



تأملات وخواطر في الكلمة الثانية ليسوع على الصليب

"الحق أقول لك: إنك اليوم تكون معي في الفردوس" (لو ٢٣: ٤٣)

إنه لص اليمين الذي صحبته الخطيئة حتى الصليب. من لص معير إلى مدافع، ومن مستهزئ إلى رجل صلاة وإيمان. عجباً كيف وصل إلى الإيمان؟ كيف آمن بالرب، والرب في ذروة الألم لا في المجد؟ كيف آمن بالرب، والرب في استهزاء الناس به، وليس في سعيهم إليه طلباً لشفاء أو بركة؟ فالرب يسوع بحسب قول النبي "كشاة سيق إلى الذبح ولم يفتح فاه" (إش ٥٣: ٧)، طوال فترة المحاكمة والتعذيب والصلب، حتى أنه لم يرد على قيافا رئيس الكهنة إلا بعد أن استحلفه بالله. لم يرد على بيلاطس الوالي، فتعجب من صمته. تحدوه قائلين: "إن كنت ابن الله، فانزل عن الصليب" (مت ٢٧: ٤٠)، فلم يرد عليهم.

لعل مغفرة الرب لصاليه أثرت في قلب لص اليمين، لعله تأثر من وجه يسوع، من ملامحه، من نظراته، من حنان وعمق صوته. لعل نظرة يسوع إليه أذابت قلبه، أو لعل هذا اللص كان لديه استعداد داخلي للتوبة، حتى استطاع أن يحصل على كل شيء. أما لص اليسار فغيره وتحدها: "إن كنت المسيح، فخلص نفسك وإيانا!" (لو ٢٣: ٣٩)، فلم يجبه يسوع بشيء، لكنه أجاب لص اليمين بعدما سأله أن يذكره في ملكوته: "اليوم تكون معي في الفردوس" (لو ٢٣: ٤٣).

فيسوع لم يكتف بصحبة لص اليمين على الصليب، بل جعلها تستمر في الفردوس، فعبارة: "تكون معي" تدل على دخول لص اليمين الملكوت بمعية يسوع: لأنه سلمه قلبه ومصيره على الصليب، ولأنه تألم معه، لذلك سيتمجد معه أيضاً. فما أعجب هذا اللقاء على الصليب!

Contemplations and Reflections on the second word pronounced by Jesus on the Cross

"Truly I tell you, today you will be with me in paradise" (Lk 23 : 43)

It is the thief who was crucified at the right-hand side of Jesus, and whose sins have accompanied him to the cross. This thief who has shamed and mocked Jesus has become a defender and a man of prayer and faith. It is strange how he was able to have faith in the Lord, the Lord in pain at its peak not in the heights of glory? How did he believe in the Lord, the Lord mocked by the people not the Lord sought by the people to find healing or blessing? The Lord Jesus, according to the prophet is "like a lamb led to the slaughter, he did not open his mouth" (Isa 53:7), throughout trial, torture, and crucifixion. He only answered Caiaphas the high priest when the latter put Him under oath by the loving God . He even refused to respond to Pontius Pilate the Roman governor who was astonished by His silence. They defied Him, saying, "Come down from the cross, if you are the Son of God!" (Mat. 40:27), but He did not respond.

The fact that the Lord has forgiven His crucifiers could have touched the thief on the right of Jesus; he could have been touched by the face of Jesus, His traits, His gaze, and by the softness and depth of His voice. The way Jesus has looked to the thief could have melted his heart, or the latter could have been genuinely ready for repentance. The penitent thief was able to obtain everything, whereas the impenitent thief hurled insults at Jesus and defied Him, saying, "Aren't you the Messiah? Save yourself and us!" (Lk 23:39). Jesus did not answer him. He, however, answered the thief on his right side, when he asked Him to remember him in His kingdom. Jesus said to him "Today you will be with me in paradise" (Lk 23: 43).

Jesus not only accompanied the penitent thief on the cross but also allowed him to accompany Him to paradise. The expression "you will be with me" indicates that the penitent thief will enter the Kingdom of God along with Jesus, because he has offered Him his heart and his fate on the cross. And because he has suffered with Him, he will also be glorified with Him. What a strange meeting on the cross!

The penitent thief recognized Jesus as a King when he said, “when you will be in Your kingdom”, and he also recognized Him as a savior who was capable of taking him to paradise. This thief has also recognized his personal sins and recognized that he deserves death, rebuking his companion, when he said, “Don’t you fear God, since you are under the same sentence? We are punished justly, for we are getting what our deeds deserve” (Lk 23: 40-41). He recognized Christ who was crucified for the sins of others, He who is righteous and free from sins; he has defended Him since none of his 11 or 72 disciples have defended Him, and none of those He had healed, resuscitated, or delivered from Satan has defended Him. Only the penitent thief has defended Him.

Apart from his will to defend the Lord, the penitent thief was worried about his immortality. He did not think of his pain but rather of his fate after death. That is why he shouted asking the Lord for His forgiveness and mercy, saying, “Remember me when You come into Your kingdom”.

The penitent thief enjoyed sharing the suffering of the Lord during the hours he has spent by His side on the cross. These were eternal hours, and the happiest hours of his life since he saw an solicitation to purity and sanctity. He was proud that he was with Christ who was crucified, although the cross was the most shameful way to die.

“O Jesus who was counted with the sinners and crucified with the criminals, even if it were shameful for you, I believe it is a blessing and a benediction for me. I wish I had known you earlier my Lord. I wish every one of us would shout with the penitent thief : Remember me, O Lord, in my prayers, in my weaknesses, and in my falls”.

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اعترف لِيصَّ اليمِين يسوع ملكًا حين قال: "متى جئت في ملكوتك"، واعترف به مخلصًا قادرًا أن ينقله الى الفردوس، أضف أن لِيصَّ اليمِين: اعترف بخطاياها الشخصية، وباستحقاقه الموت، موبخًا زميله قائلًا: "أولا تخاف الله، إذ أنت تحت هذا الحكم بعينه؟ أما نحن فبعدلٍ جوزينا... (لو ٢٣: ٤٠-٤١). واعترف بالمسيح الذي صُلب بسبب خطايا غيره، بارًا، خاليًا من الخطيئة، دافع عنه، إذ لم يُدافع أحدًا من تلاميذ يسوع ١١ أو ٧٢، ولا أحدًا من الذين شفاهم أو أقام موتاهم أو أخرج منهم شيطانًا. وحده لِيصَّ اليمِين دافع عنه.

بمعزلٍ عن دفاعه عن الرب، فإنَّ لِيصَّ اليمِين كان مشغولًا بأبديته. فهو لم يُفكر في ألمه، بل بمصيره بعد الموت، لذلك صرخ مسترحمًا ومستغفرًا: "أذكرني في ملكوتك".

لقد تمتع لِيصَّ اليمِين بشراكة الألم مع الرب في الساعات التي قضاها بجواره على الصليب، فقد كانت ساعات خالدة وأسعد ساعات حياته، إذ رأى في ذلك مدعاةً لطهره وقداسته، مفتخرًا بأنه مع المسيح الذي صُلب رُغم أن الصليب هو عار.

"فيا يسوع الذي أحصيت مع الأثمة وصُلبت مع الخطاة، فإنه وإن حُسب هذا عارًا لك، فإني أحسبه نعمةً لي وبركةً، ليتني عرفتك من قبل يا إلهي. ليت كل واحدٍ منّا يصيح مع اللص: أذكرني يا رب في صلاتي وضعفي وسقوطي".

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