

“Oh, that today you would hear his voice.” (Ps 95:8)

By: Fr. Chiara Lubich

The psalm, from which the Word of Life is taken, reminds us that we are the people of God and that he wants to guide us, as a shepherd guides his flock, in order to lead us into the promised land. He who has thought of us from all eternity knows how we need to walk in order to live in fullness, to reach our true being. He lovingly suggests what we should do, what we should not do and he indicates the path to follow.

God speaks to us as friends because he wants to introduce us into communion with himself. If someone listens to his voice, the psalm concludes, he will enter into God's rest, that is, into the promised land, into the joy of heaven.

Also Jesus compares himself to a shepherd who leads each one of us to the fullness of life. He speaks and his disciples, who know him, hear his voice and follow him. He promises them eternal life. God's voice reaches everyone. The Second Vatican Council reminds us of this: “Deep within his conscience man discovers a law which he has not laid upon himself but which he must obey. Its voice, ever calling him to love and to do what is good and to avoid evil, tells him inwardly at the right moment: do this, shun that. For man has in his heart a law inscribed by God.”

What should we do when God speaks to our heart? We should simply listen to his word, knowing that in biblical language, listening means adhering completely, obeying, complying with what is said to us. It's like letting ourselves be taken by the hand and guided by God. we can trust him, like a child who abandons himself in the arms of his mother and allows himself to be carried by her. A Christian is a person who is guided by the Holy Spirit.

“Oh, that today you would hear his voice.”

Right after these words, the psalm continues: “Do not harden your hearts”. Jesus often spoke of the hardness of hearts. We can stand up against God, we can close ourselves to him and refuse to listen to his voice. A hard heart doesn't allow itself to be shaped.

At times, it's not even a matter of bad will. It's because it's hard to distinguish “that voice” in the midst of many other voices that resound within us. Our heart is often polluted by too many deafening noises: they are the disorderly inclinations that lead to sin, the mentality of this world which is contrary to the plan of God, fashions, lifestyles, advertising slogans.... We know how easy it is to confuse our own opinions and desires with the inner voice of the Spirit, how easy it is, therefore, to fall into arbitrariness and subjectivity.

I must never forget that the Reality is within me. I must silence everything within in order to discover the voice of God there. And I need to draw it out as if I were extracting a diamond from the mud: polish it up, highlight it and allow it to guide me. Then I can be a guide for others as well, because this subtle voice of God which urges on and enlightens, this lymph which rises up from the depths of the soul, is wisdom, it is love, and love is meant to be given.

“Oh, that today you would hear his voice.”

How can we sharpen our supernatural sensitivity and evangelical intuition in order to perceive the suggestions of that voice?

First, we need to constantly re-evangelize ourselves by becoming more and more familiar with the word of God, reading, meditating, living the Gospel, so that we increasingly acquire a Gospel mentality. We will learn to recognize God's voice within ourselves in the measure that we get to know it from the lips of Jesus, Word of God become man. And we can ask for this in prayer.

Then we'll have to allow the risen Lord to live in us, denying ourselves, waging war on our selfishness, on our “old self”, always lying in wait. This means that we must always be ready to say “no” to all that goes against God's will and to say “yes” to all that he wants; “no” to ourselves in the moment of temptation, cutting short with its suggestions, and “yes” to carrying out what God has entrusted to us; “yes” to loving every neighbor; “yes” to the trials and difficulties we encounter.

Finally, it will be easier to discern the voice of God if we have the risen Lord in our midst, that is, if we love one another, creating oases of communion, of brotherhood around us. Jesus in our midst is like the loudspeaker that amplifies the voice of God within each one of us so that we can hear it more clearly. The apostle, Paul, also teaches that Christian love lived in the community enriches us more and more in knowledge and every kind of perception to discern what is of value.

Our life will then be lived as if between two fires: God in us and God in our midst. In this divine furnace we will be formed and trained in listening to and followed Jesus.

A life guided as much as possible by the Holy Spirit is indeed beautiful: it has spice, zest, drive, it is authentic and filled with light.

Adapted from focolare.org

READINGS OF THE WEEK

Deuteronomy 18: 15-20 1 Corinthians 7:32-35 Mark 1:21-28

February 1, 2015

靈 修 生 活

「今年該聽從祂的聲音」(詠 95:8)

盧嘉勒

這句取自聖詠集的生活聖言提醒大家，我們是天主的子民；祂想引導我們，就如牧人牧放祂的羊群那樣；祂要引導我們到達預許的福地。祂從永遠就想著我們，並知道我們該怎樣行事為人才能滿全地生活，好能實現真我。祂的慈愛驅使祂向我們提示該做甚麼，和不該做甚麼，還指出我們應該跟隨的途徑。

天主好像朋友般跟我們說話，因為祂要引導我們與祂共融。聖詠接著提到如果人肯聽從上主的聲音，就能進入祂的安息，也就是進入預許之地，進入天堂的喜樂中(希三 7；四 11)。

耶穌也把自己比作牧羊人；祂要引導我們每一位去獲得滿全的生命。祂向門徒講話，而聆聽祂的門徒也認識祂的聲音並跟隨祂；而祂則向他們應許永生(若十 28)。

上主的聲音傳給每一個人。梵蒂岡第二次大公會議提醒我們：「在人的良心深處，可以發現一條必須服從的法律，卻不是人加諸自己身上的。這條法律的聲音呼喚他去愛，去行善避惡；在適當的時刻便會自發地由內心告訴人該如何行動。因為在人的心中有一條天主所銘刻的法律。」(教會憲章 16 號)

當天主在我們內心說話時，我們該做什麼呢？很簡單，我們只要專注地聽從祂的聖言，並要瞭解到聖經的詞彙中，聽從表示完全地服從，遵從上主所說的一切。就像讓天主握住我們的手，任由祂領導我們(詠七三 23-24)。我們可以信賴祂，好像一個投入母親懷抱的孩子一樣，讓她去帶領自己。基督徒就是一個接受聖神帶領的人。

「今天該聽從祂的聲音」

這句話之後，聖詠接著提到：「你們不要心硬」。耶穌也時常談到人們心硬。我們可能會抗拒上主，我們會封閉自己並拒絕聽祂的聲音。鐵石心腸的人無法被上主所塑造。

有時，所謂心硬並不牽涉到惡意的問題。只是我們很難在許多內心雜亂的聲音中辨別出「那個聲音」(即上主的聲音)。我們的心時常被太多震耳欲聾的噪音所污染：它們就是那些引致人犯罪的不良傾向、與天主的計劃相反的世俗思想、流行時尚、廣告標語？。我們很容易把自己的意見和慾望與聖神內在的聲音混淆，因此也很容易變得獨行獨斷和主觀。

但我絕不要忘記上主就在我心。我必須使內在的一切沉靜下來，好能發現存於內心的上主的聲音。而且我還要將這聲音釋放出來，就好像從泥土中取出鑽石一樣：把它重新擦亮，使它突顯出來，並接受它的帶領。這樣我才能引導他人，因為天主這把細微的聲音能夠驅策並啟迪人心，這道由靈魂深處湧現的清泉就是智慧、是愛，而愛就是要與別人分享的。

「今天該聽從祂的聲音」

但是我們怎樣才能加強那超性的敏銳力和福音的直覺，以致能夠領略「那個聲音」的種種提議？

首先，我們需要持久地令自己再度福音化，透過接觸天主的聖言，包括讀經、默想和生活福音，使我們逐漸擁有福音的思想。我們要學習去辨認出我們內心的聲音，如同我們從天主聖言降生成人的耶穌口中認識它一樣。我們可以籍著祈禱懇求上主這樣的恩賜。

然後，我們該讓復活的主居住在我們內，棄絕自己，隨時準備好向我們的自私、我們的「舊我」宣戰。這要求我們時常做好準備，拒絕所有違背天主旨意的事物，並接受祂所有的旨意；在誘惑的時刻向我說「不」，迅速否定它的建議，並接受天主交託給我們的任務，去愛每個鄰人，並願意面對所遇到的種種考驗和困難。

最後，如果我們有復活的主臨在我們中間，也就是說我們的愛能引發彼此間的愛，在我們週圍創造共融及手足情宜的綠洲，我們將會更容易領略到天主的聲音。在我們中間的耶穌就好像擴音器一樣，能把我們每人心內天主的聲音放大，使我們能更清楚地聽到它。保祿宗徒的教導中也提到基督徒在團體中的活潑愛德能增加我們的真知卓見，使我們能辨別卓絕之事(斐一 9)。

那時，我們就像生活在兩團火之間，這就是：在心內的天主和在我們中間臨在的天主中生活。在這個聖神的火爐中，上主能培育和訓練我們去聽從並跟隨耶穌。

一種在各方面都受到聖神帶領的生活實在美麗：它散發出香氣、充滿力量、富有影響力；這種生活是原真及光輝燦爛的。