

LOVE and LIFE

英语阅读文选

贫
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的
圣
人



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MOTHER TERESA

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爱与生命——英语阅读文选

贫民窟的圣人

MOTHER TERESA

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前 言

在 21 世纪,不懂英语即为文盲。英语的学习已成为每位青年朋友的日修课程。同时,我们内心也渴望了解自己的人生,知道自己是什么样的人,有着怎样的未来,如何去把握自己的人生。我们为这些既渴望学习英语、了解西方文化,同时又渴望洞察人生的青年朋友编写了这套英语阅读系列丛书——“爱与生命”。

这套丛书的优点有两方面:

一方面,从文章的形式来看有两个特色:首先,文章风格主要为“论述型”、“推理型”,与大学英语四、六级、TOEFL、GRE、PETS 等考试的阅读文章风格基本一致。通过阅读这些文章,可增强英语语感,扩大阅读量,提高阅读速度。其次,阅读是扩充单词量的最佳途径,为了方便同学记忆单词,加深对文章的理解,我们还将较生僻的单词和常用的短语、句型作了注解、分析,使一般的大学生在注解的帮助下都能完全读懂每一篇文章。“熟能生巧”,大量的语篇阅读必定对学生的写作能力和技巧的提高大有裨益。

另一方面,从文章的内容来看,“爱与生命”丛书是专门根据青年朋友的成长需要而设计的一套英语读物。在我们青年人心中,经常问这样的问题:

- * 我为什么活在这个世界上?
- * 我是谁? 我的性格是什么?
- * 生命的目的和意义是什么?
- * 如何得到真正的、永恒的爱情?
- * 友谊如何才能“地久天长”?
- * 婚姻意味着什么?
- * “随心所欲”等于自由和幸福吗?

“爱与生命”英语阅读系列丛书沿着这些问题,深入青年人的内心。不同于以往的“英语文学名著”、“实用英语”或“娱乐英语”的是,她直接谈论青年人最关心的人生观问题,围绕人生的价值、意义和目的,深入探讨个性成长、友谊、恋爱、婚姻、职业、社会道德等严肃主题,并提出与之相应的青年人的责任、义务和使命,使大家对我们的生命以及生命中的爱有更深刻的认识,更有利于培养健康的人格和高尚的品德。

为了使读者学习纯正的英文,编者在选材上尽量避免删节。应当指出,本书有的观点虽然肤浅,甚至是错误的,但全书的主流是积极向上的,希望读者在学习英语的同时,对其观点加以鉴别、分析,取其精华,去其糟粕。

德兰修女 1910 年生于南斯拉夫境内的一个阿尔巴尼亚族农家,本名阿格尼丝。她的家乡位于现在脱离南联盟独立的马其顿首都斯科普里。她小小年纪就开始思索人生,12 岁时感悟到自己的天职是帮助穷人,这决定了她被称为“活圣人”的一生。17 岁时,她发了初愿,到爱尔兰的劳莱德修女院学习,随后到印度大吉岭受训,27 岁时发誓终身愿成为修女。结业后在加尔各答修会办的圣马利亚女校教授地理和历史。加尔各答的贫民窟又多又脏,在 world 大城市中是出了名的,以至被印度总理尼赫鲁称为“恶梦之城”,德兰修女所住的修道院就位于其中最贫穷最肮脏的地区。在这位于女子学校和修道院高墙内过着优雅的欧式生活的欧洲女子看来,周围那个凄惨破败、可怕肮脏的环境中,那些瘦骨嶙峋、皮肤黝黑、衣不蔽体、臭气薰人的乞丐、孤儿、老弱、病人和穷汉,不但是不应逃避的,而且是不能漠视的;不但是不能漠视的,而且是必须帮助的;不但是必须帮助的,而且是值得去爱的!于是,出于对受苦受难者的爱,出于帮助他们的愿望,她退出了劳莱德修会,成立了一

个专门无偿地服侍受苦人的修会，即“仁爱传教会”。她身无分文，只有两名志同道合的修女作帮手，先是到一个美国医护修女会学习医疗护理，然后向加尔各答市政府申请到一间旧神庙中的两个房间，收治被遗弃的危重病人，给予细心的护理，让孤苦的濒死者在修女们的爱抚中得到临终的关怀，最后还按死者自己的宗教信仰和风俗习惯办理后事。这是仁爱传教会创办的第一个机构，被称为“纯洁之心”。随后，她又设立了一所露天学校，收容失学儿童和流浪孤儿，一面给予教育，一面为他们寻找愿意收养的人家。不久之后，她又开始关注麻风病人的境况，这种已可治愈的疾病被人们视为瘟疫，致使病人被周围的人遗弃，心灵的伤痛远胜于身体的病痛。德兰修女为此开办了许多麻风病人收容诊疗中心，多年后竟使孟加拉大城市吉大港的麻风病治愈率达到了 100%。当艾滋病开始被人们视为新瘟疫，一般人对病人避之唯恐不及的时候，德兰修女又奔走于欧美各国，设立了多家艾滋病患者收容所，在延请医生治疗的同时，她和其他修女则给予护理。

在所有这些事情中，德兰修女表现了真挚的爱心。她细心地从腐烂的伤口中检出蛆虫、亲切地抚摸麻风病人的残肢……所有这些深深地感动了全世界的人们。靠着这种爱心，也仅仅靠着这种爱心，她赢得了成千上万的追随者，在世界上 100 多个国家建立了近千个类似的机构，把食物、衣服、住房、药品、医护、教育……送到了千百万穷人、孤儿、灾民、病人和被遗弃者的身边，使他们感到有人在爱着他们。

德兰修女从少年立志到弥留之际，几十年如一日奔波操劳，身患重病时依然毫不停歇，只是为了世界上最底层、最悲惨的穷苦人们。所以，德兰修女去世的噩耗传来，引起了全世界的震动：在印度，成千上万的普通人冒着倾盆大雨

走上街头，悼念他们敬爱的“德兰嬷嬷”，政府宣布为她举行国葬，全国哀悼两天，总统为此宣布取消官方活动，总理亲往加尔各答敬献花圈，发表吊唁演说；从新加坡到英国，从新西兰到美国，各国元首和政府首脑纷纷发表讲话，为这位“仁慈天使”的逝世感到悲痛；联合国教科文组织专门发表声明向她致敬，罗马教廷专门举行弥撒为她追思；菲律宾红衣主教梅辛称她为“代表和平、代表牺牲、代表欢乐”的象征，甚至印度最大的清真寺的伊斯兰教长布哈里也说，她是一位“永生的伟大的圣人”！

这位贫民窟的圣人在她的默祷文中写到：

一颗纯洁的心
会自由地施予
自由地爱
直到它受到创伤

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Lord, make me an instrument of Your peace,
Where there is hatred, let me sow^① love;
Where there is injury, pardon^②;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light;
And where there is sadness, joy.
O divine^③ Master, grant that I may not
So much seek to be consoled ^④ as to console;
To be understood as to understand;
To be loved as to love;
For it is in giving that we receive;
It is in pardoning that we are pardoned;
And it is in dying
That we are born to eternal life.

St Francis of Assisi

-
- ① sow: *vt.* 播种
② pardon: *n.* 慰藉
③ divine: *adj.* 神的, 神圣的
④ console: *vt.* 安慰, 慰问

1

A VOCABULARY OF LOVE

爱是恒久忍耐，又有恩慈；爱是不嫉妒，爱是不自夸，不张狂，不作害羞的事，不求自己的益处，不轻易发怒，不计算人的恶，不喜欢不义，只喜欢真理；凡事包容，凡事相信，凡事盼望，凡事忍耐。

The book began with a prayer. It was Mother Teresa's idea. If there was to be a book about her work, it was obviously God's wish and should have His blessing. So it was arranged that we attend an evening service of Adoration in the Mother House. We had hardly arrived and were awaiting Mother in the parlour, when the electricity failed—a not unusual occurrence^① in Calcutta where regular load-shedding is resorted to in an attempt to conserve power. Mother conducted us to the chapel, leading us up the stairs by candlelight. Candles lit the chapel, flickering on the austere altar, on the small organ and on the

① occurrence: n. 事件；事故

floor where we knelt. The gentle orange glowed, ran through every now and then by the harsh sweep of headlights from the street outside, lent a remarkable serenity to a beautiful service.

Mother had selected my favourite prayer and my favourite hymn, a rousing, happy, infectious song, and there was a special prayer for the four of us who would be writing, recording and photographing in the course of the book. "We offer You all the thoughts of our minds, the affections of our hearts ... Let us hear Your voice and attend to Your holy^① inspiration." If one could only have started writing then and there, among that innocence of shadowy nuns raising their voices to the glory of God and in the presence of the founder of this incredible far-reaching Order.

If we could only have captured^② the aura of those candlelit faces, the intensity of Mother's devotion and the suffusing sense of peace ... Our cameras tried and failed, and our words, removed from that service, lost much of the magic and the immediate inspiration.

Mother Teresa and Sister Agnes knelt side by side, the founder and her first postulant, embraced by the light of a single candle. As I watched their faces enriched by prayer, I understood how much these soothing moments with God mean to people who have devoted their lives to the unending demands and tragedies of the poorest of the poor. Sister Agnes had said, "Every day we have Mass, half an hour of

① holy: *adj.* 虔诚的

② capture: *vt.* 引起,吸引

meditation, morning prayer, afternoon prayer, and in the evening we have a full hour of Adoration. It would not be possible to work otherwise. There must be a spiritual motive. You can work only for God. You can never work for any man."

To Mother Teresa, whose life is a living prayer, the need to withdraw^①, to be alone with God, is as important as her work. "That is why we begin and end the day with prayer, because, when we pray, we are touching the body of Christ. You people in the world might not have the time or the leisure to pray. It is a beautiful gift of God for us to have that amount of time." How typical of Mother Teresa to see her all-consuming^② work as allowing time for prayer, where the likes of us might be far too busy, too preoccupied^③ to find time to communicate with our Maker.

Prayer was the subject of one of our many discussions. I must feel eternally^④ grateful for all the time that Mother Teresa has allowed me just as I must feel forever guilty at having taken up so much of it. No one I know who has ever met Mother Teresa, for however short a while, has been unmoved by the experience. For some, it has meant a completely new way of life; for me, it has been one of the most extraordinary experiences of a fairly eventful life. She has taught me to see, not merely to look, to appreciate, not merely to understand and she has consolidated whatever faith

① *withdraw*: *vi.* 退出

② *consuming*: *adj.* 使人全神贯注的; 消耗的

③ *preoccupied*: *adj.* 全神贯注的

④ *eternally*: *adv.* 永久地

I had. I can think of no one I would like to have with me more when I am in real need or when my time is up than Mother Teresa because, for me, she has, I suppose unconsciously, built up a powerful vocabulary of understanding, which even as a non-practising Christian I can comfortably use.

ON CONVERSION

‘Oh, I hope I am converting^①.’ I don’t mean what you think. I hope we are converting hearts. Not even Almighty God can convert a person unless that person wants it. What we are all trying to do by our work, by serving the people, is to come closer to God. If in coming face to face with God we accept Him in our lives, then we are converting. We become a better Hindu, a better Muslim, a better Catholic, a better whatever we are, and then by being better we come closer and closer to Him. If we accept Him fully in our lives, then that is conversion. What approach would I use? For me, naturally, it would be a Catholic one, for you it may be Hindu, for someone else, Buddhist, according to one’s conscience. You must accept what God is in your mind. But I cannot prevent myself from trying to give you what I have.

‘I am not afraid to say I am in love with Jesus because He is everything to me. But you may have a different picture in your life. And this is the way that conversion has to be understood——people think that conversion is just changing

① convert: *vt.* 皈依

overnight. It is not like that. Nobody, not even your father or your mother, can make you do that. Not even Almighty God can force a person. Even Jesus, though He was God Himself, could not convert the hearts of the people unless they allowed Him to.'

'I want very much people to come to know God, to love Him, to serve Him, for that is true happiness. And I want everyone in the world to have what I have. But it is their choice. If they have seen the light they can follow it. I cannot give them the light: I can only give the means. If I breathe into Kalighat and do some work there and really serve tie people with great love and sacrifice, then naturally they will begin to think of God. Once they think, they will come to know, and knowing, they will want to love, and if they love they will want to serve.'

'There are many Hindu ladies who want our way of life, the life of poverty, prayer, sacrifice and service. They want the life of a Missionary. But they wish to retain their faith, their own belief in God. Now I don't know how this works—you see, they want to take vows^①, they want prayer, they want complete dedication^②. I am trying to think of a way.'

'We are not social workers, though we do social work.'

① vow: n. 誓言

② dedication: n. 献身

ON BELIEF

‘What we allow God to use us for, that is important. What He is doing through us, that is important. Because we are religious and our vocation is not to work for the lepers or the dying, our vocation is to belong to Jesus. Because I belong to Him, the work is a means for me to put my love for Him into action. So it is not an end, it is a means. Because my vocation is to belong to God properly, love Him with undivided love and chastity, I take the vows.’

‘I see Christ in every person I touch because He has said, “I was hungry, I was thirsty, I was naked, I was sick, I was suffering, I was homeless and you took me ...” It is as simple as that. Every time I give a piece of bread, I give it to Him. That is why we must find a hungry one, and a naked one. That is why we are totally bound to the poor.’

‘The vows we take make our religious life. Our vow of chastity is nothing but our undivided love for Christ in chastity, then we proceed to the freedom of poverty – poverty is nothing but freedom. And that total surrender is obedience. If I belong to God, if I belong to Christ, then He must be able to use me. That is obedience. Then we give whole-hearted service to the poor. That is service. They complete each other. That is our life.’

‘If you really belong to the work that has been entrusted to you, then you must do it with your whole heart. And you can bring salvation^① only by being honest and by really working with God. It is not how much we are doing but how

① salvation; n. 拯救

much love, how much honesty, how much faith, is put into doing it. It makes no difference what we are doing. What you are doing, I cannot do, and what I am doing, you cannot do. But all of us are doing what God has given us to do. Only sometimes we forget and we spend more time looking at somebody else and wishing we were doing something else.'

'We waste our time thinking of tomorrow and today we let the day pass and yesterday is gone.'

ON LOVE

'The poor must know that we love them, that they are wanted. They themselves have nothing to give but love. We are concerned with how to get this message of love and compassion across. We are trying to bring peace to the world through our work. But the work is the gift of God, eh?

'People today are hungry for love, for understanding love which is much greater and which is the only answer to loneliness and great poverty. That is why we are able to go to countries like England and America and Australia where there is no hunger for bread. But there, people are suffering from terrible loneliness, terrible despair, terrible hatred, feeling unwanted, feeling helpless, feeling hopeless. They have forgotten how to smile, they have forgotten the beauty of the human touch. They are forgetting what is human love. They need someone who will understand and respect them.'

'The poor are not respected. People do not think that

the poor can be treated as people who are lovable, as people like you and I.'

'You know, the young are beginning to understand. They want to serve with their hands, and to love with their hearts. To the full, not superficially^①.'

'Love can be misused^② for selfish motives^③. I love you, but at the same time I want to take from you as much as I can, even the things that are not for me to take. Then there is no true love any more. True love hurts. It always has to hurt. It must be painful to love someone, painful to leave them, you might have to die for them. When people marry they have to give up everything to love each other. The mother who gives birth to her child suffers much. It is the same for us in religious life. To belong fully to God we have to give up everything. Only then can we truly love. The word "love" is so misunderstood and so misused.'

'A young American couple told me once, "You know a lot about love, you must be married." And I said, "Yes, but sometimes I find it difficult to smile at Him."'

ON DEATH

'Death is going home, yet people are afraid of what will come so they do not want to die. If we do, if there is no mystery, we will not be afraid. There is also the question of conscience—"I could have done better." Very often as we

① superficially: *adv.* 表面地,肤浅地

② misuse: *vt.* 错用

③ motive: *n.* 动机