


追溯生命的 溪流

关于依纳爵
避静和灵修陪伴的反思

中英双语版

Tracing The Vanished Rivers Of Life

【奥】弥特施提勒 / 著
雷立柏 / 译



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此书献给我的弟弟格比 (Gebi) 和保禄 (Paul)

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弥特施提勒

序

Preface

As there was no grammar school in my home town in the 1950s, my brother and I were sent to a Jesuit boarding school. The education at the boarding school also comprised three days of spiritual retreat per year in the upper classes – my personal introduction to spiritual exercises. I still remember the methodical approach of those retreats and the atmosphere in which they took place: as customary at the time, they consisted in a series of lectures to be received in complete silence.

因为我家乡的城镇在 1950 年代没有中学，我哥哥和我被送到一个耶稣会办的住宿学校。住宿学校的教育包括每年的灵修培养，所以在高中时期，学生每年要参与一次三天的小退省。当时我第一次接触了所谓“避静”或“神操”（spiritual exercises）。我还记得当时的方式以及避静的气氛：当时比较流行的是听一系列的演讲，而聆听的人必须保持完全的沉默。



In 1960 I entered the novitiate of the Jesuits, where the retreats, even those lasting 30 days, were also held as lectures. I admired our novice master, Fr. Josef Müllner SJ, for being able to give so many lectures and I appreciated the copies he handed out to us. But despite my serious efforts, I never quite understood the importance attached to the retreats and to the book *Spiritual Exercises*; why the novice master and the other novices seemed to consider them absolutely essential eluded me.

1960年我加入了耶稣会的初学。在那里有很多避静，而且也都是以这种“听演讲”的方式进行的，包括长达30天的大避静。我那时很佩服我们的初学导师，弥勒内神父（Fr. Josef Muellner SJ），因为他能撰写如此之多的演讲稿，而且我也很珍惜他发给我们的那些稿子。但虽然我很严肃地投入，虽然我认真参与了这些避静，我始终没有完全明白人们为什么那么重视那些避静，为什么那么重视罗尤拉的《神操》一书。我没能理解，为什么初学导师和其他的初学生认为这些避静是绝对重要的。

Such lectures remained the most common form of spiritual retreats until 1967, when I began studying theology at university. By then, the Second Vatican Council had given the Church new impulses, which were welcomed enthusiastically by many of us younger members. As part of these changes, religious communities were requested to reflect more strongly on their origins and spiritual sources. For us Jesuits, this meant rediscovering the original form in which our founder Ignatius of Loyola had experienced, conceived and delivered his *Spiritual Exercises*. As a consequence, we students began to contribute actively to our annual retreats. Instead of leaving



everything to the retreat director, we wanted to play an active role, so we agreed on general themes and then divided the preparation of the individual parts among ourselves. The advantage of this method was that we personally engaged with the material. I began to reflect on the Spiritual Exercises and I put down my thoughts in a short article. Over the following years I wrote a few more articles and finally gave a series of lectures, lasting one term, together with a fellow Jesuit. These lectures were quite successful, but they remained my one and only venture into the world of academic teaching.

这种“演讲式”的避静一直是灵修反省最普遍的形式，一直到1967年。那年我开始在大学学习神学。那时，第二次梵蒂冈大公会议给教会带来很多新的脉动，深受我们年轻一代的欢迎。这些改变也包括这一项：修会团体需要更多反省自己的原初神恩和自己的灵修资源。对我们耶稣会会士来说，这就意味着我们需要重新发现创始人依纳爵·罗尤拉所体验到的、所理解的、给会士们讲的“神操”。结果，我们学生都开始主动地参与每年的避静。我们再也不完全依赖避静导师，而是要主动，因此我们共同决定了一个主题，并分担每个部分的准备工作。这种方式的好处在于，每一个人自己思考那些资料中的问题。那时我开始反省“神操”的方式并写了一篇小文章。此后我经常撰写这样的文章并最终准备了一系列的讲座；与另一位耶稣会会士一起，我讲了一个学期的课，其主题就是“神操”。这种课程相当成功，很受欢迎，这也成了我一生中在学术教育领域中作过的唯一尝试。

I completed my tertianship, a spiritual year to conclude the



clerical formation in the Order, in 1977/78. During this period, the tertian, i.e. the Jesuit in formation, again participates in a 30-day retreat. And again it seemed to me – with the exception of one day – a rather dull and unproductive affair.

在 1977 年和 1978 年间我完成了耶稣会的“第三次教育”的过程，这是一年的灵修生活，这样我就完成了耶稣会内的圣职人员培训。在这一年的过程中，耶稣会会士也必须再一次参与 30 天的避静。和以往一样，这个 30 天的避静对我来说又是一个相当无聊的、没有成果的时期——但其中有一天不是这样的。

Looking back, however, I have to say that something was different about this retreat, even though I was not aware of it at the time. Our tertian master, Fr. Leo Zodrow SJ – who also helped me overcome my almost panicky aversion to psychological viewpoints in the context of spirituality – accompanied us in the retreat by having daily private conversations with each of us, in line with the approach to spiritual exercises originally intended by Ignatius. Not only this was new for me, but also the way in which he listened to me and added – quite sparingly – his own questions, remarks and hints concerning the texts we were discussing. His way of listening was benevolent and unobtrusive. It created an atmosphere in which I could be fully present and this experience in itself did not require many words to be valuable and meaningful. He created this atmosphere for me day after day, even if – and this happened quite frequently – I did not have much to contribute; it was an atmosphere of human acceptance, of listening and attentive caring, an atmosphere of confidence that made me feel good about being there and about being myself; a space where I could



gratefully accept anything that God wanted to effect in me, whether it was little or much according to my judgement.

回头一看，我觉得那次避静有一点不同，虽然我当时没有注意到这些。我的导师，索德若夫神父（Fr. Leo Zodrow SJ）也帮助我克服了我原来的恐惧：我之前很害怕在灵修中加上一些心理学的分析。索德若夫神父陪同我们，在30天的避静中他每天和我们每个人单独谈话，这种安排也很符合依纳爵的神操的原来计划。但对我来说，这种一对一的对话是新的，而且这位神父很会聆听；他说的话不多，但会问一些问题，说出自己的观察，这样使我更深入理解我们所谈论的那些文献。他的聆听方式是善意的，不是勉强人的，绝对不是咄咄逼人的。这样他就创造了一种特殊的气氛，我可以在其中充分临在。这种体验本身不需要很多话，而仍然是很有价值的、很有意义的。他每天为我创造这种平安的气氛，虽然我很多时候没有很多话可说。这种气氛就是一个人接纳另一个人的气氛，是聆听和关注的气氛，也是一种充满信心的气氛，在其中我感觉到：我在这里很好，我就是我自己，这就够了。在这种空间里我也能怀着感恩的心接受上主在我内想完成的一切，无论根据我自己的判断，这些是很大的或很小的事。

This particular retreat was a quiet and unspectacular experience, but one that seeped into me during these 30 days, like a constant boon coming at a difficult time in my life, a palpable boon that is still effective in me until today. Perhaps the experience is best explained like this: without any particular effort on my part, I had felt loving acceptance and had been taken seriously. And at the same time I had discovered something that I could do myself, something that I could



pass on. I felt that accompanying people in this manner, in spiritual retreats as well as in everyday life, might also be a suitable task for me and that I might have a gift for it. To make it brief: I discovered something essential about myself, my identity as a human being and my vocation.

这次避静只是一个平安的、不起眼的经验，但它 30 天之久一点一滴地流入我的心田，就像在艰难时期中的恒定鼓励，这是一个可以感觉到的鼓励，而一直到今天我感觉到那次避静给我的鼓励。也许我可以这样解释那个经验：我自己没有作出什么特别的努力，而我感觉到我被爱，我被接受，并且有人很严肃地很认真地对待我。同时我也发现了一种我自己也能作的事，一种我可以带给别人的东西。我感觉到，用这种方式陪伴别人，无论是在避静中或在日常生活中，可能也要成为适合我的工作和任务，而且我也许特别善于陪伴人们。长话短说，我发现了我自己的本性，我发现了一个人的自我，也发现了我的圣召。

What was really new about this retreat was not its content, but the way in which it was conducted. Ignatius himself put great emphasis on the method of his Spiritual Exercises: it is remarkable that his "first reasoning about the things of God" (cf. APJ 8) has more to do with the method of the exercises he would later devise than with their content. Ignatius acknowledged no other teacher than God alone (cf. APJ 27) and this is reflected in the method of his exercises: treating every human being with the utmost respect and believing and demanding that they are all able to approach God, their creator and master (cf. SpEx 2, 15), independently and directly. This is a basic maxim of Ignatian accompaniment, even though a stronger interference by the guide



might well be called for in a different setting than that of a spiritual retreat (see SpEx 15).

那次避静中的真正新因素也不是所谈的内容，而是进行避静的方式。圣依纳爵自己也曾经非常重视其“神操”的方式：值得注意的是，他“先思考属于天主的事”（参见《依纳爵自传》^①第8条），而这更多与他后来设计的精神锻炼（“神操”）的方式有关，这比内容的更为重要。依纳爵不承认任何其他老师，只承认上主为老师（参见《依纳爵自传》27条），而在他的神操中，这种观点也得到表达：需要以最崇高的尊敬对待任何人，并要相信每一个人都能够走近神，能独立地、直接地走进他的创造者和主宰（参见《神操》^②2, 15）。这是依纳爵陪伴方式的基本原则，而在非灵修避静的环境中，一名神师也许需要更多地介入（参见《神操》15）。

In the retreat taken during my tertianship, I had been granted human and spiritual independence and this experience was so profound that it eventually formed an integral part of my concept of Ignatian exercises; soon, this would be the only form of spiritual accompaniment I would gladly accept. Ten years later this feeling deepened even further when my former novice master accompanied me during the last years of his life. He offered me immeasurable space, encouragement and confidence to become myself. He became

① 见依纳爵的自传，英语版 Ignatius of Loyola, *A Pilgrim's Journey*, translated by Joseph Tylanda SJ, San Francisco 2001 年。

② 见《神操》，英语版 Ignatius of Loyola, *Spiritual Exercises*, translated by Charles Seager MA, London 1847 年。



my friend and was as important to me as my daily bread. Similarly indispensable and helpful was the long-term accompaniment I received from a woman religious. All these experiences have had a lasting influence on my own approach to spiritual accompaniment.

在 1977 年那次避静中，我获得了很多恩典，即人生上和灵修上的独立性，而这种经验是很深的体验，它在此后的岁月里形成了我对依纳爵避静的理解。不久后，这种方式成为我乐意接受的唯一神操方式。十年后当我原来的初学导师陪伴我时——这是他一生最后的几年——这种感受更加稳固了。他给了我很大的空间，给了我无比的鼓励，使我有信心成为我自己。他成为我的朋友，而这种友谊在我眼中与每天的食粮一样重要。当时还有一名修道的女性，她也长期陪伴着我，而她的陪同对我也同样非常重要、非常有益。这一切体验给我自己的灵修陪伴方法带来持久的影响。

This book reflects my many years of experience as a spiritual guide. It aims to illustrate the theories and principles that move and guide me in spiritual accompaniment, especially those which I think might be of interest for others. It certainly contains a few practical suggestions but it is not intended, nor has it been written, as a manual of practical instruction. Its main objective is motivating both those who accompany and those who are accompanied to make good use of the opportunities spiritual accompaniment presents to trace, support and restore life with determination.

这本小书反映的是我当灵修导师多年的经验。它旨在描写那些推动、引导我的灵修陪伴的理论与原则，尤其那些别人也会感



兴趣的原则。书中也包含一些具体的建议，但我写书的目标不是提供一本实用的指导书。主要的目的是鼓励双方，即陪伴者和被陪伴的人善用灵修陪伴的良好机会，即坚定地追溯、支持和恢复丰盛的生命。

The book was originally published in German in two editions by Echter Verlag (Würzburg 2008 and 2012) under the title “*Den verschwundenen Flüssen nachgehen. Gedanken zur geistlichen Begleitung*”.

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Elmar Mitterstieler

俄勒马尔·弥特施提勒 (Elmar Mitterstieler)

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