



JMJ

+

DB200 省會長家書六 (2015 年二月)

臨在和陪同

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！愉快地完結馬年並愉快地開始羊年！在整個羊年期間，讓我們與主耶穌、除免世罪的天主羔羊一起結合！在這聖母進教之佑 200 年裡，讓我們依賴我們天上的母親瑪利亞之助佑！在這 DB200 裡，讓我們在感謝天主把鮑思高神父賜給我們、賜給教會及世界！

DB200 二月份的「神恩雙詞」是「臨在和陪同」(Presence & Assistance)。這次「神恩雙詞」像一個硬幣或獎牌的兩面，兩個字表達同一的東西。傳統上我們把“Assistance”譯成「管理」，今天我們喜歡說「臨在和陪同」。當 1983 年陳興翼神父翻譯新的 **慈幼會會憲** 第三十九條成中文時，他把“Assistance”沒有譯成「管理」，相反翻譯為「常和青少年一起」。所以我們的兩個字，一個是靜態的「臨在」，一個是動態的「陪同」，都表達同一個事實，傳統所講的「管理」。

無論是傳統的「管理」或現代的「臨在和陪同」表達的是什麼事實呢？我們也許可引用剛提過的會憲第三十九條。這條名為「常和青少年一起是我們的教育態度和方法」及分成三個段落：

「為實踐預防教育法，我們該抱有一個基本的心態：對青少年常懷好感，並決意和他們保持接觸，（仿效鮑思高神父時常說）『我和你們在一起就感得舒服，與你們在一起，我的生命才有意義』

置身於青少年之間，我們的臨在是兄長般的、積極的、充滿友誼的；我們協助他們庶止進而作出各種行動，鼓勵他們擺脫一切精神奴役，免得罪惡控制他們脆弱的心靈。

常和青少年打成一片，我們才能真正瞭解他們所生活的世界，支持他們一切有意義的動向。」

在這封及前幾個月 DB200 信函中，本人時常引用慈幼會 **會憲**。今天慈幼會會憲仍是最具有權威的鮑思高神父精神的來源。在這二月份的信函裡，本人開始引用另一本有權威的來源，名為「**鮑思高慈幼家庭神恩身份憲章**」。這憲章是在 2012 年 1 月 31 日總會長頒佈的。這憲章有關「臨在和陪同」有什麼發表？

在這 **憲章** 第九條名為「新形式的團結」。它先說及當代全球化現象是給我們機會去實踐基督宗教及慈幼會式的團結，繼續它說：「慈幼家庭各團體已訂定實踐這團結，透過不同的教育及使徒的活動：教育，這是最高形式的團結，若明白及實行有關「慈幼式的陪同」的建議準則。今時今日我們可形容『慈幼會式的陪同』作為『親密的倫理道德』，就是說：位格化的介入、友誼及信任的關係、傾聽青少年及貧困人的深處渴望、識別那些回應是可行及有效的、忠誠的陪伴。」

祝你們有一個豐碩的「臨在和陪同」，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



JMJ
+

DB200 Provincial Letter 6 (February 2015)

Presence and Assistance

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

The peace of the Lord be with you always! Happy end of the Year of the Horse and happy beginning of the Year of the Lamb! Throughout the Year of the Lamb, let us live in union with the Lord Jesus, the Lamb of God who takes away the sins of the world! In this MaryHelp200, let us live relying on the help of our Heavenly Mother Mary! In this DB200, let us live thanking God for giving Don Bosco to us, to the Church, to the world!

DBB200's "double word" for February is "Presence and Assistance". This time the double word is like the two sides of a coin or a medal. Both words express one and the same thing. Traditionally, we speak of "assistance". Today, we prefer to speak of "presence". When in 1983 Fr. Joseph Zen translated in Chinese Art. 39 of the new *Constitutions of the Society of St. Francis de Sales*, he translated "assistance" as "continuous presence among the young". So, both words express the same reality, one statically (presence), one dynamically (assistance).

Which is the reality equally expressed by the two words? We may answer this question by quoting the Art. 39 just mentioned. It is entitled: "Assistance as an attitude and method" and is divided into three paragraphs:

"The practice of the Preventive System demands a fundamental disposition on our part: an empathy with the young and a willingness to be with them, [imitating Don Bosco, who used to say]: 'Here in your midst I feel completely at home; for me, living means being here with you.'

We are actively present among youth in brotherly friendship, helping them in their efforts to grow in what is good, and encouraging them to cast off every form of slavery, so that their weakness may not be overcome by evil.

This presence affords us a true understanding of the world of the young and unites us with them in all the healthy aspects of their restless energy."

In this and my past DB200 monthly letters, I have often quoted the Salesian *Constitutions*, which today are still the most authoritative source of the spirit of Don Bosco. With this letter for February, however, I begin quoting also from another authoritative source, namely, the *Charter of the Charismatic Identity of the Salesian Family of Don Bosco*. What does this Charter, promulgated by the Rector Major on 31 January 2012, say about "Presence and Assistance"?

Art. 9 of the *Charter* is entitled "For new forms of solidarity" and begins by saying that the contemporary phenomenon of globalization is for us an opportunity of practicing Christian and Salesian solidarity. Then, it continues: "The Groups of the Salesian Family are engaged in exercising this solidarity through a variety of educative and apostolic activities: 1. Education, which is the highest form of solidarity, if understood and exercised according to the criteria suggested by 'Salesian assistance'. Nowadays we could describe 'Salesian assistance' as 'the ethics of being close', in other words: personalized intervention, relationships of friendship and trust, listening to the deepest aspirations of young people and of the poor, identifying those responses which are possible and effective, faithful accompaniment."

Wishing you a fruitful "presence and assistance", in Jesus Mary Joseph DonBosco, I am, Yours affectionately,

Fr. Lanfranco M. Fedrigotti SDB