

謝為霖神父

紀念專刊

In Memoriam - Fr. James N. Chevedden, S.J.



May 19, 1948 - May 19, 2004

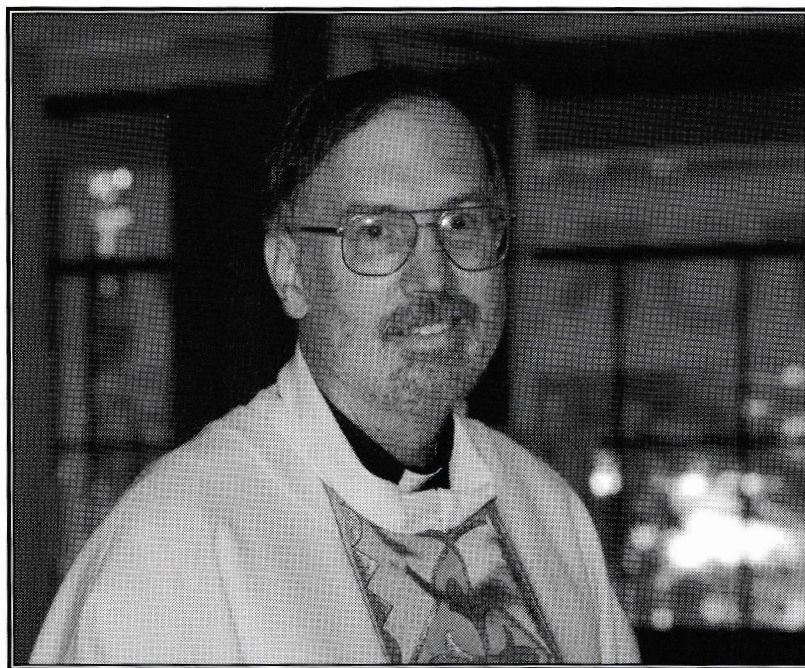
†††††††††††††††† 謝為霖神父大事年表 ††††††††††††††††

- 1948年5月19日 出生於美國加州洛杉磯
- 1962年6月 畢業於洛杉磯聖若望小學
- 1966年6月 畢業於洛杉磯羅耀拉中學
- 1966年9月7日 在美國加州聖塔巴巴拉進耶穌會
- 1968年9月8日 在美國加州聖塔巴巴拉耶穌會發初學願
- 1971年12月 於美國華盛頓州 Gonzaga 大學取得學士學位
- 1972年1月 任教於美國加州舊金山聖依納爵高中
- 1972年夏季 前往台灣，於新竹華語學院學習中文
- 1974-1975年 任教於台北蘆洲徐匯中學
- 1975-1977年 於輔仁大學進修神學
- 1978年7月31日 在台灣台北由羅光總主教祝聖為神父
- 1980 to 1982 在加州柏克萊神學院進修神學
- 1982年5月 獲得柏克萊神學院神學碩士學位
- 1982年6月 回台灣服務於彰化靜山靈修中心
- 1983年8月15日 在台灣台北耶穌會發終身願
- 1986年 服務於台南百達學生中心
- 1990年 到高雄善導之母堂服務
- 1990-1995年 擔任高雄六龜天主堂本堂神父
- 1995年夏季 回美國加州，服務於利瑪竇中西文化歷史研究所圖書館
- 1996年 遷到耶穌會修院，為灣區華人天主教會(柏克萊、聖荷西、費利蒙)服務
- 2004年5月19日 在加州聖荷西逝世
- 2004年5月28日 在加州 Los Gatos 耶穌會修院教堂舉行追思彌撒
- 2004年6月1日 在加州洛杉磯羅耀拉大學聖心教堂舉行殯葬彌撒，隨後安葬於 Culver City 天主教 Holy Cross 墓園



謝 為 霖 神 父

您以純潔的心一生追隨主，
仁愛而信實，謙遜又溫良。
牧養中華兒女，捨己奉獻一生。
我們愛您！懷念您！



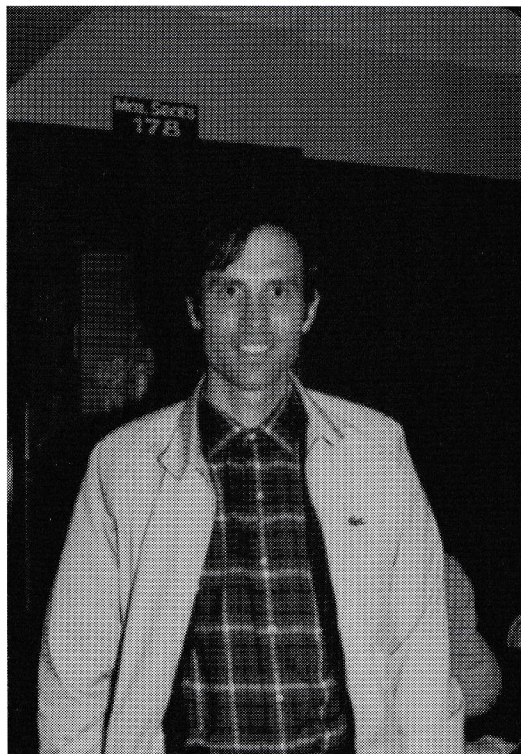
～ 您永遠活在我們的心中～

天主教費利蒙·聖荷西·中半島華人團體敬編

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年輕的謝神父



在台北參加長跑比賽贏得銀牌



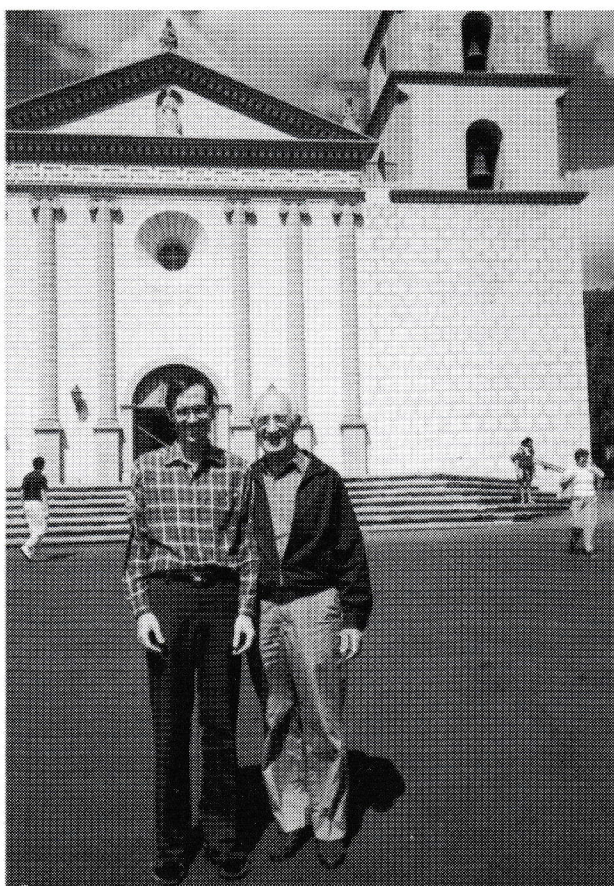
與修女們分享得勝的獎牌



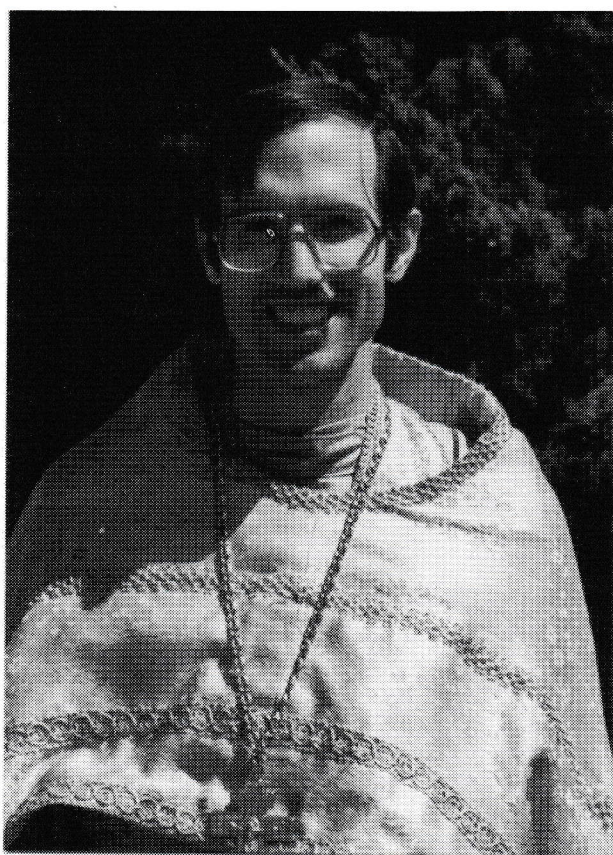
與神師 Fr. Rouleau 合影



與父親合影於 Santa Barbara Mission



在台灣校園留影



一九七八年在台灣台北晉鐸



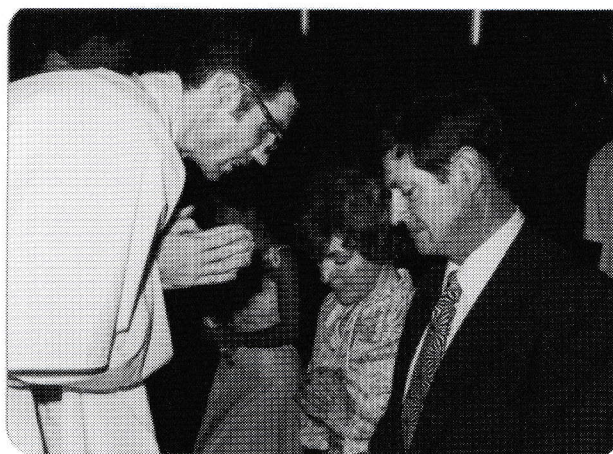
羅光總主教為謝神父祝聖



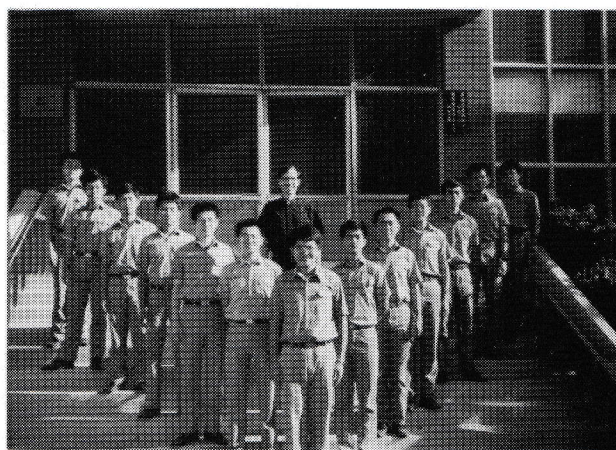
謝神父發服從願



為代父母 Reising 夫婦降福



謝神父與百達二十一屆學生合影



謝神父與小朋友歡迎來訪的母親



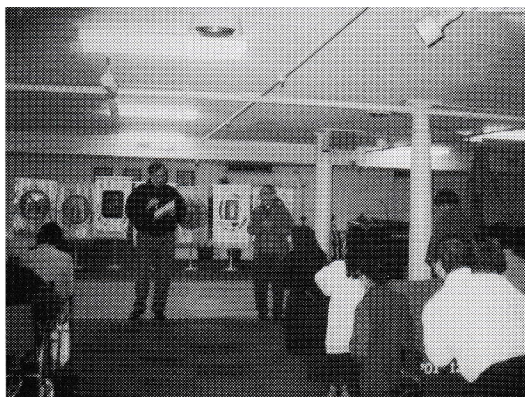
與顧神父、王神父及 Fr. Kimm 共祭



為費利蒙教友主持領洗聖事



擔任聖母軍指導神師



聖母軍正式團員楊佩玲宣誓



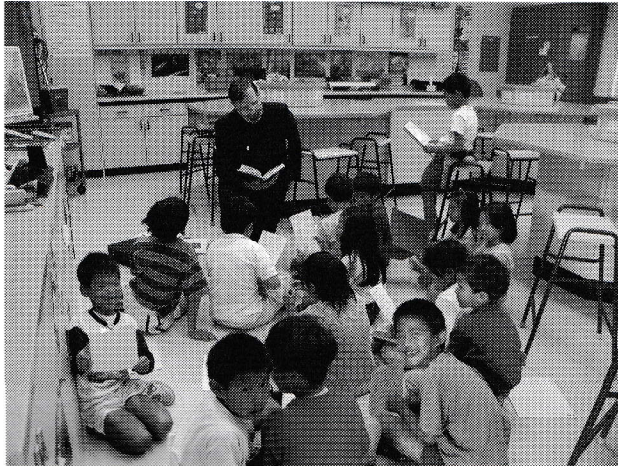
聖母軍輔助團員大會



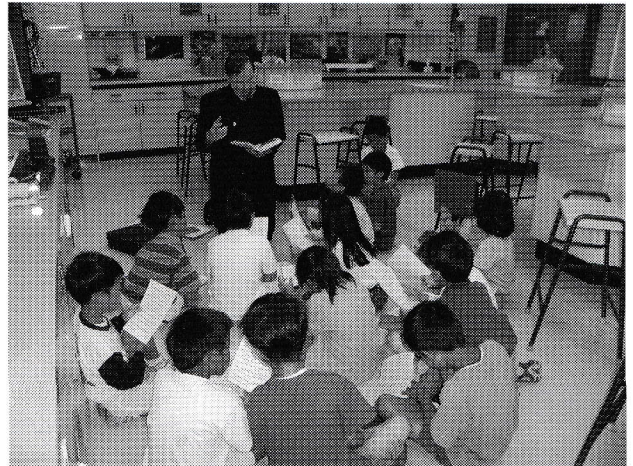
聖母軍為謝神父慶生



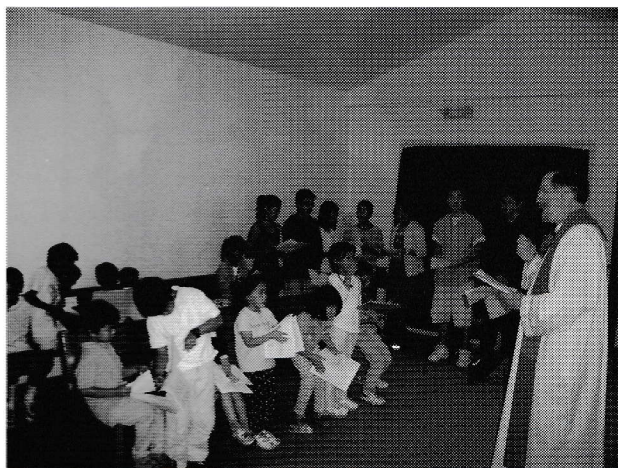
帶領費利蒙主日學中班及大班



費利蒙主日學中班及大班上課一景



主持青少年組及 CCD 的團體彌撒



與費利蒙 CCD 全體師生合影



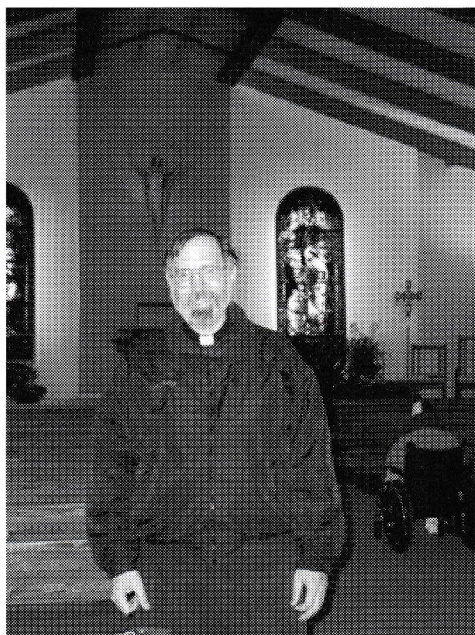
謝神父五十四歲生日



與王楚華神父合影



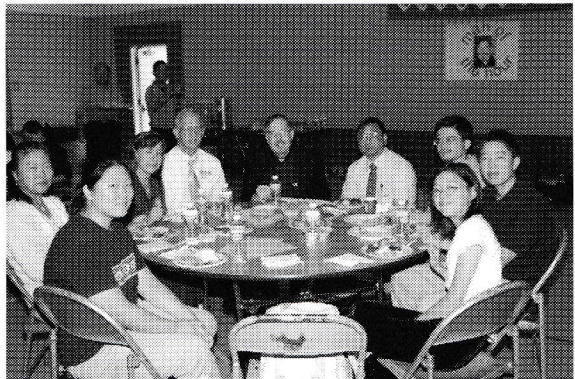
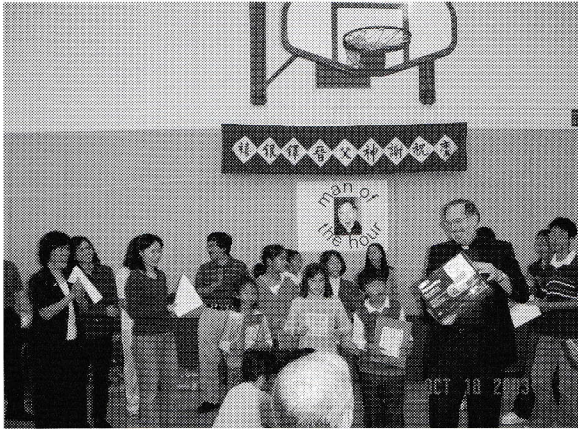
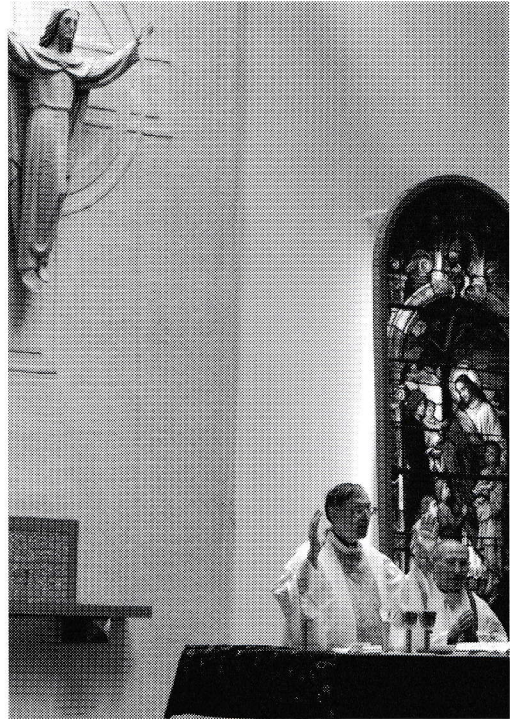
留影於費利蒙 St. Joseph Church



謝神父演講時的神采



謝神父晉鐸銀慶



謝為霖神父追思彌撒證道詞

王楚華神父

諸位親愛的姐妹兄弟們：

你們今晚在一天緊張的工作後，特地趕來參加我們敬愛的謝為霖神父的追思彌撒，我本人內心非常感謝。我和謝神父幾年來吃住在同一棟大樓中，比一般人對他可能有較深刻的瞭解。我認為謝神父是我接觸過的美國神職人員中最溫良謙和的一位。對謝神父的突然去世，我內心是非常的悲痛惋惜。謝神父的祖先是歐洲北部波蘭天主教的教友，我想大家都知道，我們當今受到全世界天主教教友敬愛和尊重的教宗也是波蘭人。謝神父的父親是一位美國空軍機械工程師，在第二次世界大戰時，他在美國空軍基地曾經盡心竭力把美國作戰受損的空軍飛機即時修理好，使之能再起飛作戰。對第二次世界大戰做出了卓越的貢獻。他父親退休後，定居在洛杉磯。謝神父是一對雙胞胎兄弟中的哥哥，他的弟弟現在仍是單身漢，很孝順地侍奉著年過九十四歲的老父親。

我們敬愛的謝神父，從年幼就立志修道做耶穌會士。他在美國進耶穌會，經過初學、文學和哲學的培訓後，他克服各種困難。到臺灣去先修中文，讀完神學後，就盡心竭力犧牲為臺灣教友做牧靈工作。他在晉升神父不久，便自告奮勇地到臺灣南部一個新開闢的小堂口，獨自一人做本堂神父。除了每天做彌撒，平時行和好與敷油聖事及牧靈工作外，下午更開辦一間幼兒院。謝神父很神貧，自己做飯吃。我們大家都知道，幼兒園的工作是件非常繁忙且吃力不討好的工作。最後謝神父因為勞累過度，精神上紛亂不能自主。於是被長上調回美國來休養。他就被家人邀請到老父親家裡去調理。在洛杉磯休養一年後，被調到我們灣區來為華人教友服務。我們的謝神父為人忠厚老實，他真誠為教友無私地服務，到處受到教友的歡迎。

謝神父的主要工作，是自己開車去費利蒙為華人教會服務。他在主日下午，給費利蒙教友兒童先講要理，下午四點鐘就和家長一起參加國語彌撒的聖祭部份。除了主日外，謝神父更在星期一晚上去費利蒙主持青年聖母軍與成人聖母軍開週會。除了主日外，謝神父更為我們南區教友主持讀經分享，每月兩次。此外，更抽空不辭辛苦地到 Berkeley 參加讀經分享。我們勤奮的謝神父，又去主持天主教東方禮的主日彌撒。謝神父是赤膽忠誠，對教友來請求他做的牧靈工作，他從來不會拒絕。以致他勞累過度，經醫生開藥方，給他每日安靜神經的藥吃，為他保持心靈平靜。不料在五月十九日下午，謝神父被聖荷西法院指定去參做法庭陪審團員。由於謝神父做事一向認真負責全神貫注參與，一個下午的法庭訴訟，幾個小時後，直到法庭結束時，謝神父已頭昏眼花迷失了方向，在四層樓高的停車場內找不到自己的車。我猜想他要找一個出口，由於眼花昏眩，而把高樓的窗口誤認為是一樓出口，就匆匆忙忙向外衝，他從高樓上直接跌落到下面水泥地上而離別了人間。這很有可能是仁慈的天主，要把工作超過人限度的謝神父接回天國享福去了。

由此可見謝神父根本不是跳樓自殺的。大家都知道自殺者大多數是自己生活行為放蕩不羈；因墮落失望而以自殺來結束自己的生命，是自己製造罪孽的懦夫。而我們敬愛的謝神父卻是鞠躬盡瘁，死而後已的一位好司鐸。





基督的善牧——謝為霖神父

萬致第

謝為霖神父是美國南加州洛杉磯人，是孿生兄弟中的弟弟，一九六六年在美國入耶穌會初學院，深受一位神父的影響，嚮往到外方傳教，當讀完哲學時，即前往台灣耶穌會神學院就讀。以無比的毅力，用中文唸完神學課程，於一九七八年七月卅一日在台灣晉鐸；神父先後在台南聖心堂的百達宿舍任舍監，在高雄六龜任本堂神父，在輔仁大學做神學研究，在靜山任靈修輔導，返美後專攻靈修輔導，並對拜占庭教會的歷史與禮儀也有深入的研究。

謝神父是我們中國人所謂的謙謙君子，有書生般的氣質，彈得一手好鋼琴，當他彈奏 Alley Cat 時就像沙龍裏的琴手，給人一種輕鬆又愉快的感覺，但是他也有不改本色的時候，如大洛杉磯區的開車架勢，你若不會祈禱，請他載你一程，你一定就會祈禱了。

神父是一位學者，也是一位好牧者，那顆單純愛主的心，不用言傳，我們都會感受到善牧愛了祂的羊群。我們感謝天主給了我們這麼一位好神父。

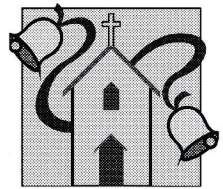
有限的生命 無盡的愛

賴照郁

謝為霖神父殯葬彌撒的當天早晨，天色灰暗又飄著毛毛細雨，前晚夜裡更下了一場莫名的大雨。夜裡被雨聲打醒，再也難以入眠。走進聖堂前，看著外頭淒風苦雨，心裡真是無盡的酸楚。知道今天要在彌撒中講幾句懷念謝神父的話，心裡著實不知自己是否會哽咽難言，甚是泣不成聲。

有緣認識謝神父，是在五年前搬往南區，開始參加南區查經班時。記得第一次見面時，神父看出我們是新面孔，便很親切地問候我和孩子們。在閒談之中，才知道神父曾在台灣傳教二十幾年，也學了一口流利的中文。在往後的查經聚會中，謝神父總是準時出席。無論當晚參與的人數有多少，查經的進度有多緩慢，他始終耐心地陪伴著我們。在他的口中，沒有嚴厲的訓誨，更沒有個人的判斷。他總是默默地付出，照顧我們靈修上的需要。

記得有一年夏天，神父接下了在台灣短期的事奉工作。雖然無法參加我們的查經分享，但他仍時時心念著我們。他從台灣為我們寄來了許多中文的解經書籍，希望能對我們查經有所幫助。神父對我們查經班，真的是用心良苦。在二零零三年底時，神父對我說，他以後可能無法再參加我們的聚會，因為 Fremont 團體的需要已日漸加重。我乍聽之下，非常失望，但同時也瞭解 Fremont 團體更需要他。我只是告訴他，我們會非常想念他，希望他有空便回來看我們。沒想到過了兩天，神父來了一封 e-mail，告訴我他還是會盡量抽空。每個月來參加一次我們的聚會。讀著他的 e-mail，我心裡好感動。我知道這麼多年來，神父與南區已建立了深厚的感情，他實在捨不得我們。



謝神父遽逝的消息傳來之時，我正與南區的朋友商量該如何為神父慶生。沒想到預定在星期五晚上的慶生會，竟成了追思祈禱會。我知道當晚那麼多的淚水與不捨，懷念與感謝，都隨著我們聲聲的祈禱，化為縷縷輕煙，傳給了在天上的謝神父。看著謝神父的棺木要被移出聖堂之時，我淚水再度決堤。撫摸著他的棺木，與他作最後的道別。在這離別傷痛的背後，我深

深的體驗到，我們與謝神父在世上的相聚雖然短暫有限，但他走進我們每一個家庭及每個人的內心深處，改變了我們。因著他，我們體驗到天主無限的慈愛。



謝 謝 謝 神 父

喻麗清

每次想起謝神父就先想到他的聲音。他說話慢條斯理，可能像我們說英文一樣先得在腦子裡把中英文轉換一遍，因為慢顯得很 gentle 但也不會讓人覺得遲鈍。我記得的他，最可貴的是他的歌聲：他在每一次的彌撒中所唱出的那種聲音，真像天使一樣。每一次的彌撒他都是那樣的恭敬，gentle 而又恭敬是只有謙卑的人才能達到的境地。每一次他要講的道理，都是認認真真的用中文寫下來的，有時他的認真比他要講的道理更叫我們感動。其實他不用傳教，他就用他的德性就能傳染給我們一份神聖的愛了。

每次他給我們做完彌撒後，我總是忍不住由衷的說道：謝謝天主，謝謝謝神父。

如今他帶著我們大家由衷的感謝走了，真的離開了我們。但我還是常常想到他天使般的歌聲，只有他那樣純真，那樣不世故的神父才能唱得出那種歌聲。直到他的葬禮，在大家的追憶中提及，我才知道原來他還會作曲也熱愛音樂，是個多才多藝的神父。可惜，我們平日看到的他都只是一小部份的他，直到他走了我們才看清了他的全部。謝謝你，謝神父，就是你的死也帶給了我們某種覺悟：我們平日所尋找的天主，難道不也是片面的、局部的嗎？

我第一次見到謝神父是七、八年前在柏克萊的每月一次的查經會中，一見他立刻使我想起來以前我在台北耕莘文學院為他工作的那位張志宏神父來。謝神父說話的態度和笑起來的姿勢簡直跟張神父一個模子印出來的，張神父也是愛爾蘭的美國人，也是把一生都奉獻給了台灣，這樣的巧合因此使我對謝神父特有好感。後來思靈告訴我：謝神父八十年代在柏克萊唸碩士學位時就常到查經會來，跟我們柏克萊的教友可算是最老的朋友。唸完碩士他就去了台灣，七八年在台升神父後就留在當地服務，直到九五年患病後才由台灣回來。謝神父是個念舊的人，雖然回美後住在 Los Altos，可是每個月的第二個星期六他一定會來與我們相聚。最後的一聚是在我的家中，那天是母親節，我們吃得很愉快談得很愉快，謝神父還分給我們每人一張評論《達芬奇密碼》一書的複印文章，他說那本解讀達芬奇的書對天主教是不公平的，有許多扭曲之處，他很以為然。我們都沒有看過原著，即使看了，相信也不會像謝神父一樣要去爭什麼公道。可是謝神父他對待天主教的道理古板而認真，回想起來真對不住他，相形之下我們的不認真帶給他多少的失望與難過啊！

誰也不會想到那天在我家的一聚就是最後的晚餐了。他坐在沙發裡對我們的言不及義沈默不語，臨走只說：「下次什麼時候我們再來好嗎？」我說：「好啊，感恩節、聖誕節都可以。」就這樣子送他出了門，遠遠地我看到思靈和小華送他上的車。進車時他揮了揮手，我揮了揮手，還以為感恩節不久就會到來。

生有時死有時，誰不明白它的道理呢？也許我們悲傷的是我們沒有預知的能力。倘若我們能知道謝神父是會不告而別的，我們又能為他做些什麼呢？

謝神父，為您與我們在一起的日子我們感謝您，為您的不告而別我們想念您，願您在天上的家裡也一樣能與我們的心靈同在。謝謝，謝神父。

在聖神內得勝

孟慶榮

五月二十日的早上，我在保祿宗徒致羅馬人書第八章第一節至第十一節內，領悟到基督徒在聖神內得勝的真諦，我想保祿宗徒常自誇他的軟弱，他是最真實地體認我們人的有限，相對地也彰顯出天主無限的仁慈與美善。當晚，驚聞謝神父去世的消息，心裏好難過，我反覆思想天主在這件事，對於我及團體的意義。

我雖然不敢自誇自己的軟弱與有限，但卻在聖神的指引下，讓我一次又一次經驗到天主對我的教導和寬仁。天主讓我認識到唯有透過聖神及自我的意識和不斷地與天主和好，才能在軟弱中跌倒後再次站立在天主的台前。

謝神父和我們團體非常的親密，早在多年前我還在聖荷西華人天主教會之時，就已經認識他。我知道他有身體上的軟弱，便開始為謝神父祈禱。我從來不曾與任何人談起謝神父的病，甚至連我太太也不清楚。我常想天主真是安排特殊，因為今天這個社會，有太多太多的壓力，尤其在矽谷，華人在此地生活倍感艱難，以我自己為例，就經驗到四次被裁員的經驗。神父雖然因為生病提早退休，住在 Los Gatos 的耶穌會士退休住所。然而他卻艱辛地克服自己的病苦，繼續為教會服務。我想我們團體中真正了解神父身體情況的並不多。這些年來，他除了出國或出城，幾乎每個星期天的主日彌撒，都會提早至少半個鐘頭到教堂來，我們一塊參與感恩祭。

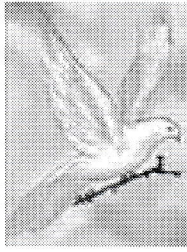
神父喜歡音樂，也會作曲。有一次神父把他的作品——「天主經」及「真福八端」拿給我看，並且謙虛地說：「你看看這兩首歌可不可以在彌撒中使用。」後來，我告訴神父，我想建議修改一部份，不知道神父同不同意。謝神父笑笑地回答：「沒有關係！」於是，我把我改的部份唱給神父聽，謝神父說：「很好！很好！」，並且當場就把他的作品給修改過。他就是那麼的謙遜的一位神父。

團體中，除了聖母軍、青年組的星期五晚上查經班、成年們的神操靈修、青少年的主日學，以及彌撒中為孩子們用英語的講道，謝神父都是風雨無阻，而且必定是準時或及時參與。看到神父經常開那麼遠的車來幫助我們團體，我決定以團體的名義每月補助神父一點點汽油錢，於是請曼玲去買了油卡，當我把油卡私底下交給神父時，神父還問我：「團體的經費夠用嗎？」我說：「沒問題，只是太讓神父操勞了。」我知道神父是位謹守神貧的耶穌會士，每次他來和我申請費用，都是買書或材料給教友或青少年們。有一次，神父在傳協會議之後，私下問我說：「我想捐一筆錢給你們華人團體。」他說他的父親給了他一筆錢，他因為聽到我們在會議中討論到最近的收入和支出的事，認為他應該幫助我們。我告訴神父不必操心我們團體的經費，我們的錢足夠用。

謝神父是個凡事追求盡善盡美的人，當他答應為我們做的事，從不失言，可是很少人知道，他因為身體健康的因素，必須長期服藥，才能克服身體上的困難和軟弱。有幾次我看到神父的精神不太好，可是卻依舊和我們在一起，我知道他是在忍受病苦，堅強地面對自己的軟弱。看著神父斜著頭，無神地看著我，我心裏好感動，我知道他又失眠了，他累了。

天主揀選了謝神父，並且召叫了他成為我們的神長，雖然神父在肉體上，經常地要與自己的病奮戰，可是在精神上，他那不屈不撓，鞠躬盡瘁、愛教友、愛團體、愛天主的典型模範，必將在教會中每一位弟兄姐妹的心裏，留下天主為我們團體所準備的一份珍貴的禮物。保祿宗徒說：「如果那使耶穌從死者中復活者的聖神住在你們內，那麼，那使基督從死者中復活的，也必要藉那住在你們內的聖神，使你們有死的身體復活。」為了愛的緣故，謝神父勇敢地不斷面對自己的身體上的軟弱，他雖然離開這世界，離我們而去，但是我確信，他已在聖神內得勝，並且將來必與主基督一樣，獲得復活和永生。





折翼的天使

星 潔

在羅耀拉高中，耶穌對年青的 Chevedden 說：「你愛我嗎？」「你牧放我的羊。」他順服地進入了耶穌會，用十二年的青春為陶成做準備；進鐸後，耶穌對熱情的司鐸 Chevedden 說：「你愛我嗎？」「餵養我遙遠的子民。」他謙卑聽命地飄洋到台灣，竭盡心力地去學習中文，重新開始另一種截然不同的生活和適應陌生國度的文化；耶穌會院中，耶穌對正在休養的謝神父說：「你愛我嗎？」「帶領我華人的子女。」忠信的答覆將他帶進了我們這個人數不多的小團體。

初見神父留下溫文儒雅，有些靦腆內向的印象，在日後的相處中才感受到溫和謙遜的態度背後是深沈內斂的祈禱生活和豐富精深的神學涵養。在團體的成長中，他無怨尤地回應我們各式的需求：主日學的老師沒有人要做；帶青年組可不是好玩的差事；幼聖母軍成立需要神長；聖寵之母的聖母軍支團和教理促進會都少不了司鐸的指導；彌撒時的孩童英文宣講，青少年領洗、領聖事前的慕道、講道……深厚的神學、中英俱精、加上不會拒絕，謝神父總是我們的不二首選，我們視為理所當然。聚會的遲到、缺席，我們漸漸習以為常，而他迢迢遠至總是準時出席，含忍等待，永不抱怨。並且在如此繁重的工作外，大概實在不忍見教友們對靈修的輕忽而主動提出願幫助大家做依納爵的神操，幫助我們度一個更有深度的信仰生活。

藉此我得以有機會和神父個別深度的交談，有時我提及某人的痛苦和抑鬱，他不管是否認識，總表示極度的關切和同情，更願伸出援手，予以幫忙。常常我們容易迷失在「愛」這個信仰「名詞」的研究上，而謝神父在他含蓄沈默的外表下不用言語而以身力行來詮釋「動詞」的「愛」。

這些年來，神父深受心理精神方面的困擾，在他美麗的心中默默承受著別人無法想像的爭戰和沈重的十字架，對此我們竟一無所悉。相較於他的付出和受苦，我們的關懷和珍惜顯得如此微不足道。就如同折翼的天使，我們無法體會他的痛，卻享受著聖神的果實如春風般和煦，感受到他聖德的馨香和捨己奉獻的光芒。

五十六年前天主為華人子女們備下了一顆無私犧牲的種子，用一生來答覆天主的召叫，愛主愛人更敬禮聖母的神父在生日的同一天，仁慈的天父終止了他的痛苦折磨，在聖母月中回歸天家，在那兒有親愛的聖母和他在天上的母親展臂歡迎他，留下虧欠、不捨的我們，來不及對神父說聲：「對不起！」您默默承受著痛苦，我們卻漠然享受著您的付出和關愛，總以為日久天長，愕然間，汗顏的我們卻來不及還愛。

「謝謝您！」用您的一切來餵養天主的子民，緘默而深刻的反映著基督的臨在，以愛燃燒至生命的最後一滴蠟淚，願您這一粒麥子的入土，讓我們在深切的反省中敲醒那無視旁人、遲鈍的心。

「今生已盡，苦已受完，但我還要愛……」願您在天上的祝福，在我們的心中結出愛的麥穗，藉著同一的信仰，憑著望德的心，謝神父，我們的牧者，今日暫別，來日天主台前，我們「再見！」



寫於五月二十七日告別式的深夜

黃鳥翩翩楊柳垂，春風送客使人悲

送別謝為霖神父



小 華

“黃鳥翩翩楊柳垂，春風送客使人悲，
怨別自驚千里外，論交卻憶十年時。”

去年聖誕佳節的歡悅之後，慈母教會引領我們進入內斂、靜默、反省、克苦、祈禱、做補贖期。當這靈修的旅程終止於十字架下的傷痛，天國的兒女，在世上兵戎相見，國內選舉不明之際，仍嚐到了復活節不凡的喜悅，天國的預見。

柏城查經班蒙主深深的眷顧，有一位溫良恭儉的牧人——謝為霖神父一路相隨相伴，他的臨在，他的病苦，他的奉獻，他的代禱，為我們求得了豐沛的恩寵，向耶穌聖愛再靠近一些。五月查經是在麗清滿室書香菜香的新家舉行。飯後神父路遠先告辭。思靈、麗清和我送神父上車。我們欣賞園中美麗的春花，在路邊向神父鞠躬致謝。思靈殷勤的為他開車門，再請他一路小心開車。這就是我們和他最後的道別。乍聞神父離世，外子和我多日失魂落魄，真是教人如何不想他！

二十五年前，神父在柏城攻讀學位時就非常謙遜的以成員身份參加了我們的查經班。論文再緊鑼密鼓，他都不曾缺席。並且非常用心的準備以餵養他的羊群。當時有位教友，新來乍到，語言，工作，經濟，婚姻皆有難處。神父只有從他可憐的睡眠裡抽時間給他打氣、加油、想辦法。如有教友請神父小吃打牙祭，神父也都帶著他同去。在神父週四的遺容瞻仰及週五的追思彌撒裡這位飽經憂患，如今已入順境的堅強教友，男兒淚灑，無法自己。

二十三年前，樸兒誕生後兩週，外子獨自一人去查經。傍晚時分，神父蒞臨寒舍，給予降福，賜以主保聖人的掛像。神父有時看到教友家庭初為人父母的張惶失措，他會想起自己的母親當年是如何抱大他們這對雙生兒。念母孝思，溢於言表。

與神父再度重逢，他已因憂鬱症由臺回美。我們曾得到過許可，每週和思靈、瑞驄及澤蒼一同赴醫院探望，然後陪神父在舊金山街頭的暮色中散步，進入餐館享受可口小菜和親情。最後送神父回醫院，一週後再見。

神父病情日漸起色，終於可以出院回到修院靜養。有一天，他引領我們參觀拜占庭的教堂。他詳細的解說。看到我們欣賞聖像富麗的色彩，著迷於壁畫中的聖經故事以及教堂中濃濃的東方氣氛，神父開心極了。那是記憶中一段何等甜美的時光。後來方知，神父餘生必須服藥，而服藥的副作用，讓我們看了心痛不已。斯人也，而有斯疾也！

神父實在是個好善牧。病成這樣，他仍然風雨無阻，每月來查經。在獻彌撒時，他一定端肅儀容，揖讓以昇。讓人油然而升虔敬之心。他講的道理是用中文一字一字事先預寫下來的。查經的內容，他更是旁徵博引，用很短的時間提供給大家。我為此不止一次私下及公開的向他致謝。他路途最遠，卻永不遲到。我多懷念每次進屋前就知道會見到他的心中篤定。我雖心存感謝，但心裡以為神父在養病，來柏城對他也許也不錯。結果在瞻仰遺容及追思彌撒中我驚覺神父的工作量之大。聖荷西、費利蒙的中國教會的教友加上柏城的小小羊群，將聖堂擠滿。地主神父們，揮汗添塞座椅。連在祭臺上方，唱經樓，教友們都排排坐。在各團體的簡短追憶中我們聽到修女們對他守時守信獻祭的感謝。同一聖堂不同的團體感謝他不同的帶領。聖母軍，

兒童道理班，青年組，詩歌組，國語、粵語加上英語。他的和善、仁慈、慷慨、信守承諾、守時，以及從不抱怨，更不批評論斷，是大家共同的甘美記憶。

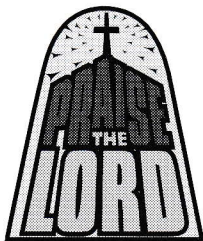
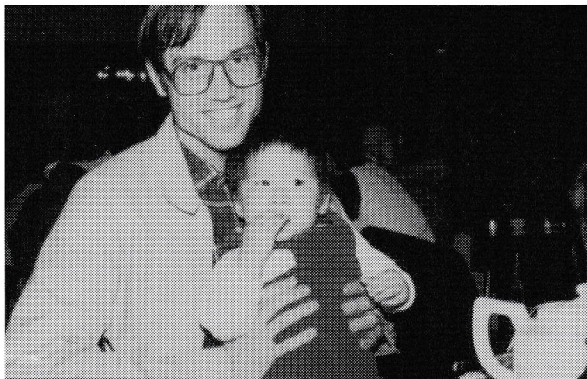
瞻仰遺容後回到家已快深夜。夜不成眠。中夜坐起，思潮如水而來。靜聽淅瀝雨聲，心裡實在痛。

第二天，早到一個多小時。靜坐神父棺前，外子和我恭唸玫瑰經。天上慈親，覺得神父的努力實在很夠了，將他接引抱持於懷。我如此感動，我就如此相信。

不久，門開了，進來兩位身材修長的麗人。她們在棺前默禱、鞠躬，最後在棺頂放一朵長枝的玫瑰。兩人走到琴前開始照譜練曲。不久費利蒙的詩班到達。我非常高興應邀加入，為音樂造詣極深的神父獻詩，尤其有兩首是他譜曲及作詞的。院長神父在與司琴核對禮儀時向大家致謝。彌撒中他再度向這些肯面對塞車、放下工作的詩班致謝。聖荷西團體除了大批前來的教友外，另有安排追思禮。加上費利蒙中國堂區各團體致贈的花圈，在在向我訴說我這位神父朋友生前從不曾向我提過的他的工作，他的努力，他的重要，他的聖德，他得到的尊敬與愛情。

那單枝的玫瑰，在為棺材覆會旗時被拿開，覆旗禮後又被放回。它伴隨神父在禮成之後，走過長廊，消失於視野之外。我感謝這位惠質蘭心的女士，因為她為我們全體放上了深摯的友愛與不捨。天鄉不遠，它將陪伴神父走畢全程。

年輕的謝神父與教友小華全家合影



利那的永恆

馮春萍

來美近十寒暑，在一個尚有餘暉的傍晚，第一次造訪 Los Gatos，是為在印象中高大帶有淺淺微笑、溫文儒雅、不輕易發怒、不曾熟悉卻即道珍重的您誦唸玫瑰經。初抵這祥和且優雅的小城鎮，即為之心動而泫然欲泣。

次日清晨，怕塞車趕不上您的追思彌撒，起了個大早，沒想到八點半就又來到這有些濛濛水意摻雜些許涼意的小城。在街上貪婪的欣賞了一個鐘頭，被這具有古典、莊嚴、且現代感

的美而深深吸引。心中模糊不具體的感受到這剔透的美是易碎，是隨時使人動心而唏噓，它美得讓人有著說不出的沉重，是因為一位深受大家敬愛的神父的告別？或是因為清晨斷續飄灑著細雨的寧靜？為什麼會有這股讓人窒息而難捨的美？

回到會場，仔細瀏覽您的生活點滴，只想從照片中重新認識您，好將您珍藏在記憶的一角。看到您一筆一劃用心的去譜寫“信經”、“天主經”，記起第一次去柏克萊讀經時，我坐在您旁邊，聽您熟練的誦讀聖經章節，很好奇您為什麼不會吞吐、不會結巴、也沒唸錯，以為您的聖經一定有拼音或記號，結果我錯了，您對中文的透徹著實讓我驚歎不已且自覺羞愧萬分。

再次和您說話是在二零零二年八月，去望 St. Joseph Church 彌撒，特邀您是否可參加位於 Danville 的 St. Isidore Church 在十月的國際語言玫瑰經祈禱，並請您用中文唸天主經及聖母經，您說要回去查 Schedule，第二天聽到您溫暖的電話留言：「Joanna 我可以去 Danville 參加 International Rosary Prayer。」而且字正腔圓的完成了。像我這樣微小的無名小羊，您都不忍拒絕，更何況是您所眷顧、所喜愛的其他羊群。

您筋疲力盡的走完了您的道路，等著您帶領的羊群留不住您，那美得盪人魂魄的小城留不住您，那麼就請在天主慈愛的懷抱裡安息吧，我們敬愛的謝神父！



懷念終生盼望耶穌的謝神父

陳 淑 如

天主的忠僕謝神父於五月十九日離開了人世間，在主光中奔向天主慈愛的懷抱中，與主相偕相行，因他配當在天國的家中，享有永恆的喜樂和平安。

五月二十一日夜晚，耶穌會修院為謝神父舉行了家祭追思祈禱會，在教堂裏見了謝神父最後一面。那躺在棺中的他，平安中帶著微笑，我輕言的告訴他：「你是最好、最棒的神父，我們愛你，想念你。」望著你的面龐，聖樂流動著整個教堂，你是如此的幸福。我曲膝跪在離你最近的座前，一串串的玫瑰經文，請求耶穌的母親，踩著片片玫瑰花道，把我們敬愛的謝神父，引領到天主光榮的聖善國中。淚水不停，不是傷心的眼淚，是聖神內感恩的眼淚。

來自聖荷西、費利蒙的查經班、青少年聖母軍、成人聖母軍、聖依納爵神操小組、外國教會的修女們，及耶穌會的神長、神父們，坐滿教堂，猶如一家人，陪伴著他，疼愛他，在祈禱中訴說我們心中未曾對他表示的愛及無限的謝恩。回首看看在座的人們，有的是德高望重的神父；有的是身懷高科技博士頭銜的人；有的是擁有許多財富的人；有的是初露銀芽仰望人世間的莘莘學子……；大家迢迢而來到此山中，想來看看謝神父，想來問候他。不因為他有世俗名利錢財，不因他擁有高等地位或頭銜，也不因為他幽默風趣善得人緣。我們懷念他慈愛的眼神，仔細聆聽你的說話；我們懷念他，仔細耐心的找尋聖經的聖言，用來幫助你生活中的疑難，因為他知道，只有耶穌聖言才能救你；我們懷念你，你緩於發怒，無論我們疏失、懶惰爽約，你會用無盡的愛，化為祈禱的樂曲，寬恕一切；我們懷念你，耶穌般的憐憫和謙卑，當我們向你辦告解聖事時，你柔和的眼神，喚醒我們內心深處的悔改，你的謙卑慈祥，給我們的補贖永遠是輕的，輕輕呼喚：天主愛你如珍貴寶貝，不要再犯錯了。

我們尊敬你主持彌撒聖祭時，詠唱愛主的祭獻文，慷慨而宏亮，呼喚著我們內心深鎖的

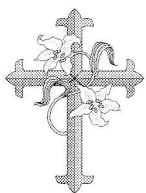
愛情，回應天主的召叫。因我們深深感動謝神父對天主的順服及全心全靈的讚美。回憶你輔導聖依納爵神操小組，在十五分鐘的休息或晚餐後的休息時間，你總手不釋卷，把神修的書或聖經端在雙手，踱步凝神，分分秒秒與天主在一起，在聖神內得休息。謝神父熱愛生命，總叮囑我們不必準備肉食的晚餐，一點魚肉，青菜豆腐就可以了。在他身上，我們清楚的知道，神父的生命有著節制的聖神的果實。

今日提筆懷念謝神父，屢次淚盈面而下，感念他在人世間身心軟弱時所受的痛苦及辛勞；更感念他在世時勇敢的愛天主的子民，在陌生的環境中(台灣)仍艱鉅的奮鬥，為了宣講天主的福音，黑夜白日不停操作。他以聖善及正義對待了他認識的每一個人，如同一位父親對待孩子一樣，給予、勸勉、鼓勵、忠告，好叫我們相似那召選他進入祂的國和光榮的天主。

願謝神父在主愛中，仍為我們祈禱，使我們華人團體在聖神裏，學習永遠的盼望，永遠的相信以愛還愛。

斯人不遠 典型猶存

— 懷念謝為霖神父 —



主 羊

思念謝神父，原來也不只是想他及與他有關的一切，而是緬懷過去的一段歲月，有他在我們團體中，有他在我們過往的生命中。

謝神父是個博學多才，謙遜內向的神父，所有的知識學問經其沉澱而生活出來卻是沉潛有力。他的話不多，卻是溫柔至致帶給人平安及穩定。在為費利蒙團體服務期間與其有較多的接觸，常看到天主的愛在他心中活出，也藉著他不斷分施給需要的人和團體。

多年來除了每主日與潘神父共祭彌撒外，他還教主日學，聖母軍，青年組查經班，教理促進會及聖依納爵個人神操。光看這些散佈在一、三、五、日的教會活動，就算一個身體健康的人也不勝負荷，更何況他是位長年服藥的病人。據了解，其他日子他還參與成人查經班及主祭的服事。在他的字典裡沒有一個「不」字，將自己身心靈全為主擺上。猶記得那天上山去他的修院參與他的追思彌撒，我在車上唸完了歡喜、光明、痛苦及榮福四串玫瑰經仍未到達，遙想他多年來，山上、山下來回奔波，悔不當初未體貼他的辛勞。作為一個耶穌會士，他徹底地效法耶穌為其牧養的羊群鞠躬盡瘁，深信慈愛的天父，不忍其病體之苦，早早接他回天鄉享永福。

兩年前的春天，謝神父邀請我們與他一起上舊金山赴汪主教晚宴。他開車又快又穩，在下班擁擠的車潮中，我們依然準時抵達主教官邸。猶記得我沒大沒小說謝神父開起車來像十八歲的年輕人。謝神父不以為忤，歸程中還為我們分享他十八歲時，因心儀學校中一位耶穌會神父為中國服務而吸引了他走入修道生活。

他指導的聖依納爵個人神操，必須與他晤談，我多半約在主日彌撒後，邀他共進晚餐。我在熱菜時，他會彈琴或讀他的書，也讓我學會了如何將等待變成一種喜悅而非焦躁不安。在主日學等孩子們來上課，他手上總是捧著一本書，耐心地在教室內等候。猶記有一次與他聊起修道生活，他告訴我他很高興自己做了神父，修會給他這麼好的環境追求知識學問，牧養他所愛的羊群。

今年的耶穌苦難日，我臨危授命帶團體作基督臨終七言的默想，趕緊求教於謝神父，他即複印一些文章及書供我參考，也親自參與了我們的活動。他真是位活的知識寶庫且又充滿聖德的好牧人，站在背後支持而從不邀功。走筆至此，不禁懷念無數他與潘神父共祭的主日，他在為孩子們宣講主日讀經後，安靜地走上祭台。他陪祭時的謙沖態度與專注神情，無一表達出忠信虔敬的司祭情懷，相信主必眷顧我們，也真是如此！

最後願與主內弟兄姊妹分享謝神父帶我們的最後一堂聖依納爵神操的講義：

有時我們感到天主並未俯允我們的祈禱，我們能理解為什麼嗎？答案在若望福音第九章三十一節：「我們都曉得天主不俯聽罪人，只俯聽那恭敬天主並承行祂旨意的人。」那恭敬天主並承行祂旨意的意思是甚麼呢？若望一書第三章二十二節到二十三節教導了我們：「那麼我們無論求什麼，必由祂獲得，因為我們遵守了祂的命令，行了祂所喜悅的事。祂的命令就是叫我們信祂的子耶穌基督的名字，並按照祂給我們所出的命令，彼此相愛。」

我們必須要有信德和愛德，天主才會俯聽我們的祈禱。聖若望將信德與愛德並列，因為信德必須建立在愛德之上，並在愛德中使其滋長。因此我們必須彼此相愛，天主才會俯聽我們的祈求。假如我們看到某人行為有偏差，我們應負起規勸的責任，也要為他(她)祈禱。因為所有的恩寵均來自天主，我們也必須要有行動，為別人伸出援手，光是祈禱不見得有成效，因為天主需要藉我們的行動來答覆眾人的祈禱。

謝神父所遺留下來的這最後一堂課的教導正是他一生的詮釋，也是我們終其一生應努力去操練的功課與活出的信仰。

親愛的謝神父，您匆匆的離去，有太多的話來不及告訴您，但是未能體恤您的愧疚卻常縈繞在心頭。您的痼疾折磨了您數十年，也剝奪了您無數年輕健康生命可享受的一切，但卻未奪走您為主奉獻的自由及決心，您真正活出了主的生命。不再相見不是分離，更不是忘記，因為信仰告訴我們死亡不是生命的結束，只是存在的改變，我們相信來日在天上的新耶路撒冷必能再見到您！

懷念謝神父感言

李 玲

謝神父是這麼的安靜不多話，平常對他並無太多的接觸，以致關係總是停在彌撒後的問候。也曾經因小女璇璇的可愛活潑，與謝神父有多一點點的交談，他會帶著會心的微笑告訴我，小璇璇跟他說了什麼。

去年九月開始，謝神父為了我們靈修上的需要，開始為期一年的依納爵神操，用“日常生活中的神操”三冊書籍來幫助我們做靈修的工夫。並不辭辛勞及繁忙，一星期一次的來給我們做個別輔導。當時我在想，我從未好好地將一件事從頭至尾，恆心地把它做好完成。這次我要藉這給自己一個靈修、訓練恆心、毅力的機會來做到。便持續地照著書中的進度去做，也很固定地與謝神父見面接受輔導。也因此與謝神父有較多的認識。他還是一如往常，並不多話，總是靜靜地在一旁聽我說，不管是靈修上的、生活上的，我統統都傾吐於他。我知他是可信賴的，亦會幫我們祈禱，而他所給我的話就是「有神枯時，多多的祈禱；有神慰時，多多的感謝」。我也才知道，神枯是怎樣的感覺，神慰是怎樣的感覺。天主也在我身上做了很多工。如今謝神父走了，我的神操功課未做完，又將它停滯在那兒了。心中的難過，是無法將之述說出來的。只有問蒼天，為何天主要將他這麼早地接走而不是讓他的身體健康好轉起來呢？我們失去了一位這麼有聖德的神父，天主禰的旨意是為何呀？真的是“無語問蒼天”！！

在此有一小小的回憶，就是有一次與謝神父個別談話中，提到當時耶穌山園祈禱、被審判及揹負十字架走苦路，到底是怎樣的情形，與電影“耶穌的苦難”中所描述的是不是一樣？離開後，我便將此事忘了，等到下一次見面時，沒想到謝神父很認真地帶了一本書。翻到他已先找好的一幅圖，很清楚地為我解說，使我對整個耶穌的最後行徑，有一清楚的概念。我心想，自己真是慚愧，並沒有把自己說的話當一回事，而神父卻聽進去了，並很認真地為我找出資料來告訴我。



失去了謝神父，才知他對我們的重要。是我們需要他，而天主卻早早地接他回歸天鄉。我相信謝神父已歡樂地與主在一起。我亦想像著我們的每一台彌撒中都有他與潘神父及我們一同共祭。謝神父，謝謝你為我們所做的一切，任何言語都無法表達我對你的敬意於萬一。只求您在天上，也為我們所有的人轉禱，求天主賜予每個人恩寵，效法您走成聖的路，阿們！

永遠的愛

沈麗貞

五月二十一日那天驟然聽到謝神父逝世的惡耗，我簡直無法相信那是事實，直覺得一定有人搞錯了。是誰開了這麼大的一個玩笑？連續打了幾通電話求證……只覺得一顆心往下沈，往下沈……。為什麼會是這樣呢？十九日那天才與竹平通過電話，知道五月二十三日，謝神父要為領堅振的孩子們辦告解。為什麼他走得如此匆匆，連句道別的話也沒有，整整有好幾天的時間，我無法分辨自己震驚、悲傷、懷疑、失望的情緒。

在他逝世之前的那個主日(五月十六日)，我本想請問他一些有關堅振的事情，但見他一個人在教室裡，“默默地”耐心地等待前來上課的大孩子們，我不忍心打擾他。沒想到那竟是最後一次見他，我後悔自己為什麼不大大方方的上前向他問好，向他請教問題，如今一切都太遲了。

這次的堅振課程是謝神父親自為孩子們安排的，女兒已連續上了一個多月的課了，二十二日那天我跟她說：「謝神父已離開我們了，這個主日不能再為你們上課了。」她說：「這是不可能的，上個星期天神父還好好的，沒有咳嗽，沒有感冒啊！」孩子啊！單純如妳，怎知人世間的悲苦，我們又怎能理解謝神父的內心世界呢？

幾年前的一次團體聚餐裡，有幸與謝神父同座一席，驚訝於他那一口字正腔圓的國語，他說是在台灣新竹學的。以前學生時代，也常去新竹，於是與神父聊了些有關新竹的事情。神父講話的語調，不急不緩，是位很有耐心，很有修養的人。他總是用那雙溫柔、慈愛的眼神默默的望著你，靜靜的聽你把話講完，每次彌撒結束後，他總是站在教堂門口，禮貌的、愉快的與每位教友打招呼、道再見。

小兒子從七歲開始上 CCD 課程，已將近三年了，記得開始上課時，神父跟我說，他親自為小朋友買講義夾，選教材，我猶記得三年前小兒子對那本謝神父送的精裝本聖經故事愛不釋手。二零零一年的聖誕節時，他特別給每位家長寫了一封長長的信，信末簽了他的中文名字。這封信我一直保存著。謝神父是這麼的細心，這麼週到的關心著他身邊所有的人，這次大孩子堅振課程的講義，也都是神父親自打字、親自編輯的，謝神父您為孩子們的信仰教育付出了這麼多的心血，您叫我們這些做父母的何以回報呢？

每次先生從台灣出差回來，都會帶一些台灣的名產，事實上，我並不知道謝神父喜歡吃些

什麼？每次他都禮貌的收下。有一年聖誕節為他準備的聖誕禮物，遲遲不能送出，原來他回洛杉磯陪父親過節去了。我與神父開玩笑說：「還好這不是吃的東西，要不然會過期的。」那次，他笑得跟孩子一樣的天真，在他溫文儒雅的外表下，更有一顆赤子之心。

五月二十八日那天與星潔一行人參加謝神父的追思彌撒，那是我第一次去謝神父居住的退休院，汽車沿著山腰蜿蜒而行，眼前所見盡是如詩如畫的景象，那朦朧含笑的遠山，那片片嫣紅，那點點翠綠，在這樣的雲霧中，我已全然忘了自己身在何處了。感謝天主，謝神父生前何其有幸，居住在如此的世外桃源裡，難怪他看似不食人間煙火。

整個彌撒過程肅穆莊嚴，看到那麼多位神父在為謝神父主持彌撒，不禁又想起謝神父生前做彌撒的景象。那高挑飄逸的身影，那專注、溫和的眼神，還有他那獨特的拉丁文詩歌……不聽話的淚水又潸然而下……。他那年邁的父親怎禁得起喪子之痛？那是種連根拔起的痛，是種永遠失落的痛楚，但他卻抑制住心中的傷痛，把一切交託給天主，這是多麼無私的大愛啊！彌撒後，我們參觀了謝神父生前的事蹟和照片，自謙姐的一句「想不到謝神父年輕時也是位帥哥」，暫時沖淡了些哀傷的氣氛，回程中我一直在想著如果謝神父沒有立志當神父，如果他只跟我們一樣當個普通人，那又會是怎樣的一個人生？



想念謝神父

吳建時

記得第一次見到謝神父時，從他的外貌我以為他是一個年紀相當大的神父，所以對他總是保持著對長輩，又是神父的距離。直到後來知道他比我還年輕時，才開始與他有私下的交往，把關係拉近。不知道為什麼，我突然在神父發生意外前二、三個月左右，我主動的與他接近，開始與他像朋友一樣的交談。我問神父有沒有看過電影“Passion of Christ”，又問了他有是看看過一個有關聖人 Cupertino 的老電影“Reluctant Saint”。我當時想起了這個電影，雖然主要的原因是這是一個很有趣的真人真實的故事，但是也因為電影中的主角有一個高大個子，又是個心地純樸的人。謝神父就像他一樣，我還說了等到別人還我這個電影時，我要借給神父看，雖然神父沒有看到這個電影，我想神父現在已在天堂與這位聖人相聚了。

與神父相處，有幾件事我記得很清楚：有一次我被安排到兒童道理班去幫神父。我在門外待了一些時間，心想一個大人(神父)對著一些小孩子應當沒問題吧。稍後進去，看見有些孩子在談話，有的在摺紙，有的在畫畫或做別的，而神父卻穩如泰山專心在講道理，不知道神父是不知道或者不介意，我想是神父純真的心不會想到孩子在作怪吧。

我是華人教會聖母軍與上級的聯絡員，每一次我需要謝神父在英文上的幫助，他從不拒絕我需要的任何幫助，是個樂於助人的神父。

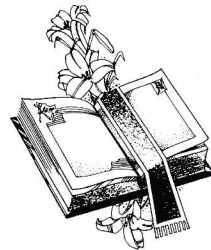
有一次神父與我們共三人在餐館，叫菜時他沒有任何意見，菜來後吃飯時才知道他不吃辣的，他任我們點我們喜歡的。他真是一個對任何事情默默接受的神父。

另一次是在青少年慕道班，那天只有一個學生來，謝神父與我共三人，他倆對坐著，我在旁邊，下面是一段對話：

神父：「上週發的講義，你看了沒有？」學生：「沒有。」

神父：「噢！，太忙了？」學生：「是，有 Project 要做。」

神父沒有任何的不高興，他隨即以差不多三十多分鐘的時間很有秩序的把舊約從頭到尾解說了一遍。他講得實在是太精彩了，我聽得非常入神，沒想到他能把舊約史在很短的時間講得如此簡單又清楚。在神父走後的那段時間，我每早醒後的第一件事就是想到他，因為神父的離開實在是太突然了，我非常的懊惱、嘆息和自責。天主把這位神父給了我及這個團體，而至少我個人卻未能像兄弟一樣的關懷及照顧他，尤其是在 Los Gatos 修院為神父舉辦追思儀式那天看到了他以前在念書時的一些相片，才知道他曾是越野賽跑的運動員。他喜歡音樂和電影，這也都是我也喜歡的事情，我與他能談的事還真多呢！記得一位姐妹說過，神父是常在我們身邊的人，他生時我們不覺得他的存在有什麼特別，他走後我們才發現他的重要。



神父僅對我們團體就做了很多事情：彌撒、神操課、兩個聖母軍團及教理促進會的教導神師、CCD 主日學的老師、另外他也在舊金山參與東正教會。在 Los Gatos 追思儀式那天看到一位從 Richmond 來的朋友，才知道謝神父在 Berkeley 帶查經班。我相信他還做了一些其它我們不知道的事情。

神父一生辛勞為教會工作，大家對他有無限的懷念，我想對神父最好的紀念就是追隨他特有的純樸、沉默、溫和及愛人助人的精神。

謝 神 父

周 湘 曉

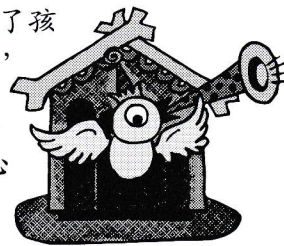


謝神父的沈靜讓我
感受到天主的愛。
在查經聚會裏，
他微笑，他聆聽，
他平心靜氣地分享他
對天主的了解，
與謝神父相處的時光，
我得到那與世無爭的平安。
懷念你，謝神父！

懷 念 謝 神 父

單 曉 雯

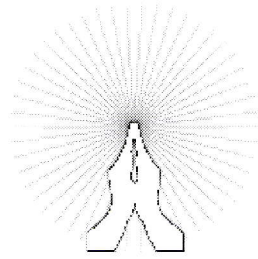
八歲的女兒今天對我說：“I miss Father Chevedden so much!” 想起昨天的查經聚會，在六、七月暑假後第一次再聚。我們大人們再度談起謝神父、懷念著他，卻忽略了孩子們的感受。他們在經歷了臺灣的假期、暑期的各項活動後，再回到查經班，難道也有少了一位分享對象的失落感？我問她：“發生了什麼事嗎？什麼讓你 miss Fr. Chevedden?” 她沉默著，我知道她在整理內心的情感，試著將它們用言語表達出來。我靜靜地等著，就像神父一貫的聆聽態度：他總是專心



注視、耐心仔細地聽完你想要講的話。終於她開口了，紅著眼睛說：“I feel there's an empty spot.” 我很清楚昨晚的查經，大家圍滿了餐桌，並沒有空位；只是想到神父將從此缺席而感到悵然若失。“神父在天上保佑我們，我們要好好的生活，有一天，就到天主那兒去找他。”“There won't be an empty spot!” 小女兒很認真地點頭允諾。

謝神父除了陪同我們查經外，最關心我們的下一代。特別對幼兒非得等到七歲才能領聖體而惋惜，可憐小小孩子們在彌撒聖祭中被拒絕與耶穌聖體結合的機會。神父重視人的靈性更甚於人的理性！此外，他每一進門，總要先找孩子們寒暄一番。有一回，孩子們用積木蓋了個馬場，玩她們的模型馬兒們。神父也興味盎然地加入。我在旁看到，覺得神父真有赤子之心，又如此珍視孩子們。他的愛，就在這點點滴滴的關懷與陪伴中，澆灌入孩子們的心中。

親愛的謝神父，我們多麼榮幸有您在我們中間！您的臨在、帶給我們天主的平安和愛。為此，我們銘謝於心！我們永遠懷念您！



回憶謝神父

楊麗玲

因著天主的恩寵，使我能有這個機緣在南區查經班裏認識了謝為霖神父。在我的印象中神父很安靜平和，待人親切有禮，而且多才多藝。尤其是他在中文的聽、說、讀、寫上都造詣深厚，有時他興緻來了還可以用閩南語和你攀談幾句。

謝神父是一位你既可以和他嚴肅的請教在聖經及信仰方面的問題，又能和他無傷大雅的開玩笑及話家常的神長。每當和我們一起查經時，他總是很起勁的大聲和我們一塊兒唱聖歌。更時常和我們一起分享他近日在有關靈修信仰方面書籍的研究心得。有很多時候我們在一起時，因為太投入彼此的討論話題，一時間竟忽略了神父的存在；他總能在一旁耐心地聆聽，並適時的從旁給予我們指導。每當我們有了疑難不解之處，他更是傾囊相授並提供多方面的佐證資料。

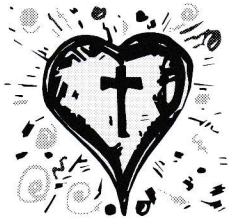
除了在這些較為嚴肅的宗教學識上的涵養外，謝神父還有一個很有趣的個人特點；就是當他不知該如何來應對我們給他的玩笑時就「嘿、嘿」的笑著。他那種既會意又不置可否的笑聲，至今我仍記憶猶新。

記得他最後一次到南區來參與我們的查經是在我的家中。那天謝神父特別早到，當時我兒子正好練完了他的每日鋼琴練習曲，或許是興趣使然，神父便在客廳中彈起鋼琴來，又邀我兒子也彈一首他當時正在練習的曲子“Venetianisches Gondelled”，神父很喜歡這首「威尼斯人船歌」。那一天查經結束，臨走前還和我說他好希望有機會能再到我家來彈鋼琴。我當時還覺得神父像小孩一般可愛，這有什麼難的？只要他有空。我歡迎他能常來。怎奈一語成籤，他的遽然離世對我個人而言是一件相當沈痛與惋惜的事。

那天在謝神父的殯葬彌撒後回到家中，看到兒子一臉淒然的獨坐在他的鋼琴前，一時間我竟不知該如何來撫慰一個十歲孩子的心靈。突然間兒子對我說他好希望謝神父能再聽到他彈的

「威尼斯人船歌」。剎那間，我像福至心靈一般，便建議他先向天主祈禱。再將所彈奏的曲子寄到天主那兒，已在天堂上的謝神父收到了這首曲子一定會覺得很安慰。

望著兒子一臉釋然的表情，在「威尼斯人船歌」的旋律中，我彷彿見到了謝神父在夕陽餘暉裏，撐著船篙和我們微笑著揮手道別。小船隨著跳動的音符漸行漸遠，逐漸的消逝在地平線的另一端。



良善心謙

林鳳珍

謝為霖神父給人的印象總是溫文有禮，沈默寡言。他指導我們南區查經時，多半時間都是我們這些教友們口沫橫飛，分享生活上與主相遇的經驗，或是發表個人對聖經的解說。謝神父有時坐在一旁閉目養神。我們以為他太累了，但是每當我們的言論有所偏差時，他立刻張開眼睛，平心靜氣的引經據典，解釋重點。他就像一本取之不盡的神學書，任何問題，他都有完美的答案。讓我們嘆為觀止。

當電影『耶穌傳』轟轟烈烈的演出時，教友們莫不仔細研究討論電影的情節及當時背景。在公司裏，我的一位同事，他是墨裔天主教友，他問我：「米開蘭基羅畫的『耶穌最後晚餐』，那個留長髮、長得像女人般漂亮，坐在耶穌旁的門徒是誰？」我眨眨眼告訴他，我們有個謝神父，他一定有答案。果真不錯，謝神父立刻告訴我，這個門徒就是若望(John)。若望是門徒裏最年輕的一位，在『耶穌傳』電影裏，那個年輕人一路陪伴著聖母瑪利亞的就是他。

去年，當謝神父得我婆婆病重在舊金山醫院時，他立刻開車去醫院，為我婆婆祈禱，並給她臨終傅油。讓我們感動至極。謝神父總是把他自己完全奉獻給教會。他對我們的付出，多於我們給他的。在謝神父遽逝後，我們一直後悔，沒有多關心神父的起居，而讓他孤獨的背著他的十字架。

感謝天主，謝神父的良善心謙，讓我們時時感受到耶穌的愛與臨在。同時也藉著他的榜樣，潛移默化了我們日常的言行。

天使在人間

陳國賢



身為傳統的天主教友，一般對於學習聖經，總認為是一種專業工作。當初在第八街教堂，我們成立了查經班，開啟了我研讀聖經的興趣。記得有一次，馬愛德神父帶領著我們去 Los Gatos 耶穌會的初學院做避靜。當我看到那書架上堆滿著宗教書籍時，我才感覺到，研究聖經不是只靠個人的冥想。十五年後，我才深刻地體會到，為什麼聖經學是一門科學。

在研習聖經的過程當中，謝為霖神父來到南區的查經班。他那木訥的外表。與他那浩瀚聖經學背景，極不協調。非常多的次數裏，我問到很微小的聖經學知識，謝神父都能夠在瞬間之內，直接了當的回答我的問題。他的表情仍舊那麼謙虛平淡，沒有一點誇大炫耀。每一次都讓

我五體投地的欣賞他的表情。更有甚至於，在下次見面之時，他就遞給我一、兩本參考書籍。那種感動過程，讓我進一步瞭解，或許人神之間的交談也會是如此。

他的過世，讓我們震驚不已。或許他的過世背後，有我們不能了解的意義。像他這樣的一個典範，我想還有成千上萬的神父們，承擔著耶穌基督的使命，散佈在每個堂口。但願我們都能以「天使在人間」的心情，去看待這些神師們。



追憶謝神父

黃靜芳

印象中，謝神父高大的個子，留著個大鬍子。一見面先衝著人一個微笑，才慢條斯理的，從濃密的鬍渣叢裏，傳出他親切的招呼。

往常都是在聖堂祭台前遠遠的看他，第一次面對面照面，是在搬到南區後，在南區的教友家中。謝神父把我當成“新人”，故而以地主或主人似的特別詢問及關切。而第二次再見到，他立即以中文喚出我的名字，而我仍愣在一旁，想該以何種稱呼較恰當…。

不愠不火是他常給我的感覺，多半在教友們的口舌戰中，他不會立即加入，有時大夥以為他在打盹，可是他聽得很仔細，待教友們稍息時，他才悠悠的說出他的看法及給予中肯的指點。

溫文如雅是對他的另一個形容，可是在他的追悼會上，從他兄弟口中，聽到他調皮、淘氣的另一面，那是他可愛及感性的一面。

一點一滴了解他的為人，在查經或聚餐餐會上。他不愛說教，每每有疑問詢問他，他回答時總是有禮而肯定，讓旁人體會他對天主的心，這使我想到第一條誡命。而他對人的尊重及幫助，是如何的以身作則，教導我們第二條誡命！

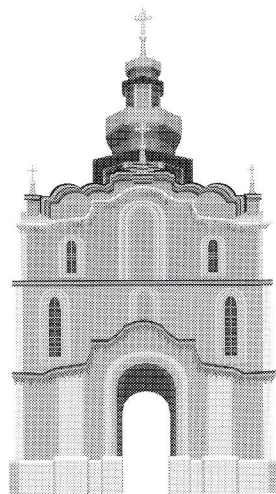
思及過往，終究還是二字——惋惜。

東方教會

程中哲

二零零一年六月十八日羅高雄、白黛華、馬福意和我一起去 Los Altos 耶穌會會院，拜訪謝為霖神父。謝神父的中文說得很好，言談之間始知，神父在台灣住了二十幾年，剛好與我在美國待的時間一樣久，不過他的中文比我的英文好太多了。我真不敢相信第一次見到神父就向他辦了“告解”（大概快十年沒有辦告解了）。也許是神父的慈愛，讓我安心的與天主做修合聖事。

我們邀請謝神父到我們團體做專題演講“東方教會的歷史”。他準備了很豐富的教材，還有地圖前來，不厭其煩的解說，使我們了解“東方教會”的地理位置和他們的影響。說到東方教會我只想到佛教、道教，而不知也有信“天主”的教會，可見要學的實在太多了。我曾參



加過兩年的 Scripture Study，原本英文就不好，聽得總是一知半解，但聽了神父的兩次講課，就有“開竅”的感覺。謝神父很樂意開車從 Los Altos 來 San Mateo，給我們講兩小時道理，再驅車去 Fremont 為青年團契講道，這種不辭辛勞的愛心深深地感動我們。感謝天主賜給我們這麼一位好神父，真希望謝神父能多來幾次。

何謂「東方教會」？

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)——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):

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):

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
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. 沒有自己的主教的正教會的團體：
 - a) 俄羅斯
 - b) 白俄
 - c) 喬治亞
 - d) 阿爾巴尼亞

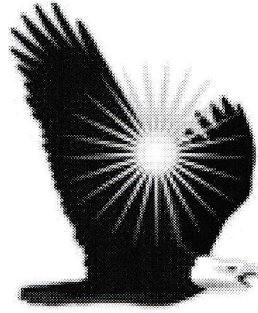
雖然東方基督宗教會有那麼多個不同的教會，但在禮儀方面一共只有五個大禮儀傳統：1. 亞歷山大的禮儀(包含科普特、埃塞俄比亞和厄立特里亞教會所用的禮儀)。2. 亞美尼亞的禮儀。3. 拜占庭的禮儀。4. 敘利亞西邊的禮儀(包含敘利亞正教會、馬拉卡拉敘利亞正教會、敘利亞東方天主教會、和敘利亞馬拉卡拉天主教會所用的禮儀)。5. 敘利亞東邊的禮儀(包含亞述東方教會、加色丁天主教會、敘利亞馬拉巴天主教會所用的禮儀)。

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 CIC923)。

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)



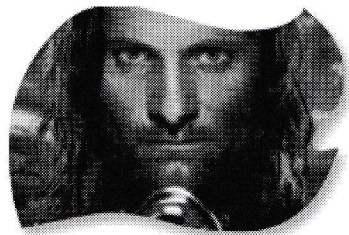
好電影的源起

謝為霖神父

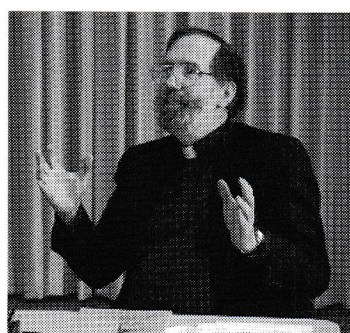
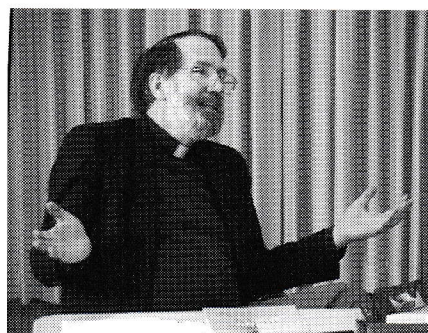
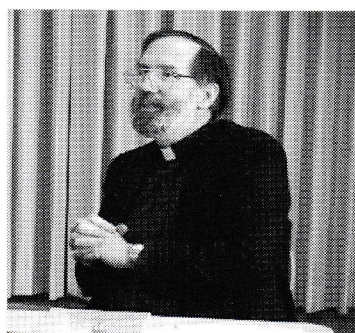
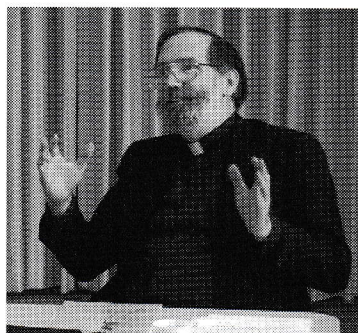
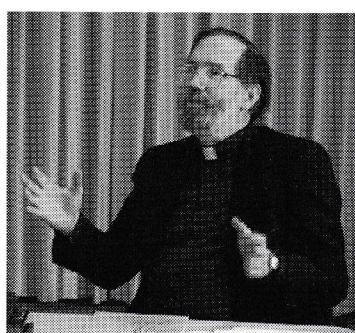
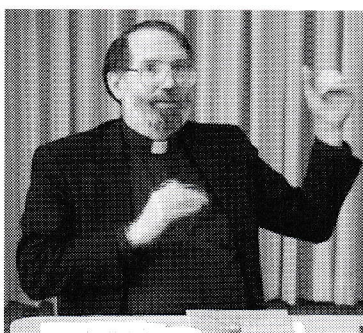
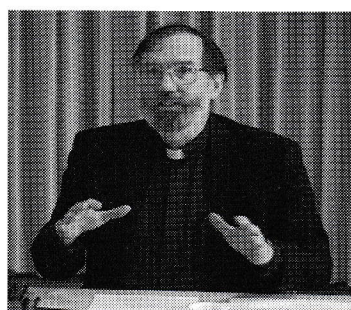
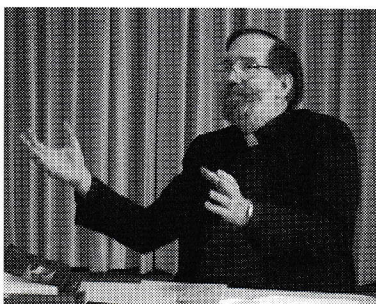
2/01/2003

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！



謝神父在電影『魔戒』講座中的生動表情

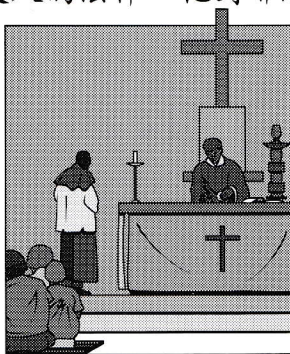


謝神父講道選集

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，當天的福音是講述匝凱的故事(路十九:1~10)，匝凱是一個稅吏長，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，我有要求匝凱改變什麼，祂只對家，因為他也是亞巴郎的子孫跟現在的生活有關。耶穌希望對待一般的同胞一樣，不要把眾的反應，但我們知道他們在



將以四倍的代價償還。」耶穌並沒他說：「今天救恩臨到了這戶人孫。」在這句話裡所提的「救恩」耶里哥城的猶太人對待匝凱如同他當作外邦人。我們不知道當時民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孫，因為基督徒也是亞巴郎的共同信仰之父。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，會幫助我們更深入了解我們基督徒禮儀的某些層面。」
(ccc1096)

以稱呼我們自己為「亞巴郎的子孫」。基督徒和猶太人有了一個共同

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。

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。為了遵守安息日的誡命，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誡命也有不同的看法。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」的誡命解釋的比較嚴格。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誡命，就是公義、仁愛和信德。(瑪二三:23)按猶太人的想法，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」當做法律上最大的誡命。所以祂認為治好一位瞎子可以當作遵守法律上最大的誡命之要求，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。



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，拉匝祿最大的「記號」。拉匝祿的復活，拉匝祿復活後還會死，但耶穌說：「我就是復活，就是生命！」人生命的復活。」耶穌的復活跟復活帶給我們天主聖神。在若望靈魂。「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。



復活是若望福音最後的「記號」，也是雖然這麼大，但比不上耶穌本人的復活。耶穌復活後卻不會再死。耶穌向瑪爾大我們可以將這句話翻成：「我就是帶給拉匝祿的復活不一樣的地方是：耶穌的福音裡耶穌死亡時「就低下頭，交付了

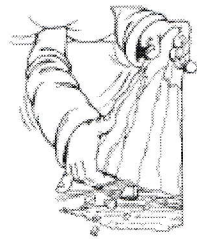
耶穌一死去就被光榮了，而聖神來到人間(見若七:39)。按聖若望的意思，不需要等到第三天才可以看得出來耶穌復活的效果。耶穌的復活是一個生活性的復活，因為祂的復活帶給我們天主聖神，而聖神使我們成為天主的兒女。

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。



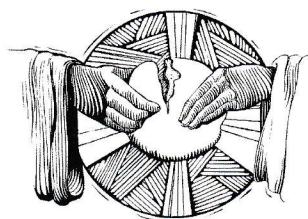
成功與失敗

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。祂離開了納匝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？



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：祂是我們的精神養料。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：『我們懇求禱，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——教會。』

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」。

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，這並不是個長期的實習經驗，所以鞋、一件內衣、一根手杖就夠了；以提醒我們要依靠天主的力量，提多多信賴祂。無論成功或失敗都在來準備工作，而把最後的成敗交給天主。

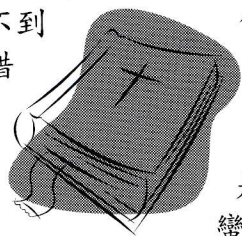


驅逐魔鬼、治好病人。以時間來算天主不要他們帶很多的東西；一雙不必帶錢或食物。昨天的兩篇讀經可醒自己在參與教會的工作時，應當祂的手裡，我應該要好好的用祈禱

「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，便是為自己積存珍寶。」(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理性來尋找什麼是對的，什麼是錯的智慧是不同的，因為出發點不是智慧的開端。」還有一點值得部份不是猶太人的智慧，一部份的智慧書受到了希臘文化的影響真理，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。



作者提到以色列的救恩史，作者只靠的。但是聖經中的智慧跟一般世俗一樣：箴言九:10提到：「敬畏上主我們注意：在聖經中智慧書裡面有一是來自別的文化智慧。後期聖經中蠻大。這一點告訴我們：我們應當接受

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。

主顯節

1/06/2003

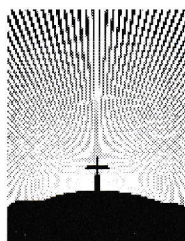
「主顯節」的英文就是“Epiphany”意思是“to show” “to make an appearance” 「顯示」或「出現」的意思。

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。



遵守誡命

5/06/2002

在聖若望福音第十四章裡耶穌告訴我們：遵守誡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 條誡命。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誡命。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：「所有誡命都包含在『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，他提出兩個誡命：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誡命。所以我們可以說：這個愛人如己的誡命是法律上不可忽略的，也是一切法律背後的精神。



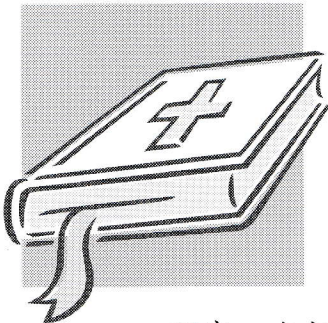
道德生活與禮儀

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。

全心愛主

6/30/2003



今天的福音是來自瑪竇福音第十章。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。』(申六:5)

那麼，在新約裡面的「厄瑪奴耳」——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。

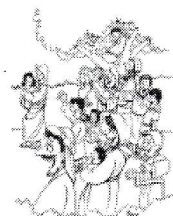
兒女在選擇生活方式的時候，應該多多考慮耶穌的願望，而父母更應該避免強迫子女做唯有他們喜歡子女做的事。當然，這並不妨礙父母向子女提供意見。耶穌的要求其實是在幫助父母和子女得到真正的自由，而不會減少他們彼此之間的愛。

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。



莠子的比喻

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。

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，祂不是來受人伺候，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，然後向祂說：「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。祂說：「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。」



認錯與寬恕

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)



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…」我們可以看得到在教會內有不同的角色，但無論什麼角色他們的共同目標就是，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，使更多我們周圍的人能夠認識教會、跟基督的奧體合而為一。

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。

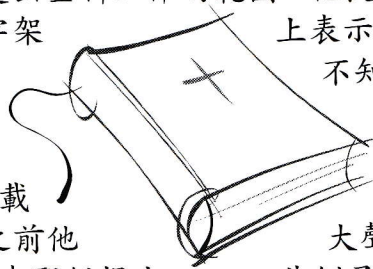
談到愛這個題目很廣，所以在這裡我只要談愛的最高標準：基督在十字架上為我們犧牲生命的愛。這是愛的所有種類的標準。如果我們能夠體會到耶穌的這種大愛，我們日常生活的小痛苦就會消退很多，讓我們祈求天父和基督多多加強我們的愛德，使我們能夠成為光明之子，在最後審判的日子才不會沒有油。

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。祂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，在死亡之前祂大聲說：「主，不要歸罪於祂們！」(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。

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，祂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。

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？因為教會不是只是由法律所形成的團體，教會也不是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→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，基督徒弟弟的生命都在基督內，藉著基督徒弟弟的生命相連繫，彼此活於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，無法估量的。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。

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；耶穌說匝凱「也是亞巴郎的子孫。」當時大部份的猶太人看不起匝凱，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。

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一句話說：「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。

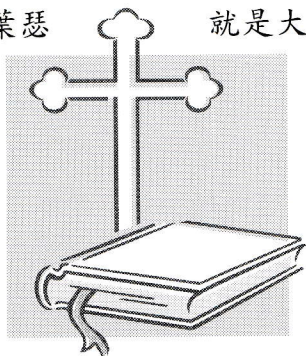


敬畏上主

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。

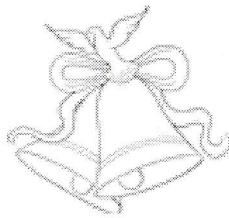
昨天的讀經一裡，依撒意亞先知說：「那一天從葉瑟的樹幹將要生出一支嫩芽，由它身上要發出一棵幼苗。」葉瑟就是大衛的父親，從他的後代裡默西亞要來臨。「他要以敬畏上主為快奉上主聯起來；跟遵守上主上主是智慧的源頭。」（箴「以色列的百姓啊！現在呢？祂只要你們敬畏祂、事裡面我們可以看得出來敬有很密切的關係。以色列的律，連最小的誡命也不例外。在最後晚餐的時候，耶穌說過：「世人該知道：我愛我的父、我會按照父所命令的一切去做。」（若十四:31）



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。

PART ONE:

A LIFE REMEMBERED



My Life in Brief

James N. Chevedden, S.J.

I was born in 1948 in Los Angeles, the second of four brothers. I am a twin, in fact. I am an identical twin, the elder twin of my younger brother Paul. My ancestry on my father's side is Belarusian and Polish. On my mother's side it is German and Irish. I am a second-generation American. I attended grammar school at St. John the Evangelist Catholic School in Hyde Park, Los Angeles. At St. John's I often served Mass; and I also participated in the boys' choir. We, together with the men's choir, sang the 10:00 A.M. High Mass on Sundays. The liturgy of the Mass attracted me very much, and so from an early age I wanted to become a priest. It was the little Maryknoll Magazine which inspired me to think about a missionary vocation. After I graduated from grammar school I wanted to enter the Maryknoll seminary, but my parents were against the idea. So I went to Loyola High School, Los Angeles, a school run by the Jesuit fathers and brothers. There I learned that the Jesuits were the largest missionary order in the Catholic Church, and so gradually I started to consider becoming a Jesuit priest.

After graduating from high school in 1966 I entered the Jesuit novitiate. While in the novitiate I became friends with an elderly Jesuit missionary by the name of Fr. Francis Rouleau. He had lived and taught in China, the Philippines, and Rome during his missionary career, but, because of health problems, he had returned to California to continue work on his China Church history project. I was inspired by his holy appearance and his fervent Masses. Due to our friendship I began to think about becoming a China Jesuit missionary to Taiwan. After I finished my undergraduate studies at Loyola Marymount University and Gonzaga University, I taught for one semester at St. Ignatius College Prep in San Francisco (Spring 1972). That summer I left for Taiwan and spent the first two years of my missionary career in the Jesuit language school in Hsinchu. Afterwards I taught for a year at St. Ignatius High School in Luchou, Taipei Hsien, followed by three years of theological studies at the School of Theology, Fu Jen University. On July 31, 1978, I was ordained a presbyter by Archbishop Lwo Kuang. But my studies were not over. From 1980 to 1982, I attended the Jesuit School of Theology at Berkeley as I studied for an M.A. in theology. My M.A. thesis was on the theme of humility in *The Spiritual Exercises* of St. Ignatius of Loyola.

Returning to Taiwan in 1982, I was assigned to our Center of Spirituality in Changhua where I directed priests, nuns and laity in the Spiritual Exercises. This I did for four years. Then in 1986 I was sent to Tainan where I was in charge of a student hostel for boys known as Beda Tsang Student Center. The boys at the Center attended Tainan's First and Second High School, but lived at Beda Center where we provided meals and activities. Four years later I was sent to our Mother of Good Counsel Parish in Kaohsiung. But because I experienced trouble with asthma while there, I was transferred to a country parish in Liou Kwei, Kaohsiung Hsien. Besides being pastor of the parish I was also the director of the parish kindergarten. In the summer of 1995 I returned to California, and worked in the Ricci Institute library at the University of San Francisco for one year. In 1996, I moved to Sacred Heart Jesuit Center in Los Gatos and gradually became involved with the Chinese Catholic communities in Berkeley, San Jose, and Fremont.

Besides doing pastoral work in the Roman Catholic Church, I sometimes have occasion to serve in the Byzantine Catholic Church. We Jesuits have a Byzantine Catholic parish in San Francisco on Lake and 20th. I have my grandfather to thank for the privilege of serving in the Byzantine Catholic Church and my mother to thank for the favor of serving in the Roman Catholic Church. Pope John Paul II often speaks about the two lungs of the Church (East and West). I hope that I can share both traditions with the Chinese I serve in the San Francisco Bay area.

Homily at the Funeral Mass of Fr. Chevedden

Loyola Marymount University, June 1, 2004

Thomas P. Rausch, S.J.

T. Marie Chilton Professor of Catholic Theology

Loyola Marymount University

The souls of the just are in the hands of God, and no torment shall touch them; their passing away was thought an affliction, and their going forth from us, utter destruction, but they are at peace.

Fr. Jim Chevedden was one of the just, those Jesus spoke about in his ministry as poor in spirit, who have a hunger and thirst for holiness, the single-hearted who are promised the vision of God.

Jim was a good priest and faithful Jesuit, dedicated to his ministry and to the Eucharist. I remember the wonderful liturgy he celebrated here several years ago when his mother died.

In the Society of Jesus he joined a special group, our missionaries who leave home and family to bring the good news of God's life and grace in Christ Jesus to others.

Early in his Jesuit life, he met Fr. Francis Rouleau who helped him discover a fire in his heart for China. He first went to Taiwan as a scholastic, spent much of his life there, learned the language, wrote it, studied its music and literature. He had a great love for the Chinese people.

His closest friends in the Society were those great of the California Province China mission, Fr. Francis Rouleau, Fr. George Wong, who spent more than twenty-five years in prison for his witness to his faith, Fr. Ed Malestesta, who learned Chinese in midlife, after years teaching in Rome, to die tragically just as his work was beginning to flourish, and Fr. Jim Thornton, who returned to retire at Santa Clara after a lifetime in China. They were his heroes, like other heroic Jesuits on another generation, Matteo Ricci, Adam Schall, Ferdinand Verbiest, who went to China in the sixteenth century.

When ill health brought Jim back to California, he continued his work with Chinese Catholics. He was greatly beloved by the people at St. Claire's in Santa Clara, reached out to Chinese all over the Bay Area, and was preparing a large group of Chinese high school students for confirmation at the time of his tragic death.

Though Jim did not enjoy good health, he never complained. He kept himself busy, his mind active, even when his ministry was curtailed, studying theology, working on Hebrew, taking courses to help him in his ministry.

St. Paul reminds us that the sufferings of the present are nothing compared with the glory to be revealed in us, that indeed, the whole created world eagerly awaits the revelation of the sons of God. There was considerable suffering in Jim's life; but he was a faithful priest and Jesuit. We await the day when God reveals his own in glory.

Til then, we offer to Jim's father Ray, to his brothers, Paul, John, and Michael, our condolences on their loss, and our prayers. As we too await the redemption of our bodies, let us console each other with the consolation of our faith.

In Loving Memory

Paul E. Chevedden

I knew Jim in a special way as an identical twin. People would often ask, How is it like to be a twin? I found the question puzzling because I knew of no other existence. How is it like NOT to be a twin? is the question I found intriguing, the question I could never find an answer to. We grew up as most twins do battling a good bit, but also enjoying a wonderful companionship.

At one point in time too far back to recall with any precision, we abandoned the identical clothes that our parents were wont to dress us in and took pains to establish independent identities. It was in high school, Loyola High School, that I first came to appreciate Jim's special qualities and recognize his distinct talents. He outshone me intellectually and was a wiz at the piano. On the intellectual plane, I attempted to give him a little competition, but musically I lost the race. He was an exceptional athlete. He won his first varsity letter in Cross Country the first semester of his sophomore year and went on to become one of Loyola's best middle distance and long distance runners, competing in both Cross Country and Track. He trained under the finest long-distance track coach of the twentieth-century, Mike Igloi, and the habits of hard work that he learned on the track he applied to other pursuits.

At Loyola, Jim received his vocation to the priesthood and entered the Society of Jesus upon graduation in 1966. During Novitiate, he came under the spiritual guidance of Father Francis Rouleau, S.J., a China missionary who served in China from 1929 until his exile by the communists in 1952. Through Father Rouleau, Jim developed a desire to serve the Chinese people as a missionary. This special ministry to the Chinese people became the focus of Jim's life as a Jesuit. It was in Taiwan that Jim found his life's work.

Not being a gifted linguist, Jim applied himself with singular discipline to the study of the Chinese language when he was first assigned to Taiwan in 1972. The hard work paid off. He became fluent in Mandarin Chinese, and many Chinese have remarked to me and to my Father how well he spoke the language. He not only mastered the spoken language but became proficient in written Chinese as well, and even tackled musical composition in Chinese. But Jim acquired far more than expert knowledge of the Chinese language. He assimilated to a remarkable degree into the culture of the Chinese people, to such an extent that friends of mine would remark on how very much he had become Chinese in his mannerisms and conduct. He was self-effacing and humble and carried himself with a quiet dignity.

Jim devoted himself to pastoral work in Taiwan after his ordination to the priesthood in 1978, running a parish, working with the youth of the country, and giving retreats. Jim's life was marked by an endless capacity to take pains for the care of souls. God promised to those who serve him: "I shall dwell in them and will walk in their very midst." The Chinese who came to know Jim did encounter God's presence in his selfless devotion to His people. In the 1990s, when Jim took up work with the Chinese Catholic community in California (at St. Clare Parish in Santa Clara and at St. Joseph Parish in Fremont), God's promise was again fulfilled. Through Jim, God dwelt in a special way among the Chinese and did walk in their midst. Jim's passing has come as a shock to us all. St. Augustine, whose encyclopedic interests ranged over many topics, offers us some words of partial explanation:

In fine sleep itself, which is justly called repose, how little of repose there sometimes is in it when disturbed with dreams and visions; and with what terror is the wretched mind overwhelmed by the appearances of things which are so presented, and which, as it were, so stand out before the senses, that we cannot distinguish them from realities! (St. Augustine, *City of God*, Bk 22:22).

Pray all of you for the soul of Jim Chevedden, much beloved son of Ray and Veronica, who he joins in the joy of the Lord, beloved brother of John, Paul, and Michael, much loved brother-in-law of Michael's wife, Margaret, much loved uncle of Jacob and Matthew, beloved missionary and friend of the Chinese people, and devoted member of the Society of Jesus. May he enjoy eternal peace in Christ Jesus.

Eulogy at the Funeral Mass of Fr. Chevedden, Loyola Marymount University, June 1, 2004

In Remembrance

Emily Wang

“But I tell you the truth, it is better for you that I go.
For if I do not go, the Advocate will not come to you.
But if I go, I will send him to you.”

– *John 16:7*

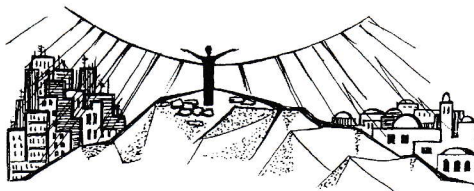
When I first saw Father James Chevedden, I was attending mass at St. Joseph’s Parish. Sitting at the edge of the pew, I was falling asleep, as usual, when my mother nudged me and gave me a reproachful glance that meant to pay attention. I knew it was no good trying, for the droning of Mandarin only served to heighten my lethargy, but I looked up to the altar anyway to see if the stained glass windows would catch my fancy.

It was the shock of my life to see a tall, white-skinned, black-haired priest delivering the homily at the stand. I had automatically assumed that the usual priest would be serving this mass, and I was astonished to find someone else speaking. Immediately, a question popped up that persisted throughout the rest of mass: is this man Chinese, or *white*?

I was to find out later that Fr. Chevedden was indeed white, spoke Mandarin more fluently than I ever would, and had come to preach to the Chinese Catholic Community at St. Joseph. Later, I was also to find that Fr. Chevedden had come as a teacher more so than as a priest, and that his teachings would become an integral part of our church’s activities and my life.

At first, being quiet and reserved by nature, he kept to himself. He always left directly after mass and never lingered to talk to the parishioners. I rarely saw the adults make an effort to include him in the church activities, but it was even more rare for me to see him seek someone out.

As a child, this did not bother me; I was too preoccupied with my own affairs to bother with those of an adult’s. But as time wore on, I saw a gradual change come over the church community and in Fr. Chevedden. When I went on camping trips, “Xie Shen Fu” would sometimes be there. When the Youth Group went on retreats, he would accompany us. Slowly yet surely, Fr. Chevedden became integrated with our church and I saw his reserve and anonymity melt away.



In the summer of 2002, the Youth Group came back from a retreat with a burgeoning idea. Since most people under the age of twenty-five who attended mass spoke Mandarin as their secondary language, why not instigate a “Family Mass” where one of the readings and another homily would be delivered in English?

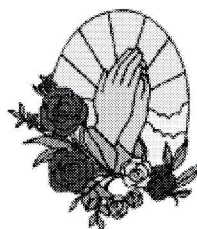
Soon, families were assigned Sundays where parents delivered one reading in Mandarin while children delivered another in English. Fr. Chevedden also began giving sermons in English, and as a youth I cannot tell you how wonderful those were. His homilies, always succinct and crystal clear, provided a welcome relief from Mandarin monologues few of the youth could comprehend. Without rambling incessantly or using grandiose vocabulary, Fr. Chevedden managed to convey God’s messages in a manner that even children could understand.

By now, I could see that Fr. Chevedden had come from God to educate our community in the teachings of Christ. On Sundays, Fr. Chevedden conducted classes on the sacraments for children and adults, dedicating his time and energy to research and prepare teaching materials. My own experience with his teachings lie in my path to confirmation, which will always be remembered as being instructed by his gentleness and patience.

Eventually, Fr. Chevedden joined our Youth Group Bible-studying sessions as an expert in deciphering God’s hidden messages and interpreting Christian morals. As a member of this Youth Group, I felt that Fr. Chevedden was a wonderful guide and defined Christian principles for youth who were struggling with their faith. He helped to steer us in the right direction and instilled many important values of faith, love, and virtue within us.

When I learned of his demise, I was as stunned as on the day that I first met him. Nothing could have prepared me for the news that I received, from his medical condition to the suddenness of his death. I remember asking God whether it was fair to end a life so brutally and so brusquely, but inside I already knew the answer: These happenings cannot be deemed “fair” or “unfair” by we who do not understand the complicity of life. Only God can see what is best for each His children, and only He can decide our fates.

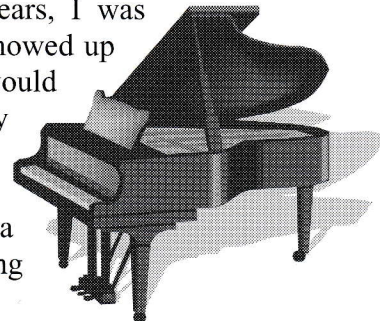
This message was one that Fr. Chevedden taught, and it will remain with me for the rest of my life. To me, Reverend Father James N. Chevedden was more than just a priest; he was a teacher, an educator who infused his pupils of all ages with the hope and promise of Jesus Christ. Even though I feel deprived of his presence, I thank God for allowing me to experience life – even if only briefly – with such a kind and erudite disciple. May Fr. Chevedden rest in peace.



Keys to Glory

Yung-Yee Chen

Every Monday, as I practiced piano, I would hear the door gently open and Fr. Chevedden would appear with a kind smile and warm “hello.” For over two years, I was fortunate enough to be the first person to greet Fr. Chevedden when he showed up at our house for our weekly Junior Legion of Mary meetings. Father would often inquire about the piece I was playing, and, of course, I willingly responded to his inquiry. It was in these moments that I experienced Jesus’ presence in Fr. Chevedden. His composed demeanor and gentle voice were evidences of Jesus’ compassion and patience. He was truly a special person, carrying a holy presence wherever he went and an unending love for whomever he met.



A scholar and lover of the arts, Fr. Chevedden had many interests and talents. He was a true scholar, well-read in everything from *The Lord of the Rings* to the Bible. He was an avid musician as well. Not only could he play piano, but he also composed music. I was always amazed at Father’s ability to speak Chinese. My parents often said that if only I spoke Chinese as well as Father, they would be satisfied. As our Legion of Mary’s spiritual director, Fr. Chevedden’s weekly allocutions were an inspiration for all of us, helping us on our spiritual journey.

You didn’t have to talk to Father in order to experience his holiness. His simple gestures and mere presence radiated an aura of holiness, making you realize that here was a man extremely close to God. I’m thankful that we were able to experience his holy presence. Even though Fr. Chevedden is no longer here, his unconditional love and compassion that touched each one of us lives on forever. We can truly say that love never fails.

A Hero

Yung-Jae Chen

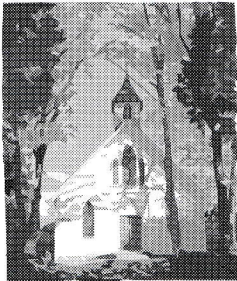
I always knew that Father Chevedden liked movies; and that was one of many connections I had with him. Father Chevedden clearly enjoyed and was fascinated with the Lord of the Rings. When *The Return of the King* came out, we began to discuss the major themes and religious influences that were incorporated into the movie. Of course, he had already read the novel, watched the movie, and had even given a seminar to the youth in my church dealing with the relationship between *The Lord of the Rings* and Catholicism. I was always astounded by his massive knowledge with any subject we discussed. You could learn so much new information from just five minutes of talking with him. The illness he carried was painful, but out of strength and love, he was able to overcome this drawback and lead our Legion of Mary for over two years. Father Chevedden was not just a priest; he was also a friend, spiritual guide, and above all a hero, like Frodo, Aragon, and Gandalf. He was courageous and noble enough to deal with the internal conflicts of his life. I am honored to have known Father Chevedden personally and spiritually.

An Illuminating Presence

Yvonne Chow

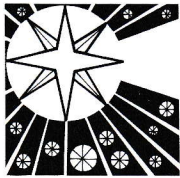
The e-mail message of Fr. Chevedden's death shocked everyone. Those who did not know him asked, How could this happen? His acquaintances asked, Why? But friends who knew him well said, It must have been triggered by his illness. Not many people knew that he had been sick for more than ten years. That's why he came back to the United States, stayed with his retired Jesuit brothers at his young age, and had the opportunity to shepherd Chinese Catholic Communities in San Jose and Fremont.

Our Southern District of the Bible study group was going to throw a surprise party to celebrate Fr. Chevedden's fifty-sixth birthday. We were careful to disguise our plot as a routine meeting of our Bible study group. We called the meeting for Wednesday, May 19th, Fr. Chevedden's birthday, but he could not make it on that day due to a scheduling conflict. So, the big surprise was set for Friday, two days after his birthday. The evening that was meant to celebrate and honor Fr. Chevedden turned into a memorial gathering. Everyone came with grief and regret. Gradually we remembered how much he enjoyed being with our Bible study group, and how much he loved every one of us, young and old alike. He was loved by us as if he were a member of our own family. We also remembered how he greeted newcomers by their names, gave children-related books to young parents, chatted with teenagers about their school-life, and enjoyed Chinese food at our pot-luck gatherings. We felt as if he had been with us for ages. Amazingly, we discovered that he had only been with our Bible study group for some eight years. We are very thankful that he became such an important part of our lives.



Fr. Chevedden was a quite, gentle, and knowledgeable person. During the Bible study sessions, his eyes were usually closed, but he would always give us correct answers when we asked him questions, or would point us in the right direction when we were wrong. He guided our Bible study leaders by lending them various books. He introduced Church documents and teachings to us in his monthly sharings. Some of the topics were difficult—appropriate, perhaps, for those who had studied theology. But whether the topics were difficult or easy, we enjoyed his presence among us. We were amazed by his intellectual talent and impressed by his desire to learn more. Almost every time he met with us, he would introduce a new book that he had just finished reading or was in the process of reading. He was always interested in Judaism, and in his 50s he started studying Hebrew, spurred on by one of our members whose husband is Jewish. He could not only read and write Chinese, but he could also speak two dialects of Chinese: Mandarin and Taiwanese. He adapted to Chinese culture so well that sometimes he was more Chinese than we were.

On several different occasions he was asked what his number one wish was. The answer was always to go back to Taiwan to continue his pastoral ministry. He was a fine instrument of the Lord. No matter how much he suffered from his illness, God's love and peace flowed abundantly through him to the people around. His life and his concern for the suffering of others reminded us of the suffering of Jesus. He was always willing to help others. Besides moderating our Bible study group, he also said Mass for us, gave us the Sacrament of Reconciliation, and visited students in CCD classes in the San Jose community. During his recovery period, his ministries in the Bay Area expanded too. In the past year, he spent less and less time with our Bible study group due to schedule conflicts with duties elsewhere; but, he still tried to be with us—one of his beloved groups—at least once a month. Now he is no longer restricted by his physical limitation. He can be present to all his loved ones as a member of the community of the redeemed.



A Person to Remember

Roberta Wolfson

When my mother first announced to the family that we were to be paid a visit by a very prestigious figure, a certain Father James whom she could not stop raving about, I was overcome with misgivings. For one thing, a guest meant I had to help clean the house with more vigor than usually required by my weekly chores, and I would doubtlessly have to spend several excruciating hours vacuuming, dusting, picking up, putting away, and moving large, ungainly loads of laundry up and down a seemingly endless flight of stairs. What's more, this particular guest happened to be coming on a Friday night, a time when I usually liked to while away the hours by watching the television or starting in early on the weekend's homework—certainly not a time to spend idly entertaining a stranger. To top it all off, I wasn't too impressed by the idea of meeting a priest, not because of his profession, but because, at age eleven, I was only interested in people rooted in my own little world. But my mother's enthusiasm about his arrival was so sincere and her excitement so catching that I felt obligated to at least greet this stranger with a welcoming smile and do my best to be the quintessentially charming hostess.

Father James surprised me from the moment I opened the door, looked him straight in the eye, and shook his hand. As it turned out, he would continue to surprise me on many more visits to come. He was an odd enough looking character—tall and reserved, with a pair of large glasses balancing atop a long nose. Other features included a black suit, a white collar, a retreating hairline, and a black briefcase in his right hand. But it wasn't his physical appearance that struck me most about this intriguing man. Within ten minutes of observing his mannerisms and behavior while holding a conversation with the man, I found myself unquestionably drawn to his pure and nonjudgmental heart, his absolute wisdom, and his inherent patience.

With the advent of Father James' frequent Friday visits, T.G.I.F. took on a new meaning. My weekend schedule soon transformed into one that allowed for his presence in my life—I saved the television for Saturdays and Sundays, dashed through my homework so that I could finish before he came, and took to reading the fat *Book of God* he had given to both my sister and me as a present. The best thing about Father James was that he never made me think of him as a priest, but more as a wise and kind father. The disparity of our religions—Judaism and Catholicism—made no difference whatsoever when it came to our eager discussions about abortions or gay rights or the recitation of the Lord's Prayer. In some ways I learned more from Father James than I did at my Sunday Hebrew school – when it came to knowledge of the Bible and when it came to knowledge about the kindness and goodness that can be found in human hearts.

It wasn't until the day I found out that Father James had died, five years after I had first met him, that I truly understood the impact he had made on my life. At age sixteen I was a busy junior, overwhelmed with balancing difficult classes, demanding extracurriculars, and endless social events. I hadn't seen Father James for months, much less thought about him in the midst of such a maelstrom of activities. And when I heard the terrible news I felt sorrow, not only because such a good man had left the world, but also because he had left before I could receive the most I could from him. He was a man that had so much to offer, and he was willing to give it to me with all the generosity and compassion intrinsic to his character. I had never realized until then how little effort I had made in the past five years to fully accept such an offer and take in all the wisdom and knowledge and love that he wanted to bestow upon me.

One of the greatest things I will always remember about Father James, the only true and dear family friend who was loved by all of us, the one Friday angel who embraced our home with the warmth of his kindness and grace, and the mentor who left me with an everlasting impression from the moment I first shook hands with him, is the lesson that he taught me even after he had departed from this life: Accepting love may be the hardest thing I ever do, but it will almost always be the most rewarding.

Our beloved Fr. Chevedden

Teresa Lai



The news of Fr. Chevedden's death shocked everyone in the San Jose Chinese Catholic Community. Up to now we still can't comprehend the magnitude of our loss and sorrow. Early last week, our Bible study group was planning to give him a surprise birthday party. He told us that he couldn't come due to a schedule conflict. We reserved Friday evening to celebrate with him but a birthday party turned into a memorial gathering. That evening, we shared our thoughts and memory of Fr. Chevedden for hours. Throughout the night, we consoled each other in our grief. What I'm going to say this evening is just a snapshot of what we shared that night.

Fr. Chevedden joined our Bible study group about eight years ago. We got to know him and feel close to him through our weekly meetings and group parties. He usually came to every meeting and was always on time. He liked to chat with the children and be friends with them. He would greet the newcomers with extra attention. He would play piano and wait for the rest of the group to come. Sometimes, only a few people attended the meeting, but Father never said a word. No matter how small the group was, or how slow our progress was, he was always encouraging. How fortunate and grateful we were to have him to guide us in our Catholic faith during these years. His dedication and patience showed how much he loved us.

He was always very attentive to the needs of our Bible study group. In the Bible study meetings, he listened attentively and answered our questions when asked. He would correct us when we were wrong but was never harsh. We were very amazed by his extensive and deep understanding of theology. He always had so much to give and share, not through preaching but through his presence. In the past few years, his ministries in the Chinese Catholic Communities continued to expand regardless of his sickness.

Last October, we celebrated the twenty-fifth anniversary of Fr. Chevedden ordination. We sang a song for him and he sang with us. At the end of our program, my four-year old son stood in front of the microphone and said out loud in Chinese "Fr. Chevedden, I love you." He reacted with a smile. His smile was so big that it shone throughout the whole room. I could see how happy he was that day. I'm sure that he knows that we all love him wholeheartedly.

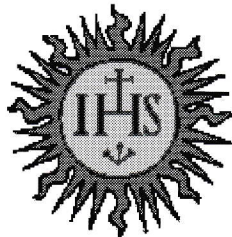
Fr. Chevedden dedicated his entire life to the service of the Chinese people. On several occasions he expressed his wish of going back to Taiwan to continue his pastoral ministry. We all know how much he loved the Chinese people. He has left us physically, but he will always be remembered in the hearts of the Chinese people that he touched so deeply.



PART TWO:

WRITINGS AND HOMILIES OF
REV. JAMES N. CHEVEDDEN, S.J.

A SELECTION



HAPPY ARE THE POOR IN SPIRIT...

① Happy are the poor in spirit theirs is the kingdom of hea - ven

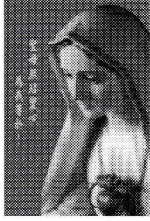
② Happy are those who mourn they shall be comforted -

③ Happy are the meek and weak they shall in herit the earth -

④ Happy are those who hunger and thirst for what is right they shall be
satis fied - ⑤ Happy are the mer - ci - ful they shall obtain mercy

⑥ Happy are the pure in heart they shall see God ⑦ Happy are the
peace makers they shall be called sons of God - ⑧ Happy are the
per - se - cu ted theirs is the kingdom of hea - ven

The musical score consists of ten staves of music. Each staff begins with a circled number (1-8) and contains a line of lyrics. The music is written in a simple, handwritten style on a five-line staff with a treble clef. The lyrics are written below the notes, with some words hyphenated across lines. The final two staves (9 and 10) continue the lyrics from the previous staff.



Devotion To Mary

Devotion to Mary is based upon Scripture—“From now on all generations will call me blessed!” (Lk 1:48)—and has been an integral part of Church tradition from very early times. The Church teaches that special devotion or veneration to Mary is essentially different from the adoration which we give to Jesus and equally to the Father and the Holy Spirit. On the other hand, it greatly fosters this adoration. So veneration is different in kind from adoration but is nevertheless ordered to it. One hundred and sixth years ago a book was published which became a classic in Marian devotion. It was entitled *Treatise on True Devotion to the Blessed Virgin*. Its author was Louis Marie Grignion de Montfort. Actually the book was written around 1700, over a hundred years earlier; but it remained practically unknown. It was found in 1842 and published on the feast of the Immaculate Conception, 1843. During his youth Pope John Paul II found this book very helpful. He says of it: “There I found the answers to my questions.” As you may know the Pope has long had a very strong devotion to the Mother of God. His own mother died during his childhood; and he, therefore, found solace and comfort in the fact that he had a heavenly mother. But in his youth the future Pope wondered whether his devotion to Mary was excessive and perhaps taking too much away from the adoration he owed to Christ. But “under the wise guidance of St. Louis Marie,” the Pope writes, “I realized that if one lives the mystery of Mary in Christ this risk does not exist.”

Jesus gave us his mother to be our mother when he was dying on the cross. There he spoke to his mother in these words: “Woman, behold your son!” Then turning to the disciple whom he loved, he said to him: “Behold your mother!” “And from that hour the disciple took her to his own home.” (Jn 19:27) This disciple whom Jesus loved represents all of Christ’s disciples. Jesus wants each of us to welcome Mary into the hearts and profit by her presence. Because Mary is so united with Jesus, our union with Jesus is necessarily accompanied by the presence of his mother. Along with other saints and angels she can aid us in increasing our knowledge and love for Jesus, because true devotion to Mary leads us to Jesus. In other words Marian devotion is Christocentric. That means that it is centered on Christ. In his recent letter commemorating the publication of the above-mentioned book the Pope quotes the words of St. Louis Marie, emphasizing the central place of Jesus in our faith: “Christ is our only Master who has to teach us; our only Lord on whom we ought to depend; our only Model to whom we should conform ourselves; our only Physician who can heal us; our only Shepherd who can feed us; our only Truth whom we must believe; our only Life who can animate us; and our only All in all things who can satisfy us.” When Mary visited Elizabeth and Elizabeth praised her for her faith and for being the mother of her LORD, her first words in response to these words of adulation were: “My soul magnifies *the LORD*.” (Lk 1:46) Thus Mary does not want to draw attention to herself by lessening in importance the person and mission of her Son. Rather, she prefers that the praise given to her will glorify God instead. St. Louis Marie, writes: “What Mary did then, she does daily now. When we praise her, love her, it is God who is praised, God who is loved, God who is glorified.” These words are in harmony with the traditional doctrine that God is glorified in his saints. When we honor them, we honor God. A human example to help us understand this doctrine is our relationship to our parents. When you ignore and disrespect your mother, do you think

your father is happy and honored the more? Of course not! Your father has a very close and intimate relationship with your mother, and whatever makes her happy also makes him happy and honored.

We should never think of Mary as alone or isolated. We should envision her as being always in union with her Son and reflecting his glory and as acting on our behalf as queen of all the saints and angels. Thus Mary has rightly been called “the Mother of the Church.” After the ascension of Jesus we find her present with the infant Church in Jerusalem interceding with them for the gift of the Holy Spirit. Then after being taken up into heaven, she continues to give aid to her children. She is invoked in the Church under the titles of Advocate, Helper, Benefactress, and Mediatrix. So She is for us the model of faith and charity, a preeminent and wholly unique member of the Church. Indeed, she is the exemplary realization of the Church. Yet her beneficial influence upon all people flows from the superabundance of the merits of Christ, rests on his mediation, depends entirely upon it, and draws all its power from it.

However, it is well known that Catholic and Orthodox Christians often exaggerate the virtues of Mary. Boasting of the good qualities of another belongs to the language of love. Prayer is not sustained solely by reason but is also emotionally charged. When we love someone we often see no one else as better. Let us bring closure to these Marian reflections by citing the conclusion of the Byzantine prayer known as the *Paraclisis* which contains the phrase “in you is all my hope” which certainly belongs to the language of love, the language of prayer:

Gracious Virgin, victory will come to those who put their trust in the strength of your arm, for we sinners who stoop with the weight of our sins have none before God to plead for us but you.

O Mother of God most high, we bend our knee to you: deliver your faithful servants from every kind of trouble.

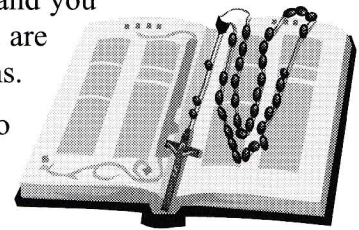
You are joy to the distressed, you are strength to the oppressed, you are food to those who sink into despair.

You console all the strangers, you support all the blind, and you come and visit all the sick. You are shelter to the weary, you are comfort to the crushed, you are heavenly assistance to the orphans.

You are the Mother of God most high, and so we pray to you: hasten, O immaculate one, and save your faithful servants!

In you is all my hope, O Mother of God: place me under the wings of your protection.

(All together): Through the prayers of our holy Fathers, O Lord Jesus Christ, have mercy on us and save us. Amen.



Theology of the Eucharist: Old and New Ways of Seeing Things



In the past we tended to see the Eucharist in the light of the cross. Now we are urged to see the cross in the light of the Eucharist. For as we have come to see, the cross of Christ is not redemptive apart from the eucharistic language which gives it meaning. When we do this we see the mystery of the cross transformed. The use of bread and wine takes on great significance—Christ becomes humankind’s most essential

nourishment in this act of self-surrender.

Unlike sacrifices of the past here we have a willing victim. “I lay down my life for the sheep. . . . No one takes it from me, but I lay it down of my own accord” (Jn10:15,18). Not only is the victim transformed but the slayers of the victim are also changed—changed into a converted and repentant community. In Mark the centurion becomes a believer and in Luke the crowd goes away beating their breasts.

How Great Drama and Great Literature Educate Us

Intelligence is not simply limited to the ability to think abstractly or the capacity to understand patterns and relationships. There are other kinds of intelligence, e.g. social and emotional intelligence. These types of intelligence are sometimes classified as “experiential” knowing to distinguish them from “intellectual” knowing, which depends primarily on memory and reason. “Experiential” knowing, on the contrary, involves the whole person, body and soul. This kind of knowledge can help us survive and prosper in a world that is not always friendly towards us. We can educate ourselves in this regard by using our own experience as a basis. But since our own experience is limited, we are in need of other examples to help us. Great drama and great literature can present to us experiences of other people. Through the presentation of a good play or the reading of a good book or by seeing a great movie we can see the experiences of other people as if in a mirror. In this way we can imaginatively try on for size the experiences of others, benefiting from the good they teach us and rejecting the bad. The spectator, the reader, or the moviegoer views other people at a certain distance and absorbs what he judges worthy for himself, thus growing in experiential knowledge. Often what we learn from such experiences sounds simple and banal when we try to put it into words. For example, after seeing the movie *The Lord of the Rings*, one may have come away from this experience with a greater resolve to resist evil and fight for the good. But such knowledge can enter deeply into our bodies and souls, thereby giving us more hope and courage to carry out our mission in life. After describing a great many heroic models of faith the writer of the Letter to the Hebrews concludes, “Since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight and sin which clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus, the pioneer and perfecter of our faith...” (Heb 12:1-2)

Victory over Temptation

Those of you who have seen *The Lord of the Rings* realize that life is a struggle between good and evil. This struggle is like a struggle between two kingdoms, or rather a contest between all those who choose to align themselves under the standard of the good and all those who choose to align themselves under the standard of evil. But those who fight for the good must not only struggle against the evil threatening them from the outside, they must also fight against their own weaknesses and temptations. Frodo bears the greatest burden throughout the *Rings* trilogy because he wears the ring around his neck during his journey to the Mountain of Doom. Yet he is not without help in the person of Sam. And in the final ascent of the mountain Sam even carries him. But once there and about to throw the ring into the volcano he gives into the temptation to put the ring on his finger. Afterwards he realizes his mistake and redeems himself by struggling with Gollum. That struggle ends in the destruction of both Gollum and the ring, and thus victory is attained.

All four gospels describe Jesus as undergoing temptations. Sometimes the temptations come

directly from Satan himself and at other times they come from other people, even his own disciples. Yesterday's gospel pictured Jesus enduring three particular temptations. First, there was the temptation to gluttony: "Command this stone to become bread (Lk 4:3). This was the same kind of temptation that Adam and Eve failed to overcome in the Garden of Eden. Jesus resisted it by means of self-control. "It is written, 'Humans shall not live by bread alone' " (Lk 4:4). Second, there was the temptation to conquer the world by using the devil's tactics and giving adoration to him. Jesus resisted it by remaining faithful to the one and only God. "It is written, 'You shall worship the Lord your God, and him only shall you serve' " (Lk 4:8). Third, there was the temptation to vainglory: Satan urged Jesus to exercise a vain display of power by throwing himself down from the height of the pinnacle of the Temple in the hope that angels would catch his fall. Jesus resisted by recognizing in the words of Satan a temptation: "It is written, 'You shall not tempt the Lord your God'" (Lk 4: 12).

Now risen and glorified Jesus wants to take part in our sufferings and struggles. He wants to help us endure whatever difficulties we have against temptation and sin. He wants to make our lives easier to bear and enable us to achieve victory. He also strives with us in our quest to acquire the virtues. But in so doing he doesn't shield us from certain difficulties and temptations. Nevertheless, if we should fall and give into temptation we have a faithful high priest who can have compassion upon us, because while he was on earth he himself was subject to weaknesses (Hebrews 5:2). He had compassion on his own disciples when they fell into temptation and sinned. After Peter failed to be faithful to Jesus during the Passion, Jesus restored him to friendship during a resurrection appearance by the Sea of Galilee. At that time he also gave him a mission: "Feed my lambs" (Jn 21:15), i.e. giving him chief pastoral responsibility in the Church. If Jesus had been unmerciful in any way, he might have taken away his trust in Peter and refrained from giving him a mission in the Church. But he did not. So let us have confidence in the help that Jesus can give us in fighting temptations. And let us also have trust in him that he can restore us to his friendship when we fall and reestablish us in mission.

Easter Day Homily

I would like to wish all of you a very blessed Easter day as well as a blessed and happy Easter season. As usual for Sundays we have three readings, and today I would like to talk to you about the first reading, because in essence it is a homily appropriate for Easter. It records the words in the Acts of the Apostles of St. Peter to Cornelius and his family who were all Gentiles. Since all of us are also Gentile Christians, it may have something important to say to us. There is a gradual progression in the Acts of the Apostles. At first the Church has an entirely Jewish beginning, then the gospel is spread to Samaria; the people there are what we might call half-Jews because they accepted the Five Books of Moses, but not the other writings. Finally, the Gospel is preached to the Gentiles. Cornelius was a Roman soldier and a Gentile, but a particular sort of Gentile. He was among a class of devout Gentiles who admired Judaism. They were known in antiquity as "God-fearers", for they worshipped the God of the Jews, attended synagogue services, and followed many of the moral and religious precepts of the Law of Moses. But because they stopped short of receiving circumcision, they were not considered Jewish converts in the full and strict sense.



In the homily which Peter gives to Cornelius and his family we have a short summary of the earthly and heavenly life of Jesus. We recall that Jesus began his public life with the baptism by John

in the Jordan River. There he was anointed with the Holy Spirit and with power (Acts 10:38) because “the Holy Spirit descended upon him in bodily form, as a dove, and a voice came from heaven, saying, ‘You are my beloved Son, with you I am well pleased’ ” (Lk 3:22). Afterwards Jesus “went about doing good and healing all who were oppressed by the devil, for God was with him” (Act 10:38). However, “they put him to death by hanging him on a tree, but God raised him on the third day, and made him manifest” to certain witnesses (Act 10:39). Before he ascended into heaven he “commanded (the apostles) to preach to the people and to testify that he is the one ordained by God to be judge of the living and the dead” (Act 10:42). Peter concludes his short homily by saying that “every one who believes in (Jesus) receives forgiveness of sins through his name” (Act 10:43).

Now I would like to say something about the heavenly life of Jesus where Jesus is exercising judgment as well as the forgiveness of sins. As a result of Jesus’ resurrection and exaltation to the right hand of God the Father, he now possesses the “authority to execute judgment” (Jn 5:26). Jesus does not execute judgment as merely God but as a human being, for he is also the Son of Man. He uses his humanity, both body and soul, as his unit of measure. Because he shares our human nature, he knows us intimately. And as the Letter to the Hebrews tells us: “He can deal gently with the ignorant and wayward, since he himself is beset with weakness” (Heb 5:2). Therefore, his judgment is just (Jn 5:20). So in heaven we have a powerful friend who constantly intercedes for us with the Father.

Just before Jesus ascended into heaven he told his apostles “that repentance and forgiveness of sins should be preached in his name to all nations, beginning from Jerusalem” (Lk 24:47). So forgiveness of sins is a most essential part of the gospel of Jesus Christ. “I believe in the forgiveness of sins” is one of the articles of our Catholic Creed. Moreover, the Catechism of the Catholic Church teaches: “Our Lord tied the forgiveness of sins to faith and Baptism.” The Catechism goes on to say, “Baptism is the first and chief sacrament of forgiveness of sins because it unites us with Christ, who died for our sins and rose for our justification, so that ‘we might walk in newness of life’ ” (*Catechism of the Catholic Church* 977; hereafter cited as CCC). Those of you who will be baptized today will be “freed from sin and reborn as sons (and daughters) of God” (CCC 1213). That means *all of your sins*, both original sin as well as personal sins, including the remission of punishment due to sin. Nothing will impede your entry into the Kingdom of God—not Adam’s sin, not personal sin, nor will you suffer the consequences of past sin. You will be given a new start. Yet certain temporal consequences of sin remain, such as suffering and death, and such limitations in human nature, e.g. weakness of character, etc. There remains also what Church tradition has called “concupiscence” which refers to disordered human appetites or desires. For example, if you have sometimes looked at pornographic pictures on the internet, baptism will bring with it God’s forgiveness for past infidelities but it will not take away completely your tendency to lust. If you have aimed harsh and critical words at your friends, the sacrament of baptism will forgive these angry outbursts but it will not heal entirely your tendency to get angry. For this reason there is still need to struggle against sin and the tendency to sin. After Baptism there are other sacraments which can forgive sins. There is the sacrament of Penance, which is also called “a second Baptism.” And there is the Eucharist, which can forgive sins too. But if we have sinned seriously, the Church asks us to first receive the sacrament of Penance before we encounter the Lord in Holy Communion.

The sacrament of the Eucharist, along with baptism and confirmation, is also a sacrament of initiation. Catholic Christians have not become full members of the Church unless they receive all three sacraments of Christian initiation. Presently there are two ways of entering the Roman Catholic Church completely. One way entails the receiving the three sacraments of initiation separately, over a period of time; the other way calls for the reception of all three sacraments together during the same

Liturgy. The former way is the way people who have been baptized during infancy enter the Church completely. The latter way is the way in which adults enter the Church. But if you are seven years of age or older, i.e. if you are able to receive instruction in the faith, then you are also treated as an adult and given all three sacraments on the same day.

In just a few moments we will begin to initiate some soon-to-be new members into the Church. This ceremony will begin with the sacrament of Baptism followed by the sacrament of Confirmation, which confirms our baptism. Finally, when the time for Holy Communion arrives, the Eucharist will confirm both the sacrament of Baptism and the sacrament of Confirmation, as it brings us into the most intimate union with Jesus and His Body, the Church. Let us join our prayers with our new members so that they will be enabled to give fitting worship to God by their every thought, word and deed, and by their entry into the Church assume their proper role as active lay members of the Church, taking advantage of all its privileges and carrying out all of its responsibilities.

Jesus as the Carpenter

Jesus was known to be a carpenter (Mk 6:3). In the Old Testament Noah was the greatest carpenter, for he built the huge ark with all of its compartments in order to save a remnant of creation. The Messiah was also expected to be a carpenter of sorts, for he was expected to rebuild the Temple of Jerusalem. A good carpenter is called a “joiner” because he can bring things together to make a perfect whole, and that takes understanding. The Greek word for “understanding” literally means “to join together” or “to unite.” The Jewish rabbis had great respect for master carpenters because they were the artisans who were excellent joiners. If a difficult problem arose in their discussions they would ask: “Is there a master carpenter among us, or the son of a master carpenter who can solve the problem for us?” The Messiah was a descendant of two kings noted for their understanding: the shepherd-King David and the builder-King Solomon. Jesus the Messiah is the Rock of our foundation for we are “built up in Him” (Col. 2:7; 1Cor. 3:9,11). But he is also our builder, for Jesus told Peter, “On this rock I will build my Church” (Mt 16:18). We are also his house—“Christ was faithful over God’s house as a son. And we are his house...” (Heb. 3:6).



The Son of man who became a Carpenter was fittingly born in a little town called the “House of bread” (Bethlehem). For He is Himself our House and the Temple of God, and also our Bread of Life and our Understanding. “And all who heard him were amazed at his understanding and his answers” (LK 2:47).

Jesus, the Hidden Messiah:

“Truly, You are God who hide Yourself, O God of Israel, the Savior” (Isa. 45:15).

There are examples in the Old Testament that prefigure the Messiah. Joseph, the righteous son of Jacob languished in jail despised and forgotten until the time came for his understanding to be revealed before Pharaoh who then exalted him and made him ruler over all Egypt. Daniel, one of the captives of Juda exiled in Babylon, lived a hidden life until he was also exalted and made ruler over the whole province of Babylon when his wisdom and understanding were made manifest before the King. The Servant, in the book of Isaiah, who is exalted by his understanding is before his exaltation a despised and suffering Servant. The chosen Servant hidden in the shadow of his hand and in his quiver is also despised and abhorred, yet He is nevertheless “a light to the Gentiles” and the liberator of those imprisoned by the darkness.

A seed is hidden when it is sown, but it does not remain concealed because the ground that holds it fast causes it to open so that it may sprout forth into a plant that shall be seen by all. Jesus the Messiah is the Word of God given to us as a Seed or a Grain of Wheat that becomes our Bread of Life. Jesus is the Sower who sows Himself in us, for we are the ground of His field. The seed has a humble beginning but it brings forth fruit in the abundance in the end. Sorrow and uncertainty accompany the sowing; nevertheless, there is great joy at harvest time. The same humble Son of Man who sows in the beginning becomes the crowned Lord of the harvest in the end.

Through the prophet Zechariah, God promised to send the King Messiah to His people not as a proud all-conquering hero riding on a white charger, but as someone righteous and humble riding upon an ass, and bring salvation and peace to the ends of the earth. This humble King Messiah riding upon an ass was to bring salvation and peace to His people, not by force of arms, but through the knowledge of God, a knowledge acquired through obedience to His will and the perfect keeping of His commandments. The aim of His commandments is to perfect us into being children of God having a filial knowledge of Him and able to share His holy knowledge with others.

Jesus taught us that great things have small hidden beginnings (read the parable of the mustard seed, Luke 13:18-19). But “there is nothing hidden, except to be made manifest; nor is anything secret, except to come to light” (MK 4:22). The Omnipresent hides Himself so that we may seek and find Him, and having found Him reveal Him to the rest.

Joy in the Christian Life

The Bible says: “Make a joyful noise to the Lord, all the lands! Serve the Lord with gladness! Come into his presence with singing!” (Psalm 100:1-2). The Bible does not say: “Make a dismal noise unto the Lord, all ye lands. Serve the Lord with sadness. Come before his presence with groaning.” Even as Jesus entered into his Passion he still spoke of joy and how this was to be his gift to his disciples. At the Last Supper he told them, “These things I have spoke to you, that my joy may be in you, and that your joy may be complete” (John 15:11). He endured the horror and pain of his death because of the “joy that was set before him” (Hebrews 12:2).

Even though we make sacrifices during Lent God does not want us to do so with a sad face. Yes, there is some sorrow in giving certain things up, but it ought to be a “joy-creating sorrow”, as St. John Climacus tells us. Byzantine Catholics also call Lent “The Great Fast” because they abstain from certain foods during this period. A prayer text for the first day of Lent in the Byzantine Catholic Church reads, “All mortal life is but one day to those who labor with love. There are forty days in the Fast: Let us keep them all with joy.” So even when we are doing something which goes against human nature, we can still be happy and joyful, provided we do it for God and Mary.

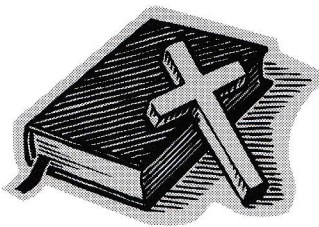
When we Catholics gather together to meet the risen Lord in the Eucharist, we prepare to enter into the Feast of the Lamb. During the Liturgy we are transported to another time and place in which Heaven touches earth and earth touches Heaven. Theologians call this “eschatological time” (*eschaton* is Greek for the last times). The eschaton is the time of complete fulfillment where there will be no more tears and God will be all in all. Yet even though now is not the time of complete fulfillment, we can still taste part of heaven coming among us in the person of Jesus Christ as our food. As we consume this divine food, we can grow in Jesus’ own love for the Father and for all

human beings, and share in his joy, now complete and perfect in heaven. Let us be always thankful for the Eucharist. On this earth it is our comfort and joy.

Love of Neighbor

When the Old Testament taught the Jews of old to “love your neighbor as yourself” (Leviticus 19:18), the idea of neighbor was limited to one’s fellow Jews. The commandment did not extend to the non-Jews or Gentiles. Most Jews of old felt that they had a right and duty to co-hate with God the enemies of Israel, for was it not their God who commanded them to wipe out all of the Gentiles in the territory that they were to occupy? This exclusionary aspect of Judaism had a purpose—that of bringing the Messiah, God born as man, into the world. With this purpose in mind God required the Jews to remain a separate and distinct people, remaining true to the worship of the one true God, and remaining (relatively) free from spiritual pollution coming from the worship of other gods. But with the coming of the Messiah universality was the necessary and inevitable consequence. The risen Christ commanded the apostles to “make disciples of all nations” (Matthew 28:19). When Peter discovered that the Holy Spirit was given to both Jews and Gentiles, he concluded that now God makes no distinction (Acts of the Apostles 11:12). Consequently, the meaning of the word “neighbor” expanded and came to include all peoples, regardless of race or origin. Accordingly, the Second Vatican Council taught that “every form of social or cultural discrimination... on the grounds of sex, race, color, social conditions, language, or religion must be curbed and eradicated as incompatible with God’s design” (*Gaudium et Spes* 29). So let us try with all our hearts to love everybody, even those people with whom we do not share a common background. We will be more Christian and human if we can respect people of different cultures and traditions. Remember that love is not so much an emotion as it is an act of the will.

Love Your Enemies!



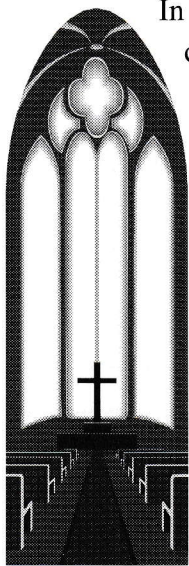
Today’s readings teach us how to love our enemies. The first reading describes how David was given an opportunity to kill King Saul but did not do so because he felt that he ought to show respect for God’s anointed. It was Saul who had been anointed the first king of Israel, but he fell out of favor with God. Therefore, God told the prophet Samuel to anoint David as his successor. As a result, King Saul was so jealous of him that he and his army set out to kill him. It is to David’s credit that he shows respect for King Saul, even though Saul is out to murder David. David is considered just because he spares King Saul.

In the Gospel Jesus teaches us to go beyond the golden rule of doing as you would want done to yourself. He proposes a higher norm—do as God would do. In the Passion Jesus will demonstrate this kind of love by praying for those who crucify him: “Father, forgive them, for they know not what they do” (Lk 23:34). In the Acts of the Apostles the first martyr Stephen prays for those who stone him to death: “Lord, do not hold this sin against them!” (Acts 7:60). Here, however, in today’s gospel Jesus merely offers some specific examples of how this kind of love could manifest itself in our world. “To

the man who slaps you on one cheek, present the other cheek too; to the man who takes your cloak from you, do not refuse your shirt. Give to anyone who asks you, and do not ask for your property back from the man who robs you.” Jesus is not laying down examples to be followed literally. Rather, he is trying to make us think of how we might seek to inculcate this fundamental attitude of enemy-love into our own lives. How might we be prepared to be vulnerable to a degree considered foolish by the standards of the world? Moreover, the motive for this love of enemies is to love as God loves: “You will be children of the Most High, who is kind to the ungrateful and the wicked” (Lk 6:35).

The patriarchs, the pious people and the prophets of the Old Testament are all called just. But the New Testament also speaks of a new and higher justice (Eph 4:24; 6:14; Phil 1:11), which must surpass the justice of the Pharisees (Mt 5:6). This new and higher justice is a gift from God, a gift of which no one can boast. It is a fruit of being born from above (Jn 3:5), that is, from the grace of God. Since God in Jesus loves us to the point of death, death on a cross, therefore, we are called to love others with this same love. Again, we are not able to do this unless we rely upon the grace that comes from above. Let us pray in our Liturgy today to find new ways to love those people who are not kind to us or who treat us badly.

Oriente Lumen

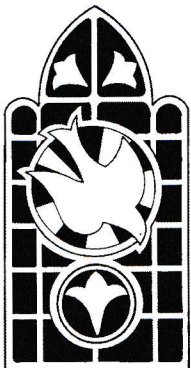


In the eleventh chapter of St. Matthew’s gospel we learn that Jesus’ mission to the cities and towns of Galilee has not met with success. Does this fact discourage Jesus? No. He still finds reasons to thank God. He blesses and praises God the Father because he has hidden the Gospel message from the wise and the learned and revealed them to little children! Who are these wise and the learned to whom the message of Jesus is opaque? They are the people who consider themselves wise and learned. Their learning has made them proud; they are unable to accept anything beyond their established narrow boundaries. It takes humility to learn something. When we think we know everything, we cannot find a place in our minds for that which is new. Who are the “little children” for whom the message of the gospel finds a welcome place? By “little children” Jesus is referring to his own disciples. Do you recall the episode in John’s Gospel when the risen Jesus appeared to the disciples on the Sea of Galilee and called them children, telling them where to cast their nets? The disciples of Jesus did not come from the wealthy or educated classes of Jews. Some were fishermen and one collected taxes. According to the Gospel of John Jesus’ very first companions were originally followers of John the Baptist; and only at John’s direction did they switch allegiance to Jesus. They all seem to have been very earnest people in search of the Messiah that God had promised the Jewish people. Like little children they were open to new and exciting things, unlike those who were teachers and thought of themselves as knowing everything. Jesus praises God the Father for allowing these humble disciples to gain a knowledge of the most sublime mystery of all—God himself. “All things were given to me by my Father, and no one knows the Son except the Father, and no one knows the Father except the Son and any to whom

the Son wishes to reveal it.” Though their knowledge of Jesus, the disciples have also gained knowledge of God the Father, for Jesus is of the same substance as the Father. At the last supper Philip said to Jesus: “Lord, show us the father, and that is enough for us.” (Jn 14:8) But Jesus said to Philip, “Do you not believe that I am in the Father and the Father in me? (Jn 14:10) Jesus is the image of the unseen God (Col 1:15), the radiant light of God’s glory and the perfect copy of his nature (Heb 1:3). In the Old Testament it was common belief that those who saw God would die. Our knowledge of God, therefore, has to be a mediated knowledge. We come to an imperfect knowledge of God the Father through a knowledge to God’s creation, through those things which he has made. But we come to a more perfect knowledge of God through the second person of the Holy Trinity who himself is “God from God” and “light from light”, who took flesh by the power of the Holy Spirit and the cooperation of the Virgin Mary and became a human being. Therefore, in our Mass today let us thank God for Jesus, the Son of God, who now lives among us in the Word of the Liturgy and in the sacrament of the Eucharist. Let us ask him to give us an ever more perfect knowledge of God the Father, the Father of mercies and of all light.

In the final section of our gospel today Jesus invites all those who labor and are sorely burdened to come to him, promising them rest. Perhaps Jesus was thinking of his fellow Jews who had 613 commandments in the Torah to observe. Because Jesus discovered a new way of being faithful to God, he invited them to take up his own yoke and learn from him. A yoke is the wooden bar or frame used to join animals to enable them to pull a load. Thus Jesus does not deny that life is filled with labor and toil, but he does claim that by following him one’s labor is lessened: “for my yoke is easy and my burden is light.” Because Jesus was totally devoted to his Father in heaven and his fellow human beings, he was able to endure the hardships of his life. The burdens of our lives too can be eased if we follow his way to the Father. So let us not carry the yoke of sin upon our shoulders but the yoke of Jesus which is easy and light. This will lead us to our Heavenly Father who loves us dearly and who has prepared for us a place in heaven.

Epiphany



Today is the feast of the Epiphany. On Christmas we learned that poor shepherds visited the infant Jesus. These people belonged to the Chosen People, the Jewish race. Today pagans come to worship Jesus. They are guided by a star and with the help of the Jewish scribes in Jerusalem they learn that the Messiah will come from Bethlehem, the City of David. St. Paul himself also tells us that Jesus is descended from David according to the flesh. But it is his mission to save all people, not Jews alone but Jews and Gentiles alike. For God desires that all people should form one family and deal with each other in a spirit of brotherhood. This is the message of the first reading from the book of the prophet Isaiah. Jerusalem, the city in which the Temple is located, revels in the glow of God’s light. The pagan nations see God’s reflected glory and come to Jerusalem to offer her their tribute. “Rise up in splendor, Jerusalem... Raise your eyes and look about; they all gather and come to you... Nations shall walk by your light, and kings by your shining radiance.” At the time these words were written this utopian vision fell far short

of reality, but in Jesus these words are fulfilled. Jesus is the New Temple, and in him all peoples can worship the Father. Sometimes we become very narrow in our vision of Jesus. We think that he is only for our Church, for our particular community. But his role embraces the whole world. He is the head of all people, whether they acknowledge him or not. St. Paul tells Timothy that Jesus is “the Savior of all people, especially of those who believe”, and in the First Letter of John we learn that Jesus is “the expiation for our sins, and not for ours only but also for the sins of the whole world.” In the past Catholics have sometimes set up the Church as if it had no links to the rest of humankind, as if those outside had no relation to Jesus or the Church. This makes life more comfortable. We don’t have to think about the stranger or the foreigner. We only have to think about our own. However, this line of thinking has caused Catholics to make great errors and become guilty of great sins. Sometimes Catholics have been silent when other races were rounded up and murdered. Sometimes Catholics have participated in unjust wars and even genocide. Sometimes we ourselves get caught up in the activities of our friends and don’t want to be bothered with introducing a new person to the group. I am told that during adolescence it is quite common for groups of young people to exclude others who appear to be different. Sometime we ignore the international news because it seems so far from our concerns. These lists of sins and omissions could go on. It just goes to show you how weak our human nature is. To have the more open vision of Jesus requires more grace from God and more labor and work on our part.

Jesus is not only the head of our particular Church or group. He is the universal head of humanity. Salvation is offered to all nations, as was already shown in the Bible by the covenant with Noah (Gen 9:8-17). The Mission of the Church is to foster the Kingdom of God. Sometimes the reality of this Kingdom can be found also beyond the confines of the Church, for example in the hearts of the followers of other religious traditions, insofar as they live evangelical values and are open to the action of the Spirit. I myself have known a Buddhist family in Taiwan for many years, and they have been extremely loving and caring to me over the years. It is an example to me of the way Jesus can work outside the bounds of the Church.

Today let us ask the Lord Jesus to expand our vision of the Church—she is not only a social institution made up of particular members but mystically she comprises the whole of mankind from beginning to end. So, try this week to be friendly to someone you may have avoided in the past or not noticed. In this way you will extend your vision of the Church and of Jesus too.



The Good Shepherd and Human Evil

The gospel today is very short, but filled with good things to think about. It is from the tenth chapter of John’s gospel in which Jesus says that he is the good shepherd. That means that Jesus is just like God, for the Old Testament tells us that God is like a good shepherd (Is 40:11). A good shepherd gives the sheep what they need (food and water) and also protects them from dangers, especially from thieves and rustlers who would try to steal them. Now let us go through the words of today’s gospel sentence by sentence and try to understand each phrase.

My sheep hear my voice. Human beings are different from animals; we are able to listen to God and to talk with him. God speaks to us in the public prayers of the Church, through the Bible and in the silence of our hearts. But it is not always easy to hear God's voice because he does not speak to us as human beings do. Therefore, we must learn how to pray and put some effort into it. To learn what God is saying in the Bible we must not only pray but study as well. If we pray and study we will be more successful at listening to God's voice.

And I know them. Jesus knows us better than we ourselves do. He knows what good things we have done and what bad things we have done. He also knows our desires. He knows when we want to do good things and when we want to do bad things. Because Jesus knows us so well, he can help us become better.

And they follow me. If we go on a trip to a place we have never been before but fail to take along a map or ask others how to get there, we are not likely to reach that place. Jesus knows the road to heaven. He is the Son of God who became a human being, so that he might show us the way. But if we don't follow him, we are likely to get lost. Therefore, we must listen to him and follow him.

And I give them eternal life, and they shall never perish. God has given us many gifts, but the two big gifts he has given us are creation and Jesus Christ. God made all things: both the things we can see, like the trees and the stars, and those things we cannot see, like the angels. He made me too and placed me inside this big world, making me a small part of the big universe he makes. God did this for a purpose. He wants to make me happy. Not just happy for a short time but happy forever. He wants to let me live with him forever. Only then will I be completely happy. But we don't have to live with God, if we don't want to. If we want to be sad forever, God will not force us to be happy with him. So if we would like to be happy with God forever, the first thing we must do is to want and desire to be.

And no one shall snatch them out of my hand. This means that Jesus will protect us. Our world is sometimes dangerous. When you go on a trip there are many dangers. You could be hit by another car, or the car you're driving in could hit someone else. The weather might not be good either. That's why in Taiwan most people don't go outside when there is a typhoon. On the road to heaven there are dangers too. There are many good people in the world—like our parents and teachers. But there are also some bad people—people who would like to harm us and tell us lies. But Jesus will try to protect us from these people if we listen to him.

For my Father who gave them to me is greater than all. This sentence tells us that God is greater than anything else. That doesn't mean that God is bigger than anything else, because God does not have a body like we do. God is a Spirit. He is not like anything else we know. He is not a man or a woman. But we can say that he is like a good father or a good mother, because he loves us and cares for us. Nor is he a machine, made by someone else. There is no beginning for God and there will be no end.

No one is able to snatch them out of the Father's hand. I and the Father are one. Just as no one can take us from Jesus, so no one can take us from the Father, if we don't want them to. This is because there is a unity between God the Father and God the Son in the Holy Trinity. The Father and the Son are one because they are united in the loving embrace of the third person of the Holy Trinity, God the Holy Spirit. However, we cannot divide God up into three gods. God is one, just as we were told in the book of Deuteronomy: "Hear, O Israel: the Lord our God is the Lord alone." (6:4) We Christians believe that God the Father is Lord, God the Son is Lord, and God the Holy Spirit is Lord. Not three separate Lords but one Lord. The one God is somehow the same yet he is also different—this is something we cannot understand completely.

Jesus also tells us that we cannot serve two Lords, God and money. That doesn't mean that we should have no concern about money, but it should not be the first thing we desire. God should be first in our lives. We should love him with all our hearts, with all our souls and with all our strength. Jesus also tells us that we should not be fearful or anxious about the material things in life—what we should eat or what we should wear. Think of the birds: they don't work at all nor do they have any place to store their wealth, and yet God takes care of them. Think of the flowers: they don't work either; and yet they look so beautiful. God knows all about what we need. He wants us to put our trust in him and desire to live with him forever. Then he will make sure that we have all the other things we need. So let us in our Mass today ask God the Holy Trinity to help us love him, Father, Son and Holy Spirit with all our hearts and minds and treat others as we treat ourselves.

Fourth Sunday of Easter, May 2, 2004

The Last Spiritual Exercise

Sometimes, we feel that God does not reply to our prayers. Can we understand why? In John 9:31 we know that God does not hear sinners, but that if someone is devout and obeys HIS will, He listens to him.

What does “devout” and “obey HIS will” mean? 1 John 3: 22-23 reads, “and that we will receive at HIS hands whatever we ask.” Why? Because we are keeping his commandments and doing what is pleasing in HIS sight.

His commandment is this: we are to believe in the name of His Son, Jesus Christ, and we are to love one another as he commanded us.

We need to satisfy these two criteria: the *faith* and *love*, then God will reply to our prayers. John put faith and love together, because faith has to build up and grow on the basis of love. Therefore, we need to love one another, and God will hear our prayer. For example, if we saw anyone's misbehavior, we are responsible to help him or her to correct it.

Certainly, all the grace comes from God, but we need to take action too. We need to reach out our hands to those who need help; if we only pray, it won't work because God sometimes relies upon us to answer our own prayers.

May 10, 2004



Let Us Pray . . .

Let us pray in our Mass today for the grace to love Jesus with our whole hearts and souls, and to love other people with the love with which we love ourselves. And let us pray for all of us who belong to the Body of Jesus, that we may grow in loving one another so that one day we will be completely and perfectly one, and completely and perfectly happy. And let us pray for all the peoples of the world who do not yet believe in Jesus. Let us pray that somehow they too will become one with us.

Sixth Sunday of Easter, May 16, 2004

†††††††††††††††† Chronology of Fr. Chevedden's Life ††††††††††††††††

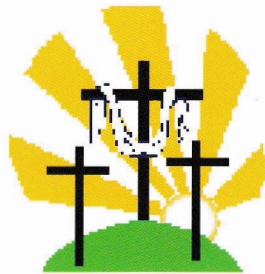
- May 19, 1948 Born in Los Angeles
- June 1962 Graduated from St. John the Evangelist Elementary School, Los Angeles
- June 1966 Graduated from Loyola High School, Los Angeles
- September 7, 1966 Entered the Society of Jesus, Los Gatos, California
- September 8, 1968 Professed first vows in the Society of Jesus, Santa Barbara, California
- December 1971 Received B.A. in Philosophy from Gonzaga University, Spokane, Washington
- January 1972 Taught at St. Ignatius College Preparatory in San Francisco
- Summer 1972 First trip to Taiwan. Attended the Jesuit Language School in Hsinchu, Taiwan
- 1974-1975 Taught at St. Ignatius High School in Luchou, Taipei
- 1975-1977 Theological studies at the School of Theology, Fu Jen University
- July 1978 Received M.Div. from St. Robert Bellarmine Faculty of Theology, Hsinchuang, Taiwan
- July 31, 1978 Ordained a priest by Bishop Stanislaus Lwo Kuang, Taipei
- 1980-1982 Attended the Jesuit School of Theology at Berkeley, California
- June 1982 Returned to Taiwan and worked at Center of Spirituality in Changhua, Taiwan
- June 1983 Received S.T.M. (Master of Sacred Theology), Jesuit School of Theology at Berkeley, Graduate Theological Union, Berkeley, California
- August 15, 1983 Professed final vows in the Society of Jesus, Taipei
- 1986 Prefect at Beda Tsang Student Center, Tainan, Taiwan
- 1990 Assistant Pastor at Our Mother of Good Counsel Parish in Kaohsiung
- 1990-1995 Pastor at Liou Kwei, Kaohsiung, Taiwan
- Summer 1995 Returned to California and assigned to the Ricci Institute Library, University of San Francisco
- 1996-2004 Served the Chinese Catholic communities in Berkeley, San Jose, and Fremont while residing at the Sacred Heart Jesuit Center in Los Gatos
- May 19, 2004 Died in San Jose, California
- May 28, 2004 Memorial Mass at Sacred Heart Jesuit Center, Los Gatos
- June 1, 2004 Funeral Mass at the Sacred Heart Chapel, Loyola Marymount University, Los Angeles. Burial at Holy Cross Cemetery, Culver City, California



In loving Memory
of
Rev. James N. Chevedden, S.J.

「神貧的人是有福的，因為天國是他們的。
哀慟的人是有福的，因為他們要受安慰。
溫良的人是有福的，因為他們要承受土地。
飢渴慕義的人是有福的，因為他們要得飽飫。
憐憫人的人是有福的，因為他們要受憐憫。
心裏潔淨的人是有福的，因為他們要看見天主。
締造和平的人是有福的，因為他們要稱為天主的子女。
為義而受迫害的人是有福的，因為天國是他們的。」(瑪竇福音五:3-10)

"Blessed are the poor in spirit, for theirs is the kingdom of heaven.
Blessed are those who mourn, for they will be comforted.
Blessed are the meek, for they will inherit the earth.
Blessed are those who hunger and thirst for righteousness, for they will be filled.
Blessed are the merciful, for they will receive mercy.
Blessed are the pure in heart, for they will see God.
Blessed are the peacemakers, for they will be called children of God.
Blessed are those who are persecuted for righteousness' sake,
for theirs is the kingdom of heaven." (Matthew 5:3-10)



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CCCSJ · SJCCC · MPCCC

Chinese Catholic Community at St. Joseph Church (www.cccsj.org)

San Jose Chinese Catholic Community (www.sjccc.org)

Mid Peninsula Chinese Catholic Community (www.mpccc.com)