

In Memoriam of Fr. James N. Chevedden¹

Cover page (pdf #1). In Memoriam - Fr. James N. Chevedden

Pdf #2. Translation similar to booklet page bp45.

Pdf #3. Fr. James N. Chevedden, you followed our Lord faithfully and devoted to serve the Chinese community. We love you. We miss you. You live forever in our hearts. Edited by Chinese Catholic communities in Fremont, San Jose and Middle Peninsula.

Contents …p2

Pictures …p3

Fr. Chevedden's memorial mass sermon, by Fr. Wang Chuhua …p10

Fr. Chevedden: Good Shepherd of Christ, by Wan Zhidi …p11

Limited life, unlimited love, by Wan Zhidi …p11

Thank you, Fr. Chevedden, by Yu Liqing …p12

Victory within the Holy Spirit, by Meng Qingrong …p13

The Angel with Broken Wings, by Xingjie …p14

Yellow birds flutter and willows droop, the spring breeze sees off guests and makes people sad, by Xiaohua …p15

The eternity of a moment, by Feng Chunping …p16

In memory of Fr. Chevedden who looked forward to Jesus all his life, by Chen Shuru …p17

You are not far away, but your example still exists—In memory of Fr. Chevedden, by Zhuyang …p18

Remarks in memory of Fr. Chevedden, by Li Chen …p19

Eternal Love, by Shen Lizhen …p20

Missing Fr. Chevedden, by Wu Jianshi …p21

Fr. Chevedden, by Zhou Xiangxiao …p22

Missing Fr. Chevedden, by Shan Xiaowen …p22

Reminiscence of Fr. Chevedden, by Yang Liling …p23

Kind and humble, by Lin Fengzhen …p24

An Angel in the World, by Chen Guoxian …p24

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<https://www.bishop-accountability.org/wp-content/uploads/2024/05/documents-In-Memoriam-Fr-James-N-Chevedden-SJ-2004-06-01.pdf> (彭静蓝帮助转换pdf原版为word文档)。

Remembering Fr. Chevedden, by Huang Jingfang	…p25
Eastern Churches, by Cheng Jinzhe	…p25
What are “Eastern Churches” ? by Fr. Chevedden	…p26
The Roots of good movies, by Fr. Chevedden	…p29
Sermons of Fr. Chevedden, by the editorial team	…p31

p10 Fr. Chevedden’ s memorial mass sermon

Fr. Wang Chuhua

Dear sisters and brothers:

Tonight, after a stressful day of work, you came all the way to attend the memorial mass of our beloved Fr. Chevedden. I am very grateful from my heart. Fr. Chevedden and I have lived in the same building for several years, and I may have a deeper understanding of him than the other people. I think Fr. Chevedden is the most gentle and kind person among the American clergy I have ever come into contact with. I am very sad and sorry for the sudden death of Fr. Chevedden. The ancestors of Fr. Chevedden are Polish Catholics in northern Europe. I think everyone knows that our Pope, who is loved and respected by Catholics all over the world, is also a Polish. Fr. Chevedden’ s father was a U.S. Air Force mechanical engineer. During World War II, he worked hard at the U.S. Air Force base to immediately repair Air Force aircrafts that were damaged in the U.S. battle so that they could fly again. He made outstanding contributions to victory of the the Second World War. After retirement, his father settled in Los Angeles. Fr. Chevedden is the elder brother of a pair of twin brothers. His younger brother is still a single man and takes care of his ninety-four-year-old father very filially.

Our beloved Fr. Chevedden has determined to become a Jesuit since he was young. He entered the Jesuits in the United States. After receiving training in novice studies, literature and philosophy, he overcame various difficulties. When he went to Taiwan, he first studied Chinese. After studying theology, he devoted himself to doing pastoral work for the Catholics in Taiwan. Not long after he was promoted to priest, he volunteered to go to a newly opened small church in southern Taiwan and became the parish priest himself alone. In addition to the daily Mass, the sacraments of reconciliation and anointing, and pastoral work, he also opened a kindergarten is in the afternoons. Fr. Chevedden is very poor and cooked his own meals. We all know that the work of kindergarten is a very busy and thankless job. Finally, Fr. Chevedden was mentally confused and unable to act independently duo to overloaded work. So he was transferred back to the United States by his superiors to recuperate. He was invited by his family to his old father’ s house for treatment. After recuperating in Los Angeles for a year, he was

transferred to our Bay Area to serve the Chinese believers. Our Fr. Chevedden is a loyal and honest man. He sincerely serves the Lord's followers selflessly and is welcomed by the Lord's followers everywhere.

Fr. Chevedden's main job is to drive to Fremont to serve the Chinese church. On Sunday afternoons, he gave catechism to the children of Fremont parishioners, and at four o'clock in the afternoon he and the children's parents participated in the holy part of the Mandarin Mass. In addition to Sundays, Fr. Chevedden also went to Fremont on Monday evenings to preside over the weekly meetings of the St. Mary's Youth Army and the St. Mary's Adult Army. In addition to Sundays, Fr. Chevedden also hosted Bible reading and sharing sessions for our Southern District parishioners twice a month. In addition, he even took the time to go to Berkeley to participate in Bible readings and sharings. Fr. Chevedden further more diligently went to host the Eastern Catholic Sunday Mass. Fr. Chevedden is fiercely loyal and would never refuse the pastoral work that the faithful followers asked him to do. As a result, he was overworked, so the doctor prescribed medication to calm his nerves and he took the medicine every day to keep his mind calm. Unexpectedly, on the afternoon of May 19, Fr. Chevedden was appointed by the San Jose Court to serve as a court jury member. Since Fr. Chevedden has always been serious, responsible and devoted to his work, he was dizzy and disoriented after hours until the end of the court proceedings that afternoon. Fr. Chevedden could not find his own car in the four-story parking lot. I guess he was looking for an exit. Because he was dazzled, he mistakenly thought the window of the high-rise building was the exit on the first floor, so he rushed out in a hurry. He fell directly from the high-rise building to the concrete ground below and passed away. This is most likely because the merciful God wanted to take Fr. Chevedden, whose work exceeds human limits, back to heaven to enjoy blessings.

So it can be seen that Fr. Chevedden did not commit suicide by jumping off the building at all. Everyone knows that most of the people who commit suicide are unruly in their life behaviors; they end their lives by suicide out of depravity and despair, and they are cowards of their own sin/crimes. But our beloved Fr. Chevedden was a good priest who dedicated his life to our Lord.

p11 Fr. Chevedden: Good Shepherd of Christ

Wan Zhidi

Fr. Chevedden from Los Angeles, Southern California, is the younger brother of a twin brothers. In 1966, he entered a Jesuit junior college in the United States. He was deeply influenced by a priest and longed to preach in foreign countries. When he finished studying philosophy, he went to Taiwan Jesuit Theological Seminary to study. With incomparable perseverance, he completed the theology courses in Chinese and was

ordained a priest in Taiwan on July 31, 1978. Fr. Chevedden successively served as the dormitory master of the Baida dormitory of the Holy Heart Church in Tainan and the priest of the parish in Liugui, Kaohsiung. He did theological research at Fu Jen Catholic University, worked as a spiritual counselor in Jingshan, and specialized in spiritual counseling after returning to the United States. He also conducted in-depth research on the history and liturgy of the Byzantine Church.

Fr. Chevedden is what we Chinese regard a humble gentleman. He has a scholarly temperament and played piano well. When he played Alley Cat, he was like a piano player in a salon, giving people a relaxed and happy feeling. But there are also times when he didn't change his true nature, such as when driving in the greater Los Angeles area. If you don't know how to pray, ask him to give you a ride, and you will definitely know how to pray.

Fr. Chevedden is a scholar and a good shepherd. He has a pure heart that simply loves the Lord. Needless to say, we all feel that the good shepherd loved his flock. We thank God for giving us such a good priest.

p12 Limited life, endless love

Lai Zhaoyu

On the morning of the funeral mass for Fr. Chevedden, the sky was gray and drizzling, and there was an inexplicable heavy rain the night before. I was woken up by the sound of rain at night and couldn't fall asleep any more. Before entering the church, looking at the miserable wind and bitter rain outside, I felt endless sadness in my heart. Knowing that today I would say a few words in memory of Fr. Chevedden during Mass, I really didn't know if I would be choked up, unable to speak, or even burst into tears.

I met Fr. Chevedden by chance five years ago when I moved to the Southern District and started attending the Southern District Bible study class. I remember that when we first met, Fr. Chevedden noticed that we were new faces and greeted me and the children cordially. During the chat, I learned that he had served as a missionary in Taiwan for more than 20 years and had learned Chinese fluently. In the following Bible study meetings, Fr. Chevedden always attended on time. No matter how many people participated that night or how slow the Bible study progressed, he always patiently accompanied us. There were no harsh instructions from his mouth, let alone personal judgment. He always paid silently and took care of our spiritual needs.

I remember that in one summer, the priest took over a short-term ministry in Taiwan. Although he could not participate in our Bible study and sharing, he was still thinking of us all the time. He sent us many Chinese Bible exegesis books from Taiwan, hoping to be helpful to our Bible study. Fr. Chevedden really had good intentions for

our Bible study class. At the end of 2003, Fr. Chevedden told me that he might no longer be able to attend our meetings because the needs of the Fremont community had increased. At first glance, I was very disappointed, but at the same time I understood that the Fremont community needed him more. I just told him that we would miss him very much and hoped that he would come back to see us when he was free. Unexpectedly, two days later, Fr. Chevedden sent me an e-mail, telling me that he would try his best to make time to come to our gathering once a month. Reading his e-mail, I was much moved. I know that over the years, Fr. Chevedden and Southern District had established a deep relationship, and he really couldn't bear to leave us.

When the news of Fr. Chevedden's sudden death came, I was discussing with friends in the Southern District how to celebrate his birthday. Unexpectedly, the birthday celebration scheduled for Friday night turned into a memorial and prayer meeting. I know that so many tears and reluctance, longing and gratitude that night turned into wisps of smoke along with our prayers and were given to Fr. Chevedden in heaven. When I saw Fr. Chevedden's coffin being moved out of the church, my tears burst into tears again. Touching his coffin and saying his final goodbyes. Behind the pain of separation, I deeply experienced that although our reunion with Fr. Chevedden in this world was short and limited, he entered each of our families and the deepest hearts of each of us and changed us. Because of him, we experience God's infinite love.

p12 Thank you, Fr. Chevedden

Yu Liqing

Every time I think of Fr. Chevedden, I think of his voice first. He spoke slowly and slowly, probably like us speaking English, we must first convert Chinese and English in our minds. Because of slowness it seems gentle but it does not make people feel obtuse. The most valuable thing I remember about him is his singing voice: the voice he sang during every Mass was really like an angel. He was so respectful and respectful at every Mass. This is a state that only a humble person can achieve. Every time the teaching he wanted to say was written down in Chinese seriously, sometimes his seriousness moved us more than the teaching he wanted to say. In fact, he did not need to preach, he could infect us with a divine love through his virtue.

Every time after he finished Mass for us, I could not help but say sincerely: Thank you God, thank you, Fr. Chevedden.

Now he has left with all of our sincere gratitude, and he has truly left us. But I still often think of his angelic singing voice. Only a priest as innocent and unsophisticated as he can sing that kind of singing voice. Until his funeral mentioned in everyone's remembrances that I learned that he could also compose and loved music, and that he was a versatile priest. Unfortunately, what we saw of him on weekdays was only a small

part of him. It wasn't until he left that we saw all of him clearly. Thank you, thank you, Fr. Chevedden, even your death has brought us some kind of awareness: Isn't the God we are looking for in daily life also one-sided and partial?

The first time I met Fr. Chevedden was seven or eight years ago at a monthly Bible study meeting in Berkeley. When I saw him, he immediately reminded me of the Fr. Zhang Zhihong I used to work for at the Gengshin Cultural and Educational Institute in Taipei. The manner in which Fr. Chevedden spoke and the way he smiled are exactly the same as those of Fr. Zhang. Fr. Zhang is also an American from Ireland and has devoted his whole life to Taiwan. This coincidence makes me particularly fond of Fr. Chevedden. Later, Siling told me that Fr. Chevedden often came to Bible study meetings when he was studying for a master's degree in Berkeley in the 1980s, and he could be regarded as the oldest friend with us church members in Berkeley. After completing his master's degree, he went to Taiwan. After being ordained a priest in 1978, he stayed to serve there. He did not return from Taiwan until he fell ill in 1995. Fr. Chevedden is a nostalgic person. Although he lived in Los Altos after returning to the United States, he would definitely come to meet us on the second Saturday of every month. The last gathering was at my home. It was Mother's Day. We had a good meal and talked happily. Fr. Chevedden also gave each of us a copy of an article reviewing the book "The da Vinci Code". He said the book that interpreted Leonardo da Vinci was unfair to Catholicism and contained many distortions, which he disapproved of. None of us have read the original work, and even if we had, I believe we would not fight for justice like Fr. Chevedden. But Fr. Chevedden was rigid and serious about Catholic doctrines. Looking back, I really feel sorry for him. In comparison, our lack of seriousness brought him so much disappointment and sadness!

No one would have thought that the gathering at my house that day would be the last supper. He sat on the sofa and remained silent at our unreasonable remarks. Before leaving, he just said: "Can we come back next time?" I said, "Sure. Thanksgiving or Christmas is fine." I sent him off like this. After going out, I saw from a distance that Siling and Xiaohua sent him to the car. When he got into the car, he waved and I waved, thinking that Thanksgiving would come soon.

There is time for life and a time to die. Who doesn't understand its truth? Perhaps what we are sad about is that we do not have the ability to predict. If we knew that Fr. Chevedden would leave us without saying goodbye, what could we do for him?

Thank you, Fr. Chevedden. We thank you for the days when you were with us, and we miss you for leaving us without saying goodbye. We hope that you can also be with our hearts in your home in heaven. Thank you, Fr. Chevedden.

Meng Qingrong

On the morning of May 20, I understood the true meaning of Christians' victory within the Holy Spirit from the Apostle Paul's letter to the Romans Chapter 8 verses 1 to 11. I think the Apostle Paul often boasted in his weakness, because he most truly realized our human limitations, and in turn demonstrated the infinite mercy and goodness of God. That night, I was shocked to hear the news of Fr. Chevedden's death. I felt very sad. I thought repeatedly about what God's presence in this matter meant to me and the community.

Although I dare not boast about my weakness and limitations, under the guidance of the Holy Spirit, I have experienced God's teachings and mercy towards me again and again. God made me realize that only through the Holy Spirit and self-awareness and continuous reconciliation with God can I stand in front of God again after falling in weakness.

Fr. Chevedden is very close to our community. I have known him many years ago when I was still at the Chinese Catholic Church in San Jose. I knew that he was physically weak, so I began to pray for Fr. Chevedden. I never talked about Fr. Chevedden's illness with anyone, not even my wife knew about it. I often think that God has a special arrangement, because in today's society, there are too many pressures, especially in Silicon Valley, where Chinese people find it very difficult to live. Taking myself as an example, I have experienced being laid off four times. Although the priest retired early due to illness, he lived in the Jesuit retirement residence in Los Gatos. However, he struggled to overcome his illness and continued to serve the church. I think not many in our community really understand the physical condition of the priest. Over the years, except when he went abroad or out of town, he would come to the church at least half an hour earlier for the Mass almost every Sunday, and we would participate in the Eucharist together.

Fr. Chevedden liked music and could compose music. Once, the priest showed me his works "Our Father" and "The Beatitudes" and said humbly: "See if these two songs can be used in the Mass." Later, I told the priest, I would like to suggest some modifications, but I don't know if the priest agrees with it. Fr. Chevedden replied with a smile: "It doesn't matter!" So, I sang the part I had changed to the priest. Fr. Chevedden said: "Very good! Very good!" and corrected his work on the spot. He is such a humble priest.

In our community, in addition to St. Mary's Army and Youth Group's Friday night Bible study class, the spiritual exercises of the adults, the Sunday school of the teenagers, and the homilies in English for the children during the mass, Fr. Chevedden is always available, rain or shine, and be sure to be on time or participate. Seeing that the priest often drove such a long distance to help our group, I decided to subsidize the priest with a little gas money every month in the name of the group, so I asked Manling to buy a gas card. When I gave the gas card to the priest privately, the priest

asked me: "Are the group's funds sufficient?" I said: "No problem. We are concerned of you being too busy." I know that the priest is a Jesuit who observes spiritual poverty, and every time he come to apply with me the expenses, they are all spent on buying books or materials for church members or young people. Once, after the mission association meeting, the priest asked me privately: "I want to donate a sum of money to your Chinese community." He said that his father gave him a sum of money and he heard us discussing at the meeting regarding the recent income and expenses, so he thought he should help us. I told the priest not to worry about the funding of our group, and we have enough money.

Fr. Chevedden is a man who pursues perfection in everything. He never fails to do what he promised to do for us. However, few people know that because of his physical health issue, he must take medicine for a long time to overcome his physical difficulties and weaknesses. Several times I saw that the priest was not in good spirits, but he was still with us. I knew that he was enduring the pain and facing his weakness with strength. Seeing the priest tilting his head and looking at me blankly, I felt very moved. I knew that he had suffered from insomnia again and was tired.

God chose Fr. Chevedden and called him to be our priest. Although the priest often had to fight against his illness physically, spiritually, he was unyielding, dedicated, loved his fellow believers, and loved the community. The typical example of loving God will surely be wrapped in the hearts of every brother and sister in the church, leaving behind a precious gift that God has prepared for our community. The Apostle Paul said: "If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will also give you hope through his Spirit who dwells in you. The dead body is resurrected." For the sake of love, Fr. Chevedden bravely faced his physical weakness. Although he left this world and left us, I am convinced that he has won in the Holy Spirit and will in the future, like our Lord Christ, receive resurrection and eternal life.

p14 T h e Angel with Broken Wings

Xingjie

At Loyola High School, Jesus said to the young Chevedden: "Do you love me?" "You tend my sheep." He obediently entered the Society of Jesus and spent twelve years of youth preparing for formation. After becoming a priest, Jesus said to the enthusiastic priest Chevedden: "Do you love me?" "Feed my distant people." He humbly and obediently moved across the ocean to Taiwan, tried his best to learn Chinese, and started a completely different life and adapted to the culture of a strange country. In the Jesuit monastery, Jesus said to Fr. Chevedden who was recuperating: "Do you love me?" "Lead my Chinese children." The faithful answer brought him into

the world of our small group.

When I first met the priest, I had the impression that he was gentle and elegant, but somewhat shy and introverted. After getting along with him later, I realized that behind his gentle and humble attitude was a deep and restrained prayer life, and rich and profound theological cultivation. As the group grew, he responded to our various needs without complaint: to be a Sunday school teacher when no one wants to do; leading the youth group was not a fun job; the formation of the Infant Legion required a priest; both the Legion of Mary and the Catechetical Promotion Association are indispensable for the guidance of the priest; the English preaching for children during the Mass, the catechumens and sermons before the baptism of young people and receiving the sacraments... profound theology, proficiency in both Chinese and English, and never say No, Fr. Chevedden is always our first choice and we take it for granted. We gradually became accustomed to being late and absent from gatherings, but even though he was so far away, he always showed up on time, waited patiently, and never complained. And in addition to such heavy work, he probably couldn't bear to see the church members' neglect of spiritual practice, so he offered to help everyone do Ignatius' spiritual exercises and help us live a deeper faithful life.

This gave me the opportunity to have in-depth conversations with the priest individually. Sometimes I mentioned someone's pain and depression, and whether he knew him/her or not, he always expressed extreme concern and sympathy, and was more willing to lend a helping hand. It is often easy for us to get lost in the study of the "noun" faith of "love", but Fr. Chevedden, under his reserved and silent appearance, interprets the "verb" of "love" with his own actions without using words.

Over the years, the priest has been deeply troubled by psychological and spiritual problems. In his beautiful heart, he has silently endured battles and heavy crosses that others cannot imagine. We knew nothing about this. Compared with his efforts and sufferings, our care and cherishment seemed so insignificant. Just like an angel with broken wings, we could not feel his pain, but we enjoyed the fruits of the Holy Spirit as warm as the spring breeze, and felt the fragrance of his holiness and the light of self-sacrifice.

Fifty-six years ago, God prepared a seed of selfless sacrifice for the children of the Chinese people, who spent his whole life answering God's call. On the same day as his birthday, the merciful Heavenly Father terminated the priest who loved the Lord, loved others, and even more respected the Blessed Mother. Tormented by illness, he returned to heaven during the Marian month, where his dear Virgin Mother and his mother in heaven welcomed him with open arms. We were left with a debt of gratitude and reluctance. We had no time to say to the priest: "I'm sorry!" While you silently suffering the pain, we indifferently enjoyed your dedication and care, always thinking that time will last forever. We are stunned and ashamed, but we have no time to love you back.

"Thank you!" for you to use all you have to feed God's people, silently and profoundly to reflect the presence of Christ, to burn with love to the last drop of wax tear in life. May you, as a grain of wheat being buried in the ground, let us in deep introspection awaken the ignorant and sluggish hearts.

"This life is over, the suffering has been endured, but I still want to love..." May your blessing in heaven produce wheat ears of love in our hearts. With the same faith and a heart of hope, Fr. Chevedden, our pastor, we say goodbye today, but tomorrow we will say "see you again!" in front of the Lord.

Written on May 27th, late at night during the farewell ceremony

pl5 Yellow birds flutter and willows droop, the spring breeze sees off guests and makes
people sad

-Farewell to Fr. Chevedden

Xiaohua

"Yellow birds flutter and willows droop, the spring breeze sees off guests and makes
people sad,

I blame myself for saying goodbye thousands of miles away, but I recall the friendship
ten years ago. "

After the joy of last Christmas, the Holy Mother led us into a period of introversion, silence, reflection, mortification, prayer, and penance. When this spiritual journey ends at the pain of the cross, the children of the kingdom of heaven still taste the extraordinary joy of Easter and the foreknowledge of the kingdom of heaven, even when wars in the world and domestic elections are unclear.

The Berkeley Bible Study Class has been deeply favored by the Lord. There was a gentle and thrifty shepherd, Fr. Chevedden, who has been with us all the way. His presence, his illness, his dedication, and his intercession have helped us to obtain blessings for us of the abundant grace, moving closer to the love of Jesus. The May Bible study was held in the new home of Liqing where the room was full of books and fragrant vegetables. After the meal, the priest took his leave first because of remote distance. Siling, Liqing and I sent the priest to the car. We admired the beautiful spring flowers in the garden and bowed to the priest on the roadside. Siling opened the door for him diligently and asked him to drive carefully along the way. This was our final farewell to him. When we first heard that the priest had passed away, my husband and I were devastated for many days. It was really hard to miss him!

Twenty-five years ago, the priest very humbly joined our Bible study class as

a member when he was studying for a degree in Berkeley city. No matter how intense the thesis was, he was never absent, and prepared very carefully to feed his flock. At that time, there was a church member who was new to the church and had difficulties with language, work, finances, and marriage. The priest took time out of his poor sleep to encourage him, cheer him up, and to think of solutions. If a believer invited the priest to offer snacks and toothpaste, the priest would take the newcomer with him. During the viewing of the priest's body on Thursday and the funeral service on Friday, the newcomer, a strong Catholic who had suffered much and was now in good times, burst into tears and couldn't control himself.

Twenty-three years ago, two weeks after my son Pu was born, my husband went to study the Bible alone. In the evening, the priest came to the humble abode, blessed the house and gave it a hanging image of the patron saint. The priest sometimes sees panic-stricken new parents in the church members' families, and he would think of how his own mother held their twins. A mother's filial piety is beyond words.

I reunited with the priest again. He had returned to the United States from Taiwan due to depression. We had received permission to visit the hospital with Siling, Ruicong and Zecang every week, and then walked with the priest in the twilight streets of San Francisco, and entered restaurants to enjoy delicious dishes and family affection. Finally, we sent the priest back to the hospital and saw him again in a week.

The priest's condition gradually improved, and he was finally discharged from the hospital and returned to the monastery to rest. One day he took us to visit a Byzantine church. He explained in detail. The priest was very happy to see us admiring the rich colors of the icons, being fascinated by the biblical stories in the murals, and the strong oriental atmosphere in the church. It was such a sweet time in my memory. Later we found out that the priest would have to take medication for the rest of his life, and the side effects of taking the medication made us heartbroken. This is such a good man but with such a illness!

The priest is really a good shepherd. Despite his illness, he still came to study the Bible every month regardless of rain or shine. During offering the Mass, he must be dignified and bow down. It made people feel pious. The principles he preached were pre-written word for word in Chinese. He also quoted extensively on the Bible study content and provided it to everyone in a very short time. I have thanked him privately and publicly more than once for this. He was from the longest distance, but he was never late. I miss knowing that I will see him every time before I enter the house. Although I was grateful, I thought that the priest was recuperating and it might be good for him to come to Berkeley. As a result, while visiting the body and paying homage to the deceased, I was shocked to realize the heavy workload of the priest. Church members from the Chinese churches in San Jose and Fremont, as well as the small flock from Berkeley, filled the church. Landlord priests filled the seats with sweat. Even above the altar and in the choir building, the faithful were sitting in rows. In the brief remembrances of the various groups we heard the sisters thanking him for his punctuality

and faithfulness in offering sacrifices. Different groups in the same church thanked him for his different leadership. St. Mary's Army, Children's Doctrine Class, Youth Group, Poetry Group, in Mandarin, Cantonese and English. His goodness, kindness, generosity, keeping his promises, punctuality, and never complaining let alone criticizing, are the sweet memories shared by everyone.

It was almost late at night when I returned home after paying homage to the remains. A sleepless night. Sitting in the middle of the night, my thoughts came like water. Listening to the patter of rain, my heart really was broken.

The next day, I arrived more than an hour earlier. Sitting quietly in front of the priest's coffin, my husband and I recited the rosary canon. The loving relatives in heaven felt that the priest's efforts were enough and took him into their arms. I was so moved and I believed it so much.

Soon, the door opened and two slender beauties came in. They prayed silently in front of the coffin, bowed, and finally placed a long-branched rose on the top of the coffin. The two walked to the piano and started practicing the music according to the score. Soon Fremont's choir arrived. I was very happy to be invited to join in and present poems to the priest who is a profound composer of music, especially two songs composed and written by himself. Father Dean thanked everyone while checking the liturgy with Siqin. During the Mass, he once again thanked these choirs who were willing to face traffic jams and put down their work. In addition to the large number of churchgoers who came, the San Jose community also arranged a memorial service. Together with the wreaths presented by various groups in Fremont China Parish, they told me about my priest friend's work, his efforts, his importance, his holiness, the respect and love he received.

The single rose was taken away when the coffin was covered with the flag, and then put back after the flag-draping ceremony. It accompanied the priest through the corridor after the ceremony and disappeared from sight. I am grateful to this kind-hearted woman because she has shown her deep love and reluctance for all of us. Heaven is not far away, and it will accompany the priest throughout his journey.

p16 The eternity of a moment

Feng Chunping

I have been in the United States for nearly ten years, and on an evening with lingering light, I visited Los Gatos for the first time. I remember you as a tall person with a slight smile, gentle and elegant, not easily angry. Although I was not familiar with you but felt cherished. You read the Rosary canon. When I first arrived at this peaceful and elegant small town, I was so moved that I felt like crying.

The next morning, I woke up early because I was afraid of being stuck in traffic and would not be able to catch up with your memorial mass. Unexpectedly, at 8:30, I arrived in this small town with a bit of mist and a bit of coolness. I spent an hour admiring it greedily on the street, and was deeply attracted by this classical, solemn, and modern beauty. I have a vague and unspecific feeling in my heart that this clear beauty was fragile and could make people sigh at any time. It is so beautiful that it makes people feel unspeakably heavy. Is it because of the farewell of a priest who is deeply loved by everyone? Or because the tranquility of drizzle falls intermittently in the early morning? Why is there such a breathtaking and difficult-to-leave beauty?

Returning to the venue, I carefully browsed through every detail of your life. I just wanted to get to know you again from the photos. I treasured you in a corner of my memory. I saw you carefully composing the "Creed" and "Our Lord's Prayer" stroke by stroke. I remember the first time I went to Berkeley to read the Bible, I sat next to you and listened to your skillful recitation of Bible passages. I was very curious about you. Why can't you hesitate, stutter, or read wrongly? I thought your Bible must have pinyin or symbols. It turned out that I was wrong. Your thorough knowledge of Chinese really shocked me and made me feel ashamed.

I spoke to you again in August 2002. I went to the Mass at St. Joseph Church. I would like to invite you to attend the International Language Rosary prayer in October at St. Isidore Church in Danville and pray in Chinese reciting the Our Father and St. Mary. You said you wanted to go back and check the schedule. The next day, I heard your warm message on the phone: "Joanna, I can go to Danville to attend the International Rosary Prayer." And you finished it in a perfect manner. You can't bear to reject a tiny nameless lamb like me, let alone the other sheep group that you cared for and loved so much.

You have walked your way exhausted, and the flock waiting for you to lead cannot keep you, and the soul-stirring little town cannot keep you, then please rest in the loving arms of God, our beloved Fr. Chevedden!

p17 In memory of Fr. Chevedden who looked forward to Jesus all his life

Chen Shuru

Fr. Chevedden, a loyal servant of God, passed away from this world on May 19. He ran into the loving arms of God in the light of the Lord and walked with the Lord because he deserved to enjoy eternal joy and peace in his home in heaven. .

On the night of May 21, the Jesuit seminary held a family memorial prayer service for Fr. Chevedden, and I met Fr. Chevedden for the last time in the church. He was lying in the coffin, smiling in peace. I told him softly: "You are the best, the wonderful priest. We love you and miss you." Looking at your face, sacred music flows. All over

the church, you are so blessed. I knelt on my knees in front of the seat closest to you, prayed for the Mother of Jesus to lead our beloved Fr. Chevedden to the glorious and holy kingdom of God. Tears kept coming, not tears of sadness, but tears of thanksgiving in the Holy Spirit.

Bible study classes from San Jose and Fremont, the Youth Legion of St. Mary, the Adult Legion of St. Mary, the St. Ignatius Spiritual Exercises Group, nuns from foreign churches, and Jesuit fathers and priests filled the church, as if as one family. We accompany him, love him, and express in our prayers the unexpressed love and infinite gratitude in our hearts for him. Looking back at the people here, some are highly respected priests; some are people with high-tech doctorates; some are people with a lot of wealth; some are students who are just beginning to look up to the world...; everyone has come a long way. When I came to this mountain, I wanted to see Fr. Chevedden and greet him. Not because he has worldly fame and wealth, not because he has a high status or is a prominent person, nor because he is humorous and popular. We miss his loving eyes and he always listened carefully to your words; we miss him carefully and patiently searching for the holy words of the Bible to help you with the problems in your life, because he knows that only the words of Jesus can save you. We miss you. You are slow to get angry, no matter our negligence, laziness and broken promises, you always used your endless love to turn into the music of prayer and forgive everything. We miss you, Jesus-like mercy and humility. When we offer the sacrament of confession to you, your gentle eyes awaken repentance deep in our hearts. Your humility and kindness, and the atonement you give us are always gentle. You called softly: God loves you like a precious treasure, don't make any more mistakes.

We honor you when you preside over the Holy Mass, you sing the sacrificial text of love for the Lord, which is generous and loud, calling out the deep love in our hearts and responding to the call of God. We are deeply moved by Fr. Chevedden's obedience to God and praise with all his heart and soul. I recall that when you were tutoring the St. Ignatius spiritual exercise group, during the fifteen-minute break or the break after dinner, you would always keep your hands on the book, hold the spiritual book or Bible in your hands, pacing and concentrating, and be with God every second, together resting in the Holy Spirit. Fr. Chevedden loved life and always told us that we don't need to prepare meat for dinner, just a little fish, vegetables and tofu. In him, we clearly know that the life of a priest has the fruit of the Holy Spirit of temperance.

Today I wrote in memory of Fr. Chevedden with tears streaming down my face many times. I am grateful for the pain and hard work he endured when he was physically and mentally weak in this world. I am even more grateful for his brave love for God's people when he was alive in a strange environment (Taiwan) arduously struggling to preach the gospel of God working day and night. He treated everyone he knew with holiness and justice, as a father treats his children, giving, exhorting, encouraging, advising, so that we might become like God who called him into his kingdom and glory.

May Fr. Chevedden continue to pray for us in the Lord's love, so that in the Holy

Spirit, our Chinese community can learn eternal hope and always believe in repaying love with love.

p18 You are not far away, but your example still exists

—In memory of Fr. Chevedden

Zhu Yang (Lord' s sheep)

Missing Fr. Chevedden turns out not only to be missing him and everything related to him, but also to remember the past period when he was in our group and in our past lives.

Fr. Chevedden is an erudite, humble and introverted priest. All the knowledge and knowledge he has accumulated and come out in life are very latent and powerful. He doesn' t talk much, but he is so gentle that he brings peace and stability to people. While serving the Fremont community, I had more contact with him. I often saw God' s love living out in his heart, and saw God continued to give to people and groups in need through him.

In addition to celebrating Mass with Fr. Pan every Sunday for many years, he also taught Sunday school, the St. Mary' s Army, youth group Bible study, Catechism Promotion Association and the Personal Spiritual Exercises of St. Ignatius. Just looking at these church activities spread out on Mondays, Wednesdays, Fridays, and Sundays can be overwhelming even for a healthy person, let alone a patient who has been taking medication for many years. It is known that he also participated in adult Bible study classes and served on other days. There is not a word "no" in his life, and he put his body, mind, and soul fully on the Lord' s behalf. I still remember that day I went up the mountain to his monastery to attend his memorial mass. I finished reciting the four Rosary canons of Joy, Light, Pain and Blessing in the car but still didn' t arrive. I thought about how he traveled up and down the mountain for many years, and I regretted not be considerate of his hard work. As a Jesuit, he completely imitated Jesus in devoting himself to the sheep he shepherded. He believed deeply in the loving Heavenly Father who could not bear the pain of his illness and took him back to heaven early to enjoy eternal happiness.

Two years ago in the spring, Fr. Chevedden invited us to go to San Francisco with him for Bishop Wang' s dinner. He drove quickly and steadily, and despite the heavy traffic when people get off work, we arrived at the bishop' s residence on time. I was still young so I said Fr. Chevedden drove like an eighteen-year-old young man. Fr. Chevedden did not feel offended, and shared with us on the way back that when he was eighteen years old, he was attracted to the monastic life by a Jesuit priest who served China in his favorite school.

The personal spiritual exercises of St. Ignatius that he taught required a meeting with him, and I usually invited him to dinner after Mass on Sunday. While I was warming up the food, he would play the piano or read his book, and I learned how to turn waiting into a joy rather than becoming restless. When waiting for the children to come to Sunday school, he always held a book in his hands and waited patiently in the classroom. I still remember chatting with him about monastic life once. He told me that he was very happy that he became a priest. The monasticism gave him such a good environment to pursue knowledge and learn and shepherd the flock he loved.

On Passion Day this year, I was asked to lead a group to meditate on the Seven Last Words of Christ. I immediately sought advice from Fr. Chevedden. He copied some articles and books for my reference, and also personally participated in our activities. He was truly a living treasure house of knowledge and a good shepherd full of holiness, standing behind and never asking for credit. As I write this, I can't help but miss the countless Sundays he and Fr. Pan celebrated together. After preaching Sunday Bible readings to the children, he quietly walked up to the altar. His humble attitude and attentive expression when accompanying the priest expressed thoroughly the feelings of a faithful and pious priest. He believed that the Lord will take care of us, and this is true!

Finally, I would like to share with our brothers and sisters in Christ the lecture notes of the last lesson on the spiritual exercises of St. Ignatius that Fr. Chevedden taught us:

Sometimes we feel that God does not answer our prayers. Can we understand why? The answer is at John 9: 31: "We all know that God does not listen to sinners, but to those who reverence Him and do good deeds according to His will." What does it mean to honor God and do His will? 1 John 3:22-23 teaches us: "Whatever we ask, it will be from Him. Because we keep His commandments and do those things that please Him. His commandments are that we believe in the name of His Son, Jesus Christ, and love one another as He commanded us."

We must have faith and charity before God will listen to our prayers. St. John juxtaposes faith with charity, for faith must be founded on charity and must grow in charity. Therefore we must love one another so that God will listen to our prayers. If we see someone misbehaving, we should take the responsibility of admonishing him or her and pray for him or her. Because all grace comes from God, we must also take action and lend a helping hand to others. Praying alone may not be effective, because God needs our actions to answer everyone's prayers.

The teachings of this last lesson left by Fr. Chevedden are the interpretation of his life. They are also the lessons we should strive to practice and the faith we live out throughout our lives.

Dear Fr. Chevedden, you left in a hurry and there are too many things to say to you, but the guilt of not being able to sympathize with you always lingers in my heart.

Your chronic illness has tortured you for decades and deprived you of everything you could enjoy in countless young and healthy lives, but it has not taken away your freedom and determination to devote yourself to the Lord. You have truly lived the life of the Lord. Not seeing each other again is not separation, let alone forgetfulness, because faith tells us that death is not the end of life, but just a change of being. We believe that we will be able to see you again in New Jerusalem in heaven in the future!

p19 Remarks in memory of Fr. Chevedden

Li Chen

Fr. Chevedden was so quiet and he didn't talk much. We didn't have much contact with him, so our relationship always ended with greetings after Mass. I also had a little of conversations with Fr. Chevedden because of the cuteness and liveliness of my little daughter Xuanxuan. He would tell me with a knowing smile what little Xuanxuan said to him.

Starting from September last year, Fr. Chevedden started a year-long St. Ignatian spiritual exercise to meet our spiritual needs. He used three books of "Spiritual Exercises in Daily Life" to help us with our spiritual exercises. He worked tirelessly and was busy and came to give us individual tutoring once a week. I was thinking at the time that I had never done anything well from beginning to end and done it well and with perseverance. This time I wanted to take this opportunity to give myself an opportunity to practice spirituality, practice perseverance and perseverance. I continued to follow the progress in the book, and met with Fr. Chevedden regularly to receive counseling. Because of this, I got to know Fr. Chevedden better. As usual, he didn't talk much and always listened to me quietly. Whether it was spiritual practice or ordinary life, I poured out everything to him. I knew that he was trustworthy and would help us pray, and the words he gave me were, "When you are in need of God, pray more; when you are comforted by God, give more thanks." I also knew what it feels like to be exhausted and what it feels like to be comforted. God has also done a lot of work in me. Now that Fr. Chevedden is gone, my spiritual work has not been completed yet and has been stagnated there again. The sadness in my heart cannot be described. We can only ask God, why did God take him away so early instead of allowing his health to improve? We have lost such a holy priest, what is God's will? I am really "speechless to ask Heaven" !!

I have a small memory here. In a private conversation with Fr. Chevedden, I mentioned what it was like when Jesus prayed in the mountain garden, when he was judged, and carried the cross on the stage of the Cross. Was it similar to what was shown in the movie "The Passion of Jesus"? After leaving, I forgot about it. When we met next time, I didn't expect Fr. Chevedden bringing a book seriously. He turned to a picture

that he had found in advance and explained it to me very clearly, giving me a clear idea of the entire final act of Jesus. I thought to myself that I was really ashamed and did not take what I said seriously, but the priest listened to it and carefully found out information for me and explained to me.

Only after losing Fr. Chevedden did we realize how important he was to us. It was we who needed him, but God took him back to heaven early. I believe Fr. Chevedden is happily with the Lord. I also imagine him celebrating with Fr. Pan and us at every Mass we have. Thank you, Fr. Chevedden, for everything you have done for us. No words can express my respect for you. I just ask you in heaven to intercede for all of us, and ask God to grant everyone the grace to follow your example in the path of holiness, Amen!

p20 Eternal Love

Shen Lizhen

On May 21st, I heard the bad news of Fr. Chevedden's death. I simply couldn't believe it was true. I felt that someone must have made a mistake. Who played such a big joke? I made several phone calls to verify it... I just felt my heart sinking, sinking... Why is it like this? I didn't talk to ZhuPing until the 19th, and I learned that Fr. Chevedden would confess for the children who received confirmation on May 23rd. Why did he leave so quickly without even saying goodbye? For several days, I couldn't distinguish my emotions of shock, sadness, doubt, and disappointment.

On the Sunday May 16 before he passed away, I wanted to ask him some questions about confirmation, but I saw him alone in the classroom, "silently" waiting patiently for the older children to come to class, and I didn't have the heart to disturb him. I didn't expect that it would be the last time I saw him. I regretted why I didn't go up to him and say hello and ask him questions. Now it's too late.

Fr. Chevedden arranged the Confirmation class for the children. My daughter has been attending the class for more than a month. On the 22nd, I told her, "Fr. Chevedden has left us. He can no longer teach you this Sunday." She said, "That's impossible. He was fine last Sunday. He didn't have a cough or a cold!" My child! How can you, who are so simple, understand the sorrows of the world? How can we understand Fr. Chevedden's inner world?

A few years ago, at a group dinner, I had the honor of sitting at the same table with Fr. Chevedden. I was amazed at his fluent Mandarin. He said he learned it in Hsinchu, Taiwan. When I was a student I went to Hsinchu often, so I talked to the priest about Hsinchu. The priest spoke in a tone that was neither hurried nor slow. He was a very patient and well-educated person. He always looked at you silently with his gentle and loving eyes, and listened to you quietly until you finish speaking. After every Mass,

he always stood at the door of the church, politely and happily greeted and said goodbye to every parishioner.

My son has been taking CCD courses since he was seven years old, and it has been nearly three years. I remember when the class started, the priest told me that he personally bought the handouts and selected the teaching materials for the children. I still remember that three years ago, my son couldn't put down the hardcover Bible story that the priest gave him. At Christmas in 2001, he specially wrote a long letter to each parent, and signed his Chinese name at the end of the letter. I have kept this letter. Fr. Chevedden was so considerate and thoughtful to everyone around him. The handouts for the older children's confirmation class were all written and edited by the priest himself. Fr. Chevedden had put so much effort into the children's faith education. How can we, as parents, repay you?

Every time my husband comes back from a business trip to Taiwan, he brought some Taiwanese specialties. In fact, I didn't know what Fr. Chevedden liked to eat. He always accepted them politely. One Christmas, the Christmas gift prepared for him was delayed because he went back to Los Angeles to spend the holiday with his father. I joked with the priest, "Fortunately this is not edible, otherwise it will expire." That time, he smiled as innocently as a child. Under his gentle and elegant appearance, he had a pure heart.

On May 28, Xingjie and others and I attended the memorial mass for Fr. Chevedden. It was my first time to go to the retirement home where Fr. Chevedden lived. The car meandered along the mountainside. What I saw was a poetic and picturesque scene, the hazy and smiling distant mountains, the patches of bright red, and the dots of emerald green. In such a mist, I had completely forgotten where I was. Thank God, Fr. Chevedden was so lucky to live in such a paradise during his lifetime. No wonder he seemed to be detached from the worldly things.

The whole mass was solemn and dignified. Seeing so many priests celebrating Mass for Fr. Chevedden reminded me of the scene when Fr. Chevedden celebrated Mass during his lifetime. His tall and graceful figure, his focused and gentle eyes, and his unique Latin poetry... My unruly tears started to flow again... How could his elderly father bear the pain of losing his son? It was a pain of being uprooted, a pain of eternal loss, but he suppressed the pain in his heart and entrusted everything to God. What a selfless love! After the mass, we visited the deeds and photos of Fr. Chevedden during his lifetime. Sister Ziqian's words, "I didn't expect Fr. Chevedden to be a handsome man when he was young", temporarily diluted the atmosphere of sadness. On the way back, I kept thinking about what kind of life Fr. Chevedden would have if he had not aspired to be a priest, if he had just been an ordinary person like us?

p21 Missing Fr. Chevedden

Wu Jianshi

I remember the first time I met Fr. Chevedden, I thought he was a very old priest from his appearance, so I always kept a distance from him as an elder and a priest. It was not until I found out that he was younger than me that I started to have private interactions with him and got closer to him. I don't know why, but about two or three months before the priest's accident, I took the initiative to get close to him and started talking to him like a friend. I asked the priest if he had seen the movie "Passion of Christ" and asked him if he had seen an old movie about a saint Cupertino called "Reluctant Saint". I thought of this movie at the time, although the main reason was that it was a very interesting true story, but also because the protagonist in the movie was a tall man with a simple heart like him. I also said that I would lend the movie to the priest when someone returned it to me. Although the priest has not seen the movie, I think he is now in heaven with the saint.

There are a few things I remember clearly about being with the priest: Once I was assigned to help the priest in the children's sermon class. I stayed outside for some time, thinking that it would be okay for an adult (priest) to be with some children. Later, I went in and saw some children talking, some were folding paper, some were drawing or doing other things, while the priest was as steady as a mountain and concentrating on preaching. I don't know if the priest didn't know or didn't mind. I think the priest's innocent heart would not think that the children were playing tricks.

I am the liaison between the Legion of Mary and the superiors of the Chinese Church. Every time when I needed help from Fr. Chevedden in English, he never refused any help I need. He was glad to help others.

Once, the priest and three of us were in a restaurant. He didn't have any opinions when we ordered the dishes. After the dishes came, we found out that he didn't eat spicy food when we were eating. He let us order what we liked. He is really a priest who accepts everything silently.

Another time was in the Youth Catechumenate Class. There was only one student that day. There were three of us, Fr. Chevedden and me. The two of us sat opposite each other, and I sat next to him. Here is the conversation:

Fr. Chevedden: "Have you read the handouts sent last week?" Student: "No."

Fr. Chevedden: "Oh! Too busy?" Student: "Yes, I have a project to do."

The priest was not unhappy at all. He immediately explained the Old Testament from beginning to end in an orderly manner in about 30 minutes. His explanation was really wonderful. I was very fascinated by his explanation. I didn't expect that he could explain the history of the Old Testament so simply and clearly in such a short time. During the period after the priest left, the first thing I thought of every morning after waking up was him, because the priest's departure was so sudden. I was very upset,

sighed and blamed myself. God gave this priest to me and this group, but at least I personally was not able to care for him as much as a brother, especially when I saw some photos of him when he was in school during the memorial service for him at Los Gatos Seminary, and I learned that he was a cross-country runner. He liked music and movies, which are also things I like. I have so many things to talk about with him! I remember a sister said that the priest was always around us. When he was alive, we didn't think there was anything special about his existence. Only after he left did we realize his importance. The priest did a lot for our group: Mass, spiritual exercises, two Legionaries of the Virgin Mary and the Catechism, the teacher in the CCD Sunday School, and he also participated in the Orthodox Church in San Francisco. On the day of the memorial service in Los Gatos, I saw a friend from Richmond. He knew that Fr. Chevedden was leading a Bible study class in Berkeley. I believe he also did some other things that we don't know.

The priest worked hard for the church all his life. Everyone has infinite memories of him. I think the best way to commemorate the priest is to follow his unique simplicity, silence, gentleness and spirit of loving and helping others.

p22 Fr. Chevedden

Zhou Xiangxiao

Fr. Chevedden's silence made me
feel God's love.
In the Bible study,
he smiled, he listened,
he calmly shared his understanding of God,
when I was with Fr. Chevedden,
I got the peace that was free from the world.
I miss you, Fr. Chevedden!

p22 Missing Fr. Chevedden

Shan Xiaowen

My eight-year-old daughter said to me today, "I miss Fr. Chevedden so much!" I remembered yesterday's Bible study meeting, the first time we met again after the summer vacation in June and July. We adults talked about Fr. Chevedden again and missed him, but ignored the feelings of the children. After experiencing the vacation in Taiwan and various activities in the summer, they returned to the Bible study class. Did they

also feel a sense of loss because there was one less person to share with? I asked her, "What happened? What made you miss Fr. Chevedden?" She was silent, and I knew she was sorting out her inner feelings and trying to express them in words. I waited quietly, just like the priest's usual listening attitude: he always paid close attention and listened patiently and carefully to what you want to say. Finally, she spoke, her eyes red, "I feel there's an empty spot." I knew very well that there was no empty seat at the Bible study last night, as everyone gathered around the table. I just felt disappointed when I thought that the priest would be absent from now on. "May the priest bless us in the heaven. We must live a good life, and one day, we will go to God to find him. There won't be an empty spot!" The little girl nodded and promised very seriously.

In addition to accompanying us in Bible study, Fr. Chevedden is most concerned about our next generation. He especially felt sorry that young children have to wait until they are seven years old to receive the Eucharist. Poor little children are denied the opportunity to unite with the Eucharist of Jesus during the Holy Mass. The priest valued people's spirituality more than their rationality! In addition, every time he entered the door, he always greeted the children first. Once, the children used building blocks to build a horse farm. The children went to the horse farm and played with their model horses. The priest also joined in with great interest. I saw from the side and felt that the priest had a pure heart and cherished the children so much. His love was poured into the hearts of the children through his care and companionship.

Dear Fr. Chevedden, we are so honored to have you among us! Your presence brings us the peace and love of God. For this, we are grateful in our hearts! We will always miss you!

p23 Reminiscence of Fr. Chevedden

Yang Liling

Thanks to God's grace, I had the opportunity to meet Fr. Chevedden in the Southern District Bible Study Class. In my impression, the priest is very calm and peaceful, friendly and polite, and versatile. In particular, he has a deep understanding of Chinese listening, speaking, reading, and writing. Sometimes when he was in his mood, he could even chat with you in Minnan dialect.

Fr. Chevedden is a priest with whom you can seriously ask questions about the Bible and faith, and you can also joke and chat with him in a harmless way. Whenever we studied the Bible together, he always sang hymns with us loudly and enthusiastically. He also often shared with us his recent research experience on books on spirituality and faith. There were many times when we were together, we were so absorbed in our discussions that we neglected the presence of the priest. He always listened patiently

and gave us guidance when necessary. Whenever we had questions, he would share his knowledge and provide us with supporting information from many aspects.

In addition to his cultivation in these more serious religious knowledge, Fr. Chevedden also had a very interesting personal characteristic; when he didn't know how to respond to our jokes, he would just laugh "hey, hey". I still remember his laughter that was both knowing and noncommittal.

I remember the last time he came to the Southern District to participate in our Bible study was at my home. Fr. Chevedden arrived early that day. My son had just finished his daily piano practice. Perhaps out of interest, the priest played the piano in the living room and invited my son to play a song he was practicing at the time, "Venetianisches Gondelled". The priest liked this song very much. After the Bible study ended that day, before leaving, he told me that he hoped to come to my house to play the piano again. At that time, I thought the priest was as cute as a child. What's so difficult about this? As long as he has time, I welcome him to come often. However, his sudden death is a very sad and regrettable thing for me personally.

After Fr. Chevedden's funeral mass, I returned home and saw my son sitting alone in front of his piano with a sad face. For a moment, I didn't know how to comfort a ten-year-old child. Suddenly, my son told me that he really hoped that Fr. Chevedden could hear him play "Venetian Barcarolle" again. Instantly, I suggested that he pray to God first. Then send the song he played to God. Fr. Chevedden, who is in heaven, will definitely feel very comforted when he receives this song.

Looking at my son's relieved expression, in the melody of "Venetian Barcarolle", I seemed to see Fr. Chevedden in the sunset, holding the oar and waving goodbye to us with a smile. The boat gradually drifted away along with the beating notes and gradually disappeared on the other side of the horizon.

p24 Kind and humble

Lin Fengzhen

Fr. Chevedden always gives people the impression of being gentle, polite and taciturn. When he guided us in the Southern District Bible study, most of the time we, the church members, were talking freely, sharing our experiences of encountering the Lord in life, or expressing our personal interpretation of the Bible. Fr. Chevedden sometimes sat aside with his eyes closed to rest. We thought he was too tired, but whenever our words deviated, he immediately opened his eyes and calmly quoted scriptures to explain the key points. He was like an inexhaustible theological book. He had perfect answers to any question. It amazed us.

When the movie "The Life of Jesus" was a hit, the church members carefully studied and discussed the plot and background of the movie. At the company, one of my colleagues, who was a Mexican Catholic, asked me, "Who is the disciple with long hair and a beautiful woman looking sitting next to Jesus in Michelangelo's 'The Last Supper'?" I blinked and told him that we had Fr. Chevedden, who must have the answer. Sure enough, Fr. Chevedden immediately told me that the disciple was John. John is the youngest of the disciples. In the movie "The Life of Jesus", the young man who accompanied the Virgin Mary all the way was him.

Last year, when Fr. Chevedden learned that my mother-in-law was seriously ill in a San Francisco hospital, he immediately drove to the hospital, prayed for my mother-in-law, and gave her the Anointing of the Dead. We were deeply moved. Fr. Chevedden always devoted himself completely to the church. He gave us more than we gave him. After Fr. Chevedden's sudden death, we have always regretted that we did not pay more attention to his daily life and let him carry his cross alone.

Thank God, Fr. Chevedden's kindness and humility let us feel the love and presence of Jesus at all times. At the same time, through his example, it subtly influenced our daily words and deeds.

p24 An Angel in the World

Chen Guoxian

As a traditional Catholic, I generally think that studying the Bible is a kind of career. When we first started a Bible study class at the Eighth Street Church, I became interested in studying the Bible. I remember one time, Fr. Ma Aide took us to the Los Gatos Jesuit novice to do a retreat. When I saw the bookshelves full of religious books, I realized that studying the Bible is not just about personal meditation. Fifteen years later, I deeply realized why biblical studies are a science.

During the process of studying the Bible, Fr. Chevedden came to the Bible study class in the Southern District. His dull appearance was very inconsistent with his vast biblical background. Many times, I asked about very minor biblical knowledge, and Fr. Chevedden was able to answer my questions directly in an instant. His expression was still so humble and calm, without any exaggeration or show-off. Every time, I admired his expression with all my heart. What's more, when we met next time, he handed me one or two reference books. That touching process made me further understand that perhaps the conversation between man and God would be like this.

His death shocked us. Perhaps there is a meaning behind his death that we cannot understand. Like him, I think there are thousands of priests who shoulder the mission of Jesus Christ and are scattered in every church. I hope we can all look at these spiritual leaders with the feeling of "angels on earth".

p25 Remembering Fr. Chevedden

Huang Jingfang

In my memory, Fr. Chevedden was tall and had a big beard. He smiled at us when we met, and then slowly, through his thick stubble, he gave us a warm greeting.

I used to see him from a distance in front of the church altar. The first time I met him face to face was after I moved to the Southern District, at a church member's home in the Southern District. Fr. Chevedden treated me as a "newcomer", so he asked and showed concern like a landlord or host. The second time I saw him, he immediately called out my name in Chinese, and I was still stunned, wondering what kind of address would be more appropriate...

He often gave me the impression of being neither angry nor angry. Most of the time, he would not immediately join in the verbal battles among the church members. Sometimes everyone thought he was dozing off, but he listened very carefully. When the church members took a break, he would slowly express his views and give pertinent advice.

Gentle and elegant is another way to describe him, but at his memorial service, I heard from his brother that he had another side, which was his lovable and emotional side.

I gradually got to know him as a person during Bible study or dinner parties. He didn't like to preach. Whenever he was asked a question, he would always answer politely and affirmatively, allowing others to understand his heart for God. This reminded me of the first commandment. And his respect and help for others, how he set an example and taught us reminded me of the second commandment!

Grace has past. In the end, only left one word - regret.

p25 Eastern Church

Cheng Jinzhe

On June 18, 2001, Luo Gaoxiong, Bai Daihua, Ma Fuyi and I went to the Los Altos Jesuit Church to visit Fr. Chevedden. Fr. Chevedden spoke a very good Chinese. During the conversation, I learned that the priest had lived in Taiwan for more than 20 years, which was exactly the same time I had been in the United States. However, his Chinese was much better than my English. I couldn't believe that I "confessed" to the priest the first time I met him (I hadn't confessed for almost ten years). Perhaps it was the priest's kindness that allowed me to feel at ease to do the sacrament of reconciliation with God.

We invited Fr. Chevedden to give a special speech to our group on "The History of the Eastern Church". He prepared a lot of teaching materials, as well as maps, and explained tirelessly to us, so that we could understand the geographical location and influence of the "Eastern Church". Speaking of Eastern Churches, I only thought of Buddhism and Taoism, but I didn't know that there are also churches that believe in "Catholicism". It can be seen that there is so much to learn. I once participated in the Scripture Study for two years. My English was not good at first, and I always understood only a little. But after listening to the priest's two lectures, I felt like I had "opened my mind". Fr. Chevedden was happy to drive from Los Altos to San Mateo to preach to us for two hours, and then drove to Fremont to preach for the youth fellowship. This kind of love that does not refuse to work hard deeply touched us. Thank God for giving us such a good priest. I really hope that Fr. Chevedden could come more often.

謝為霖神父

首先我們必須承認「東方」和「西方」這兩個名詞在不同時代背景中有不同的意思。從中國人的眼光來看，基督宗教都是來自西方國家，無論是唐朝的景教或後來的羅馬天主教會。但從古時候的羅馬天主教會來看，在她的東方的宗主教區(君士坦丁堡、亞歷山大、安提約基雅和耶路撒冷)，都算是東方教會。東方教會指非羅馬(西方)天主教會的各個東方教會，包含從羅馬天主教會所分離的東方教會和跟羅馬天主教會有關係的東方天主教會。

東方教會並不是一個教會，而是許多教會的統稱。所謂的西方教會則指羅馬天主教會和從羅馬天主教會所分離的基督的各個教會。在今日的世界有西方教會在東方國家，也有東方教會在西方國家。大多數東方教會的信徒並沒有跟羅馬天主教會保持關係，因為在不同的時代，教會多次發生宗教分裂。第一次分裂發生在公元431年，亞述東方教會(中國人所說的景教)沒有接受厄弗所大公會議。第二次分裂發生在公元451年，亞美尼亞教會，科普特教會，埃塞俄比亞教會，敘利亞教會和印度的教會沒有承認加采東大公會議。因此，他們跟羅馬天主教會和拜占庭正教會脫離了關係。

以上所提的教會，我們今日稱之為Oriental Orthodox Churches(東方的正教會)。請注意：Oriental Orthodox Churches和The Orthodox Churches不同。以下我們要談論的是The Orthodox Churches(正教會)。直到公元一千多年時，第三次宗教分裂發生了，拜占庭正教和羅馬天主教會脫離了關係。很多書上指公元1054年為分裂的年代，但雖然那年所發生的事，實在很嚴重，但後來雙方教會努力合一，可惜沒有成功。到了公元1453年土耳其人佔領了君士坦丁堡時，就不再讓君士坦丁堡的拜占庭正教會與羅馬天主教會互相交往。所以我們可以說公元1453才是雙方教會確定性的分離年代。只有兩個東方教會一直沒有跟羅馬天主教會脫離關係：一是瑪洛尼天主教會，另一則是義大利阿爾巴尼亞的天主教會。其他東方天主教會的來源是有一部分脫離了羅馬天主教會的，過一段時間後再重新建立關係的。

以下的「東方基督宗教會的各個教會表」是包含非天主教會的東方教會和天主教的東方教會。這個表是來自Ronald Roberson's "The Eastern Christian Churches: A Brief Survey" 6th edition, 5-7。

東方基督宗教會的各個教會表：

一. 亞述東方教會(景教)一錯用名稱為奈斯多利教會，發源地為美索不達米亞北部；在

唐朝時傳入中國。

二. 東方正教會(非加采東東方正教會)包含六個獨立而不同的教會:亞美尼亞宗徒教會、科普特正統教會、埃塞俄比亞(依索匹亞)正統教會、敘利亞正統教會、馬拉卡拉敘利亞正統教會、厄立特里亞正統教會(Eritrea)

三. 正教會(來自拜占庭傳統的教會):

A. 自治的教會 (the Autocephalous Churches)²:

1. 君士坦丁堡宗主教區
2. 亞歷山大宗主教區
3. 安提約基雅宗主教區
4. 耶路撒冷宗主教區
5. 俄羅斯正教會
6. 塞爾維亞正教會
7. 羅馬尼亞正教會
8. 保加利亞正教會
9. 喬治亞正教會
10. 塞浦路斯正教會
11. 希臘正教會
12. 波蘭正教會
13. 阿爾巴尼亞正教會
14. 捷克和斯洛伐克正教會
15. 美國正教會

B. 不完全自治的教會 (the Autonomous Churches)³:

1. 西乃山正教會
2. 芬蘭正教會
3. 日本正教會
4. 中國正教會
5. 愛沙尼亞宗徒正教會

C. 在君士坦丁堡(拜占庭)宗主教區的管理之下:

1. 在美國的喀爾巴阡俄羅斯希臘的公教會
2. 在美國和其他地方的烏克蘭正教會
3. 在西歐的俄羅斯正教宗教區
4. 在美國的阿爾巴尼亞正教教區
5. 在北美洲的白俄正教之議會
6. 在加拿大的烏克蘭正教會

D. 跟以上的正教不合的教會團體:

1. 老派信徒 (在俄羅斯)
2. 在俄羅斯之外的俄羅斯正教會
3. 烏克蘭正教會, 基輔宗主教區和烏克蘭自治的正教會

² 独立的教会。

³ 自治的教会。

4. 白俄自治的正教會

5. 馬其頓正教會

6. 舊日曆的正教會

四. 天主教的東方教會：

A. 一直沒有跟羅馬天主教會斷絕關係的教會：

1. 瑪洛尼的天主教會

2. 義大利阿爾巴尼亞的天主教會

B. 從亞述東方教會重新建立關係的

1. 加色丁天主教會

2. 敘利亞馬拉巴天主教會

C. 從東方正教會重新建立關係的

1. 亞美尼亞天主教會

2. 科普特天主教會

3. 埃塞俄比亞天主教會

4. 敘利亞東方天主教會

5. 敘利亞馬拉卡拉天主教會

D. 從正教會重新建立關係的

1. 麥基拜占庭天主教會

2. 烏克蘭拜占庭天主教會

3. 羅塞尼亞拜占庭天主教會

4. 羅馬尼亞拜占庭天主教會

5. 希臘拜占庭天主教會

6. 前南斯拉夫的拜占庭天主教會

7. 保加利亞的拜占庭天主教會

8. 斯洛伐克的拜占庭天主教會

9. 匈牙利的拜占庭天主教會

10. 沒有自己的主教的東方天主教會的團體：

a) 俄羅斯 b) 白俄 c) 喬治亞 d) 阿爾巴尼亞

雖然東方基督宗教會有那麼多個不同的教會，但在禮儀方面一共只有五個大禮儀傳統：1. 亞歷山大的禮儀（包含科普特、埃塞俄比亞和厄立特里亞教會所用的禮儀）。2. 亞美尼亞的禮儀。3. 拜占庭的禮儀。4. 敘利亞西邊的禮儀（包含敘利亞正教會、馬拉卡拉敘利亞正教會、敘利亞東方天主教會、和敘利亞馬拉卡拉天主教會所用的禮儀）。5. 敘利亞東邊的禮儀（包含亞述東方教會、加色丁天主教會、敘利亞馬拉巴天主教會所用的禮儀）。如果你沒有參加過東方教會的禮儀，請找機會參與一次吧！不論在那一個東方天主教會，羅馬天主教會的信徒都可以領聖體（參閱C1C923）。

論天主教會和非天主教的東方教會的關係，梵二的大公主義法令提到，非天主教的東方教會之優點；他們熱忱地舉行神聖禮儀，尤其是聖體禮儀；他們以美妙的讚詞，向卒世童貞瑪利亞歌頌；他們雖與我們分離，卻仍保有真正的聖事，尤其是因為繼承宗徒，而保有聖秩與聖體聖事，因此他們和我們仍舊密切聯繫。此外，在東方教會中更有靈修生活的傳統財富，這特別由隱修生活表達出來。

東方教會隱修生活方式傳至西方，拉丁教會的修會制度即由此發源，此後還不斷吸收新的活力。因為天主教與非天主教的東方教會有那麼多相同的地方，因此「天主教教理」承認「這

種共融是如此深切，只差少許就能達致圓滿，就能一起舉行主的感恩祭」。(參閱天主教教理，838)。論天主教和非天主教的東方教會合一問題，梵二說：「為了恢復或保持教會的共融和統一，必須『不再加給非必要的重擔』(宗十五，28)」。(大公主義法令，18)

結論，今日的羅馬天主教的信徒不但要保存他自己教會的傳統，而且要學習怎樣欣賞跟我們接近的東方教會的優點。梵二告訴我們：「教會中的差別性並不妨礙其統一性，而且相得益彰。」(東方教會法令，2)

What is the "Eastern Church"?

Fr. Chevedden

First of all, we must admit that the two terms "Eastern" and "Western" have different meanings in different eras. From the perspective of the Chinese, Christianity comes from Western countries, whether it is the Nestorian Church in the Tang Dynasty or the later Roman Catholic Church. But from the perspective of the ancient Roman Catholic Church, her Eastern Patriarchate (Constantinople, Alexandria, Antioch and Jerusalem) are all considered Eastern Churches. The Eastern Church refers to the various Eastern churches that are not part of the Roman (Western) Catholic Church, including the Eastern Churches that separated from the Roman Catholic Church and the Eastern Catholic Churches that are related to the Roman Catholic Church.

The Eastern Church is not a church, but a general term for many churches. The so-called Western Church refers to the Roman Catholic Church and the various churches of Christ that separated from the Roman Catholic Church. In today's world, there are Western churches in Eastern countries and Eastern churches in Western countries. Most believers of Eastern churches do not maintain relations with the Roman Catholic Church because there have been many religious schisms in the church at different times. The first schism occurred in 431 AD when the Assyrian Eastern Church (known as the Nestorian Church in China) did not accept the Council of Ephesus. The second schism occurred in 451 AD when the Armenian Church, the Coptic Church, the Ethiopian Church, the Syrian Church and the Church in India did not recognize the Council of Chalcedon. Therefore, they broke off relations with the Roman Catholic Church and the Byzantine Orthodox Church.

The above mentioned churches are what we call Oriental Orthodox Churches today. Please note: Oriental Orthodox Churches are different from the Orthodox Churches. The following is about the Orthodox Churches. It was not until more than a thousand years ago that the third religious schism occurred, when the Byzantine Orthodox Church and the Roman Catholic Church broke off relations. Many books point to 1054 AD as the year of the schism, but although what happened that year was really serious, the two churches later tried to unite, but unfortunately they did not succeed. When the Turks occupied Constantinople in 1453 AD, they no longer allowed the Byzantine Orthodox Church in Constantinople and the Roman Catholic Church to interact with each other. So we can say that 1453 AD was the definite year of separation of the two churches. Only two Eastern churches have never broken off relations with the Roman Catholic Church: one is the Maronite Catholic Church, and the other is the Catholic Church in Albania, Italy. The

origins of other Eastern Catholic churches are that some of them separated from the Roman Catholic Church and re-established relations after a period of time.

The following "Table of Eastern Christian Churches" includes non-Catholic Eastern Churches and Catholic Eastern Churches. This table is from Ronald Roberson's "The Eastern Christian Churches: A Brief Survey (6th edition), 5-7.

Table of various churches in the Eastern Christian Church:

1. Assyrian Eastern Church (Jing Church) is also called Nestorian Church, which originated in northern Mesopotamia and was introduced to China during the Tang Dynasty.

2. Eastern Orthodox Church (non-Ghazan Eastern Orthodox Church) includes six independent and different churches: Armenian Apostolic Church, Coptic Orthodox Church, Ethiopian Orthodox Church, Syriac Orthodox Church, Malakal Orthodox Church, Eritrean Orthodox Church

3. Orthodox Church (Church from Byzantine tradition):

A. Independent Churches (the Autocephalous Churches):

1. Constantinople Patriarchate
2. Alexandria Patriarchate
3. Antioch Patriarchate
4. Jerusalem Patriarchate
5. Russian Orthodox Church
6. Serbian Orthodox Church
7. Romanian Orthodox Church
8. Bulgarian Orthodox Church
9. Georgian Orthodox Church
10. Cypriot Orthodox Church
11. Greek Orthodox Church
12. Polish Orthodox Church
13. Albanian Orthodox Church
14. Czech and Slovak Orthodox Church
15. American Orthodox Church

B. Autonomous Churches:

1. Mount Sinai Orthodox Church
2. Finnish Orthodox Church
3. Japanese Orthodox Church
4. Chinese Orthodox Church
5. Estonian Apostolic Orthodox Church

C. Under the Constantinople (Byzantine) Patriarchate:

1. The Carpathian Russian Greek Catholic Church in America
2. The Ukrainian Orthodox Church in America and elsewhere
3. The Russian Orthodox Church in Western Europe
4. The Albanian Orthodox Church in America
5. The Council of the White Russian Orthodox Church in North America
6. The Ukrainian Orthodox Church in Canada

D. Church groups that are not in accordance with the above Orthodox Churches:

1. Old Believers (in Russia)
2. The Russian Orthodox Church outside of Russia
3. The Ukrainian Orthodox Church, the Kiev Patriarchate and the Ukrainian

Autocephalous Orthodox Church

4. The Belarusian Autocephalous Orthodox Church
5. The Macedonian Orthodox Church
6. The Old Calendar Orthodox Church

IV. Catholic Eastern Churches:

A. Churches that have never severed ties with the Roman Catholic Church:

1. Maroni Catholic Church
2. Italian Albanian Catholic Church

B. Reestablished ties with the Assyrian Eastern Church

1. Chaldean Catholic Church
2. Syrian Malabar Catholic Church

C. Reestablished ties with the Eastern Orthodox Church

1. Armenian Catholic Church
2. Coptic Catholic Church
3. Ethiopian Catholic Church
4. Syrian Oriental Catholic Church
5. Syrian Malakara Catholic Church

D. Reestablished relations with the Orthodox Church

1. Machi Byzantine Catholic Church
2. Ukrainian Byzantine Catholic Church
3. Ruthenian Byzantine Catholic Church
4. Romanian Byzantine Catholic Church
5. Greek Byzantine Catholic Church
6. Byzantine Catholic Church in the former Yugoslavia
7. Byzantine Catholic Church in Bulgaria
8. Byzantine Catholic Church in Slovakia
9. Byzantine Catholic Church in Hungary

10. Eastern Catholic Church groups without their own bishops:

- a) Russia b) Belarus c) Georgia d) Albania

Although there are so many different churches in Eastern Christianity, there are only five great liturgical traditions: 1. The Rite of Alexandria (including the rites used by the Coptic, Ethiopian and Eritrean churches). 2. The Armenian Rite. 3. The Byzantine rite. 4. The Syriac Western rite (including the rites used by the Neophyte Orthodox Church, the Malakara Syriac Orthodox Church, the Syrian Oriental Catholic Church, and the Syrian Malakara Catholic Church). 5. The Syriac Eastern rite (including the rites used by the Assyrian Oriental Church, the Chaldean Catholic Church, and the Syrian Malaba Catholic Church).

If you have not participated in the rites of the Eastern Church, please find an

opportunity to participate once! Regardless of which Eastern Catholic Church, Roman Catholic Church believers can receive Holy Communion (see C1C923).

On the relationship between the Catholic Church and the non-Catholic Eastern Churches, the Decree of the Second Vatican Council mentioned the advantages of the non-Catholic Eastern Churches: they celebrate the sacred liturgy with fervor, especially the Eucharist; they sing praises to the Ever-Virgin Mary with beautiful hymns; although they are separated from us, they still retain the true sacraments, especially because of the succession of the Apostles, they retain the holy orders and the Eucharist, so they are still closely connected with us. In addition, there is a traditional wealth of spiritual life in the Eastern Church, which is especially expressed by the monastic life.

The monastic lifestyle of the Eastern Church was spread to the West, and the Latin Church's religious system originated from this, and has continued to absorb new vitality since then. Because Catholics and non-Catholic Eastern Churches have so many similarities, the Catechism of the Catholic Church recognizes that "this communion is so deep that it is only a little short of perfection, that they can celebrate the Eucharist together." (See Catechism of the Catholic Church, 838). On the issue of the unity of Catholics and non-Catholic Eastern Churches, Vatican II said: "In order to restore or maintain the communion and unity of the Church, it is necessary to "no longer impose unnecessary burdens" (Acts 15, 28)." (Decretus Magna Cum 18)

In conclusion, today's Roman Catholics should not only preserve the traditions of their own Church, but also learn how to appreciate the advantages of the Eastern Church that is close to us. Vatican II tells us: "The differences in the Church do not hinder its unity, but complement each other." (Decretus Concerning the Eastern Churches, 2)

P29 好電影的源起
謝為霖神父

2/01/2003

去年有一部電影很受影迷歡迎，那就是The Lord of the Rings (魔戒) (The fellowship of the Ring)。第二部今年已經上映了；它的名字是The Two Towers (雙座高塔)。第三部電影The Return of the King (歸國之王) 將要在明年聖誕節時上映。這三部一系列的電影都是出自J. R. R. Tolkien的文筆。他是位英國的天主教教友。他在讀書的時候就對語言學特別感興趣。他會希臘文、拉丁文，還有不少北歐地區的方言。當時他老師的一句話：『語言起源於神話的發展。』這對他影響很大，因此Tolkien就研究北歐的神話故事。他認為基督徒不應抹去這些故事中的優點，而應把天主教的信仰融入這些外邦民族的傳統德性中。在他寫的The Lord of the Rings這本書中，可以看到有北歐民族的英雄主義和天主教的種種信仰融合在一起。整個的故事是善良對邪惡的鬥爭，我認為你看過這三部電影的話，將會得到一些生活上的鼓勵。

如果你想進一步了解電影裏的意思，我建議你去買這本J. R. R. Tolkien's Sanctifying Myth: Understanding Middle-earth的書。作者是Bradley J. Birzer。聖誕節時我還買來當禮物送給我的兩個侄兒呢！

The origin of good movies
Fr. Chevedden

2/01/2003

There was a movie last year that was very popular among movie fans, and that was the Lord of the Rings (the Fellowship of the Ring). The second part has been released this year; its name is the Two Towers. The third film, the Return of the King, will be released next Christmas. This series of three films was written by J. R. R. Tolkien. He is a British Catholic. He was particularly interested in linguistics when he was a student. He knew Greek, Latin, and many Nordic dialects. His teacher's words at that time were: "Language originated from the development of mythology." This had a great influence on him, so Tolkien studied Nordic mythology. He believed that Christians should not erase the good qualities of these stories, but should integrate Catholic beliefs into the traditional virtues of these Gentile peoples. In his book the Lord of the Rings, you can see the fusion of Nordic heroism and Catholic beliefs. The whole story is the struggle between good and evil. I think if you watch these three movies, you will get some encouragement in life.

If you want to know more about the meaning beyond the movie, I suggest you buy this book J. R. R. Tolkien's Sanctifying Myth: Understanding Middle-earth. The author is Bradley J. Birzer. I even bought it as a gift for my two nephews at Christmas!

教會的合一

2/18/2002

昨天早上我到舊金山去，到一個拜占庭天主教會的本堂去舉行禮儀。昨天是匝凱主日，當天的福音是講述西凱的故事(路十九:1~10)，西凱是一個稅吏長，也是一個富翁，但按他自己所說的他很遵守猶太人的法律，他對耶穌說：「主，我將一半的財產都施捨給了窮人；如果我欺騙人，我將以四倍的代價償還。」耶穌並沒有要求西凱改變什麼，祂只對他說：「今天救恩臨到了這戶人家，因為他也是亞巴郎的子孫。」在這句話裡所提的「救恩」跟現在的生活有關。耶穌希望耶里哥城的猶太人對待匝凱如同對待一般的同胞一樣，不要把他當作外邦人。我們不知道當時民眾的反應，但我們知道他們在這個故事裡是最需要改變的對象。

在今日的教會我們也是可以稱呼我們自己為「亞巴郎的子孫」，因為基督徒也是亞巴郎的子孫。基督徒和猶太人有了一個共同的信仰之父。也許這個名稱會幫助我們更愛護猶太人，更懂得欣賞猶太教，因為這也是今日的教會所一直鼓勵我們做的。天主教的教理說：「如果我們對猶太人和他們的宗教生活有比較深刻的認識，會幫助我們更深入地了解我們基督徒禮儀的某些層面。」(ccc1096)

Unity of the church

2/18/2002

Yesterday morning I went to San Francisco to hold a liturgy at a Byzantine Catholic church. Yesterday was Zacchaeus Sunday, and the gospel of the day told the story of Zechariah (Luke 19:1~10). Zechariah was a chief tax collector and a rich man, but according to his own words, he abided by Jewish law. He said to Jesus: "Lord, I gave half of my possessions to the poor; if I deceive anyone, I will pay back four times the price." Jesus did not ask Zechariah to change anything, He only said to him: "Today salvation has come to this family, because he too is a descendant of Abraham." The "salvation" mentioned in this sentence is related to our current life. Jesus wanted the Jews in Jericho to treat Zacchaeus as a fellow countryman and not as a Gentile. We don't know the reaction of the people at that time, but we know that they are the ones who need the most change in this story.

In today's church we can also call ourselves "sons of Abraham," because Christians are also descendants of Abraham. Christians and Jews had a common father of faith. Perhaps this name will help us love the Jews more and appreciate Judaism more, because this is what the church today has been encouraging us to do. The Catechism of the Catholic Church says: "If we have a deeper understanding of the Jews and their religious life, it will help us to understand certain aspects of our Christian liturgy more deeply." (ccc1096)

用心靈和真理敬拜

3/04/2002

我們想要建立好我們與別人的關係時，不但要向對方付出愛心而且也要學習接受對方的愛。

在昨天的福音裡耶穌不但從撒瑪黎雅婦人手中接受了水，而且祂也給她精神上的活水。他們兩人開始談話的時候，婦人只懂得是物質上的水，這是耶穌向婦人接受的東西，當耶穌讓她知道祂已經認出她過去的婚姻生活的時候，那婦人就曉得耶穌並不是一個平凡的人，而是一位先知，且從那一時刻起婦人便知耶穌可以給她一些東西。婦人認為如果耶穌是先知的話，祂應該曉得如何解決一些宗教上的問題，所以她便對耶穌說：「我們的祖先一直都在這山上朝拜天主，但你們猶太人說耶路撒冷才是朝拜天主的地方。」撒瑪黎雅人本來在革黎斤山上朝拜天主，而猶太人在耶路撒冷的聖殿朝拜天主。耶穌回答說：「女人，你相信我罷！時候到了，你們將不在這座山也不在耶路撒冷朝拜父…時候要到，現在就是了。那真正朝拜天父的要用心靈和真理敬拜父，那才是天父所要的敬拜…」我們基督徒已經領受了聖神，而天主聖神在我們當中幫助我們朝拜天父。祂在我們內幫助我們跟祂一起向天父說：「阿爸！父啊！」因此，我們基督徒是天父的義子。我們該常常感謝天父，給我們那麼高貴的身份。

Worship in spirit and truth

3/04/2002

When we want to build a good relationship with others, we must not only give love to others but also learn to accept love from others.

In yesterday's gospel Jesus not only received water from the hand of the Samaritan woman, but he also gave her spiritual living water. When the two of them started talking, the woman only understood it as physical water. This was what Jesus accepted from the woman. When Jesus let her know that he had recognized her past marriage, the woman knew Jesus was not an ordinary man, but a prophet, and from that moment on the woman knew that Jesus had something to offer her. The woman thought that if Jesus was a prophet, he should know how to solve some religious problems, so she said to Jesus: "Our ancestors have always worshiped God on this mountain, but you Jews say that Jerusalem is the place to worship God." The Samaritans originally worshiped God on Mount Gerizim, while the Jews worshiped God in the temple in Jerusalem. Jesus answered and said to her, "Woman, believe me! The hour is coming when you will neither worship the Father on this mountain nor in Jerusalem... The hour is coming, and it is now. Those who truly worship the Father must worship the Father in spirit and truth, that is the worship that the Father wants...". We Christians have received the Holy Spirit, and God's Holy Spirit is among us to help us worship our Heavenly Father. He helps us in us to say with Him to the Heavenly Father: "Abba! Father!" Therefore, we Christians are the adopted sons of the Heavenly Father. We should always thank our Heavenly Father for giving us such a noble status.

P32公義、仁愛和信德

3/11/2002

今日的猶太教可以分成三個派：正派、保守派和改革派。為了遵守安息日的誠命，正派不准信徒在安息日開車；但保守派和改革派則准許信徒在安息日開車。在公元後第一世紀猶太教也分成不同的派，關於如何遵守安息日的誠命也有不同的看法。法利賽人是一個比較保守的一派，他們把「在安息日不可以做任何工作」的誠命解釋的比較嚴格。按他們的想法行奇蹟算是一種工作，因此耶穌在安息日行了奇蹟就是犯了罪。但耶穌批評法利賽人的作法是，他們忘了履行

法律上最重要的誠命，就是公義、仁愛和信德。(瑪二三:23)按猶大人的想法，當一條輕的法律跟重要的法律發生衝突的時候，可以忽略比較輕的法律。耶穌把「愛上主在萬有之上、愛近人如己」當做法律上最大的誠命。所以祂認為治好一位瞎子可以當作遵守法律上最大的誠命之要求，而可以不顧忌到法利賽人

的疑慮。在這一段福音的開頭法利賽人把耶穌看成是罪人，而這一段福音的最後一部份，耶穌把法利賽人看做是罪人，祂對他們說：「如果你們是瞎眼的，就沒有罪了；但現在你們自稱是看得見的，所以你們還是有罪的。」明明認清真理卻否定真理，就是有罪。但我們必須了解到若望福音的背景，當時沒有信從基督的猶太人把信從基督的人從會堂裡趕走，那時候是一個互相對抗的時代，但現在的教會反而鼓勵我們跟意見不同的人多多交談，這才是一個有效解決問題的方法。

Justice, charity and faith

3/11/2002

Judaism today can be divided into three sects: Orthodox, Conservative, and Reform. In order to observe the sincere command of the Sabbath, the Orthodox does not allow believers to drive on the Sabbath; however, the Conservatives and Reformers allow believers to drive on the Sabbath. In the first century AD, Judaism was also divided into different sects, and they also had different views on how to observe the Sabbath. The Pharisees were a relatively conservative group, and they interpreted the commandment "no work should be done on the Sabbath" more strictly. In their view, performing miracles was considered work, so Jesus sinned when he performed miracles on the Sabbath. But Jesus criticized the Pharisees for forgetting to fulfill the most important commands of the law, which are justice, love and faith. (Matthew 23:23) According to the Jewish people, when a minor law conflicts with an important law, the minor law can be ignored. Jesus regarded "love the Lord above all, and love your neighbor as yourself" as the greatest commandment in the law. Therefore, He believed that curing a blind man could be regarded as obeying the most sincere requirements of the law, and he did not need to worry about the Pharisees doubts. In the beginning of this gospel, the Pharisees viewed Jesus as a sinner, and in the last part of this gospel, Jesus viewed the Pharisees as sinners. He said to them: "If you are blind, there is no sin; but now you claim to be able to see, so you are still guilty." To deny the truth even though you clearly recognize the truth is sinful. But we must understand the background of the Gospel of John. At that time, the Jews who did not believe in Christ drove those who believed in Christ from the synagogues. It was an era of mutual confrontation, but now the church encourages us to talk more with those who have different opinions. This is an effective way to solve problems.

奇蹟/記號

3/18/2002

在若望福音裡我們見不到「奇蹟」這個名詞。在若望福音耶穌所行的奇蹟叫做 (semeion) 英文是「sign」、中文是「記號」的意思。但思高聖經把semeion翻成「神蹟」，而牧靈聖經把這個字翻成「靈蹟」。我在這裡還是要把semeion翻成「記號」。

在若望福音裡耶穌行過七件大「記號」，每一件「記號」都表達了耶穌的奧秘和祂帶給人類

的救恩。那麼，拉匝祿復活是若望福音最後的「記號」，也是最大的「記號」。拉西祿的復活雖然這麼大，但比不上耶穌本人的復活，拉匝祿復活後還會死，但耶穌復活後卻不會再死。耶穌向瑪爾大說：「我就是復活，就是生命！」我們可以將這句話翻成：「我就是帶給人生命的復活。」耶穌的復活跟拉西祿的復活不一樣的地方是：耶穌的復活帶給我們天主聖神。在若望福音裡耶穌死亡時「就低下頭，交付了靈魂。」「靈魂」這個字原文是pneuma，也可以說是「聖神」的意思。聖若望要我們懂得這兩個意思而不只是一個意思。

耶穌一死去就被光榮了，而聖神來到人間(見若七:39)。按聖若望的意思，不需要等到第三天才可以看得出來耶穌復活的效果。耶穌的復活是一個生活性的復活，因為祂的復活帶給我們天主聖神，而聖神使我們成為天主的兒女。

Miracle/Sign

3/18/2002

We do not see the term "miracle" in the Gospel of John. In the Gospel of John, the miracle performed by Jesus is called "σημεῖον [semeion]", which means "sign" in English and "mark" in Chinese. But the Scotch Bible translates semeion as "miracle," while the Pastoral Bible translates this word as "spiritual miracle." I still want to translate semeion into "mark" here.

In the Gospel of John, Jesus performed seven major "signs". Each "sign" expresses the mystery of Jesus and the salvation he brings to mankind. So, the resurrection of Lazarus is the last "sign" of the Gospel of John, and it is also the greatest "sign". Although the resurrection of Lazarus was so great, it was not as great as the resurrection of Jesus himself. Lazarus would die again after his resurrection, but Jesus would not die again after his resurrection. Jesus said to Martha: "I am the resurrection and the life!" We can translate this sentence as: "I am the resurrection that brings life to people." The difference between the resurrection of Jesus and the resurrection of Lazarus is that: The resurrection of Jesus brings us the Holy Spirit of God. In the Gospel of John, when Jesus died, he "bowed his head and gave up his soul." The original word for "spirit" is pneuma, which can also mean "Holy Spirit." St. John wants us to understand both meanings and not just one.

As soon as Jesus died, he was glorified, and the Holy Spirit came to earth (see John 7:39). According to St. John, there is no need to wait until the third day to see the effects of Jesus' resurrection. The resurrection of Jesus is a living resurrection, because His resurrection brings us the Holy Spirit of God, and the Holy Spirit makes us children of God.

P33苦難死亡光榮

4/11/2002

在若望福音「受到光榮」這句話指出耶穌的苦難死亡和受舉揚到天父的右邊是一個整體、不可分的過程。在若望福音第七章裡耶穌到耶路撒冷去參加猶太教的帳棚節。在這個節慶當中，聖殿裡有一些關於水和光的禮儀。「節慶的最後一天，也是最隆重的一天，耶穌站出來高聲說：凡渴的人，到我這裡來吧！凡信從我的人，喝吧！如經上說從祂的心中湧出活水的江河。」聖若望說：「耶穌說這話，是指信祂的人必將領受聖神。」他又說：「那時聖神還未降臨，因為耶穌

尚未受到光榮。」這句話的意思就是說：耶穌受到光榮時聖神就會來到門徒們的身上。也就是說耶穌死亡時就會把聖神交出來了。我們的中文聖經無法將原文的涵意翻譯出來。一般的中文聖經都翻譯成耶穌「斷了氣」。但(the spirit)可以翻成「聖神」，動詞可以翻成“hand over”、“give over”「移交給某人」的意思。

所以說，若望福音把耶穌的死亡和祂受光榮及聖神降臨都結合起來了，因為如果聖神沒有降臨，那麼耶穌的工作是沒有法子完成的。

Suffering Death Glorious

4/11/2002

The phrase "glorified" in John's Gospel points out that Jesus' suffering death and exaltation to the right hand of the Father are an integral and indivisible process. In John Chapter 7 Jesus went to Jerusalem to attend the Jewish Feast of Tabernacles. During this festival, there are rituals related to water and light in the temple. "On the last day of the festival, which was also the most solemn day, Jesus stood up and shouted with a loud voice: "Come to me whoever is thirsty! Whoever believes in me, drink! As the Scripture says, out of his heart springs up living water." St. John said: "Jesus said this to mean that those who believe in him will receive the Holy Spirit." He also said: "The Holy Spirit had not yet come, because Jesus had not yet been glorified." This sentence means that when Jesus is glorified, the Holy Spirit will come to the disciples. In other words, Jesus will hand over the Holy Spirit when he dies. Our Chinese Bible cannot translate the meaning of the original text. Most Chinese Bibles translate it as "Jesus died". But (the spirit) can be translated as "Holy Spirit", and the verb can be translated as "hand over", "give over" or "hand over to someone".

Therefore, the Gospel of John combines the death of Jesus with His glorification and the coming of the Holy Spirit, because if the Holy Spirit does not come, then there is no way for Jesus' work to be completed.

成功與失敗

7/7/2003

昨天的福音瑪爾谷第六章，是有關耶穌的一個失敗，祂的故鄉納匝肋的同胞們親戚沒有信從祂。雖然耶穌對他們的不信感到詫異，但祂沒有對天主給祂的使命產生懷疑。祂離開了納西肋到加里肋亞其他的村莊裡去。祂並沒有讓一個失敗影響天主的計劃，但是祂在加里肋亞的每一村莊宣講天主的福音之後，又碰到了失敗。因為加里肋亞人還是沒有信從耶穌為默西亞；但耶穌仍然沒有放棄，反而將祂的注意力轉向門徒們的身上，好好培養他們的信德。

福音的最後一部份是有關耶穌進入耶路撒冷受苦受難被釘在十字架上，死而復活。祂在最後的星期又好像碰到失敗，但天主用祂的苦難和死亡來表達祂對人類的大愛。耶穌在十字架上斷氣之後，有一位羅馬軍隊的百夫長說到：「這人真是天主子！」這句話告訴我們耶穌的生命和死亡並不是失敗，這個外邦人代表了第一位信從耶穌的人。我們也可以說：生命的意義只有在死亡後才可以看得清楚。所以我們該少說活人的稱讚，最好等到活人不在的時候才讚美他們。

在瑪爾谷福音的眼光來看耶穌不斷的碰到失敗，但最後祂還是成功了。因此，我們該多多思考失敗在我們生活當中有什麼意義？及什麼教訓？

Success and failure

7/7/2003

Yesterday's Gospel, Mark Chapter 6, is about a failure of Jesus. His compatriots and relatives in his hometown of Nazareth did not believe in him. Although Jesus was surprised by their unbelief, He did not doubt the mission God had given Him. He left Nazareth and went to other villages in Galilee. He did not allow one failure to affect God's plan, but after he proclaimed the Gospel of God in every village in Galilee, He encountered another failure. Because the people of Galilee still did not believe in Jesus as the Messiah; but Jesus still did not give up. Instead, he turned his attention to the disciples in order to cultivate their faith.

The last part of the gospel is about Jesus entering Jerusalem, suffering, being crucified, dying and rising again. He seemed to have failed again in the last weeks, but God used his suffering and death to express his great love for mankind. After Jesus died on the cross, a centurion of the Roman army said: "This man is truly the Son of God!" This sentence tells us that Jesus' life and death were not failures. This gentile represented the first believer of Jesus. We can also say: the meaning of life can only be seen clearly after death. Therefore, we should speak less about praising living people. It is better to wait until the living people are gone to praise them.

From the perspective of the Gospel of Mark, Jesus continued to encounter failures, but in the end he succeeded. Therefore, we should think more about the meaning of failure in our lives and what lessons it teaches us?

P34增餅奇蹟

7/28/2003

增餅奇蹟是聖體聖事的記號。天主從無中創造了這個世界，但增餅奇蹟是由五個餅、兩條魚做為奇蹟的基本材料。聖體聖事是由已經存在的東西做為基本材料，在彌撒中餅和酒沒有突然不見了，而是經過教會的祈禱和聖神的德能轉變成為基督的聖體，進而從中可以看到光榮的基督；但我們仍然可以看到它們。

因此，餅和酒在彌撒中具有其特殊的意義，如在聖經中麵包代表食物、中國米飯代表食物一樣。食物的命運就是要進入我們的身體，成為我們的養料，耶穌以餅和酒代表祂自己就是要告訴我們說：他是我們的精神養料。但普通的養料跟精神養料有一個不同的地方，那就是：我們吃普通的養料時，那些食物會成為我們自己的一部份，但我們吃精神養料的時候，透過聖體聖事會幫助我們成為耶穌基督身體的一部份。耶穌的身體就是教會，在感恩經第二式神父代表我們祈禱說：『我們懇求禰，使我們分享基督的聖體聖血，並因聖神合而為一。』聖體聖事的另外一個名字是COMMUNION，「共享」、「共融」的意思。天主教的教理說：『那些領受這聖事的人與基督更緊密地結合。基督更藉此把他們與所有的信徒結合，成為一個身體一教會。』

The miracle of increasing cakes

7/28/2003

The miracle of the multiplication is a sign of the Eucharist. God created the world out of nothing, but the miracle of multiplying loaves used five loaves and two fish as the basic materials for the miracle. The Eucharist is made from things that already exist as its basic materials. During the Mass, the bread and wine do not suddenly

disappear, but are transformed into the Eucharist of Christ through the prayers of the Church and the power of the Holy Spirit, through which can then be seen Glorious Christ; but we can still see them.

Therefore, bread and wine have a special meaning in the Mass, just as bread represents food in the Bible and Chinese rice represents food. The destiny of food is to enter our bodies and become our nourishment. Jesus represents Himself with bread and wine to tell us: He is our spiritual nourishment. But there is one difference between ordinary nourishment and spiritual nourishment, and that is: when we eat ordinary nourishment, those foods will become a part of ourselves, but when we eat spiritual nourishment, the Eucharist will help us to become part of the body of Jesus Christ. The body of Jesus is the Church, and in the second Eucharist the priest prays on our behalf: "We beg you that we may share in the body and blood of Christ and be united by the Holy Spirit." Another name for the Eucharist is COMMUNION, which means "sharing" or "communion." The Catechism of the Catholic Church says: "Those who receive this sacrament are more closely united to Christ. Through this, Christ unites them with all believers to become one body, the church."

地上的鹽及世界的光

2/12/2002

在前天的福音耶穌勸我們要做地上的鹽、世界的光。如何做地上的鹽及世界的光呢?讀經一給了我們一個答案:「釋放受壓迫的人,破壞所有的軛,把食物分給饑餓的人,把無地容身的貧窮人領到你家中,看見赤身露體的人給他衣服穿,不要輕視你的骨肉同胞。」換句話說,我們必須用一些愛近人的行動來協助社會上有需要的人,有時候對方所需要的不是錢,而是一種關懷。我們可以打電話或去拜訪對方,有時候對方所需要的是一種求生技巧,學會了所需要的技術,對方就可以找到工作來維持他的生活,而不用常常依賴別人的幫助。

但無論社會如何完美,一定會有被政府疏忽的人,因此社會需要教會或個人的慈善工作來彌補政府所關心不到的人。聖母軍團員的基本要務之一就是完成每週工作的義務,聖母軍的工作常常以慈善工作為主:探望病人,拜訪老人家等等。因此,你們每一個星期都有機會答覆耶穌要我們做的工作,就是「做地上的鹽及世界的光」。

Salt of the earth and light of the world

2/12/2002

In the gospel the day before yesterday, Jesus urged us to be the salt of the earth and the light of the world. How to be the salt of the earth and the light of the world? The first reading gives us an answer: "Free the oppressed, break every yoke, give food to the hungry, bring the poor who have no place to live into your home. When you see a naked person, give him clothes. Don't look down on your fellow humans." In other words, we must use some loving actions to help those in need in society. Sometimes what the other person needs is not money, but a kind of care. We can call or visit the person. Sometimes what the person needs is a survival skill. After learning the required skills, the person can find a job to maintain his life without constantly relying on other people's help.

But no matter how perfect the society is, there will always be people who are

neglected by the government. Therefore, society needs the charity work of churches or individuals to make up for the people the government cannot care about. One of the basic duties of members of the Legion of Mary is to complete their weekly work obligations. The work of the Legion of Mary is often based on charity work: visiting the sick, visiting the elderly, etc. Therefore, every week you have the opportunity to answer the work Jesus asks us to do, which is to "be salt of the earth and light to the world."

P35福傳

7/14/2003

現在在世界上這麼多的地方都有天主教，因為有人把福音傳到那些地方去了。傳福音的工作跟一般的職業不同，最先需要被召喚，如同古代的先知一樣。昨天的讀經一是有關亞毛斯先知，他本來是南方人，但天主卻派他到北部去，當以色列人的先知。為了聽從天主的旨意他改變了他的生活，他本來不是先知也不是先知的弟子，他是一個牧羊人，也是修剪無花果樹的工人。因為天主召喚了他做以色列人的先知，所以他改變了他的職業離開了他的故鄉。如同他的族長亞巴郎一樣，照上主的吩咐起了身走了，到一個新的地方去。

在昨天的福音裡耶穌也派祂的門徒到新的地方去，給了他們實習傳福音的經驗；他們兩個兩個地去宣講天主的福音，驅逐魔鬼、治好病人。以時間來算壓這並不是個長期的實習經驗，所以天主不要他們帶很多的東西；一雙鞋、一件內衣、一根手杖就夠了；不必帶錢或食物。昨天的兩篇讀經可以提醒我們要靠天主的力量，提醒自己在參與教會的工作時，應當多多信賴祂。無論成功或失敗都在祂的手裡，我應該要好好的用祈禱來準備工作，而把最後的成敗交給天主。

Evangelization

7/14/2003

Catholicism exists in so many places in the world now, because someone people have spread the gospel to those places. The work of evangelism is different from ordinary professions. One first needs to be called, just like the ancient prophets. Yesterday's first reading was about the prophet Amos. He was originally from the south, but God sent him to the north to be a prophet to the Israelites. In order to obey the will of God, he changed his life. He was not a prophet or a disciple of the prophet. He was a shepherd and a fig tree pruner. Because God called him to be a prophet to the Israelites, he changed his profession and left his homeland. Like his father Abraham, he arose and departed to a new place at the command of the Lord.

In yesterday's gospel, Jesus also sent his disciples to new places and gave them practical experience in evangelism; they went by two to preach the gospel of God, to drive out devils, and to heal the sick. In terms of time, this is not a long-term internship experience, so God does not want them to bring a lot of things; a pair of shoes, an underwear, and a cane are enough; there is no need to bring money or food. Yesterday's two Bible readings can remind us to rely on God's strength and remind ourselves that we should have more trust in Him when participating in the work of the Church. Whether success or failure, it is in His hands, I should prepare my work well with prayers and leave the final success or failure result to God.

P35智慧

8/18/2003

「聰慧的人坦然受命，多嘴多舌的蠢人，自招喪亡。」(箴十:8)

「敬重父親的人，必能補贖他的罪過。凡使母親得榮耀的人，便是爲自己積存珍寶。」(德三:3~4)

以上的兩段是來自聖經中的約伯傳、箴言、智慧篇及德訓篇，這些都是屬於文學類型的。在這些文學智慧裡我們找不到作者提到以色列的救恩史，作者只靠理性來尋找什麼是對的，什麼是錯的。但是聖經中的智慧跟一般世俗的智慧是不同的，因為出發點不一樣：箴言九:10提到：「敬畏上主是智慧的開端。」還有一點值得我們注意：在聖經中智慧書裡面有一部份不是猶太人的智慧，一部份是來自別的文化智慧。後期聖經中的智慧書受到了希臘文化的影響蠻大。這一點告訴我們：我們應當接受真理，無論我們找到它是在我們天主教的傳統裡面或是在別的宗教及其他的文化裡面。

為了得到智慧，我們必須在我們內心中得到某一種程度的平安與整合。相反的，壞人常常表現一個分裂的心，因為做壞事情的時候，他們的良心會責備他們。倫理道德上的怪物不但是是一個蠢人，他也是一個內心不安的人。壞人沒有平安，因為平安是給智慧人的賞報。當別人請到一個有智慧的人幫助他們解決問題時，他很自然可以做為締造和平的人，因為他很清楚的知道什麼是對的，什麼是錯的。讓我們祈求天主多多加強我們的智慧，使我們更能夠幫助別人。

Wisdom

8/18/2003

"A wise man accepts his command with confidence, but a fool who talks too much brings his own destruction." (Proverbs 10:8)

"He who honors his father will be able to atone for his sins. Whoever glorifies his mother is laying up treasure for himself." (Deutsche 3:3~4)

The above two paragraphs are from the Life of Job, Proverbs, Wisdom and Morals in the Bible. These are all literary types. In these literary wisdoms, we cannot find the author mentioning the salvation history of Israel. The author only relies on reason to find what is right and what is wrong. But the wisdom in the Bible is different from ordinary worldly wisdom, because the starting point is different: Proverbs 9:10 mentions: "The fear of the Lord is the beginning of wisdom." There is another point worthy of our attention: there is a portion in the book of wisdom in the Bible is not Jewish wisdom, and it is from other cultures. The wisdom books in the later Bible were greatly influenced by Greek culture. This tells us that we should accept truth whether we find it in our Catholic tradition or in other religions and other cultures.

In order to gain wisdom, we must achieve a certain degree of peace and integration within ourselves. On the contrary, bad people often display a divided heart because their conscience will reproach them when they do bad things. The ethical monster is not only a fool, he is also a disturbed person. There is no peace for the wicked, for peace is the reward for the wise. When others ask a wise person to help them solve their problems, he can naturally become a peacemaker because he clearly knows what is right and what is wrong. Let us ask God to strengthen our wisdom more so that we can be more able to help others.

P36主顯節

1/06/2003

「主顯節」的英文就是“Epiphany”意思是“to show”，“to make an appearance「顯示」或「出現」的意思。

本來教會的禮儀年很簡單，初期教會只有在每年的復活節及每一個星期日有主日彌撒，後來埃及的基督徒開始慶祝主顯節。

主顯節主要是慶祝包括主的誕生、賢士來朝、主由若翰洗者受洗及在加納婚禮初行奇蹟。這些紀念的事情在其背後都有「顯示」或「出現」的意思。耶穌的誕生是天主子第一次出現在我們人間，賢士來朝是耶穌第一次顯現給外邦人，在主受洗時讓更多的人認識了祂；所以我們可以說這也是一個「出現」。

聖若望說：「這是耶穌所行的第一個神蹟... 祂顯示了自己的光榮，祂的門徒們信從了祂。」(若二:11)

今日的羅馬天主教會在聖誕期間有三個節日：聖誕節、主顯節和主受洗日。但如果我們都記得這三個節日本來有同一個起源，我認為更有意思。這三個節日都是慶祝天主子在世最初的顯現。

Epiphany

1/06/2003

"Epiphany" in English means "to show", "to make an appearance" or "appear".

Originally, the church's liturgical year was very simple. The early church only had Easter each year and Sunday Mass on every Sunday. Later, Egyptian Christians began to celebrate Epiphany.

Epiphany mainly celebrates the birth of the Lord, the coming of the Magi, the baptism of the Lord by John the Baptist and the first miracle of the wedding in Cana. These commemorative things have the meaning of "showing" or "appearing" behind them. The birth of Jesus was the first time that the Son of God appeared in our world. The coming of the Magi was the first time that Jesus appeared to the Gentiles. When the Lord was baptized, more people came to know Him; so we can say that this is also an "appearance." .

St. John said: "This was the first miracle that Jesus performed... He revealed his glory, and his disciples believed in him" (John 2:11).

Today's Roman Catholic Church has three festivals during the Christmas season: Christmas Day, Epiphany and the Baptism of the Lord. But I think it's more interesting if we all remember that these three holidays originally had the same origin. All three festivals celebrate the first manifestation of the Son of God on earth.

遵守誠命

5/06/2002

在聖若望福音第十四章裡耶穌告訴我們：遵守誠命與愛祂自己很有密切的關係。耶穌說：『如果你們愛我，就要遵守我的命令。』在古經裡面有248條明確的命令，而有365條禁止的法令；一共有613條誠命。因為有那麼多條法律，所以在耶穌的時代有一個熱門的話題，就是要問有名的老師可以不可以對法律做一個概要。當有人問耶穌這個問題時，祂就說：『你當全心、全靈、全意愛天主，你的上主。』這是最大的也是最重要的誠命。還有第二條與此相同：你當愛你的近人如同愛你自己(瑪二十二:37~39)。但因為我們在愛近人時不得不愛天主，所以聖保祿有更短的

概要。他說：「所有誠命都包含在『要愛你的近人如同愛你自己一樣』這句話裡。(羅十三:9) 當聖若望給信徒一個法律的概要時，他提出兩個誠命：第一、我們要信從天主子耶穌基督；第二、我們要彼此相愛。(若一書三:23) 以上的這三個法律之概要都包含愛別人如己這條誠命。所以我們可以說：這個愛人如己的誠命是法律上不可忽略的，也是一切法律背後的精神。

Follow the commandments

5/06/2002

In Chapter 14 of the Gospel of St. John, Jesus tells us: Following the commandments is closely related to loving Him. Jesus said, "If you love me, keep my commandments." There are 248 clear commands and 365 prohibited laws in the ancient scriptures; a total of 613 true commands. Because there were so many laws, a popular topic in Jesus' day was to ask famous teachers if they could give a summary of the laws. When Jesus was asked this question, He said: "Love God your Lord with all your heart, with all your soul, and with your entire mind." This is the greatest and most important command. There is a second article that is the same: You shall love your neighbor as yourself (Mathew 22:37-39). But because we are compelled to love God as we love our neighbor, St. Paul has a shorter summary. He said: "All the commandments are contained in the words, 'Love your neighbor as yourself.'" (Romans 13:9)

When Saint John gave believers a summary of the law, he gave two commands: first, that we believe in Jesus Christ, the Son of God; second, that we love one another. (1 John 3:23) The summary of the above three laws all include the commandment to love others as yourself. So we can say: This commandment to love your neighbor as yourself cannot be ignored in law, and it is also the spirit behind all laws.

P37道德生活與禮儀

6/10/2002

在昨天的福音，耶穌對法利塞人說：「健康的人不需要醫生，有病的人才需要。你們去研究一下，我要的是憐憫，不是祭品。」在這裡耶穌引用了歐瑟亞先知的話：「我要的是憐憫，不是祭品。」在瑪竇福音第十二章第七節，耶穌再一次引用了同樣的話來答覆祂的對手。所以我們可以說耶穌比較看重道德生活。如果要做決定道德生活重要還是禮儀生活重要，耶穌會選擇道德生活重要。祂的這個意見跟古代的先知看法是一致的。祂認為禮儀沒有效，除非人的心和行為是一致的，但是耶穌沒有排斥猶太人的禮儀生活。祂如同猶太人的習慣，每天祈禱三次(早上、中午和晚上)。在安息日，祂按照慣例去會堂(路四:16)。祂也經常到耶路撒冷的聖殿祈禱，但福音沒有說祂有沒有參加聖殿的祭獻。祂在淨化聖殿的時候，引用了耶肋米亞先知的話，把聖殿取名叫「祈禱的殿」(瑪二十一:13)。所以耶穌認為聖殿中的祈禱比聖殿中的祭獻還重要。讓我們要多多重視道德生活和祈禱生活。

Moral Life and Liturgy

6/10/2002

In yesterday's Gospel, Jesus said to the Pharisees: "Those who are healthy do not need a doctor, only those who are sick do. Go and study it. I want mercy, not sacrifices." Here Jesus quotes the words of the prophet Hosea⁴: "I want mercy, not sacrifices." In

⁴ Hosea 6:6.

the Gospel of Mathew, chapter 12, verse 7, Jesus quoted the same words again to answer his opponents. So we can say that Jesus valued moral living more. If the decision had to be made to decide whether a moral life or a liturgical life was more important, Jesus would choose the moral life. This opinion of His is consistent with that of the ancient prophets. He believed that rituals were ineffective unless people's hearts and actions were consistent, but Jesus did not reject the Jewish ritual life. He prayed three times a day (morning, noon and evening), as was the Jewish custom. On the Sabbath, as was his custom, He went to the synagogue (Luke 4:16). He also often went to the temple in Jerusalem to pray, but the gospel does not say whether he participated in the sacrifices in the temple. When He purified the temple, he quoted the words of the prophet Jeremiah and named the temple "the house of prayer" (Mathew 21:13). So Jesus considered the prayers in the temple to be more important than the sacrifices in the temple. Let us pay more attention to our moral life and our prayer life.

全心愛主

6/30/2003

今天的福音是來自瑪實福音第十章。講述耶穌選了十二門徒後在派他們出去傳福音之前，給他們許多重要的教導。耶穌向他們說：「誰愛父母勝過愛我，不配做屬於我的人；誰愛兒女勝過愛我，不配做屬於我的人。」在這裡耶穌要求祂的門徒把他們給天主的愛同樣的也要給祂。舊約的天主如同一個好妒忌的丈夫，祂要求選民要愛祂：『你們要全心、全意、全靈地愛上主。』（中六：5）

那麼，在新約裡面的「厄瑪双耳」——天主與我們同在，同樣要求祂的門徒把唯有天主能夠欣賞的愛保留給祂。因此，父母對兒女的愛不能勝過他們對耶穌的愛；同樣，兒女對父母的愛不能勝過他們對耶穌的愛。

兒女在選擇生活方式的時候，應該多多考慮耶穌的願望，而父母更應該避免強迫子女做唯有他們喜歡子女做的事。當然，這並不妨礙父母向子女提供意見。耶穌的要求其實是在幫助父母和子女得到真正的自由，而不會減少他們彼此之間的愛。

Love the Lord with all your heart

6/30/2003

Today's gospel is from Chapter 10 of Mathew. It tells the story of Jesus choosing the twelve disciples and giving them many important teachings before sending them out to preach the gospel. Jesus said to them: "Whoever loves his parents more than me is not worthy of being mine; whoever loves his children more than me is not worthy of being mine." Here Jesus asks his disciples to give Him the same love as they gave to God. The God in the Old Testament was like a jealous husband. He required the elect to love Him: "Love the Lord with all your heart, with all your soul, and with all your spirit" (Deuteronomy 6:5).

Then, the "ears of Emma" in the New Testament – God is with us, also requires His disciples to reserve for Him the love that only God can appreciate. Therefore, parents cannot love their children more than they love Jesus; similarly, children cannot love their parents more than they love Jesus.

Children should give more consideration to the wishes of Jesus when making lifestyle

choices, and parents should avoid forcing their children to do things that they only like their children to do. Of course, this does not prevent parents from providing advice to their children. Jesus' request actually helps parents and children to be truly free without diminishing their love for each other.

P38福音的比喻

7/14/2003

在今天的福音裡, 耶穌開始用比喻方式給群眾講道理。古代猶太經師有三種不同的講解方式: 1) Halakah (哈拉卡) 是講解法律上的理論; 2) Midrash (米德辣市或米德拉西) 是「解釋」、「闡述」的意思。除了聖經原文的意思, 還有更深的意義。米德拉西的解釋是要了解到那更深的意義。3) 除了halaksh和midrash以外, 其他的講解方法就算是「哈加達」(haggadah)。而耶穌所講的比喻就是「哈加達」講法的一種。「哈加達」的優點就是無論有學問的人或沒有學問的人都可以了解「哈加達」。但為什麼耶穌說:「我用比喻對他們講話, 是因為他們看卻看不見, 聽也聽不見, 也不了解呢?」不是因為比喻本身很難懂, 而且因為對方有成見或偏心, 使他們沒有法子明白耶穌所講的。

今天的比喻很好懂, 只是人對福音會有不同的反應, 有的是消極反應, 有的是積極的反應。在積極的反應當中也有不同的程度:「有結一百倍的, 有結六十倍的, 有結三十倍的。」如果聽眾不想接受福音, 那麼他就不能明白這個比喻, 因為這個比喻對他來說是一個不想接受的挑戰, 所以我們每一次聽到耶穌的比喻, 就要問我們自己:我敢不敢接受比喻中的挑戰呢?如果敢的話那麼你就會明白耶穌所講的比喻了!今天的比喻所講的挑戰就是要我們預防世俗的誘惑, 背起信仰生活所帶來的困難, 並結出許多信仰的果實。如果你敢接受這些挑戰的話, 你就會了解耶穌的比喻了。

Gospel parables

7/14/2003

In today' s gospel, Jesus began to use parables to reason with the crowd. Ancient Jewish rabbis had three different ways of explaining: 1) Halakah explains legal theory; 2) Midrash means "explanation" or "elaboration". In addition to the original meaning of the Bible, there is a deeper meaning. Midrashic interpretation is about understanding the deeper meaning. 3) In addition to halaksh and midrash, other explanation methods are called "haggadah". The parables Jesus told are a type of haggadah teaching. The advantage of "haggadah" is that both knowledgeable and unlearned people can understand "haggadah". But why did Jesus say, "I spoke to them in parables, because they saw but did not see, heard but did not hear, and did not understand?" It was not because the parables themselves were difficult to understand, but because the other party had prejudices or biases that caused them not to understand what Jesus is saying.

Today' s parable is easy to understand, but people will have different reactions to the gospel. Some are negative reactions and some positive reactions. There are also different degrees of positive reaction: "Some knotted a hundred times, some knotted sixty times, and some knotted thirty times." If the listener does not want to accept the gospel, then he cannot understand this parable, because this parable for him is a challenge which he didn' t want to accept. So every time we hear Jesus' parables, we have to ask ourselves: Do I dare to accept the challenge in the parables? If I dare,

then you will understand what Jesus is talking about. That's a metaphor! The challenge of today's parable is to prevent us from the temptations of the world, to bear the difficulties that come with living a life of faith, and to bear many fruits of faith. If you dare to accept these challenges, you will understand Jesus' parables.

萎子的比喻

7/21/2003

如果我們能住在一個完美的社會裡，大家都是善良的人，那不是完美嗎？追求一個完美的社會是古代的人的盼望，也是現代人的渴求。在二十世紀共產黨盡力要把天堂建立在地上，他們主要的方法之一，就是將那些跟他們思想不一致的人一個一個的去掉。結果蘇聯與中共建造了許多的監獄和勞改營來消除那些他們認為不好的人。

在今天的比喻裡耶穌面對長久以來的問題：為什麼社會中有惡人？為什麼麥子中間會長出莠子？祂的回答是：這一切都是魔鬼所造成的。我們應該怎麼辦？如果我們把莠子拔掉就會連同麥子一起拔掉，那樣的話，不是更糟糕！所以耶穌建議我們等到最後的審判，那一天天主會派天使把好人與壞人分開，而把壞人送進地獄。

所以耶穌要我們讓祂把最後的審判留給祂，而要求我們留在現實社會裡學習耐心及容忍許多不完美的事情。也許這樣的回答無法滿足我們當中的理想主義者，但可以避免共產黨做更多的大屠殺和許許多多的勞改。

Parable of the withered seed

7/21/2003

If we could live in a perfect society where everyone was kind, wouldn't it be perfect? The pursuit of a perfect society was the hope of ancient people and the desire of modern people. In the 20th century, the Communist Party tried its best to build heaven on earth. One of their main methods was to remove those who did not agree with their ideas one by one. As a result, the Soviet Union and the Chinese Communist Party built many prisons and labor camps to eliminate those they considered bad.

In today's parable, Jesus faces a long-standing question: Why are there evil people in society? Why do weeds grow among the wheat? His answer is: All of this is caused by the devil. What should we do? If we pull out the weeds, we will pull out the wheat along with it. In that case, wouldn't it be worse! So Jesus suggested that we wait until the final judgment, when God will send angels to separate the good from the bad, and the bad from the bad, and send the bad to hell.

Therefore, Jesus asks us to leave the final judgment to Him, and asks us to stay in the real society and learn to be patient and tolerate many imperfect things. Perhaps such an answer will not satisfy the idealists among us, but it will prevent the Communist Party from committing more massacres and many more labor camps.

P39上主僕人

7/28/2003

要真正的認識耶穌的話，必須要認識猶太人的聖經，我們基督徒的舊約裡告訴我們猶太人所等待的Messiah有什麼特點。在瑪竇福音第十二章裡，瑪竇引用依撒意亞先知的話來幫助我們更認識耶穌。依撒意亞先知說：「看，我挑選的僕人！」「僕人」的原文是Ttais，除了僕人還有

就是「兒子」的意思。耶穌的身份也具有這兩個意思。祂雖是「天主子」但祂也以僕人的身份自居，祂說：「你們當中誰要做大人物，誰就得做你們的僕人；誰要居首，誰就得做你們的奴僕。正像人子一樣，他不是來受人伺候，而是來伺候人(路二十二:27~28)。」所以“Ttais”又是子、又是僕人的意思，表達了耶穌身份的兩面，真好！

依撒意亞先知又說：「我把聖神賜予祂！」這句話告訴我們天主聖神就在耶穌身上發出作用。在耶穌受洗時「忽然天為祂開了，祂看見天主聖神有如鴿子降下，來到祂的上面。(瑪三:6)從那時候起，祂就開始宣講福音、行奇蹟等等，聖神與祂同在。

依撒意亞先知又說：上主的僕人「為外邦民眾宣揚正道」。雖然耶穌在世的時候，告訴過祂的門徒說：「外邦人的路，你們不要走；撒瑪黎雅人的城，你們不要進；你們寧可往以色列家迷失了的羊那裡去。」(瑪十:5~6)但是，耶穌在外邦人身上也找到了信德，有一次祂治癒了一個百夫長的僕人，然後向他說：「我實實在在告訴你們，在以色列人當中，我從來沒見過這麼大信德的人。」(瑪八:10)耶穌復活後，祂特別派門徒向外邦人宣講福音，使萬民都成為耶穌的門徒。瑪竇福音所引用的依撒意亞先知書的話，在最後一段描寫了Messiah的德性：「他不爭辯、不喧嚷，在大街上也聽不到他的聲音。」(瑪十二:19)耶穌自己說過：「溫良的人是有福的，他們會承受福地。」祂在另一個地方也說：「我是良善心謙的。」耶穌雖然很溫和，但祂很有魄力。他說：「我來是把火帶到世上，我多希望它已燃燒起來...我必須領受一種洗禮，我是多麼焦急地等待它完成！」所以依撒意亞先知講的很對：「祂伸張公義，直到正義得勝。」

Servant of the Lord

7/28/2003

To truly understand the words of Jesus, we must understand the Jewish Bible. Our Christian Old Testament tells us what characteristics the Messiah the Jews are waiting for. In the twelfth chapter of the Gospel of Mathew, Mathew quotes the words of the prophet Isaiah to help us know Jesus better. The prophet Isaiah said: "Look, the servant I have chosen!" The original text of "servant" is Ttais, which means "son" in addition to servant. The identity of Jesus also has these two meanings. Although He is the "Son of God", He also considers himself a servant. He said: "Whoever wants to be great among you must be your servant; whoever wants to be first among you must be your slave. Just like like the Son of Man, He did not come to be served, but to serve others (Luke 22:27~28). "So "Ttais" means both the Son and the servant, expressing the two sides of Jesus' identity. It is very nice!

The prophet Isaiah also said: "I give him the Holy Spirit!" This sentence tells us that God's Holy Spirit worked on Jesus. When Jesus was baptized, "Suddenly the heavens were opened for Him, and He saw the Holy Spirit of God descending like a dove and coming to Him. (Matthew 3:6) From that time on, He began to preach the gospel, to perform miracles, etc., and the Holy Spirit is with Him.

The prophet Isaiah also said: The servant of the Lord "preaches righteousness to the Gentiles." Although Jesus told his disciples when he was on earth: "Do not go into the way of the Gentiles; do not enter the city of the Samaritans; rather, go to the lost sheep of the house of Israel." (Matthew 10:5~6) However, Jesus also found faith among the Gentiles. Once He healed a centurion's servant, and then said to him: "Truly, truly, I say to you, I have never seen anyone who has such a great faith." (Mathew 8:10) After Jesus was resurrected, he specially sent his disciples to preach the gospel to

the Gentiles, so that all nations would become Jesus' disciples. The last paragraph of the prophet Isaiah quoted in the Gospel of Mathew describes the virtues of Messiah: "He does not argue or cry out, nor is his voice heard in the streets" (Mathew 12:19). Jesus himself said: "The meek are blessed, and they will inherit the blessed land." He also said in another place: "I am kind and humble in heart." Although Jesus was gentle, he was very powerful. He said: "I came to bring fire into the world, and I wish it had burned... I must receive a baptism, and how anxiously I wait for it to be completed!" So Isaiah said quite rightly: "He executes justice until justice prevails."

認錯與寬恕

9/16/2003

在上個星期天的福音裡，耶穌告訴我們如果有信徒不肯認錯，有三個步驟可以進行，但如果這三個步驟都失敗的話，教會就可以跟犯罪的人斷絕關係。在昨天的福音裏耶穌講「國王與不饒恕人的惡僕」的比喻(瑪十八:23)，比喻中的國王懲罰了一位欠了他很多錢而因為動了慈悲之心免了他的債的僕人，雖然這位僕人因著他的欠債而哀求國王寬容他，但是這位僕人卻因為同伴欠他幾塊錢而不肯原諒向他求寬恕的同伴。這個比喻教導我們：如果得罪我們的人認錯而要求寬恕的話，我們必定要原諒他。但如果他不肯認錯的話，我們就可以保留寬恕而用上個星期天的福音所提到的方法。昨天的福音也告訴我們教會應當把罪宣佈看作是罪，因為只有被定作是罪的事才能夠被寬恕。過去幾十年來許多的主教與其他的教會領袖，並沒有向警察報告他們所知道的罪行，因此許多的人對教會失去了信心。讓我們常為教會祈禱，使她能夠改革自己，變得更好。

看看過去兩個星期的福音，我們會發現寬恕只能給認錯而求進步的人，如果我們寬恕所有的一切，無論在什麼情況下所犯的罪，那麼，做好做不好都變得沒有關係，而善與惡的差別就變得不明確了。因此，教會也有保留寬恕罪過的能力。(若二十:23)

Admit mistakes and forgive

9/16/2003

In last Sunday's gospel, Jesus told us that if there are believers who refuse to admit their mistakes, there are three steps to take. But if these three steps fail, the church can sever ties with the offender. In yesterday's gospel, Jesus told the parable of "the king and the unmerciful servant" (Mathew 18:23). In the parable, the king punished a man who once owed the king a lot of money and the king took pity on him to cancel his debt. Although this servant begged the king to forgive him because of his debt, this servant refused to forgive his companion who asked him to cancel a small amount of money. This parable teaches us that if the person who has offended us admits his fault and asks for forgiveness, we must forgive him. But if he refuses to admit his fault, we can reserve forgiveness and use the method mentioned in last Sunday's gospel. Yesterday's gospel also told us that the church should regard crimes declared as crimes, because only things declared as crimes can be forgiven. Over the past few decades many bishops and other church leaders have failed to report crimes of which they are aware to the police, and as a result many people have lost faith in the Church. Let us always pray for the Church that she may reform herself for the better.

Looking at the gospels of the past two weeks, we will find that forgiveness can

only be given to those who admit their mistakes and strive for progress. If we forgive everything, no matter what the circumstances of the mistakes committed, then the good or the bad will become irrelevant, and the distinction between good and evil becomes unclear. Therefore, the Church also retains the ability to forgive mistakes/crimes. (John 20:23)

P40恩寵

9/23/2003

聖保祿告訴我們說：「我們每一個人都是按基督的分配而承受恩寵的... 祂的賞賜有哪些? 一些是宗徒、一些是先知、還有一些是福音傳播者及牧師和教師...」我們可以看的出來在教會內有不同的角色，但無論什麼角色他們的共同目標都是建立基督的身體—教會。我們每次舉行彌撒時，我們因著教會與基督合為一體，也因著基督與天父及聖神而合而為一。所以彌撒中我們大家便與天主聖三合為一體。此外，經過耶穌與天主聖神使我們從彌撒中能夠跟教會的肢體打成一片；天上的教會、地上的教會與煉獄中洗除罪惡的教會都可以接觸到。

在地上的教會有一個很重要的使命；她要幫助世人跟基督合為一體而進入天國。所以聖保祿提醒我們說：「盡力保持聖神所賜給我們合一的心。」這種合一的心是世人都盼望的，是教會在彌撒中所求的恩賜：神父在感恩祭第二式裡說：「我們懇求禱，使我們分享基督的聖體聖血，並與聖神合而為一。」所以教會的合一是彌撒中很寶貴的恩賜。我們要祈求天主幫助我們傳福音，使我們周圍更多的人能夠認識教會、跟基督的奧體合而為一。

The grace

9/23/2003

St. Paul tells us: "Each of us receive the grace according to the distribution of Christ... What are his gifts? Some are apostles, some prophets, and some evangelists and priests and teachers..." We can see that there are different roles within the church, but no matter what role they have, their common goal is to build the body of Christ, the church. Every time we celebrate Mass, we are one with Christ through the Church, and we are one with the Father and the Holy Spirit through Christ. So in Mass we all become one with the Holy Trinity. In addition, through Jesus and the Holy Spirit, we can become one with the members of the church from Mass; we can all have contact with the church in heaven, the church on earth, and the church that washes away sins in purgatory.

The church on earth has a very important mission; she wants to help people become one with Christ and enter the kingdom of heaven. Therefore, St. Paul reminds us: "Try to keep the unity of the heart that the Holy Spirit has given us." This kind of unity of heart is what the world longs for, and it is the grace that the church prays for in the Mass: The father said in the second Thanksgiving formula: "We beg you that we may share the Body and Blood of Christ and become one with the Holy Spirit." Therefore, the unity of the Church is a very precious grace in the Mass. We must pray to God to help us spread the gospel so that more people around us can know the church and become one with the mystical body of Christ.

愛德

11/11/2003

在(瑪十:7~21)耶穌說:「不是每個人向我喊:『主啊』的人都能進天國,只有那些按照我天父的意願去實踐的人,才能進天國。」今天比喻中的五個糊塗童女就是向耶穌喊「主啊!主啊!」的人,但她們進不了天國,因為她們光是相信而不去實踐天主的旨意。聖奧斯定認為比喻中的油代表愛德,如果你把油放在水裡頭,油會上升到水面。同樣,愛德在德性當中是最高的德性。聖若望提醒我們說:「天主對我們的愛在這事上已顯示出來:天主派遣了祂的獨生子來到世上,為使我們藉祂而活。」換句話說,天主先愛了我們才能夠愛祂和別人。

談到愛這個題目很廣,所以在這裡我只要談愛的最高標準:基督在十字架上為我們犧牲生命的愛。這是愛的所有種類的標準。如果我們能夠體會到耶穌的這種大愛,我們日常生活的小痛苦就會消退很多,讓我們祈求天父和基督多多加強我們的愛德,使我們能夠成為光明之子,在最後審判的日子才不會沒有油。

Love

11/11/2003

In (Matthew 10:7~21) Jesus said: "Not everyone who calls out to me, 'Lord,' will enter the kingdom of heaven. Only those who practice the will of my heavenly Father will enter the kingdom of heaven." The five foolish virgins in today's parable were the ones who shouted to Jesus, "Lord! Lord!" But they could not enter the kingdom of heaven because they only believed without practicing God's will. St. Augustine believed that the oil in the parable represented love. If you put oil in water, the oil will rise to the surface. Likewise, love is the highest virtue among virtues. St. John reminds us: "God's love for us is revealed in this: God sent his only begotten Son into the world so that we might live by him." In other words, God first loved us, so we are able to love Him and others.

The topic of love is very broad, so here I will only talk about the highest standard of love: the love of Christ who sacrificed his life for us on the cross. This is the standard for all kinds of love. If we can appreciate the great love of Jesus, the small pains in our daily lives will subside a lot. Let us pray to Heavenly Father and Christ to strengthen our love more so that we can become sons of light and survive on the day of final judgment there won't be no oil.

P41天主的愛

2/19/2001

昨天的讀經一(撒慕爾紀上二六章)告訴我們達味有機會可以殺死他的仇敵撒烏耳,但他沒有動手傷害他,因為達味還是尊敬他。所以說達味是正義的人,因為他不傷害撒烏耳王。

在福音中耶穌教導我們怎樣超出金科玉律的範圍。他提到更高的倫理標準:愛別人如同天主愛他們一樣。耶穌在十字架上表示了這種愛德。祂對天父說:「父啊!寬恕他們吧!因為他們不知道自己做的是什麼。」(路二三:34)。耶穌在昨天的福音裡說明了天父的愛是什麼樣的愛:「因為祂(天父)對待忘恩負義和邪惡的人也是仁慈的。(路六:35)在宗徒大事錄裡記載為教會第一個殉道者聖斯德望學會了耶穌的榜樣,在死亡之前他大聲說:「主,不要歸罪於他們!」(宗七:60)但在昨天的福音中耶穌提出一些例子為幫助我們了解天父的大愛:「如果有人打你的臉,把另一面也讓他打;要是有人拿了你的外衣,讓他把你的長袍也拿去。」(路六:29)耶穌用這些例子並不是要我們完全按照原文來效法祂,而要我們好好想一想如何把天主的愛實現在我們的社會當

中。

我們要記得一般人把這種愛看作缺乏頭腦的或不明智的。但天主的愛就是這麼大方。祂愛我們到什麼程度呢?到降生成人到被釘死在十字架上的程度!因此,如果我們要效法這樣的愛,我們需要天主的大恩典,讓我們一起祈禱,使我們得到這個大恩典。

God's love

2/19/2001

Yesterday's first reading (1 Samuel 26) told us that David had the opportunity to kill his enemy Saul, but he did not harm him because David still respected him. Therefore, David was a righteous man because he did not harm King Saul.

In the Gospels Jesus teaches us how to go beyond the golden rule. He spoke of a higher ethical standard: love others as God loves them. Jesus showed this love on the cross. He said to the Father: "Father, forgive them! For they do not know what they do." (Luke 23:34). Jesus explained what kind of love the Father's love is in yesterday's Gospel: "For He (Heavenly Father) is also merciful to the ungrateful and evil. (Luke 6:35) It is recorded in the Acts of the Apostles as the Church St. Stephen, the first martyr, learned from Jesus' example. Before he died, he cried out: "Lord, do not blame them!" (Acts 7:60). But in yesterday's Gospel Jesus gave some examples to help us understand. The great love of the Heavenly Father: "If someone strikes you on the face, let him strike you on the other side; if someone takes your coat, let him take your robe also." (Luke 6:29) The example Jesus used does not require us to imitate Him exactly according to the original text, but it requires us to think carefully about how to realize God's love in our society.

We need to remember that this kind of love is generally viewed as mindless or unwise. But God's love is so generous. How much does He love us? To the extent that He became a human being and was crucified on the cross! Therefore, if we want to imitate this kind of love, we need God's great grace. Let us pray together so that we can receive this great grace.

警醒祈禱

8/13/2001

「你們該像僕人等候主人赴宴回來一樣,主人回來敲門時,就立刻給他開門...他半夜回來也罷,天亮以前回來也罷,若是看見他們這樣,那些僕人才是有福的...(但如果那個僕人心裡說:『我的主人不會很快回來』便動手毆打男女僕人,只顧吃喝酗酒。在他想不到的日子,也不知道的時刻,主人就會回來,到時候,必要革除他,使他和不信的人遭受同樣的命運。)」

昨天的福音教導我們要警覺的等待主人回來。誰是主人?祂就是耶穌。我們生活在耶穌升天後,他第二次來臨前的時間當中,在耶穌不在的時候,我們要負起責任不能偷懶,要記得有一天耶穌要跟我們算帳,那時候我們不希望耶穌向我們說:「我不認識你們,離我遠遠的,你們做的全是邪惡的事。」我們希望耶穌會給我們說:「好孩子!我注意到你真正的愛天主,也愛別人,特別是愛窮困的人;也伸手幫助你所不認識的人。你堪當進入我的福樂吧!」所以我們該祈求天父幫助我們做個「又忠實又能幹」的僕人,就像昨天福音中比喻的管家一樣。

Wait vigilantly and pray

8/13/2001

"You should be like servants waiting for their master to come back from a banquet. When the master comes back and knocks, open the door to him immediately... Whether he comes back at midnight or before dawn, those servants are blessed if he sees them like this... (But) if that servant says in his heart: "My master will not come back soon" and then beats the male and female servants and only eats and drinks drunkenly. On a day he does not expect and at an hour he does not know, the master will come back. When the time comes, it is necessary to excommunicate him so that he may suffer the same fate as the unbelievers."

Yesterday's gospel taught us to wait vigilantly for the return of the Master. Who is the Master? He is Jesus. We live in the time after Jesus ascended to heaven and before His second coming. In Jesus' absence, we must take responsibility and not be lazy. We must remember that one day Jesus will settle accounts with us. At that time, we do not want Jesus to settle accounts with us saying: "I don't know you. Stay far away from me. You are doing all evil things." We hope Jesus will say to us: "Good child! I noticed that you truly love God and love others, especially love the poor; also reach out to help those you don't know. You deserve to enter my happiness!" Therefore, we should pray to Heavenly Father to help us be "faithful and capable" servants, just like the steward in the parable in yesterday's gospel.

P42共融

10/29/2001

"Communion"「共融」這個字可以形容教會。「共融」是形容教會很受歡迎的名詞。為什麼呢?因為教會不只是由法律所形成的團體，教會也不只是由人所構成的機構。教會是天主與人所共融的一個團體。"Communion"「共融」這個字告訴我們教會是個位格性的一個團體。我們跟教會的頭一>基督結合;我們同時也跟教會的肢體結合。頭跟肢體在一起成為「整個的基督」(Christus totus)。

聖Thomas Agninas說:「頭與肢體可說是單一和相同的奧妙位格。(CCC795)天主教的教理第946條說:「諸聖的相通(諸聖的共融)正是教會。第1474條說:「在天主的恩寵助佑下,基督徒並不是獨自一個人。每個天主子女的生命都在基督內,籍著基督以一種奇妙的方式與所有其他的基督徒弟兄的生命相連繫,彼此活於基督奧體超性的合一共融之內,猶如在一個奧妙的位格內一樣。」

在諸聖共融中,仍在現世旅途上的信徒跟已經到達天鄉的信徒和還在煉獄中的信徒聯合起來互相幫助。在聖人當中聖母瑪利亞的幫助最大,無法估量。我們要效法聖母的榜樣,不但要救自己的靈魂,也要救我們弟兄姐妹的靈魂。

Communion

10/29/2001

"Communion" is a word that can describe the church. "Communion" is a popular term used to describe churches. Why? Because the church is not just a group formed by laws, nor is the church just an institution made up of people. The Church is a community of communion between God and man. The word "Communion" tells us that the church is a Personal group. We are united to Christ, the head of the church; we are also united to the members of the church. The head and members together become the "whole Christ" (Christus totus).

St. Thomas Agninas said: "The head and the members may be said to be one and the same mystical Person. (CCC795) Catechism of the Catholic Church, Article 946, says: "The communion of saints is the Church. Article 1474 says: "With the help of God's grace, Christians are not alone. The life of every child of God is in Christ, through whom in a wonderful way to be connected with the life of all other Christian brothers and live together in the supernatural unity of the Mystical Body of Christ, as in one mystical Person."

In the Communion of saints, believers who are still on the earthly journey join together with believers who have reached heaven and those who are still in purgatory to help each other. Among the saints, the Virgin Mary was the most helpful and immeasurable. We must follow the example of our Holy Mother and not only save our own souls, but also the souls of our brothers and sisters.

悔改

11/05/2001

昨天的福音是有關耶穌在匝凱的家做客。匝凱歡迎耶穌到他的家裡，然後耶穌也歡迎匝凱回到以色列的家中；耶穌說西凱「也是亞巴郎的子孫。」當時大部份的猶太人看不匝凱，因為他跟羅馬人合作拿稅。因此把拿稅者當作罪人。但匝凱決定要將一半的財產施捨給窮人，如果他曾欺騙過誰，他要以四倍的代價償還。他的決心是要對窮人慷慨，又要還對自己欺騙過的人公道，表示他的生活方式實在改變了。因此，耶穌承認在稅務員當中也有亞巴郎的子孫，他希望老百姓也和匝凱一樣改變他們的態度。

箴言十四:21說:「藐視近人，便是犯罪；幫助窮人的才是有福的。」這句話告訴我們:如果匝凱的鄰人不把他看作以色列家族的一份子，他們可能也會犯罪。因此這一段福音也可以幫助我們改善我們對別人的態度，如果別人想回頭改過，我們應該接受他們悔改的努力，而寬恕他們。

Repentance

11/05/2001

Yesterday's gospel was about Jesus' visit to Zacchaeus' home. Zacchaeus welcomed Jesus into his home, and Jesus welcomed Zacchaeus back to his home in Israel; Jesus said that Zacchaeus "was also a son of Abraham." Most Jews at that time looked down upon Zacchaeus because he was associated with the Romans to collect taxes. Therefore, tax collectors are regarded as sinners. But Zacchaeus decided to give half of his property to the poor, and if he had deceived anyone, he would pay back four times the price. His determination to be generous to the poor and to be fair to those he had deceived shows that his lifestyle has really changed. Therefore, Jesus recognized that there were descendants of Abraham among the tax collectors, and he hoped that the people would change their attitudes like Zacchaeus.

Proverbs 14:21 says: "He who despises his neighbor sins, but blessed is he who helps the poor." This statement tells us: If Zacchaeus' neighbors did not regard him as a member of the family of Israel, they might also commit crimes. Therefore, this section of the gospel can also help us improve our attitude towards others. If others want to change their ways, we should accept their efforts to repent and forgive them.

P43 聖體聖事

6/03/2002

昨天教會慶祝了基督聖體聖血節。在福音中我們聽到了耶穌說：「我實實在在告訴你們，你們若不吃人子的肉，不喝人子的血，在你們內便沒有生命。」公元第一千年的羅馬天主教會用這句話來保護給幼童領聖體聖事的習慣。只有在公元一千兩百年左右，這個良好的習慣在西方教會慢慢的消失了。因為當時的主教和神父反對給平信徒領聖血，相對的幼兒也不給予領聖體聖事了。但在東方的天主教會仍然給幼兒領聖體聖事。

今日的羅馬天主教已經恢復了給平信徒領基督的聖血，所以基本上沒什麼大理由不可以給幼兒領聖體聖事，只有目前的教會法不允許這個事情。但教會法可以改，我希望將來的羅馬天主教會，會讓所有的信徒領聖體聖事，幼兒也不例外。請大家為這個意向祈禱。

Eucharist

6/03/2002

Yesterday the Church celebrated the Feast of Corpus Christi. In the Gospels we hear Jesus say: "Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink the blood of the Son of Man, you have no life in you." The Roman Catholic Church in the First Millennium used these words to protect the custom of giving the Eucharist to young children. It was only around 1200 AD that this good habit slowly disappeared in the Western Church. Because the bishops and priests at that time were opposed to giving the Holy Blood for lay believers, so children were no longer allowed to receive the Eucharist as well. But in the Eastern Catholic Church the Eucharist is still given to young children.

Today's Roman Catholic Church has resumed the practice of allowing lay believers to receive the holy blood of Christ, so there is basically no big reason why young children cannot receive the Eucharist. But the current canon law does not allow it. But canon law can be changed, and I hope that in the future the Roman Catholic Church will allow all believers to receive the Eucharist, including young children. Please pray for this intention.

敬畏上主

12/10/2001

在以色列的歷史中好的國王很少，就算有也很少沒有缺點的。如大衛王及所羅門王，他們都有倫理上的問題。猶太人的先知期望並預言說有一個理想的默西亞將來會來到引導他們，保護他們中弱小貧困的人，給百姓正確的判斷。

昨天的讀經一裡，依撒意亞先知說：「那一天從葉瑟的樹幹將要生出一支嫩芽，由它身上要發出一棵幼苗。」葉瑟就是大衛的父親，從他的後代裡默西亞要來臨。「他要以敬畏上主為快慰。」敬畏上主在聖經裡面常常跟事奉上主聯起來；跟遵守上主的法律有關，也跟信心有關係：「敬畏上主是智慧的源頭。」(箴一：7) 由命紀第十章12至13節說：「以色列的百姓啊！現在上主，你們的天主跟你們要求什麼呢？祂只要你們敬畏祂、事奉祂...好使你們獲得幸福。」從這段裡面我們可以看得出來敬畏上主跟遵行上主的道路，跟愛上主有很密切的關係。以色列的默西亞，耶穌，祂就全面地遵守了法律，連最小的誡命也不例外。他也百分之一百愛上主，祂的天父。在最後晚餐的時候，耶穌說過：「世人該知道：我愛我的父、我會按照父所命令的一切去做。」(若

十四:31)

讓我們多多效法耶穌在敬畏上主、服從上主和愛上主的精神並徹底實行。

Fear and respect the Lord

12/10/2001

There were very few good kings in the history of Israel, and even those who did were few without shortcomings. Like King David and King Solomon, they all had ethical problems. The Jewish prophets expected and predicted that an ideal Messiah would come to guide them in the future, protect the weak and poor among them, and give the people correct judgment.

In yesterday's first reading, the prophet Isaiah said: "In that day a bud will grow out of the trunk of Jesse's tree, and a young shoot will come out of it." Jesse is David's father, and from his descendants a Messiah is coming. "He shall find comfort in the fear and respect of the Lord." The fear of the Lord is often associated with serving the Lord in the Bible; it is related to obeying the laws of the Lord, and it is also related to faith: "The fear of the Lord is the source of wisdom." (Proverbs 1:7) Chronicles Chapter 10:12-13 says: "Now, O people of Israel, what does the Lord your God require of you? He requires that you fear him and serve him. . . May you be happy." From this passage we can see that fearing the Lord, following the Lord's ways, and falling in love with the Lord are closely related. Israel's Messiah, Jesus, obeyed the law in every aspect, even the smallest observances. He also loved the Lord, His Heavenly Father in one hundred percent. At the Last Supper, Jesus said: "Let the world know this: I love my Father, and I will do everything the Father has commanded me." (John 14:31)

Let us imitate Jesus' spirit of fearing the Lord, obeying the Lord, and loving the Lord more and practice it thoroughly.

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