

HKSKH Easter Reconciliation Journey

香港聖公會復活期復和之旅

Lecture 6 Reflection time:

第六講反思問題：

I love how Fr Nadim inspires me to rethink the meaning of words. He uses “scandalous” a lot. In this session, he spoke about how Jesus’ entry into Jerusalem was “made scandalous”. It was made scandalous because God didn’t will Jesus to be a political liberator, as the Jewish people had hoped for; and so that the people inability to look beyond their own wishes to comprehend God’s purpose and their failure to be humble enough to see their inadequacies and limitations in perspective and in outlook scandalised Jesus. How have we scandalised Jesus coming into our lives?

我很喜歡拿添牧師啟發我再思字詞的意思，他常用「惡意中傷」一詞。在這篇講道中，他談論耶穌進入耶路撒冷時，如何「受人惡意中傷」。人們惡意中傷耶穌，因為上帝不是要祂成為政治解放者，而這是猶太人一直所盼望的。由此可見，人不能超越自己的願望，去理解上帝的心意。他們也不夠謙卑，不能從他們所惡意中傷的耶穌的角度和視野，看見自己的不足和限制。我們怎樣惡意中傷那進入我們生命的耶穌？

Fr Nadim says this of St Peter: he

Could not hear;

Could not comprehend;

Could not trust;

Could not believe.

拿添牧師談及聖彼得：他不能聽見，不能明白，不能信賴，不能相信。

The order/causality is important. Not hearing led to not comprehending. And they led to not trusting and being unbelieving. At our own moments of weakness, when we become little in our faith, where do we begin to “hear” again? How do we know what we have missed if we didn’t hear it in the first place?

這個次序 / 因果關係是重要的。不能聽見導致不能明白，兩者導致不能信賴和不能相信。我們軟弱的時候，我們信心渺小的時候，我們在哪裏再開始「聆聽」？我們一開始若沒有聽見，怎會知道我們錯失了甚麼？

Think again about what it means to “deny yourself, pick up your cross and follow me [Christ]” . What are we “denying” ? Just possessions or our limited outlook and our inadequate discernment on what is good? How is denying ourselves related to the cross we are to bear?

請再思「就當捨己，背起自己的十字架來跟從我 [基督] 」的意思。我們捨棄甚麼？只是我們的財物、有限的視野、不足的洞察力去辨別美善的事物？捨己和我們所背起的十字架有何關係？