

<p>为此，我们首先必须聆听。传播的意思是分享，而分享需要聆听与接纳。但聆听并不是只有「听见」而已。「听见」指的是接受讯息，而聆听则指的是沟通传播，拉近距离。聆听也让我们做对的事，而不是只是作为被动的旁观者、使用者或消费者。聆听也同时意味着有能力分享问题与疑惑，与人肩并肩同行，驱除心中自命绝对的权力，而是谦卑地将自己的能力与才华用于为众人的益处。</p>	<p>For this to happen, we must first listen. Communicating means sharing, and sharing demands listening and acceptance. Listening is much more than simply hearing. Hearing is about receiving information, while listening is about communication, and calls for closeness. Listening allows us to get things right, and not simply to be passive onlookers, users or consumers. Listening also means being able to share questions and doubts, to journey side by side, to banish all claims to absolute power and to put our abilities and gifts at the service of the common good.</p>
<p>做到聆听从不容易。很多时候，装聋作哑更容易得多了。聆听意味着给予关注，想要了解，去重视，去尊重，并深入思考他人所说的话。我们可能要受一些折磨，或做出自我牺牲，如同我们试着去仿效那在燃烧的荆棘丛前的梅瑟：当我们与那和我们说话的那一位相遇，我们得把脚上的鞋脱下，因为我们所站的地方是「圣地」（出三5）。知道如何聆听是一项巨大的恩宠，我们必须为获得此一恩赐祈求，并尽全力加以运用。</p>	<p>Listening is never easy. Many times it is easier to play deaf. Listening means paying attention, wanting to understand, to value, to respect and to ponder what the other person says. It involves a sort of martyrdom or self-sacrifice, as we try to imitate Moses before the burning bush: we have to remove our sandals when standing on the “holy ground” of our encounter with the one who speaks to me (cf. Ex 3:5). Knowing how to listen is an immense grace, it is a gift which we need to ask for and then make every effort to practice. (Francis 2016 Msg World Day of Communication)</p>
<p>慈悲，是存在每人心底的基本定律，能使我们诚挚地看待生命中遇到的每位兄弟姐妹。</p>	<p>Mercy: the fundamental law that dwells in the heart of every person who looks sincerely into the eyes of his brothers and sisters on the path of life. (Misericordiae Vultus #2)</p>
<p>91. 当前的一个重要挑战就是要指明，一旦离开天主便一事无成，欲解决问题，必须守住个人向天主承诺的关系，并让此关系促使我们服务他人。如今经常发生这现象：信徒打算隐藏起来，与他人隔离，或悄悄地从一地方挪到另一个地方，从一个工作换到另一个工作，没有建立深度和稳定的联系。「在不同的地方作白日梦，从一处到另一处，此举曾误导许多人。这是一种错误的补救方法，使我们的心的瘫痪，有时候甚至是身体瘫痪。我们需要帮</p>	<p>EG #91. One important challenge is to show that the solution will never be found in fleeing from a personal and committed relationship with God which at the same time commits us to serving others. This happens frequently nowadays, as believers seek to hide or keep apart from others, or quietly flit from one place to another or from one task to another, without creating deep and stable bonds. “<i>Imaginatio locorum et mutatio multos fefellit</i>”. This is a false remedy which cripples the heart and at times the body as well. We need to help others to realize that the only way is to learn how to encounter</p>

<p>助他人意识到：唯一的途径是学习如何以正确的态度与他人相遇，也就是接纳他人，并视他们为沿途的同伴，心无怨言。更好的是，在他人的脸容、声音、和恳求中找到耶稣。受到忘恩负义的对待时，就要在被钉十字架的耶稣的拥抱中，学习受苦、活在爱中、矢志不渝、永不言倦</p>	<p>others with the right attitude, which is to accept and esteem them as companions along the way, without interior resistance. Better yet, it means learning to find Jesus in the faces of others, in their voices, in their pleas. And learning to suffer in the embrace of the crucified Jesus whenever we are unjustly attacked or meet with ingratitude, never tiring of our decision to live in fraternity.</p>
<p>92. 的确，我们能找到真正的治愈，那就是一种神秘经验的手足之情，默观觉悟的友爱，因为联系他人能治愈而不是削弱我们。这友爱能让我们看到近人的神圣庄严，在每个人身上找到天主，靠坚守天主的爱，可以忍耐共同生活上的滋扰，向天主的爱敞开心灵，像天父一样寻求他人的幸福。正是此时此地，特别在我们是「小小羊群」（路十二32）的地方，主的门徒被召叫一起生活成为团体，这团体做地上的盐、世界的光（参阅玛五13-16）。我们忠诚信守福音而生活在一起，并蒙召为这持续崭新的途径作证。70 不可让团体从我们中被夺走！</p>	<p>EG #92. There indeed we find true healing, since the way to relate to others which truly heals instead of debilitating us, is a <i>mystical</i> fraternity, a contemplative fraternity. It is a fraternal love capable of seeing the sacred grandeur of our neighbour, of finding God in every human being, of tolerating the nuisances of life in common by clinging to the love of God, of opening the heart to divine love and seeking the happiness of others just as their heavenly Father does. Here and now, especially where we are a "little flock" (Lk12:32), the Lord's disciples are called to live as a community which is the salt of the earth and the light of the world (cf. Mt 5:13-16). We are called to bear witness to a constantly new way of living together in fidelity to the Gospel.[70] Let us not allow ourselves to be robbed of community!</p>
<p>教会必须启动每个人——司铎、修会会士和平信徒，进入「陪伴的艺术」，这教导我们在别人的圣地之前脱下鞋子（参阅出三5）。陪伴的步伐必须是平稳和令人安心的，反映出我们的亲切接近与慈悲的注视，这注视也治愈、释放及鼓励基督徒在生活中成长。</p>	<p>EG #169 The Church will have to initiate everyone – priests, religious and laity – into this "art of accompaniment" which teaches us to remove our sandals before the sacred ground of the other (cf. Ex 3:5). The pace of this accompaniment must be steady and reassuring, reflecting our closeness and our compassionate gaze which also heals, liberates and encourages growth in the Christian life. (Evangelii Gaudium #169)</p>
<p>170. 靈修陪伴必須引領他人更親近天主，儘管聽來明顯不過，因為在祂內我們得到真自由。有人以為如果能夠躲開天主，便可自由；他們卻看不到他們依然是像孤兒般活著，無助又無家。他們不再是朝聖者而成為流浪者，東轉西晃、漫無目的。如果陪伴成為一種支援他們只</p>	<p>170. Although it sounds obvious, spiritual accompaniment must lead others ever closer to God, in whom we attain true freedom. Some people think they are free if they can avoid God; they fail to see that they remain existentially orphaned, helpless, homeless.</p>

<p>顧自己的療程，而終止與基督同行邁向天父的朝聖之旅，那麼陪伴便產生反效果。</p>	<p>They cease being pilgrims and become drifters, flitting around themselves and never getting anywhere. To accompany them would be counterproductive if it became a sort of therapy supporting their self-absorption and ceased to be a pilgrimage with Christ to the Father. (EG #170)</p>
<p>171. 今天，我們比以往更需要具有陪伴他人經驗的男女，他們基於經驗、熟悉陪伴的過程，當中要有謹慎、體諒、耐心以及對聖神的順從，因而能保護羊群，免受狼群所侵而各奔東西。光聽並不足夠，我們尚須練習聆聽的藝術。就溝通而言，聆聽是心靈的開放，有助拉近人的關係，缺乏親近，真正的靈修交流就無法發生。聆聽幫助我們找到正確的言行舉止，顯示我們不僅是旁觀者。只有出於尊重和慈悲的聆聽，我們才能走上真正成長的道路，並喚醒對基督信仰理想的渴求，即渴望完全回應天主的愛，並亟待實現祂在我們的生命中所播種的。凡清楚明白聖多瑪斯·阿奎那的人，都知道欲速不達，他告訴我們：任何人能有恩寵和愛德，但在實踐各種德行時，仍躊躇不前，此乃由於其頑固的「反面傾向」。¹³³ 換言之，德行與德行之間彼此交織成一個體系，自然而然地成為「習性」，可是一旦受到各式各樣的條件作用所牽制，那些已成習慣的德行亦難以運作。為此，需要「教育法，即一步步將天主子民引到完全享有奧跡的地步。」¹³⁴ 人要達到足夠的成熟度，才能作出完全自由、負責的決定，這需要很長的時間和很大的耐心。正如真福伯多祿·法伯爾（Pierre Fabre）習慣說的：「時間是天主的使者。」</p>	<p>171. Today more than ever we need men and women who, on the basis of their experience of accompanying others, are familiar with processes which call for prudence, understanding, patience and docility to the Spirit, so that they can protect the sheep from wolves who would scatter the flock. We need to practice the art of listening, which is more than simply hearing. Listening, in communication, is an openness of heart which makes possible that closeness without which genuine spiritual encounter cannot occur. Listening helps us to find the right gesture and word which shows that we are more than simply bystanders. Only through such respectful and compassionate listening can we enter on the paths of true growth and awaken a yearning for the Christian ideal: the desire to respond fully to God's love and to bring to fruition what he has sown in our lives. But this always demands the patience of one who knows full well what Saint Thomas Aquinas tells us: that anyone can have grace and charity, and yet falter in the exercise of the virtues because of persistent "contrary inclinations".^[133] In other words, the organic unity of the virtues always and necessarily exists <i>in habitu</i>, even though forms of conditioning can hinder the operations of those virtuous habits. Hence the need for "a pedagogy which will introduce people step by step to the full appropriation of the mystery".^[134] Reaching a level of maturity where individuals can make truly free and responsible decisions calls for much time and patience. As Blessed Peter Faber used to say: "Time is God's messenger".</p>

<p>172. 一位陪伴者必須意識到同行者在天主面前的狀況，一個一個地，以及他們在恩寵內的生命，這是人從外在無法完全瞭解的奧祕。福音告訴我們要糾正他人，協助他們承認自己行為的客觀的惡，（參閱瑪十八15）但不對他們的責任和罪咎有所判斷。（參閱瑪七1；路六37）那擅於這樣陪伴的人不因挫折或畏懼而屈服。他或她邀請他人接受治癒，起來拿走蓆子，擁抱十字架，放下一切，走出過往，煥然一新，宣揚福音。只要我們有過個人的經歷，接受陪伴、幫助以及向陪伴者開放，這經驗會教導我們對人忍耐、慈悲，並找到正當的方法得到他們的信任，他們的開放及他們的就緒準備，好能成長。</p>	<p>172. One who accompanies others has to realize that each person's situation before God and their life in grace are mysteries which no one can fully know from without. The Gospel tells us to correct others and to help them to grow on the basis of a recognition of the objective evil of their actions (cf. Mt 18:15), but without making judgments about their responsibility and culpability (cf. Mt 7:1; Lk 6:37). Someone good at such accompaniment does not give in to frustrations or fears. He or she invites others to let themselves be healed, to take up their mat, embrace the cross, leave all behind and go forth ever anew to proclaim the Gospel. Our personal experience of being accompanied and assisted, and of openness to those who accompany us, will teach us to be patient and compassionate with others, and to find the right way to gain their trust, their openness and their readiness to grow.</p>
<p>173. 真正的靈修陪伴總是在為福傳使命服務，並在此脈絡下發芽和盛開。保祿與弟茂德、與弟鐸的關係，就是一個在宗徒活動上產生陪伴與培育的例子。保祿交託他們停留在每個城市中的使命，「整頓那些尚未完成的事」（鐸一5；參閱弟前一3-5），保祿還把個人生活和牧靈活動的規則給了他們。這與任何一種干預式的陪伴或個別的自我實現明顯不同。是一批傳教門徒陪伴另一批傳教門徒。</p>	<p>173. Genuine spiritual accompaniment always begins and flourishes in the context of service to the mission of evangelization. Paul's relationship with Timothy and Titus provides an example of this accompaniment and formation which takes place in the midst of apostolic activity. Entrusting them with the mission of remaining in each city to "put in order what remains to be done" (<i>Tit</i> 1:5; cf. <i>1 Tim</i> 1:3-5), Paul also gives them rules for their personal lives and their pastoral activity. This is clearly distinct from every kind of intrusive accompaniment or isolated self-realization. Missionary disciples accompany missionary disciples. (EG #172)</p>
<p>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）。</p>	<p><u>Lectio develops Godly intuition</u></p> <p>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 a kind of supernatural intuition, which allows them to avoid being conformed to the mentality of</p>

	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. Rom 12:2). (VC #94)
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