

# 再思聖法蘭西斯禱文

Rethinking of  
the Prayer of St. Francis

# 經文：羅馬書八章

## Romans Chapter 8

- ✿ 羅馬書第八章26節提到：「...聖靈親自用不可言喻的歎息，替我們祈求。」
- ✿ Romans 8:26 : ” ... but the Spirit himself intercedes for us through wordless groans. “

✿ 聖法蘭西斯的靈修正是體現了這種超越言語的、與神契合的祈禱。有些時候，一個擁抱，點個頭，問候一下，比千言萬語來得合時。

✿ The spirituality of St. Francis precisely demonstrates the prayer beyond words and intimacy with God. Sometimes, a hug, a nod, or a simple greeting is better than a thousand words.”

# 聖法蘭西斯禱文的靈修智慧

## Insights from The Prayer of St. Francis

### 1. 在懷疑中播下信心的種子

聖法蘭西斯的禱文中提到：「在懷疑中，播下信心」。在這個處境裡，我們有很多的懷疑，「懷疑」上帝的做法，憶疑生命活在世上的意義何在。

### 1. **Planting seeds of faith amid doubt**

The Prayer of St. Francis says, “Where there is doubt, faith”.

We have many doubts under this circumstance. We “doubt” the way of God and the meaning of life.

# 聖法蘭西斯邀請我們：

## Invitation of The Prayer of St. Francis

- ✿ 將懷疑轉化為尋求的動力
  - ✿ 在「未知」中仍選擇行動，如同播種
  - ✿ 承認有限，卻依然相信超越者的工作
- 「行動中的信心」正是基督教傳統中「我信！但我信不足，求主幫助」（馬可福音9:24）的體現。
- ✿ Turn “doubt” into “driver” for seeking
  - ✿ Act despite “uncertain”
  - ✿ Acknowledge our limitations, yet still trusting in the work of the Supremacy.”
- “Faith in action” demonstrates the essence of Christianity “... “I do believe; help me overcome my unbelief!” (Mark 9:24)

## 2. 在憤怒中得解脫

對於「在憤怒中如何得解脫」，聖法蘭西斯的靈修提供了一條路徑：

- a. 轉化而非壓抑：承認憤怒的存在，但不讓它控制自己

## 2. Seeking release from the shackles of anger

The prayer of St. Francis offer us a way for “Seeking release from the shackles of anger”

- a. Transform but Not Suppress: Acknowledge the existence of anger without letting the anger control ourselves.

- b. 從自我中心轉向同理：聖法蘭西斯對「和平工具」的呼籲，要求我們先與內在和平
- c. 具體行動：將憤怒能量轉化為建設性行動，服務他人
- b. Shifting from “Self-center” to “Empathy”: St. Francis calls for “Instrument of Peace” requiring us to first find peace within ourselves.
- c. Concrete action: Transforming the anger energy into constructive action to serve others.

# 方濟各會的起源

## Origin of Ordines Franciscani

聖法蘭西斯（1181/1182-1226）生活在12世紀末至13世紀初的義大利。他出身富商家庭，經歷戰爭、被囚和疾病後，經歷深刻皈依，決心追隨「貧窮的基督」。

St. Francis (1181/1182-1226) born in Italy during the late 12<sup>th</sup> to 13<sup>th</sup> century. He was born and raised in a wealthy family, and after experiencing war, imprisonment, and illness, he underwent a profound conversion and resolved to follow the 'Christ of Poverty.'



# 方濟各會的起源

## Origin of Ordines Franciscani

❁ 他被稱為「乞丐修士」 Mendicant 的原因：

1. 穿著簡樸：早期方濟各會修士穿著未經染色的灰色或棕色粗布，顯得「黑」
2. 極端貧窮：他們一無所有，依靠勞動和乞食為生
3. 社會邊緣：自願成為社會中最貧困者，與當時教會的財富形成對比

❁ Reason for naming as “Mendicant”：

1. Simple Clothing: Early Franciscan friars wore coarse gray or brown cloth that was undyed, making them appear “dark”.
2. Radical Poverty: They owned nothing and lived by manual labor and begging.
3. Social Margins: They deliberately became the poorest in the society, standing in stark contrast to the wealth of the Church at that time.

# 今日的大埔與我們

## “Taipo” and “Us” today

從聖法蘭西斯禱文的兩點智慧看當代生活：

### 1. 在懷疑中播下信心於社區

大埔宏福苑作為一個社區，如同當代社會的縮影

Two insights from the Prayer of St. Francis for contemporary life:

### 1. Planting faith within the community amid doubt

*Wang Fuk Court* , Taipo as a community , a snapshot of our contemporary society.

# 今日的大埔與我們

“Taipo” and “Us” today

懷疑的現實：對未來、社會、關係的各信心的實踐：在懷疑中仍選擇建立關係、服務鄰舍、創造共享價值

社區作為「信心實驗室」：如同聖法蘭西斯從個人皈依到建立兄弟團體，我們在社區中實踐「行動中的信心」

Reality of Doubt: Practising faith in the midst of uncertainty about the future, society, and relationships—choosing to build connections, serve neighbours, and create shared values even in doubt.

Community as a “Faith Laboratory”: Just as St. Francis moved from personal conversion to forming a brotherhood, we practise “faith in action” within our communities.

## 2. 在憤怒中解脫於都市生活

都市生活中的挫折與憤怒：

- ✿ 轉化憤怒：將對社會不公、生活壓力的憤怒，轉化為建設社區的力量

## 2. Seeking release from the shackles of urban life anger

Frustration and anger in urban life

- ✿ Transform anger : Transforming the anger in inequality and pressure into the energy for building the community / neighbourhood.

- ✿ 和平的建造：從個人內心和平開始，擴展到家庭、社區
- ✿ 具體行動：學習聖法蘭西斯「從修補小教堂開始」的精神，從身邊可做之事著手
- ✿ Peace maker: Starting with inner peace within oneself and extending to the family and community
- ✿ Concrete action: Learning from St. Francis' spirit of “beginning by repairing a small chapel” starting from what we can do now.

# 結論：永恆靈修與突然災禍

## Conclusion: Eternal Spirituality and Sudden Calamity

聖法蘭西斯的靈修傳統，源於12世紀的極端貧窮選擇，卻在八個世紀後仍對我們說話。它提醒我們：

✿ 祈禱最深處往往是無言的嘆息——這不是缺陷，而是與神親密的標記

The spiritual devotion tradition of St. Francis, originated from the radical choice of poverty in the 12th century, still speaks to us 800 years later. It reminds us:

✿ The deepest part of prayer is often wordless sighs—this is not a flaw but a sign of intimacy with God.

# 結論：永恆靈修與突然災禍

## Conclusion: Eternal Spirituality and Sudden Calamity

- ✿ 信仰不在於從無懷疑，而在於懷疑中仍選擇播種
- ✿ 解脫不在於無憤怒，而在於將憤怒能量轉向創造性行動
- ✿ Faith is not about killing doubt, but about choosing to plant seeds of faith in the midst of doubt
- ✿ Release is not about eliminating anger, but about redirecting the energy of anger toward creation—moving from chaos to order.

# 聖法蘭西斯禱文

## Make Me A Channel of Your Peace (Prayer of Saint Francis)

使我作祢和平之子，在憎恨之處播下祢的愛；

Make me a channel of Your peace,

Where there is hatred, let me bring Your love,

在傷痕之處播下祢寬恕；在懷疑之處播下信心。

Where there is injury, Your pardon Lord,

And where there is doubt, true faith in You.

使我作祢和平之子，在絕望之處播下祢盼望；

Make me a channel of Your peace,

Where there is despair in life, let me bring hope,

在幽暗之處播下祢光明；在憂愁之處播下歡愉。

Where there is darkness, only light,

And where there is sadness, ever joy.



# 聖法蘭西斯禱文

## Make Me A Channel of Your Peace (Prayer of Saint Francis)

使我作祢和平之子，在赦免時我們便蒙赦免；

Make me a channel of Your peace,

It is in pardoning that we are pardoned,

在捨去時我們便有所得；迎接死亡時我們便進入永生。

In giving of ourselves that we receive,

And in dying that we are born to eternal life.

哦，主啊使我少為自己求，少求受安慰，但求安慰人；

O Master grant that I may never seek,

So much to be consoled as to console,

少求被瞭解，但求瞭解人；少求愛，但求全心付出愛。

To be understood as to understand,

To be loved as to love with all my soul.