

<p style="text-align: center;">第一章 輝煌的獻身生活</p>	<p style="text-align: center;">Part 1 – Splendor of Consecrated Life</p>
<p>啟示錄 21</p> <p>1隨後，我看見了一個新天新地，因為先前的天與先前的地已不見了，海也沒有了。 2我看見那新耶路撒冷聖城，從天上由天主那裏降下，就如一位裝飾好~迎接自己丈夫的新娘。 3我聽見由寶座那裏有一巨大聲音說：「這就是天主與人同在的帳幕，他要同他們住在一起；他們要作他的人民，他親自要『與他們同在，』作他們的天主； 4他要拭去他們眼上的一切淚痕；以後再也沒有死亡，再也沒有悲傷，沒有哀號，沒有苦楚，因為先前的都已過去了。」 5那位坐在寶座上的說：「看，我已更新了一切。」又說：「你寫下來！因為這些話都是可信而真實的。」</p>	<p>Revelation 21</p> <p>1 Then I saw a new heaven and a new earth. The former heaven and the former earth had passed away, and the sea was no more. 2 I also saw the holy city, a new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. 3 I heard a loud voice from the throne saying, "Behold, God's dwelling is with the human race. He will dwell with them and they will be his people and God himself will always be with them [as their God]. 4 He will wipe every tear from their eyes, and there shall be no more death or mourning, wailing or pain, [for] the old order has passed away." 5 The one who sat on the throne said, "Behold, I make all things new." Then he said, "Write these words down, for they are trustworthy and true."</p>
<p>論，對全備愛德的尋求，導源於神聖導師、基督的教訓及表率，以做顯示天國的燦爛</p>	<p>the pursuit of perfect charity through the evangelical counsels draws its origin from the doctrine and example of the Divine Master and reveals itself as a splendid sign of the heavenly kingdom. (<i>Perfectae Caritatis</i> #1)</p>
<p>藉著福音勸諭的誓約，耶穌容貌的特徵—貞潔、貧窮、服從—便經常在世間顯示出來，而眾信友的眼睛也被引向天國的奧祕；此奧祕已在歷史中運作，而終將止其至善於天堂</p>	<p>By the profession of the evangelical counsels <i>the characteristic features of Jesus</i> — the chaste, poor and obedient one — <i>are made constantly "visible" in the midst of the world</i> and the eyes of the faithful are directed towards the mystery of the Kingdom of God already at work in history, even as it awaits its full realization in heaven. (<i>Vita Consecrata</i> #1)</p>
<p>獻身生活：賜給教會的一份禮物</p> <p>事實上，獻身生活位處教會的中心，是教會使命的決定性因素，它彰顯「基督徒聖召的內在本質，」以及全教會以新娘身分，力求與其淨配相契的努力</p>	<p><i>The consecrated life: a gift to the Church</i></p> <p><i>the consecrated life is at the very heart of the Church as a decisive element for her mission, since it "manifests the inner nature of the Christian calling" and the striving of the whole Church as Bride towards union with her one Spouse. (Vita Consecrata #3)</i></p>

<p>他們使教會的奧祕和使命發射光彩，並因此對社會的革新有所貢獻。</p>	<p>they have helped to make the mystery and mission of the Church shine forth, and in doing so have contributed to the renewal of society. (VC #3)</p>
<p>教會的新娘形象</p> <p>34. 獻身生活中淨配的含義有其特別的重要性。它喚醒教會的責任是全然專注地忠於她的淨配、一切美善的來源。獻身生活中這層淨配的含義本為一切人，但對女性來說，其意義更為特殊，她們能從中找到某種女性的認同，好似發現了她們與主的關係上的獨有特質。</p> <p>新約中的一段記載呈現此生動的標記，即聖母和宗徒在樓房上熱心祈禱，等待聖神（參宗一13—14）。在此我們看到教會的新娘形象，全心專注於新郎，等著接受祂的贈禮。在伯鐸及其他宗徒身上，主要產生的是結果實；藉著在教會內的職務成為聖神的工具，透過講道、舉行聖事和牧靈的照顧，為教會產生新的子女。在聖母身上，淨配善於接納的性質則特別顯明；教會便是從這個層面，以全然貞潔的生活，在其自身內讓天主的生命結出果實。</p> <p>獻身生活一向都以聖母為例——童貞與新娘。這份童貞之愛是一種特有果實的泉源，它養育著人心中天主之愛（註七二）。獻身者步武童貞聖母、新厄娃的芳蹤，藉著對聖言的接納而產生靈性的果實；以自身無條件的獻身和生活見證，貢獻於新人類的開展。如此，教會便充分地揭示了她的母性；一方面傳遞委託給伯鐸的恩寵，一方面則像聖母那樣，信賴接受天主的恩賜。</p> <p>天主子民在聖職的服務中找到救恩的方法；而在獻身生活裡則找到原動力，以各種不同形式的基督徒的服務，作一完全而充滿愛的回應（註七三）。</p>	<p><i>The living image of the Church as Bride</i></p> <p>34. In the consecrated life, particular importance attaches to the spousal meaning, which recalls the Church's duty to be completely and exclusively devoted to her Spouse, from whom she receives every good thing. This spousal dimension, which is part of all consecrated life, has a particular meaning for women, who find therein their feminine identity and as it were discover the special genius of their relationship with the Lord.</p> <p>A moving sign of this is seen in the New Testament passage which portrays Mary with the Apostles in the Upper Room, in prayerful expectation of the Holy Spirit (cf. Acts 1:13-14). We can see here a vivid image of the Church as Bride, fully attentive to her Bridegroom and ready to accept his gift. In Peter and the other Apostles there emerges above all the aspect of fruitfulness, as it is expressed in ecclesial ministry, which becomes an instrument of the Spirit for bringing new sons and daughters to birth through the preaching of the word, the celebration of the Sacraments and the giving of pastoral care. In Mary the aspect of spousal receptivity is particularly clear; it is under this aspect that the Church, through her perfect virginal life, brings divine life to fruition within herself. The consecrated life has always been seen primarily in terms of Mary — Virgin and Bride. This virginal love is the source of a particular fruitfulness which fosters the birth and growth of divine life in people's hearts. Following in the footsteps of Mary, the New Eve, consecrated persons express their spiritual fruitfulness by becoming receptive to the Word, in order to contribute to the growth of a new humanity</p>

by their unconditional dedication and their living witness. Thus the Church fully reveals her motherhood both in the communication of divine grace entrusted to Peter and in the responsible acceptance of God's gift, exemplified by Mary. God's people, for their part, find in the ordained ministry the means of salvation, and in the consecrated life the incentive to make a full and loving response through all the different forms of Christian service. (*Vita Consecrata* #34)

培養聖德

39. 獻身者以革新的心投身聖德，在今日比已往更為必要；這同時也是一個方法，以推動並支持每位基督徒止於至善的願望。「有必要激勵全體信眾有成聖的心願，深深地願意悔改，並以持續加深的祈禱，和鄰人、尤其是有需要的人相團結，以促成個人的革新（註八四）。

獻身者與天主的關係越深，越能為周遭的人提供靈修服務，諸如祈禱中心、各類避靜、靈修談話或輔導等。這麼做，人們在祈禱方面有進步，也就較有能力在生活中明辨上主的旨意，並且勇敢地回應即使是英豪般的要求。獻身者「在其生存的最深處，與教會的生命動力相繫，此生命動力即渴求企盼絕對者和止於聖境。而他們就是要為此聖境作證」（註八五）。所有的人都蒙召成聖，此一事實勢必不停地激勵那些自願選擇負使命的人；而他們的使命便是喚醒其他人注意成聖的召喚。

Fostering Holiness

39. Today a renewed commitment to holiness by consecrated persons is more necessary than ever, also as a means of promoting and supporting every Christian's desire for perfection. "It is therefore necessary to inspire in all the faithful a true longing for holiness, a deep desire for conversion and personal renewal in a context of ever more intense prayer and of solidarity with one's neighbour, especially the most needy". To the degree that they deepen their friendship with God, consecrated persons become better prepared to help their brothers and sisters through valuable spiritual activities such as schools of prayer, spiritual exercises and retreats, days of recollection, spiritual dialogue and direction. In this way people are helped to grow in prayer and will then be better able to discern God's will in their lives and to commit themselves to the courageous and sometimes heroic demands which faith makes of them. Consecrated persons "at the deepest level of their being ... are caught up in the dynamism of the Church's life, which is thirsty for the divine Absolute and called to holiness. It is to this holiness that they bear witness". The fact that all are called to become saints cannot fail to inspire more and more those who by their very choice of life have the mission of reminding others of that call.

<p>既然福音勸諭藉着所嚮往的愛德，將其門徒與教會及教會的奧蹟，以特別的形式聯結在一齊，他們的靈修生活便應該貢獻給整個教會的利益。因此修會會士們都有責任，按着力量及其聖召的方式，或以祈禱，或者也用實際行動，為在人心裏建設鞏固基督的神國而工作，並向世界各地推廣此一神國。</p>	<p>The evangelical counsels which lead to charity join their followers to the Church and its mystery in a special way. Since this is so, the spiritual life of these people should then be devoted to the welfare of the whole Church. From this arises their duty of working to implant and strengthen the Kingdom of Christ in souls and to extend that Kingdom to every clime. (<i>Lumen Gentium #44</i>)</p>
<p>所以福音勸諭的誓願，猶如一種標記，能夠也應該有效地吸引教會的每一份子，勤奮地履行教友使命的責任。因為天主的子民在此世並無永存的國度，卻在追求未來的國度，修會地位使其門徒更超脫於現世煩瑣之外，更能向所有信徒昭示天上的福樂在現世已經獲得，更能證明因基督救贖所得的永恆的新生命，更能預示將來的復活及天國的光榮。同樣，修會地位更切近地模仿着，並在教會內繼續重演着，天主子承行父命降世時所採取的生活方式，也就是祂介紹給自己門徒的生活方式。</p>	<p>The profession of the evangelical counsels, then, appears as a sign which can and ought to attract all the members of the Church to an effective and prompt fulfillment of the duties of their Christian vocation. The people of God have no lasting city here below, but look forward to one that is to come. Since this is so, the religious state, whose purpose is to free its members from earthly cares, more fully manifests to all believers the presence of heavenly goods already possessed here below. Furthermore, it not only witnesses to the fact of a new and eternal life acquired by the redemption of Christ, but it foretells the future resurrection and the glory of the heavenly kingdom. Christ proposed to His disciples this form of life, which He, as the Son of God, accepted in entering this world to do the will of the Father. This same state of life is accurately exemplified and perpetually made present in the Church. (<i>Lumen Gentium #44</i>)</p>