



藍眼睛中的亞洲倒影

另類的一千零一夜

Once Upon a Time in Asia
Stories of Harmony and Peace

傑姆·克羅格 (James H. Kroeger, M.M.)、尤禎·塔爾曼 (Eugene F. Thalmann, M.M.) / 編

李傑聖 (Jason K. Dy, S.J.) / 繪

姜川 / 譯

生命只在此時此刻

—— 一行禪師



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Compiled by James H. Kroeger, M.M.,

and Eugene F. Thalman, M.M.

Illustrated by Jason K. Dy, S.J.

Translated by Joseph Jiang, S.J.

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獻給世界各地愛說故事的人，
特別是那些
傳述天主大愛故事之人。

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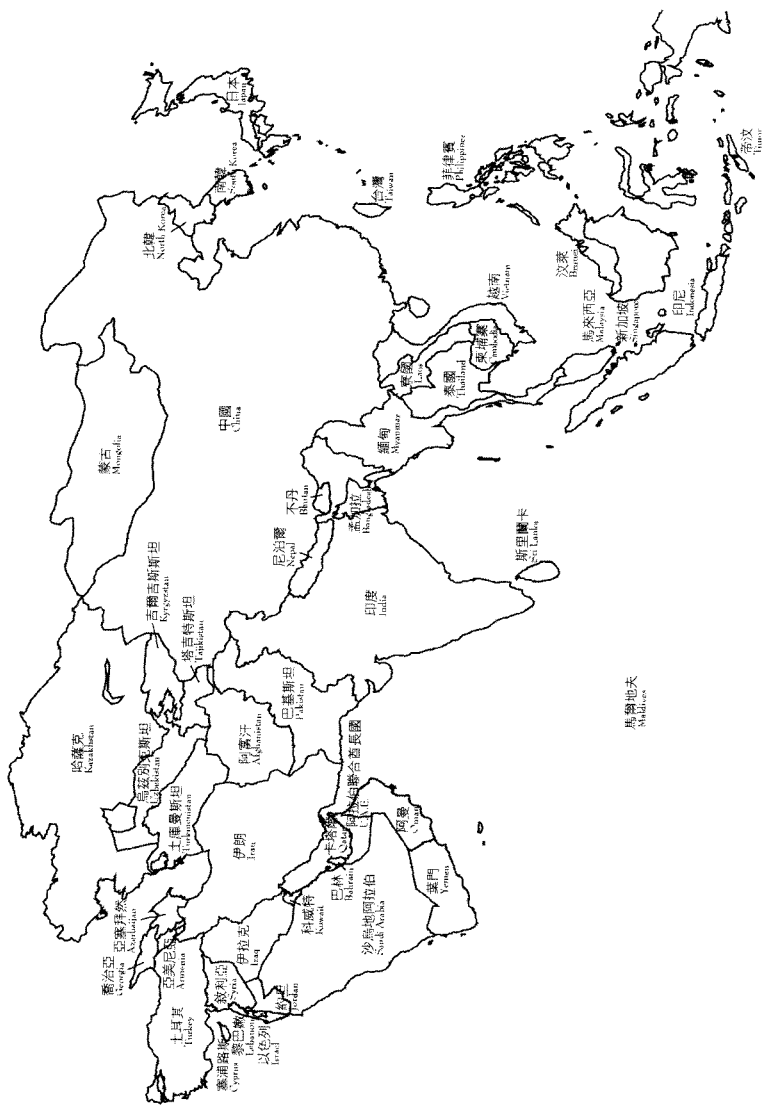
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Stories of Harmony and Peace





馬魯地大
Addresses

簡介

我們生活的世界充滿著多彩多姿的故事。我們對於故事的流傳和不斷的重複早已習以為常。一個簡單的開場白便足以引起我們注意：「因此，它就這樣發生了……」或者「很久很久以前……」或者「在過去曾經……」很自然地，我們的耳朵、頭腦和心靈會開始關注故事的發展和結局。我們聆聽不同的故事並尋找其中的意義。在亞洲，藉著豐厚的文學資源，過去的故事已經沈澱為我們的歷史並且形塑了我們當代的生活，它反過來又創造了許許多多新鮮的故事。

故事告訴我們我們是誰，並且把我們同亞洲和世界其他地方的人們連接在一起。它幫助我們去探索生命更深的層面和我們自己存在的奧祕。故事包含著巨大的能量而深深地影響我們的生活和信仰。

故事也幫助確定和支撐個人、家庭、團體、甚至國家的存在和運行。它打開了一扇窗戶使我們能夠觀看世界，理解生命的意義並得著洞見。故事捕捉了人生的經驗，告訴我們有關喜樂、平安、恩寵、寬恕、憐憫、皈依、修和與共融的真諦。它深入人的心靈，進入生命的奧祕，以及人與天主和他人的關係。源于亞洲豐富傳統的故事能啟迪我們共同的靈修旅程，無論我們是印度教徒、伊斯蘭教徒、佛教徒或者基督徒，我們都一起走在靈修朝聖的旅途。

毋庸置疑，人們對故事的記憶遠遠超過他們也許已經

忘記的那些在學校上的課程或他們閱讀過的書籍。難怪在古往今來的時代和文化中，祖父母們和智者、傳教者和教師們藉著故事來吸引和激勵他們的聽眾。一個顯著的例子是耶穌，這位師傅（拉比Ribbi）通常藉著比喻來告訴我們與天主和其他兄弟姊妹之間的關係的新的可能性。一如亞洲偉大的智者孔子、老子、莊子或者甘地，耶穌也是從日常生活中收集經驗和趣聞，邀請我們以全新的眼光來認識生命，並向我們周遭的人羣開放我們的心靈和胸懷。

在本書中收集的故事包括不同的類型：亞洲口述和文字記載的文學、詩歌、祈禱、經驗、神話和小說。同時，也許我們需要對本書中透過插圖表達的故事特別留意。不斷地開放自己，使自己獲得這些故事的啟迪，然後花一些時間反省，無論歡笑或者流淚，你將會發現更內在的自己。希望你自己個人的故事和歌曲將會與天主所有的亞洲子民的故事和旋律產生共鳴，譜寫一道新的樂章。

我真誠地希望感謝那些為本書的出版慷慨付出的人們，包括那些故事並未收錄在本書內的作者們。我特別感謝瑪利諾會的尤禎·塔爾曼神父（Fr. Eugene F. Thalman, M. M.）的博愛的工作，在他突然地去世之前開始了這一計畫，也特別感謝李傑聖（Jason K. Dy, S. J.），一位年輕的菲律賓華人藝術家和耶穌會士，他的素描作品提升了本書的內容，也感謝蘇珊·佩利（Susan Perry），歐碧斯出版社（Orbis Books）的編輯和朋友，她令人驚異地用自己的專業才能和一貫的奉獻精神指導了該計畫。真誠的感謝——

我們的故事已經永遠編結在一起。

傑姆·克羅格神父 (James H. Kroeger, M. M.)

馬尼拉·菲律賓

3月25日·2006年

Introduction

The world is full of stories. We are familiar with their telling and re-telling. A simple introduction can alert us: “And so it happened that...” or “Once upon a time...” or “In the past when...” Spontaneously, our ears, minds, and hearts become attentive. We listen to the narratives and search for their meaning. And in Asia, with its many literary treasures, stories from the past, preserved as *history*, shape contemporary lives, which, in turn, create new stories.

Stories tell us who we are and they also link us with other people, in Asia and throughout the world. They help us explore the deeper dimensions of life and the mystery of our own being. Stories possess tremendous power as they impact our life and our faith.

Stories also help define and sustain individuals, families, communities, and indeed, nations. They open a window through which we can view the world, perceiving meaning and gaining insight. Stories capture the human experience, telling of joy, peace, grace, forgiveness, compassion, conversion, reconciliation, and unity. They probe deeply into the human heart, into life’s mysteries,

and into human relationships with God and others. Stories emerging from the rich traditions of Asia can shed light on our common spiritual journey, whether we are Hindu, Muslim, Buddhist, or Christian. Together we are all on a spiritual pilgrimage.

Without doubt, people remember stories long after they may have forgotten the lessons they learned in school or the books they read. It is little wonder then that across ages and cultures, grandparents and sages, preachers and teachers have enthralled and challenged their listeners with stories. One striking example is Jesus, a master-teacher (*rabbi*) who used parables to present us with new possibilities in our relations with God and all our brothers and sisters. Like the great wisdom teachers of Asia, such as Confucius, Lao Tzu, Chuang Tzu, or Gandhi, Jesus gathered up experiences and anecdotes from daily life, inviting us to see life with new eyes and to open our arms and hearts to those around us.

The narratives in this collection include a variety of forms: Asian oral and written literature, poems, prayers, experiences, myths, and fiction. Also, pay close attention to the stories told through the art that accompanies the printed word. Be inspired, take a moment for reflection, laugh or shed a tear, discover your deeper self. Hopefully, your own personal story and song will resonate with the narratives and melodies of all God's peoples in Asia.

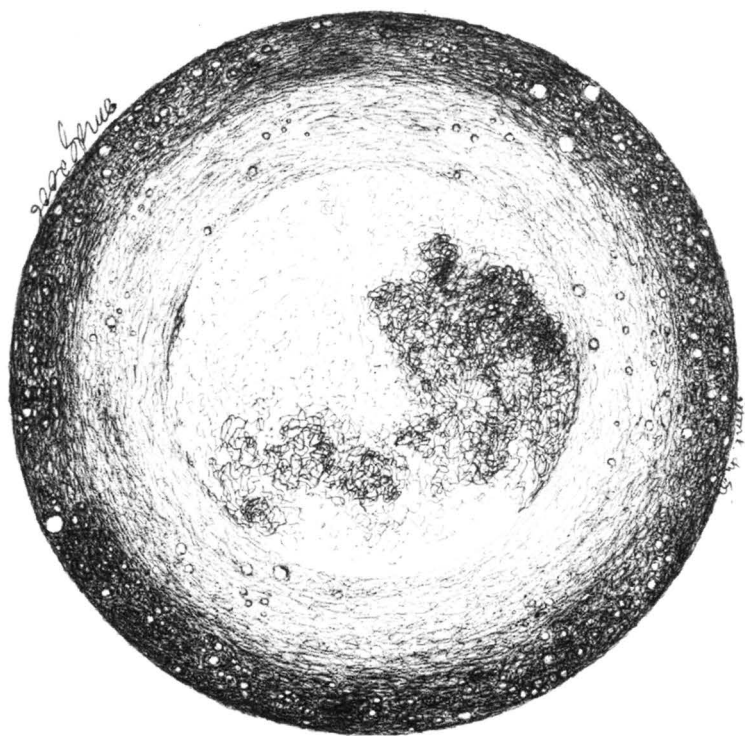
I sincerely wish to thank the scores of generous people who contributed material for this volume, including those persons whose

stories were not used as well as those contributors whose names are mentioned after the texts. I want to acknowledge the good work done by Father Eugene F. Thalman, M.M., who initiated the project before his untimely death. And special thanks are due to Jason K. Dy, S. J., the young Filipino-Chinese artist whose drawings enhance the book, and to Susan Perry, the Orbis Books editor and friend who marvelously guided the project with such great skill and dedication. Sincere thanks — our stories have become forever intertwined.

James H. Kroeger, M.M.

Manila, Philippines

March 25, 2006



肇始

「生命只在此時此刻。」
一行禪師 (Thich Nhat Hanh)

幾乎如歷史上所有的文化，亞洲人在其豐富的多元歷史文化和文明中深刻地反省了生命的起源，他們在獨特的神話和故事中表達了自己的洞見，因而明顯興起對生命之神祕與美的敬重。生命的起源——大地和天空、植物與野獸、所有的生物，尤其是人類——都與神聖相關。生命是一件禮物，一個令人敬畏和珍貴的寶藏。

亞洲的起源故事和神話也反省了人對幸福的追求。每一個人的生命經驗由誘惑、罪與邪惡形塑，它們可以使幸福有時候看起來像幻影，但是美德和良善也有深厚的影響。這是人類旅程的一部分。

像大部分的神話，這些亞洲的故事不是原始、天真的理解。相反，它們更包括深厚的洞見，而這些洞見永遠不是科學的描述和邏輯的分析可以企及的。在這一光照下，請同某些亞洲民族共度一段美麗旅程，發現天主奇妙的生命禮物。

In the Beginning

“Life can be found only in the present moment.”

Thich Nhat Hanh

Asia’s peoples, in all their rich diversity, have reflected deeply on the origins of life, expressing their insights in unique myths and stories—like almost all cultures known throughout history. A clear reverence for the mystery and beauty of life emerges. The origins of life—the earth and the heavens, plants and animals, all living things and especially the human family—are linked with the divine. Life is a gift, an awesome, precious treasure.

Asia’s genesis stories and myths also reflect upon the human quest for happiness. Everyone’s experience of life is shaped by temptation, sin, and evil, which can make happiness seem illusive, but virtue and good are also profound influences. This is part of the human journey.

Like most myths, those of Asia are not primitive, naïve understandings. Rather, they contain profound insights, insights that could never be achieved by scientific description or logical analysis. In this spirit, take a journey with some of Asia’s peoples. Discover God’s marvelous gift of life.

創世的故事 （菲律賓）

在起初只有大海。在大海上漂浮的是一個類似於球形的東西，那是至高之神的住處。當神準備好時，那個球形的東西裂開了。它的一半升起來成了天空，較低的另外一半保持未變而成了地球。球保持未變的那一部分是母親，升起來的那一部分是父親，而大海則是祖父。現在，正如神所願望的那樣，當球裂開的時候，地上所有的民族和受造物已經在裡面但是還未被釋放。從我們祖先的時代直到現在，我們一直在尋找最起初的滿足。

當至高者阿拉在最高的天上，他的光輝散播變成了一個男人——努爾·穆罕默德（Nur Muhammad, Nur的意思是「光」）。當努爾·穆罕默德開始意識到他自己，他確信自己就是神。他向左右觀望，發現只有自己一個人，就對自己說：「只有我一個人在這裡，那麼我一定是神。」然後，他宣布說：「阿拉斯楚姆穆拉比濟姆」（Arastrum Murabbikim）意思是「我是神」。突然間，一個聲音回答說：「卡哈爾巴拉（Kahal Bala）」，努爾立刻分裂了。

當這件事情發生時，天上地下蘊含的一切元素都從他身上流出。努爾的每一道光變成了月亮、太陽、星星、樹木和所有的生物。它們都在那兒。這些事情從星期天開始直到星期五才完成。

當所有的東西從努爾·穆罕默德身上流出之後，他再度被造成了人，神對他說：「不要主張你是神。我才是

神。但是如果你不相信，讓我們玩一下捉迷藏的遊戲。你藏起來然後我來找你，然後我藏起來你來找我。如果我能發現你，但是你卻不能發現我，這就說明我是神。」於是他們開始了遊戲。不管努爾在哪兒隱藏，神總是會找到他。神於是說：「現在輪到我躲藏了。」努爾·穆罕默德不能找到神。（哈吉胡申，Hadji Hussin，在他的眼睛裡有閃爍，這後來解釋了我們為何不能看見神。）

然後，神對哲布勒伊來（Jibra'il, Gabriel）說：「你到大地上去取一把泥土來。」當哲布勒伊來下去取一些泥土的時候，大地發出詛咒並拒絕被帶走。哲布勒伊來只好空手而歸，神對米卡伊來（Mika'il）說：「你去。」當他到達地上的時候，也遇到了同樣的拒絕。然後輪到伊斯拉非來（Isra'il）下去，但是他也受到了同樣的拒絕。然後，第四位天使阿茲拉伊來（Idjara'il）立即下去抓住了大地。他的一隻手指在西邊，另一隻在東邊，第三隻在南邊，第四隻在大地上面。因此，他舀了一把泥土。

然後神對哲布勒伊來說：「把他製作成一個人。」當泥土取得了人的形狀時，哲布勒伊來對神說：「我的神，這個人現在在這兒了，但是卻不能說話，它的關節還沒有連在一起。」

神說：「拿些米來磨成粉，再把它塗在人的身上。」之後這個人的關節連在一起成了一個整體，但是他仍然無法說話。之後神命令努爾·穆罕默德：「進到阿丹身體裡面去」（因為阿丹是這個人的名字）。但是努爾·穆罕默

德說：「我不想進去，祢從水、火、風、土四個元素中創造了阿丹，而我卻來自於祢的光。」然後神對努爾·穆罕默德說：「樂意去做吧，因為你和我原本是一體，你可以在祈禱中每天與我會晤五次。」因此努爾·穆罕默德從阿丹的前額進入了他的身體，阿丹因而成了一個活人。

神讓阿丹成了哈里發（Caliph，譯註：「繼承人」之意。）並要求所有的受造物，包括天使們，都向阿丹表達敬意和效忠。除了易卜劣廝（Iblis，魔鬼）之外，所有的受造物都這樣做了。易卜劣廝對神說：「阿丹只是來自於四個元素，而我卻已經侍奉了祢幾百年，我怎麼可以朝拜他呢？」不顧神的懇求，易卜劣廝仍然拒絕效忠阿丹。

然後易卜劣廝要求神滿足牠四個願望。第一，牠將是最富裕的；第二，牠將是最高貴的；第三，牠可以偷竊其他人的財富；第四，如果牠不能偷竊那些人的財富，牠可以把他們殺死。這就是對物質和世俗名譽而引起的嫉妒和殘殺的邪念來源。易卜劣廝進入其內的人們都被導向邪惡，因為易卜劣廝與神有一個協議，那些牠能夠誤導的就屬於牠，那些不能的則屬於神。

The Story of Creation

In the beginning, there was only the sea. Floating on this sea was a thing resembling a ball, which was the abode of God the Most High. When God was ready, the ball split. One half of it rose and

became heaven and the lower half remained and became the earth. The part of the ball that remained was the mother, and the part that was lifted up was the father, and the sea on which it floated was the grandfather. Now, at the time of the splitting of the ball, and as God willed it, all people and all the creatures on earth were already in it but not released. From the time of our ancestors up to the present, the original content is what we have been looking for.

When Allah the Most High was in the highest heaven, his radiance scattered and became a man, Nur (meaning “light”) Muhammad. Now when Nur Muhammad became aware of himself, he asserted that he was God. Looking left and right, he saw that he was alone and said to himself, “There is nobody but me, so I must be God.” He then announced, “*Arastrum Murabbikim*,” meaning “I am God.” All of a sudden, a voice answered “*Kahal Bala*,” and Nur disintegrated.

When this happened, all the elements contained in the earth and the heavens were drawn out of him. From the single light of Nur came the moon, the sun, the stars, the trees, and all living things. They were all there. This was begun on a Sunday and was completed on a Friday.

After all things had been drawn out of Nur Muhammad, he was made man once again and God said to him, “Do not assert that you are God. I am God. But if you do not believe this, let us play hide and seek. You hide and I will look for you. Then I will hide and you look

for me. If I can find you and you cannot find me, then surely I am God.” And so they commenced the game. No matter where Nur Muhammad hid, God always located him. Then God said, “Now I will hide,” and Nur Muhammad could not find him. (And Hadji Hussin, with a twinkle in his eyes, later explained that this is why we cannot see God.)

Then God said to Jibra’il (Gabriel), “Go down to earth and get a handful of soil.” When Jibra’il descended to pick up some earth, the earth cursed and refused to be taken. Jibra’il returned empty-handed, and God said to Mika’il, “You go.” When he reached the earth he met the same refusal. Then Isra’il took his turn, but the earth likewise refused. Then the fourth angel, Idjara’il (Iza’il or Azrae’el) immediately went down and forthwith grabbed the earth. One of his fingers was on the west, another on the east, a third one on the south, and a fourth one on the earth. Thus he scooped up a handful of soil.

Then God said to Jibra’il, “Make it into a man.” When the earth assumed the form of a man, Jibra’il said to God, “My Lord, the man is here but it cannot speak, and its joints are not connected.”

Then God said, “Get a *ganta* of rice and grind it into powder and apply it to him.” Then the joints were connected and the man became whole, but he still could not speak. Then God commanded Nur Muhammad, “Go inside Adam” (for that was the name of the man). But Nur Muhammad said, “I refuse. You created Adam from the four elements of fire, water, wind, and earth, whereas I came from your

light.” Then God said to Nur Muhammad, “Be willing, for you and I are one, and you can meet me five times a day during prayer.” So Nur Muhammad went inside Adam through his forehead and Adam became a living man.

And God made Adam into a caliph and commanded all creatures, including the angels, to pay homage to him. And every creature did, except Iblis (the Evil One) who said to God, “How can I worship Adam, seeing that he was created out of four elements, whereas I have served you for hundreds of years?” In spite of God’s entreaty, Iblis continued to refuse.

Then Iblis asked God to grant him four wishes. First, that he would be the richest of all; second, that he would be most exalted of all; third, that he could steal the riches of those who have; and fourth, that those whose riches he could not steal, he would kill. And this is the origin of the evil desire for material goods and for worldly fame that leads to envy and killing. Those whom Iblis enters into are led into evil, for Iblis had an agreement with God that those he could mislead would be his and those he could not would be God’s.

A Samal folk epic from the Philippines,
adapted from *Pilipino Heritage 1*
(Singapore: Lahing Pilipino Publishing, Inc., 1977)
Father James H. Kroeger, M.M., Manila, Philippines

孔雀和芥子公園 (印度)

在起初，當上主創造天地時，三十種受造物快樂地在地上生活。上主在天上創造了九個家庭，在地球上創造了七個家庭。人與動物以及其他所有的受造物只懂得一種語言，所有的一切都在平安與和諧中運行。

太陽公主和孔雀王子過著幸福快樂的婚姻生活並履行自己的責任。太陽公主管理天地，並且負責察看天上與全宇宙都在和諧中運行，地球獲得足夠的陽光。

有一天，孔雀王子閒坐無事，偶然間望向地球。他對地上一位有著金黃色飄揚秀髮的美女深深著迷，以至於茶飯不思。太陽公主非常擔心他心愛丈夫的變化，當她了解到自己的丈夫愛上地上的一個女人時，她懇求他保持冷靜，但是孔雀王子不聽妻子太陽公主的勸告。雖然太陽公主異常悲傷，她仍然親切仁慈地讓丈夫去尋找那位美麗的女人，儘管她知道他永遠不能再回到她的身邊。

孔雀離開了，太陽的眼淚落在孔雀的羽毛上，淚水在陽光中閃爍。孔雀到了地上，但他大失所望，原來那位吸引他的金髮美女只是一片芥子田。他哭泣悲嘆，拍打翅膀想飛回心愛妻子身邊，但是他無法高飛。至今，每當下著太陽雨時，孔雀就會拍打著自己的翅膀。

The Peacock and the Mustard Garden

In the beginning when God created the heavens and the earth, the thirty creations lived happily on the earth. God created nine families in heaven and seven families on the earth. The human beings and animals and all of creation understood one language and everything worked in peace and harmony.

The Princess Sun and the Prince Peacock were happily married and had duties to fulfill. The Princess Sun ruled the heavens and the earth and was responsible for seeing that the heavens and the whole of the universe worked in harmony and that the earth got sunshine.

One day the Peacock, sitting idle, chanced to look down on the earth. He was so captivated by a beautiful lady with masses of golden hair spreading over the land that he could neither eat nor sleep. Princess Sun worried about the change in her beloved husband, and when she learned that he had fallen in love with a lady on the earth, she pleaded with him to stay calm. But the Peacock did not listen to his wife the Sun. Although the Princess Sun was heartbroken, she graciously allowed her husband to go, knowing that he could never return to her.

The Peacock left and the Sun's tears flickered in the sunlight as they dropped down on his feathers. The Peacock reached the earth and, to his disappointment, the golden lady who had attracted him was nothing but a field of mustard. He wept and flapped his wings to

fly back to his beloved wife, but he could not rise high enough. To this day, the Peacock flaps his wings when it rains while the sun is shining.

Adapted from Khasi folklore, Silvia Ines, Northeast India



太陽和月亮（緬甸）

很久很久以前，世界上有兩個太陽，因此氣候酷熱。地球上所有的生物都在抱怨炎熱的天氣。有一天，生物召開了會議，其中一個生物建議除掉一個太陽，大家無異議表示贊同。

但是問題又來了，誰來負責這個工作以及如何處理這件事情呢？最後，任務落在螞蟻的肩上，其因善於規畫而揚名。之後，這個可憐的小螞蟻開始在炎炎烈日下日復一日的工作，最後終於擊中了其中一個太陽。但是令大家異常悲傷的是，兩個太陽都消失了，整個宇宙變成了漆黑一片，悲傷而非歡樂覆蓋了所有生物的生活。

所有的生物都意識到如果沒有太陽的光，他們什麼也不能做。他們該怎麼辦？他們已經知道讓螞蟻去消除其中一個太陽犯了很大的錯誤，因此召開了另一次會議，圍繞著如何把太陽再找回來的話題，討論了許多天。最後，決定讓一個人去做這件工作，請求太陽的原諒，懇求太陽再回來。滿懷希望，這個人去了，但是卻遇到了失敗。之後，他們讓一隻烏鴉繼續去做這種工作，但是烏鴉也遭遇同樣的下場。他們派了其他生物，但是全都失敗了。

最後，他們有了一個絕妙的主意，想到太陽可能是睡著了，因此他們決定讓雄雞鳴叫，好使太陽醒過來。因此，所有的雄雞一起啼叫，然後停一會兒，看看會發生什麼。但是什麼也沒有發生，滿懷希望，雄雞再次啼叫，然

後停下來。

慢慢地他們開始感覺到一點點溫暖和光芒，因此，雄雞第三次啼叫。之後，令大家驚奇的是，一個太陽回來了，所有歡樂的生物都慶祝雄雞的成功。當他們意識到只有一個太陽時，他們更加高興。先前被擊中的那一個已經失明了。

這就是為何雄雞會在太陽升起前啼叫三次的緣故。那個失明的太陽，即是我們現在所知道的月亮。

The Sun and the Moon

A long time ago, there were two suns and it was very, very hot. All the creatures on the planet complained about the heat. One day a meeting was held and one of the creatures suggested getting rid of one of the suns. Without hesitation, everyone agreed.

But the question was, who would be in charge of the job and how was it to be done? The task fell to the ant, who was famous for his good aim. Well, the poor little ant went out in the heat day after day and at last he shot one of the suns. To everyone's great sadness, however, both suns disappeared and the whole universe became completely dark. Grief rather than happiness overwhelmed all the creatures.

All the creatures realized that they could do nothing without the light of the suns. What should they do? They knew that they had

made a great mistake by asking the ant to shoot one of the suns, so they held another meeting. The discussion on how to bring back the suns went on and on for days. At last, they decided to ask a man to go and ask the suns for pardon and beg them to come back. With great hope, the man went, but he met with failure. Next, they asked a crow to go, but the result was the same. Then they tried other creatures, but all of them failed.

Finally, they thought they had a good idea. It occurred to them that the suns might be asleep so they decided to ask the roosters to crow to wake up the suns. Thus, all the roosters crowed and then stopped for a while to see what would happen. Because nothing happened, they crowed for the second time, still with great hope. Then they stopped.

Gradually, though, they began to sense a little warmth and light, so they crowed for a third time. Then, to the surprise of all, back came one sun. All the happy creatures celebrated the success of the roosters. They were even happier when they realized there was only one sun. The one that had been shot had been blinded.

This is why roosters crow three times before the sun rises. The blind sun is now known as the moon.

Folk tale, Francis Htjaru, Myanmar

螃蟹國王 (菲律賓)

很久很久以前螃蟹當國王，在牠周圍生活的所有小生物和昆蟲都在牠的管理之下。正如螃蟹的慣性，牠生活在一個有許多池塘和沼澤地的國家。

螃蟹國王是一個嚴厲的統治者，牠制定了許多其他受造物都不願遵守的法律。其中一條是當牠在睡覺時，牠的屬下全都要保持安靜。

有一天，當螃蟹國王在睡覺的時候，青蛙呱呱地叫並且大聲地笑，把國王吵醒了。國王把牠們召集來詢問為何大笑。

「這是因為烏龜把房子馱在背上爬行的樣子非常滑稽可笑，」牠們回答說。

螃蟹國王把烏龜召來，質問說：「你為什麼要把房子馱在你的背上呢？」

烏龜回答說：「我把房子馱在背上是因為螢火蟲帶著火到處飛，我害怕當我不在的時候，牠把我的房子燒了。」

國王把螢火蟲叫來。當問到牠為何把火帶在身上，螢火蟲回答說：「蚊子是一個麻煩的傢伙。牠到處嗡嗡地叫並且一有機會就叮我，我把火帶在身上是為了保護自己。」

螃蟹國王把蚊子找來，問道：「你為什麼要叮螢火蟲呢？」

蚊子沒有回答，而是直接飛向國王往他的前額叮了一下，國王拍了他的前額將蚊子打死。

當其他的蚊子聽說自己的親戚被國王殺死後，一起去找螃蟹國王。國王的衛兵——蟬在紅樹林上的觀望台看見蚊子趕來，就用翅膀拍打警報。螃蟹國王趕緊溜煙鑽進地上的洞裡去了。

不久以後，螃蟹國王藏在一個小洞裡生活的消息很快在蚊子中傳開了，牠們全聚在一起開始搜索螃蟹的下落。

你曾經聽到蚊子在你耳邊嗡嗡直叫嗎？那是因為牠們仍然在看見的每一個洞裡尋找，企圖找到螃蟹國王。

King Crab

Once upon a time the crab was king. All the small creatures and insects that lived near him were under his rule. As crabs always do, he lived in a country that had many ponds and swamps.

King Crab was a harsh ruler who made laws that the other creatures did not like to keep. One of them was that when he was asleep his subjects should all keep quiet.

One day when the king was sleeping the frogs croaked and laughed so loudly that they woke him. He sent for them and asked them why they had laughed.

“We laughed because the water turtle looked so funny as he crawled along with his house on his back,” they answered.

King Crab called for the turtle. “Why do you carry your house on your back?” he asked.

“I carry it on my back,” replied the turtle, “because the firefly carries fire with him. I am afraid that he might set fire to my house when I am away from it.”

The king sent for the firefly. When he was asked why he carried fire with him, the firefly answered: “The mosquito is a troublesome fellow. He buzzes around and stings me whenever he gets a chance. I carry fire with me so that I can protect myself from him.”

Then King Crab called for the mosquito. “Why do you sting the firefly?” asked the king.

The mosquito did not answer, but flew straight toward the king and stung him on the forehead. The king slapped his forehead and killed the mosquito.

When the other mosquitoes heard of the death of their relative, they set out to find King Crab. The cicada, who was the king’s guard, saw them coming from his watch tower in a mangrove tree and beat a warning with his wings. King Crab hurried into a hole in the ground.

The story soon spread among the mosquitoes that King Crab was living somewhere in a small hole. They all rushed around and began to hunt for him.

Have you ever had mosquitoes coming buzzing near your ears? That is because they are still looking in every hole they see, trying to find King Crab.

A Filipino folk tale,
adapted from *The Philippines Reader: Book Five*
(New York: Ginn & Co., 1947)
Father James H. Kroeger, M.M., Manila, Philippines

東帝汶的創化神話 （東帝汶）

許多年以前，一隻小鱷魚在一個遙遠的地方生活著。牠夢想有一天成為一條大鱷魚，但是由於食物匱乏，牠的身體開始變得虛弱。

牠決定離開原來的地方，到大海去尋找食物並實現牠的夢想。但是日子愈來愈熱，牠仍然離大海很遙遠。瀕臨死亡並且感到絕望的小鱷魚就躺在那兒等死。

一個小男孩對這條處於困境中的小鱷魚動了憐憫之心，就把牠抱到大海裡去了。小鱷魚立即甦醒，說道：「小男孩，你救了我的命。如果有我幫得上忙的地方，請召喚我，我隨時為你服務。」

幾年後，這位男孩召喚鱷魚，牠現在已經長大而且強壯。「鱷魚兄弟，」他說道：「我也有一個夢想，我想看看世界。」

「爬到我的背上來，」鱷魚說，「告訴我如何走。」

「跟著太陽走」，男孩說。

鱷魚向著東方前進。他們穿越海洋多年，直到有一天，鱷魚對男孩說，「兄弟，我們已經旅行了很長的時間，但是現在我的生命已到盡頭了。為了記念你的慈善，我會把自己變成一座美麗的島嶼，你和你的子女可以在那兒生活，直到太陽沉入海中。」

當鱷魚去世後，牠不斷地成長，牠的背脊成了高山，牠的鱗甲變成了東帝汶的山丘。



Creation Myth from Timor

Many years ago, a small crocodile lived in a faraway place. He dreamed of becoming a big crocodile, but food was scarce. He grew weak.

He decided to leave for the open sea to find food and realize his dream, but the day became increasingly hot and he was still far from the sea. The little crocodile—rapidly drying out and now in desperation—lay down to die.

A little boy took pity on the stranded crocodile and carried him to the sea. Instantly revived, the crocodile said, “Little boy, you have saved my life. If I can ever help you in any way, please call me. I will be at your command.”

A few years later the boy called the crocodile, who was now big and strong. “Brother Crocodile,” he said. “I too have a dream. I want to see the world.”

“Climb on my back,” said the crocodile, “and tell me which way to go.”

“Follow the sun,” said the boy.

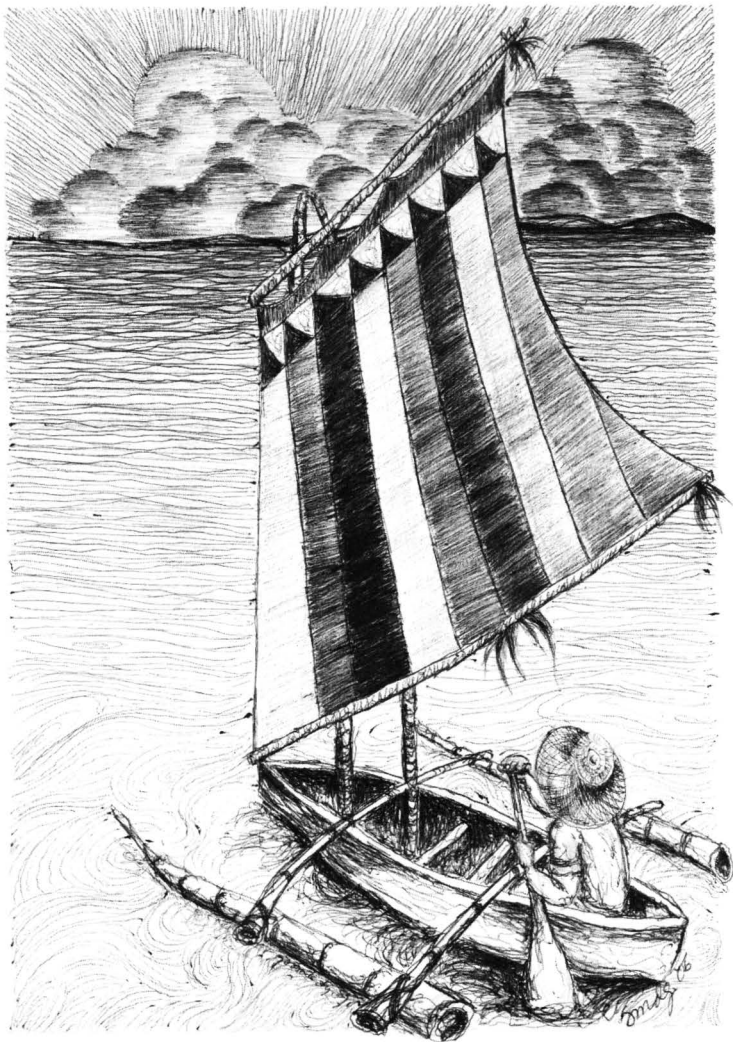
The crocodile set off for the east. They traveled the oceans for years, until one day the crocodile said to the boy, “Brother, we have been traveling for a long time. But now the time has come for me to die. In memory of your kindness, I will turn myself into a beautiful island, where you and your children can live until the sun sinks into

the sea.”

As the crocodile died, he grew and grew, and his ridged back became the mountains, and his scales the hills of Timor.

Sister Theresa Hougnon, M.M., East Timor,

Maryknoll (May/June 2004)



在亞洲生活

「跌倒七次，站起來八次。」

日本諺語

在廣袤的、占了世界人口三分之二的亞洲大陸上，生命生生不息。亞洲的富饒是超乎尋常的：中國和印度各自的人口都超過了十億。亞洲跨越十個時區，幅員遼闊，物產富饒。

亞洲人具有達觀的個性，這種奇妙的能力能隨順生命的高低起伏、順利與艱難，以及陰陽的共存。亞洲人民對生命的基本要求、幸福、和平與繁榮心懷夢想和渴望。他們也是面對貧窮、疾病、包括愛滋病，以及生命中無數難以預料、充滿變數之事的現實主義者。雖然21世紀對亞洲一些地區帶來了經濟的繁榮成長和現代化，但許多亞洲人民也經驗到黑暗的一面：傳統價值持續腐蝕，以及對大部分人而言，持續增長的貧窮和邊緣化。

以下這些關於廣袤的亞洲大陸的故事給了我們一個生活的見證，生命常常是酸甜交集、美醜共存。



Living in Asia

“Fall seven times, rise up eight.”

Japanese proverb

Life pulsates throughout the vast Asian continent, home to nearly two-thirds of humanity. The fecundity of Asia is phenomenal: China and India each have populations exceeding one billion. Asia spans ten time zones, and the vastness of the continent overwhelms.

Asians have resiliency, that marvelous ability to move with the ebb and flow of life, the smooth and the rough, the yinyang of existence. Asian peoples have dreams and aspirations for the basics of life, for happiness, for peace and prosperity. They are also realists who face poverty and sickness, including AIDS, and life’s myriad uncertainties. While the twenty-first century is bringing economic growth and modernization to some areas, many Asian people also experience its dark side: the steady erosion of traditional values and, for a large part of the population, increasing poverty and marginalization.

The following narratives give a sampling of life across the wide expanse of Asia, life that is often bittersweet, holding in balance both beauty and tragedy.

成為自己，然後再做（中國）

藉著存在，
藉著展示在我們內的道，
遠比堆積無數個不加思索的行為和言談，
活得更好。
道為萬物的根本，
而非我們所謂良好行為的計畫和行動。
藉由道的力量，
可以淡泊我們獲得、占有和控制的願望。
因此，
平安也悄然地、輕鬆地，
來到我們的生命中。

First Be, Then Do

It is better to live by being,
By showing forth the Way in ourselves,
Than by piling up thousands of
Mindless activities and speeches.
It is the Way that keeps everything
Centered in the Core, not our own
Plans and actions we consider good deeds.
Through the power of the Way we can muzzle



Our desire to acquire, possess, and control.

Thus does peace come to us quietly

And effortlessly from beyond ourselves.

English translation by Joseph Petulla

The Tao Te Ching and the Christian Way

(Orbis Books, 1998)

生命的寺廟（泰國）

皮薩努（Pisanu）已經有七年不能行走了。這位三十八歲的男子漢因疾病而臥床多年，他的家人不知道該如何照顧他。皮薩努的左腿實際上已經癱瘓了，廟宇裡的醫生認為這個病人不可能再站立起來行走，但是皮薩努的內心感覺到有一天他會再度站起來行走。

有一天，皮薩努看著我，好似在說：「我已經準備好行走了。」然後他牽著我的手，我們走了一會兒之後，他認為自己可以慢慢行走的時候到了。皮薩努感到既興奮又害怕，但我站在他身旁。有一次他從自己的床上慢慢地站到地上，出乎大家的意料，他在我的幫助下扶著拐杖開始慢慢地行走。

皮薩努現在有另外一個夢想，他希望有一天他能自己走到廟宇的院子裡，欣賞大自然的美麗風光，尤其是花草樹木。因為他的病情還很重，醫生不允許他這麼做，所以他的夢想可能還需要等待一些時間。

其時我在泰國羅普佈利（Lopburi）的瓦特普拉巴特納姆普（Wat Prabaat Nampu）的寺廟服務愛滋病人的需要，我確信這是一個「生命的廟宇」而非死亡的廟宇。許多前來此地訪問我們的人，看到我們收容的人大多數都是病人和臨死的人，不禁感到悲傷。但是他們常常沒有看到我這些佛教兄弟姊妹的內在精神，他們也希望去生活並盡己所能照顧好自己。他們來此並不是放棄生命而是來生活，並且

讓自己剩下的日子過得更加豐富。每一天，我來到這個地方，內心總能夠深刻地感到希望和快樂，它告訴我在這個生命的殿堂裡，我們又將一起分享新的一天。

Temple of Life

Pisanu had not walked in seven years. A man of thirty-eight, he was confined to his bed and his family did not know how to take care of him. Pisanu's left leg was practically paralyzed and the doctor at the temple thought it impossible that his patient would ever walk again. But Pisanu felt in his heart that he would one day get up and walk.

One day Pisanu looked at me as if to say "I'm ready to walk." He then took my hand and, after we had talked for a while, he decided the time was right. Pisanu was both excited and fearful, but I stayed by him. Once up from the bed, he slowly stood and, to the amazement of all, began taking slow steps with my help and that of a metal walker.

Pisanu now has another dream of one day walking by himself outside on the temple grounds to enjoy the beauty of nature, especially the flowers and trees. That dream may have to wait for a while, as he has since become very sick.

In the time that I have spent serving the needs of people with HIV/AIDS at Wat Prabaat Nampu Temple in Lopburi, Thailand, I am

convinced that it is a “temple of life” and not of death. Most people who come to visit us here are saddened to see that many of our people at the hospice are sick and some are dying. What they do not always see is the inner spirit of my Buddhist sisters and brothers here who simply want to live and take care of themselves as best they can. They do not come here to give up on life but to live and make the most of the time left in their lives. Each day that I come to this place there is a sense of joy and hope deep within me that tells me of a new day to be shared together with our people in this temple of life.

True story, Father Mike Bassano, M.M., Bangkok, Thailand



五個死亡的孩子—— 一個真實的故事 (菲律賓)

在清晨，我們帶著五個小小的靈柩，走進了奎松城市政廳（Quezon City Hall），把它們放在旗杆下。數以百計的人羣整天川流不息地從我們身旁經過。孩子們的身體已經發出了惡臭。

我們向市長傳話，如果他不來埋葬這些孩子，幫助受到破壞的家庭在市內重新安置，嚴懲那些下令摧毀房屋而殺害這些孩子的官員們，我們就會一直停留在這裡。摧毀這些房屋是政府整理人行道計畫的一部分。

清障工作組知道這些孩子患了麻疹——一個孩子已經死了——孩子的父母們懇求他們不要摧毀他們的房屋，但是清障工作組的行動仍然繼續進行，因此這些孩子晚上在街上的手推車裡過夜，早晨時就都死了。

在市政廳我們有羣眾和媒體的支持，他們幾乎整天和我們在一起，並多次採訪我們。整日都有規律地敲著一個憂戚低沉的鼓聲以提醒市長，天主教徒在觀看和等待。市長最後同意了我們的要求。我們並沒有討論細節問題，因為我們希望在太陽落山之前安葬孩子。這顯然是一個錯誤，因為我們沒有取得任何書面的承諾。

我們坐上一輛卡車去伯特田地（Potter's Field）。當卡車在紅燈口停下時，我們可以聞到孩子身體的臭味。最小的孩子只有十一個月大；最大的也只有六歲。我們通過陳

舊凌亂的墳墓走到墓地最骯髒、最孤僻的一個角落，它靠近人們通常扔垃圾的牆壁。亡者家屬最後一次打開靈柩，一個跛腳的小女孩對她去世的姊妹說：「瑪麗亞，妳為什麼先離去了？我們還有很多遊戲要玩。」他們把棺材滑到靠牆的壁龕，墓地的工人們在日落時分把棺木蓋上。

之後的幾天，我們繼續與市長協調。他並非心懷敵意，但是也沒有道歉。他承諾在市區內重新安置，但是沒有具體說明會是在什麼地方。他說要安排一個調查組來調查摧毀房屋的事件，但是細節問題同樣是模糊不清的。他真正做了的只是安葬了去世的孩子。

這個市長總是打扮得很整潔，還有修面後的那種香味。人們已經筋疲力盡了，仍然震驚於五個孩子的死亡，但是市政工作組仍然繼續摧毀房屋。他們為自己的小女孩戴上精美的髮飾。這使我們悲痛地想起那幾個躺在墳墓裡、擁有可愛秀髮的無辜小女孩。

協調的工作持續了好幾個月，直到最後人們慢慢地失去興趣，一個一個地離開了那裡。

我們仍然很難相信這五個孩子被市政府工人殺害而且沒有獲得任何的補償，也沒有人為此負責和受到懲罰，但是儘管我們盡了全力，這些事情還是這樣發生了。我們總是喜歡快樂的結局，但是在這裡，在菲律賓的窮人中，很多事情的結局是悲慘和痛苦的。

Five Dead Children—A True Account

We went to Quezon City Hall early in the morning with the five small coffins and laid them at the foot of the flagpole. Hundreds of people streamed back and forth past us all day. The children's bodies were already stinking.

We sent word to the mayor that we would stay there until he buried the children, gave the families in-city relocation, and jailed the officials who had authorized the demolition that killed the children. The demolition had been part of a government sidewalk-clearing operation.

The demolition team had known the children were sick with measles —one had just died —and the parents had pleaded with them not to destroy their homes. The team had gone ahead anyway, so the children had spent the night in *karitons* (street pushcarts) and by morning they were dead.

At City Hall we had the support of the crowds and of the media, who stayed nearly all day, interviewing us many times. A mournful bass drum sounded regularly throughout the day to remind the mayor that God was watching and waiting. The mayor finally agreed to our demands. We didn't discuss all the details, since we wanted to bury the children before sunset. That was a mistake, because we didn't get anything in writing.

We went off in a city truck to the Potter's Field. When the truck

stopped at red lights we could smell the children's bodies. The age of the youngest was eleven months; that of the oldest was six years. We walked over old graves to the dirtiest, loneliest corner of the cemetery. It was near the wall, where people throw their garbage. The families opened the coffins for the last time, and a crippled girl cried out to her dead sister, "Maria, Maria, why have you gone away? We have so much playing to do." They slid the caskets into niches in the wall and the cemetery workers sealed in the coffins containing the bodies of the children as the sun went down.

In the days that followed we continued negotiating with the mayor. He wasn't hostile, but neither was he apologetic. He promised in-city relocation but he wouldn't say exactly where. He talked of a task force to investigate the demolition, but again the details were vague. All he actually did was bury the dead children.

The mayor was always neatly dressed and smelled of aftershave. The people were worn out, still stunned by the five deaths, but they stayed to continue the demonstration. Somehow they managed to do up their little girls' hair in delicate little braids and colored ribbons. It made some of us cry to think of the other little girls with their lovely hair resting in graves.

Negotiations continued for several months, until gradually the people lost interest and one by one left the area.

It's still hard to believe that five children were killed by city workers and no compensation was given, nor would anyone be

punished, but, despite all our efforts, that is what happened. We always prefer happy endings, but here, in the Philippines among the poor, many incidents end unhappily.

True story, Denis Murphy, Manila, Philippines

日常問題（中國）

當溪流擊拍水中的頑石，
它迅速地避讓且繼續流淌；
因此，
要解決我們生活中的難題，
我們也需要避讓，
向前流淌，
只有這樣，
我們才能在更好的時間，
回頭重估我們的考驗。
但是這是最困難，
學習和生活的一課。

Daily Problems

When a stream strikes a hard rock in the water,
It quickly yields and flows on;
Thus to solve the hardened difficulties
Of our lives we also should yield to them
And flow onward, for we can then return
At a better time to reassess our trials.
But this is a most difficult lesson
To learn and live by.

English translation by Joseph Petulla
The Tao Te Ching and the Christian Way
(Orbis Books, 1998)

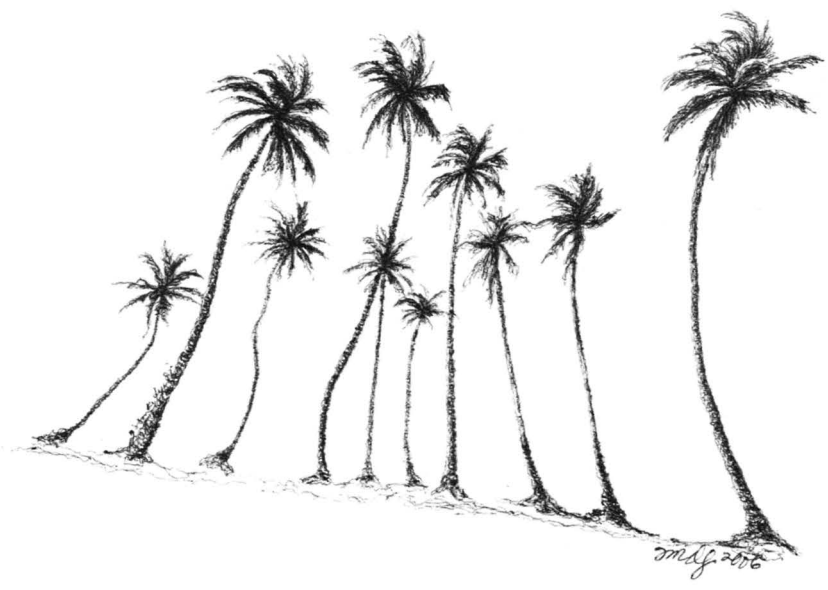
烏托邦 (東帝汶)

帝汶，
我內心閃耀珍貴記憶的土地，
征服者發現檀香木的土地，
聯合國維和人員、
飽受戰爭痛苦的人們，
忽略了充滿希望和未來的黎明，
沉醉於夕陽和迷人的臉龐。
燒毀的房屋現在展示了它的臉龐，
一些剛剛出生，其餘的則與時間一起凋謝和枯萎。
一個仍然年輕的國家，
滿懷眾多的希望，
卻也印留和背負著悲傷的記憶，
孩子們依然唱著「在巴比倫的河畔」。
但誰又能猜想呢？
貝羅 (Belo) 說，
羅馬和烏托邦不是一天建立起來的，
我們也許說，
這只是一個安慰的話語，
但是不復存在檀香木和戰爭，
我從不知道，
烏托邦是一個永無止盡的夢。

Utopia

Timor,
a land that sparks memories in my heart.
Conquistador found a land of sandalwood,
UN peacekeepers, war-scarred folk,
neglecting the promising dawn,
enchancing sunset and
charming face.
Burned-out house now shows its faces—
Some newborn, others faded with time.
A nation now,
as seen from faces and hearts still young—
Many promising,
Others etched with mourning,
Children still singing “By the rivers of Babylon.”
Who could have guessed?
Belo said Rome and Utopia were not built in a day—
Just a word of consolation, we might say.
But sandalwood no more, no, nor war—
I never know,
Utopia a dream forever more.

Poem by Acácio Angel,
an East Timorese student in Manila, Philippines



成吉思汗的導師 (蒙古)

13世紀是蒙古王朝的時代。雖然成吉思汗是一個著名的歷史人物，他的父親也速該 (Esuhei) 被其孫子視為「偉大蒙古王朝的開創者和第一位智慧的可汗。」

無論在什麼地方發現勇敢的精神，也速該都很欣賞。他能夠欣賞對手的英勇和本領。當他擊敗敵人，他會原諒他。受益於父親的薰陶，一些被成吉思汗擊敗的對手，也成了他最忠實和信任的勇士。

The Man behind Genghis Khan

The thirteenth century was the age of the Mongolian empire. Although Genghis Khan is a well-known historical figure, his father Esuhei was considered by his grandson to have been the “founder of the powerful Mongolian empire and the first wise Khan.”

Esuhei appreciated courage no matter where it might be found. He was able to appreciate the courage and the skill of his enemies. After he defeated an enemy, he would pardon him. Learning from his father, Genghis Khan turned his defeated enemies into some of his most loyal and trusted warriors.

Adapted from Michael Standaert's “Steppes in Fiction,”

Far Eastern Economic Review,

Father Eugene F. Thalman, M.M., Hong Kong

食物第一（孟加拉）

拉佈胡（Labhlu）生病發了高燒，他的母親拉比亞（Rabia）忙著幫助他退燒。她從鄰居家借來一個大水桶，灌了半桶水，然後她要求拉佈胡跪下，把頭放在水桶上方。拉比亞用家裡的罐頭杯子舀了一些水，倒在拉佈胡發熱的頭上，水流過他的前額又滴回水桶裡。拉比亞不斷地從水桶中舀水淋在拉佈胡的頭上來退燒，十五分鐘後，他開始感覺好一些了。但是這並沒有治癒；它只是幫助這個男孩減輕一些痛苦。

拉比亞沒有用她存在罐子裡的些微積蓄去買治癒高燒的藥。事實上，對生活在貝特卡（Betka）的窮苦村民們來說，醫藥不是優先的考慮。如果你詢問任何村民他／她希望把錢花在什麼地方，你得到的誠實回答往往是：首先是食物，其次是食物，再其次還是食物。大多數人都認為醫藥排在食物、住所、衣物之後。因為民以食為天，其他不方便之處都可以忍受。

Food Comes First

Labhlu had a fever and his mother, Rabia, took action to relieve him. After borrowing the largest bucket in their neighborhood, she filled it halfway with water. Then she ordered the boy to kneel and position his head over the container. Using the family's tin cup, she scooped up some water and poured it over Labhlu's feverish head. The water ran across his forehead and dripped back into the bucket. Time and again Rabia scooped water to cool the boy's head until, fifteen minutes later, he began to feel better. This was not a cure; it merely offered the boy relief.

Rabia had not used the small sum of money she keeps in a jar to purchase medicine for fever. The fact is that medicine is not a priority in the lives of the poor villagers of Betka. Ask any villager what she or he wishes to use money for and the honest reply will be: first priority—food; second priority—food; and third priority—food. Many will speak of medicine as the last priority—after food, shelter, and clothing—for hunger must be dealt with, whereas inconvenience can be endured.

True story, Father Bob McCahill, M.M., Bangladesh

月亮裡的兔子 (日本)

當我是一個住在紐約的小孩，人們教我去認月亮裡的人臉。而在日本，大人會教孩子去看兔子的側面影像。這是關於兔子如何到月亮的故事。

很久以前，一隻兔子在夜晚的森林裡遇見了一個人。他坐在火堆旁，很明顯地看出他因飢餓而虛弱。火堆上放了一個烤架，但是烤架上卻空無一物，周圍也看不到食物。兔子問那個人他的食物在哪兒，他為何沒有吃東西。此人回答說，他自己老了，疲倦了，不能夠再去狩獵，也無法到樹叢中採集蔬菜。他又說，自己已經瀕臨生命的盡頭，恐怕看不到黎明的來臨。

聽到這些話後，兔子動了憐憫之心，牠剝去自己的皮毛，跳到烤架上把自己作為食物送給這位老人。此人享用了美味的兔子，度過了那晚的危機，他又生活了許多年。

這個人就是佛陀，為了答謝兔子的救命之恩，他把兔子的神靈供奉在夜晚的月亮裡。

The Rabbit in the Moon

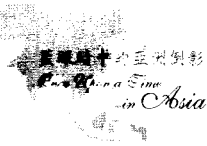
As a child in New York I was taught to recognize the face of the man in the moon. In Japan, children are taught to see the silhouette of a rabbit. And this is the story of how the rabbit got there.

Once upon a time, a rabbit came upon a man deep in the night forest. He was sitting by a fire, obviously weakened by hunger. There was a grill on the fire, but there was nothing on the grill. There was no food in sight. The rabbit asked the man where his food was and why he was not eating. The man replied that he was old, tired, and no longer able to catch game or even gather greens in the woods. He added that he was so near to the end of his strength that he thought he would not see the dawn.

On hearing this, the rabbit, moved to compassion, stripped himself of his fur, and jumped onto the grill to serve as food for the old man. The man ate the rabbit and lived through that night and for many years after.

That man was the Buddha, and in thanksgiving to the rabbit, he enshrined the spirit of the rabbit in the night moon.

Folk tale, Father John McAuley, M.M., Japan and New York



未盡的工作 (中國)

無論在我們生命中的每件事是多麼地良善，
我們永遠無法完成，
我們在此世的工作。
只要真理被嘲笑，
只要人們相互鎮壓，
先知們被禁止發言，
政治家們被忽略而無法施展才能，
我們將要安靜地做著我們的工作。
我們將努力取得溫飽，
坐在蔭蔽處乘涼，
事情慢慢地會變得更好，
我們盼望最好的來臨。

Unfinished Work

We never finish our work
Here on earth, however good
Everything seems in our lives.
As long as the truth is derided,
As long as people oppress one another,
Prophets are shouted down,
Statesmen are ignored and pushed aside,

We will need to calmly do our work.
We will run to get warm,
Sit in the shade to cool down,
And eventually things will get better.
We hope for the best.

English translation by Joseph Petulla
The Tao Te Ching and the Christian Way
(Orbis Books, 1998)



喬木袋鼠 (印尼)

生活在伊里安查亞 (Irian-Jaya) *中部的熱帶雨林裡，給我提供了很多機會，親自觀察天主創造的、幾乎仍然保持原始狀態的受造物。

有一天，山丘附近村莊的一些人給我帶來了一隻幼袋鼠，他們在狩獵時把牠的母親殺死了。想到撫養牠也許是一件有趣的事情，我留下了這個無助可憐的小生物。

消息很快在村莊裡傳開了，不久以後，兩名婦女站在我的門前來觀看社區裡最新的成員。當我打開門，她們擦過我的身邊，把這個小傢伙從牠的盒子裡抱起來，放進她們的手臂裡，她們輕輕地撫摸牠優美的毛皮並且不斷地輕吻牠。一會兒之後，這個小傢伙在一位婦女脖子上吊著的嬰兒吊袋中舒適地休息了。這兩位婦女花了一整天，帶著小袋鼠挨家挨戶地讓大家觀看。晚上她們把牠放回盒子裡面。

凌晨，我被一種經歷死亡的悲哀抽泣聲吵醒，我想大概有人去世了。當我走出去，我看見了那兩位婦女。她們給她們的這位小朋友帶來了一些食物，然而卻發現牠已經死在盒子裡了。她們的悲哀是真誠的而且不斷地流淚。她們把牠小小的身體裹在她們能夠找到的最好的布裡，把牠安葬在村邊，整個過程都在哭泣。

從那時起，這件事情帶給我許多豐富的、充滿驚奇的回憶。我們如何知道在不到二十四小時內，人們對天主最

微小的受造物之一所能有的關愛有多深？就另一方面而言，如果換成我的話，我或許已經把牠扔給我的狗或者丟進河裡去了。

* 編註：伊里安查亞，為印尼新幾內亞島西半部及其近海島嶼。

The Tree Kangaroo

Living in the middle of a tropical rainforest in Irian-Jaya, as I do, provides ample opportunity to observe first-hand God's creation in its still nearly unadulterated form.

One day some men from one of the villages up near the foothills brought me a baby kangaroo, whose mother they had killed while hunting. Thinking that raising it might be fun, I took in the helpless creature.

The news spread quickly through the village, and before long two women were standing at my door to see the newest member of their community. As I opened the door, they brushed past me, scooped up the little fellow from his box, and took him into their arms. They stroked his fine fur and smothered him with kisses. Before long he was resting comfortably on the breast of one of the women, dangling from her neck in a baby sling. The women spent the rest of day parading him through the village for all to see. Toward

evening they returned him to his box and left for the night.

Early the next morning I was startled awake by the sobbing of a death dirge. I assumed that someone had died. When I went outside I saw the two women. They had returned with some food for their little friend, only to find him dead in his box. Their sorrow was genuine and their tears were copious, spontaneous, and totally authentic. They wrapped the small body in the finest piece of cloth they could find and buried the baby kangaroo at the edge of the village, wailing lamentations the whole time.

Since then, this incident has provided me with many rich, wonder-filled moments. How does one fathom the depth of people who can fall so deeply in love with one of God's most humble creatures in less than twenty-four hours? I, on the other hand, might have tossed its body either to my dog or into the river.

True story, Father Vince Cole, M.M., Papua, Indonesia

雄心抱負 (中國)

顏回、子路陪在孔子身邊。孔子說：「為什麼不說說你們各自的志向呢？」

子路說：「我願意把我的車馬、我穿的上等皮衣與朋友共用，壞了也不後悔。」

顏回說：「我希望不炫耀自己的長處和功勞。」

子路說：「希望知道老師的志向。」孔子說：「我的志向是老者得到安養，朋友之間互相信任，少者得到愛護。」

On Ambition

Yen Hwei and Tselu were sitting together with Confucius, and Confucius said, "Why don't you each tell me your ambitions in life?"

Tselu replied, "It is my ambition in life to go about with a horse and a carriage and a light fur coat and share them with my good friends until they are all worn out without any regret."

Yen Hwei said, "It is my ambition never to show off and never to brag about myself."

Then Tselu said to Confucius, "May I hear what your ambition is?"

And Confucius replied, "It is my ambition that the old people should be able to live in peace, all friends should be loyal, and all *young* people should love their elders."

Adapted from *Linking the World through English II*

(Philippines: Diwa Scholastic Press, 2006)

Father James H. Kroeger, M.M., Manila, Philippines



地鐵的哭泣 (菲律賓)

一個年輕母親洋溢著滿臉笑容，懷抱著一個嬰兒。明顯地看得出這是她生命的喜樂。母親的整個世界專注在她的新生兒身上，場面散發出喜樂、滿足的心情。

當我走向地鐵站時我心裡在想：「但是為什麼這位二十來歲的母親和她美麗的嬰兒坐在如此糟糕的地方呢？」地下道人流熙熙攘攘，每天數以萬計的人通過。空氣充滿了灰塵和巴士、汽車、吉普尼（譯者註：菲律賓一種特殊的，像吉普車那樣的，窮人搭乘的交通工具。）排放廢氣的嚴重污染，卡車堵塞著道路。此時正是夏天，熱帶馬尼拉的熱氣令人難受。

然而，他們就在那兒。這位勤勞的年輕母親有一個臨時代用的小桌子，桌子上擺放了一些香菸、糖果、口香糖和幾串香蕉。她微薄的日常收入難以維持她們兩人的生活，但生活並沒有給予她太多的選擇，因此她只能在熙熙攘攘的人羣、污染和惡毒的熱氣中銷售她的東西。

「那麼這個可憐的小孩會怎樣呢？」我注視著眼前的光景思考著。「呼吸這些污染空氣和生活在如此惡劣的條件下，這個小孩能堅持多久呢？」我只是穿過地下道時走了幾步路就出汗了，但是這位母親和孩子會整天待在這兒！哦，可憐的嬰兒，你的未來將會是什麼樣的光景呢？深情鍾愛的母親，我欽佩妳為了妳的新生嬰兒所作的犧牲。願妳甜蜜的嬰兒能夠免於疾病和夭折！

搭地鐵前往馬尼拉市區的旅程中，內心感到非常不舒服，雖然我坐在一個有空調的地鐵裡，我無法控制自己的眼淚。這些可憐的人每天要付出多大的代價。通常她們唯一的一點喜樂也被疾病和死亡竊走。生命，竟是如此的苦樂參半。

Metro Tears

The young mother's face beamed as she held her week-old baby in her arms. It was clear that this was the joy of her life. The mother's entire world was focused on her newborn. The scene exuded joy, contentment, fulfillment.

"But why were this twenty-something mother and her beautiful baby sitting in such an awful place?" I wondered as I walked by on my way to the metro station. The highway underpass was crowded, with hundreds of people passing by. The air was thick with dust and pollution from the scores of buses, cars, jeepneys, and trucks clogging the road. This was summertime, and the heat in tropical Manila was intense.

And yet, there they were. The industrious young mother had a small makeshift table where she displayed cigarettes, candy, chewing gum, and a few bananas. Her meager daily income would be hardly sufficient for the two of them. Life had not given her many choices, so she sold her simple wares in the thick of the crowds,

pollution, and heat.

“What will become of this little child?” I thought as I stared at the scene before me. “How many days before the baby will be sick, due to breathing this awful air and living in such conditions?” I was sweating in the few seconds it took me to walk through the underpass, but the mother and baby would be there all day! O, poor baby, what future do you have? Loving mother, I admire your sacrifice to earn something for your newborn. May your sweet baby somehow be saved from sickness and premature death!

My journey on the metro to downtown Manila was uncomfortable, even though I sat in an air-conditioned train. And I couldn't hold back my tears. What price the world's little people pay each day. Often even their simple joys are stolen by sickness and death. Life, so bittersweet.

True story, Father James H. Kroeger, M.M., Manila, Philippines

牛糞與佛祖（中國）

中國北宋年間，一位名叫蘇軾的著名學者和官員受到朝廷一些奸臣的迫害而被流放到南方。空有一身報國志向卻無從實踐，蘇軾深感悲傷和失落。

某天，為了舒緩他的失落，有人建議他去華嚴寺拜訪他的朋友，一位著名的佛教高僧。蘇軾覺得這個主意不錯。

當蘇軾到達寺廟，發現他的朋友已經在山門前迎接他了。兩位老朋友相見甚歡，但是不一會兒法師意識到蘇軾面露憂戚，似有難言之隱。

「施主別來無恙？」法師問道：「為何總是眉頭緊皺呢？有什麼事情嗎？」蘇軾沒有回答。法師從其他渠道得知這位老友因仕途未卜，深為憂心，因此轉變了話題。

不一會兒，僕童前來上茶。他們一邊喝茶一邊對弈。法師問道：「蘇施主，你看我像什麼呢？」

蘇軾想利用這個機會戲弄一下法師，就回答說：「哦，可敬的法師，你看起來像一堆醜陋的牛糞，不是嗎？」說完他哈哈大笑。他認為法師會感到難堪或者生氣，但是令他感到驚奇的是法師談笑自若，面帶微笑地看著他。

蘇軾反過來問法師，「那麼我呢？我看起來像什麼呢？」

法師回答說：「你看起來像佛祖。」

蘇軾大吃一驚，「此意如何？」他問道：「我如此愚弄你，你為何還這麼褒揚我呢？你不生氣憤怒嗎？」

法師微笑著說道：「我看你像佛祖是因為我心中有

佛，因此看什麼都像佛；而你的心中卻只是牛糞，因此你看什麼都是牛糞。」法師繼續說：「如果你的心靈建立在人道方面，你將不會受到邪惡思想的影響。如果你想淨化或改變一個國家，那麼你必須首先淨化和改變你的心靈。」

聽了法師的啟迪，蘇軾深感羞愧，連忙向法師鞠躬表示謝意。

Bullshit and the Buddha

During the Northern Song dynasty in ancient China, a lowranking official named Su Shi, who was also a renowned and erudite scholar, was persecuted by some court officials and subsequently exiled to a remote southern county. He was very depressed and disappointed, since his dreams of serving his country and the court wouldn't be achieved.

One day, in an attempt to assuage his depression, someone suggested that he pay a visit to his friend, a Buddhist master with sublime virtue at Hua Yan monastery in the forest. Su Shi decided to do this.

When Su Shi arrived at the monastery, he found the master standing in front of the main gate to welcome him. The two old friends were quite happy to see each other, but very soon the master realized that Mr. Su was very unhappy.

“Are you all right, Mr. Su?” asked the master. “Why are you

frowning? Is anything wrong?” Mr. Su did not respond. Knowing from other sources that his visitor might be bemoaning his fate, the master changed the subject.

A little while later, a maid served them green tea. While they were drinking the tea and playing chess, the master asked, “Mr. Su, what do I look like?”

Mr. Su, who decided to take this opportunity to make fun of the master, replied, “Oh, revered master, you look like a pile of ugly bullshit, don’t you?” Then he laughed. He thought that the master would be very annoyed or irritated. But, to his surprise, the master still smiled amiably at him, seemingly imperturbable and composed.

Mr. Su then asked the master, “Master, what about me? What do I look like?”

The master replied, “Oh, Mr. Su, you look like Buddha.”

Mr. Su was surprised at his reponse. “Why do you say this?” he asked the master. “Why do you speak such nice words to me after I ridiculed you, saying that you look like a pile of ugly bullshit? Aren’t you annoyed?”

The master smiled and said, “I see that you look like Buddha because my heart resides in him, or the Buddha is in me. For me, everything looks like Buddha. What you have in your heart is only bullshit. That’s why you see others as bullshit. If you set your mind on humanity, ” the master continued, “you will be free from evil thoughts. If you want to clean or change the nation, you must clean

and change your heart first.”

Feeling deeply ashamed, Mr. Su immediately bowed and thanked the master for his wise words.

Traditional story, Joseph Jiang, S.J., Manila, Philippines

街頭的誠實（孟加拉）

一個星期五的下午，我和母親準備去東部廣場購物。在路上交通堵塞，我們看到一位非常甜蜜可愛的女孩在街上來回穿梭賣花。我的母親把她叫過來要買一些花，更多是出於對女孩的同情而非因為花的美麗。付了錢之後，母親叫司機繼續前行，但是卻忘了她還沒有收到那位女孩找的零錢。車子加速前進，女孩手捏零錢在車後一路追趕。當她追上我們的時候，我的母親告訴她，她可以留下這些零錢。然而，女孩卻拒絕了，並向我的母親解釋說她真的不能接受。我們非常驚訝地看到這位小女孩立下了一個誠實的榜樣——而這正是我們經常沒做到的。

Honesty on the Street

One Friday afternoon, my mother and I decided to catch up on some shopping at the Eastern Plaza. Stuck in a traffic jam, we saw a very sweet-looking girl selling flowers on the street. My mother called out to her to buy some flowers, more out of compassion for the girl than because of the beauty of the flowers. After paying for the flowers, my mother asked the driver to go on, forgetting that she had not received her change from the girl. As the vehicle started speeding off, the girl ran to keep up with the car, holding the change in her hand. When she caught up with us, my mother told her that she could keep the change. The girl, however, refused, explaining to my mother that she simply could not accept. We were quite astonished to see a little girl set such an example of honesty—which we often fail to do.

Adapted from a story by Mohammed Fahim Hara
in “Dhaka Diary,” *Star Weekend Magazine*
Father Bob McCahill, M.M., Dhaka, Bangladesh

致敬時刻 (日本)

在許多世俗的日本公立醫院裡，當一個病人去世時，他/她的身體會被停放在一個特殊的房間，那裡是「靈魂休息之所」。在身體被帶走前的幾個小時內，醫院的職工可以去那兒向病人家屬和他們照顧的病人表達弔唁。這是一個敬禮的時刻，對人充滿意義。

Moments of Reverence

In many secular Japanese hospitals, when a patient dies, the body is placed in a special room “where the spirit rests.” For a few hours before the body is taken away, hospital personnel can go there to pay their respects to the family and to the person they had in their care. It is a reverent moment that means so much to all.

Sister Kathleen Reiley, M.M., Japan

昨晚我作了一個噩夢 （尼泊爾）

昨晚我作了一個不太尋常的夢，事實上是一個噩夢。我看見了我的國家全部在無政府的混亂狀態中，我目睹了槍戰、婦女和孩子被投進火裡，掠奪者在熱愛和平的人中間製造了恐怖，他們強姦、殺人、把人們折磨至死。我獨自站在混沌中，疑惑我的國家這些熱愛和平的人為什麼竟然如此毫無人性地對待其他人。

他們的仇恨好像沒有原因，但是卻推動他們犯下滔天罪行。血債血還已經成了他們的一貫手法，轉瞬之間，我和平的國度被鮮血浸透了。只有我一個人活著，我在尋找我的家人。他們不復存在，我知道我已經失落了我的世界。

太陽升起來，但並沒有帶來什麼意義。失去了一切，我沒有理由再活下去。然後，我看見一個幼小、純樸的兒童在充滿血流的街上玩耍。他和我不一樣，他對失去了自己的樂園毫無所知。我禁不住抱起他來，並輕輕地吻了他的額頭。我向自己承諾，我要為這個孩子而活並且盡量給他一個平安和寧靜的世界。我再一次輕吻他，他露出了純真的笑容。

Last Night I Had a Nightmare

Last night I had a very unusual dream, a nightmare really. I saw my entire state in anarchy. I witnessed shoot-outs, women and children being thrown into fires, and terror created among peace-loving people by plunderers who raped, killed, and tortured people to death. I was standing alone in the chaos, wondering how the peace-loving people of my country could be so inhuman toward other human beings.

Their hatred seemed to have no cause, but it had moved them to commit horrible crimes. Blood for blood had become the *modus operandi* and, within the blink of an eye, my peaceful land was sodden with blood. I was the only one alive and I was searching for my family. They were nowhere and I knew I had lost my world.

Sunrise came, but brought no meaning. Having lost everything, I had no reason to live. Then I saw a young, innocent child playing in blood that had been spilled on the street. He had no clue that, like me, he had lost his paradise. I couldn't resist picking him up and placing a tender kiss on his forehead. I promised myself that I would live for this child and try to give him a world where he could experience peace and tranquility. Then I kissed him once again, and he smiled his innocent smile.

Dream recounted by Alankar Khanal
to Father Joe Thaler, M.M., Nepal



家庭的重要意義

「在考驗的時候，家庭是最好的。」

緬甸格言

雖然許多徹底的改變衝擊著亞洲的生活，但是婚姻和家庭依然深深地植根在亞洲社會。核心家庭緊密連結，擴展家庭則提供了深度的歸屬感和身分認同。亞洲大部分的家庭生活在農村，一如每個地方的農民，他們對天主的創化享有一份自然的親密感。

在亞洲的家庭裡，孩子和年長者擁有特殊的地位。孩子受到悉心的呵護並被視為天主的禮物，父母們寧願犧牲一切好為孩子的健康、教育及成長提供優越的條件。在家庭結構中，年長者、父母、祖父母其地位令人敬重。人們頻繁尋求他們的建議，他們也備受熱愛和尊敬。此外，在大多數亞洲社會，人們對去世的祖先仍然懷有很深的敬重。孝敬和對家庭忠實的社會價值在整個亞洲脈絡裡非常重要。

然而，亞洲的家庭在文化中並非孤立。今天，他們是社會變化的對象，而且被一系列力量所影響，包括婚姻的破碎、貧窮、俗化主義、消費主義的威脅。雖然這些社會因素影響了婚姻和家庭凝聚的架構，但亞洲的家庭仍然是豐富的儲藏，所有的成員由此汲水並獲得更新，這絕非誇大之言。

The Importance of Family

“In the time of test, family is best.”

Burmese proverb

Although many sweeping changes are impacting life in Asia, the centrality of marriage and the family remains deeply anchored in Asian societies. Nuclear families are close-knit, and the extended family provides a deep sense of belonging and identity. The majority of families in Asia are rural and, like rural people everywhere, they share a natural closeness to God’s creation.

Both children and the elderly have a special place within the Asian family. Children are cherished and treasured as gifts of God, and parents willingly undertake various sacrifices to provide for their health, education, and well-being. And the elderly, parents and grandparents, have a revered position within family structures. Their advice is continually sought and they are loved and honored. In addition, in most Asian societies people have a strong reverence for their departed ancestors. The social values of filial piety and family loyalty are very important throughout Asia.

However, Asian families do not exist in cultural isolation. Today they are subject to and even threatened by an array of forces, including marital breakups, poverty, secularization, and consumerism. Although such social factors impact the very structures of marriage



and family cohesion, it is not an overstatement to assert that the Asian family remains an abundant reservoir from which all members drink and are refreshed.

如何教養一個調皮的男孩 (香港)

有次我問一個中國神父朋友，「當你年輕又調皮的時
候，你的母親如何懲罰你？她責罵你嗎？」

他回答說：「我的母親從來沒有責罵我。她從不這
樣。她會讓我坐下來，然後對我說：『你是中國人，中國
人不會這樣做。』我會感到很不好意思而痛哭。」

縱觀世界，中國人對其祖先的尊重令人印象深刻。中
國人從不想羞辱他們的祖先。這些祖先不僅給予後人生
命，而且也給了他們「如何成為一個好男人」或者「如何
成為一個好女人」的善表。藉著他們的善表，祖先教導、
鼓勵並且啟迪他們的後代。

How to Discipline a Naughty Boy

One time I asked a Chinese priest friend, "When you were
young and were naughty, how did your mother punish you? Did she
scold you?"

He answered, "My mother would never scold me. No, she
would sit me down and she would say, 'You are Chinese. Chinese
people don't act this way.' I would feel so ashamed that I would cry."

Throughout the world, Chinese people are noted for their
respect for their ancestors. Chinese people never want to shame their
ancestors. These ancestors have given their descendants not only life

but also an example of “how to be a real man” or “how to be a real woman.” By their example, the ancestors teach, encourage, and inspire the succeeding generations.

Father Eugene F. Thalman, M.M., Hong Kong



兩則關於孝道的故事（中國）

一、

閔損（字「閔損」）是中國周朝孔子的門徒。他很早就失去了母親。他的父親不久以後再娶了另一個女人為妻子，她又生了兩個小孩。這個後母不喜歡閔損並且常常虐待他。冬天時她給閔損穿燈心草編織的衣服，而她自己的孩子卻穿著棉衣和皮衣。閔損必須駕著父親的馬車去賺錢貼補家用，不久以後他病倒了。即使忍受著嚴重的感冒和飢餓，閔損悄悄地隱瞞了所有的痛苦並且拒絕埋怨。

當他的父親最後獲悉這一切之後，他決定休去他的第二任妻子。但是閔損說道：「爸爸，請不要這樣做。如果母親留在這裡，那麼只有一個孩子挨餓受凍，但是如果她離開後，那麼就會有三個孩子受苦，而且母親也會受苦。」聽了之後，他的父親改變了主意，之後他的後母也悔改了，並成為一個很好的母親。

閔損的孝心感動了上天。上天指派一位女神以人的形式下凡來幫助閔損。慢慢地，他們家變得富有，閔損和他另外兩位同父異母的兄弟依然孝順父母。

二、

明朝年間，有一位叫黃良的年輕人。他來自鄉下農家，父母年老日漸多病。黃良懷著孝愛和順從的心細心照顧著他們。當夏天天氣炎熱時，他會把枕頭和床弄涼；在冬天，當天氣寒冷時，他會先用自己的身體暖和父母的被

窩。當他父母在冬天想吃魚的時候，因他沒有足夠的錢去市場購買，他就在冰凍的河床上用自己的身體把冰融開一個洞來抓魚。當夏天酷熱難以入眠時，黃良則拿著一把扇子在父母床前輕輕搖動扇涼，使父母能夠安然入眠。

聽到了黃良孝行後，皇帝給他一道嘉獎的匾牌，並邀請黃良到朝廷服務。黃良婉言拒絕了，他對皇帝說：「萬歲，雖然我應該渴望服務朝廷，但是我不能在父母需要我關愛和照顧的時候丟下他們不管。我必須在朝廷之上先選擇我的父母。為了我父母的緣故，我必須與貧窮而非財富和榮譽生活在一起。」

皇帝很欣賞黃良的回答，並且贈送給他二百兩銀子去照顧他的父母。

Filial Love—Two Stories

Min Sun, a disciple of Confucius, lived during the Zhou dynasty. Early in life he lost his mother. His father subsequently married another woman, who bore him two more children. She disliked and maltreated Min. In winter she clothed him in garments made of rushes, while her own children wore cotton and fur clothes. Min drove his father's cart to earn money to support the family, but eventually he became ill. Min carefully concealed all his sufferings and refused to indulge in any complaint, even while enduring severe cold and hunger.

When his father finally learned the whole story, he determined to divorce his second wife. But Min said, “No, please don’t do this, Father. While Mother remains, only one son is cold, but if she departs, then three sons will suffer, and Mother will suffer also.” The father then changed his mind, and after this the mother was led to repentance and became a good parent.

The filial piety of Min moved Heaven to direct a female spirit in human form to go and help him. Eventually their family became rich, while Min and his other two stepbrothers still maintained their filial love for their parents.

During the Ming dynasty there lived a young man named Huang Liang. He was from a peasant family in a rural area and he had parents who were getting old and sick. He served them with total love and obedience. In summer, when it was hot, he fanned and cooled their pillows and bed, and in winter, when it was cold, he warmed the bed for them with his body. When his parents wanted to taste fish in winter, but he didn’t have enough money to buy fish, he would go to the frozen river and lay his body on it to defrost a hole to catch fish. When the heat of summer made it difficult to sleep, Huang would take a fan and slowly wave it so his parents could sleep soundly.

Having learned of Huang’s piety, the emperor sent him an honorary banner as a mark of distinction and invited Huang to serve



in the court. Huang refused, responding to the emperor with a message that said, “Your Majesty, although I should desire to serve in the court, I cannot leave my parents behind while they need my care and love. I must choose my parents over the court. For my parents’ sake, I must live with poverty rather than wealth and honor.”

The emperor was pleased with Huang’s response and sent him two hundred pieces of silver to care for his parents.

Traditional stories, Joseph Jiang, S.J., Manila, Philippines

編註：此故事與廿四孝的版本不同。

越南諺語 (越南)

回來，在你自己家的池塘裡洗澡，
無論清澈明朗或者渾濁模糊，
家裡的池塘總是更好的。

A Vietnamese Proverb

*Ta vet a tam ao ta;
du trong du duc,
ao nha cung hon.*

Come back and bathe in your own pond;
Clear or muddy, the home pond is always better.

Peter Phan, *Mission and Catechesis:
Alexandre de Rhodes & Inculturation
in Seventeenth-Century Vietnam* (Orbis Books, 1998)

牛的結局 (香港)

一位父親在臨死前把家裡的牛遺贈給他的兩個兒子。聰明的大兒子把牛的前半部分給他的弟弟，把後半部留給自己。結果就是弟弟需要以食物餵養牛，而哥哥則占有全部的牛奶。

哥哥自己訂立了賣牛奶和分享利潤的決定。弟弟因為沒有參與制定這些影響他生活的決定而覺得受到排斥。他的家總是吃不飽，但哥哥的家卻生活奢華。這肯定不是他父親願意看到的。過了很久之後，弟弟感到非常灰心挫折，他殺死了屬於自己的那部分，另外那一部分也死掉了。

The End of the Cow

Upon his death, a father bequeathed the family cow to his two sons. The clever older son gave his younger brother the front end of the cow and took the back half for himself. The result was that the younger brother had to feed his end of the cow, while the older brother got all the milk.

The older brother made all the decisions pertaining to selling the milk and sharing the profits. The younger brother felt marginalized because he didn't participate in the decisions that affected his life. His family was always hungry, while his brother lived in luxury. This was certainly not what his father had intended. After a long time, the younger brother became very frustrated. He shot his end of the cow and the other end died too.

Parable adapted from *Thou Shalt Think and Do:
Adventures with the Social Teachings of the Catholic Church*
(Asian Center for the Progress of Peoples, 2004)

一個簡單的見證 (菲律賓)

在菲律賓，政府把菲律賓海外勞工（OFWs）視為國家的新英雄，因為他們為菲國經濟帶來巨大的貢獻。他們離鄉背井，面對許多危險，忍受在異鄉奮鬥的孤獨，為了給他們的家人提供一個更好的生活。

在每年數十萬的海外勞工中，婦女占了很大的一部分。大部分出國務勞的婦女從事家務性的工作，使他們的雇主能從乏味日常瑣事中解脫——比如：清潔、做飯、洗衣服、熨燙、照顧孩子、照顧病人和年長者。由於家務工作並沒有受到勞動法的保障，因此許多婦女勞工容易受到侵害和剝削。因此，許多婦女勞工祈求遇上一個「好的」雇主，並不奇怪。

超負荷的工作、不足夠的食物、延期或者拒付工資是家務勞工常常面對的問題。此外，工作中承擔的另一些傷害也增加了個人的痛楚。一位勞工說，她的雇主從來不稱呼她的名字，反而叫她「女奴隸」。

克拉拉決定去新加坡工作時才剛二十歲出頭。作為家中的長女，她希望幫助她的父母支持年幼的弟妹。雖然她擁有一個教育學位，但她卻無法在菲律賓或其他地方找到教師的工作。她祈求在新加坡遇到一位好的雇主並且不阻礙她的信仰生活。她的祈禱獲得了俯聽，她的雇主允許她星期天休息，參加彌撒。

克拉拉發現她的工作量很大。除了做家務之外，她還

被委託制定家庭預算和協助孩子們的功課。孩子的父母大多數時候都在外面，因此實際上，克拉拉才像是孩子們的母親。當她雇主的婚姻破裂後，她感到對孩子們有責任，她把孩子當作自己家人。她曾經想去工資比較高的香港工作，但是因她視雇主和孩子猶如她的家人，她決定留下來。

克拉拉對她在菲律賓的家庭和在新加坡的「家庭」的照顧和關心，無疑說明了每日服務和善行的價值。

A Simple Witness

In the Philippines, the state views overseas Filipino workers (OFWs) as the country's new heroes because of their contributions to the economy. They leave their families behind, risk many dangers, and battle loneliness in foreign lands to provide a better life for their families back home.

Women make up many of the hundreds of thousands of OFWs who leave every year. Many of these women migrants work abroad as domestic workers, performing work that frees their employers from the tedious details of everyday life—cleaning, cooking, washing, ironing, minding children, and taking care of the sick or elderly. Because domestic work is not covered by labor laws, many women migrants are vulnerable to abuse and exploitation. Not surprisingly, many women migrants pray for a “good” employer.

Long working hours, inadequate food, and delayed or nonpayment

of wages are among the common problems domestic workers face. In addition, the work entails other hazards that inflict private pain. One migrant said that her employer did not even call her by name but instead addressed her as “slave-girl.”

Clara was in her early twenties when she decided to work in Singapore. As the eldest in her family, she wanted to help her parents support her younger siblings. Although she had a degree in education, she could not find a job as a teacher in the Philippines or elsewhere. She prayed for a good employer in Singapore who would not hinder her faith life. Her prayers were answered, as her employer gave her days off on Sundays to attend Mass.

Clara found the work demanding. In addition to doing the household chores, she was entrusted with the household budget and helped the children with their schoolwork. The parents were out most of the time, so, for all practical purposes, Clara was the children’s mother. When her employers’ marriage broke up, she felt responsible for the children, whom she considered family. She had thought of working in Hong Kong where salaries are higher, but because her employer and the children had become her family, she stayed on.

The care and concern Clara showed to her family in the Philippines and her “family” in Singapore speak eloquently of the value of everyday acts of kindness and service.

Maruja M. B. Asis, Scalabrini Migration Center,
Manila, Philippines

一位父親的心情 (孟加拉)

我得知自己將以榮譽學士的身分從大學畢業的消息之後，就坐上一輛人力車準備回家，途中遇見一位我的老師正在穿越馬路，我立即請車夫停車，然後下去和老師打招呼，並告訴他我考試的結果。他明顯地為我高興。我邀請他來我家，接著我又回到我的人力車上。那時車夫詢問我結果甚至恭喜了我。我簡直在世界的頂峰！

到家後，我拿出我的皮匣準備付車費，但是車夫拒絕收我的錢。

「巴巴，」他說，「我今天特別為你感到高興。我的兒子也參加了考試，但是他沒有通過。你就好像我的孩子一樣，我今天不能收你的錢。」說完，他飛快地離開了。他的情感深深地打動了我，並且令我感到從未有過的快樂。

A Father's Emotions

After receiving news that I would graduate with a B. A. with "Honors," I was on my way home in a rickshaw, when I saw an old teacher of mine crossing the road. Immediately I stopped my rickshaw and got down to speak to him and let him know my examination results. He was clearly happy for me. I invited him home and got back on my rickshaw. The rickshaw *walla* [rickshaw puller] then asked me about my results and even congratulated me. I



was on the top of the world !

After reaching home, I brought out my wallet to pay for the ride. The rickshaw *walla* refused to take the fare.

“Baba,” he said. “I am very happy for you today. My son took the same exams, but he failed. You are just like my son and I couldn’t take money from you today.” Saying this, he rushed away. His emotions touched me deep inside and somehow made my day even better than before.

Adapted from a story by Madmudul Hassan in “Dhaka Diary,”

Star Weekend Magazine

Father Bob McCahill, M.M., Dhaka, Bangladesh



孟姜女的眼淚 (中國)

故事發生在秦始皇暴政時代。他因擔心北方的匈奴會入侵中原，影響國內的穩定，為預防入侵和騷擾，他決定在中國北方邊境修築一道城牆，但是一片剛建築不久，另一片就倒了下來，工程毫無進展。

之後一位智者對他說：「像這樣長的萬里長城，除非您在每一里的城牆內埋入一位工人，這樣每一里就有一位守護者了。」

這個建議對秦始皇來說是輕而易舉的事，因為他視子民如同草芥，全地人民都陷入了恐慌。為無數的民眾帶來巨大犧牲的計畫就要付諸實行了。

在計畫開始前的最後時刻，秦始皇手下的「一位謀士」向他建議，因為「『萬』代表十個千里，因此只要犧牲一個姓『萬』的人，就足夠了。」士兵們立即去抓捕萬杞梁，他正在婚宴上與自己的新婚妻子坐在一起。冷酷無情的士兵們帶走了他，只留下新娘孟姜女肝腸寸斷，淚流滿面。

最後，不顧旅途的艱辛，孟姜女她長途跋涉穿越高山河流，歷盡千辛萬苦，終於來到長城腳下尋找她夫君的骨骸。當她看到巨大的城牆，她不知道該如何做。無計可施之下，她坐在長城腳下放聲痛哭。她的眼淚撼動了長城，哭塌了一大片城牆，露出她夫君的屍骨。

當秦始皇聽說孟姜女以及她千里尋夫的事蹟，就決定

要親自見這女人。他讓人把孟姜女帶來，被她脫俗的美貌打動，決定立她為自己的皇后。孟姜女知道她不能逃脫她的命運，就同意了，但是她要求三個條件。第一，為她去世的丈夫舉行四十九天的追悼表揚；第二，皇帝和文武百官要參加她丈夫的葬禮；第三，皇帝要在河畔建造一個四十九尺高的平臺，好使孟姜女可以在此為丈夫獻祭。秦始皇立即同意她所有的要求。

當所有的一切都準備妥當後，孟姜女登上平臺，開始大聲詛咒皇帝的殘暴和邪惡。皇帝雖然感到非常生氣，他還是強壓自己的怒氣保持平靜。但是當孟姜女從平臺上縱身跳進河裡，秦始皇狂怒，命令士兵把孟姜女的身體切成小片小片的肉塊，將她的骨頭磨成粉末。

當士兵們做完這些事情，這些小片的肉塊變成了銀色的小魚兒，忠貞孟姜女的靈魂永遠活著。

The Tears of Lady Meng

This happened in the reign of the wicked, unjust Emperor Ch'in Shih Huang-ti. He was afraid that the Huns would break into the country from the north and not leave him any peace. In order to keep them in check, he decided to build a wall along the whole northern frontier of China. But no sooner was one piece built than another fell down, and the wall made no progress.

Then a wise man said to him: "A wall like this, which is over



ten thousand miles long, can be built only if you immure a human being in every mile of the wall. Each mile will then have its guardian.”

It was easy for the emperor to follow this advice, for he regarded his subjects as so much grass and weeds, and the whole land began to tremble under this threat. Plans were then made for human sacrifice in great numbers.

At the last minute, “an ingenious scholar” suggested to the emperor that it would be sufficient to sacrifice a man called Wan “since ‘Wan’ means ten thousand.” Soldiers were dispatched at once to seize Wan, who was sitting with his bride at the wedding feast. He was carried off by the heartless soldiers, leaving Lady Meng, his bride, in tears.

Eventually, heedless of the fatigues of the journey, she traveled over mountains and through rivers to find the bones of her husband. When she saw the stupendous wall, she did not know how to find the bones. There was nothing to be done, and she sat down and wept. Her tears so affected the wall that it collapsed and laid bare her husband’s bones.

When the emperor heard of Meng Chiang and the lengths to which she had gone to find her husband’s bones, he wanted to see her himself. So, he sent for her, and she was brought before him. Her unearthly beauty so struck him that he decided to make her his empress. She knew she could not avoid her fate, and therefore she

agreed, but only on three conditions. First, a festival lasting forty-nine days was to be held in honor of her husband; second, the emperor, with all his officials, would be present at the burial; and third, he was to build a terrace forty-nine feet high on the bank of the river, where she wanted to make a sacrifice to her husband. Ch'in Shih Huang-ti granted all her requests at once.

When everything was ready, she climbed onto the terrace and began to curse the emperor in a loud voice for all his cruelty and wickedness. Although this made the emperor very angry, he held his peace. But when she jumped from the terrace into the river, he flew into a rage and ordered his soldiers to cut up her body into little pieces and grind her bones to powder.

When they did this, the little pieces changed into little silver fish, in which the soul of faithful Meng Chiang lives forever.

Traditional story told by C. S. Song
The Tears of Lady Meng (Orbis Books, 1982)



愛護孩子（孟加拉）

何利夢（Holimon）是一名典型的本伽利（Bengali）伊斯蘭婦女，她擁有迷人的身材，褐色的皮膚，鼻子上有金色的裝飾品。純色的莎麗服從頭包裹著她的身體。她的腰部背著她四個孩子中最小的那一個。沒有任何姿態能比她擁抱十四個月大的莎阿魯姆（Shah Alom）那樣表達她的生活與工作了。生小孩和撫育小孩給了何利夢在團體中的定位，因為每個人都尊敬母親。

如果一個母親必須要在她家庭生活外的地方做什麼，她總是會帶著她的孩子。當她進入公共場合時，孩子的臨在保護了母親的名譽。孩子的臨在表示她不是一個微不足道的人。一個沒有孩子的村婦希望享受懷抱孩子的那種敬重，因此，當她為了必需的事宜不得不進入市場或者其他公共場合，沒有孩子的母親可以借用鄰家的孩子。本伽利伊斯蘭村莊的婦女因為懷抱孩子而擁有安全通行和禮遇的保證。

Children Are Cherished

Holimon, a typical Bengali Muslim woman, has attractive features, a brown complexion, and a gold ornament in her nose. Her body is wrapped in a solid-colored sari that covers her head, and she carries on her hip the youngest of her four children. No posture better explains her life and work than her embrace of Shah Alom, fourteen months of age. Childbearing and childrearing give Holimon status in the community, because everyone respects a mother.

A mother who must run an errand outside the compound in which her family lives will always take along her child. The child protects his mother's reputation whenever she enters into public view. The child is a sign that she is no frivolous person. A village woman who has no child wants to enjoy the respect that children-in-arms afford to their mothers. Thus, when necessity moves her into the marketplace or any other public place, the childless woman may borrow a neighbor's child. The Bengali Muslim village woman has the assurance of safe passage and honorable treatment because of the child in her arms.

True story, Father Bob McCahill, M.M., Bangladesh



團體中的互敬互愛

「我們的臨在是我們能夠給予他人最好的禮物。」

一行禪師

渴望團體是人最基本的追求。出於本能，人們意識到只有通過與他人的同在，我們才能實現真正的人性。對團體共融經驗的渴求深深地植根在每一位亞洲人的內心。

如果沒有獻身的努力，團體不可能在任何地方自動自發地興起。同甘共苦與合一不是一件輕易達成的事，不能捉住它，保存在瓶子裡，然後隨心所欲地打開和使用。

亞洲人民的經驗說明了團體成長於分享和關懷的土地上。通常會在資源貧乏的人身上發現慷慨、分享、好客（亞洲人的特色！）。慷慨衍生慷慨，並生出共融和同甘共苦。正如火焰因為燃燒而存在，團體也因日常分享和關懷而存在。

因著亞洲宗教與傳統的多元，對大多數亞洲人來說，團體的經驗（超越家庭）通常涉及其他傳統的人。佛教徒、伊斯蘭教徒、印度教徒、基督教徒，所有善心人士一起工作互相幫助。換言之，他們的焦點是「良好的鄰居」——每日在平安與和諧中共處。

Caring for One Another in Community

“The most precious gift we can offer others is our presence.”

Thich Nhat Hanh

The desire for community is a fundamental human longing. Instinctively, people sense that it is only through being with others that we can achieve authentic humanity. This thirst for an experience of communion is deep within every Asian’s heart.

Nowhere does community emerge spontaneously or automatically, without dedicated effort. Solidarity and unity are not easily attained. They cannot be captured, preserved in a bottle, and then opened and served at will.

The experience of Asian peoples illustrates that community grows in the soil of sharing and caring. Generosity, sharing, and hospitality (so very Asian!) are often found among persons of meager resources. Generosity begets generosity, and its children are communion and solidarity. As fire exists by burning, community exists by daily sharing and caring.

Given Asia’s diversity of religions and traditions, experiences of community (beyond the family) for most Asians will often involve people from other traditions. Buddhists, Muslims, Hindus, and Christians, all persons of good will work together to help each other. In a word, their focus is guided by “good neighbor-ology” —the daily living together in harmony and peace.

菲律賓的分享精神 (菲律賓)

在菲律賓的任何地方，如果你的鄰居向你借了盛湯的蓋盤或者端盤，它們絕不會空空地回來。你的鄰居將會為你烹調一些食物。

在農村地區，每一件事情都是團體性的。蔬菜缺少調料的話可以從鄰居家的後院拿來。你可以用蘇新的南瓜葉，歐陽的青木瓜，納蒂菜園裡的缸豆來煮一頓飯。當然，供全體鄰舍享用的辣椒就來自你的菜園啦！

對菲律賓人而言，分享的觀念也是物盡其用的方法。河流、大樹、水井、農田的動物、灌溉系統、漁船及電視都會分享。

菲律賓人也從來沒有忘記分享好運。一位曾在困難時刻得到他人幫助的本地糖果製造商不會忘記每年在聖誕節時候寄去禮品，他們心懷滴水之恩，當以湧泉相報的情感。這也是為何回家省親的菲律賓人在機場總是很容易認出來——他裝載太多：洗滌劑、香皂、巧克力在一包；襯衫、化妝品、別緻的珠寶首飾、水果則放在另外一包。回家省親時為每個人帶一份禮物是菲律賓的習俗。

分享是菲律賓精神很重要的一部分，可從他們的語言看出。他們用來表達兄弟或姊妹的字是卡帕托爾（**Kapatol**）或卡帕提迪（**Kapatid**），你臍帶的一部分；夫妻（**kabiyak ng puso**）是你心的一半；一個親密的朋友（**kabagang**）是你的一顆牙齒。

Sharing in the Philippines

Anywhere in the Philippines, if your neighbor borrows your soup tureen or serving platter, it will never return empty. Your neighbors will have cooked something for you.

In rural areas, everything is communal. The missing ingredients of a vegetable dish come from other backyards. You can plan meals around Susing's squash leaves, Oyong's green papayas, and the string beans in Naty's patch. Of course, the chili for the whole neighborhood comes from your own bush.

To Filipinos, the sense of sharing is also a way of maximizing every resource to the fullest. Rivers, trees, wells, farm animals, irrigation systems, fishing boats, and TV sets are shared.

Filipinos never forget to share good fortune either. A native sweets manufacturer someone helped while he was still struggling will not forget to send a gift basket every Christmas, for years on end, considerably more than would be required to repay a kindness. This is why a homecoming Filipino is easy to spot in an airport—he is so overloaded: lotions, soaps, and chocolates in one overnight bag, t-shirts, make-up, fancy jewelry, and fruits in another. A *pasalubong* or homecoming present for everyone is a Filipino institution.

Sharing is such a part of the Filipino psyche that it permeates the language. The word for brother or sister is *kapatol* or *kapatid*, a piece of your umbilical cord; a spouse is *kabiyak ng puso*, half of

your heart; a close friend is kabagang, one of your teeth.

Father James H. Kroeger, M.M., Maryknoll Language School,
Davao City, Philippines

青少年的正義精神（柬埔寨）

在金邊一所大型公立中學，一些畢業班的學生明白同情的精神。

一個叫恩尼昂（Eng Neang）的同學被小偷偷走了他的腳踏車。尼昂來自一個貧窮的家庭，他們沒有錢再為他買一輛新的腳踏車。他如何上學和回家呢？周圍沒有公共交通工具，乘坐摩托計程車對貧窮的柬埔寨人而言實在是太貴了。

然而，尼昂班上的同學自動自發舉辦募捐，並用得到的錢為尼昂買了一輛新的腳踏車，使他可以與同學們一起念完中學。

青少年是未來的希望。擁有這樣的年輕人，柬埔寨充滿光明的未來。

The Right Spirit of Youth

In one of the big public high schools here in Phnom Penh, some students in the graduating class understand the spirit of compassion.

A classmate, Eng Neang, lost his bicycle to a thief. Neang is from a poor family that doesn't have the money to buy him a new bike. How will he get from home to school and back again? There is no public transport and the motorcycle taxis are too expensive for poor Cambodians.

However, members of the class, on their own, took up a collection and have bought Neang a new bicycle so that he can finish high school with his classmates.

Youth are the hope of the future. With young people like this, a bright future lies ahead for Cambodia.

True story, Father James P. Noonan, M.M., Phnom Penh, Cambodia

表演的孩子們（孟加拉）

普圖爾（Putul, 他的名字是洋娃娃的意思）還不會走，但是，如果在別人的幫助下，這個十個月大的孩子可以站立起來。因此，會瞧見苟利諾爾（Golenor）和她的小鄰居一起玩，她會把普圖爾抱直，搖晃不定的小女孩則努力取悅她。苟利諾爾以微笑鼓勵她，而普圖爾很高興贏得微笑。

這就是村民們自我娛樂的方式。孩子表演，大人欣賞。在孟加拉國的農村根本沒有玩具店——他們也不需要。孩子們製造他們自己的玩具並且設計自己的遊戲。當以正式的姿態站立時，親戚和朋友們鼓勵孩子們朗誦詩詞或者唱歌。孩子們的腳雖站在光禿禿的土地上，但是猶如在舞臺上，沐浴在年長者贊許的眼光中。孩子們長大後意識到他們具有取悅他人的能力。每個小孩子都是一位表演者，並且知道他/她擁有帶給他人快樂的能力。

Performing Children

Putul (her name means “doll”) cannot yet walk. The ten-month old girl can, however, stand up straight if someone helps her. Thus, Golenor can be seen playing with her wee neighbor, holding her upright while the shaky little girl tries to please her. Golenor smiles her encouragement to Putul and Putul is glad to win the smile.

This is how villagers entertain themselves. The children perform, the adults appreciate. Nowhere in rural Bangladesh are there toy stores—nor is there any need for them. The children make their own toys and design their own games. Relatives and friends encourage children to recite poetry or sing songs while standing in formal poses. The children’s feet are planted on the bare earth, but it is as if they were on a stage, basking in the admiring gaze of their elders. Children grow up realizing that they have the ability to please others. Every child is an entertainer and knows that she or he has the ability to give joy to others.

Father Bob McCahill, M.M., Dhaka, Bangladesh

馬紹爾群島的好客 (馬紹爾群島)

亨斯 (Hency)，我們在阿爾諾阿托爾 (Arno Atoll) 所辦的學校的八歲男孩，沿著海灘大步行走，他捕獲的九條魚用蔓籐串著邊走邊搖擺。當他遇到我的同事珍妮，他停下來互換了一個傳統的握手和猶克維 (yokwe) 問候。然後他從蔓籐上取下兩條魚，「一條是您的，珍妮修女；另一條為瓊修女。」他微笑著說。珍妮反對他這樣做，她知道亨斯的父親離開島上，這些魚需要餵養十一個人。但是亨斯眼中的喜樂戰勝了她所有的抵抗。亨斯昂首挺胸高興地離開了，這真是一個心懷馬紹爾群島傳統好客精神的人。

Hospitality in the Marshall Islands

Hency, an eight-year-old in our mission school on Arno Atoll, was striding along the beach, swinging a vine strung with his catch of nine fish. When he met my colleague, Janet, he stopped to exchange the traditional handshake and *yokwe* greeting. Then he slid two fish off his line. "One for you, Sister Janet, and one for Sister Joan," he said with a smile. Janet protested, knowing that the boy's father was off the island and that those fish had to feed eleven mouths. But the joy in Hency's eyes overcame all resistance. Off he went, shoulders back, head high, one in spirit with the traditional hospitality of the people of the Marshall Islands.

True story, Sister Joan Crevcoure, M.M., Marshall Islands



此時此刻 (中國)

當你打開你的雙眼，
你就打開了你的理智；
當你打開你的理智，
你就打開了你的心靈；
當你打開你的心靈，
你就有尊嚴地活著；
當你有尊嚴地活著，
你分享了神聖的生命；
當你分享了神聖的生命，
你可以建立一個愛的團體；
當你建立一個愛的團體，
你進入了永恆；
當你進入永恆；
沒有任何事情可以傷害你；
當沒有什麼能夠傷害你，
你將永遠活著，
即使就在此時此刻。

The Present Moment

When you open your eyes,
You open your mind;
When you open your mind,
You open your heart;
When you open your heart,
You live with dignity;
When you live with dignity,
You share divine life;
When you share divine life,
You can build a community of love;
When you build a community of love,
You enter eternity;
When you enter eternity,
Nothing can harm you;
When nothing can harm you,
You will live forever,
Even now in this present moment.

English translation by Joseph Petulla
The Tao Te Ching and the Christian Way
(Orbis Books, 1998)

慷慨旅行者的故事 (香港)

中國人的慷慨精神聞名遐邇。差不多在四十年前，中國還相當貧窮。從香港到中國大陸去探親的人總是會帶去許多衣服和食物。

我永遠記得一篇新聞報導。它好像說的是一個商人去大陸探親，他帶去了許多禮物。當他回到香港時，只穿著一條短褲和橡膠鞋，這就是他全部的穿著！這個人解釋說，在他探親結束之前，目睹親人的貧困，他把自己旅行箱裡的衣服、旅行箱，還有他身上所穿的大部分衣服都給了他的親人。香港的報紙指出，這種行為並不奇怪——探親者從大陸回來時幾乎都是同樣的穿著。

The Case of the Generous Traveler

Chinese people are noted for their generosity. Some forty years ago, there was much poverty in China. People from Hong Kong visiting relatives on the mainland would always bring them bundles of clothing and food.

I will always remember one account from the newspaper. It seems that a merchant went to the mainland to visit relatives. He packed many gifts. When he returned to Hong Kong, he was wearing a pair of shorts and rubber shoes. That was all! The man explained that, at the end of his visit, having seen the poverty of his relatives, he gave them the clothes he had in his suitcase, the suitcase itself, and then most of the clothes he was wearing. The Hong Kong newspaper pointed out that this kind of behavior was not unusual—visitors often returned from the mainland similarly attired.

Father Eugene F. Thalman, M.M., Hong Kong

薩姆郎 (柬埔寨)

薩姆郎 (Samnang) 是一個二十出頭的聾啞女孩，有一天出現在我們為聾啞人服務的中心的門前。很明顯地她不懂得手語。她不能讀也不能寫，她唯一擁有的是自己身上穿的衣服。她如何找到我們中心倒是一個謎。慢慢地，藉著手勢和畫圖，我們才得知她沒有家也無處可歸。

我們從 1997 年就開始幫忙教育那些因為年齡太大而不能進入聾啞基礎學校的聾啞人手語和基本的文字。雖然我們已經計劃好要成立一個為無家可歸的聾啞人所辦的招待所，薩姆郎的到來迫使我們加快計畫。我們給她找了居住的地方並讓她參加我們的基礎課程。

她進步很快而且也越來越獨立和自我肯定。因教師們要參加培訓，停課期間，我們邀請薩姆郎去一家照顧愛滋病嬰兒的中心當義工。薩姆郎在這裡發現了自己的召叫。

愛滋病中心的工作人員並不懂得手語，但是他們與薩姆郎很快就學會了溝通。中心主任注意到薩姆郎吸引人的微笑以及她對嬰兒的悉心照顧，幾個星期之後，他們給了她撫育員的工作。我們和她一樣都感到非常高興。

當她離開我們的招待所去愛滋嬰兒中心的那天，她打算雇一輛三輪車（可以載人和物），但是卻發現自己沒有錢。我借給她四元，並提醒她在收到第一筆工資時應該把錢還給我，同時她也應該從薪水裡開始存錢。雖然她現在有了工作，但是她的未來仍難以預料。

兩週後，當我在聾啞人的聚會上看到薩姆郎時，她走上前來，興奮地對我說她的新工作進展得不錯。然後她拿出一張十元的鈔票放在我的口袋裡。我告訴她，她只欠我四元，但是她告訴我，因為我老了（我六十出頭），而且又是單身（我是一名神父），沒有任何人照顧我，我需要把錢收起來為我年老時用。我很難給她解釋說我的未來會被照顧得很好，她反而更應該把其餘的六塊美金收起來為她自己的未來所需。她的未來明顯地比我更艱難。

Samnang

Samnang, a deaf woman in her early twenties, appeared one day at the door of our project for the deaf. Apparently she knew no sign language. She could not read or write, and she had only the clothes she was wearing. How she found us is a mystery. Slowly, using gestures and drawing pictures, we learned she had no family and was homeless.

We were teaching sign language and basic literacy to deaf people too old to have attended the first school for the deaf started in 1997. Although we had already planned to start a hostel for homeless deaf people, Samnang's arrival forced us to move up our plans. We found her a place to stay and enrolled her in our beginner's class.

She progressed well and became more independent and self-assured. When it was time to stop classes for a period of teacher training, we asked Samnang to serve as a volunteer in a project that

cares for babies with AIDS. It was there that Samnang found her calling.

The staff there didn't know sign language, but they and Samnang soon learned to communicate. The director noticed her engaging smile and her gentleness with the babies and after a few weeks offered her a job as a caregiver. She was delighted and so were we.

On the day when she was to move from our hostel to the group home for the babies, she was going to hire a cyclo (a three-wheeled pedal-powered vehicle used to haul people and goods) but found she had no money. I lent her four dollars, cautioning her that she had to pay me back when she got her first paycheck and also that she should start saving money from her salary. She had a job, but her future was far from secure.

Two weeks later, when I saw Samnang at a gathering for the deaf, she came over to report excitedly that her new job was going well. Then she pulled out a ten-dollar bill and started to put it in my pocket. I told her she owed me only four dollars, but she said that since I was old (I'm in my early sixties) and single (I'm a priest) and without anyone to care for me, I needed to put the money aside for my old age. It was only with difficulty that I assured her that I would be well taken care of in the future and that she should keep the six dollars for her own future well-being. Hers will certainly be more difficult than mine.

True story, Father Charles Dittmeier, Phnom Penh, Cambodia

好客 (孟加拉)

當我在孟加拉旅行，從達卡 (Dhaka) 到另一個小村莊的途中，我們的巴士在路上拋錨了。當我開始下來行走時，我在旅客中結交了一些朋友。當我們到達另一個小村莊，一個穆斯林家庭在他們小小的草房裡接待了我，由於天色越來越暗，除了等到明天早上之外，恐怕沒有什麼交通工具，所以我接受了他們的幫助。這家的主人讓我睡在他們的床上，而他們的小孩子則睡在地板上。

我近乎整個晚上難以入眠，因為這對穆斯林夫婦一直坐在他們小屋外的火堆前唱歌談話。我不知道到底發生了什麼事。第二天早上，我問他們為何整夜都留在外面。他們告訴我，也許我身上帶有貴重的物品，他們需要確保我這個外國人不會被他們的任何仇敵傷害。他們慷慨的精神和行為深深地打動了我。

Hospitality

When I was traveling from Dhaka to a small village in Bangladesh, our bus broke down. As I started walking, I made friends with some of the other passengers. When we arrived in another little village, a Muslim family offered me hospitality in their small straw house. It was getting dark and there would be no transportation until the next morning, so I accepted their offer. The

couple gave me their bed while the children slept on the floor.

I was kept awake most of the night by the Muslim couple who stayed up all night singing and talking by a fire outside the little house. I could not figure out what was going on. The following day I asked why they had stayed up all night. I was told that they wanted to make sure that I, a foreign stranger, would not be harmed by any of their enemies, since I was probably carrying valuables. Their generosity of spirit and action touched me deeply.

Father Richard T. Ouellette, M.M., Bangladesh

小偷的悔改（中國）

二十世紀八十年代後期，上海有一人名叫李山，是惡名昭彰的狡猾慣竊。他擁有很高超的偷竊技巧，從未被逮捕，並誇下海口說他可以偷他想要的任何東西。

有一天他在街上閒逛，尋找下一個獵物。他的朋友王武叫住了他，對他說，「李山，猜猜看，我有一個天大的喜訊。有一戶人家剛剛收到了幾千元。他們是一對老年的夫婦，我知道他們住的地方。」

「太好了，我今天晚上就去把它弄回來。」李山大笑著。

「但是他們家有一隻兇猛的狼狗，你也許會遇到麻煩。」

李山回答：「那又怎樣，只是一條笨狗而已，不要低估了我的技術。」

這是一個漆黑的夜晚，風在怒吼。李山帶著自己的工具直接走向那對老年夫婦居住的街道。當他到達時，他看見那家門口高掛著一盞燈籠。他開始慢慢地靜悄悄地行走，突然間，狗開始大聲吼叫。李山看見一隻大狗站在門後，他飛快地扔出一塊毒肉。幾分鐘後，狗躺下不動了。李山偷偷摸摸地打開大門。他打開門進了房屋，很快地溜進臥室，並且在枕頭下找出了錢。「這太容易了，」李山對自己說，「他們有這麼多的錢，但是卻沒有一個保險櫃存放，他們很吝嗇嗎？」

然後，他聽到聲音從隔壁房間傳來。這對老年的夫婦

在談話。李山就靜靜地留在原地以免他們聽到他的聲音。

「老頭兒，我們是否應該花些錢找個傭人來照顧我們？我們兩個都看不見，而且也老了，我們如何度過這餘生呢？」一個虛弱的老太太的聲音說著。

李山感到很驚奇，既然他們不能看見，但是為什麼他們還要在自己的門前掛一盞燈籠呢？

「噢，你說的一點都不假，老伴兒，但是我們到哪裡去找錢來雇傭人呢？」老頭兒回答說。

「我們不是剛剛收到兒子事故賠償的幾千塊錢嗎？為什麼我們不用這些錢呢？」

「你瘋了嗎，老婆？你不記得我們已經決定把這筆錢捐出去建立一個孤兒院嗎？你難道忘了嗎？」

聽著聽著，李山心裡感到有些不是滋味。

「噢，對呀，瞧我這壞記性！我已經忘了。哎，我已經老了，沒有用了。我們不需要買燈油了，我們可以把大狗丁丁也賣了。」

「但是我們一定要為在這條街上行走的人照亮道路。這街上沒有路燈，晚上經過這裡的人們行走實在不方便。而且如果丁丁在這裡的話，行人們晚上經過這裡時就不用害怕強盜或者小偷了。」

「你說的對，老伴兒，」老太婆說，「可惜的是我們年輕的時候沒有多生一個孩子。」老太婆嘆息著。「別放在心上，讓我們繼續做事情吧，我們仍然還有許多紙盒要黏呢！」

李山悄悄地溜了出去，坐在老夫婦的門前開始抽泣。他自己也曾是一個被人收養的孤兒，後來逃出了沒有愛的家庭以及暴力的繼父。

第二天，有兩件東西放在這對老夫婦的門前——錢和一個精緻的金庫。

從此以後，沒有人再看見李山。他像一片雲一樣消失了。有人說他出家作了和尚，有人說他皈依成了佛教徒。還有一些人說他成了慈善家。不管怎麼樣，幾年以後，一些孤兒院和長青之家因李山之名而成立。

The Conversion of a Thief

In the late 1980s in Shanghai, a notorious, cunning man named Lee San lived by thieving. He was a superb and highly skilled thief who had never been caught and boasted that he could steal whatever he wanted.

One day he was wandering in the street, searching for a target. Wang Wu, a friend, called out to him: “Lee, guess what? I have great news. A certain family has just received a few thousand dollars. They are an old couple and I know where their house is.”

“Aha!” Lee San laughed. “I’ll take this on tonight.”

“But they have a big and ferocious wolf dog, so you may have a problem.”

Lee San replied, “So what? It’s just a stupid dog. Don’t

underestimate my skill!”

It was a pitch-dark night, and the wind was howling. Lee San took his tools and headed straight for the street where the old couple lived. When he arrived, he saw a big lantern hung high at the gate of the house. He began moving in, softly and quietly, when suddenly, a dog began barking. Lee San saw a huge dog behind the gate and quickly threw it a piece of poisonous meat. A few seconds later the dog fell to the ground. Lee San stealthily opened the gate. He went up to the door, opened it, and made his way quickly to the bedroom where he found the money under a pillow. “This was so easy,” Lee San thought. “They have so much money yet they don’t have a vault to secure it. Are they stingy?”

Then he heard voices in the next room. The old woman and her husband were talking. Lee stayed where he was and listened carefully to make sure they hadn’t heard him.

“Old fellow, should we spend some money to hire a maid to take care of us? Both of us are blind and old, so how will we survive as the time passes?” It was the weary voice of an old woman.

Lee San was surprised. If they were blind, why had they put up a big lantern in front of their gate? “Oh, yes, my dear, you are right. But where can we find the money to hire a maid?” replied an old man.

“Didn’t we just get a few thousand dollars for the loss of our son in that accident? Why don’t we use that money?”

“Are you crazy, wife? Don’t you remember that we decided to donate that money to build an orphanage? Did you forget?”

Listening, Lee San grew uneasy.

“Oh, oh, yes. See how bad my memory is! I had forgotten. I’m getting old and useless. Still, we could save money by not buying oil for the lamp, and we could sell our dog Ding Ding.”

“But we must light the way for people on the street. The street has no light and people who travel in the evening can’t see their way in the dark. And if Ding Ding is here, then people no longer have to fear bandits or thieves when they come down the street.”

“You’re right,” said the old woman, “It’s too bad we didn’t have another son when we were still young.” The old woman sighed. “But never mind. Let’s get back to work. We still have stacks of paper boxes to be pasted together.”

Lee San sneaked quietly outside. Then, sitting down in front of the gate, he began to sob. He himself was an orphan who had been adopted and later escaped from his violent stepfather and uncaring family.

The following morning, two things were left at the door of the old couple’s house—the money and an exquisite vault.

After that, no one ever saw Lee San again. He disappeared like a small cloud. Someone said that he entered a monastery and others that he became a Buddhist. Still others said that he became a philanthropist. In any case, a few years later, several orphanages and

homes for the elderly were built in the name of Lee San.

Adapted story by Joseph Jiang, S.J., Manila, Philippines



小文生（印尼）

一個名字的意思是什麼？如果你是阿斯瑪特（Asmat）民族的一個成員，名字意味著很多意思。一個名字包含著一個人生命的精神和存在的源流。把你的名字給予某人或者某個人取了你的名字意味著分享同一的生命源流或者精神，分享力量以及不可分割的共同身分。這種觀念不是過度理性的思維可以領悟的。

當我到達伊里安查亞（Irian-Jaya）時，我已經意識到這一點，但是直到我的傳道員以我的名字為他的孩子起名後，我才親身意識到名字在這些人生活中深刻的精神內涵和角色。

有一天傳道員的妻子過來洗碟盤之類的東西。一如平時一樣，小文生會跟在他母親後面。我剛剛準備躺下睡個簡短的午覺，但小文生卻帶來不少煩擾。他的母親竭盡全力讓他安靜下來，但是卻不成功。最後，我聽到她發怒的聲調說：「安靜點，文生，你在睡覺。」

這句話起了作用。每一件事情好像在瞬間凝聚了一樣。從那以後，我與小文生精神聯繫的意識增強改變了我對我們的關係、相互的聯繫、對彼此的責任的全部看法。

在這個地方，如果有人取了你的名字，它不僅僅是「嗨，你好嗎？」而是「喂，我怎麼樣？」或者「喂，我去哪兒？」或者「我今天要做什麼？」

有些令人困惑嗎？停下來想一想，它實際上意義深遠。

Little Vince

What's in a name? Well, if you're a member of the Asmat tribe, quite a lot. A name encompasses a person's life spirit and source of being. Giving a person your name or having a person named after you presumes a sharing in the same life source or spirit, a sharing of strength as well as an indivisible common identity. This is a concept not easily grasped by an overly rational mind.

When I arrived in Irian-Jaya, I was already aware of this, but it wasn't until my catechist named his son after me that I became personally aware of the deeply spiritual role a name plays in these people's lives.

One day the catechist's wife came over to wash the dishes. As usual, little Vince tagged along. I had just settled down for a short siesta and little Vince was making quite a fuss. His mother tried valiantly to quiet him down but without much success. Finally, I heard her say in an exasperated voice, "Be quiet, Vince, you are sleeping."

That simple sentence spoke volumes. Everything seemed to gel for me in that instant. Since then, an enhanced awareness of my spirit/God connection with little Vince has changed my whole outlook on our relationship, mutual connectedness, and responsibility to one another.

Around here, if someone is named after you, it's no longer "Hi,

how are you?” but rather “Hi, how am I?” Or “Hey, where am I going?” or “What am I going to do today?” Confusing? Just stop and think about it for a while. It actually makes perfect sense.

True story, Father Vince Cole, M.M., Papua, Indonesia

接受禮物 (香港)

我在幫助他人的時候獲得了很大的快樂和滿足，尤其是在香港。但是我卻對接受他人的幫助感到不太自在。但是，我能為他們所做的最好的事情是讓他們為我做一些事情。在我身體不舒服時，人們給我帶來水果、餅乾以及非常難吞的藥物。有時候他們給我一個紅包，說：「拿去買點東西吃。」這些禮物來自於那些比我更窮的人們。但是如果對別人說：「你太窮了，不要給我禮物」更是令人痛心的話。我需要讓人們來愛我，然後再看看以後如何把他們給我的禮物重新分給他們。

Receiving Gifts

I get much satisfaction from helping others, especially here in Hong Kong. However, I am not comfortable receiving help from others. Still, the kindest thing I can do for others is to let them do something for me. People bring me fruit, cookies, and awful tasting medicine for my ailments. Sometimes they give me a red packet and say, "Buy something to eat." These gifts come from people who are certainly much poorer than I am. But it would be devastating to tell someone, "You are too poor to give me a gift." I need to let people love me and then later figure out how to redistribute the gifts they have given me.

Father Eugene F. Thalman, M.M., Hong Kong

傳統的醫治者、 司祭及心理學家 (東帝汶)

在東帝汶一個偏僻的村莊居住著一位年老的女占卜者。雖然她的屋子又舊又小，她歡迎來接受治癒的人。她對每一個人都問三個相同的問題。

她問的第一個問題是，你對自己感覺如何？她問此問題是因為她確信一個人對自己的感覺會影響一個人的健康。

第二個問題是，你對你的鄰居們的感覺怎樣？她認為當人們和鄰居的關係破裂時，人會生病，因為關係破裂導致了情感的不穩定。

她的第三個問題是，你如何與其他的受造物相處？你尊重所有的受造物嗎？她的基本信念是不管一個人經驗到什麼，健康或者疾病，都是緣於人如何活出自己的生命。

在專注地聆聽了她的病人們的故事以後，女占卜者通常會叫他們誠實地反省他們的生活，看看是否有任何不完整或扭曲的地方。當一個病人意識到他／她的病情是因為對自己，鄰居或者其他事情的仇恨而引起時，占卜者會鼓勵此人與他／她自己、或另外的人、或自然進行對話和溝通。恢復關係對真正的治癒十分重要。

有一次，一些司祭來訪問這位女占卜者，他們要求她停止她的「異教徒」治癒練習。然後一位經過專業訓練的心理學家前來對女占卜者進行分析，他的結論是這位女占卜者的治癒儀式是一個未受教之人的作為，她並不知道如

何去治癒情感的傷害。

當這些司祭和心理學家否決並要求女占卜者停止她的儀式後，司祭宣揚與自己、鄰居、所有受造物及天主的對話、修和與平安，而心理學家則傳播有文化和教育水準的資訊，這訊息即是接觸自己內在對自我、對他人的感受。

A Traditional Healer, Priests, and a Psychologist

In a remote village of East Timor lives an old woman known as a *matan-do 'ok* (someone who reads the present in light of the past and the future). Although her hut is old and small, she welcomes everyone who comes for healing. She asks the same three questions of each person.

The first question she asks is, how do you feel about yourself? She asks this question because she is convinced that how one feels about one's self contributes to one's health.

Her second question is, how do you feel about your neighbors? She holds that a person can get sick when a relationship with a neighbor is broken, because brokenness causes emotional instability.

Her third question is, how do you relate with other creatures? Do you respect all creatures? Her fundamental belief is that whatever one experiences, whether good health or sickness, is brought about by how one lives one's life.

After listening attentively to the stories of her patients, the *matan-do 'ok* usually asks them to honestly examine their lives to see if there is any brokenness or distortion. When a patient recognizes that an illness has been caused by hatred, be it toward self, neighbor, or anything else, then the *matan-do 'ok* will encourage that person to begin a dialogue with himself or herself, with another person, or with nature. Restored relationships are essential for real healing.

One time some priests went to visit the *matan-do 'ok*. They told her to stop her “pagan” healing practice. Then a well-trained psychologist went to analyze the *matan-do 'ok* and concluded that her healing practice was that of an uneducated and uncivilized person who did not understand how to heal emotional hurts.

After the priests and the psychologist had silenced and dismissed the *matan-do 'ok*, the priests preached about dialogue, reconciliation, and peace with one’s self, one’s neighbor, all other creatures, and God, while the psychologist spread the civilized and educated message about getting in touch with one’s own inner feelings toward self and others.

Clemente Moreira, FdCC, Lospalos, East Timor

籃球 (香港)

在我身為一名年輕的美國人和修生時，我對打籃球情有獨鍾，這是最喜歡的運動。在修院裡我們幾乎每天都會打籃球。一到了籃球場，我們這些平時謙虛溫良的修生則成了殘忍的魔鬼。就神學的範疇而言，我們都同意輸贏不是最重要的，但是在激烈的競賽中，你無法使我們中任何一個人相信這「只是一場遊戲」而已。

當我接受我的第一個派遣到香港時，我受到一些震撼。一群在我們學校的籃球場上打球的年輕中國人邀請我加入他們，我認為我可以教他們如何打籃球，但他們反而教了我一課。

按照美國的習慣，當對方在投球的時候，你可以像飛機的螺旋槳一樣在他面前揮舞你的手，阻止他投球。但是這些小夥子卻袖手旁觀他們的對手投一個毫無阻擋的球。這對我來說毫無競爭性。

接下來，五、六個小孩子決定在籃球場的正中央打球。我立刻的反應是想叫他們去別的地方，心裡想如果他們不走的話，為了「他們自己的益處」，我們可以強迫他們離開。令我更加驚異的是，這些年輕的中國小夥子對孩子們什麼都沒有說。他們只是遠遠地在孩子周圍繼續打球。

今天，當年輕人模仿著西方國家運動明星的競爭精神和技術時，事情已經今非昔比。但是，當我穿過公園的時候，我經常看到在我們年輕的中國人之間傳統謙讓溫良的

記號。當運動的時候，沒有必要劃界或記分，只是去玩，不就是一件快樂的事情嗎？

Basketball

As a young American and seminarian, I really enjoyed playing basketball. It was my favorite sport. In the seminary we played almost every day. Once on the court, we humble seminarians became bloodthirsty demons. Theologically, we agreed that winning wasn't everything, but in the heat of a game you could never convince any of us that it was "only a game."

I was in for a shock when I arrived at my first assignment in Hong Kong. A group of young Chinese men playing basketball on our school playground invited me to join in. I thought I would teach them how the game should be played. Instead, they taught me.

According to an American custom, when an opponent is taking a shot, you wave your hand right in front of his face like an airplane propeller. Instead, these lads folded their arms and watched the opponent take an undistracted shot. It didn't seem very competitive to me.

Next, five or six little children decided to play right in the middle of the court. My immediate reaction was to tell them to go elsewhere, thinking that if they didn't move, we would take stronger measures for the "children's own good." To my great surprise, the

young Chinese men didn't say a word to the children. They just played a wide path around them.

Today, things have changed as young people imitate the competitive spirit and techniques of Western sports stars. Yet, as I walk through the park, I frequently see signs of traditional gentleness among our Chinese youth. When playing games, there is no need to set boundaries or keep score. It is fun just to play.

True story, Maryknoll missionary, Hong Kong

慈愛的力量（中國·《老子》）

天下人都告訴我「道」太大了，什麼都不像。

正因為道太大了，所以什麼都不像，要是它像什麼，那早就銷損殆盡了！

我有三條寶貴的原則，一直持守而珍惜著它，一是慈愛、二是公平、三是不敢自傲。

因為慈愛所以勇敢；因為公平所以寬廣；因為謙遜，所以能成就大器。要是，如同今日之人，好勇卻捨棄了慈愛，縱容自我而不分享，心中毫無羞恥，這麼一來，他就死定了。

上蒼是以無敵的慈愛之盾來衛護人。



Caring Is a Weapon

Everyone says that my way of life is the way
of a simpleton.

Being largely the way of a simpleton is what
makes it worthwhile.

If it were not the way of a simpleton

It would long ago have been worthless.

These possessions of a simpleton being the
three I choose and cherish:

To care,

To be fair,

To be humble.

When a man cares he is unafraid,

When he is fair he leaves enough for others,

When he is humble he can grow;

Whereas if, like men of today,

He be bold without caring,

Self-indulgent without sharing,

Self-important without shame,

He is dead.

The invincible shield of caring

Is a weapon from the sky against being dead.

Excerpt from *The Way of Life, according to Lao Tzu*

(New York: John Day Company, 1944)



關於文化

「十個人，十種顏色。」

日本諺語

亞洲包含豐富多元的文化資源，每一種文化因自己的價值、禮儀、音樂、語言、詩歌、藝術和智慧而獨具特色。事實上，每一種文化都是從人在團體的活動和生活發展出的獨特作人方式。反過來說，文化形塑了生活在團體中的人。

在亞洲多元的文化中，我們會晤亞洲人民的美麗。他們的文化遺產展現出真理、誠實、良善及創造力的寶貴元素。文化包羅萬象，可以從最現世的到藝術的範疇：從在柬埔寨金邊協調一個交叉路口，到日本三行俳句詩或中國書法。

讀者們也許會注意到本章中許多故事是來自一些長年在亞洲工作，擁有豐富經驗的傳教士。我們因此不難理解這些事實。這些長期居住在亞洲的傳教士從兩種文化——他們出生的文化和他們吸收的文化的交匯中，擁有對生命和信仰更深的洞察。就某種意義而言，他們已經成為「雙重人」，這是一個珍貴的禮物與恩賜。

讀者們也許對本章的一些故事發出會心的微笑，對其他的故事則感到奇怪。無論怎樣，把這些小小的樣品當作是學習和領悟今天臨在於亞洲的眾多文化的一個邀請。

Culture Matters

“Ten people, ten colors.”
Japanese proverb

Asia encompasses a rich diversity of cultures, each defined by its own values, rituals, music, language, poetry, art, and wisdom. Each culture is, in fact, a unique way of being human that emerges from the life and activity of human groups. In turn, persons within a group are shaped by that culture.

In the cultures of Asia, we meet the beauty of Asia’s peoples. Their cultural heritages reveal precious elements of truth, holiness, goodness, and creativity. Culture can include everything from the very mundane to the practice of fine art: from negotiating a traffic circle in Phnom Penh, Cambodia, to the intricacies of Japanese haiku or Chinese calligraphy.

Readers may notice that several of the stories in this section have been contributed by expatriate missionaries with long experience in Asia. A simple logic underlies this fact. These long-term residents have come to deeper insights into life and faith from the interaction of their two cultures—their birth culture and their adopted culture. In a sense, they have become “doubly human,” a gift that is a great treasure.

Readers may smile at some stories in this section and wonder at

others. In any case, think of this small sampling as an invitation to learn more about the many cultures present in Asia today.

餵餵餓鬼（台灣）

中國人對往生者有忠誠的敬禮，他們非常嚴肅地履行自己對亡者和祖先的義務。

邱碧麗（音譯）是一個工廠的工人，她是臺灣沙鹿堂區的第一個慕道者。當她快要結束教義培訓課程時，我告訴她說：「你是你家和村裡第一個成為天主教徒的人，你的父母對這件事情的看法如何？」

她回答說：「我的父親沒有反對我，但是我的母親卻說我將來死後會成為一個餓鬼，因為沒有人拿東西給我吃。但是我告訴我的母親：『不要擔心，我非常清楚地聆聽了天主教的教導，對基督徒來說，死後有一個永生的盛宴。我不會成為一個餓鬼。』」

Feeding the Hungry Ghosts

The Chinese people, who have a loyal devotion to those who have died, take obligations to their deceased relatives and ancestors very seriously.

Tio Bi Le, a factory worker, was the first catechumen in Shalu parish in Taiwan. When she neared the end of her study of doctrine, I said to her, “You are the first one in your family and your village to become Catholic. What do your parents think about it?”

She answered, “My father isn’t opposed but my mother says I will become a hungry ghost after I die because no one will put out food for me. But I told my mother, ‘Don’t worry. I listened to the Catholic teaching very carefully, and for Christians there is an everlasting banquet after death. I won’t be a hungry ghost.’”

True story, Father Eugene M. Murray, M.M.,
Taichung Hsien, Taiwan

豬—沒有豬（印尼）

阿斯瑪特人民是實用主義者，他們的實用主義包括他們與精靈世界的關係。無數形狀、大小、等級不一的精靈在他們的生活中和確定他們在什麼時候應該做什麼樣的事情上扮演了重要的角色。也許就是這種與精靈的親密使得一定程度的實用主義滲透他們的關係。

有一次我在很遠的河上游參加姆姆古村莊的成年禮。這個神聖的事件充滿著錯綜複雜的象徵符號，可以持續數月。很自然地，精靈在整個事件展開的過程中扮演了主要的角色。

在我所參加的慶日活動中有一個特殊儀式，狩獵者需要從神靈那裡得知他們獵豬是否會成功。他們造一條長約八英寸的平圓形木頭，在另一端末的孔上繫上一條線。在塗上黏土和蛤殼粉末後，這些男人擠作一團，熱情地聚在火爐周圍。「他們在做什麼？」在鑼鼓的響聲中我輕聲地問我的朋友孟加。

「我們在諮詢神靈。神靈從木頭中向人們說話。神靈會說『豬』或者『沒有豬』。如果神靈說了『豬』，那麼我們的狩獵將會成功。」

一會兒以後，鼓聲停下來了，其中一個人開始激動地旋轉，「神靈的聲音」在他的頭上，不久以後開始發出上下高低起伏的怪叫聲音。

「神靈說了些什麼？」我問孟加。

「沒有豬。」他回答。

「哦，太不幸了，」我說，「這是不是意味著在慶典上會沒有豬肉呢？」

孟加微笑看著我，如同他得到了「神靈的聲音」一樣，並開始重新裝飾他的大砍刀。

這和基督徒與靈性世界的關係並無太大的不同。我記得我的母親給布拉格聖嬰（Infant of Prague）穿上粉紅色的衣服，並承諾說，如果我通過了考試，它們會馬上換成藍色。

Pigs—No Pigs

The Asmat people are pragmatic, and their pragmatism includes their relationship with the spirit world. Spirits, in myriad shapes, sizes, and classes, play a central role in their lives and determine to a large extent what they do at any given time. Maybe it is this intimate familiarity with the spirits that allows for a certain degree of pragmatism to permeate their relationship.

Once I was far upriver attending a male initiation feast in the village of Mumugu. This sacred event, intricate and laden with rich symbolism, can last for months. Naturally, the spirits play a major role in its unfolding.

At a particular point in the feast I attended, the hunters needed an answer from the spirits to the question of whether they would have

a successful pig hunt. They fashioned a flat oblong piece of wood about eight inches long and attached a cord to it through a hole in one end. After painting the object with clay and clamshell powder, the men huddled intensely around the main fireplace. “What’s going on?” I whispered to my friend Menja over the sound of the drums.

“We are consulting with the spirits. The spirits’ voice speaks through that wooden object. The spirits will say either ‘pigs’ or ‘no pigs.’ If the spirits say ‘pigs’ then our hunt will be successful.”

Just then, the drumming stopped and one of the men began violently whirling the “spirit voice” over his head. It soon began emanating weird roaring sounds in a volume that rose and fell.

“What are the spirits saying?” I asked Menja.

“No pigs,” he replied.

“Oh, bad luck,” I said. “Does that mean there will be no pig meat for the feast?”

Menja just smiled at me as he reached for the “spirit voice” and began refashioning it with his machete.

This is not so very unlike the relationship of Christians with the spirit world, really. I remember my mother dressing the Infant of Prague in pink clothes with the promise that they would immediately be changed to blue if I passed my exams.

True story, Father Vince Cole, M.M., Papua, Indonesia

玉 (中國)

遠在兩千四百多年前，中國人對玉就情有獨鍾並且視其為珍貴的禮物。玉堅硬稠密，觸感奇特。它具有高度的審美價值，在碰擊時會發出優美的聲音。

孔子讚美玉的德行。他說到，古代的聖賢君子發現玉象徵著仁慈、智慧、正直、勇敢及純潔五種德行。在《禮記》中，孔子描述玉「溫潤而澤，仁也；縝密以栗，知也；廉而不劌，義也；叩之其聲，樂也；瑕不掩瑜，瑜不掩瑕，忠也。」

當握住一塊寶貴的玉，誰還會需要一部默想的書呢？

Jade

For more than twenty-four hundred years, the Chinese have admired jade and used it as a treasured gift. Jade, which is hard and dense, is wonderful to touch. It also has subtle optical properties and makes a lovely sound when struck.

Confucius praised the virtues of jade. He said that superior men in ancient times discovered that jade symbolized the five virtues of kindness, wisdom, integrity, courage, and purity. In his Book of Rites Confucius described jade as soft, smooth, and glossy (when polished), like benevolence; fine, compact, and strong, like intelligence; angular, but not sharp and cutting, like righteousness;

and (when struck) like music. Like loyalty, its flaws do not conceal its beauty, nor its beauty its flaws.

Who needs a meditation book when holding a precious piece of jade?

Description of the virtues of jade adapted from *Li Chi*, attributed to Confucius



玉石 (中國·《韓非子》)

西元五百多年前，有一位名叫卞和的人。他發現了一塊天然的大玉璞。卞和把它獻給皇帝。皇帝左看右看覺得只是一塊大石頭，認為自己受到欺騙，下令砍掉卞和的左腳。

卞和不久以後把這份同樣的禮品送給了繼任的皇帝，他也覺得這只是一塊石頭，令人砍掉了卞和的右腳。

當第三任皇帝上任時，卞和把這塊石頭抱在懷裡，站在皇宮外哭了三天三夜。皇帝派人去調查，命令人把石頭磨光，到了此時，他們才發現其中寶玉的精美。

The Stone of Jade

Over five hundred years before Christ, there was a man named Bian He. He found a large stone that was actually an unpolished piece of jade. Bian He presented it to the emperor. The emperor saw nothing but a large stone, thought he was being tricked, and ordered Bian He's left foot to be chopped off.

Bian He later sent the same present to the next emperor, who also saw only a stone and ordered Bian He's right foot to be chopped off.

When a third emperor came to the throne, Bian He stood outside the emperor's palace holding the stone in his arms and wept for three

days and three nights. The emperor sent someone to investigate, then ordered the stone to be polished. Only then did they discover a beautiful piece of jade revealed.

From Han Feizi, adapted from a quotation in Bishop John Tong,
Challenges and Hopes: Stories from the Catholic Church in China
(Taipei: Wisdom Press, 1999)

文化衝突 (印尼)

伊里安查亞的姆玉 (MuYu) 民族是一個固執、節儉、迷信、常常強烈堅持己見的民族。我的一個天主教神父朋友回顧他向他們傳福音時所經驗到的困境。他說：「我們穿過半個世界來給姆玉民族傳教難道不是一件奇怪的事情嗎？我們把不同年齡和性別的人們聚集在教堂裡，然後開始向他們啟示天主最神聖的奧祕，我們在喧囂的人群中大聲宣講著，而且通常使用擴音器，為了讓人們聽到這些最神聖的訊息。我們聲音越大，效果好像越好。」

「但是這些姆玉人民會怎麼想？這是對他們與神聖交流的方式，一個正面的衝擊。為姆玉人民來說，最神聖的奧祕必須藉著在耳邊莊重的輕輕低語來傳達。奧祕必須一層一層地被啟示，從年長者開始到年幼者結束，但是只有當他們被認為能夠理解事件的深度時才可以這麼做。只有最無害的訊息才能公開地在男女老少之間討論。公然談論是不尊重。它會令人懷疑所講內容的真實性。」

今天挑戰依然存在。什麼才是呈現天主的訊息的最好辦法，並且讓它能自我表達，使它可以在多元文化的豐富性中被聆聽而且無需減少它的任何豐富性呢？

Culture Clash

The Muyu tribe of Irian-Jaya are a people who are tenacious,



thrifty, superstitious, and often strongly opinionated. A Catholic priest, a friend of mine, reflected on a dilemma he experienced in preaching to them. “Isn’t it strange,” he said, “that we come halfway across the world to preach about God to the Muyu tribe? We herd people of every sex and age into the church and proceed to reveal to them God’s most sacred mysteries. We shout the words over the din of a noisy congregation, often using loudspeakers, in order to get this most sacred of messages across. The louder we can make it, the better it seems.”

“What must these Muyu people think? It is a frontal attack on their way of dealing with the sacred. For the Muyu, the most sacred of mysteries must be transmitted via revered whispers directly from mouth to ear. The mysteries must be revealed in stages, starting with the elders and ending with the young people, but only when they are judged able to absorb the profundity of the material. Only the most innocuous of messages can be discussed openly before young and old, male and female alike. To do this with the sacred is considered disrespectful. It prompts one to doubt the veracity of the content.”

The challenge remains. What is the best way to present the word of God and allow it to express itself so that it can be heard amidst the richness of so many diverse cultures without reducing any of that richness?

True story, Father Vince Cole, M.M., Papua, Indonesia

豐

福 (香港)

書法，描摹出中國字，是中國傳統中備受保護的藝術形式。中國藝術展覽館的許多作品描寫了中國字，藝術家花費多年時間使其技巧臻於完美。他們在起初會開始臨摹那些「大師」的作品，然後慢慢地發展自己獨特的風格。當一位書法大師書寫一個中國字時，他不僅僅表達這個字代表的意義，也傳遞這個意義喚起的情感。

當我在美國的時候，我常常向學生展示「福」這個中國字。學生們的程度從小學三年級到大學生都有。我沒有告訴他們這個字的意思，而是問他們對這個字的感覺是什麼。學生們的回答五花八門，「沒有什麼」或者「彎彎曲曲的線」或者「奇怪的」或者「有趣的」。

當我對中國的幼稚園或者小學一、二年級的孩子們問同樣的問題時，一般至少會有一個孩子回答說：「快樂！」對，這是漢字用來表達「好的命運」的意思。中國人通常會在新年把它貼在牆上，它所喚起的感受當然是「幸福快樂！」

Happy

Calligraphy, the drawing of Chinese characters, is a highly treasured art form in Chinese tradition. Many of the works in Chinese art galleries depict Chinese characters, and artists spend years perfecting their skills. They begin by tracing the characters of the “greats” and only later do they develop their individual style. When a master calligrapher draws a Chinese character, he seeks not only to express the meaning of the word the character represents but also to convey something of the feeling evoked by an understanding of that meaning.

When I was in the United States, I often showed the Chinese character depicted on the facing page to students who ranged from third-graders through university students. Without telling them the meaning of the character, I asked them how the character made them feel. The students invariably replied, “nothing” or “squiggly lines” or “weird” or “funny.”

When I asked the same question of Chinese children in kindergarten or first or second grades, there was always at least one child who replied, “happy!” Yes, this is the Chinese character for “good fortune” that Chinese people paste on their doors each Chinese New Year. And the feeling evoked is certainly “happy!”

True story, Father Eugene F. Thalman, M.M., Hong Kong

說話謹慎 (韓國)

一位宮廷大臣看見一位農人在用兩頭牛犁田，一頭黃牛，另一頭是紅牛。大臣問農人哪頭牛更加強壯，但是農人沒有回答他。大臣再問，但是農人繼續安靜地犁田。大臣惱怒了，大聲咆哮。

最後，農人走近他，靠在他的耳邊輕聲說：「大人，我認為黃牛要強壯一些。但是我不能大聲回答你，因為紅牛可能會聽到而感到失望。」

Speak Carefully

A royal court minister saw a farmer tilling his field with two cows, one yellow and one red. The minister asked the farmer which cow was stronger, but got no reply. The official asked again, but the farmer kept working in silence. The minister fumed and then shouted.

Finally, the farmer approached him and whispered, “Sir, I think the yellow cow is stronger. But I couldn’t answer you aloud because the red cow would hear and be disappointed.”

From Sang-Hun Choe and Christopher Torchi, eds.

How Koreans Talk (Unhengnamu, 2002)

Father Edward Whalen, M.M., Seoul, Korea

茶道 (日本)

基督徒以及其他宗教傳統的信徒可以從日本的茶道學到很多東西。我認識一名基督徒，她的靈修是茶道。她對千利休 (Sen Rikyu) 這位最受尊敬和愛戴的茶道大師心懷深深的敬意。根據傳統的記載，許多關於茶的「精神內涵」的表達都是由他開始的。如果我們研究茶道的精神，我們不難發現為什麼這位女士發現「茶道」是她操練信德的一個方法。

一些常用來傳達茶道精神的字，包括：

和 wa

敬 kei

清 sei

寂 jaku

和 (wa) 指的是和平，也可以是圓圈和倫理的良善。當一群人聚集在茶館裡，大家應該和平共處。圓圈象徵他們心靈的共融與合一。千利休將自己茶館的空間只限定坐四人，外加半個榻榻米，使參與者緊緊地坐在一起，從而增加親密感。

敬 (kei) 指的是尊敬或者榮譽。尊重必須延伸到所有的人事物。茶道的禮節——象徵參與者互動以及對器具的關心的禮貌——是深切尊重的內在態度的外在記號。

清 (sei) 指的是心靈的純潔，被比作山中聖訓裡耶穌

所提到的純潔。「心裡純潔的人是有福的，因為他們要看到天主」（瑪五 8）。當我聽到這種解釋時，我對此真福又有了新的洞見。你也可以說「清」意味著神聖的臨在。

寂（jaku）就字面而言指的是孤獨，但是此處並沒有寂寞的意思。而是人在經驗到涅槃時的空虛。這正如梅瑟在走向燃燒的灌木叢時經驗到的。

The Tea Ceremony

Christians and those of other religious traditions can learn much from the Japanese tea ceremony. I know of one Christian whose spirituality *is* the tea ceremony. She has a great reverence for Sen Rikyu, probably the most revered of all the masters of tea. Many of the expressions that encapsulate the “spirit” of tea were, according to tradition, formulated by him. If we study the spirit of the tea ceremony we can understand why this woman finds the “way of tea” a method of practicing her faith.

Some of the expressions used to convey the spirit of the tea ceremony include these:

和 wa
敬 kei
清 sei
寂 jaku

和 (wa), the character for peace, can also mean circle and moral goodness. When a group of people are gathered in the teahouse, they should be at peace with one another. The circle symbolizes the unity of their hearts. Sen Rikyu limited the space in his teahouse to four and a half tatami mats, forcing participants to sit close together in order to promote intimacy.

敬 (kei) is the character for respect or honor. Respect must be extended to all people and all things. The formality of the tea ceremony—the etiquette that characterizes the interactions of those involved in the ritual and the care with which the implements are treated—is an external sign of an inner attitude of profound respect.

清 (sei) is purity of heart, and has been likened to the purity mentioned by Jesus in the Sermon on the Mount. “Blessed are the pure in heart, for they will see God” (Matthew 5: 8). When I heard this interpretation, I gained a new insight into that beatitude. You could say that sei means the presence of the divine.

寂 (jaku) literally translated means lonely, but that hardly does justice to the meaning here. It is the emptiness that a person experiences on arriving at nirvana. It is what Moses experienced as he approached the burning bush.

Father Eugene F. Thalman, M.M., Hong Kong



柬埔寨的交通（柬埔寨）

當我們瑪利諾會的新成員到達柬埔寨的時候，我們通常告訴他們至少在這六個月之內不要想開車或騎摩托車。他們首先必須了解交通規則和車流量的情況。我們所有在其他地方學會開車的人，對什麼是「正確」的開車規則，有非常不同的見解。

一些區別是非常實際的。比如，在柬埔寨交通從不停止。首先，在整個國家只有二十或三十個交通信號燈——所有的這些都在首都金邊——而且沒有停止的信號燈。此外，大部分的機動車都是小型的摩托車，不容易換低速檔停下來。

其他的區別則更多是文化方面的。在美國，開車是根據個人的權利。我開到一個十字路口然後停下來，等到輪到我走時才啟動。你走完，換我走。

但是在柬埔寨卻不一樣，每一個人都有先走的權利。沒有需要停下來。一個司機剛剛開到十字路口——看也不看是否安全——所有的交通都湧向兩邊讓新來的插進來。

這令西方國家的司機生氣並常常大叫：「他從我前面直接插過來！他連看也不看一下！」這確實是真的。柬埔寨的司機不看，是因為他知道交通會為他而調整。對剛剛湧進交通行列的行人們也是如此，他們期盼交通圍繞著他們而移動。

對西方人來說，這是導致路上爭吵打架的原因，但是

對柬埔寨人而言，這只是以不同的邏輯和不同的方法一起工作。

Cambodian Traffic

When new members of our Maryknoll organization arrive in Cambodia, we encourage them not to even consider driving a motorcycle or car for at least six months. They must first gain a sense of the rules and the flow of traffic here. All of us who have learned to drive elsewhere have a very different understanding of what is the “right” way to drive.

Some differences are very practical. For example, in Cambodia traffic never stops. First of all, there are only twenty or thirty traffic lights in the entire country—all of them in the capital, Phnom Penh — and no functioning stop signs. Also, most of the vehicles are small motorbikes, and it is inconvenient to downshift them and bring them to a halt.

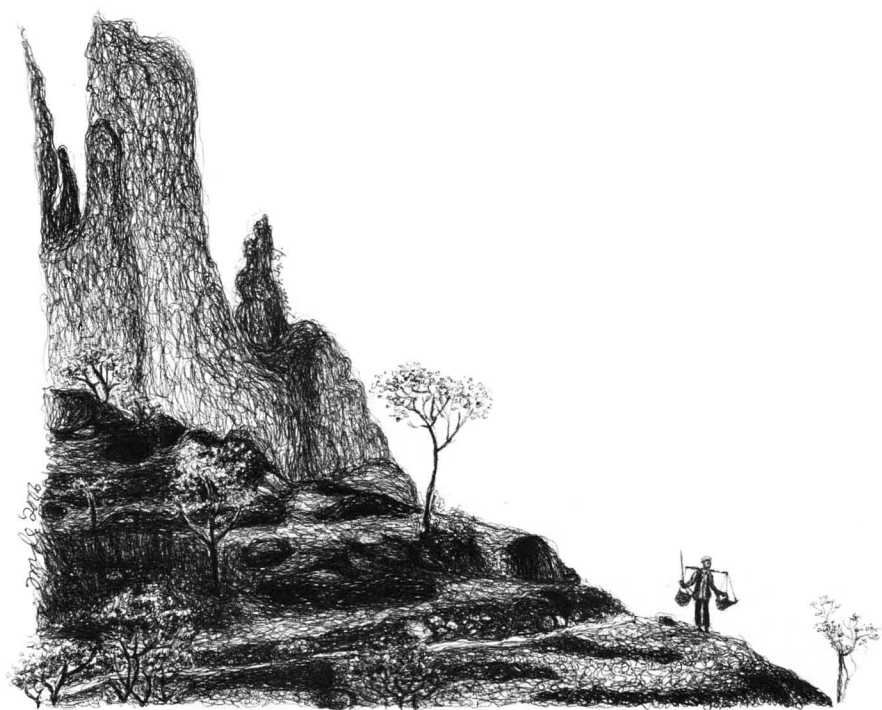
Other differences are more cultural. In the United States, driving is based on individual rights. I pull up to an intersection and stop until I have the right of way. You go and then I go.

But in Cambodia, everyone has the right of way. There is no need to stop. A driver just pulls into an intersection—without even looking to see if it is safe—and all the traffic moves to one side or the other to let the newcomer in.

This can be infuriating for Western drivers who are prone to shout: “He pulled out right in front of me! He didn’t even look!” And that is true. The Cambodian driver doesn’t look because he knows that the traffic will adjust for him. It’s the same for pedestrians who just walk out into traffic expecting it to flow around them.

For Westerners this is cause for road rage, but for Cambodians, it’s just a different logic and a different way of working together.

Observation, Father Charles Dittmeier, Phnom Penh, Cambodia



范寬：他的作品與我們的祈禱（中國）

凝視著一幅畫，例如十一世紀中國一位名叫范寬的畫家的作品，是一種我很喜歡的，進入祈禱的方法。

當我們觀看傳統西方繪畫時，我們的眼睛首先看到前景，然後慢慢地轉移到地平線，最後停駐在一個焦點上。

當我們觀賞范寬的繪畫時，我們的眼睛隨著重要位置的水流拉到山頂，及至穹蒼。相對於專注於一個焦點，我們發現自己置身於一個無限的空間。

范寬的作品帶領我進入天主的奧祕。因為畫作沒有焦點，我的眼睛可以停留在任何細節，比如在前景中微小的幾乎無關重要的人們。我與聖詠的作者一起問道，「世人算什麼，祢竟對他懷念不忘？人子算什麼，祢竟對他眷顧周詳？」（詠八5）

我看見了散亂的灌木持守在光禿禿陡峭的山上。相對於巨大的空無，這些小小的灌木懸掛在那兒享受著生命的美麗。我想到了世界上的窮人，他們也依附著天主賜予他們的生命。

傳統的中國繪畫沒有指出時間。這是一個「此時此刻」的經驗。在任何時候，我們的注視也許會從一些細節飄移，輕輕地掠向山頂，進入永恆，在那裡短暫的停留，我們會消融在天主的奧祕裡。

Fan K'uan: His Painting and Our Prayer

One of my favorite ways of beginning prayer is to gaze at a painting by someone such as Fan K'uan, an eleventh-century Chinese artist.

When we view traditional Western paintings, our eyes first look at the foreground, then move up to the horizon, and finally settle on a single focus point.

When we look at a painting by Fan K'uan, our eyes follow a flow of water in the foreground up the mountain and into the beyond. Instead of arriving at a focus point, we find ourselves in limitless space.

The painting pulls me up into God's mystery. Since the painting has no focal point, my eyes may drop to focus on some detail, such as the tiny, nearly insignificant people in the foreground. I ask with the psalmist, "What is man that you should be mindful of him, or the son of man that you should care for him?" (Psalm 8: 5).

I see the scraggly bushes clinging to the barren, steep mountainsides. Against tremendous odds, the little bushes are hanging on for dear life. I think of the poor of the world who cling to the life given them by God.

The traditional Chinese painting gives no indication of the time of day. It is a "now" experience. At any moment, our gaze may drift from some detail and again be gently swept up to the mountain



heights and beyond into eternity, where for a brief period we can disappear into the mystery of God.

Meditation by an anonymous missionary

中國讀者知道誰做了此事 (香港)

在一個西方的偵探故事裡，在結尾時讀者才發現「誰做了此事」。

但是這可不像許多傳統的中國偵探故事！在剛開始時，作者已經指出了誰是兇手。

中國的「偵探」不像是偵探而更是案件的判官。雖然他有助手協助，但是由他個人負責對被告定罪量刑。他沒有員警部門來做他的法庭工作或辯論。判官不只是必須發現犯人是誰，而且必須讓罪犯認罪。只有這樣，判官才能夠量刑。

傳統的法官可以合法地使用酷刑來迫使罪犯招供。但是，法官必須小心地動刑。如果他犯了錯誤，他本人也要受到同樣的刑罰。

更嚴重的是，如果中國的法官定了某人的死刑，但是後來卻發現是冤案，他自己會受到同樣的懲罰。

令讀者感到激動的是看見法官抓獲行兇者。

Chinese Readers Know Who Did It

In a Western detective story, the reader discovers “who did it” at the conclusion.

Not so with many traditional Chinese detective stories! In the very first pages, the author identifies the murderer.

The Chinese “detective” is not a detective but rather the judge in the case. While he has a couple of assistants to help him, he alone is responsible for establishing the guilt of the offender. He doesn’t have a police department to do his leg work or forensics. The judge must not only discover the identity of the criminal but he must also get the culprit to admit his guilt. Only then will the judge impose the punishment.

The traditional judge may legally use torture to encourage a confession. However, the judge must be careful in employing torture. If he is mistaken, he himself will undergo similar torture.

Even worse, if the Chinese judge were to impose the death penalty and later discover his error, he would suffer the same fate.

The thrill for the reader lies in watching the judge catch the perpetrator.

Father Eugene F. Thalman, M.M., Hong Kong

結婚的計畫 （柬埔寨）

柬埔寨沒有社會福利系統的保障，因此老年又獨居是一件令人恐懼的事。一個年老沒有家庭的人常常面對孤獨、被社會遺忘、疾病，甚至提早死亡。

雖然我不相信我自己年老體弱（我是一位六十一歲身體健康的神父），我所服務的聾啞人卻常常擔心我的未來，在他們的眼中，我的未來相當淒涼。他們常常告訴我應該與他們的姊妹或者守寡的姨媽或朋友結婚。

在柬埔寨這個國家只有五千名天主教友，因此他們對於天主教會或者神父的工作和角色了解的很少。我通常以佛教比丘的例子（百分之九十五的柬埔寨人是佛教徒）來試著說明獨身的傳統，比丘不結婚，所以他們能夠更全然地奉獻自己。但是這個回答並未使那些擔心我的人滿意。

最近我在柬埔寨南部幫助組織那裡的聾啞人並給他們提供工作培訓。一個三十歲的耳聾婦女說她希望學習縫紉，之後又轉到結婚的話題上來，說她在三個月內會結婚。我專注地聆聽著，並為她和她的丈夫做了一個默禱，祈願他們擁有一個成功的婚姻。她給了我她叔父的電話號碼，我對她說當培訓開始時，我會打電話給她的叔父轉告她。

一個星期以後，她出現在我們金邊的辦公室，態度激烈地說我還沒有給她的叔父打電話。我從她的手勢明白她所要表達的，並感到十分驚訝，因此我把我們的聾啞英語

顧問猶斯定找來幫助我更為清楚。他確定了我原先的理解，原來這位聾啞女人計劃在三個月之內和我結婚！

很明顯地，在三個月之前，當我第一次遇見她時，她說了類似的話，但是因為她從來沒有說她要嫁給我，我斷定她是要與其他人結婚。很明顯地，我那天對她的專注態度，被她理解為一種認同和接受，現在她來到這兒，是做結婚的安排。

猶斯定與我和她坐了三十分鐘，溫和地向她解釋，作為一名神父，我不能夠結婚，但是我仍然是她的朋友。在這裡婚姻的決定性要素不是愛情，但是我可能傷了她的心。作為一位三十歲的未婚女性，她毫無疑問地經驗到文化上的結婚壓力，一個聾啞女人和一個「富裕」的外國人的婚姻也許滿足了她最大的夢想。

我們分開後還是朋友，但是我知道她很失望，而且可能很難理解為何一個「老」男人會拒絕讓另一個人來照顧他的老年這樣好的建議。

Marriage Proposal

Cambodia has no social welfare system, so being old and alone can be terrible. An elderly person without family faces the possibilities of loneliness, deprivation, sickness, and even untimely death.

Although I don't think of myself as infirm and elderly (I'm a

sixty-one-year-old priest in good health), the deaf people with whom I work are always concerned about my future, which, in their eyes, is rather bleak. They are continually telling me of their sister or their widowed aunt or a friend whom I should marry.

There are only five thousand Cambodian Catholics in the country, so there is little understanding of the Catholic Church or the role of a priest. In trying to explain the tradition of celibacy, I usually refer to the model of the Buddhist monks (Cambodia is 95 percent Buddhist) who do not marry so they can commit themselves more fully to their work. But that answer really doesn't satisfy those who worry about me.

Recently I was in southern Cambodia to help organize the deaf people there and offer them job training. One thirty-year-old deaf woman spoke about her wish to learn to sew and then switched the topic to marriage, saying that she would be married in three months. I listened attentively and said a silent prayer that she and her husband would have a successful marriage. She then gave me the phone number of her uncle and I said I would call him to let her know when the job training would start.

A week later she appeared at our office in Phnom Penh, agitated that I hadn't called her uncle. I was astonished by what I thought I understood from her signing, so I called Justin, our deaf English advisor, to help me understand more clearly. He confirmed what I thought I had understood. She was planning to marry *me* in three

months!

Apparently she had been saying something similar three months before when I first met her, but because she had never mentioned marrying me, I had assumed she was speaking of marrying someone else. Apparently my attentiveness that day had been read as acceptance and now she was here to make the arrangements.

Justin and I sat with her for thirty minutes, gently explaining that as a priest I could not marry, but that I would still be her friend. Love is not a determining factor in marriages here, but I probably broke her heart. At thirty, she undoubtedly was experiencing the cultural pressure to marry, and a marriage between a deaf woman and a “rich” foreigner would have fulfilled her greatest dreams.

We parted friends, but I know that she was disappointed and probably very confused about why an “old” man would turn down such a good offer of someone to care for him in his old age.

True story, Father Charles Dittmeier, Phnom Penh, Cambodia

你能夠記多長？（菲律賓）

簡潔和冗長是兩個相反的詞——這就是英語和菲律賓語價值差異之所在。英語強調簡潔並且直接切入要點，菲律賓語則喜歡詞藻華麗和間接的表達；英語教導簡短的演講，而菲律賓語則說演講必須要長，否則是在羞辱聽眾。事實上，一個很簡短的演講是無禮的記號，對前來聆聽的人們缺少尊重。

這裡有一個例子：演講者的意思是「不要引誘我。」但是他卻如此表達：「不要把濕木頭放在火邊，以免熱度會逐漸引燃它」。

另外一個例子是：一名村長要致歡迎詞，但是他卻這樣說：「如果我擁有權力，我會收集天上所有的星辰，編織成一個美麗的花圈掛在你的脖子上。我要收集天上的雲彩，為你鋪設一條銀色的星光大道。」

而在英語同樣的意思只是一個字：「歡迎！」

How Long-winded Can You Get?

Brevity and long-windedness are opposites—that is how opposed the values of the English and Pilipino languages are. Where English emphasizes brevity and getting directly to the point, Pilipino admires flowery and indirect expressions; where English teaches short speeches, Pilipino says the speeches must be long, since

otherwise one would insult the audience. In fact, a very short speech is a sign of discourtesy and lack of regard for those who have come.

Here is an example: The speaker meant to say “Don’t tempt me.” But what he actually said was this: “*Kahoy na babad sa tubig, sa apoy huwag ilapit, pag nadagandang sa init, sapilitang magdirikit*” (Don’t place a wet piece of wood near the fire as the heat will eventually cause it to burn) .

Another example: The barrio captain gave his words of greeting and, in effect, said: “*Kung ako ay makapangyarihan lamang, kukunin kang lahat ang mga bituin sa langit, itutuhog sa tali itilalagay sa inyong leeg. Aanihin ko ang ulap sa kaitaasan, hahabihin kong mistulang malasutlang dadaanan para sa mga yapak ninyo patungo sa aming kandungan*” (If I had but the power, I would gather all the stars in the heavens, entwine them into a garland and place it around your neck. I would harvest the clouds above, I would then weave them into a silken path for your footsteps toward our lap) .

The English equivalent is just one word: “Welcome!”
Adapted from Juan M. Flavies’s *My Friends in the Barrios*
(Quezon City: New Day Publishers, 1974)
Father James H. Kroeger, M.M., Manila, Philippines



三行俳句詩 (日本)

俳句詩是日本詩歌的一種形式，一般由三行十七個音節構成，抒發反省個人的感覺和思想。三行俳句詩因其簡潔和深度而聞名。

如果我能夠把富士山的微風

包起來帶回小鎮

那是多麼好的一個紀念品

松尾芭蕉

我很遺憾

在李子樹綻放花蕾的時候

卻要離開人世

小溪來山

所有歌曲的海洋

是農人種植水稻時

發出的忙碌的哼哼聲

松尾芭蕉

Haiku

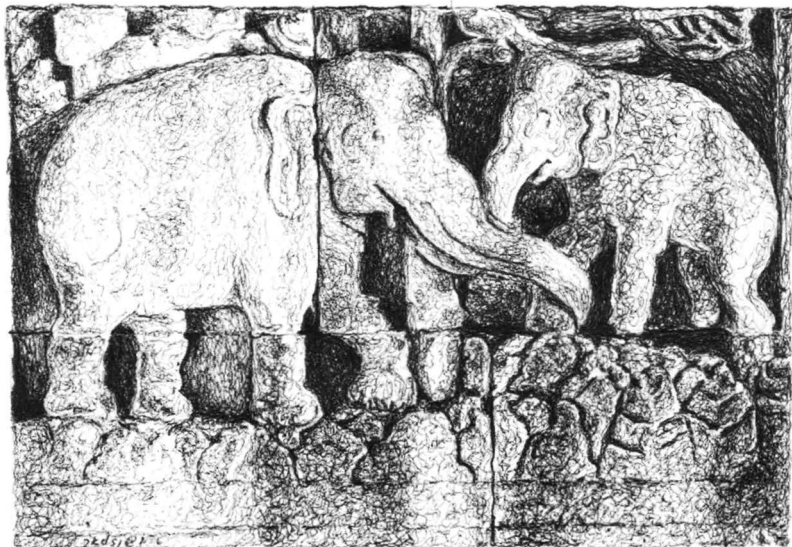
Haiku is a form of Japanese poetry that is always composed of three lines of seventeen syllables and written to reflect a person's feelings and thoughts. Haiku are noted for both their simplicity and their depth.

If I could bundle
Fuji's breezes back to town...
What a souvenir.
Basho

I'm very sorry
To have to die at this time
With plum trees in bloom.
Raizan

The sea of all song
Is the farmer's busy hum
As he plants his rice.
Basho

Linking the World through English II
(Philippines: Diwa Scholastic Press, 2006)



東方的智慧

「永遠不要小看知識和智慧。」

蒙古諺語

我們在世界任何地方都可以發現關於智慧的文學，但是亞洲特別因其默觀的傳統和實踐而突出。亞洲關於人生智慧和神聖洞察的大師當推老子、孔子、佛陀以及近代的甘地。他們談到了生命真正的價值和它的內在意義，談到了尊重、敬愛及真誠之人的美善。諺語、詩詞、戲曲、智者語錄或人生洞見以文學的形式構成了獨特的「東方的智慧」。

智慧文學的主要目的是藉著提供倫理行為實際的規則來教導，這些教導通常不是以發布命令或法律指導的方式，而是通過比喻和諺語讓所有的人，不僅僅是那些受過正規教導的，都能夠容易地領悟洞察。當獲得理解以後，這些洞見則轉化為倫理的價值、正義的行為和服務的行動。

我們並不奇怪來自於亞洲大陸希伯來的聖經也包含了智慧的書籍，比如《箴言》，耶穌在亞洲有時候被視為最傑出的「智慧導師」。亞洲的聖書和啟迪的智者繼續光照人類的朝聖旅程。

Wisdom from the Orient

“Never think of knowledge and wisdom as little.”

Mongolian proverb

Wisdom literature can be found in all corners of the world, but Asia is especially known for its contemplative traditions and practices. Asia’s great teachers of human wisdom and divine intuition include Lao Tzu, Confucius, Buddha, and, more recently, Gandhi. They speak of life’s true values and its inner meaning, of reverence and respect and authentic human goodness. Proverbs, poetry, chants, and the sayings of sages or enlightened rulers are some of the literary forms that capture the “wisdom of the Orient.”

The chief purpose of wisdom literature is to teach by providing practical norms for moral conduct, and the teaching is often done not by issuing commandments or juridical guidelines, but through the use of parables and proverbs so that all persons, not only the formally educated, can easily grasp the insights. Once understood, the insights are then translated into moral values, upright behavior, and deeds of service.

It is not surprising that the Hebrew scriptures, coming as they do from one of the lands of the Asian continent, abound with books of wisdom, such as Proverbs, and that Jesus is sometimes understood in Asia as a “wisdom guru” *par excellence*. Asia’s holy books and inspired sages continue to illumine humanity’s pilgrimage.

知識 (印度)

門徒：知識和啟迪的區別是什麼呢？

大師：當你有知識時，你用火炬去照亮道路；當你被啟迪時，你就成為了火炬。

Knowledge

Disciple: What's the difference between knowledge and enlightenment?

Master: When you have knowledge, you use a torch to show the way. When you are enlightened, you become a torch.

William Dych, S.J., ed., Anthony de Mello
(Orbis Books, 1999)

藝術村（中國）

很久以前在中國東北偏僻的地方有個農村，可以稱之為「藝術村」。

村中大小老少都是藝術家。當農田的工作結束後，村民就到他們自己的作坊，一些人繪畫，一些人雕刻栩栩如生的雕像，另外一些人則吟詩作賦。他們擁有肥沃的田地，因此他們不用販賣自己的作品。當他們完成一件作品時，他們就把它放在一個大的糧倉裡。

表面看來，這是非常愜意的生活。但是人們總覺得好像缺少了點什麼，雖然沒有人能夠確切地說出這到底是什麼。

有一天一個旅行者來到這個鎮，一年以後，藝術村的聲名便傳為「快樂的藝術村」。這位異鄉人填補了原來失去的。他到底帶來了什麼禮物？

當他不在農田勞作的時候，這位異鄉人會沿著村子走，欣賞和讚美村民們正在製作的和存放在糧倉裡的精美作品。慢慢地，村民們開始從藝術工作中停下來，到村莊各處走走，欣賞和讚美他們同村夥伴們的傑作。他們的生命完全改變了！

天主是一個偉大的藝術家，但是我們常常太忙碌於為天主和我們的鄰人做事。我們沒有時間欣賞和讚美天主的藝術作品。可憐的天主。可憐的藝術家！可憐的我們！

Artistic Village

There was once a farming village in a remote area of northwest China. The village might have been named “Artistic Village.”

Everyone from the youngest child to the oldest person was an artist. When the farming work was completed, the villagers went to their workshops. Some painted beautiful pictures, some carved large statues that almost seemed to be alive, and others wrote exciting epic poems. They had good farming land, so that they didn’t have to sell any of their products. When they finished a work, they stored it in a large barn.

On the surface, it was a wonderful life. But something seemed to be missing, although no one could figure out what it was.

One day a traveler came to town and in the years that followed Artistic Village came to be known as Happy Artistic Village. The stranger supplied what was missing. What gift did the traveler bring?

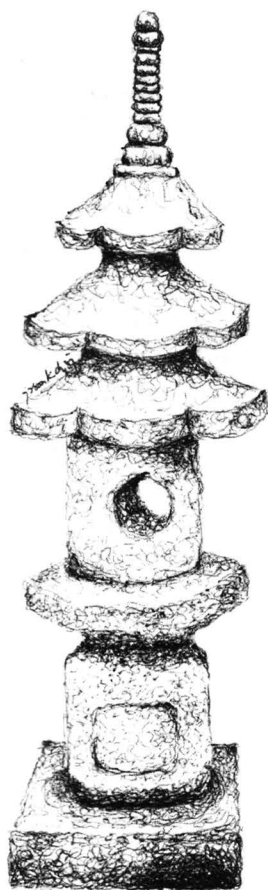
When he wasn’t farming, the stranger walked through the village, enjoying and praising the beautiful things that the villagers were making and all the beautiful things stored in the barn. Gradually, the villagers began to take some time off from their artistic work to walk around admiring and talking about the wonderful works of art that their fellow villagers were making. How their lives all changed!

God is a great artist. But we are often too busy doing stuff for



God and our neighbor. We have no time to enjoy and praise God's artwork. Poor God. Poor artists! Poor all of us!

Parable, Father Eugene J. Thalman, M.M., Hong Kong



2006

禪宗和狼（日本）

當狼群在正受大師禪院附近的村莊出現時，大師一整週每天夜裡都坐在墓地默想。非常奇怪的是，大師的這一舉動停止了狼的嚎叫。喜出望外的村民們請求大師說說他舉行的祕密儀式。

「我不需要去依靠這些事情，」他說：「我也沒有這麼做。當我在打坐時，一群狼聚集在我周圍，舔我的鼻尖，嗅我的氣管。牠們做了所有無聊的事情。但是因為我的意念保持在對的狀態，我沒有被牠們吃掉。如同我一直向你們傳述的，正確的心態使你能超越生死，水火也不會對你產生傷害。即使是狼也沒有辦法抵抗它。我只是盡量去實行我所宣講的罷了。」

Zen and the Wolves

When wolves were discovered in the village near Master Shoji's Zen temple, he entered the graveyard nightly for all of one week and sat in meditation. Strangely enough, that put a stop to the wolves' prowling. Overjoyed, the villagers asked him to describe the secret rites he had performed.

"I didn't have to resort to such things," he said, "nor could I have done so. While I was in *zazen*, a number of wolves gathered around me, licking the tip of my nose, sniffing my windpipe. They did all sorts of silly things. But because I remained in the right state of mind, I wasn't bitten. As I keep preaching to you, the proper state of mind will make it possible for you to be free in life and death, invulnerable to fire and water. Even wolves are powerless against it. I simply tried to practice what I preach."

Adapted from
Zen: Poems, Prayers, Sermons, Anecdotes, Interviews
by Lucien Stryk and Takashi Ikemoto
(Doubleday, 1963)



韓國的智慧（韓國）

智慧和謙遜同行。當水稻成熟時，由於重量而使稻穗垂下。掛滿水果的枝條離地面最近，正如一個謙遜的智者，躲避成為眾人注目的中心。

Wisdom from Korea

Wisdom and humility go hand in hand. The ear of a rice stalk droops with weight as it ripens. The tree branch that bears the most fruit hangs lowest, just as a humble sage avoids the limelight.

From Sang-Hun Choe and Christopher Torchi, eds.
How Koreans Talk (Unhengnamu, 2002)
Father Ed Whelan, M.M., Seoul, Korea

部落與士兵（東帝汶）

在東帝汶有一個小部落，該部落的成員相信每一件東西——石頭、高山、河流和樹木——都有神靈。人們深信樹木，尤其是那些長在山上的，有神靈居住在其中。部落有對待這些樹木的古老原則，部落成員總是小心翼翼地遵守祖先傳下來的規定。

第一條規定是不能隨便砍樹，只有在需要建屋時才能用。另外一條規定是部落成員在砍樹之前必須請求居住在樹中的神靈允許，以免神靈生氣發怒。如果神靈生氣了，他會遣發洪水摧毀那些居住在樹木附近的人。部落總是按照這些規則行事，從來就沒有什麼災害發生。

有一天，一名士兵來到村裡教導部落成員如何讀寫。他很快就因為學識豐富獲得了名望並贏得人們的敬重。雖然這位士兵接受部落人的一些傳統信仰和常規，但他非常傲慢，拒絕聽從其他的，包括相信樹木有神靈、在沒有求得神靈的允許之前不能夠砍樹等等。因為這位士兵很有影響力，他說服一些年輕人未依古禮就去砍倒大樹。

村裡的年長者抗議，說傳統的禮儀一定要實行以免受到樹靈的詛咒。但是士兵並不理睬他們的抗議。他砍倒大樹，建築學校。他的計畫是教育人民，教導他們現代的方式，他們就不必再相信神靈。

年長者們沒有辦法阻止士兵，因為他有武器，而且還有許多強壯的年輕支持者威脅年長者。因此，士兵和他的



人砍倒了所有的樹木，開始建築學校來教育和開化部落的成員。

不幸的是，當學校即將落成的時候，雨季來臨了，接踵而來的洪水摧毀了整個村莊。

The Tribe and the Soldier

There is a small tribe in East Timor whose members believe that there are spirits in everything—stones, mountains, rivers, and trees. The people have a very strong conviction that trees, especially those growing on the mountains, have spirits that dwell within and among them. The tribe has ancient rules governing how trees are to be treated, and the members of the tribe have always been careful to obey the regulations handed down by their ancestors.

The first rule is that the trees must not be cut at will but only if needed to build houses for the tribe. Another rule is that the members must ask permission from the spirit dwelling in a tree before cutting it down so that the spirit will not be angry. If the spirit is angry, it will send water to destroy those living near the trees. The tribe had always followed these rules and no calamity had ever happened.

One day, a soldier came to the village to teach the tribe members to read and write. He soon gained a reputation as a learned man and was well respected. Although the soldier accepted some of the people's traditional beliefs and practices, he was arrogant and

refused to follow others, including the belief that the trees had spirits and could not be cut down without having first obtained the spirits' permission. Because the soldier was very influential, he convinced some of the young people to cut down the big trees without following the traditional rites.

The elders protested that the traditional rites had to be followed to spare them from the wrath of the spirits of the trees. However, the soldier did not heed their protest. He had the trees cut down so that a school could be built. His plan was to educate the people, to teach them modern ways so that they would no longer believe in the spirits.

The elders were unable to intervene because the soldier had weapons and his strong young supporters threatened the elders. So, the soldier and his men cut down all the trees. Then they began building the school to educate and civilize the members of the tribe.

Unfortunately, just when they were about to finish the school, the rainy season came and the ensuing floods destroyed the whole village.

Clemente Moreira, FdCC, Lospalos, East Timor



竊賊的皈依 (日本)

一天晚上，正當七里禪師 (Shichiri Kojun) 在誦經時，一個竊賊帶著一把鋒利的刀進來了，問他要錢還是要命。

七里禪師告訴竊賊說：「不要打攪我。你可以在抽屜裡找到錢。」然後繼續誦念他的佛經。

一會兒之後他停下來說：「請不要拿走全部，我明天需要一些錢繳稅。」

竊賊拿走了他的大部分錢後準備離開。「當你收到一件禮物時，要感謝這個人。」七里禪師加上一句。竊賊感謝了他，然後離開。

幾天後，竊賊被抓到並且供出了所有的罪行，包括對七里禪師行竊。當七里禪師被叫來作證時他說道：「這個人不是竊賊，至少對我來說。我給了他錢，他為此而感謝我。」

當竊賊刑滿釋放後，他到七里禪師那兒，成為他的門徒。

The Thief Who Became a Disciple

One evening, as Shichiri Kojun was reciting sutras, a thief with a sharp sword entered, demanding either his money or his life.

Shichiri told him: “Do not disturb me. You can find the money in that drawer.” Then he resumed his recitation.

A little while later he stopped and called, “Don’t take it all. I need some to pay taxes tomorrow.”

The intruder gathered up most of the money and started to leave. “Thank a person when you receive a gift,” Shichiri added. The man thanked him and made off.

A few days later, the fellow was caught and confessed, among other things, his offense against Shichiri. When Shichiri was called as a witness he said: “This man is not thief, at least as far as I am concerned. I gave him the money and he thanked me for it.”

After he had finished his prison term, the man went to Shichiri and became his disciple.

Adapted from a traditional Zen story



忍耐的美德（越南）

很久以前，有個小男孩對學習非常調皮和懶惰。他的父母為此十分憂心。有一天，當他在水渠邊玩耍的時候，他看見一位老太太拿著一根鐵棒在大石頭上磨。他靠近那位老太太，但是老太太並沒有注意到他。他對老太太的舉動非常意外，於是就問道：「妳好！妳在做什麼啊？」

老太太看也沒有看，繼續磨她的鐵棒，回答說：「你知道啊，小朋友，我想把這根鐵棒磨成一根針。」

小男孩感到更驚奇，就問道：「這根鐵棒這麼大，妳怎樣才能把它磨成一根針啊？」

「如果我今天不能把它磨成一根針，我明天會繼續磨。鐵棒當然很大，但是你磨得時間愈久，它就會慢慢變小。到最後，它就會變成一根針。」老太太回答說。

小男孩明白無論我們做什麼都需要有耐心，無論工作多麼困難，只要我們堅持下去，到最後我們就會成功。

The Virtue of Patience

Once upon a time, there was a little boy who was very naughty and lazy about learning. His parents were very sad about this. One day, when he was playing along a canal, he saw an old woman holding an iron rod and sharpening it against a large rock. He approached the woman, but she did not notice him. He was so surprised at what the woman was doing that he asked, “Hello! What are you doing?”

Without looking up as she continued sharpening the iron rod, the woman replied. “You know, little boy, I want to make a needle out of this iron rod.”

The little boy was even more surprised and asked the woman, “The iron rod is so big. How can you make a needle out of it?”

“If today I cannot make a needle, then I continue sharpening it tomorrow. The iron rod is indeed so big, but the longer you sharpen it, the smaller it gets. In the end, it will become a needle,” replied the old woman.

The boy discovered that whatever we do requires patience, and no matter how difficult the work is, if we have persistence, we will succeed in the end.

Anonymous from Vietnam, adapted from a quotation in
Prayer without Borders: Celebrating Global Wisdom
(Baltimore: Catholic Relief Services, 2004)



虛空妙用（中國·《道德經》）

三十支車輻拱著一支車轂，正因中間是空的，所以車子才能運轉使用。

搏揉黏土做成器皿，正因中間是空的，所以器皿才得盛物使用。

開鑿門窗，起造房舍，正因中間是空的，所以房舍才得居住使用。

因此有形之物要能發揮，只有當它與「空」配合在一起，才能容物之用途。

Using What Is Not

Thirty spokes converge on a hub;
What is not there makes the wheel useful.
Clay is shaped to form a pot;
What is not there makes the pot useful.
Doors and windows are cut to shape a room;
What is not there makes the room useful.
Take advantage of what is there
By making use of what is not.

Chapter 11, *Tao te Ching of Lao Tzu*

隧道 (日本)

禪海，是武士的兒子，旅行到了艾多 (Edo)，成為一名高官的侍從。他與該官員的妻子相愛但是被發現了。出於自衛，他殺死了這名官員然後帶著他的妻子一起逃跑。

他們兩個後來都成了竊賊。但是這個女的非常貪婪，禪海慢慢地感到厭惡。最後他離開了她，到了很遠的步真 (Buzen)，他在這裡成了一名流浪的托鉢僧。

為了彌補過去，禪海決定在他的生命中完成一些良善的行為。當他知道一條陡峭的山路導致多人死亡，他決定在山上打通一條隧道。

禪海白天乞食，晚上一點一點地打隧道。三十年過去，隧道有二千二百八十呎長，二十呎高，三十呎寬。

在工程結束的兩年前，被殺官員的兒子，一位技藝高超的劍客，發現了禪海的行蹤，決定殺死他以報父仇。

「我願意奉上我的生命，」禪海說，「只是先讓我完成這件工作，當完成以後，你就可以殺掉我。」

那位官員的兒子同意等待。幾個月過去了，禪海持續挖掘。官員的兒子厭倦於無所事事，就開始幫忙挖掘隧道。當他幫忙了一年多以後，他開始敬佩禪海的堅強意志和個性。

隧道終於完成了，人們可以經由隧道安全地旅行。

「現在你可以砍掉我的頭了，」禪海說，「我的工作已經完成了。」

「我怎麼能夠砍掉自己老師的頭呢？」官員的兒子眼眶滿是淚水地問。

The Tunnel

Zenkai, the son of a samurai, journeyed to Edo and there became the retainer of a high official. He fell in love with the official's wife and was discovered. In self-defense, he slew the official and then ran away with the wife.

Both of them later became thieves. But the woman was so greedy that Zenkai grew disgusted. Finally he left her and journeyed far away to the province of Buzen, where he became a wandering mendicant.

To atone for his past, Zenkai resolved to accomplish some good deed in his lifetime. Knowing of a dangerous road over a cliff that had caused the death of many persons, he resolved to cut a tunnel through the mountain.

Begging food in the daytime, Zenkai worked at night digging his tunnel. When thirty years had gone by, the tunnel was 2, 280 feet long, 20 feet high, and 30 feet wide.

Two years before the work was completed, the son of the official he had slain, who was a skillful swordsman, discovered where Zenaki was and set out to kill him in revenge.

"I will give you my life willingly," said Zenkai. "Only let me

finish this work. When it is completed, then you may kill me.”

So the son agreed to wait. Several months passed and Zenkai kept on digging. The son grew tired of doing nothing and began to help with the digging. After he had helped for more than a year, he came to admire Zenkai’s strong will and character.

At last the tunnel was completed and the people could use it to travel in safety.

“Now cut off my head,” said Zenkai. “My work is done.”

“How can I cut off my own teacher’s head?” asked the younger man with tears in his eyes.

Adapted from a traditional Zen story



花時間準備（中國）

梓慶是一位木匠，他擅長削木製造華麗的「鑿」，懸掛禮儀使用的鐘鼓。他做的鑿，看到的人都驚歎不已，認為是鬼斧神工。有一天魯侯來到梓慶的工房，看到他的作品，便問道：「你是從哪裡學到製作如此精美作品的技巧？」

梓慶回答說：「我只是個工匠，談不上什麼技法。但是我可以說明在我開始雕刻之前，我是怎樣準備我自己的。」

魯侯說：「願聞其詳。」

「首先，我以齋戒達到內在的安靜，齋戒到第三天，我心已靜，已能放下對個人利益的期待；第五天，對外在的褒貶已能無動於衷；第七天，我已經處在內在的專注中，忘卻肉身的需要。此時，即使是皇帝的命令也不能左右我，我就是已經準備好了。我便進入森林，選擇自然又完美的樹，找到之後，我砍下它。最後，我在紙上畫出已在心中成形的圖樣。只有到了這個時候，我才開始雕刻。如果沒有上述步驟，我不會開始，因為我知道，我是用我的天性和木材的天性相結合，才能做成如此完美的鑿。」

Taking Time

Zi Qing was a maker of ornate wooden frames for hanging ceremonial bells and drums. Anyone who saw his work stood in awe of his superior craftsmanship. One day when Lord Yu came to Zi Qing's workshop and saw an example of his work, he said to him, "Zi Qing, where did you get the skill to fashion this frame of such incredible beauty?"

Zi Qing replied: "I am an ordinary carpenter and have no special skill. But I might mention just in passing how I prepare myself before I begin to carve the wood."

"Please do," said Lord Yu.

"First, I must fast in order to obtain an inner calm. After three days of fasting, my mind is still and I have laid aside any wish for personal gain. By the fifth day, I have become impervious to outside praise or criticism. After seven days, I enter a state of internal discipline and forget all about my own physical needs. At this stage even the command of the emperor cannot move me, and I am now ready for work. I go into the forest and search for a tree of natural beauty and perfection. Having found one, I cut it down. Finally, I sketch on a piece of paper a design for a frame, one that I have already conceived in my mind. Then, and only then, do I begin to carve the wood. I will not start if I have not taken all of these steps, for I know that only when I have integrated my own nature with the



nature of the tree will it be possible to create a perfect frame.”

Bishop John Tong,

from *Zhuangzi*, adapted from a quotation in

Challenges and Hopes: Stories from the Catholic Church in China

(Taipei: Wisdom Press, 1999)

鏡子的妙用 (中國)

魏徵是唐朝初期傑出的宰相。他以能犯顏直諫而聞名。在他去世後，太宗皇帝嘆息說，「以銅作為鏡子，可以正衣冠；以古作為鏡子，可以知興衰；用人做鏡子，可以明得失。朕曾經保有這三面鏡子，以防止自己的過失。如今魏徵去世，朕失去了一面鏡子。」

Looking in One's Mirror

Wei Zheng was an extraordinary statesman of the early Tang dynasty. He often spoke bluntly to Emperor Taizong. After his death, the emperor sighed, "Using bronze as a mirror makes it easy to tidy ourselves up; using history as a mirror makes us clear about the cause of the rise and fall of dynasties; and using other people as a mirror makes us capable of weighing advantages and disadvantages. I often use the three mirrors to examine my faults. Now that Wei Zheng is dead, I have lost one mirror."

From Old History of the Tang Dynasty,
adapted from a quotation in Lo Wing Huen and Sun Li Jie,
Best Chinese Idioms, 3 (Hong Kong: Hai Feng Publishing Co., 1997)

黃粱美夢 (中國)

唐玄宗元年的某天，一個年輕旅行者在今日河北地區的邯鄲客棧住了一晚上。他在那裡遇到了一位名叫呂翁的道士。雖然素未平生，但是他們卻一見如故。年輕人的情緒低落，抱怨他的期望沒有實現。呂翁請他進一步解釋。年輕人回答說：「男子漢應當志向遠大，做一些偉大的事情。應該成為將軍、丞相，或者擁有財富榮享富貴。但是我現在卻一無所成。」當他說完的時候，他看起來非常累，好像就要睡著的樣子。

當這兩個人在談話的時候，客棧老闆正在蒸黍。聽到年輕人的故事，呂翁給他一個枕頭。「去睡在我的枕頭上，你所有的願望將會實現。」年輕人接過枕頭，衣服也沒脫就躺下睡著了。不久，他開始做夢。

在夢中，他娶了富裕的崔家女兒為妻，過著奢華的生活。第二年，他通過了科舉考試並入朝為官。不久，獲得提升，慢慢地，他成為一國之相。但是，地位和權力的升遷引起其他官員的嫉妒，他們誣告他準備謀反。他遭逮捕送進了監獄。在監獄裡，他對妻子抱怨說：「這些年來為尋求金錢和地位，但是有什麼意思呢？我寧願穿著我的粗布衣服，騎著我的小黑馬在去邯鄲的路上，想到哪裡就到哪裡。」他極度憂傷並想自殺，幸運的是，不久，皇帝恩賜他出獄，將他流放。

許多年後，皇帝明白對他的判斷是一件冤案，他再次

被任命為宰相，獲得更大的尊榮，受賜大量的禮物。他的五個孩子和十幾個孫子全都成了官員，擁有更多的權力和榮耀。當他們與有權勢人家的女兒結婚後，他更加高興。他慢慢地年老，對自己擁有肥沃的土地、寬大的住宅、美女及俊馬感到滿意。因此他享受著豪華的生活，一直活到八十多歲。

就在這個時候年輕人突然醒過來了。他仍然在同樣的客棧，呂翁坐在他的旁邊。客棧老闆準備的黍還未熟。突然之間，他開悟了。

A Golden Millet Dream

One day in the first year of Emperor Xuanzong's reign in the Tang dynasty, a young traveler spent the night at an inn in Handan in present-day Hebei. There he met Lu Weng, a Taoist priest. Though strangers, they immediately engaged in conversation. The young man was in low spirits, complaining that his present circumstances fell far short of his expectations. Lu Weng asked him to explain what he meant. The young man replied, "A man should do great things. He should become a general or a minister, and become rich and wealthy and enjoy all the privileges that life can offer. But so far I've gotten nowhere." As he finished speaking, he looked so tired that he seemed about to fall asleep.

The innkeeper was steaming millet as the two guests were

talking. Upon hearing the young man's story, Lu Weng gave him a pillow. "Go to sleep on my pillow and your wishes will all come true." The young man took the pillow and fell asleep without even having bothered to take off his clothes. Soon he began to dream.

In his dream, he married the beautiful daughter of the wealthy Cui family and lived in luxury. The next year he passed the imperial examination and was given an office. Soon he was given a higher office, and then a higher office still. Further promotions followed, and eventually he became prime minister. However, his rise in position and power aroused the jealousy of other officials who falsely charged him with preparing to launch a coup. He was arrested and put in jail. In prison he lamented to his wife, "For years I sought power and money, but for what? I'd rather be wearing my jacket of coarse cloth and riding my little black horse along the road to Handan, going wherever I please." He was so overcome by grief that he considered committing suicide. Fortunately the emperor soon granted him a pardon, sending him into exile.

Many years later, the emperor realized that the charge against him had been false. He reappointed him prime minister, conferred even greater honors on him, and heaped him with gifts. His five sons and dozen grandsons became officials, garnering more power and honor. When they married girls from influential families, he was even happier. As he grew old, he rejoiced in his fertile lands, huge mansions, beautiful women, and fine horses. Thus he passed his life

in great luxury and he was over eighty when he died.

At this point the young man suddenly woke up. He was still in the same inn, and Lu Weng was sitting beside him. The millet the innkeeper had prepared was still being cooked. In a sudden flash of understanding he achieved enlightenment.

Traditional story, Beatrice Liu Yanli, Handan (Hebei), China

阿拉的智慧（土耳其）

有一天，納斯勒丁胡卡（Nasreddin the Hoca）在他的小花園中工作，他開始感到天氣有些炎熱。看看周圍沒有人，他便脫下頭巾，讓頭部涼快一會兒，然後很愜意地躺在胡桃樹的樹蔭下。但是胡卡的腦子一刻也沒有閒著，當他坐在樹蔭下休息時，他默想著阿拉的偉大智慧。無意之間發現花園裡有一個西瓜，他對自己笑了起來。

他說：「如果我是阿拉，這裡的狀況就不一樣了。看看這些飽滿可愛的西瓜靠著一條細小的莖蔓漸漸長大，看看這個胡桃，瘦小的果子掛在這麼高大華貴的樹上。哦，誰能夠推測阿拉的智慧？如果我來安排這些事情，我肯定會把胡桃連在小藤上，讓西瓜長在這棵雄偉的樹上。」他沉思，打盹。

當他還在打瞌睡的時候，一粒核桃從樹上掉下來，不偏不倚地砰然擊在他的禿頭上。突然間醒過來，納斯勒丁胡卡悔恨地揉著頭皮上隆起的腫塊，然後一個理解的笑容浮現臉上。出於應有的尊敬，他趕忙跪下來。

「哦，阿拉！」他喃喃說道：「原諒我的冒昧。您的智慧實在偉大。假如是我在安排事情，我剛才已經被西瓜擊中了。哦，阿拉，您的智慧實在是深不可測！」

The Wisdom of Allah

One day, as Nasreddin the Hoca was working in his little garden, he began to feel very warm. Seeing no one about, he slipped off his turban to cool his head a bit and then sat down in the pleasant shade of a walnut tree. Now, the Hoca's mind was seldom idle, and while he relaxed for a few minutes in the shade, he meditated upon the great wisdom of Allah. Chancing to find a watermelon in the garden, he smiled to himself.

“Now there,” said he, “is something I'd have done differently had I been Allah. See that great, lovely watermelon growing on a spindly little vine, and then consider the walnut, a midget nut upon a great and lordly tree. Ah, who can fathom the wisdom of Allah? If I had been arranging matters, I should have given the walnuts to the puny vine, and reserved the watermelons for this magnificent tree.” So musing, he nodded off.

While he was dozing, a walnut fell from the tree and landed with a substantial thump on the top of the Hoca's bald head. Suddenly awakened, Nasreddin the Hoca ruefully rubbed the lump that was beginning to swell on his scalp. Then an understanding smile spread over his face. In due reverence, he fell to his knees.

“O, Allah!” he murmured, “Forgive me my presumption. Thy wisdom is indeed great. Suppose I had been arranging matters? I should just now have been hit upon the head by a watermelon. Ah,

Allah, great indeed is thy wisdom!”

Anonymous from Turkey,
adapted from a quotation in
Prayer without Borders: Celebrating Global Wisdom
(Catholic Relief Services, 2004)



印度的智慧 (印度)

大師常常很樂意聽到人們意識到他們自己的無知。他主張「智慧往往和自己意識到自己的無知成正比。」

當被問到此話是什麼意思時，他說道：「當你明白你今天並不比你昨天認為的那樣聰明時，你今天更加有智慧。」

Wisdom from India

It always pleased the master to hear people recognize their ignorance. "Wisdom tends to grow in proportion to one's awareness of one's ignorance," he claimed.

When asked for an explanation, he said, "When you come to see that you are not as wise today as you thought you were yesterday, you are wiser today."

William Dych, S.J., ed., *Anthony de Mello*
(Orbis Books, 1999)

逃避 (印度)

大師尚在人世的時候就成了一個傳奇人物。聽說上帝也曾經尋求過他的建議：「我想和人類玩追迷藏的遊戲。我問我的天使，『哪裡是最好的藏身之所？』一些說在海洋深處。其他的則說，高山之巔。還有些說，在月亮的邊緣或者最遠的星辰。你的意見呢，大師？」

大師說：「隱藏在人的心裡。這是他們最後才會想到的地方。」

Escape

The master became a legend in his lifetime. It is said that God once sought his advice: "I want to play a game of hide-and-seek with humankind. I asked my angels, 'Where is the best place to hide?' Some said the depths of the ocean. Others, the top of the highest mountain. Still others, the far side of the moon or a distant star. What do you suggest?"

Said the master, "Hide in the human heart. That's the last place they will think of!"

William Dych, S.J., ed., *Anthony de Mello*
(Orbis Books, 1999)

對長者的尊敬（孟加拉）

在孟加拉，托鉢僧是分施智慧的人。人們向他尋求忠告。這是精神領域的建言；托鉢僧不需要裝作對物質之事擁有知識。一些托鉢僧可以藉著他們所穿的紅色衣服而輕易被人認出。紅色的裝束像是在邀請尋求者靠近。年輕人喜歡接近有鬍鬚、年長的智者，張大眼睛圍坐在他身邊，聚精會神地聆聽他，對他提供的敏銳建議言聽計從——這樣一個場面溫暖著所有孟加拉成年人的心靈，他們喜歡見到年歲使他們受到敬重，托鉢僧就代表了他們。總的來說，這個文化的年輕人聽從他們的長者。他們也許不是每一件事情都按照長者提供的建議，但是他們會聽長者的忠告。沒有人會因為年邁的緣故而被認為無關緊要。

Respect for Elders

In Bangladesh a *fakir* (mendicant) is one who dispenses wisdom. People come to him for advice. It is spiritual counsel that is sought; the *fakir* does not pretend to have knowledge in matters material. Some *fakirs* can be recognized easily by the red clothing they wear. The red garb serves as an invitation for seekers to approach. The youths crowd close to a bearded, elderly wise man, having ears and eyes open wide to him, attentive to whatever shrewd comments he may offer them—such a sight warms the hearts of all



adult Bengalis. They like to see their years respected; the *fakir* stands for all of them. Young people in this culture do, in general, listen to their elders. They may not always follow the advice offered to them, but they give their wise ones a hearing. No person is thought to be irrelevant merely by reason of his or her advanced age.

Observation, Father Bob McCahill, M.M., Bangladesh

智慧（中國）

發展我們內在的智慧，
遠勝過詳察和判斷他人。
管理好自己的人性，
遠勝於努力去控制他人。
如果我們對自己的生活滿意，
我們就會避免野心的狂熱。
道建立的生命，
永存不朽。

Wisdom

It is better to develop wisdom within ourselves
Than to scrutinize and judge others.
It is better to master our own waywardness
Than to try to control other people.
If we are content with our own lives
We will avoid the frenzy of ambition.
The Way builds a life
That never will die.

English translation by Joseph Petulla
The Tao Te Ching and the Christian Way
(Orbis Books, 1998)

孔子對智慧的教導（中國）

孔子終其一生都在不斷地學習。雖然他只是魯國一個貧窮的年輕人，但因為他的禮貌謙恭和對學習的熱愛贏得了許多人的敬重。除了學習不同的事情外，孔子也有許多年作為國家的顧問和官員服務朝廷。在他生命的最後幾年，他再度被授予官職，但是他婉言拒絕了。他用這些年來教導和寫作，在七十二歲的時候去世。

子曰：「知之為知之，不知為不知，是知也。」

子曰：「過而不改，是謂過矣。」

子曰：「有道德者必有言，有言者不必有德。」

子曰：「君子喻於義，小人喻於利。」

子曰：「君子懷德，小人懷土；君子懷刑，小人懷惠。」

子曰：「君子求諸己，小人求諸人。」

Confucius on Wisdom

Confucius lived a life filled with enthusiasm for learning. Although he was just a poor young man in the country of Lu, he earned the respect of many people because of his politeness and love for learning. Aside from studying different things, Confucius spent many years serving in public offices as an advisor and minister. During the last few years of his life, he was again offered a public position, which he declined. Instead, he spent the remaining years of

his life teaching and writing. Confucius died at the age of seventy-two.

Confucius said, “To know what you know and know what you don't know is the characteristic of one who knows.”

Confucius said, “A man who has made a mistake and doesn't correct it is making another mistake.”

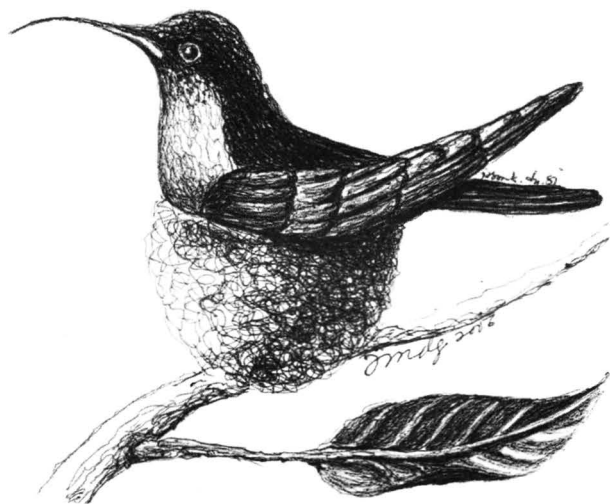
Confucius said, “A man who has a beautiful soul always has beautiful things to say, but a man who says beautiful things does not necessarily have a beautiful soul.”

Confucius said, “The superior man understands what is right, the inferior man understands what will sell.”

Confucius said, “The superior man loves his soul; the inferior man loves his property. The superior man always remembers how he was punished for his mistakes; the inferior man always remembers the gift he received.”

Confucius said, “The superior man blames himself; the inferior man blames others.”

Adapted from *Linking the World through English II*
(Philippines: Diwa Scholastic Press, 2006)



阿卡桂種子的傳說 (菲律賓)

有一種奇特的水果名叫阿卡桂（acagui），也稱為阿納卡爾蒂奧（anacardio），它長的像小鐘。阿卡桂成熟時呈黃色，味道香甜，但不像其他水果，它的種子長在殼的外面。

根據菲律賓的一個傳說，在森林裡曾經有一個很大的慶祝活動，所有的動物都受邀參加。阿卡桂的種子聽到了所有歡鬧的聲音，它只能嘆息，「哎，假如我能夠走出我黑暗的房間去看看這個慶祝活動，該有多麼好啊！」

一位仙女在去慶祝活動的路上聽到了種子呼叫她的聲音：「溫和善良的仙女，請幫助我走出果肉的房子吧，這樣我也可以去看看這些活動。」

仙女動了惻隱之心，她用她精美的魔術棍觸摸阿卡桂。種子就滑出來顯露在表面了。

黑色的種子對周圍的世界有些敬畏，「哦，這個世界多麼令人訝驚呀！觀看這些可愛的風景是多麼奇妙的經驗！善良美麗的仙女，請不要讓我再回到果子裡去了，不要讓我再回到與黑暗和孤獨為伍的世界！我在這裡感到十分高興。」

慶祝活動進行著，直到所有的動物回到自己的家，四周又回復寂靜的狀態。然後風開始怒吼，磅礴的大雨擊打著路上的一切。可憐的小種子被雷聲和閃電嚇得顫慄發抖。這個可憐的小東西力圖與仙女溝通，懇求著，「親愛



的仙女，請再聽我一次，請再聽我一次，請讓我回到水果裡面，在那裡我不會受到大雨的擊打和雷聲閃電的恐嚇。」

種子的祈求變成了哭訴，但是一切都毫無用處。仙女永遠地消失了。阿卡桂的種子從那個時候起就躺在水果的外殼，成了惡劣天氣的犧牲品。

「上主，請賜予我恩寵，
使我對祢給予的一切感到滿足；
不，不僅如此，
讓我歡悅於祢賜予我的一切！」

The Legend of the Acagui Seed

There is an exotic fruit known as the *acagui*, also called the *anacardio*, which has the shape of a little bell. Unlike other fruits the *acagui*, yellow and sweet when ripe, has its seed on the outside of its shell.

According to one Filipino legend, there was once in the forest a great feast to which all the animals were invited. The seed in an *acagui* heard all the sounds of merriment. It could only sigh, “Oh, if only I could get out of my dark house to see the party!”

A fairy on her way to the festival heard the seed’s voice as it called out to her, “Gentle and gracious fairy, do let me get out of my house of pulp so that I, too, can see the fun.” The fairy took pity on the seed and with her delicate magic wand she touched the *acagui*.

The seed slid out and appeared on the surface.

The black seed remarked in awe, “Oh, how astonishing is this world! What a wonderful experience it is to contemplate this lovely scenery! Oh good and beautiful fairy, don’t make me go back inside the fruit, don’t make me go inside again where only darkness and solitude are my companions! I feel so happy here.”

The festivities went on until all the animals returned to their homes. Silence reigned once more. Then the wind began to blow violently, accompanied by a heavy downpour of rain beating down anything that lay in its path. The little seed shuddered with every flash of thunder and lightning. The poor thing tried to communicate with the fairy, pleading, “Listen to me once more, dear fairy! Do listen to me! Let me go back inside the fruit where I can be safe from the rapping of the rain and the alarming sound of lightning and thunder.”

The seed’s begging turned to sobs, but they were all in vain. The fairy had disappeared forever. The seed of the *acagui*, since that time on, can be found attached to the shell of the fruit, a prey to all inclement weather.

*“O Lord, give me the grace to be content with what you
give to me.*

No! More than that, let me rejoice in all you send me!”

Folk tale, Father Eugene F. Thalman, M.M., Hong Kong



不可以貌取人（中國）

宰予是孔子的門徒，擁有雄辯的口才，為此也贏得了孔子的好感。隨著時間的流逝，他的懶惰和道德的缺陷也開始展露，孔子對他感到厭惡並認為他無藥可救。

子羽也是孔子的門徒。他極其醜陋的外表曾令孔子不喜歡他。但是子羽具有良好的德行和豐富的學識，並且公正地對待每一件事情。不久，他周遊列國講學，許多門徒跟隨了他，他因此逐漸名望大增。知道此事後，孔子感慨地說：「我曾因宰予的言詞而高估了他，曾因子羽的外貌而低估了他。」

Judge Not by Appearances

Zai Yu, a disciple of Confucius, had a smooth and eloquent tongue, which helped him win the favor of Confucius. As time went by, his laziness and moral failings were exposed. Confucius was then disgusted with him and said that he was hopeless.

Zi Yu was also one of Confucius's disciples. His extreme ugliness made Confucius dislike him. But Zi Yu was of good moral character and fine scholarship, and he judged things fairly. Later, when he traveled to teach in the various states, many disciples gathered to follow him and he gradually gained a high reputation. Knowing this, Confucius said with deep feeling, "I've overestimated Zai Yu by his words, and underestimated Zi Yu by his appearance."

From Records of the *Historian*,
adapted from a quotation in Lo Wing Huen and Sun Li Jie,
Best Chinese Idioms, 3 (Hong Kong: Hai Feng Publishing Co., 1997)



清心寡慾 (印度)

一個商人問：「靈修如何幫助像我這樣的世俗之人？」

大師說：「它會幫助你擁有更多。」

「怎麼能？」

「藉著教導你清心寡慾。」

Desire Less

“How would spirituality help a man of the world like me?”
asked the businessman.

“It would help you to have more,” said the master.

“How?”

“By teaching you to desire less.”

William Dych, S. J., ed., *Anthony de Mello* (Orbis Books, 1999)

真正的財富（以色列）

尋得智慧和獲取睿智的人是有福的，因為賺得智慧勝於賺得銀錢；智慧的果實勝於純金。智慧比珍珠還要寶貴；凡你所貪求的，都不足以與她倫比。在她右邊是延年益壽，在她左邊是富貴榮華。她的道路是康樂之道，她的行徑是一片安寧。她為掌握她的人，是一株生命樹；凡堅持她的，必將納福。

箴言三 13-18

The True Wealth

Happy are those who find wisdom,
and those who get understanding,
for her income is better than silver,
and her revenue better than gold.
She is more precious than jewels,
and nothing you desire can compare with her.
Long life is in her right hand;
in her left hand are riches and honor.
Her ways are ways of pleasantness,
and all her paths are peace.
She is a tree of life to those who lay hold of her;
those who hold her fast are called happy.

Proverbs 3: 13-18 (NRSV)



一位真神—— 多元的信仰傳統

引導我從虛無進入真實

引導我從黑暗進入光明

引導我從死亡進入永生

奧義書 Upanishads

亞洲人的靈修呈現在他們豐富多元的傳統中。除了基督宗教外，世界上大約百分之八十五的宗教信徒都在亞洲。佛教和印度教擁有數以億計的信眾，亞洲伊斯蘭教徒的人口比信仰基督宗教的人多了七倍，基督宗教人口數還不及亞洲人口的百分之三。

雖然宗教之間的張力和誤解的現象時有發生，但在多數的亞洲國家，各信仰追隨者彼此間的關係仍以真誠的友誼和欣賞為主。對「他者」真誠敬重的收穫皆來自於目睹其他宗教在實踐面上的價值和觀察他們如何從信仰滋生出靈修經驗、默觀以及祈禱。

在亞洲信仰傳統內的更新運動已經衍生出真誠對話的精神和同樣渴望服務亞洲億萬需要幫助的窮苦人民。雖然在不久的將來，不同的亞洲信仰傳統的追隨者其比例不會有太多的改變，但在亞洲許多不同的信仰傳統中，我們大家都蒙召敬拜一位真神。當你閱讀這些故事的時候，不妨問自己：在哪一篇故事裡，我發現了真誠的信德？

One God— Many Faith Traditions

Lead me from the unreal to the real.

Lead me from darkness to light.

Lead me from death to immortality.

Upanishads

The spirituality of Asian peoples manifests itself in many traditions. Around 85 percent of the world's adherents of religions other than Christianity are found in Asia. Buddhism and Hinduism have hundreds of millions of faithful, and Muslims in Asia are seven times more numerous than Christians, who make up less than three percent of the population.

While there are incidents of religious tension and misunderstanding, genuine friendship and appreciation dominate relations among the followers of the living faiths in most Asian nations. All profit from a reverential respect of the “other” that comes from seeing the other's values in practice and from observing how spiritual experiences, ontemplation, and prayer spring from faith.

Renewal movements within Asia's faith traditions have engendered a spirit of authentic dialogue and a common desire to serve the millions of Asia's poor and needy. While the percentage of adherents of the various Asian faith traditions will probably not alter significantly in the near future, all are called to reverence the one

God revealed in Asia's many faiths. As you read these stories, ask yourself: In which of these stories do I find genuine faith?

和諧祈禱 (菲律賓)

上主，我渴求和平。

請

淨化我的眼睛，使能看見和平，
淨化我的理智，使能理解和平，
淨化我的心靈，使能熱愛和平，
淨化我的記憶，能為和平工作，
和平來自於祢——愛與憐憫。

上主，請支持我對和平的願景，
跟隨祢的啟迪。

祢有許多方式，
啟示祢的臨在以及對人類的愛，
但是祢的風格是固定不變的：
祢與所有人對話，
祢關懷所有的人。

上主，讓我成為祢和平的記號，
活在與祢對話的生活中，
去理解祢的沈默，
以及尋找祢的臨在；
在與我自己的對話裡，
重新去發現我生命的意義；
在與他人的對話裡，

走向與眾人的和諧；
在與受造物的對話裡，
去關懷萬物。

上主，請賜我勇敢，
在分裂與衝突中，
在對話中生活，
去與所有相信祢愛與憐憫，
心懷真誠的人們，
一起構建和平，
阿門。

Harmony Prayer

O Lord, I cry for peace.
Purify my eyes to see peace,
Purify my mind to understand peace,
Purify my heart to love peace,
Purify my memory to work for peace,
The peace that comes from you,
Love and compassion.

O Lord, sustain my vision of peace
Following your inspiration.
You have many ways of revealing your



Presence and love for humanity,

But your style is constant:

You are in dialogue with all,

You care for all.

Make me, O Lord, a sign of your peace,

Living a life in dialogue with you

To understand your silence

And seek your presence;

In dialogue with myself

To rediscover the meaning of my life;

In dialogue with others

To move together in harmony with all;

And, in dialogue with creation

To care for the earth.

Give me, O Lord,

The courage to live in dialogue

In the midst of divisions and conflicts

And to build peace with all people

Of sincere hearts who believe

In your love and compassion.

Amen.

Silsilah Dialogue Movement,
Father James H. Kroeger, M.M., Manila, Philippines



孟加拉的寬恕精神 (孟加拉)

我的房東，他喜歡稱呼他自己是「孟加拉父親」，是天主臨在於我們生活中，最明顯的榜樣之一。大約在喀什阿利（Kashem Ali）去世的兩年前，他在我的小屋留下一則訊息說他想見我。我知道他的健康欠佳，他受到心臟問題的折磨，而且服用的藥物功效不大。

當我到他陰暗的房間，我看見他蓋著被褥保持溫暖。我蹲下來，聽到他聲音粗啞地說：「我快要死了。」我無力的答覆是，「我們將來都要死。」

使我感到驚訝和震撼的是他繼續說：「我想祈求你寬恕我所有冒犯你的作為。」

我不知道如何回答。眼淚在我的眼眶裡打轉，可是我依然沒有讓它們流出來。我欲言又止。我在菲律賓服務時曾經聽過數以千計的告解，但是我現在在聽一個我從未聽過的、最真誠、最自然的告解。我能夠表達的回答是：「你並沒有對我造成任何傷害，但是，如你所希望的那樣，我會寬恕所有你認為對我造成的傷害。」我在內心深處祈求天主寬恕這個善良的人。

雖然他又繼續活了兩年，但大多數時候是在痛苦和虛弱中，我不得不敬佩他人格的正直。直到現在，因為他，在我心中過去對宗教分歧的成見已經蕩然無存。

Forgiveness in Bangladesh

My landlord and Bangladeshi father, as he used to call himself, is one of the clearest examples of how God is present in all of us. About two years before Kashem Ali died, he sent a message to my little hut that he wanted to see me. I knew his health was not good. He was suffering from a weak heart and the medicine he was taking was not very effective.

When I arrived in the dark, gloomy room, I found him covered with quilts to keep him warm. I bent over him and heard him say in a gravelly voice, “I am going to die.” My helpless reply was, “We all have to die someday.”

He continued on, leaving me awestruck: “I want to ask your forgiveness for anything I have done against you.”

I did not know how to respond. It was a time for my tears, but, as usual, they did not fall. Still, my heart was in my throat. Having heard thousands of confessions during my ministry in the Philippines, I was now hearing one of the most sincere, unaffected confessions I’ve ever heard. All I could utter in reply was, “You haven’t done anything to offend me, but, as you request, I do forgive anything you may think you did against me.” I asked God in my heart to forgive this good man.

Although he lived for another two years, much of the time in pain and weakness, I could only admire the man for his integrity.



Even now, because of him, the lines in my former religious education
that seemed to divide religions have fallen from my heart.

Father Doug Venne, M. M., Dhaka, Bangladesh

神的九十九個名字（土耳其）

利嘉德米利（Lejla Demiri）是羅馬額我略大學一名學習基督教神學的穆斯林婦女。

「作為一名穆斯林，談到和平與宗教，我常常記得『伊斯蘭』這個詞的意思。它的意思是『順服神』，它來自於阿拉伯語的字根 *s-l-m*，即是『和平』之意。」

「此外，撒拉莫（*Salam*），和平，在穆斯林傳統中是神九十九個名字其中之一。所有的穆斯林在結束他們一日五次的祈禱時都會說這個短短的祈禱：『神，祢是和平，從祢那裡流溢出和平。』」

「此外，穆罕默德先知在他的一篇教導中指出，『除非你相信，否則你不能進入天國；除非你們互相關愛，你們將不會成為真正的信徒。』」

Ninety-Nine Names for God

Lejla Demiri is a Muslim woman studying Christian theology at the Gregorian University in Rome.

“As a Muslim, thinking about peace and religion, I am always reminded of the meaning of the word ‘Islam.’ The word means ‘submission to God’ and it comes from the Arabic root *s-l-m*, which means ‘peace.’

“Moreover, *Salam*, peace, is one of the ninety-nine names of



God in the Muslim tradition. All Muslims end their five daily prayers with this short prayer: ‘Oh God, You are peace, and from You comes peace.’

“Additionally, in one of his sayings the Prophet Muhammad points out that ‘You will not enter heaven unless you believe, and you will not become true believers unless you love each other.’”

Adapted from Zenit News Agency (Rome)



傑利拉維（馬來西亞）

傑利拉維（Generawi）曾經在馬來西亞一間專門照顧癲瘋病人的醫院當了多年的護士。他的一位好朋友有三個孩子，他把他們當作自己的孩子，因為他自己沒有結婚。孩子們對這位「叔叔」感情日增，他常常以故事和小禮物逗他們高興。

有一天，朋友因為心臟病突發而不幸去世，留下一個六神無主的寡婦和三個小孩。想也沒有想，傑利拉維開始以自己微薄的收入支持這個延伸的家庭。過了一段時間後，他決定搬過去和寡婦住在一起會更合宜，因為這樣孩子們就能在成長的過程中擁有一位父親。但這就意味著他應該和寡婦結婚，問題是：他是一個堅定的穆斯林，而孩子和他們的母親卻是羅馬天主教徒。

和天主教徒相似的是，穆斯林的信仰也要求他們的孩子在自己的信仰環境裡成長。那麼寡婦和孩子們願意皈依嗎？此外也有一些實際的考慮。比如他不吃豬肉，而寡婦和她的孩子們卻常常這樣吃。他們如何生活在同一屋簷下？

傑利拉維作了一個決定。他將尊重事實而不去改變現狀。在與寡婦結婚以後，他們住在一起，他有自己獨立的廚房，並且請求他的妻子（她比他大了好幾歲）給他做穆斯林的食物。因此新的家庭生活開始了。

孩子們慢慢長大，結婚後開始自己的新家庭，他們從未忘記傑利拉維的善良和犧牲。雖然他們一直稱呼他為

「叔叔」，但是他們的孩子開始叫他「公公」或者「爺爺」。寡婦幾年後去世了，剛剛六十出頭的傑利拉維決定再婚。這次他的妻子——一位穆斯林的皈依者為他生了四個孩子。現在退休後，傑利拉維沉浸在宗教中。他每天祈禱五次，教導自己和他自己的孩子閱讀古蘭經。他對羅馬天主教教義並不陌生，他也學習聖經，與伊斯蘭做一些對比。雖然他在自己房屋的門上貼著伊斯蘭書法並且省下一些錢去麥加進行規定的朝聖，傑利拉維依然在他信天主教的孫子生日時，送給他們聖經。擁有開放和慷慨的精神，他非常樂意與他們一起進行宗教交談，但是他們意識到自己對基督宗教的認識無法與他們的「公公」相比，他們往往害羞地跑開了。

在我們今天生活的世界裡，基督宗教和伊斯蘭教的分歧越來越多，像傑利拉維這樣的人給我們一個良好的模範。他沒有去區別誰是穆斯林、基督徒或佛教徒，而是認為他們都是相信同一全能真神的人類。我們常常談論宗教交談，此處的交談更具人性。我為我的爺爺傑利拉維而自豪。

Generawi

Generawi worked as a nurse many years ago in a Malaysian hospital that specialized in treating leprosy patients. He had a good friend whose three sons he regarded almost as his own, since he

himself was not married. The boys grew fond of their “uncle” who would regale them with stories and little gifts.

One day, the friend died rather suddenly of a heart attack, leaving behind a distraught widow and three young boys. Without a second thought, Generawi took it upon himself to support his extended family despite his meager earnings. After some time, he decided that it would be more appropriate for him to move in with the widow so that the boys would grow up with a father. But this would mean that he would have to marry the widow and here was a problem: he was a staunch Muslim and the boys and their mother were Roman Catholics.

Now, Muslims, very much like Catholics, are obliged to bring up their children in the faith they themselves profess. Would the widow and the boys be willing to convert? There were also practical considerations. For example, he did not eat pork, while the widow and her boys habitually did. How could they live together under one roof?

Generawi made a decision. He would let things be as they were. After marrying the widow and moving in, he kept a separate kitchen and asked his wife, who was older than he by a number of years, to cook him Muslim meals. And so the new family lived on.

The boys grew up, married and started their own families. They never forgot Generawi’s kindness and sacrifice and although they never got over calling him “Uncle,” their children grew up calling

him “Kong Kong” or “grandfather.” Years later, the widow died, and, in his early sixties, Generawi decided to re-marry, this time a Muslim convert who bore him four children. A retiree now, Generawi immersed himself in religion. He prayed five times daily and taught himself and his own children to read the Qu’ran. No stranger to Roman Catholicism, he also studied the Bible, drawing comparisons with Islam. Even as he covered the doors of his house with hand-written Islamic calligraphy and saved money to make the obligatory pilgrimage to Mecca, Generawi gave his Catholic grandchildren Bibles for their birthdays. Open-minded and generous, he was only too happy to enter into religious dialogue with them, but they shied away, conscious that their own knowledge of Christianity paled in comparison to that of their Kong Kong.

In our world today, where the divide between Christianity and Islam becomes increasingly pronounced, individuals like Generawi stand out. He saw people not as Muslims or Christians or Buddhists but as human beings who believed in one and the same almighty God. We talk often about interreligious dialogue. Here that dialogue is personified. I’m very proud of my grandfather Generawi.

Alvin Frederick Ng, S. J., Kuching, Malaysia, studying in Manila

伊拉克戰爭在孟加拉的餘波（孟加拉）

2003 年春天，美國開始侵略伊拉克時，我還在孟加拉。穆斯林朋友警告我不要單獨離開修院的範圍。新聞報導指出，一千二百多名孟加拉人已經到位於達卡的伊拉克大使館，自願要去伊拉克當人肉自殺炸彈。當我最終乘坐巴士去達卡時，我看見沿途掛滿了布希總統的肖像。

戰爭開始後一星期，我們一位年輕的修士蘇加塔（Sujatta）病了。他的體溫高達華氏一百零五度，我們懷疑是大腦瘧疾。在星期五早上，他的母親，另外兩名修士和我帶著蘇加塔坐著救護車去了二十五里外的一家教學醫院。因為床位不夠，我們在一張病床旁的地板鋪上墊子讓蘇加塔躺在那裡。病床上躺著一個脖子有腫瘤的年輕穆斯林，他的爸爸，一位虔誠又慈祥的穆斯林父親，站在自己兒子旁邊。

在孟加拉，病人的親屬要負責滿足病人的需要。因為我們匆匆忙忙趕到醫院，什麼都沒有帶，其他病人及其親友把他們的水給我們喝，那天下午有家庭成員去世時，我們也分擔了他們的悲傷。

同個星期五的下午，那個父親帶著脖子有腫瘤的孩子去清真寺做主麻（Jumma）祈禱（我肯定在那天的講道中美國受到了痛責）。在去清真寺之前，那位父親許諾會為蘇加塔祈禱，他邀請我趁他們不在的時候，在他孩子的病床上休息。

很高興的是，蘇加塔恢復了健康，兩天半之後，醫生說他可以出院了。當我問醫生需要付多少錢時，他們回答，「不用付錢，我們不會收你一分錢！願平安與你同在！阿拉降福你！」

過去二十五年在孟加拉的生活一再告訴我這樣的經驗，如果穆斯林感受到你分享他們基本的信仰和價值，並且認為你和他們「在一條船上」，就會產生一個奇妙的合一經驗和真神啟迪的團結一致。

The Fallout of the Iraq War in Bangladesh

I was in Bangladesh in the spring of 2003 when the United States began the attack on Iraq. Muslim friends warned me not to leave our seminary compound unescorted. It was reported that some twelve hundred Bangladeshis had gone to the Iraqi Embassy in Dhaka to volunteer to go to Iraq as suicide bombers. When I finally took the bus to Dhaka, I saw many effigies of President Bush hanging along the route.

A week into the war, one of our young seminarians, Sujatta, became ill. As his temperature rose to 105 we suspected cerebral malaria. On Friday morning, his mother, two other seminarians, and I took Sujatta by ambulance to a teaching hospital twenty-five miles away. Because there were no beds available, we laid Sujatta on a mat on the floor at the foot of one of the beds. The bed was occupied by

a teenage Muslim boy with a tumor on his neck. His father, a devout Muslim and loving father, stayed with his son.

In Bangladesh it is the responsibility of patients' relatives to provide for their needs. In our rush to get to the hospital, we had brought nothing with us, but the other patients and their relatives offered us drinking water and we shared their grief when family members died that afternoon.

That same Friday afternoon the father of the boy with the neck tumor was able to take his son to the mosque for the *Jumma* prayer. (I'm sure America was excoriated in that day's sermon). Before leaving for the mosque, the father promised to pray for Sujatta, and he invited me to rest on his son's bed during their absence.

Happily, Sujatta recovered, and after two and a half days the doctors released him. When I asked the doctors for the bill, they replied, "There is no bill! We will not accept a *taka* from you! *Asalaam O'Aleikum!* (Peace be with you!) Allah Hafez! (God bless you!)"

It has been my constant experience during these twenty-five years in Bangladesh that if Muslims feel you share their basic faith and values and see that you are "in a sense in the same boat" with them, a marvelous experience of oneness and God-inspired solidarity results!

True story, Father Bill McIntire, M.M., Bangladesh

基本的家庭價值（柬埔寨）

塔什尼姆（Tasneem）是一名年輕的天主教徒，生活在人口大多數是穆斯林的巴基斯坦。當他的母親建議他該結婚時，他同意了，他的母親和媒人開始為他物色合適的對象。

他們找到一位年輕的天主教婦女阿斯瑪（Asma），她是一名教師，塔什尼姆去她的學校拜訪她。他們談了二十來分鐘，雙方感到滿意，十天之後，他們按照傳統的巴基斯坦和天主教禮儀舉行了婚禮。

一個星期以後，他們搬到了柬埔寨。他們兩個都從來沒有離開巴基斯坦，但是塔什尼姆感到被有限的機會和信仰的歧視限制，因此決定到其他地方謀生。

相遇一位期盼的妻子或丈夫、結婚、搬到一個新的國家，這不過是區區三個星期之內發生的事情，對大多數北美洲人和歐洲人來說簡直不可思議，但是許多亞洲國家的傳統價值不僅使這計畫成為可能而且是成功的。

或許亞洲人比許多西方人士更能夠理解愛情的內涵，西方人傾向專注於愛的感覺。許多亞洲人視愛情是一個選擇而非感覺。他們明白在婚姻生活中會有困難和爭吵，但是他們委身於婚姻關係的運作，他們也受到堅強家庭和社會價值的支持。他們知道真正的愛來自於一起活出承諾和作出決定。

塔什尼姆和阿斯瑪是這一奉獻之愛的完美表率，他們



至今仍然與他們兩個可愛的女孩在柬埔寨作出榜樣。

Basic Family Values

Tasneem was a young Catholic man living at home in predominantly Muslim Pakistan. When his mother suggested that it was time he get married, he agreed, and his mother and the matchmakers began their search for a suitable wife.

A young Catholic woman, Asma, a schoolteacher, was found, and Tasneem went to visit her at her school. They talked for twenty minutes, felt comfortable with each other, and ten days later they were married with all the traditional Pakistani and Catholic rites.

Then, a week later, they moved to Cambodia. Neither of them had been out of Pakistan before, but Tasneem felt constrained by limited opportunities and religious discrimination at home, so he decided to seek a different life elsewhere.

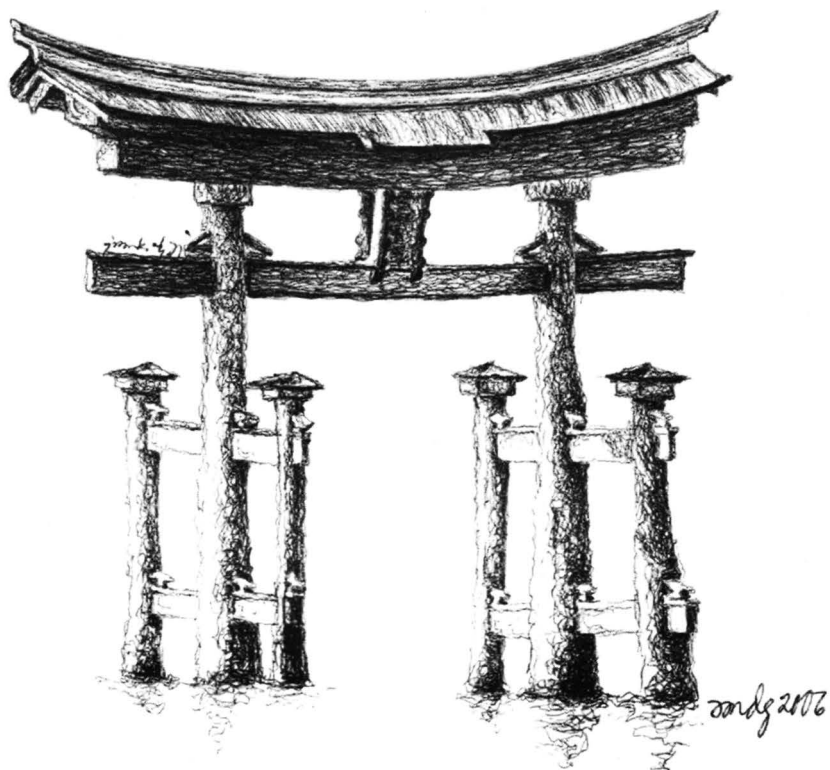
Meeting a prospective husband or wife, marrying, and moving to a new country, all in the space of three weeks, would seem incomprehensible to most North Americans or Europeans, but the traditional values of many Asian countries make such undertakings not only possible but successful.

Perhaps Asian people understand the meaning of love better than many Westerners, who tend to focus on feelings of love. Many Asians would see love as a choice rather than a feeling. They know

that there will be difficulties and disagreements in marriage, but they commit themselves to making it work, and they are supported by strong familial and societal values. They know that real love comes through living out a commitment and making choices together.

Tasneem and Asma are a perfect example of this committed love, which they still exemplify in Cambodia with their two lovely daughters.

True story, Father Charles Dittmeier, Phnom Penh, Cambodia



天主的種子落在亞洲的土地上

「信仰是當黎明仍然黑暗時感覺到光亮而吟唱的鳥。」

泰戈爾 (R. Tagore)

亞洲人真的是安享於信仰生活的人。在亞洲，宗教信仰的外在記號隨處可見。充滿廟宇的泰國，遍布菲律賓城市鄉村的大小教堂，充斥在韓國城市夜空的紅色十字架。日本神社門前的牌坊，標誌出聖地，區分物質世界和精神世界，處處都是。在亞洲，穆斯林、佛教徒、基督徒在公共場合穿著宗教服裝和象徵。巴士和出租車都擺放著聖像，祈禱的珠子，或者聖經中摘錄的經句。

這些宗教信仰的外在表達深深地來自於他們持有的信仰。人民熱愛他們的信仰，他們希望他人也欣賞這個事實。為亞洲四十億人來說，信仰和生活之間並沒有明顯的區別。

可見的外在反映出內在的傾向。雖然天主仍然是個奧祕，遠遠超越於任何教條、禮儀或者朝拜的地方；但是天主對這些人來說仍是非常真實，並且在日常的生活中可以發現，比如在對鄰居服務的行為中、在默想中、在公共和個人的祈禱中。因為天主普及於亞洲所有的生活，任何宣稱自己有信仰的人必須在生活的神聖中表達出來。

甘地指出在亞洲任何信仰的見證或者宣講都應該效法玫瑰：「一朵玫瑰不需要宣講。它只是淡淡地散發出芬



芳。芬芳就是它的宣道……宗教和靈修生活的芬芳比玫瑰更加美麗和精緻。」

因此，好好地享受亞洲的芬芳吧！

Seeds of God in Asian Soil

“Faith is the bird that feels the light
and sings when the dawn is still dark.”

R. Tagore

Asians are genuinely comfortable being people of faith. In Asia, external signs of religious conviction meet one at every turn. Temples abound in Thailand. Small chapels dot the countryside as well as city streets in the Philippines. Red crosses light up the night sky of Korean cities. Torii, Japanese gateways designating holy ground, the gateway between the physical and spiritual worlds, can be found throughout Japan. In Asia, Muslim, Buddhist, and Christian believers commonly wear religious garb or symbols in public places. Buses and taxis display sacred images, prayer beads, and quotes from sacred scriptures.

Such external manifestations of religious belief spring from deeply held convictions. People love their faith and they want others to appreciate this fact. For most of Asia's four billion people there is no apparent dichotomy between faith and life.

Visible displays reflect interior dispositions. Although God remains a mystery, greater than any creed, ritual, or place of worship, God also is very real to people and can be found in the ordinariness of life, in deeds of neighborly service, in meditation, in public and private prayers. Since God permeates all of life in Asia, anyone who claims to have faith must manifest it in holiness of life.

Gandhi noted that any faith-witnessing or preaching in Asia should imitate the rose:

“A rose does not need to preach. It simply spreads its fragrance. The fragrance is its own sermon...The fragrance of religious and spiritual life is much finer and subtler than that of the rose.”

Enjoy the fragrance of Asia.

非常遺憾 (菲律賓)

當日本在 1941 年進攻菲律賓時，他們把美國人拘留在這裡，包括瑪利諾傳教會的修女們。當時食物遠遠不足需求，但是修女們注意到負責的日本軍官與士兵及犯人分享同樣少量的食物。

修女們在她們囚區角落放置了一個十字架，每天聚在那兒一起祈禱。聖誕節臨近了，修女們收集了一些竹片，布和木頭搭了一個馬槽的外景。她們在木頭上雕刻了瑪利亞、若瑟、牧童，動物和嬰孩耶穌的小雕像。在聖誕子夜她們把嬰孩耶穌的塑像放進了馬槽裡。當日本軍官看到在馬槽裡的嬰孩時候，他指著十字架說：「這是同一個人嗎？」

修女們回答說：「對，是同一個人。」日本軍官回答：「我對此感到非常遺憾。」

So Sorry

When the Japanese attacked the Philippines in 1941, they interned the Americans there, including nuns from the Maryknoll community. Food was scarce, but the sisters noticed that the Japanese officer in charge always shared the little food they had equally among the soldiers and the prisoners.

The sisters placed a crucifix in one corner of their quarters and they would gather there to pray each day. As Christmas approached, the sisters gathered scraps of bamboo, cloth and wood, and constructed a crib scene. From the wood they carved figurines of Mary, Joseph, the shepherds, the animals, and the baby Jesus. On Christmas Eve they placed the infant Jesus in the crib. When the Japanese officer saw the infant in the crib, he pointed at the crucifix, “Is that the same person?” The sisters said, “Yes, that’s the same person.” And the Japanese officer replied, “I am so sorry.”

True story, a Maryknoll Sister, the Philippines



牛奶裡的奶油（印度）

有一天，一位追求者去探望一位生活在河邊小屋的老聖人。簡單小屋的氣氛使追求者的心靈得到很大的寧靜，他非常高興有聖人陪伴。

到了離開的時間，年輕人問聖人他可否問一個重要的問題。

「當然可以，我的孩子。」聖人說。

「我在哪裡可以找到天主？」

聖人微笑著。「這不是一個容易的問題。請給我一點時間思索。明天再回來，我會回答這個問題。此外，請帶上一杯牛奶。」

年輕人答應之後就回家去了，他非常興奮明天他的問題就可以得到答案。他對聖人要求帶上一杯牛奶的舉動覺得有點古怪，但是這只是一個簡單的要求，因此第二天他帶了一杯牛奶去聖人那裡。

聖人感謝年輕人帶來的牛奶，把它倒進了他乞討的碗裡，然後把手指放進牛奶裡再舉起來，但是當牛奶流過他的手指時他皺眉蹙額，然後重覆這一舉動，結果仍然一樣。

年輕人繼續觀看，感到十分費解。他希望聖人結束他愚蠢的舉動，回答他提出的問題。

聖人開始感覺手上的牛奶，偶爾把手舉起來注視著他的手掌，但是當他看見自己的手中空無一物時，他又把手放進牛奶中攪動。

最後，年輕人實在沉不住氣了，就說：「大師，您在尋找什麼？」

「我聽說在牛奶裡有奶油，」聖人回答，「我在尋找奶油。」

年輕人無法控制自己，大笑了起來。「不是這樣的。奶油不是從牛奶裡分出來的，它是牛奶的一部分。你應該先把牛奶製成酸乳酪，然後攪拌，讓奶油從中產生。」

「回答的很好！」大師說，「我相信你已經找到了問題的答案。」他一口氣把牛奶大口地喝下。「現在去攪拌你心靈的牛奶直到你發現天主。」

Butter in the Milk

One day a young aspirant went to see an old saint who lived in a little hut beside a river. The atmosphere of the simple hut calmed the aspirant's mind and he enjoyed the company of the saint very much.

When the time came to leave, the young man asked the saint if he could ask him an important question.

“Of course, my son,” said the saint.

“Where can I find God?”

The saint smiled. “That is not an easy question. Allow me to dwell on it. Come again tomorrow and I will answer it. Also, please bring a glass of milk.”

The young man agreed and went home, excited that the next day his question would be answered. He thought it odd that the saint had requested a glass of milk, but it was a simple request, so the next day he returned with the glass of milk.

The saint thanked him for the milk and poured it into his begging bowl. Then he put his fingers in the milk and lifted them up, but when the milk ran through them he frowned and repeated the gesture, with the same result.

Perplexed, the young man watched. He wished the saint would finish with his foolishness and get to the question the young man had asked.

The saint began feeling through the milk with his hand, occasionally lifting his hand out and staring at his palm, but when he saw his palm was empty he would return to fishing through the milk.

At last the young man's patience was exhausted and he said, "Guruji, what are you looking for?"

"I have heard that there is butter in milk," said the saint. "I am searching for the butter."

Before he could stop himself, the young man laughed. "It is not like that. The butter is not separate from the milk, it is a part of it. You have to convert the milk to yogurt and then churn it to make the butter come out."

"Very good!" said the saint. "I believe you have the answer to your question." And he quaffed the bowl of milk in one long drink.



“Now go and churn the milk of your soul until you have found God.”

Anonymous from India,
adapted from *Prayer without Borders: Celebrating Global Wisdom*
(Catholic Relief Services, 2004)

耶穌做些什麼？（台灣）

一位神父為臺灣的泰雅（Atayal）原住民服務了多年。泰雅族擁有自己獨特的語言和文化傳統。藉著吸收他們的文化——飲食是各種慶祝活動中必不可少的部分——這名神父用四個問題和回答來總結基督徒信仰的教導。

問題一：當耶穌來到我們當中，同我們一起生活時，他做了什麼？

答覆一：根據福音記載，他經常同大家一起進餐。

問題二：耶穌的訊息是什麼？

答覆二：他的訊息是邀請人們去參加宴會。

問題三：基督的追隨者必須做什麼？

答覆三：他們應該一起聚餐。

問題四：除此之外，基督的追隨者必須做什麼？

答覆四：他們應該邀請其他人來聚餐，尤其是那些窮人。

What Did Jesus Do for Fun?

A priest worked for many years with the Atayal, one of the native peoples of Taiwan. The Atayal have their own distinct language and cultural heritage. By drawing on their culture, in which no event can be celebrated without a meal, the priest summarized the teaching of the Christian faith in four sets of questions and answers.

Question 1: When Jesus came to live among us, what did he do?

Answer 1: According to the gospels, he participated in a lot of meals.

Question 2: What was Jesus' message?

Answer 2: His message was to invite people to banquets.

Question 3: What must followers of Jesus do?

Answer 3: They should have meals together.

Question 4: What else must the followers of Jesus do?

Answer 4: They should invite others to meals, especially the poor.

True story, Father Dick Devoe, M.M., Taiwan



天主的種子落在亞洲的土地上

寬恕的試題 (台灣·道教)

道教宗師張道淩教導關於人如何痛悔、告明、補贖自己的罪。他要求要在三張紙上寫下受到傷害者的名字。一張紙掛在高山上為天，一張紙埋在地下，另外一張紙扔進了水裡。

罪上達諸天。罪埋入地下。從悔改的水裡，新的生命將會來到。

Forgiveness Papers

The Taoist teacher, Chang Tao-ling, taught contrition, confession, and penance for one's sins. This was done by writing the name of the offended person on three pieces of paper. One piece of paper was put on a mountain for heaven. One piece was buried in the earth. And the third piece was thrown into the water.

Sin reaches to the heavens. Sin is to be buried. And from the waters of contrition, new life will come.

From a manuscript by Yves Raguin, S. J., *Taoism and Taoist Religion*
(Taipei: Ricci Institute of Chinese Studies, 1979)

我要祈求阿拉（菲律賓）

話傳得很快。凌晨我接到一個緊急電話，告知我在美國的妹妹出了嚴重的車禍，捲入卡車裡，生命受到威脅，接下來的四十八小時是關鍵。

我在菲律賓南部達奧（Davao）市的修院工作，我立即把這個不幸的消息告訴我的同事。不久以後，每個人——包括廚房的職工——都知道這個消息。

當我上完上午的兩節課後，我驚奇地看到歐圖爾（Utol）站在教室門外等我。大家都知道歐圖爾是修院食用魚的供應商，他一週三次為我們送來品質很好的鮮魚。

歐圖爾住在修院附近一個小小的、靠海的穆斯林村莊，在凌晨，他會從穆斯林鄰居那兒收集當天夜晚打撈的魚，然後將魚送給幾個固定的買主，包括我們修院。

歐圖爾可能只完成了小學一二年級的課程，不太能讀或寫。在熱帶陽光下勞作多年之後，他的皮膚黝黑。因為實在太窮而不能去看牙醫，他已經掉了幾顆牙齒。他的手因為長年打魚而佈滿老繭和傷痕。

歐圖爾開始用當地的語言宿霧話（Cebuano）說道：「廚房裡的廚師告訴我關於你妹妹的消息。我很遺憾地聽到這個不幸的消息。」

「非常謝謝你的關懷和問候，」我回答，「你非常體貼和細心；你在這裡已經等了將近兩個小時。這個時候你應該在家裡睡覺，我知道你整晚都在打魚。」



歐圖爾繼續說：「我想告訴你，我要為你妹妹的康復向阿拉祈禱。我敢肯定，阿拉會幫助她。」

「謝謝你，謝謝你。」我說著，忍住我的眼淚。

正當歐圖爾轉身要走的時候，他對我保證：「同阿拉在一起，每一件事情都會順遂。」

我深深地感動了。多麼堅強的信德！對神聖上智的照顧多麼信任！多麼美麗的語言，出自真正祈禱者之口！

三十年後，我的妹妹依然活著。

I Will Ask Allah

Word spread very quickly. I had received an emergency phone call in the early morning informing me that my younger sister in the States had been in a serious automobile accident involving a truck. Her injuries were life-threatening and the next forty-eight hours would be critical.

I immediately told the sad news to my fellow faculty members at the seminary in Davao in the southern Philippines. It wasn't long before everyone—including the kitchen staff—had heard the news.

When I finished teaching my two morning classes, I was surprised to see Utol waiting for me outside the classroom. Well known to all, Utol served as our “fish-supplier,” personally delivering quality fresh fish three times a week.

Utol lived in a small Muslim coastal village near the seminary.

In the early morning, he would collect the evening catch from his Muslim neighbors and distribute the fish to several regular customers, including the seminary.

Utol may have finished only one or two grades of school and couldn't read or write well. After years of laboring in the tropical sun, his complexion was very dark. Too poor to afford a dentist, he was missing several teeth. His hands were callused and scarred from years of fishing.

Utol began speaking in Cebuano, the local language. "The cooks in the kitchen told me what happened to your sister. I am so sorry to hear the sad news."

"Thank you very much for your concern and expression of sympathy," I replied. "You are very thoughtful; you waited for me for nearly two hours. You should be at home sleeping, as I'm sure you were up all night fishing."

Utol continued, "I want to tell you that I will pray to Allah for your sister's recovery. Allah will help her, I am sure."

"Thank you. Thank you," I said, holding back my tears.

As Utol turned to go, he assured me, "With Allah, all will be OK."

I was deeply moved. What faith! What trust in divine providence! What beautiful words, coming from the mouth of a man who obviously prays!

And my younger sister is still alive, thirty years later.

True story, Father James H. Kroeger, M.M., Manila, Philippines

低語者的比喻（中國）

曾經，在中國的某個教區，有位年老的傳道員。因為當地沒有神父，主教不得不讓這位已經九十歲高齡的傳道員來幫助教堂的工作。每個星期天，傳道員組織聖道禮儀和祈禱服務。他的聲音已經嘶啞，只能低語，不能宣講，因此，在某人宣讀福音之後，每個人都要花十分鐘留在小組討論他們聽到的讀經。一些教友感到不舒適而且流汗，大家都盡力思考所聽到的福音章節。

我是否提到，每個星期天老傳道員都會從《瑪竇福音》選擇同樣的章節——最後的審判（瑪廿五 31-46）？在那段章節裡，人們被分成綿羊（到天堂）和山羊（下地獄）。

傳道員的祕密法寶是什麼？他站在教堂的入口處對每一個進堂的教友低語問一些問題。根據答案，他指導每個人坐在教堂的左邊或右邊。

以下是他的問題：

你上個星期給耶穌吃了一些東西嗎？

當耶穌上個星期生病後，你安慰了他嗎？

你上個星期歡迎耶穌這位異鄉人嗎？

如果有人告訴傳道員說他／她上個星期從來就沒有見到耶穌飢渴、成為陌生人、生病或者在監獄裡時，傳道員會在他的耳邊低語說，「你這個笨人，耶穌把自己裝扮起

來了。去，和左邊的山羊坐在一起！」

在福音之後的討論中，那些坐在山羊區的人計劃他們在下個星期之內應該為耶穌做什麼，好在下個星期天他們能再次與綿羊坐在一起。那些「身為綿羊的基督徒」也應該做一些計劃，好使他們不致換到山羊的座位去。

Parable of the Whisperer

There was once a very old Chinese catechist in a certain diocese in China. Since there were no priests available, the bishop had no choice but to make use of this ninety-one-year-old catechist. Each Sunday the catechist organized a liturgy of the word and prayer service. He had lost his voice and could only whisper, so he was unable to preach. Instead, after someone read the gospel, everyone sat down for ten minutes in small groups to discuss what they heard. Some folks were uncomfortable and perspiring. Everyone was thinking hard about the gospel passage.

Did I mention that each Sunday the catechist chose the same verses from the Gospel of Matthew, the account of the last judgment (Matthew 25: 31-46), in which people are separated into sheep (heading to heaven) and goats (heading to hell) ?

What was the catechist's secret? He stood at the entrance of the church and whispered several questions to each Christian who entered. Based on the response, he directed each person to sit on



either the right or the left side of the church.

These were his questions:

Did you give Jesus something to eat last week?

Did you comfort Jesus when he was sick last week?

Did you welcome Jesus the stranger last week?

If someone told the catechist that he or she didn't once see Jesus hungry, thirsty, a stranger, sick, or in prison all last week, then the catechist would whisper, "You dummy, Jesus was wearing disguises. Go sit on the left with the goats!"

During the discussion after the reading of the gospel, those sitting on the "goat side" planned what they had to do for Jesus during the coming week so that on the following Sunday they could once again sit with the sheep. And the "sheep Christians" also had to plan so that on the following Sunday they wouldn't wind up with the goats.

Father Eugene F. Thalman, M.M., Hong Kong

穿越邊境線 (孟加拉)

從孟加拉的達卡到印度的加爾各達只有一百六十里，坐飛機只需要三十五分鐘。但是如果走陸路的話則要近十二個小時，因為必須要坐船經過巨大的帕德瑪 (Padma) 河再在本那泊爾 (Bneapole) 穿過時有張力的孟加拉和印度邊境。

有一次當我穿越這個邊境的時候，在孟加拉邊境內的一位穆斯林官員嚴厲地叫我到他的辦公室去。我帶著某種程度的理解照作，認為他可能是要禁止我過境或者要求我行賄。

穆斯林官員認出我是一個外國基督徒，令我震驚地握住我的手說道：「我非常感謝阿拉和你們大家，當我的妻子最近在傑索爾的法第瑪 (天主教) 醫院生下我們的第一個男孩時，她得到相當高品質的關照，收費卻很低廉。我們充滿歡喜地接受阿拉賜給我們的禮物，一個健康美麗的兒子。」

這個官員，現在是我的新朋友，給我看他放在桌面玻璃下的東西，是孟加拉語版的亞西西聖方濟的和平禱詞：「主啊！讓我做祢的工具，去締造和平；在有仇恨的地方，播送友愛；在有冒犯的地方，給予寬恕；在有疑慮的地方，激發信心。」我們再次緊緊地握手，我在那天心懷喜悅的歌聲，再沒有任何困難，穿越邊境到加爾各達去！

Crossing the Border

It is only about 160 miles (as the crow flies), or a thirty-five-minute flight, from Dhaka, Bangladesh, to Kolkata (formerly Calcutta), India. But making the trip by road is a journey of about twelve hours, since one must take a ferry across the mighty Padma River and cross a sometimes tense Bangladesh-India border at Benapole.

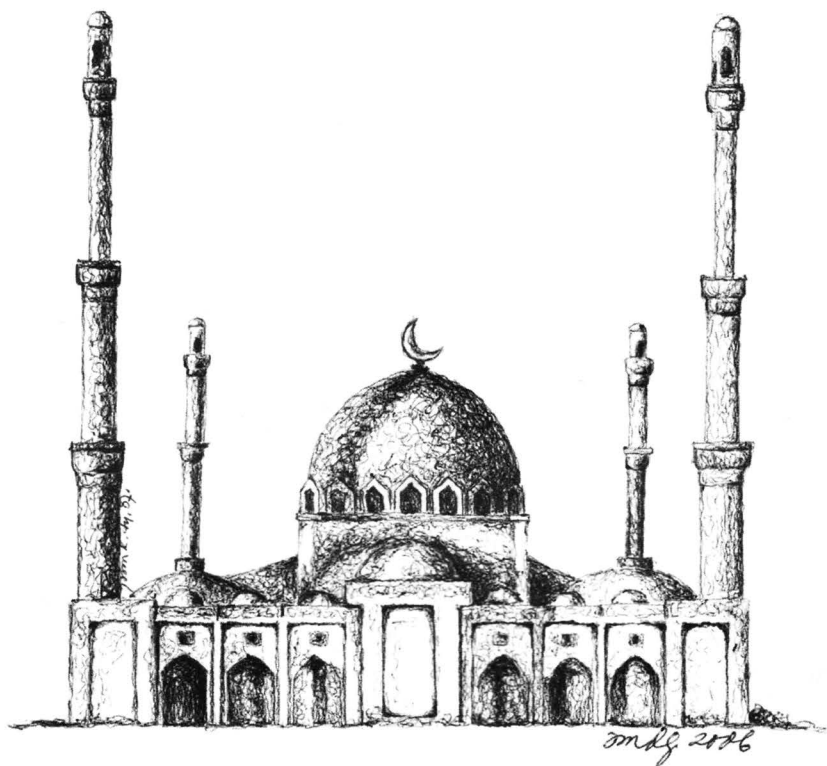
Once when I was crossing this border, the Muslim officer-in-charge on the Bangladeshi side sternly asked me to enter his office. I did so with considerable apprehension, thinking that perhaps I was going to be harassed or barred from crossing or perhaps asked for a bribe.

The Muslim official, recognizing me as a foreign Christian, astonished me by shaking my hand and saying, “I am exceedingly grateful to Allah and to all of you that when my wife recently gave birth to our first-born son at Fatima (Catholic) Hospital in Jessore, she received truly excellent care at a relatively low price. How happy we are to accept Allah's gift of a healthy and beautiful son!”

The official, now my new friend, then showed me what lay under the glass on his desk, a Bengali translation of the Peace Prayer of Saint Francis of Assisi: “Make me a channel of your peace! Where there is hatred, let me sow your love! Where there is injury, your pardon, Lord! And where there's doubt, true faith in you!” We shook

hands again and without any further difficulty I crossed the border
that day and headed for Kolkata with a song in my heart!

True story, Father Bill McIntire, M.M., Mymensingh, Bangladesh



對祈禱的尊敬 (孟加拉)

當附近清真寺的尖塔傳來下午祈禱的鐘聲時，一些人正在做自己的工作。其中一個人，是木匠，他放下鐵鎚，走到一個手動的壓水井前，準備開始祈禱前的沐浴。其他的人則繼續全神貫注地作自己的事。與此同時，木匠四處張望好找到一個合適的乾淨地方，獻上祈禱。他發現了，就沿著繁忙的街道搬著一張小桌子。桌子的主人不知道是誰。他很快地跪在桌子上，閉上眼睛，匍匐祈禱。一兩個人朝他的方向看了看，但是沒有按照他的方式去做。他們贊同在任何時候和任何地方的祈禱。他們或者木匠都不能評判對方。那就是說，木匠不能認為他人錯過了祈禱的機會而認為別人不對；同樣地，其他人也不能在心裡面責怪木匠在公共場合顯示他的虔誠。他們，甚至包括對那些因為各種原因而沒有參加的穆斯林，都承認禮儀祈禱對大家都有益而且有幫助。

Respect for Prayer

Several men were going about their work when the call to afternoon prayer sounded from the minaret of the nearby mosque. One of them, a carpenter, put down his hammer and moved to a well operated by a hand-pump in order to perform ablutions in preparation for ritual prayer. Other men continued on their way,

engrossed by the tasks at hand. Meanwhile, the carpenter looked around to find a suitably clean place for offering prayer, found it, and mounted a small table alongside the busy street. The table's owner was unknown to him. Quickly he positioned himself on it, closed his eyes, and fell into prayer. One or two other men glanced his way but did not follow his example. They approve of prayer wherever it takes place, and whenever. Neither they nor the carpenter thinks critically of the other. That is, the carpenter thought no ill of the others for missing prayer, nor did the others accuse the carpenter in their hearts for showing off his piety in a public place. For ritual prayer is good, they all admit, and helpful for all—even for those Muslims who, for whatever reason, fail to join in it.

Observation, Father Bob McCahill, M.M., Bangladesh

祈求和平（印度·甘地）

我奉獻給你和平。
我奉獻給你愛情。
我奉獻給你友誼。
我看見你的美麗。
我聽到你的需要。
我感覺你的感受。
我的智慧來自於最高的生命之源。
我向你內的源流致禮。
讓我們，
一起為愛與合一而工作。

Prayer for Peace

I offer you peace.

I offer you love.

I offer you friendship.

I see your beauty.

I hear your need.

I feel your feelings.

My wisdom flows from the Highest Source.

I salute that Source in you.

Let us work together for unity and love.

Mahatma Gandhi,

Father James H. Kroeger, M.M.,

Manila, Philippines



聖誕老人祝福單上的另一件禮物 (泰國)

我服務的愛滋病患居住在泰國羅波佈利瓦特帕巴特佛寺裡。寺廟照顧二百五十名愛滋病人。所有的病人都來自於佛教傳統，但是他們也聽說過帶來喜悅和禮物的聖誕老人。我被職工們選出來扮演聖誕老人並且發出「呵，呵，呵」的笑聲。大家的臉上都洋溢著燦爛的笑容。我們希望病人知道他/她是多麼的特別，我們也發給每位病人一點巧克力。

當我們走到納龍 (Nalong) 面前時，他是一名三十二歲的泰國男子，也是個藝術家，他邀請聖誕老人坐在他的床上，好讓他能問聖誕老人一些事情。「這是真的嗎？」他問道：「聖誕老人真的能夠答覆所有請求他的願望嗎？」

我回答說：「聖誕老人是真的希望幫助每一個人。」

納龍把手放在聖誕老人裝著枕頭而凸起的肚子上，輕聲說道：「那麼，我想要的只是能從愛滋病痊癒。」當下我的心靈被他說的話深深地震動了，也無法言語。沈默了一會兒以後，我看著他說：「這不僅僅是聖誕老人的希望，也是世界上所有人的希望，希望能儘早發現治癒愛滋病的方法。因此，我們不能放棄希望，而是要每天生活在希望中，等待那個日子的來臨。」納龍微笑著，當我遞給他巧克力的時候，我們從對方的眼中看到了來自於一起分享這一特別時刻的感恩和喜悅。

* 2003 年，泰國有 58,000 人死於愛滋病。



Another Item on Santa's Wish List

I serve the HIV patients residing at the Wat Prabaat Buddhist Temple in Lopburi, Thailand. The temple cares for 250 AIDS patients. Although all the patients are of the Buddhist tradition, nonetheless they have heard about Santa, who brings joy and gifts. I was chosen by the staff to wear the Santa Claus suit and to “Ho, ho, ho.” The smiles were radiant. We wanted each patient to know how special he or she was and we gave a bit of chocolate to each one.

When we came to Nalong, a thirty-two-year-old Thai man who is an artist, he invited Santa to sit on his bed so that he could ask Santa something. “Is it true,” he asked, “that Santa Claus can grant any wish you ask of him?”

I replied, “It is true that Santa wants to help everyone.”

Nalong put his hand on Santa's bulging stomach made of pillows and spoke softly, “Then all I want is to be cured of AIDS.” At that moment I was so touched by what he said that I couldn't speak. After a short silence, I looked at him and said, “It is not only the hope of Santa Claus, but of everyone in the world, that a cure for AIDS will be found soon. * Therefore, we do not give up hope, but we live each day in the hope for that day to come soon.” Nalong smiled, and as I handed him the chocolate, we saw in each other's eyes the gratitude and joy that came from sharing that special moment together.

Father Mike Bassano, M.M., Lopburi, Thailand

***In 2003, 58,000 people in Thailand died of AIDS.**

不同信仰一起生活 (孟加拉)

在我生命中有一件重要的事發生在孟加拉村，我與人們生活和工作的地方。

幾年前，我碰見了拉西孟（Rahim），一個十五歲的男孩。我們一起在田野裡工作，成為好朋友。他對我十分友善，而其他的同齡孩子則嘲笑我是個外國人。

受到肺病的感染，拉西孟幾天以後去世了。為了表達我對他的深厚感情，我願意幫他的父親工作一年。

他的父親接受了我的提議，因此我每天從早上工作到下午。只要有可能，我會做馬素姆阿里（Masum Ali）告訴我的一切。因為我是為他的家庭工作，他們提供我午餐。

有些午後，馬素姆阿里最小的女兒阿西達（Asheda），會睡在我的肩上。因為他和我都有鬍鬚，她常常叫我們兩個都是「阿爸」。

有一天，他的大女兒阿勒亞（Aleya）對我說，「你的國家給你補助，是不是？」

「誰這樣告訴你的？」

「哦，那是我聽說的。」她回答。

「不，我沒有從我的政府那裡得到任何資金。我的家人和朋友提供我衣食住行的幫助，因為他們相信我所做的一切是有益的。」

正在這個時候，一些鳥兒飛到地面上開始啄食庭院裡乾了的稻子。它使我想起耶穌談到天主怎樣餵養飛鳥的

話。我繼續說：「阿勒亞，你看到這些鳥兒嗎？誰餵養牠們？」

她馬上回答說：「是阿拉餵養牠們。」

「對，但是安拉對我們的照顧，遠遠超過鳥兒。」

我坐在他們小屋外面，聽到她的母親在房裡說：「你是一個有智慧的人。」雖然她從未受過教育，甚至沒有到過只有五里距離的鎮上，她認識我剛剛所說的真理。

事實上，同一天主的神臨於所有的人。

Different Faiths Live Together

One important event in my life happened in a village in Bangladesh where I live and work with the people.

A number of years ago I met Rahim, a fifteen-year-old boy. We worked together in the fields and became good friends. He was very kind to me, whereas some of the other lads his age mocked me as a foreigner.

After contracting some kind of infection in his lungs, Rahim died several days later. To show my fondness for him, I offered to work with his father for a year.

His father accepted my offer and so I went to work each day from early in the morning until late afternoon. When possible, I did whatever Masum Ali asked me. Since I worked for the family, they fed me at noon.

Masum Ali's youngest daughter, Asheda, sometimes slept on my shoulder in the afternoons. Since he and I both had beards, she used to call both of us "Abba."

One day Aleya, the eldest daughter, said to me, "Your country pays your support, doesn't it?" "Who told you that?"

"Oh, that's what I heard," was her reply.

"No, I don't get any funds from my government. My family and friends send me help for my food, clothing, and shelter because they believe that what I am doing is good."

At that moment, some birds flew down and started to peck away at the rice drying in the farmyard. It made me think of the words of Jesus when he spoke about how God feeds the birds. I continued, "Aleya, do you see those birds? Who feeds them?"

Her answer was immediate: "Allah feeds them."

"Yes, but Allah takes better care of us than the birds."

I was sitting outside their hut and heard her mother, who was inside, call out, "You are a man of wisdom." Although she had never had any schooling or even been to the town that was only five miles away, she recognized the truth of what I had said.

Indeed, the Spirit of the One God is present in all people.

Father Doug Venne, M.M., Dhaka, Bangladesh

朋友之間 (菲律賓)

阿布多爾 (Abdul) 是一個鐵匠，阿里 (Ali) 是一個農民，卡利孟 (Karim) 是一個祭司，他們生活在同一個村莊。阿布多爾是一個酒鬼，儘管他說自己是一個鐵匠，他從未有一天好好地做自己的工作。阿里是一個敬畏上主的人，他勤懇地從日出到日落耕田，雖然脾氣不太好，有些時候還會打架，但是他仍然是一個善良正直的人。卡利孟是村裡的祭司，非常虔誠且具有聖德，沮喪和意氣消沈的人們會從很遠的地方來注視他閃光的臉並獲得治癒。

也許是命運的特殊安排，這三個人發現他們都受到癡瘋病的折磨。按照當地嚴格的法律，他們必須離開家庭以免把自己恐怖的病傳染給他人。一個小房屋迅速地在村外為他們而建立，三個人搬了進去，盡力讓自己安頓下來。

一天晚上，他們三個人都作了一個相同的夢，他們各自聽到天主告訴他們說：「祈禱治癒。」醒來後，當他們了解到他們作了相同的夢，他們斷定他們的夢肯定是來自於天主。因此他們開始認真地祈求治癒的奇蹟。

三天後，阿布多爾這個酒鬼被治癒了。他馬上回到村裡，他相信，某些原因天主對他的鍾愛，遠遠超過其他兩個同伴。

三個月以後，農民阿里獲得了治癒。他也回到村裡，迷惑著為何天主愛他超過仍是癡瘋病人的祭司。「我想，」阿里在回家的路上若有所思地說，「祭司神聖的美譽也許

是一個騙局。如果他真的擁有聖德，恐怕早在我們兩個之前就被治癒了。」但是為何酒鬼這麼快就獲得了治癒？他自己，一個義人，要等三個月，而沒用的酒鬼卻只用了區區三天？

許多年過去了。祭司卡利孟繼續祈求獲得治癒，但是仍然是一個癡瘋病人。沒有人再來看他的臉，人們謹慎地避開他的小屋。此外，他的臉和身體已經變成可怕的模樣。

當阿里出去工作時，他繼續思考這些事。

一天晚上，阿里在夢中聽到天主的聲音：「阿里，我的孩子，我知道你因為祭司卡利孟的命運而心煩意亂。你一方面在想，為什麼一個比你更壞的人卻比你先獲得治癒，又在想，為什麼一個比你更好的人現在仍然是癡瘋病人，仔細的聽，你會明白。」

天主的聲音繼續說：「我很快就回答了阿布多爾的祈禱，是因為他非常軟弱。三天的信任已經是他最大的限度了。如果我延遲賜予他的請求，他可能會走向絕望。就你的情況來說，我延遲了三個月，是因為你對我有很大信任。但是超過三個月，你可能會失去你的心。你明白嗎？」

農夫回答說：「是的，主，我明白。我同意祢剛才所說的一切。但是祭司卡利孟的情況又如何解釋呢？他將來是否會被治癒，或者他的祈禱永遠不會被垂聽？」

接著是很長的靜默。終於聲音又開始了，但是顯得有些疲倦。「因為卡利孟的信德是完整的，我可以讓他的祈禱未蒙垂聽。你看，祭司是我的朋友並且知道我的心意。」

無論我是否回答他的祈禱，他都信任我。事實上，我延遲的時間越長，他的信任會與日俱增。現在他對我更加親近，無論我是否治癒他，都不會對他有任何影響。我已經成了他的一切。」

當阿里第二天早晨醒來時，他仍然聽到那些話響在他的心裡，「我已經成了他的一切。」

從他的床上，他看到窗外冉冉上升的太陽。「天主成為我的一切，會在將來的某一天發生在我的身上嗎？」他想著。然後，他看著自己堅強和健康的手，平生第一次，他因為自己不是個癡瘋病人而感到遺憾。

Between Friends

Abdul the blacksmith, Ali the farmer, and Karim the imam lived in the same village. Abdul was a drunkard and, despite his claim that he was a blacksmith, had never done an honest day's work in his life. Ali was a God-fearing man who toiled diligently on his farm from sunrise to sunset. Although inclined to fits of temper and occasional brawls, he was nevertheless a good and upright man. Karim, the village imam, was so holy that people who suffered from depression would come from miles around to gaze at his radiant face and be cured.

By a strange twist of fate, these three men found themselves afflicted with leprosy. In accordance with the strict laws of the land,

they were compelled to leave their families for fear of spreading their terrible disease. A small hut was hastily put up for them on the outskirts of the village and all three moved there, settling in as best they could.

One night the three of them had a similar dream in which they each heard the voice of God telling them, “Pray for healing.” Upon waking, when they realized that they had dreamt exactly the same thing, they concluded that their dream must have really been sent by God. So they began to pray earnestly for a miraculous healing.

After three days, Abdul the drunkard was healed. He returned to the village at once, convinced that for some reason he was dearer to God than his two companions.

After three months, Ali the farmer was also healed. He also resumed his life in the village, puzzled as to why he would be dearer to God than the imam, who was still very much a leper. “I suppose,” mused the farmer on his way home, “that the imam’s reputation of holiness may be a sham. If he were really that holy, he would have been cured before the two of us.” Yet why had the drunkard been healed so quickly? Why did he himself, an upright man, have to wait three months for his cure while that ne’er-do-well had been cured after only three days?

Many years passed. Karim the imam continued to pray for healing but remained a leper. No one came anymore to look on his face and his little hut was carefully avoided. Besides, his face and

body had become a frightful sight.

Ali continued to ponder these things while he went about his work.

One night Ali heard God's voice addressing him in a dream: "Ali, my son, I know that your heart is troubled over the fate of Karim the imam. You are wondering why, on the one hand, a worse man than you was cured before you, and why, on the other hand, a better man than you is still a leper. Listen and you will understand."

God's voice continued, "I answered Abdul's prayer quickly because of his great weakness. Three days of trust were all he was capable of. If I had delayed granting his request he would have fallen into despair. In your case I delayed three months because you had a greater trust in me. But after three months you would have lost heart. Do you understand?"

The farmer answered, "Yes, Lord, I understand. And I agree with everything you have said. But now, what about Karim the imam? Will he be cured one day or will his prayer go forever unheard?"

A long silence followed. Then finally the voice spoke again, this time with a hint of weariness. "Because the imam's faith is total, I can let his prayer go unheard. You see, the imam is my friend and knows my heart. Whether I answer his prayer or not, he trusts in me. In fact, the longer I delay, the deeper his trust grows. And now his closeness to me has become so great that it no longer matters to him

whether I heal him or not. I have become everything to him.”

When Ali woke the next morning, he could still hear those words ringing in his heart, “I have become everything to him.”

From his bed he looked through the window toward the rising sun. “Will there ever be a day when God is everything to me?” he wondered. Then he looked at his strong and healthy hands. And, for the first time in his life, he regretted that he was not a leper.

Adapted from *Greater Than Our Hearts*, by Nil Guillemette
(Manila: St. Paul Publications, 1988)



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繪者：李傑聖 (Jason K. Dy, S.J.)
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