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FS400 省會長家書九 (2016 年 5 月)

瑪利亞，我們圓滿愛德之路的母親、姊妹及陪伴

親愛的青年、使命伙伴、慈幼家庭的弟兄姊妹們，

願主的平安常與你們同在！上個月，我們聆聽了我們主保聖人方濟各沙雷氏講述祈禱。本月，五月聖母月，我們請他跟我們聊聊，在力爭虔誠生命成長之路上，即在聖德及圓滿愛德之路上，瑪利亞——耶穌的母親及我們的母親——所扮演的角色。

據聖方濟各所述，瑪利亞臨在於圓滿愛德之路的起點，中途及終點。瑪利亞臨在於起點，在我們下定決心度一個虔誠的生活，全心歸向天主的那一刻。如此之決心實是在耶穌及瑪利亞臺前下定的，就是這樣：『耶穌基督，慈愛無窮，他正從天上俯視你。你聽，他以柔和的聲調在招呼你，「我心愛的靈魂，請你快來，我讓你躺在我們的慈懷，享受這無盡無休的至愛！」』[...]至聖童貞正以慈母的愛情勉勵你：『我親愛的孩子，望你努力加鞭，既不應辜負基督的期望，也不要增加我的辛酸，你可知道，他和我多麼切望著你的救援！』（入德之門，卷一，十七章，默想四）”虔誠的靈魂回應道，『至聖的童貞，天上的母親，我選你做我的顧問，我求你作我的干城，但願能置身你的麾下，獻出我對你的景仰，表達我向你的欽敬。』（入德之門，卷一，十八章，選擇三）

當我們走上圓滿愛德之路，聖方濟各敦促我們要依賴瑪利亞的扶持，『至聖光榮的童貞瑪利亞，原是耶穌的母親，而耶穌既是我們的弟兄，他的母親，豈不就是我們的母親嗎？她既然是我們的母親，我們自當特別地光榮她、恭敬她、孝愛她。讓我們依賴她，讓我們托靠她，一如她親生的孩兒，跑到她的膝前，投入她的懷抱，隨時隨地，讓我們呼求這位親娘！朝朝暮暮，讓我們表示子女的赤誠！』（入德之門，卷二，十六章）

圓滿的愛將我們與無限真愛之天主圓滿地結合在一起。瑪利亞是與天主圓滿結合的，因為天主以超越的方式救贖了她，使她始胎無染原罪。『[瑪利亞]以超越的方式得以救贖。指定的時期一到，原罪的洪流就如若蘇厄時的約旦河（蘇 3: 16-17）。正如約旦收斂它的激流，以示對結約之櫃的尊敬，原罪的洪流在真正永久的結約之櫃[瑪利亞]前，在崇敬和畏懼中倒流。這樣，天主恩賜祂榮耀的母親兩種人類的形態：享有第一個亞當所失去的純潔無瑕及第二個亞當為她爭取的救恩。』（愛主真諦，卷二，六章）

當接近旅程的終點，我們可以仰賴瑪利亞，『仁愛之母』。聖方濟各說：『至少，當她接近她塵世旅程終點時，她的愛德超越色辣芬[...]教會相信她絲毫沒有罪污，連最小的罪也沒有。因此，愛在她內的增進毫無牽絆延誤，且提前永久地由愛提升至愛。[...]眾愛之中，母愛最迫切，最踴躍，最殷切。母愛永不疲倦，永無止境。可以想象，如此一位母親的內心，為這樣一位兒子的心該如何之嘔心瀝血！[...]至貞之母之心，因她愛子之聖愛，烈火永燃。[...]因此，這位母親確實是「仁愛之母」，是最應受熱愛之母，正如她最有愛心，正如她是其獨生子至愛之母。而他又是最應受熱愛之子，最有愛心，是他唯一母親至愛之子。』（愛主真諦，卷三，八章）

祝願你和我都能度一個愉快的聖母月！

在耶穌瑪利亞若瑟聖方濟各及鮑思高神父內，

摯愛你們的省會長 斐林豐神父



FS400 Provincial Letter 9 (May 2016)

Mary: Our Mother, Sister, Companion on the Way of Perfect Love

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

The peace of the Lord be with you always! In the past month we listened to our Patron Saint Francis de Sales talking to us about prayer. This month, being the month of May, the Month of Mary, we ask him to tell us something about the role of Mary, Mother of Jesus and our Mother, in our striving to grow in the life of devotion, i.e. in sanctity, in perfect love.

According to St. Francis, Mary is present at the beginning, in the middle, and at the end of the Way of Perfect Love. She is present at the beginning, when we make the crucial decision to live a life of devotion, i.e. to convert to God with all our heart. This decision is made in the presence of Jesus and Mary, thus: "Jesus Christ in His mercy looks down upon you from the heights of heaven and graciously invites you. He says, "Come, my dear soul, to enjoy an everlasting rest within the arms of My bounty, where I have prepared undying delights for thee in the abundance of My love." [...] The Blessed Virgin as a mother exhorts you, "Take courage, my child; despise not the desires of my Son, nor the many sighs which I have cast forth for thee, thirsting with Him for thy eternal salvation." (*Philothea*, Part I, Chapter XVII, Consideration 4)" The devout soul replies: "O holy Virgin! Beloved Mother! **I choose thee for my guide**. I put myself under thy protection. I offer thee a particular respect and a special reverence." (*Philothea*, Part I, Chapter XVIII, Election 3)

As we walk the Way of Perfect Love, St. Francis urges us to let ourselves be carried by Mary: "Please, honour, reverence, and respect with special love the sacred and glorious Virgin Mary. She is the Mother of our sovereign Father [Jesus!], and consequently she is our Mother in a special way. Let us run to her, and, as her little children, **cast ourselves into her arms** with a perfect confidence. At all times and in all occurrences let us call upon this dear Mother. Let us invoke her motherly love. Let us endeavour to imitate her virtues. Let us bear a true filial affection toward her." (*Philothea*, Part II, Chapter XVI)

Perfect Love unites us perfectly to God who is infinite Love. Mary is uniquely united with God, because of the "surpassing way" in which God redeemed her, i.e. through her Immaculate Conception. "[Mary] was redeemed in a surpassing way. At the appointed time the torrent of original sin behaved like the river Jordan in Joshua's time of old (Josh 3:16-17). As the Jordan river held back its flood out of respect for the passage of the Ark of the Covenant, so the torrent of original sin drew back its waters in reverence and awe at the presence of the true Tabernacle of the Eternal Covenant. In this way God gave his glorious Mother the **blessing of the two states of human nature**: she possessed that innocence which the first Adam had lost and she surpassingly enjoyed that redemption which the second Adam gained for her." (*Theotimus*, Book II, Chapter VI)

As we reach the end of our Way, we may look up to Mary, "the mother of fair love", of whom St. Francis says: "At least as she came to the end of her mortal days, her charity surpassed that of the seraphim [...] She never committed a venial sin, as the Church holds. Hence, for her there was no change or delay in her progress in love but, by a perpetual advance, she rose from love to love. [...] Maternal love is the most urgent, the most active, and the most ardent of all forms of love. Maternal love is an indefatigable and insatiable love. How much, then, must it have worked in the heart of such a Mother and for the heart of such a Son? [...] The heart of the Virgin Mother remained perpetually inflamed with the holy love she received from her Son. [...] Hence, it is true that this Mother is '**the mother of fair love**'. She is the most worthy of love just as she is the most loving, and the most loving just as she is the most beloved Mother of this unique Son. He in turn is the most worthy of love, the most loving, and the most beloved Son of this unique Mother." (*Theotimus*, Book III, Chapter VIII)

Wishing you and me a happy Month of Mary, in Jesus Mary Joseph StFrancis DonBosco, I am,

Yours affectionately, Fr. Lanfranco M. Fedrigotti, Provincial