A.M.D.G.彰显主荣 复活节 2-BEaster 2 – B Text: John 20: 19-31

 April 8th, 2018

**John 20:19-31**  When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, ‘Peace be with you.’ After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. Jesus said to them again, ‘Peace be with you. As the Father has sent me, so I send you.’ When he had said this, he breathed on them and said to them, ‘Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.’ But Thomas (who was called the Twin), one of the twelve, was not with them when Jesus came. So the other disciples told him, ‘We have seen the Lord.’ But he said to them, ‘Unless I see the mark of the nails in his hands, and put my finger in the mark of the nails and my hand in his side, I will not believe.’  A week later his disciples were again in the house, and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, ‘Peace be with you.’ Then he said to Thomas, ‘Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe.’ Thomas answered him, ‘My Lord and my God!’ Jesus said to him, ‘Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe.’  Now Jesus did many other signs in the presence of his disciples, which are not written in this book. But these are written so that you may come to believe that Jesus is the

Messiah, the Son of God, and that through believing you may have life in his name.

**约翰福音 20:19-31** **19**礼拜日黄昏的时候，门徒聚在一起，因为怕犹太人，就把门户都关上。耶稣来了，站在他们中间，说：“愿你们平安。” **20**说了这话，就把手和肋旁给他们看。门徒看见主，就欢喜了。 **21**耶稣又对他们说：“愿你们平安。父怎样差遣了我，我也怎样差遣你们。” **22**说了这话，就向他们吹一口气，说：“你们领受圣灵吧！ **23**你们赦免谁的罪，谁的罪就得赦免；你们不赦免谁的罪，谁的罪就不得赦免。”**24**十二个门徒中，有一个称为“双生子”的多马。耶稣来的时候他没有和门徒在一起。 **25**其他的门徒对他说：“我们已经见过主了。”多马对他们说：“除非我亲眼看见他手上的钉痕，用我的指头探入那钉痕，又用我的手探入他的肋旁，我决不相信。” **26**过了八天，门徒又在屋子里，多马也和他们在一起。门户都关上了。耶稣来了，站在他们中间，说：“愿你们平安。” **27**然后对多马说：“把你的指头放在这里，看看我的手吧！伸出你的手来，探探我的肋旁！不要疑惑，只要信！” **28**多马对他说：“我的主！我的　神！” **29**耶稣说：“你因为看见我才信吗？那些没有看见就信的人，是有福的。”**30**耶稣在门徒面前还行了许多别的神迹，没有记在这书上。 **31**但把这些事记下来，是要你们信耶稣是基督，是　神的儿子，并且使你们信了，可以因他的名得生命。

**触摸基督的伤痕 Touching The Wounds of Christ**

Wasn’t Easter Sunday lovely? For those of you who weren’t here – we had Bill on the organ, Anita on trumpet, Eileen working her magic on the piano, and a lovely Easter anthem by the choir. And the flowers – what a beautiful sight! All in all, it was an uplifting and joyous celebration of Easter that had many of us wanting to dance out of

here, accompanied aptly by Eileen and Anita playing ‘Lord of the Dance’ as postlude.

周日复活节是不是很愉快？ 对于那些不在这里的人 – Bill 弹风琴，Anita吹小号，Eileen在钢琴上演奏她富有魔力的音乐，还有唱诗班愉快的复活节圣歌。 还有各种花 - 多么美丽的景象！ 总而言之，这是

一场令人振奋和欢乐的复活节庆祝活动，伴随着Eileen和Anita演奏的“舞蹈之主”尾曲，我们许多人都想在这里跳舞。

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Now, here we are on the Second Sunday of Easter – and its back to business as usual. After last week, it feels a bit – well – *anticlimactic*. No wonder the Sunday after Easter is often called *Low Sunday* because attendance is often low, along with adrenaline. If you look, you may still find an Easter bulletin from last week tucked inside a hymn book, or a shriveled blossom under your pew that fell from the flowered cross when Russ took it out after the service last Sunday. Its hard to sustain the enthusiasm of Easter once

Easter Sunday is over – once the memory slips further and further away.

 现在，我们在复活节的第二个星期天 - 和往常一样恢复正常。 上周之后，这感觉有点情绪低落。 难怪复活节后的第一个星期天通常被称为低迷星期天，因为肾上腺素的原因，出勤率通常很低。 如果你注意的话，你可能仍然能看到在赞美诗书里还会夹着上周复活节主日敬拜的小册子，或者是上周日Russ在礼拜结束后取走十字架花环后掉落在座椅下面的一些枯萎了的花。复活节周日结束后，复活节的热情很难维持 – 曾经的记忆越来越远。

In some ways, it’s a lot like other *Weeks After*: the week after the wedding, the graduation, the birth, the death. What now? What next? In some way, the problem with the week after Easter is that things really *aren’t* all that different. After forty days of Lent preparing for Easter – we find on *this* side of Easter, it’s business as usual - we’re still busy with our lives, our work, our routines, still shaken by the headlines of conflict and violence and tragedies like the bus crash in Manitoba that killed 14 on a school sports trip, still waking up in the middle of the night with more anxieties than alleluias.

在某种程度上，这与其他*周后*很相似：比如婚礼，毕业典礼，出生，死亡等之后的一周。现在怎么办？接下来呢？在某种程度上，复活节过后的一周真是没有那么大的不同。在为复活节做了四十天的准备之后--我们发现复活节的另一边，一切如常--我们仍然忙于自己的生活、工作和日常生活，仍然被冲突、暴力和悲剧的头条新闻所震撼，比如发生在Manitoba学校体育旅行中造成14人死亡的公共汽车撞车事件，但在半夜醒来时，我们的焦虑比哈里路亚还要多。

There aren’t many *Week After* stories in the gospels. The Gospel writer, Mark, is in such a hurry that he wraps things up with the empty tomb. Matthew adds a few lines about Jesus appearing to the disciples in the Galilee, commissioning them to carry on. Luke tells a great story about a stranger meeting up with two disciples on the road to Emmaus - but that happens on the same day Jesus vanishes from his tomb, and the

minute the disciples recognize the stranger, he vanishes from their sight.

在福音书里没有多少这种*周后*的故事。福音的作者，马可，是如此匆忙地以空墓穴结束了马可福音。马太福音中马太则加入了耶稣在加利利向门徒显现时，及增加了几行关于耶稣委托他们继续下去的话。路加福音讲述了一个伟大的故事，在故事中谈到一个陌生人和两个门徒在前往以马忤斯的路上相遇的故事--但这是发生在耶稣从坟墓里消失的同一天，当门徒认出那个陌生人时，他就从他们的视线中消失了。

The gospel writer, John, is the only one who lingers on what it’s like to be a disciple after Easter. He’s the only one with a *Week After* story - about Jesus and a disciple called Didymus, the Twin--better known to most of us as Doubting Thomas. Or at least that’s the allegation. If you think about it, he wasn’t any less trusting than the rest of the disciples and followers hiding out in the aftermath of the crucifixion.

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When Mary Magdalene ran home from the cemetery to tell Peter and the Beloved Disciple that Jesus wasn’t in his tomb, they didn’t believe her either. They ran to see for themselves.

According to John, it was only when Jesus came back that same night to the house where the disciples were hiding, they believed, because they saw him for themselves. The only reason Thomas gets singled out was because he wasn’t there. Which is why he had questions the others didn’t have. They had experienced the Risen Christ. All he had was hearsay – what the others told him. And what they told him seemed pretty

incredible – even impossible.

约翰是唯一一个在约翰福音中考虑着复活节之后做为一个门徒应该是什么样的。他是唯一一个写*周后*故事的人--关于耶稣和一个叫低士马的门徒，双生子--我们大多数人都知道他有很多疑虑，又叫他疑虑多马。或者至少是这样认为。如果你想一想，在相信方面，他比那些在耶稣受难后躲藏起来的追随者们好不到哪去。当抹大拉的马利亚从墓地跑回家，告诉彼得和至爱的门徒耶稣不在他的坟墓里时，他们也不相信她。他们自己跑去看。约翰说，耶稣就是在那一夜回到门徒所藏的房屋里的时候，因为他们亲眼看见了耶稣，才信他。多马当时不在房屋里，所以单独写了多马的这段故事。这就是为什么他有其他人没有的问题。其他门徒看到了复活的基督，而多马只是听到传闻--其他人告诉他的。他们对他说的话看上去很不可思议--甚至不可能。

It’s interesting that when asked about the Thomas story and what they think about him – many people reply that they know they’re supposed to disapprove of him, of his lack of faith - but they don’t. They like his honesty. They know where he’s coming from. They identify with his doubts. They’re actually grateful for him, because he’s their proof that even people who were right *there* had trouble believing that Jesus had risen from the dead.

有趣的是，当问到有关多马的故事的时候，谈到人们对多马的看法时--许多人回答说，他们知道他们应该不赞成多马，因为他缺乏信心 -- 但实际上他们的回答并非如此。人们喜欢多马的诚实。他们知道他为什么这样。他们认同他的怀疑。他们实际上很感激他，因为他是他们的证据，即使是在当时那个年代人也很难相信耶稣已经从死里复活了。

Like the other disciples, Thomas had heard Jesus’ best sermons. He had witnessed the healings, the feedings, the miracles, the teachings. Thomas had even heard Jesus predict his own death, though nothing had prepared him for the brutality of it. Afterwards, Thomas was as devastated as the rest of them by what had happened. And he was as baffled as the rest of them when Mary came home from the cemetery for the second time and said she had seen the Lord.

和其他门徒一样，多马听到了耶稣最好的讲道。他目睹了治疗、喂食、奇迹、教义。多马甚至听到了耶稣预言了自己的死亡，尽管并没有为耶稣悲惨死去做好准备。后来，多马和其他人一样，对所发生的一切感到非常震惊。当马利亚第二次从墓地回家，说她看见主时，他和其他人一样困惑。

After that, Thomas became the missing disciple, the one who wasn’t there. He wasn’t there in the house with the others that night, wasn’t there when Jesus came and stood among them, wasn’t there when he gave them his peace, showed them his wounds, and breathed the Holy Spirit on them.

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在那之后，多马变成了失踪的门徒，那个晚上不在房间里。没有和其他人在一起，就是那个晚上耶稣来了，站在门徒中间，当耶稣说平安，给他们看了他的伤口，并向他们吹圣灵的时候，多马都没有在现场。

In the usual interpretation of the story, his problem was that he needed physical proof that God had raised Jesus from the dead. He was the holdout, the agnostic, the guy who wouldn’t take anyone else’s word for anything. He wanted to weigh the evidence for himself. And unless he was able to do that, Thomas said, he would not - *could* not - believe.

对这个故事的通常解释是多马的问题是他需要物质证明，证明上帝已经把耶稣从死里复活。他是个顽固分子，不可知论者，一个不愿相信别人的话的人。他想自己权衡证据。多马说，除非他能做到这一点，否则他不会--无法相信。

But if you really listen to what the story tells us, another possibility opens up. “*Unless I see the mark of the nails in his hands,*” Thomas says, “*and put my finger in the mark of the nails and my hand in his side, I will not believe.*” It’s the *wounds* he wants to see, not the face. He wants to touch the places where the Jesus he knew so well was hurt. So here’s the other possibility: what if Thomas isn’t holding out for proof that Jesus came back from all of that? What if he is holding out for proof that Jesus hasn’t come back *divorced* from all of that? What if he needs to see for himself that the risen one has not come back all sanitized - healed up and good as new.

但如果你真的听了这个故事，另一种可能性就会出现。多马说：“*除非我看到他手上有钉子的痕迹，把我的手指放在钉子的痕迹上，我的手放在他的身边，我绝不相信。”* 他想看到的是伤口，而不是耶稣的脸。他想触碰他所熟悉的耶稣所受到伤害的地方。所以还有另一种可能性：如果多马没有坚持要耶稣复活的证据？如果他坚持要证明耶稣并没有回来呢？如果他需要自己亲眼看到复活的那位就是死去的那位呢？

The artist from the Middle Ages, Caravaggio, has a famous painting called *The Incredulity of Saint Thomas*. And it makes me uncomfortable every time I see it. There is Thomas – plunging his hand into the wound in Jesus’ side. It is so intimate, so dramatic, so visceral!

中世纪的艺术家Caravaggio有一幅名为“多马的怀疑”的名画。每当我看到它，我都会感到不安。多马--把他的手伸进耶稣身边的伤口里。它是如此接近，如此激动人心，如此发自内心！

But it also makes me think that maybe Thomas isn’t looking for physical proof of Jesus’ resurrection from the dead. Maybe he’s looking for evidence that Jesus knows everything there is about the worst that can happen in life – and offers promise of hope and new life even *amid* the wounds and the scars.

但这也让我觉得，也许多马并不是在寻找耶稣从死里复活的物质证据。也许他是在寻找证据，证明耶稣知道生命中会发生的最坏的事情，即使在创伤和伤疤中也能带来希望和新生命。

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Scars tells us about the pain that was endured or suffered. No surprise then, that Thomas confesses his need to put his hand where the spear had pierced Jesus’ side and touch the holes that the nails had made. Jesus’ death was not somehow erased by the resurrection, and Thomas needs to know that. Thomas wants to see the marks on Jesus’ body. He wants to reach out his real hand and touch Jesus’ real wounds. Only then would he believe that it mattered - that Jesus’ resurrected life means something for *every* life, no matter how hurt and scared.

伤疤告诉我们所忍受或遭受的痛苦。因此，毫不奇怪，多马承认他需要把他的手放在矛刺穿耶稣一侧的地方，并触摸钉子造成的洞。耶稣的死亡并没有因为复活而被抹去，多马需要知道这一点。多马想看看耶稣身上的痕迹。他想伸出他的真手去触摸耶稣真正的伤口。只有这样，他才会相信这是重要的-耶稣复活的生命对每一个生命都意味着一些东西，不管有多痛苦和害怕。

Looking into the raw wounds in Jesus’ hands, Thomas sees love for those who are disregarded and disparaged. In Jesus’ wounds, Thomas see truth for those who are manipulated, coerced, and abused. In Jesus’ wounds, Thomas sees peace for those who are bowed with grief and suffering. In Jesus’ wounds, Thomas sees justice for those who are silenced, marginalized or threatened.

看着耶稣手中的伤口，多马看到了对那些被忽视和蔑视的人的爱。在耶稣的伤口中，多马看到了为被操纵、胁迫和虐待的人的所追求的真理。在耶稣的伤口中，多马看到了为那些因悲伤和痛苦压弯的人所追求的和平。在耶稣的伤口中，多马看到为那些被沉默、边缘化或受到威胁的人所寻求的正义。

In Jesus’ wounds, Thomas sees both the pain of the world – and the hope of the world. In wearing his wounds – even in his resurrected form – Jesus shows us his willingness to enter into our hurt - and offers us hope that suffering and death do not have the final word.

在耶稣的创伤中，多马既看到了世界的痛苦，也看到了世界的希望。他的伤口--即使是他复活的样子--耶稣向我们展示了他愿意进入我们的伤痛--并给我们这个没有最终答案的痛苦和死亡带来希望。

On this Sunday after Easter, we acknowledge that there are so many wounds around us – and in us – and among us. The wounds in the body of Christ today are deep and many. Our scripture this morning reminds us that it is in getting in closer touch with our own scars, and in touching the wounds of others that we experience the presence of the Living Christ and the power of Easter.

在复活节后的这个星期天，我们承认，我们周围和我们中间都有很多创伤。今天，基督身体的创伤是深而多的。我们今天早上的经文提醒我们，正是在更紧密地触摸自己的伤疤和触摸他人的创伤时，我们才能感受到活着的基督的存在和复活节的力量。

The New Zealand Prayer Book has a beautiful prayer for when we find ourselves, like the early disciples, and like Thomas, asking what Easter means for our lives. It goes like this: *“Living God, for whom no door is closed, no heart is locked, draw us beyond our doubts, till we see Your Christ and touch his wounds where they bleed in others.”*

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*Touch his wounds where they bleed in others*…. Sometimes we can do that by listening, and caring, and doing what we can to alleviate the suffering around us: feeding the hungry, showing compassion, sharing our resources and our time. Sometimes we can touch his wounds by advocating for justice: changing our lifestyles or attitudes, standing up for others.

在新西兰的祈祷书有一个美丽的祈祷，为当我们发现自己的时候而祷告，就像早期的门徒，和多马斯一样，问我们复活节对我们的生活意味着什么。它是这样的：*“活着的上帝，对他来说，没有门是关着的，没有心是被锁，毫无疑问地把我们吸引直到我们看到基督，触摸他的伤口，这些伤口在其他人身上流着血。”*抚摸他的伤口，在其他人身上流着血，…有时，我们可以通过倾听、关心和尽我们所能减轻周围的痛苦来做到这一点：给饥饿的人喂食，表现出同情，分享我们的资源和时间。有时我们可以用倡导正义的方式来抚摸他的伤口：改变我们的生活方式或态度，为他人挺身而出。

And sometimes there are those wounds to which we can only bear witness and stand in solidarity such as with those who are sharing their stories and pain in the Inquiry into Missing and Murdered Indigenous Women happening this week in Vancouver. Or in places around the globe, where the wounds of Christ are also evident, like in the suffering of the people in Gaza. The wounds in the body of Christ are many. As Christians, as people of Easter hope and faith – sometimes we can touch his wounds by touching others in the midst of this broken world. And sometimes all we can do is stand in solidarity and bear witness – holding them up so that they are not forgotten – until a flicker of justice and hope and new life shines through.

有时，我们只能见证和声援那些创伤，例如本周在温哥华发生的对失踪和被谋杀土著妇女的调查中分但他们的故事和痛苦，或者在世界各地，基督的创伤也是显而易见的，例如加沙人民的痛苦。基督的身体很多，作为基督徒，作为复活节希望和信仰的人，有时我们可以在这个破碎的世界中触摸他人的伤口。

有时，我们所能做的就是团结一致，支持他们，不让他们被遗忘，直到正义和希望的火花，以及新生命的彰显。

After touching the wound in Jesus’ side, Thomas declared *“My Lord and my God!*” As ***we*** touch the wounds in the body of Christ today, we, too, express our hope and faith in the presence of the Living Christ, and the power of God to bring love in the midst of hatred, hope in the midst of despair, and life where there is death.

Christ is risen! Alleluia!

当触摸到耶稣的伤口后，多马宣布了*“我的主！我的　神！*” 当我们今天触摸基督身体内的伤口时，我们也表达了我们的希望和信念，活着的基督就在我们中间，上帝的力量在仇恨之中带来了爱，希望在绝望之中，哪里有死亡哪里就有生命。基督复活了！哈利路亚！