

道

THE WAY

老子（公元前六世紀）談論道，教導人效法終極真理的本質，少私寡欲。

Lao-Tsu (6th c. BCE) spoke of Dao or Tao: The Way. He taught that wisdom lies in aligning oneself with the nature of ultimate reality. Selfish motives prevent this.

道與偉大的思想緊密相連，許多哲學家 and 科學家都辨識到相同的結構、法則或規律。金斯

(James Jeans) 說過「物理學家幾乎無不宣稱，知識之流並不朝著機械現實的方向走。宇宙的存在，目前看起來更像是一個巨大的思想.....」¹ 量子力學的創始人普朗克 (Max Planck) 總結自然世界的多方面現象：「容許一條公式存在，因為事物的意向都指向一個指導性現實。這無所不包的意向展示出一個理性的世界秩序，自然和人類都服膺於此。」²

The Way links with intimations of great minds. Many philosophers and scientists discern common structures, laws or patterns. 'Physicists almost without exception declare that the current of knowledge does not flow via a mechanistic understanding of reality. The universe is coming to be depicted rather as a Great mind...'' (James Jeans). Max Planck, the originator of the quantum physics theory, concludes that the many-sided phenomena of the natural world 'allows the existence of a formula which, because of the purpose in things suggests a guiding reality. This all-embracing purpose presents a rational world order, to which nature and humanity are subject'.

¹ James Jeans, *The Mysterious Universe* (Cambridge: Cambridge University Press, 1931).

² Max Planck, *A Survey of Physics: A Collection of Lectures and Essays* (London: Methuen and Co., 1925).

對於一神論的猶太人，「神」彰顯為雅威（Yahweh）：我是。這終極奧秘不是非人的。耶穌形容自己為雅威：我是。他說：「我就是道路。」（約 14:6）這彰顯為關係的終極奧秘鑲嵌於人類生命裡，在人類的限制中活著；這完全無私的生命與終極真理一致。耶穌最初的門徒被稱為信奉這「道」的人。（徒 22:4）

To the monotheist Jews the Divinity was revealed as Yahweh: I Am. The ultimate Mystery is not impersonal. Jesus described himself as Yahweh – I AM. He said ‘I Am the Way’ (John 14:6). The ultimate Mystery – revealed as Relationship - has been inserted into human life to live, within human limitations, the completely selfless life in alignment with the Ultimate Reality. Jesus’ first disciples were known as Followers of the Way.

那些幾個世紀以來以禁慾規律的生活，獻身追隨此道的人，草擬了生活的方式或規則，涵蓋他們發誓要持守的永恆價值和靈性操練。以下是我們這個國際修道團體為接下來的千年所擬定的生活之道途，我們誠摯邀請不同種族和文化背景的人一起探索，我們邀請你來探索。

Over centuries those who wish to dedicate their lives to following this Way in ascetic discipline have drawn up Rules or Ways of Life. These consist of eternal values and spiritual practices which they vow to keep. The following is A Way of Life for the next thousand years which one international community invites people of all races and backgrounds to explore. We invite you to explore it.

艾丹與曉達團體又名「靈友」（Anamchara）。

The Community of Aidan and Hilda, also known as Anamchara.

生活之道 **Way of Life**

簡介

Introduction

我們團體提供的生活之道乃啟發自不同傳統，包括沙漠教父與教母們，以及同時期凱爾特 (Celtic) 世界的教父和教母們。儘管他們活在特定時空，他們的靈性卻屬於所有時空。生活之道也呼召我們在基督面前，活在我們自己的土地和文化中。跟從生活之道的人也因此在自己的國家找尋啟發。在其他國家的成員可自行加入自己的民族聖人或心靈大師的名稱作為他們團體分部的稱號。

The Community offers a Way of Life draws inspiration from many sources, including the desert fathers and mothers and their equivalents in the Celtic world of the time. Although their spirituality was lived in particular places and times, collectively they belong to all places and times. The Way of Life also calls us to be present to Christ in our own land, times and culture. For this reason followers of the Way of Life also look for sources of inspiration from within their own country. Groups of members in a country may add a national saint or teacher to the title of their branch of the Community.

概述

General

與許多基督宗教群體一樣，我們許下三個承諾，就是簡樸、清潔和順服。我們不把這三項視為法規，而是理解為奉獻生命的原則，以幫助我們全心全意地愛上主和整個受造世界。你可以在我們的英國網頁了解更多：<https://www.aidanandhilda.org.uk/about-way.php>

In common with many monastic communities within Christianity we make three promises. These are SIMPLICITY, PURITY and OBEDIENCE, which we understand as life giving *principles*, not rules, to help us love God and all creation wholeheartedly. You can find out more about our stance on our [Frequently Asked Questions](#) page on our UK web site.

<https://www.aidanandhilda.org.uk/about-way.php>

- 簡樸 (Simplicity) 指我們願意根據上主的旨意，為上主變得富裕或貧窮。我們抵擋貪婪或佔有慾的誘惑，並且不會為了自己去操控人們或受造世界。我們旨在敢於為上主使用

我們一切所有的，而無懼貧窮的可能。假如上主要求我們貧窮，那實際上就會變成一個祝福。

- **Simplicity** means we are willing to be rich or poor for God according to God's direction. We resist the temptation to be greedy or possessive, and we will not manipulate people or creation for our own ends. We aim to be bold in using all we have for God without fear of possible *poverty*, which, if God demanded it of us, would actually become a blessing.
- 清潔 (Purity) 表示在關係裡忠誠。這代表接受和向上主獻上我們整個生命，包括我們的性愛觀。我們按照基督的命令愛所有人，但有關性關係的具體情緒和親密感只限在婚姻生活裡得以表達。有些人會得到婚姻的恩賜，一些有獨身的恩賜，一些會獲得延續未知旅程的恩典。各自都應當被同等地尊重和欣喜。我們尊重每一個屬乎主的人，我們期望以慷慨和公開的心服侍他們。
- **Purity** means faithfulness in relationships. It means accepting and giving God our whole being, including our sexuality. We love all people as Christ commands, but the specific emotions and intimacy of sexual relations are expressed only in married life. Some will be given a gift of marriage, some a gift of celibacy, and some will be given grace to continue a journey of not yet knowing. Each is to be equally respected and rejoiced in. We respect every person as belonging to God, and we aim to be available to them with compassion and openness
- 順服 (Obedience) 是樂意地向上主放下自己，透過在禱告中積極聆聽聖靈的聲音，跟隨祂的引領，或者伴隨著我們靈友的引導。我們不像許多宗教修院般有一位院長或修女前

輩負責所有事情。我們提倡一個明辨(discernment)的過程，容讓我們認識自己角色與召命，而且接受有些人具備聖靈的恩賜，或在實踐甚或制度上具備天賦，然後受呼召擔當不同角色。我們彼此合作以建立共同利益，尊重每一個人以及他們的角色，並與他們相連，就像人體的重要組成部分是由不同的身體器官所組成的。（林前 12）

- **Obedience** is the joyful abandonment of ourselves to God through attentive listening to the Holy Spirit in prayer, and a following of His leading, possibly with the guidance of our Soul Friend. Unlike many religious orders we do not have an abbot or mother superior to whom we are accountable. We encourage a process of discernment which enables us to recognise our role and calling, and to accept that some people are charismatically, practically or even institutionally gifted and called to very different roles. We work with them to build up the common good, respecting each person and their role, and relating to them as a vital part of the human body relates to every other organ (1 Corinthians 12).

靈友

Soul Friends

凱爾特教會認可並且使用 Anamchara 或「靈友」事工，即應該是一個深懷同情和成熟的基督徒團體。他不需要一定歸屬於艾丹與曉達團體，但這顯然會有所幫助。團體每一位成員都應該有一位適合個人的靈友，與他們合作發展生活之道，包括在十個生命領域上作定期回顧。

The Celtic church affirmed and used the ministry of the **Anamchara** or **Soul Friend**, who should be a mature Christian who is in sympathy with the aims of the Community. He or she does not need

to belong to the Community of Aidan and Hilda but it clearly helps if they do. Each member of this Community should have a Soul Friend to work with them in developing a Way of Life that is personally suited to them, and which includes ten areas of life, and should be reviewed at agreed intervals.

「生命之道」的十種元素或十個路標

The Ten Elements or Waymarks of our 'Way'

以下描述只是摘要，成員在他們各自的處境將會找到更詳細的說法。有關我們對這十種元素的論述，可參考以下著作：Ray Simpson 的 *A Pilgrim Way: New Celtic Monasticism for Everyday People* 和全年每日一篇的 *Waymarks for the Journey*；以及 Simon Reed 的 *Followers of the Way*。以上及其他資源可以在艾丹與曉達團體網頁的網上商店找到：

www.aidanandhilda.org

The descriptions under each title are summaries only, and members will find further expressions of each way in their own circumstances. Several books have been published which discuss and develop our understanding of the ten elements, such as *A Pilgrim Way: New Celtic Monasticism for Everyday People* and a year's daily readings *Waymarks for the Journey* both by Ray Simpson, and *Followers of the Way* by Simon Reed. These and other resources may be found near the shop page on CAH web sites such as www.aidanandhilda.org

朝聖之旅

The Pilgrim Way

1. 終身學習

1. Life-Long Learning

每日讀經是這生活之道的核心。再者，我們研究在凱爾特土地和我們國家早期教會的歷史，逐漸熟悉這些聖人：艾丹（Aidan）、畢哲（Brigid）、卡德蒙（Caedmon）、高隆巴（Columba）、卡斯伯特（Cuthbert）、大偉（David）、曉達（Hilda）、依多（Illtyd）、力安（Ninian）、奧斯華（Oswald）和柏德歷（Patrick）。我們記念他們的聖日，而且把他們看作我們信仰旅程的夥伴。我們也牢記他們與沙漠教父和東方教會的強烈聯繫，並期望把他們納入研究範圍。這研究不單是一個學術活動，我們不是為學習而學習，而是為了活出所學。我們鼓勵背誦經文和透過創意藝術的學習。

Daily Bible reading is at the heart of this way of life. In addition, we study the history of the early church in Celtic lands and in our own lands, becoming familiar with such saints as Aidan, Brigid, Caedmon, Columba, Cuthbert, David, Hilda, Illtyd, Ninian, Oswald and Patrick. We remember their feast days and consider them as companions on our journey of faith. We also bear in mind their strong link with the Desert Fathers and the Eastern Church, and wish to draw them into our field of studies. It is essential that study is not understood merely as an academic exercise. All that we learn is not for the sake of study itself, but in order that what we learn should be lived. We encourage the practice of memorising Scriptures, and learning through the use of creative arts.

每日讀經可以用不同形式，例如研經或靈閱，也可以在不同處境讀經，例如直接讀聖經，或者天主教徒可以讀日課。我們也鼓勵成員發掘凱爾特主題以外的基督教靈性領域，例如依納爵，或者基督教密契者（mystics）的著作，以及本地和現代基督教作家的作品。我們研究凱爾特的聖人是因為他們給我們羅馬帝國以外的耶穌之道，羅馬文化有時以帝國主義架構和心態囚困了基督宗教。

Daily Bible reading can take many forms such as Bible Study, or Lectio Divina, and it could take place within a number of contexts, e.g. directly from the bible or, perhaps for Catholics, through the readings in the Daily Office. Members are also very much encouraged to explore other areas of Christian spirituality beyond the Celtic theme, such as Ignatian spirituality, the works of the Christian mystics, and works of indigenous and contemporary Christian writers. We study saints in Celtic lands because they provide us with examples of The Way of Jesus outside the Roman Empire which sometimes imprisoned Christianity with imperial structures and mind-sets.

2. 靈性旅程

2. Spiritual Journey

靈友是一個我們可以開心見誠地分享靈性旅程的人。我們每年與靈友最少見兩次面。他是熟悉艾丹與曉達團體的人，嘗試與我們一起辨識自己身處旅程的哪個階段，聖靈正在我們生命作甚麼，以及上主如何引導我們。

A Soul Friend is a someone with whom we openly share our spiritual journey. We meet with our Soul Friend at least twice a year. He or she is someone who is familiar with the Community of Aidan and Hilda and seeks to discern with us where we are on that journey, what the Spirit is doing in our lives, and how God is leading us.

靈友尊重我們的信仰傳統之不同。所以，舉例來說，一些人會尋求一個熟悉修和聖事的靈友。靈友也會在兩項我們認為重要的事工上提供指引：

The Soul Friend respects the tradition that we come from. Thus, for example, some will seek a Soul Friend who is familiar with formal confession and penance. The Soul Friend also gives guidance on two disciplines which the Community considers to be important:

1. 定期退修：此作業取決於個別生活模式，但我們鼓勵每日定時安靜與反省，以及每年退修一次。
2. 朝聖：朝聖的目標是走在基督和聖人的足跡，朝聖者藉此實地連結而產生豐富的體驗。這樣的朝聖旅程吸引我們對主耶穌更深地委身，而且會啟發我們傳道。成員可以尋找禱告的群體。我們團體推薦實地朝聖和凱爾特基督徒傳統遺址，例如愛奧那（Iona）和林迪斯法恩（Lindisfarne），以及新的復活之地（place of resurrection）³。靈友會對不同朝聖方法將提供指引。

1. **Regular retreats:** The outworking of this depends on the individual's own lifestyle, but we encourage regular days of quiet and reflection, and also an annual retreat.
2. **Pilgrimage:** The purpose of pilgrimage is to tread in the shoes of Christ or his saints in order to make contact with the many rich experiences which are to do with being a pilgrim. Such pilgrimages draw us into deeper devotion to our Lord Jesus and will inspire us to mission. Members might seek out communities of prayer. The Community recommends pilgrimage to indigenous sites, to sites of the Celtic Christian tradition, such as Iona and Lindisfarne as well as to new "places of resurrection". Soul Friends give guidance about different ways of making pilgrimage.

每個人的靈性旅程都是獨特的，我們完全認同每個人的路徑可以截然不同。靈友敏銳於不同人的特質，不會試圖強加自己的路徑在他人身上。有關靈友的特質和角色，可在網站分頁“Join Us”上找到。

Each person's spiritual journey is unique and we fully recognise that the path for one person may be very different to that for another. Soul Friends are sensitive to nature of the people they guide,

³ 譯註：出自凱爾特俗語 "Let your feet follow your heart until you find your place of resurrection."

and will make no attempt to impose their personal path on others. More explanation of the nature and role of a Soul Friend can be found on the [Join Us](#) page on the web site.

3. 祈禱、工作和娛樂的節奏

3. Rhythm of Prayer, Work and Recreation

作為一個團體，我們相信我們需要在祈禱、工作和娛樂上取得良好的平衡，在生活的這些方面看見上主。缺少平衡的地方會使我們在各方面受苦。

As a Community we believe that we need to have a good balance of prayer, work and recreation, and see God in each of these aspects of our lives. Where balance is missing we begin to suffer in various ways.

- 祈禱：我們堅持每日祈禱的節奏和紀律。靈友可按需要提供指引。不論新舊，我們團體肯定並鼓勵定時祈禱的模式和實踐方法，也提供我們自己的禱告資源。祈禱方式按照性格和狀況會有所不同，從靜默以至頌讚，我們也肯定和鼓勵探索各種祈禱方式。
- **Prayer:** We commit ourselves to a regular rhythm and discipline of daily prayer. If required, Soul Friends can offer guidance about this. The Community affirms and encourages the use of regular prayer patterns and practices, old and new, and also provides its own prayer resources. Ways of praying will vary according to personality and circumstances but we also affirm and encourage the exploration of every kind of prayer from silent contemplation to celebratory praise.
- 工作：我們視工作為上主的禮物。不論是規律的日常活動還是受薪的職業，每位成員都應該從事工作。為金錢賣命的工作態度與生活之道是大相違背的，我們應當盡量避免。我們虛心接受上主給予我們的一切。假如我們無業而且不清楚我們的工作是什

麼，我們就可以向我們的靈友尋求建議。我們嘗試不過度操勞，拒絕一切過度工作的壓力，因為這會奪取我們應當給予自己、他人以及上主的時間。

- **Work:** We welcome work as a gift from God. Every member should engage in work, whether it be the routine activities of life or paid employment. Work motivated by values which conflict with the Way should be avoided as much as possible. In humility we accept what God gives us. If we have no employment and are not clear what our work is, then we might seek the advice of our Soul Friend. We seek not to overwork, standing firm against all pressure to do so, because it robs ourselves, others or God of the time we should give to them.
- **休息：**休息和娛樂的時間與祈禱和工作的時間同等重要。主耶穌提醒我們「安息日是為人設立的，人不是為安息日設立的。」（可 2:27）在聖經中，即使土地也在第七年守安息。（利 25:3-5）休息的需要是創造所內置的。（創 2:1-3）這種既神聖又具創造性的休息規定，應該成為每一位成員個人的生活之道。
- **Rest:** The hours of rest and recreation are just as important as the hours of prayer and work. The Lord Jesus reminds us that 'the Sabbath was made for humankind, and not humankind for the Sabbath' (Mark 2:27). In the Scriptures even the land was given a *Sabbath* in the seventh year (Leviticus 25: 3-5). The need for rest was built into creation (Genesis 2: 1-3). A provision for this kind of rest, which is both holy and creative, should be part of each member's personal Way of Life.

雖然我們團體有自己日常祈禱的方式和禮拜以配合踐行生活之道的教導，我們完全接受成員可能已有各自的方式，或者使用其所屬教會的方式。除非成員有特別的領受，否則我們不期

望他們改變自己既有的祈禱方式。但不論是傳統或是現代形式，我們確實強調日常祈禱規律的需要。我們也承認祈禱方式會按照我們文化和處境而有所不同。

While the Community has its own daily patterns of prayer and worship and provides some which are suited to the Way of Life, it fully accepts that members may already have their own patterns, possibly related to the churches they come from. We do not expect members to replace their existing prayer patterns unless they feel called to move on in this respect, but we do emphasise the need for a daily rhythm of prayer, whether it be in a traditional or modern form. We also recognise that ways of praying will vary according to our culture and circumstances.

4. 在上主的世界為上主的旨意祈禱

4. Praying For God's Will In God's World

耶穌宣告上主國度來臨。他教導門徒為天國降臨在地上如同在天上而祈禱。我們仿效聖卡斯伯特透過堅持不懈的祈願「沖進天國之門」⁴，致力祈求上主公義和仁慈的統治，降臨在我們遇見的情況和關注中。我們明白這樣做的話，有時會遭遇對立者——我們承認魔鬼力量的存在。（約 12:31；弗 6:10, 18）祈禱是勝過他們的關鍵。我們並不把人類應當負責任的事情投射在這些不可見之物，但我們確實力求辨識靈界造成的不良影響。這樣的祈禱總是連帶積極的行動，因為我們終極的目標是「以善勝惡」。（羅 12:21）

Jesus proclaimed the arrival of the kingdom of God. He taught his disciples to pray for its coming on earth as it is in heaven. We commit ourselves to pray for the coming of God's just and merciful rule in the situations and concerns which we encounter, following the example of interceders such as Cuthbert who "stormed the gates of heaven" with persevering prayer. We understand that as we do so we will sometimes encounter opposition and we recognise the existence of spiritual forces of evil (John 12:31, Ephesians 6:10 18). Prayer is central in overcoming them. We do not project onto this unseen dimension things for which human beings need to take responsibility but we do seek to

⁴ 譯註：出自聖伯達 (Bede) 所著《聖卡斯伯特的一生》 (Bede 's Life of St. Cuthbert) 。

discern the spiritual influences at work. Such prayer is always related to positive action because our ultimate goal is to "overcome evil with good" (Romans 12:21).

我們在路標 3 陳述了日常祈禱、工作和娛樂的例子，在路標 4 我們與破壞的力量互動。我們牢記這格言：「我們倘若無用於地上，還何用思念天上的事？」為了讓神聖旨意成就在地如同成就在天，我們不斷努力以善勝惡。然而，我們承認個別成員的參與會根據他們的信徒生活、所屬教會、他們的性格等等而有所差異。

In Waymark 3 we set out an example of daily prayer, work and re-creation. In Waymark 4 we engage with the forces that undermine this. Mindful of the adage 'What's the point of being so heavenly-minded that we are no earthly use' we focus on ceaseless struggle to overcome evil with good, in order that the Divine will is done on earth as it is in heaven. We recognise, however, that the ways in which individual members engage in this will vary according to their experience of Christian life, the churches they attend, their personality, etc.

5. 簡樸、好客的生活方式

5. Simple, hospitable Life-Style

我們希望「活得簡樸使他人能簡單地活著」，但同時承認上主對我們每一個人有不同要求，我們要避免彼此論斷。作為上主的管家，我們的共同責任是在上主面前持守（以及合宜地與我們的靈友分享）我們的收入、儲蓄、資產，心思意念，我們不是這些東西的擁有者，並隨時準備在上主要求時，讓這些東西為祂所用。

We wish to 'live simply that others may simply live', but recognise that God will make different demands of each of us, and the need to avoid judging one another. Our common responsibility is to regularly hold before God (and as appropriate to share with our Soul Friend) our income, our savings, our possessions, conscious that we are stewards, not possessors of these things, and making them available to him as He requires.

簡樸的生活意味以創造的簡約之美設置一切。我們的財產、活動和關係都應該按照釋放靈魂的方式排序。我們打算刪減那些使靈魂超載或雜亂的事情。

A simple life-style means setting everything in the simple beauty of creation. Our belongings, activities and relationships should be ordered in a way that liberates the spirit. We aim to cut out those things that overload or clutter the spirit.

我們不是在追求一種拒絕的生活，因為我們徹底地享受上主賜與我們的好東西。我們的衣服和傢俱應該反映我們個性的天賦特質。歡宴和慶祝有時，禁食也有時。我們承諾開放自己。我們以自己的生活方式、好客之道、代禱，以及恆常和慷慨的施贈，抵擋社會中的瑪門。

We are not seeking a life of denial for we thoroughly rejoice in the good things God gives us. Our clothes and furniture should reflect God-given features of our personalities. There are times to feast and celebrate as well as to fast. Our commitment is to openness. We stand against the influence of the god of mammon in our society by our life-style, by our hospitality, by our intercession, and by regular and generous giving.

我們認為在禱告、工作和娛樂方面取得平衡，一般也有助於保持簡樸。事情越複雜，我們受到的壓力就越大！

We also feel that having a good balance in prayer, work and recreation usually also helps to keep things simple. The more complex things become, the more stress we feel!

6. 關心受造世界

6. Care for Creation

我們肯定上主的創造本質上是好的，但被人類罪惡所影響而敗壞。因此我們尊重大自然，並致力讓它得到照顧和修復。我們想要具備環保意識，為上主的創造和祂所有受造物祈禱，並且抵擋一切嘗試侵害或破壞它們的事物。我們視受造世界為反映上主榮耀的聖禮，力求在其中遇見上主，稱頌祂的創造。

We affirm God's creation as essentially good, but spoiled by the effects of human sin and evil. We therefore respect nature and are committed to seeing it cared for and restored. We aim to be ecologically aware, to pray for God's creation and all his creatures, and to stand against all that would seek to violate or destroy them. We look upon creation as a sacrament, reflecting the glory of God, and seek to meet God through his creation, to bless it, and to celebrate it.

成員會以不同方式表達他們對上主創造的關懷。一些人可能會參與自然保護組織，一些人可能會確保他們使用可再生能源。其他人可能單純回收他們的垃圾！有許多方法表達生活之道的這種特質。

Members will express their care for creation in many different ways. Some may be involved in nature conservation organisations. Some may ensure that they use a renewable energy supply. Others may simply recycle their litter! There are many ways of addressing this element of the way of life.

7. 醫治破碎的人與群體

7. Healing Fragmented People and Communities

我們宣告放棄自給自主的精神，並且致力於一個更整全的方法。我們鼓勵信徒醫治的事工。我們不只是按手在病人身上，為他們的康復祈禱，我們也「按手」在上主世界的每個部分，祝福它並確認它在基督裡得以完全的權利。我們力求在基督內長成更完全的人，而且相信「上主的榮耀活現於一個整全的生命之中。」（愛任紐）

We renounce the spirit of self-sufficient autonomy, and are committed to a much more holistic approach. We encourage the ministry of Christian healing. We not only lay hands on the sick and pray for their healing, we also 'lay hands' on every part of God's world to bless it and recognise its right to wholeness in Christ. We seek to become more *fully human* as we grow in Christ, and we believe that 'the glory of God is seen through a life fully lived' (Irenaeus).

在實踐方面，這表示除了為那些身受病痛的人祈禱，我們也可以進行內在醫治（精神障礙、情緒困擾、罪咎感等等）以及人與人、教會、民族甚至國家之間的關係祈禱。受過適當訓練和具備恩賜的人可能會被呼召從事這方面的工作。成為完全的人，我們旨在與基督聯合，轉化成為他所召喚的新人。

In practice, this means that, beyond praying for those who are physically sick, we might also pray for inner healing (mental disorder, emotional distress, guilt, etc.) and the healing of relationships between people, churches, ethnic groups and even nations. Those with the right training and gifts may find themselves called to work in these areas. In becoming fully human we aim to become one with Christ, transformed into the people that he has called us to be.

8. 向上主的靈開放

8. Openness to God's Spirit

無論是藉微風還是狂風，我們都想讓上主帶我們到聖靈要我們去的地方。信徒如聖布倫丹（Saint Brendan）的信心，在聖靈的帶領下甘心踏上小圓舟（coracle），隨風出航。我們祈求這種對聖靈開放的帶領。

We aim to allow God to take us where the Spirit wills, whether by *gentle breeze* or *wild wind*. Christians, such as Saint Brendan, had such faith in the leading of the Spirit that they gladly put to sea in *coracles*, and went where the wind took them. We desire this kind of openness to the leading of the Spirit.

對這種開放性而言，適當地肯定說預言的恩賜十分重要。聖保羅敦促我們切慕說預言的恩賜。（林前 14:1）我們對這恩賜予以肯定，並且鼓勵適當地使用它。

Essential to this is a proper affirmation of the gift of prophecy. St. Paul urges us all to prophesy (1 Corinthians 14.1). We honour this gift and encourage its proper and appropriate use.

學習聆聽是一種幾乎已經失落的技巧，需要許多年日才可習得。我們追求培育一種可覺察到的內在靜默，那些可擱置不和諧的聲音以回應上主令人意外甚至不安的指示，擴闊我們的眼界，發展如鷹眼般銳利的目光，並透過上主的創造看見和聽見祂。

Learning to listen is a skill that has almost been lost, and which takes many years to acquire. We seek to cultivate an interior silence that recognises and sets aside discordant voices, to respond to unexpected or even possibly disturbing promptings of God, to widen our horizons, to develop 'the eye of the eagle' and see and hear God through his creation.

布倫丹的航程幾乎可以肯定是在一隻傳統小艇（curragh）上進行，比一隻小圓舟稍大一點。這裡的重要信息是，我們需要向上主放下自己的控制權，因為祂比我們更了解我們，而且對我們有一個計劃，會帶我們前往他想我們去的地方。

The voyage of Brendan was almost certainly undertaken in a curragh, a vessel that is somewhat larger than a coracle. The essential message here is that we need to surrender our control to God, who knows us better than ourselves, and has a plan for us that will lead us to the place where he wants us.

9. 在多元中合一

9. Unity in diversity

在研究「凱爾特教會」時，我們發現我們作為屬於一個普世教會的一名基督徒，曾經擁有更大的合一。我們常常為我們的分裂感到羞愧，而且為宗教改革以來的教會分裂懺悔。所有基督徒夥伴在我們眼中都不是陌生人，而是同行的朝聖者，我們對所有教會中常被忽視的人給予肯定。我們在自己的生活中拒絕一切有害基督身體合一的事情，並且必須彼此合一做最好的事情。我們要反省是當下的教會從來沒有像古代凱爾特教會一樣與本土徹底地融合。艾丹

與當地人住在一起，而且拒絕接受那些會使他與當地人疏遠，以及使他顯得優越的生活和習俗。

As we study the history of 'the Celtic church' we discover the greater unity we once had as one Christian people within the one universal church. We are constantly ashamed of our divisions, and we repent of the schisms that have occurred from the Reformation onwards. We look upon all fellow Christians not as strangers but pilgrims together, and we honour those in oversight in all churches. We resist in our own lives things that damage the unity of Christ's body, and will not do separately what is best done together. The Celtic church was thoroughly indigenous to the people in a way that the church has never been since. Aidan lived alongside the people and refused to accept the practices and customs that would distance him from the people and make him seem superior.

凱爾特教會尊重、信任和主動融入社群。除了罪惡之外，我們致力在一切事上團結所有人，珍視真實的人性，擺脫那些在教會與人之間造成障礙的態度和生活。

The Celtic church honoured, trusted and went with the grain of the human communities it worked amongst. We seek to cultivate a solidarity with all people in everything except sin, to value all that is truly human in them, and to shed attitudes and practices that put up barriers between the church and the people.

我們渴望醫治那些因階級、膚色或信仰遭受差別對待的人，並且為我們有份造成這些差別而懺悔。

We desire the healing of peoples divided by class, colour or creed and repent of our own part in these divisions.

像聖保羅一樣，我們旨在為所有人成為所有事。（林前 9:19-23）我們致力與其他人尋求共通點和避免誤解，為要成全基督的祈求：我們合而為一。（約 17:20-23）

Like Saint Paul we aim to become all things for all people. (1 Corinthians 9:19–23). We seek to find common ground with others and avoid misunderstanding, so that we fulfil Christ's wishes that we may all be one (John 17:20-23).

10. 分享耶穌和公義

10. Share Jesus and Justice

我們的宗旨是「藉著基督叫萬有都與上主和好。」（西 1:20）我們追求作為一個基督徒群體地生活，因此「世人可以信」。（約 17:21）生活之道的目標是發展一套靈性訓練，使我們能有效地在世界見證基督。

Our aim is that 'the whole created order may be reconciled to God through Christ' (Colossians 1.20). We seek to live as one Christian community so that 'the world may believe' (John 17.21). The goal of the way of life is to develop a disciplined spirituality that will make us effective in our witness to Christ in the world.

凱爾特教會從基層群體開始傳福音，例如林迪斯法恩（Lindisfarne）、愛奧那（Iona）和聖戴維斯（St. David's）地區。我們的福音工作從我們本地信仰群體自然地開始，然後綻放成其他散放的小團體。當我們活出生命，聖靈就會引導我們進入帝給人們的新倡議。這些新倡議透過我們本地教會或其他更廣泛的團體，藉著祈禱、研究和成就上主給予的個別工作。

The Celtic church evangelised from grassroots communities such as Lindisfarne, Iona and St. David's. Our evangelism springs naturally from our local faith community, and out of this dispersed Community. As we live out this life, the Holy Spirit leads us into new initiatives to bring God to the people. These will usually be through our churches at local or wider Community to pray, study and accomplish a particular God-given task.

只要有機會，我們就會分享我們的信仰。我們傳福音不只是出於責任感，更是因為上主的靈給了我們為迷失者焦急的心。我們求上主在神蹟奇事中使用我們，不為我們的榮耀，只為主的榮耀。

We seek to share our faith wherever opportunity is given. We evangelise not simply out of a sense of duty, but because the Spirit of God is giving us a heart for those who have lost their way. We ask God to work through us in signs and wonders for his glory, not ours.

我們的使命也包括為貧窮的、無力的和在社會中遭受不義的人發聲，並按照上主的指導服侍和與他們同行。

Our mission also includes speaking out for the poor, the powerless and those unjustly treated in our society, and to minister to and with them as God directs.

在我們的恩賜和機會容許下，透過愛、合理論據、禱告和上主力量的彰顯，以聖柏德歷護心鎧甲的精神，我們反對任何把人手所造的（不論是物質界或靈界）取代上主的虛假教導。

As our gifting and opportunity permit we counter false teachings that put what is created, whether in the material or spirit worlds, in the place of God, through love, sound argument, prayer and demonstrations of the power of God, in the spirit of St. Patrick's Breastplate.

凱爾特傳教士與當權者攜手合作，把不同地區和國家歸到上主的統轄之下，並且為福音開路。我們致力與抱有良好意願的當權者和具影響力人士合作，以致我們的土地可以被上主帶領，成為榮耀聖三一神的治癒之地。

Celtic evangelists worked hand in hand with those in authority to bring regions and kingdoms under the rule of God, and to open doors to the gospel. We seek to dialogue and work with people of good will in places of authority and influence so that our lands may be may be led by God, and become healed lands of the glorious Trinity.

東方甚至西方的人都可以從艾丹的宣教得到啟發，而西方以至東方的人也可以從阿羅本

(Aleban⁵) 獲得啟發。635 年，愛爾蘭基督教僧侶艾丹為把耶穌的道帶給不同語言和文化的人而遭受暴力，無私地獻出了自己生命。同一年，來自伊朗的基督教僧侶阿羅本，也是第一位說英語（盎格魯撒克遜人）的人，把耶穌的道帶到中國。他的弟兄按中國語言和文化編寫了耶穌的故事。雖然他們遭受後來的皇帝所迫害，而把著作藏在洞穴裡，他們的追隨者經過

⁵ 譯註：又譯“Alopen”或“Olopen”。

千百年後成為著名的「景教」。1890 年代，一名雲遊道士在敦煌石窟找到 50,000 份被封存超過九百年的文獻，其中包括以語錄編成的《景教經典》。其中一篇經說：世界就像你暫時寄居的旅店，沒有一件傢俱是屬於你的；我們所有人很快就會走了，因為沒有人能在旅店長住。⁶

Those in the East as well as the West can find inspiration for mission from Aidan, and those in the West as well as the East can find inspiration from Aleban. In 635, the same year that Aidan, a Christian monk from Ireland, selflessly laid down his life to bring Jesus' Way to a violent people of different language and culture – the first (Anglo-Saxon) English-speakers - Aleban, a Christian monk from Iran, brought Jesus' Way to China. His brothers wove the stories of Jesus into the language and culture of China and wrote these down. Over the centuries their followers became known as 'The Luminous Religion', thought under a later emperor they were persecuted and hid their writings in caves. In the 1890's a wandering Taoist monk found some grottoes in Dunhuang with 50,000 documents that had been sealed over nine hundred years earlier. Among these were sayings that have been published as The Sutras of Jesus. One sutra says: The world is like an inn where you stay temporarily. None of the beds or furniture are really yours. We will all be gone soon, for no one can stay long in an inn.

在這上主使命中，我們必須找到自己的**個人任務**。那可能與我們個人**抱負**不同，但上主會賜恩典給我們，去履行祂呼召我們完成的任務。（林前 12:27-31）

We must, of course, find our personal role in this mission God will give us the grace fulfil the role to which he has called us, which might not be the same as our personal ambitions. (1 Corinthians 12:27-31).

⁶ 〈志玄安樂經〉：「（觀諸人間……）譬如客店，暫時假宿，施床糜具，足珍羞，皆非我有，豈關人事，會當棄去，誰得久留。」

在生活之道上達致平衡

Achieving Balance in the Way of Life

如果你希望探索生活之道，你可以聯絡國際網站上標示最接近你的人，他們是探索者嚮導。

探索者可與自己的靈友向生活之道提出個人申請，記住要實際可行、可持續以及平衡的。你

可以下載 PDF 檔案草擬一個生活道途，有關方法的思考可在網站下載。

Those who wish to explore this Way of Life should contact the person indicated on the national web site most accessible to you. There are Explorer Guides. An Explorer makes a personal application of this Way of Life with their Soul Friend. It is important that this is practical sustainable and balanced. You can download a PDF file on drafting a way of life. Reflections on how this may be done may be downloaded from the web site.

誓願

Vows

已經探索至少兩年的人可以申請宣誓發初願（航行者或旅人）。發了初願最少三年的人可以申請做見習，達到每日祈禱四次和每週禁食兩次的要求，就可獲得一件修士袍。已發願最少七年的人，可以向一位監護人尋求指導，辨別自己是否已經準備好宣發終身願。

Those who have explored for at least two years may apply to take First Vows (Voyagers or Wayfarers). Those who have lived by First Vows for at least three years may apply to undertake a novitiate to receive a Monk's Habit which requires prayer four times daily and

fasting twice each week. Those who have lived by their First Vows for at least seven years may seek direction from a guardian to discern whether they are ready to make Life Vows.

Ray Simpson 的影片

<https://www.youtube.com/channel/UC9P5ezfSLyWDB3OpYt17laQ>

Ray Simpson's *You Tube* Videos

<https://www.youtube.com/channel/UC9P5ezfSLyWDB3OpYt17laQ>

我們的創立人 Ray Simpson 製作了一系列關於我們生活之道的影片：

- 簡樸

- 清潔

- 順服

- 路標一：終生學習

- 路標二：靈友、退修和朝聖

- 路標三：祈禱、工作和娛樂的節奏

- 路標四：對抗罪惡的鬥爭

- 路標五：簡樸、可持續的生活方式

- 路標六：關懷受造世界

- 路標七：生命和土地

- 路標八：傾聽聖靈

- 路標九：編織群體

- 路標十：分享耶穌和公義

Ray Simpson, our Founding Guardian, has created a series of videos hosted on You Tube that relate to our way of life:

- Simplicity
- Purity
- Obedience

- Waymark 1: Lifelong Learning
- Waymark 2: Soul Friendship, Retreats and Pilgrimage
- Waymark 3: Rhythm of Prayer, Work and Recreation
- Waymark 4: The Struggle Against Evil
- Waymark 5: Simple, Sustaining Lifestyle
- Waymark 6: Care for Creation
- Waymark 7: Lives and Land
- Waymark 8: Listening to the Spirit
- Waymark 9: Weaving Community
- Waymark 10: Sharing Jesus and Justice