



FS400 省會長家書十二 (2016 年 8 月)

理智的神魂超拔、意志的神魂超拔的、行動的神魂超拔

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！上個月我們聆聽了聖方濟各沙雷氏教導有關不同形式的愛：欲愛、喜愛及仁愛。這個月我們要請他教導我們他另外著名的三部曲，名為三種形式的神魂超拔：理智的神魂超拔、意志的神魂超拔的行動的神魂超拔。究竟「神魂超拔」與愛有何關係？神魂超拔是愛的最高表達，讓聖方濟各自己說：「同天主結合的最高級是神魂超拔」（『愛主真諦』卷七，第 3 章標題）。聖方濟各引用聖弟奧尼削主教說：「愛主之情出自神性，引人神魂超拔：熱烈愛主者不會允許愛自己，應忘卻自己，應全心注目在愛主身上」（『愛主真諦』卷七，第 5 章）

首先，讓我們請聖方濟各向我們解釋「神魂超拔」的意思：「神魂超拔也稱出神，因為天主吸引我們、高舉我們，我們似乎自己身上走到外面、上面，同天主結合」；另外，讓我們再請聖方濟各向我們解釋三種程度的神魂超拔：「親愛的德蒂默，對於神聖的神魂超拔有三種方式，第一種是理智的，第二種是意志的（或感情的），第三種是行動的。第一種是光輝的，第二種是熱情的，最後一種在事業中的。第一種因驚訝，第二種因虔誠，第三種因工作。（『愛主真諦』卷七，第 4 章）

聖方濟各向我們解釋第一種「神魂超拔」如下：「驚訝在我們中引起，因我們遇到一種我們不認識、不注意的真理，我們會感到驚訝。如果我們發現的新的真理又美又善，由此而生的驚訝也就更甘飴『…』我們的理智在「驚訝中產生哲學和研究自然事物，也引起默禱和神秘神學；如果這驚訝非常強烈的話。因人專注於天上超性事物，使我們越出自己進入出神，神魂超拔的狀態」。（『愛主真諦』卷七，第 4 章）

聖方濟各解釋第二種「神魂超拔」是：「天主以祂無上的美和無比的善吸引眾人來到祂身邊，全善全美合成一體的天主性。『…』天下一切都是為善為美。萬物歸向美善，萬物由美善而生，萬物為愛美善而生活。美和善是值得我們渴念的，是可愛的。『…』正因為聖保祿宗徒全心充滿了神聖的愛主之情。他有出神的力量，他更受主的啟發說：「我生活，現在不再是我生活，而是基督在我內生活」（迦 2：20）。一個真正熱愛耶穌基督的人，他已完全投進基督，不再自己生活，而是他愛主的生活作為自己最可愛的生活。這種愛情的出神是在意志上的，天主以甘飴的吸引力接觸他，你看見一支針在磁鐵的導引下自然會轉向磁鐵。我們的意志經過天主聖意的接觸，自然離開一切物質的傾向歸向天主；這不是由於認識，而是由於愛好；不是由於瞻仰，而是由於熱情；不是由於知識，而是由於經驗；不是由於視覺，而是由於體驗。（『愛主真諦』卷七，第 5 章）

第三種的「神魂超拔」是行動的和工作的神魂超拔。這神魂超拔是全聖潔、是全可愛和是其他兩種神魂超拔的冠冕。符合天主十誡的生活，它雖然超越我們人性的力量，但還是自然的，不相反理智。我們度公正、正直、教友生活是理所當然的。不偷竊、不說謊、不好淫、不妄證、不殺人、祈禱、孝敬父母是按人性而生活。相反，完全照主耶穌在福音裡的勸籲而生活，拋開自己的財物、珍視貧窮、為了天國榮福而度絕對貞潔的生活，生活在世俗中而放棄世俗的見解和潮流，寧度苦身克己的生活，這不是一般人的生活，而是超人的生活了。如果不是永生之父吸引他（若 6：44），無人可以這樣超越自己而生活。為此這種生活應視為一種持續的神魂超拔，一種行動和工作的神魂超拔了。（『愛主真諦』卷七，第 6 章）

親愛的兄弟姐妹們，以這聖方濟各有關三種形式神魂超拔的教導，我總結過去的一年對聖方濟各沙雷氏論及天主愛的介紹，我們以這方式紀念了《愛主真諦》出版 400 週年（1616-2016）。祝願你和我因著以上三種神魂超拔的多少經驗，有個熱誠愉快的夏天。

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 12 (August 2016)

Ecstasy of Intellect, Ecstasy of Will, Ecstasy of Action

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

The peace of the Lord be with you always! Last month we listened to St. Francis de Sales' teaching about the different forms of love: love of concupiscence, love of complacency, and love of benevolence. This month we shall ask him to teach us about another famous trilogy of his, namely, the three forms of ecstasy: Ecstasy of Intellect, Ecstasy of Will, and Ecstasy of Action. What has "ecstasy" to do with love? Ecstasy is the highest expression of love. In St. Francis's words: "Ecstasy is the supreme degree of union with the Beloved" (*Theotimus* VII, 3 Title) St. Francis quotes the great St. Dionysius the Aeropagite who says: "Divine life is ecstatic, since it does not permit lovers to live for themselves but rather for the thing beloved" (*Theotimus* Book VII, Chapter 5)

First of all, let us ask St. Francis to explain to us the meaning of "ecstasy": "An ecstasy is called [...] ecstasy because in it we go out of and above ourselves, and remain there so as to be united to God". Next, let us ask St. Francis to explain to us the three degrees of ecstasy: "With regard to sacred ecstasies, my dear Theotimus, they are of three kinds: the first of the intellect, the second of the will [or of the affections], and the third of action. The first is in splendor, the second in fervor, and the third in deeds. The first is made by admiration, the second by devotion, and the third by operation. (*Theotimus* Book VII, Chapter 4)

St. Francis explains the first ecstasy as follows: "Admiration is aroused in us when we encounter a new truth which we neither knew nor expected to know. [...] Just as wonder has produced philosophy and the careful study of natural things, so also it has caused contemplation and mystical theology. When such wonder is strong, it takes us out of ourselves and above ourselves by the lively attention and application our intellect gives to heavenly things. As a result, it carries us on to ecstasy." (*Theotimus* Book VII, Chapter 4)

The second species of ecstasy is explained by St. Francis thus: "God attracts our minds to himself by his supreme beauty and incomprehensible goodness. [...] Everything is done for the good and the beautiful. All things look towards it and are moved and held by it and for love of it. [...] For this reason St. Paul, that admirable Apostle, being possessed of this divine love and having part in its ecstatic power, says with divinely inspired lips: 'It is no longer I who live, but Christ lives in me.' (Gal 2:20) As a true lover, gone out of himself into God, he no longer lived his own life but the life of his beloved as being supremely worthy of love. This ecstasy of love is brought about in the will in the following manner. [...] The will touched with heavenly love is moved forward and borne towards God. It leaves behind all its earthly inclinations and by this means enters into an ecstasy, not of knowledge but of fruition, not of admiration but of affection, not of science but of experience, not of sight but of taste and savor." (*Theotimus* Book VII, Chapter 5)

"[...] The third species of ecstasy [...] is all-holy and all-worthy of love and [...] crowns the other two. It is the ecstasy of work and life. [...] In addition to God's commandments there are certain heavenly inspirations for the fulfillment of which it is necessary not only that God raise us above our powers but also draw us above the instincts and inclinations of our nature. Although these inspirations are not opposed to human reason, yet they exceed it, surpass it, and are above it. Hence by them we live not only a civilized, virtuous, Christian life, but a superhuman, spiritual, devout, ecstatic life, that is, a life that is in every way beyond and above our natural condition. [...] To forsake all goods, to love poverty, to name and hold it as one's most delightful mistress, to hold opprobrium, contempt, insults, abjection, persecution, and martyrdom to be joys and blessings, to keep oneself within the limits of most absolute chastity, and finally, to live in the world and in his mortal life contrary to all the opinions and maxims of the world, and against the current of the river of this life, by ordinary resignation, renunciation, and self-denial – this is not to live a merely human but rather a superhuman life. This is not to live in ourselves, but out of ourselves and above ourselves. Since no man can in this way go above himself unless the eternal Father draws him (John 6:44), it follows that such life is a continual rapture and a perpetual ecstasy of action and operation" (*Theotimus* Book VII, Chapter 6)

Dear brothers and sisters, with this teaching of St. Francis of Sales regarding the three forms of ecstatic love, we conclude our review of St. Francis's teaching on God's love that we undertook to commemorate the 400th anniversary of his publication of the *Treatise on the Love of God* (1616-2016). Wishing you and me a happy summer with some experience of the threefold ecstasy of love, in Jesus Mary Joseph St Francis Don Bosco, I am,

Yours affectionately,

Fr. Lanfranco M. Fedrigotti, Provincial