

<p>献身生活会之共同规则</p> <p>573 条 - 1 项 - 藉宣愿遵福音劝谕的献身生活是一种固定的生活方式，信 据以在圣神的推动下更密切地追随基督，将自己完全奉献于最爱的天主，并以新而特殊的名义致力于为光荣天主，建设教会，拯救世界，为天国服务，以获致爱德的成全，并且在教会内成为显著的记号，以预报天上的光荣。</p>	<p>NORMS COMMON TO ALL INSTITUTES OF CONSECRATED LIFE (Cann. 573 - 606)</p> <p>Can. 573 §1. The life consecrated through the profession of the evangelical counsels is a stable form of living by which the faithful, <b>following Christ more closely</b> under the action of the Holy Spirit, are totally dedicated to God who is loved most of all, so that, having been dedicated by a new and special title to His honor, to the building up of the Church, and to the salvation of the world, they strive for the perfection of charity in the service of the kingdom of God and, having been made an outstanding sign in the Church, foretell the heavenly glory.</p>
<p>福音的劝谕， 圣三的恩宠</p> <p>20 . 在一切之上， 福音劝谕确实是圣三的一份恩赐。 献身生活在宣报父以祂的爱和美善， 经由子而在圣神内所做的种种。 其实「修会生活特别显示天主之国超越一切， 及其对一切的要求； 又向人类表示基督君王的超群伟大， 以及圣神的无限德能在教会内的奇妙做为。」（注三五）</p> <p>献身 生活者的首要职责， 便是显示出天主在其所召叫的脆弱的人身上所成就的奇妙作为。 这些人不是以言辞， 而是以变化气质后的生活为这些奇妙作为作见证， 使世人赞叹。 面对人们的赞叹， 献身生活者宣示天主在祂所爱的人身上所成就的奇恩异宠。 他们放手让圣神带领， 走向圆融极境而能宣称：「我观看你恩宠的美， 静享它的灿烂而反映它的光； 我为这光华所摄； 我出离自己而看清昨日的我和今日的我。 奇妙啊！ 我觉醒了， 充满了自尊、 虔敬和畏惧， 我在你面前成为透明的； 我手足无措， 我</p>	<p><b><i>The evangelical counsels, gift of the Trinity</i></b></p> <p>20. The evangelical counsels are thus above all <i>a gift of the Holy Trinity</i>. The consecrated life proclaims what the Father, through the Son and in the Spirit, brings about by his love, his goodness and his beauty. In fact, "the religious state reveals the transcendence of the Kingdom of God and its requirements over all earthly things. To all people it shows wonderfully at work within the Church the surpassing greatness of the force of Christ the King and the boundless power of the Holy Spirit." <b>The first duty of the consecrated life is to make visible the marvels wrought by God in the frail humanity of those who are called. They bear witness to these marvels not so much in words as by the eloquent language of a transfigured life, capable of amazing the world. To people's astonishment they respond by proclaiming the wonders of grace accomplished by the Lord in those whom he loves.</b> To the degree that consecrated persons let themselves be guided by the Spirit to the heights of perfection they can exclaim: "I see the beauty of your grace, I contemplate its radiance, I reflect its light; I am caught up in its ineffable splendour; I am taken outside myself as I think of myself; I see how I was</p>

<p>为敬畏所摄，不知该坐在那儿，不如该去那儿，不知在何处安放这原属你的肢体；我该在何种行为，何种工作上用它们呢？这令人赞叹的「神圣奥秘」（注三六）因此献身生活变成圣三在人类历史中所盖上的一个有形可见的印记，使众百姓能感受并期盼天主之美。</p>	<p>and what I have become. O wonder! I am vigilant, I am full of respect for myself, of reverence and of fear, as I would be were I before you; I do not know what to do, I am seized by fear, I do not know where to sit, where to go, where to put these members which are yours; in what deeds, in what works shall I use them, these amazing divine marvels!" The consecrated life thus becomes one of the tangible seals which the Trinity impresses upon history, so that people can sense with longing the attraction of divine beauty.</p>
<p>教会一向视福音劝谕的圣愿是成圣的一条特别途径。用以描述它的辞句，诸如服务主的学校、爱与圣德的学校、全德之路或状能等，都明示此种福音生活特有的效力和诸多方针，以及凡奉行此生活者所作的特别献身。（注七六）历来有这么多的献身者在圣德及在福传和服务上鞠躬尽瘁，留芳不朽，这些并不是偶然的。</p>	<p>The Church has always seen in the profession of the <b>evangelical counsels a special path to holiness</b>. The very expressions used to describe it — the school of the Lord's service, the school of love and holiness, the way or state of perfection — indicate the effectiveness and the wealth of means which are proper to this form of evangelical life, and the particular commitment made by those who embrace it. It is not by chance that there have been so many consecrated persons down the centuries who have left behind eloquent testimonies of holiness and have undertaken particularly generous and demanding works of evangelization and service. <i>(Vita Consecrata #35)</i></p>
<p>有钱的人难进 神的国 （可10:17~31；路18:18~30） <sup>16</sup>有一个人前来见耶稣，说：「老师，我要作甚么善事，才可以得着永生？」<sup>17</sup>耶稣说：「为甚么问我关于善的事呢？只有一位是善的。如果你想进入永生，就应当遵守诫命。」<sup>18</sup>他问：「甚么诫命？」耶稣回答：「就是『不可杀人，不可奸淫，不可偷盗，不可作假证供；<sup>19</sup>当孝敬父母，当爱人如己』。」<sup>20</sup>那青年对他说：「这一切我都遵守了，还缺少甚么呢？」<sup>21</sup>耶稣对他说：「如果你想要完全，就去变卖你所有的，分给穷人，你就必定有财宝在</p>	<p><sup>16</sup>And behold, one came up to him, saying, "Teacher, what good deed must I do, to have eternal life?" <sup>17</sup>And he said to him, "Why do you ask me about what is good? One there is who is good. If you would enter life, keep the commandments." <sup>18</sup>He said to him, "Which?" And Jesus said, "You shall not kill, You shall not commit adultery, You shall not steal, You shall not bear false witness, <sup>19</sup>Honor your father and mother, and, You shall love your neighbor as yourself." <sup>20</sup>The young man said to him, "All these I have observed; what do I still lack?" <sup>21</sup>Jesus said to him, "If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in</p>

<p>天上，而且你要来跟从我。」<sup>22</sup>那青年听见这话，就忧忧愁愁地走了，原来他的财产很多。</p>	<p>heaven; and come, follow me.”<sup>22</sup> When the young man heard this he went away sorrowful; for he had great possessions. (Matthew 19:16-22)</p>
<p style="text-align: center;"><b>福音劝谕中圣三生活的反省</b></p> <p>21. 从与圣三、圣德之源相关联这观点来看福音劝谕，其最深的意义便昭然若揭了。其实他们就是在表明子爱父，并与圣神联合。献身者借着奉行福音劝谕，以特有的强度活出整个基督徒生活所特有的圣三论和基督论的幅度。</p> <p>独身之贞洁，显示以不贰之心自献于上主（参格前七32—34），这是在圣三生活的奥秘深度中联合三位无限爱情的反映；降世之圣言以不惜牺牲生命来作证此爱；这爱「借着圣神倾注在我们心中」（罗五5），激发人心还爱于天主及众人。</p> <p>贫穷则宣报天主是人的唯一至宝。若以基督的榜样，祂「原有富有的...却成了贫困的」（格后八9）而度贫穷的生活，则贫穷变成了在表达圣三之间相互彻底的自我给与。这个给与倾流到受造物身上，并在圣言降世及其救援性的死亡中全然揭露。</p> <p>服从乃是实践效法基督的榜样，以父的旨意为食粮（参若四34），显示出一种依恃的自由之美，一种非奴仆性的，而是子女般的依恃，带有深度责任感，</p>	<p><b><i>Reflection of Trinitarian life in the evangelical counsels</i></b></p> <p>21. The deepest meaning of the evangelical counsels is revealed when they are viewed in relation to the Holy Trinity, the source of holiness. They are in fact an expression of the love of the Son for the Father in the unity of the Holy Spirit. By practising the evangelical counsels, the consecrated person lives with particular intensity the Trinitarian and Christological dimension which marks the whole of Christian life.</p> <p>The <i>chastity</i> of celibates and virgins, as a manifestation of dedication to God with <i>an undivided heart</i> (cf. 1 Cor 7:32-34), is a reflection of the <i>infinite love</i> which links the three Divine Persons in the mysterious depths of the life of the Trinity, the love to which the Incarnate Word bears witness even to the point of giving his life, the love "poured into our hearts through the Holy Spirit" (Rom 5:5), which evokes a response of total love for God and the brethren.</p> <p><i>Poverty</i> proclaims that God is man's only real treasure. When poverty is lived according to the example of Christ who, "though he was rich ... became poor" (2 Cor 8:9), it becomes an expression of that <i>total gift of self</i> which the three Divine Persons make to one another. This gift overflows into creation and is fully revealed in the Incarnation of the Word and in his redemptive death.</p> <p><i>Obedience</i>, practised in imitation of Christ, whose food was to do the Father's will (cf. Jn 4:34), shows the liberating beauty of a <i>dependence which is not servile but filial</i>, marked by a deep sense of responsibility and animated by mutual trust, which is a reflection in history of the</p>

<p>也为相互的信任所激励。这是圣三之间仁爱和谐的反映。</p> <p>献身生活因此蒙召不断地以爱加深福音劝谕中的恩赐，此爱在圣三论的幅度上日趋真诚有力：爱基督而与之更亲近；爱圣神，祂开启人心接应他的感召；爱圣父，献身生活的起源与最终目标。（注三七）献身生活因此变成圣三的表白和标记，教会视此奥迹为任何一种基督徒生活形式的模范和泉源。</p> <p>献身生活中，彼此努力「一心一意」（宗四32）在基督内度手足情谊的生活；这一点同样为圣三作有力的见证。它宣报父，有意使全人类成一家家庭；宣报降世之子聚集得救者为一体，以自己的榜样、祈祷、言语，尤其是死亡，为众人铺了一条道路，祂的死亡是分裂四散的人类和好之源；宣报圣神、教会合一的原动力，祂持续不断地在教会内兴起灵性家庭和具手足情谊的团体。</p>	<p>loving <i>harmony</i> between the three Divine Persons.</p> <p>The consecrated life is thus called constantly to deepen the gift of the evangelical counsels with a love which grows ever more genuine and strong in the <i>Trinitarian</i> dimension: love <i>for Christ</i>, which leads to closeness with him; love <i>for the Holy Spirit</i>, who opens our hearts to his inspiration; love <i>for the Father</i>, the first origin and supreme goal of the consecrated life. The consecrated life thus becomes a confession and a sign of the Trinity, whose mystery is held up to the Church as the model and source of every form of Christian life.</p> <p>Even <i>fraternal life</i>, whereby consecrated persons strive to live in Christ with "one heart and soul" (<i>Acts</i> 4:32), is put forward as an eloquent witness to the Trinity. It proclaims <i>the Father</i>, who desires to make all of humanity one family. It proclaims <i>the Incarnate Son</i>, who gathers the redeemed into unity, pointing the way by his example, his prayer, his words and above all his death, which is the source of reconciliation for a divided and scattered humanity. It proclaims <i>the Holy Spirit</i> as the principle of unity in the Church, wherein he ceaselessly raises up spiritual families and fraternal communities.</p> <p>(<i>Vita Consecrata</i> #21)</p>
<p><b>像基督一样，为天国而献身</b></p> <p>耶稣是服从的典范，祂由天降下不是为行己意，而是要奉行派遣祂来者的旨意（参若六38；希十57）。祂将自己的生活方式及行动全都置于父的手中（参路二49），以孝顺之心接受仆人之身；「空虚自己，取了</p>	<p><b><i>Consecrated like Christ</i></b></p> <p>Jesus is <i>the exemplar of obedience</i>, who came down from heaven not to do his own will but the will of the One who sent him (cf. <i>Jn</i> 6:38; <i>Heb</i> 10:5, 7). He places his way of living and acting in the hands of the Father (cf. <i>Lk</i> 2:49). In filial obedience, he assumes the condition of a servant: he "emptied himself, taking the form of a servant ... and became obedient unto death, even death on a cross" (<i>Phil</i> 2:7-8). In this attitude of submissiveness to the Father, Christ lives his</p>

<p>奴仆的形体... 听命至死，而且死在十字架上」（斐二7—8）。基督以如此顺服的态度，度其独身而贞洁的生活；虽然祂仍肯定并维护婚姻生活的尊严和神圣性。祂如此揭示了童贞生活的超然优点，及其神妙的灵性丰盛果实。祂全然接受父的计划，也可从祂超然世物之外看出来，「祂本是富有的，为了你们却成为贫困的，好使你们因祂的贫困而成为富有的」（格后八9）。祂贫穷的程度，从祂将所有一切完全托给父的举动上揭露无遗。</p> <p>献身生活的确是降世圣言耶稣上对天父下对世人的生活与行动之道的活生生的纪念；是救世者的生活及其讯息的生活传统。</p>	<p>life as a virgin, even while affirming and defending the dignity and sanctity of married life. He thus reveals <i>the sublime excellence and mysterious spiritual fruitfulness of virginity</i>. His full acceptance of the Father's plan is also seen in his detachment from earthly goods: "though he was rich, yet for your sake he became poor, so that by his poverty you might become rich" (2 Cor 8:9). <i>The depth of his poverty</i> is revealed in the perfect offering of all that is his to the Father. The consecrated life truly constitutes <i>a living memorial of Jesus' way of living and acting</i> as the Incarnate Word in relation to the Father and in relation to the brethren. It is a living tradition of the Saviour's life and message. (<i>Vita Consecrata</i> #22)</p>
<p><b>献身生活的踰越含义</b></p> <p>献身生活反映着这美妙的爱，因着对十字架奥迹的忠诚，献身者表白信任父、子及圣神的爱，并赖此而生活。藉此帮助教会时常觉醒：十字架是天主满盈之爱倾注于大地，是基督救援性临在的伟大标记，特别是人面临困难与考验之时。许多献身者不断地并以令人惊异的勇气为这一点作证，他们生活在困境中，甚至遭受迫害，以身殉难。他们对此「爱」的忠贞因下列诸事得以显示并坚定：即在谦卑退隐的生活中；在接受苦难在自己身上「补充基督的苦难所久缺的」之时</p>	<p><b><i>The Paschal dimension of the consecrated life</i></b></p> <p>The consecrated life reflects the splendour of this love because, by its fidelity to the <b>mystery of the Cross</b>, it confesses that it believes and lives by the love of the Father, Son and Holy Spirit. In this way it helps the Church to remain aware that <i>the Cross is the superabundance of God's love poured out upon this world</i>, and that it is the great sign of Christ's saving presence, especially in the midst of difficulties and trials. This is the testimony given constantly and with deeply admirable courage by a great number of consecrated persons, many of whom live in difficult situations, even suffering persecution and martyrdom. Their fidelity to the one Love is revealed and confirmed in the humility of a hidden life, in the acceptance of sufferings</p>

<p>(哥一24) ；在沉默中牺牲自我以成就天意上、在即使能力与意志衰退时仍忠诚不二等。对天主的忠诚也启发对人的关怀。这份关怀要求献身者的牺牲；他们要经常为他人的需求代祷，慷慨大方地为贫病者服务，分担他人的困难，并且参与教会的事务及困难。</p>	<p>for the sake of completing in their own flesh "what is lacking in Christ's afflictions" (Col 1:24), in silent sacrifice and abandonment to God's holy will, and in serene fidelity even as their strength and personal authority wane. Fidelity to God also inspires devotion to neighbour, a devotion which consecrated persons live out not without sacrifice by constantly interceding for the needs of their brothers and sisters, generously serving the poor and the sick, sharing the hardships of others and participating in the concerns and trials of the Church.</p> <p><i>(Vita Consecrata #24)</i></p>
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<b>贫穷</b>	<b>Vow of Poverty</b>
<p>你们是知道我们的主耶稣基督的恩典的：他本来富足，却为你们成了贫穷，要使我们因他的贫穷成为富足。第二版, 2 Co 8:9</p>	<p>For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that by his poverty you might become rich. (2 Cor 8:9)</p>
<p>你们应当有这样的思想，这也是基督耶稣的思想。（全节或译：「你们当以基督耶稣的心为心。」）<sup>6</sup>他本来有 神的形象，却不坚持自己与 神平等的地位，<sup>7</sup>反而倒空自己，取了奴仆的形象，成为人的样式(第二版, Php 2:5-7).</p>	<p>Have this mind among yourselves, which was in Christ Jesus, <sup>6</sup> who, though he was in the form of God, <sup>*</sup> did not count equality with God a thing to be grasped, <sup>7</sup> but emptied himself, <sup>†</sup> taking the form of a servant, being born in the likeness of men. (Phil 2:5-7)</p>
<p>贫穷则宣报天主是人的唯一至宝。若以基督的榜样，祂「原有富有的... 却成了贫困的」（格后八9）而度贫穷的生活，则贫穷变成了在表达圣三之间相互彻底的自我给与。这个给与倾流到受造物身上，并在圣言降世及其救援性的死亡中全然揭露。</p>	<p><i>Poverty</i> proclaims that God is man's only real treasure. When poverty is lived according to the example of Christ who, "though he was rich ... became poor" (2 Cor 8:9), it becomes an expression of that <i>total gift of self</i> which the three Divine Persons make to one another. This gift overflows into creation and is fully revealed in the Incarnation of the Word and in his redemptive death.</p> <p>(<i>Vita Consecrata</i> #21)</p>
<p><b>贫穷的挑战</b></p> <p>89 今日的另一挑战是一心追求占有的物质主义；置弱者的缺乏和痛苦于不顾，对自然生态之平衡也不关怀。献身生活的回应是建立在矢志贫穷圣愿上，这圣愿可以不同的方式表达，而经常表现在于主动倡导团结与爱德。多少修会致力于教育、训练和职业培训等工作，帮助年轻人以及并不年轻的人成为自己前程的建造者！多少献身者毫不保留地为世上最不利的人服务！他们中又有多少人为社会培训未来的教育者和领袖，使这些人也能投身减少社会上压迫人的组织架构，推动有利贫穷人的团结计划！献身者奋力克服饥饿和它的原因；激励志工组织和人道组织等的活动；并与私人的或公家的组织合作，推动国际</p>	<p><b><i>The challenge of poverty</i></b></p> <p>89. <i>Another challenge</i> today is that of a <i>materialism which craves possessions</i>, heedless of the needs and sufferings of the weakest, and lacking any concern for the balance of natural resources. The <i>reply</i> of the consecrated life is found in the profession of <i>evangelical poverty</i>, which can be lived in different ways and is often expressed in an active involvement in the promotion of solidarity and charity. How many Institutes devote themselves to education, training and professional formation, preparing young people and those no longer young to become builders of their own future! How many consecrated persons give themselves without reserve in the service of the most disadvantaged people on earth! How many of them work to train future educators and leaders of society, so that they in turn will be committed to eliminating structures of oppression and to promoting projects of solidarity for the benefit of the poor!</p>

<p>支援的平均分配。许多 国家应归功于这些互爱的组织，它们无量的慷慨曾经帮助并继续大方帮助，让世界更具人性。福音的贫穷为穷人服务</p>	<p>Consecrated persons fight to overcome hunger and its causes; they inspire the activities of voluntary associations and humanitarian organizations; and they work with public and private bodies to promote a fair distribution of international aid. Nations truly owe a great deal to these enterprising agents of charity, whose tireless generosity has contributed and continues to contribute greatly to making the world more human.</p>
<p><b>福音的贫穷为穷人服务</b></p> <p>90 在服务穷人之前，此福音性的贫穷本身便自具价值，因为它让人想起真福 八端之第一端，效法贫穷的基督。（注二二五）事实上，它的首要意义是在证明 天主是人心的至宝。正因如此，贫穷圣愿势必挑战金钱的崇拜；对社会提出先知性的诉求，许多已开发的地区逐渐丧失辨别轻重缓急和事物真正意义的能力。今日更基于以往，那些深知地球资源有限的人，感到福音性贫穷的需要，他们呼吁 尊重并保存受造界，减低消费，生活简朴，必须钳制自己的欲望。因此献身者需要有更新的强有力的福音见证：自我舍弃和自我节制，在简朴与殷勤中度友爱的生活，给忽视邻人的需要者树立榜样。这样的见证自然伴随着以穷人为优先的爱，特别表达在分享最被忽略者的生活情况。有许多团体与贫穷者和 社会边缘人一起生活、一起工作；拥抱这些人的生活条件，分担他们的痛苦、困难和危险等。</p>	<p><b><i>Evangelical poverty at the service of the poor</i></b></p> <p>90. Even before being a service on behalf of the poor, <i>evangelical poverty is a value in itself</i>, since it recalls the first of the Beatitudes in the imitation of the poor Christ. Its primary meaning, in fact, is to attest that God is the true wealth of the human heart. Precisely for this reason evangelical poverty forcefully challenges the idolatry of money, making a prophetic appeal as it were to society, which in so many parts of the developed world risks losing the sense of proportion and the very meaning of things. Thus, today more than in other ages, the call of evangelical poverty is being felt also among those who are aware of the scarcity of the planet's resources and who invoke respect for and the conservation of creation by reducing consumption, by living more simply and by placing a necessary brake on their own desires.</p>
<p>献身者在这些完全改变和充斥不正义、充满希望和失望、惊人的胜利和惨痛的失败</p>	<p>Consecrated persons are therefore asked to bear a renewed and vigorous evangelical witness to self-denial and restraint, in a form</p>



的年代里，已在福音性的团结和英雄式的献身上。为历史留下了辉煌的一页。还有许多别的献身者与基督一起隐藏在天主内（哥三3），为拯救世界付出自己，为那些不被重视、不被激赏的事物奉献一生，这些献身者曾经也继续在为历史写下有意义的一页。献身生活在如此不同而互补的方式中，分享主所拥抱的彻底贫穷，并在降生与死亡的救援奥迹中履行了特别的角色。（注二二六）服从中自由的挑战

of fraternal life inspired by principles of simplicity and hospitality, also as an example to those who are indifferent to the needs of their neighbour. This witness will of course be accompanied by *a preferential love for the poor* and will be shown especially by sharing the conditions of life of the most neglected. There are many communities which live and work among the poor and the marginalized; they embrace their conditions of life and share in their sufferings, problems and perils. Outstanding pages in the history of evangelical solidarity and heroic dedication have been written by consecrated persons in these years of profound changes and great injustices, of hopes and disappointments, of striking victories and bitter defeats. And pages no less significant have been written and are still being written by very many other consecrated persons, who live to the full their life "hid with Christ in God" (Co3:3) for the salvation of the world, freely giving of themselves, and spending their lives for causes which are little appreciated and even less extolled. In these various and complementary ways, the consecrated life shares in the radical poverty embraced by the Lord, and fulfils its specific role in the saving mystery of his Incarnation and redeeming Death.

<p><b>服从</b></p> <p>服从乃是实践效法基督的榜样，以父的旨意为食粮（参若四34），显示出一种依恃的自由之美，一种非奴仆性的，而是子女般的依恃，带有深度责任感，也为相互的信任所激励。这是圣三之间仁爱和谐的反映。</p>	<p><b>Obedience</b></p> <p><i>Obedience</i>, practised in imitation of Christ, whose food was to do the Father's will (cf. <i>Jn</i> 4:34), shows the liberating beauty of a <i>dependence which is not servile but filial</i>, marked by a deep sense of responsibility and animated by mutual trust, which is a reflection in history of the loving <i>harmony</i> between the three Divine Persons. (<i>Vita consecrata</i> #21)</p>
<p>耶稣是服从的典范，祂由天降下不是为行己意，而是要奉行派遣祂来者的旨意（参若六38；希十57）。祂将自己的生活方式及行动全都置于父的手中（参路二49），以孝顺之心接受仆人之身；「空虚自己，取了奴仆的形体... 听命至死，而且死在十字架上」（斐二7—8）。</p>	<p>Jesus is <i>the exemplar of obedience</i>, who came down from heaven not to do his own will but the will of the One who sent him (cf. <i>Jn</i> 6:38; <i>Heb</i> 10:5, 7). He places his way of living and acting in the hands of the Father (cf. <i>Lk</i> 2:49). In filial obedience, he assumes the condition of a servant: he "emptied himself, taking the form of a servant ... and became obedient unto death, even death on a cross" (<i>Phil</i> 2:7-8).</p> <p>(<i>Vita Consecrata</i> #22)</p>
<p>所以，<b>基督</b>到世上来的时候，就说： 「祭品和礼物不是你所要的， 你却为我预备了身体。 <sup>6</sup>燔祭和赎罪祭， 不是你所喜悦的； <sup>7</sup>那时我说： 『看哪！我来了， 经卷上已经记载我的事， 神啊！<b>我来是要遵行你的旨意。</b></p> <p>(第二版, Heb 10:5-7)</p>	<p><sup>5</sup>¶ Consequently, when Christ came into the world, he said, “Sacrifices and offerings you have not desired, but a body have you prepared for me; <sup>6</sup> in burnt offerings and sin offerings you have taken no pleasure. <sup>7</sup> Then I said, ‘Behold, I have come to do your will, O God,’ as it is written of me in the roll of the book.”</p> <p>(Heb 10:5-7)</p>
<p>因为我从天上降下来，不是要行自己的意思，而是要行那差我来者的旨意。 (第二版, Jn 6:38).</p>	<p>For I have come down from heaven, not to do my own will, but the will of him who sent me; (Jn 6:38)</p>
<p><sup>49</sup>他说：「为甚么找我呢？你们不知道我必须在我父的家里吗？（「在我父的家里吗？」或译：「以我父的事为念吗？」） (第二版, Lk 2:49).</p>	<p>And he said to them, “How is it that you sought me? Did you not know that I must be in my Father’s house?” (Lk 2:49)</p>

<p>反而倒空自己，取了奴僕的形象，成為人的樣式；<sup>8</sup>既然有人的樣子，就自甘卑微，順服至死，而且死在十字架上。 (第二版, Php 2:7-8).</p>	<p>but emptied himself,<sup>†</sup> taking the form of a servant, being born in the likeness of men. <sup>8</sup> And being found in human form he humbled himself and became obedient unto death, even death on a cross. (Phil 2:7-8)</p>
<p><sup>21</sup> 還要存敬畏基督的心，彼此順服。 <sup>22</sup> 你们作妻子的，<b>要顺服</b>自己的丈夫，好像<b>顺服</b>主一样，<sup>23</sup> 因为丈夫是妻子的头，好像基督是教会的头；基督又是教会全体的救主。<sup>24</sup> 教会怎样顺服基督，妻子也要照样凡事顺服丈夫。<sup>25</sup> 你们作丈夫的，要爱妻子，好像基督爱教会，为教会舍己，<sup>26</sup> 为的是要用水借着道把教会洗净，成为圣洁，<sup>27</sup> 可以作荣耀的教会归给自己，甚么污点皱纹等也没有，而是圣洁没有瑕疵的。<sup>28</sup> 丈夫也应当这样爱妻子，好像爱自己的身体一样。爱妻子的，就是爱自己了。<sup>29</sup> 从来没有人恨恶自己的身体，总是保养顾惜，好像基督对教会一样，<sup>30</sup> 因为我们是他身上的肢体。<sup>31</sup> 为了这缘故，人要离开父母，与妻子结合，二人成为一体。<sup>32</sup> 这是极大的奥秘，但我是指着基督和教会说的。<sup>33</sup> 无论怎样，你们各人都要爱自己的妻子，好像爱自己一样。妻子也应当敬重丈夫。 (第二版, Eph 5:21-33).</p>	<p><sup>21</sup> Be subject to one another out of reverence for Christ. <sup>22</sup> ¶ Wives, be subject to your husbands, as to the Lord. <sup>23</sup> For the husband is the head of the wife as Christ is the head of the Church, his body, and is himself its Savior. <sup>24</sup> As the Church is subject to Christ, so let wives also be subject in everything to their husbands. <sup>25</sup> Husbands, love your wives, as Christ loved the Church and gave himself up for her, <sup>26</sup> that he might sanctify her, having cleansed her by the washing of water with the word, <sup>27</sup> that he might present the Church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish. <sup>28</sup> Even so husbands should love their wives as their own bodies. He who loves his wife loves himself. <sup>29</sup> For no man ever hates his own flesh, but nourishes and cherishes it, as Christ does the Church, <sup>30</sup> because we are members of his body. <sup>31</sup> ¶ “For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.” <sup>32</sup> This is a great mystery, and I mean in reference to Christ and the Church; <sup>33</sup> however, let each one of you love his wife as himself, and let the wife see that she respects her husband. (Eph 5:21-33)</p>
<p><b>服从中自由的挑战</b> 91 第三个挑战来自自由之观念，将这基本的人性之善与真理和道德规范间的关系分离（注二二七）。其实，倡导自由具有真正的价值，与尊重个人是紧紧相连的。然而，又有谁没看到，歪曲自由后所引发的个人和民族间生活中的不正义、甚至暴力现象呢？</p>	<p><b><i>The challenge of freedom in obedience</i></b>  91. The <i>third challenge</i> comes from those <i>notions of freedom</i> which separate this fundamental human good from its essential relationship to the truth and to moral norms. In effect, the promotion of freedom is a genuine value, closely connected with respect for the human person. But who does not see the aberrant consequences of injustice and even violence, in the life of individuals and of peoples, to which the distorted use of freedom leads?</p>

<p>对这种情形的有效回答便是，做为献身生活标志的服从。这个服从强而有力地重 显基督对天父的服从，并以此奥义为出发点，证明服从与自由之间并无冲突。诚然，圣子的态度揭示人性自由的奥义，是服从天父旨意的通道；而服从之奥义是 逐步赢取真自由的通道。献身者正是藉此特殊的誓愿承认此一奥义。他们愿意以 39 服从来表明自己是天父的儿女，其结果便是，他们愿意以天父的旨意作为自己的 日用粮（参若四 34）、自己的盘石、喜乐、保障和避难所（参咏十八 2）。如此一来，他们表示他们是在最真实的自我内成长，保持与自己存在的源头相接触，因而唱出安慰之词：「爱慕你法律的必得享平安，他们永不失足跌倒。」（咏一一八 165）。</p>	<p>An effective <i>response</i> to this situation is the <i>obedience which marks the consecrated life</i>. In an especially vigorous way this obedience repropose the obedience of Christ to the Father and, taking this mystery as its point of departure, testifies that <i>there is no contradiction between obedience and freedom</i>. Indeed, the Son's attitude discloses the mystery of human freedom as the path of obedience to the Father's will, and the mystery of obedience as the path to the gradual conquest of true freedom. It is precisely this mystery which consecrated persons wish to acknowledge by this particular vow. By obedience they intend to show their awareness of being children of the Father, as a result of which they wish to take the Father's will as their daily bread (cf. <i>Jn</i> 4:34), as their rock, their joy, their shield and their fortress (cf. <i>Ps</i> 18:2). Thus they show that they are growing in the full truth about themselves, remaining in touch with the source of their existence and therefore offering this most consoling message: "The lovers of your law have great peace; they never stumble" (<i>Ps</i> 118:165).</p>
<p><b>一起奉行父的旨意</b></p> <p>92 由于团体幅度的特性，这种奉献的明证在修会生活中具有特殊的意义。友爱团结的生活是分辨并接纳天主旨意的有利场所，而且能一心一德携手前行。服从在爱德的襄助之下，将全修会团结在同一见证、同一使命之下；而同时又尊重 每个人的个别差异和不同的天赋。团体生活在圣神的激励下彼此作有益的交谈，以发现天父旨意之所在。同时大家一起在主其事者身上辨认天主父性的表达，和 那来自天主的权威，以进行分辨和共融（注二二八）。</p>	<p><b><i>Carrying out together the Father's will</i></b></p> <p>92. This testimony of consecration takes on special meaning in religious life because of <i>the community dimension</i> which marks it. The fraternal life is the privileged place in which to discern and accept God's will, and to walk together with one mind and heart. Obedience, enlivened by charity, unites the members of an Institute in the same witness and the same mission, while respecting the diversity of gifts and individual personalities. In community life which is inspired by the Holy Spirit, each individual engages in a fruitful dialogue with the others in order to discover the Father's will. At the same time, together they recognize in the one who presides an expression of the fatherhood of God and the exercise of authority received from God, at the service of discernment and communion.</p>

<p>团体生活在教会和社会面前是一特别的标记，说明大家都来自同一召叫和同一心愿；尽管种族、背景、语言、文化的差异，都服从这个召叫。相对于不和谐与分裂，服从与权威闪耀出自天主的唯一父性、出自圣神的手足情谊，以及信任天主者的内在自由，摆脱人性的界限。采取这种生活规则的人，经由这样的服从，便能经验到耶稣许诺给「听了天主的话而遵行的人」（路十一 28）的幸福，并为所有人的利益而加以宣报。再者，凡是服从的人也能确保真实地参与福传的使命，真正追随基督，而不是在寻求自己的私意。如此，我们确知是圣神在引领，即使在重大的困难中也有祂稳固的手支持着（参宗廿 22 - 23）。</p>	<p>Life in community is thus the particular sign, before the Church and society, of the bond which comes from the same call and the common desire — notwithstanding differences of race and origin, language and culture — to be obedient to that call. Contrary to the spirit of discord and division, authority and obedience shine like a sign of that unique fatherhood which comes from God, of the brotherhood born of the Spirit, of the interior freedom of those who put their trust in God, despite the human limitations of those who represent him. Through this obedience, which some people make their rule of life, the happiness promised by Jesus to "those who hear the word of God and keep it" (<i>Lk 11:28</i>) is experienced and proclaimed for the good of all. Moreover, those who obey have the guarantee of truly taking part in the mission, of following the Lord and not pursuing their own desires or wishes. In this way we can know that we are guided by the Spirit of the Lord, and sustained, even in the midst of great hardships, by his steadfast hand (<i>cf. Acts 20:22-23</i>).</p>
<p>Canon Law 590 條 –</p> <p>1 項 - 獻身生活會既係以特殊方式為天主及全教會服務， 因此有特殊的理由隸屬於教會的最高權力。</p> <p>2 項 - 每位會士因其服從聖約， 也應服從教宗， 以教宗為其最高上司。</p>	<p>Can. 590 §1. Inasmuch as institutes of consecrated life are dedicated in a special way to the service of God and of the whole Church, they are subject to the supreme authority of the Church in a special way.</p> <p>§2. Individual members are also bound to obey the Supreme Pontiff as their highest superior by reason of the sacred bond of obedience.</p>
<p>601 条- 服从的福音谕是以信德和爱德的精神跟随服从至死的基督。此劝谕责成会内成员照各该会的会宪，志愿服从合法长上，犹如天主的代表。</p>	<p>Can. 601 The evangelical counsel of obedience, undertaken in a spirit of faith and love in the following of Christ obedient unto death, requires the submission of the will to legitimate superiors, who stand in the place of God, when they command according to the proper constitutions.</p>