

<h2 style="text-align: center;">第一章 辉煌的献身生活</h2>	<h2 style="text-align: center;">Part 1 – Splendor of Consecrated Life</h2>
<p>启示录 21</p> <p>1随后，我看见了一个新天新地，因为先前的天与先前的地已不见了，海也没有了。2我看见那新耶路撒冷圣城，从天上由天主那里降下，就如一位装饰好~迎接自己丈夫的新娘。3我听见由宝座那里有一巨大声音说：「这就是天主与人同在的帐幕，他要同他们住在一起；他们要作他的人民，他亲自要『与他们同在，』作他们的天主；4他要拭去他们眼上的一切泪痕；以后再也没有死亡，再也没有悲伤，没有哀号，没有苦楚，因为先前的都已过去了。」5那位坐在宝座上的说：「看，我已更新了一切。」又说：「你写下来！因为这些话都是可信而真实的。」</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>谕，对全备爱德的寻求，导源于神圣导师、基督的教训及表率，以做显示天国的灿烂</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>借着福音劝谕的誓约，耶稣容貌的特征—贞洁、贫穷、服从—便经常在世显示出来，而众信友的眼睛也被引向天国的奥秘；此奥秘已在历史中运作，而终将止其至善于天堂</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>献身生活：赐给教会的一份礼物</p> <p>事实上，献身生活位处教会的中心，是教会使命的决定性因素，它彰显「基督徒圣召的内在本质，」以及全教会以新娘身分，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>他们使教会的奥秘和使命发射光彩，并因此对社会的革新有所贡献。</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>教会的新娘形象</p> <p>34．献身生活中净配的含义有其特别的重要性。它唤醒教会的责任是全然专注地忠于她的净配、一切美善的来源。献身生活中这层净配的含义本为一切人，但对女性来说，其意义更为特殊，她们能从中找到某种女性的认同，好似发现了她们与主的关系上的独有特质。新约中的一段记载呈现此生动的标记，即圣母和宗徒在楼房上热心祈祷，等待圣神（参宗一13—14）。在此我们看到教会的新娘形象，全心专注于新郎，等着接受祂的赠礼。在伯铎及其他宗徒身上，主要产生的是结果实；借着在教会内的职务成为圣神的工具，透过讲道、举行圣事和牧灵的照顾，为教会产生新的子女。在圣母身上，净配善于接纳的性质则特别显明；教会便是从这个层面，以全然贞洁的生活，在其自身内让天主的生命结出果实。</p> <p>献身生活一向都以圣母为例——童贞与新娘。这份童贞之爱是一种特有果实的泉源，它养育着人心中的天主之爱（注七二）。献身者步武童贞圣母、新厄娃的芳踪，借着对圣言的接纳而产生灵性的果实；以自身无条件的献身和生活见证，贡献于新人类的开展。如此，教会便充分地揭示了她的母性；一方面传递委托给伯铎的恩宠，一方面则像圣母那样，信赖接受天主的恩赐。</p> <p>天主子民在圣职的服务中找到救恩的方法；而在献身生活里则找到原动力，以各种不同形式的基督徒的服务，作一完全而充满爱的响应（注七三）。</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. <i>Acts</i> 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>

	<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. (<i>Vita Consecrata</i> #34)</p>
<p>培养圣德</p> <p>39 . 献身者以革新的心投身圣德，在今日比已往更为必要；这同时也是一个方法，以推动并支持每位基督徒止于至善的愿望。「有必要激励全体信众有成圣的心愿，深深地愿意悔改，并以持续加深的祈祷，和邻人、尤其是有需要的人相团结，以促成个人的革新（注八四）。</p> <p>献身者与天主的关系越深，越能为周遭的人提供灵修服务，诸如祈祷中心、各类避静、灵修谈话或辅导等。这么做，人们在祈祷方面有进步，也就较有能力在生活中明辨上主的旨意，并且勇敢地响应即使是英豪般的要求。献身者「在其生存的最深处，与教会的生命动力相系，此生命动力即渴求企盼绝对者和止于圣境。而他们就是要为此圣境作证」（注八五）。所有的人都蒙召成圣，此一事实势必不停地激励那些自愿选择负使命的人；而他们的使命便是唤醒其他人注意成圣的召唤。</p>	<p>Fostering Holiness</p> <p>39. Today a renewed commitment to holiness by consecrated persons is more necessary than ever, also <i>as a means of promoting and supporting every Christian's desire for perfection</i>. "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>

<p>既然福音劝谕藉着所向往的爱德，将其门徒与教会及教会的奥迹，以特别的形式联结在一齐，他们的灵修生活便应该贡献给整个教会的利益。因此修会会士们都有责任，按着力量及其圣召的方式，或以祈祷，或者也用实际行动，为在人心里建设巩固基督的神国而工作，并向世界各地推广此一神国。</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</i> #44)</p>
<p>所以福音劝谕的誓愿，犹如一种标记，能够也应该有效地吸引教会的每一份子，勤奋地履行教友使命的责任。因为天主的子民在此世并无永存的国度，却在追求未来的国度，修会地位使其门徒更超脱于现世烦琐之外，更能向所有信徒昭示天上的福乐在现世已经获得，更能证明因基督救赎所得的永恒的新生命，更能预示将来的复活及天国的光荣。同样，修会地位更切近地模仿着，并在教会内继续重演着，天主子承行父命降世时所采取的生活方式，也就是祂介绍给自己门徒的生活方式。</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</i> #44)</p>