

The Joy of the Gospel – Pope Francis	福音的喜乐 - 教宗方济各
<p><i>Personal accompaniment in processes of growth</i></p> <p>169. In a culture paradoxically suffering from anonymity and at the same time obsessed with the details of other people's lives, shamelessly given over to morbid curiosity, the Church must look more closely and sympathetically at others whenever necessary. In our world, ordained ministers and other pastoral workers can make present the fragrance of Christ's closeness and his personal gaze. 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.</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. 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.</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</p>	<p>在成长各进程中辅以个人的陪伴</p> <p>169. 文化中产生吊诡的现象，一方面不甘寂寂无闻，另一方面八卦好奇，痴迷于他人的生活细节，不知羞耻地让病态的好奇心掌控自己。在这文化中，每当有需要时，教会务须以亲切和同情的态度注意他们。在我们的世界里，具有圣职的牧者和其它的牧灵人员，可将基督的亲切的芬芳和祂个人的注视呈现于人前。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>170. 灵修陪伴必须引领他人更亲近天主，尽管听来明显不过，因为在祂内我们得到真自由。有人以为如果能够躲开天主，便可自由；他们却看不到他们依然是像孤儿般活着，无助又无家。他们不再是朝圣者而成为流浪者，东转西晃、漫无目的。如果陪伴成为一种支持他们只顾自己的疗程，而终止与基督同行迈向天父的朝圣之旅，那么陪伴便产生反效果。</p> <p>171. 今天，我们比以往更需要具有陪伴他人经验的男女，他们基于经验、熟悉陪伴的过程，当中要有谨慎、体谅、耐心以及对圣神的顺从，因而能保护羊群，免受狼群所侵而各奔东西。光听并不足够，我们尚须练习聆听的艺术。就沟通而言，聆听是心灵的开放，有助拉近人的关系，缺乏亲近，真正的灵修交流就无法发生。聆听帮助我们找到正确的言行举止，显示我们不仅是旁观者。只有出于尊重和慈悲的聆听，我们才能走上真正成长的道路，并唤醒对基督信仰理想的渴求，即渴望完全响</p>

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 *in habitu*, 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".

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

应天主的爱，并亟待实现祂在我们的生命中所播种的。凡清楚明白圣多玛斯·阿奎那的人，都知道欲速不达，他告诉我们：任何人能有恩宠和爱德，但在实践各种德行时，仍踌躇不前，此乃由于其顽固的「反面倾向」。133 换言之，德行与德行之间彼此交织成一个体系，自然而然地成为「习性」，可是一旦受到各式各样的条件作用所牵制，那些已成习惯的德行亦难以运作。为此，需要「教育法，即一步步将天主子民引到完全享有奥迹的地步。」134 人要达到足够的成熟度，才能作出完全自由、负责的决定，这需要很长的时间和很大的耐心。正如真福伯多禄·法伯尔（Pierre Fabre）习惯说的：「时间是天主的使者。」

172. 一位陪伴者必须意识到同行者在天主面前的状况，一个一个地，以及他们在恩宠内的生命，这是人从外在无法完全了解的奥秘。福音告诉我们要纠正他人，协助他们承认自己行为的客观的恶，（参阅玛十八 15）但不对他们的责任和罪咎有所判断。（参阅玛七 1；路六 37）那擅于这样陪伴的人不因挫折或畏惧而屈服。他或她邀请他人接受治愈，起来拿走席子，拥抱十字架，放下一切，走出过往，焕然一新，宣扬福音。只要我们有过个人的经历，接受陪伴、帮助以及向陪伴者开放，这经验会教导我们对人忍耐、慈悲，并找到正当的方法得到他们的信任，他们的开放及他们的就绪准备，好能成长。

173. 真正的灵修陪伴总是在为福传使命服务，并在此脉络下发芽和盛开。保禄与弟茂德、与弟铎的关系，就是一个在宗徒活动上产生陪伴与培育的例子。保禄交托他们停留在每个城市中的使命，「整顿那些尚未完成的事」（铎一 5；参阅弟前一 3-5），保禄还把个人生活和牧灵活动的规则给了他们。这与任何一种干预式的陪伴或

<p>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. 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.</p>	<p>个别的自我实现明显不同。是一批传教门徒陪伴另一批传教门徒。</p>
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