

聆聽天主的話

94 天主的話是基督徒靈修的第一資源，它助人與生活的天主建立個別的關係，也與祂的救援及聖化的意願結緣。因此之故，修會生活、尤其是在隱修院裡，所謂的「讀聖書」（*lectio divina*）自一開始便被視為最重要的事。經由此徑，天主的話進入生活，投射出一種來自聖神的智慧。固然全部聖經「為教導人都是有益的」（弟後三16），是「精神生活清澈不竭的泉源」（註二三一），但《新約》值得特別重視，尤其《福音》更是「全部聖經的中心」

（註二三二）。所以獻身者若習慣於閱讀、默想《福音》和《新約》中所描述的耶穌和聖母言行以及宗徒的生活方式，必然受益非淺。各創會者都是受到這些經書的激勵，而接受召叫並辨識其神恩及修會的使命。

團體 默想聖經是很有價值的。若按照團體的實際可能與環境而奉行，這樣的默想能引發愉悅地分享來自天主的話的豐盛，藉此同會弟兄或姐妹相互砥礪，使靈修生活有所進境。如果在天主子民的其他成員，司鐸和平信徒中，也鼓勵這種做法，必然大有助益。如此一來，各按其恩賜將能形成祈禱與靈修的學校，並學習在祈禱中閱讀聖經，因為在聖經中天主「與人交談，宛如朋友」（參出三三11；若十五14—15）與人共相往還（巴三38），為邀請人同他結盟，並納入入盟。」（註二三三）

按教會的靈修傳統所指示，默想天主的話，尤其默想基督奧蹟，能促使人熱中於靜觀祈禱，也致力於使徒行動。不論靜觀或使徒性修會生活中，歷來都有潛心祈禱者真能詮釋並履行天主旨意，這些人都完成大業。從熟悉天主的話而獲得為個人和團體分辨所需的光照，幫助他們在時代訊號中找到上主的道路。如此，這些人獲得一種超然的直覺，可避免與世間人的心態相混，而保持自身心境清新，能明辨天主的旨意，知道美善、成全及悅樂天主之事（參羅十二2）。

Listening to the word of God

94. The word of God is the first source of all Christian spirituality. It gives rise to a personal relationship with the living God and with his saving and sanctifying will. It is for this reason that from the very beginning of Institutes of Consecrated Life, and in a special way in monasticism, what is called *lectio divina* has been held in the highest regard. By its means the word of God is brought to bear on life, on which it projects the light of that wisdom which is a gift of the Spirit. Although the whole of Sacred Scripture is "profitable for teaching" (2 Tim 3:16), and is "the pure and perennial source of spiritual life", the writings of the New Testament deserve special veneration, especially the Gospels, which are "the heart of all the Scriptures". It is therefore of great benefit for consecrated persons to meditate regularly on the Gospel texts and the New Testament writings which describe the words and example of Christ and Mary and the *apostolica vivendi forma*. Founders and foundresses were inspired by these texts in accepting their vocation and in discerning the charism and mission of their Institutes.

Meditation of the Bible *in common* is of great value. When practised according to the possibilities and circumstances of life in community, this meditation leads to a joyful sharing of the riches drawn from the word of God, thanks to which brothers or sisters grow together and help one another to make progress in the spiritual life. Indeed it would be helpful if this practice were also encouraged among other members of the People of God, priests and laity alike. This will lead, in ways proper to each person's particular gifts, to setting up schools of prayer, of spirituality and of prayerful reading of the Scriptures, in which God "speaks to people as friends (cf. Ex 33:11; Jn 15:14-15) and lives among them (cf. Bar 3:38), so that he may invite and draw them into fellowship with himself".s the Church's spiritual tradition

	<p>teaches, meditation on God's word, and on the mysteries of Christ in particular, gives rise to fervour in contemplation and the ardour of apostolic activity. Both in contemplative and active religious life it has always been men and women of prayer, those who truly interpret and put into practice the will of God, who do great works. From familiarity with God's word they draw the light needed for that individual and communal discernment which helps them to seek the ways of the Lord in the signs of the times. In this way they acquire <i>a kind of supernatural intuition</i>, which allows them to avoid being conformed to the mentality of this world, but rather to be renewed in their own mind, in order to discern God's will about what is good, perfect and pleasing to him (cf. <i>Rom 12:2</i>). (Pope John Paul II, <i>Vita Consecrata</i>)</p>
<p>誦讀聖言</p> <p>152. 聆聽天主發言其中一個特別的方式，就是投入祂的話語，任憑聖神轉化我們。這就是我們所說的「誦讀聖言」（<i>lectio divina</i>），是在祈禱中閱讀聖言，讓聖言啟迪和更新我們。為講道者來說，以祈禱來誦讀聖言與專注研讀聖言絕不可分開，這樣他才可確定經文的核心信息；講道者應以研讀開始，隨後分辨同一段經文的信息如何對他的生命說話。誦讀聖言必須從聖經的字面意義開始。不然，我們就會輕易地讓經文說到那些我們認為方便的事，用來肯定我們先前的決定，以符合我們的思維模式。最終，這就等於將神聖的事物降格為謀取私益，更把這種錯亂的信息傳遞給天主的子民。我們永遠也不能忘記，有時候，「連撒殫也常冒充光明的天使。」（格後十一14）</p> <p>153. 在天主面前默想經文時，最好先請求主的幫助，例如：「主，這段經文對我說甚麼？祢希望藉著這段經文改變我生活中的甚麼？這段經文讓我不安的是甚麼？我為甚麼對這經文不感興趣？或者這段經文中令人喜悅的是甚麼？這聖言的這一詞句為甚麼讓我感動？吸引我的是甚麼？為甚麼吸引我？」當我們努力聆聽上主時，魔誘通常就會出現。其中之一，要我們感到不安或沉重而轉身離開。另一個常出現的</p>	<p><i>Spiritual reading</i></p> <p>152. There is one particular way of listening to what the Lord wishes to tell us in his word and of letting ourselves be transformed by the Spirit. It is what we call <i>lectio divina</i>. It consists of reading God's word in a moment of prayer and allowing it to enlighten and renew us. This prayerful reading of the Bible is not something separate from the study undertaken by the preacher to ascertain the central message of the text; on the contrary, it should begin with that study and then go on to discern how that same message speaks to his own life. The spiritual reading of a text must start with its literal sense. Otherwise we can easily make the text say what we think is convenient, useful for confirming us in our previous decisions, suited to our own patterns of thought. Ultimately this would be tantamount to using something sacred for our own benefit and then passing on this confusion to God's people. We must never forget that sometimes "even Satan disguises himself as an angel of light" (<i>2 Cor 11:14</i>).</p> <p>153. In the presence of God, during a recollected reading of the text, it is good to ask, for example: "Lord, what does this text</p>

<p>魔誘是去思索這段經文為他人有甚麼意思，這樣就可避免把經文用在自己的生活。也可能發生的是我們尋找藉口淡化經文清晰的意思。或者我們會疑惑天主對我們的要求是否過分，在還沒有準備好時便要求我們作決定。這導致很多人不再享受和天主聖言的相遇；但這意味著我們忘記：沒有人比我們的天主父更有耐性，更體諒和願意等待。祂總是邀請我們向前一步，在還沒有準備好時，卻不要求我們作出全力以赴的回應。祂只是要求我們真誠地審視自己的生命，誠實地在祂面前表達自己，祂希望我們願意繼續成長，在力有不逮的地方向祂請求協助。</p>	<p>say <i>to me</i>? What is it about my life that you want to change by this text? What troubles me about this text? Why am I not interested in this? Or perhaps: What do I find pleasant in this text? What is it about this word that moves me? What attracts me? Why does it attract me?" When we make an effort to listen to the Lord, temptations usually arise. One of them is simply to feel troubled or burdened, and to turn away. Another common temptation is to think about what the text means for other people, and so avoid applying it to our own life. It can also happen that we look for excuses to water down the clear meaning of the text. Or we can wonder if God is demanding too much of us, asking for a decision which we are not yet prepared to make. This leads many people to stop taking pleasure in the encounter with God's word; but this would mean forgetting that no one is more patient than God our Father, that no one is more understanding and willing to wait. He always invites us to take a step forward, but does not demand a full response if we are not yet ready. He simply asks that we sincerely look at our life and present ourselves honestly before him, and that we be willing to continue to grow, asking from him what we ourselves cannot as yet achieve. (<i>Pope Francis, Evangelii Gaudium</i>)</p>
<p>在祈禱的氛圍中讀經及「聖言誦讀」(Lectio Divina)</p> <p>87. 籌備和舉行主教會議期間的文件，提及一些饒有成果和加深信仰的讀經方法。會議的注意力尤其集中在「聖言誦讀」(lectio divina)，這方法真「能為信友打開天主聖言的寶庫，造就他們與基督——生活的天主聖言相遇的機會。」聖言誦讀的基本步驟如下：首先以誦讀經文(lectio)開始，引發人為了真正認識經文的實在內容而問：經文本身究竟想說些什麼？缺少這一步，經文(text)便會成為一個借口(pretext)，讓我們停留在自己的思想上。繼續便是默想(meditatio)，人要問：這篇經文有什麼要對我們說的？在這一階段，每人作為個人或團體一分子，應讓自己受到觸動和挑戰。繼而來到祈禱(oratio)的環節，這時人要問：我們要</p>	<p><i>The prayerful reading of sacred Scripture and "lectio divina"</i></p> <p>87. The documents produced before and during the Synod mentioned a number of methods for a faith-filled and fruitful approach to sacred Scripture. Yet the greatest attention was paid to <i>lectio divina</i>, which is truly "capable of opening up to the faithful the treasures of God's word, but also of bringing about an encounter with Christ, the living word of God". I would like here to review the basic steps of this procedure. It opens with the reading (<i>lectio</i>) of a text, which leads to a desire to understand its true content: <i>what does the biblical text say in itself?</i> Without this, there is always a risk that the text will become a pretext for never moving beyond our own ideas. Next comes meditation (<i>meditatio</i>), which asks: <i>what does the biblical text say to</i></p>

對天主說些什麼以回應祂的話？祈禱不論是求恩、感恩、轉求或讚頌，都是聖言轉化我們的基本方式。然後聖言誦讀以默觀(*contemplatio*)來結束，在這時刻我們以來自天主的目光去判斷事物，並問說：天主要求我們作那個思想上、心靈上和生活上的歸依？聖保祿在羅馬書中告訴我們：「你們不可與此世同化，反而應以更新的心思變化自己，為使你們能辨別什麼是天主的旨意，什麼是善事，什麼是悅樂天主的事，什麼是成全的事」(羅12:2)。默觀是要在我們內形成一個真正智慧和明辨事理的目光，在我們內孕育出「基督的心意」(格前2:16)。天主的話此刻成了辨別的標準：它「確實是生活的，是有效力的，比各種雙刃的劍還銳利，直穿入靈魂，關節與骨髓的分離點，且可辨別心中的感覺和思念」(希4:12)。也值得記住的是，「聖言誦讀」(*lectio divina*)的進程要到達行動(*actio*)才算結束，它使信友奉獻自己為愛別人而生活。

我們在天主之母身上，找到這讀經法的最高整合和總結。對每位信友來說，瑪利亞是聽順天主聖言的典範，因為她「把這一切事默存在自己心中，反覆思想」(路2:19;參閱路2:51)。她在天主偉大的計劃中，會找到連結一切看似分離的事情、行動和事物深層的結。

主教會議對個人讀經的重要所提示的，也可視為按教會通常的規定，為信友自身或為亡者取得大赦所列的條件。大赦的實行乃基於基督無限功勞這端道理，而教會則以救恩分施者的身分，予以分施並應用。但大赦也基於諸聖相通功的道理，它「教訓我們：在基督內我們彼此是如何緊密聯繫，以及我們每人的超性生命，是如何對別人有益。」從這觀點來看，誦讀天主聖言能有助於我們悔改和歸依的進程，加深我們對教會的歸屬感，增進我們與天主的友誼。聖安博曾說：「當我們以信德拿起聖經，與教會一起誦讀它，我們便再一次與天主在樂園中漫步。」

us? Here, each person, individually but also as a member of the community, must let himself or herself be moved and challenged. Following this comes prayer (*oratio*), which asks the question: *what do we say to the Lord in response to his word?* Prayer, as petition, intercession, thanksgiving and praise, is the primary way by which the word transforms us. Finally, *lectio divina* concludes with contemplation (*contemplatio*), during which we take up, as a gift from God, his own way of seeing and judging reality, and ask ourselves *what conversion of mind, heart and life is the Lord asking of us?* In the *Letter to the Romans*, Saint Paul tells us: “Do not be conformed to this world, but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect” (12:2). Contemplation aims at creating within us a truly wise and discerning vision of reality, as God sees it, and at forming within us “the mind of Christ” (1 Cor 2:16). The word of God appears here as a criterion for discernment: it is “living and active, sharper than any two-edged sword, piercing to the division of soul and spirit, of joints and marrow, and discerning the thoughts and intentions of the heart” (Heb 4:12). We do well also to remember that the process of *lectio divina* is not concluded until it arrives at action (*actio*), which moves the believer to make his or her life a gift for others in charity.

We find the supreme synthesis and fulfilment of this process in the Mother of God. For every member of the faithful Mary is the model of docile acceptance of God’s word, for she “kept all these things, pondering them in her heart” (Lk 2:19; cf. 2:51); she discovered the profound bond which unites, in God’s great plan, apparently disparate events, actions and things.

I would also like to echo what the Synod proposed about the importance of the personal reading of Scripture, also as a practice allowing for the possibility, in accordance with the Church’s usual conditions, of gaining an indulgence either for oneself or for the faithful departed. The practice of indulgences implies the doctrine of the infinite merits of Christ – which the Church, as the minister of the redemption, dispenses and applies,

	<p>but it also implies that of the communion of saints, and it teaches us that “to whatever degree we are united in Christ, we are united to one another, and the supernatural life of each one can be useful for the others”. From this standpoint, the reading of the word of God sustains us on our journey of penance and conversion, enables us to deepen our sense of belonging to the Church, and helps us to grow in familiarity with God. As Saint Ambrose puts it, “When we take up the sacred Scriptures in faith and read them with the Church, we walk once more with God in the Garden”.</p> <p><i>(Pope Benedict XVI, Verbum Domini)</i></p>
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