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DB200 省會長家書七（2015年三月）

工作與節制

親愛的青年、使命同工及慈幼家庭的兄弟姐妹：

願主的平安常與你們同在！羊年新年快樂！讓我們成為善牧的好羊！善牧耶穌曾說：「我是善牧，善牧為羊捨棄自己的性命。〔…〕我認識我的羊，我的羊也認識我，正如父認識我，我也認識父一樣；我並且為羊捨掉我的性命」（若 10：11，14，15）。整個三月包含在四旬期內，在此期間我們預備慶祝耶穌的逾越奧蹟，祂「為羊捨棄了自己的性命」。在四旬期內，讓我們這樣彼此代禱：「現在讓賜平安的天主，曾由死者中領出了那位因永遠盟約的血，作群羊偉大司牧的我們的主耶穌，願祂成全你們行各種善工，好承行祂的旨意；願天主在我們身上，藉著耶穌基督行祂眼中所喜悅的事！願光榮歸於祂，至於無窮之世！阿們。」（希 13：20-21）

DB200 三月份的「神恩雙詞」是「工作與節制」（Work & Temperance）。這「神恩雙詞」像「與我靈，取其餘」的格言一樣，我們承傳自聖若望鮑思高（1815 - 1888），而他也承傳自聖方濟沙雷氏（1567 - 1622）。

聖方濟沙雷氏喜歡勉勵自己及他的信眾說：「工作！工作！工作！」。聖若望鮑思高也同樣喜歡這樣做。為何「工作！工作！工作！」呢？因為仍有成千上萬的人，他們「像沒有牧羊人的羊」一樣，特別是青年人及貧困的人。他們等待善牧去「按名字呼喚他們，並引領他們出來〔…〕尋找草場」（若 10：3，9）。就是這牧民的迫切（羊迫切需要牧羊人！）喚起「與我靈」這呼求。這是為什麼我們時常說及「教育就是牧民服務工作」，而不只是「教育工作」的原因。善牧耶穌不知疲倦地透過我們的「牧民」服務，去召集失散的羊，給沒有牧羊人的羊一位牧者。

「工作！工作！工作！」只有在我們實行「節制！節制！節制！」的情況才是可能的。節制為我們有什麼意思？節制的意思，在第二部份的慈幼格言中已好好地表達出來，就是：「取其餘」。這第二部份像第一部份一樣，也是向天主發出一個呼求。我們祈求天主「取去其餘的」，即是取去所有與關顧自己的靈魂及他人的靈魂無關的事物。關顧自己的靈魂及他人的靈魂，我們必不可太過顧慮其他事物，我們上路必須「輕鬆」！另外一句出名的，聖方濟沙雷氏及聖若望鮑思高的話語，指示給我們怎麼去實踐節制，就是：「不要求也不拒絕」。這是，一方面，對於已擁有的感到滿足，永遠不要要求加添任何東西；在另一方面，當其他人要求你一些東西，永遠不會拒絕別人的要求，這樣拋棄自己的東西。若我們時常這樣的行徑，我們必會生活在節制的生活裡。

工作與節制。有更好為 2015 年四旬期的任務嗎？有更好的方法去預備「群羊偉大司牧」的「逾越」呢？

祝願你們有一個熱切的及快樂的四旬期，在耶穌、瑪利亞、若瑟和鮑思高神父內，

摯愛你們的

省會長 斐林豐神父

PROVINCIAL 省會長

SALESIANS OF DON BOSCO

PROVINCIAL OFFICE



鮑思高慈幼會

慈幼會辦事處

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DB200 Provincial Letter 7 (March 2015)

Work and Temperance

Dear Young People, Dear Mission Partners, Dear Brothers and Sisters of the Salesian Family,

The peace of the Lord be with you always! Happy New Year of the Lamb! Let us be good lambs of the Good Shepherd! Jesus, the Good Shepherd, says: "I am the Good Shepherd. The Good Shepherd lays down his life for the sheep. [...] I know my own and my own know me, as the Father knows me and I know the Father; and I lay down my life for the sheep" (John 10:11.14.15). The whole of the month of March is included in the Lenten Season, during which we prepare to celebrate Jesus' Paschal Mystery, his "laying down his life for the sheep". During Lent let us pray for one another thus: "Now may the God of peace who brought again from the dead our Lord Jesus Christ, the great shepherd of the sheep, be the blood of the eternal covenant, equip you with everything good, that you may do his will, working in you that which is pleasing to his sight, through Jesus Christ; to whom be glory for ever and ever. Amen" (Heb 13:20-21)

DBB200's "double word" for March is "Work and Temperance". This double word is a motto that, like "Da mihi animas! Cetera tolle!" we inherit from St. John Bosco (1815-1888), and St. John Bosco inherited from St. Francis de Sales (1567-1622).

St. Francis de Sales liked to encourage himself and his people, saying: "Work! Work! Work!". St. John Bosco liked to do the same. Why "Work! Work! Work!"? Because there are millions of human beings who are "like sheep without a shepherd". In particular, the young and the poor are such people. They are waiting for the Good Shepherd to "call them by name and lead them out [...] to find pasture" (John 10:3.9). This is the pastoral urgency (urgency of a pastor=of a shepherd!) expressed so well also by the invocation "Da mihi animas!" This is the reason why we always speak of "educative pastoral service", and not only of "educative service". The Good Shepherd is tirelessly working through our "pastoral" service to gather scattered sheep, to give a shepherd to shepherd-less sheep.

"Work! Work! Work!" is possible only on condition that we practice "Temperance! Temperance! Temperance!" What do we mean by Temperance? The meaning of Temperance is well expressed by the second part of the Salesian motto: "Cetera tolle!". This second part, like the first, is also an invocation, a prayer to God. By it we ask God to "take away all the rest", that is, all things that are not related to the care of one's soul and of the souls of others. To care for our soul and the souls of others we must not be overburdened with things. We must travel "light". Another famous word of St. Francis of Sales and St. John Bosco shows us how to practice Temperance. It is this: "Ask nothing and refuse nothing". That is, on the one hand, be satisfied with what you already have, do not demand anything in addition; on the other hand, when others ask you something, never refuse to give them, get rid of things by giving them to others when others ask them of you. If we always behave like this, we will be living a life of temperance.

Work and Temperance. What better task for Lent 2015? What better preparation for the great "Passage of the Great Good Shepherd"?

Wishing you an intense and joyful Lent, in Jesus Mary Joseph DonBosco, I am,

Yours affectionately,

Fr. Lanfranco M. Fedrigotti SDB