

### The Lord, you God, shall you worship and him alone shall you serve (Mt. 4:10)

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During Lent, the Church reminds us that our life is a journey towards Easter, towards the time when Jesus, through his death and resurrection, will lead us into the true life, into our encounter with God. It is a journey filled with difficulties and trials, much like crossing the desert. It was in the desert that the Israelites, while traveling towards the promised land, forgot for a time about their God and began to adore the golden calf. Jesus too crossed the desert, and he too was tempted by Satan to adore power and success. Jesus, however, decisively refused every evil enticement and turned resolutely towards the only real Good:

**<The Lord, your God, shall you worship and him alone shall you serve>**

What happened to the Israelites and to Jesus, happens to us. In our daily lives we too are tempted to choose an easier option. These temptations promise us happiness and invite us to value what is most efficient, what is beautiful, and what is enjoyable, and to want to own things and have power. These things in themselves may be positive, but they can also be made into absolutes and often are turned into real idols by our society. When we do not recognize and do not adore God, other “gods” inevitably enter into the picture, and cults such as astrology and witchcraft then begin to reappear.

Jesus reminds us that we should seek our fulfillment not in things that will ultimately pass away, but in placing ourselves in front of God, from whom all things come, and recognizing him for who he really is: the Creator, the Lord of history, our Everything, God! If we will praise him continuously in heaven, a place we all aim to reach, shouldn't we start to praise him right here and now? We sometimes feel a deep desire to adore him by praising him in the depths of our hearts, in his silent presence in the tabernacle, and in the liturgical celebrations of the Eucharist.

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But what does it mean to “adore” God?

It is an attitude we can allow ourselves to have towards him alone. To adore means to say to God, “You are everything,” that is, “You are what you are,” and I have been given the gift, the privilege of life in order to acknowledge what you are.

To adore also means to say: “I am nothing.” And we should not just say it with words. To adore God, we need to set ourselves aside and allow his presence to triumph in us and in the world. This implies a constant battle against those false idols that we are tempted to construct in our lives.

The surest way to become a living example that we are nothing and that God is everything, is an eminently positive one. Do we want to set aside our own thoughts? We need only think of God and live according to his thoughts which are revealed in the Gospel. Do we want to die to our own will? We need only embrace his will which is shown to us in each present moment. Do we want to renounce disorderly desires? We need to fill our hearts with love for God and to love our neighbors by sharing in their worries, sufferings, problems, and joys. If we love always self-effacement occurs almost without our realizing it. By living the nothingness of ourselves, our lives affirm the greatness of God and show that he is everything. This leads us naturally to true adoration of God.

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Many years ago, when we discovered that to adore God meant to proclaim his greatness on the nothingness of ourselves, we composed this song:

If the stars die out in the heavens,

If everyday comes to an end,

If the wave rolls out of the sea, never to return,

All this is for your glory.

Let all creation sing to You:

“You are everything!”

Let all that lives acknowledge:

“I am nothing!”

The result of our becoming nothing out of love was that our nothingness was then filled by the One who is Everything, by God, who took possession of our hearts.

# 靈 修 生 活

四 旬 期 第 一 主 日：

「你要朝拜上主，你的天主，  
惟獨事奉祂」瑪 4:10 盧 嘉 勒

四旬期間，教會提醒我們，生命是一個邁向逾越節的旅途。耶穌藉着祂的死亡與復活，把我們帶進真正的生命，令我們與天主相遇。這個旅程宛如跨越沙漠一樣，要面對的困難及考驗絕不會少。

以色列人就是在走往福地的路上，在沙漠中暫時忘記了他們的上主，並轉而朝拜一隻金牛。

耶穌也同樣走過沙漠，撒旦也試探了祂，要祂朝拜成功和權力。但耶穌卻斬釘截鐵地拒絕了種種邪惡的誘惑，並堅決地轉向那唯一、至真的美善：

**「你要朝拜上主，你的天主，惟獨事奉祂。」**

發生在以色列人及耶穌身上的事，也會在我們身上發生。在我們日常生活中，我們也會被引誘去偏離正道，尋求易行的出路。這些試探以幸福作招徠，邀請我們把安全感建基於工作效率、外表的美麗、娛樂、財物的擁有、權力等這些本身可能是積極和美好的事情上，但很多時它們也可以變成絕對的價值，被我們的社會認同為崇拜的偶像。

當我們不承認及不朝拜上主時，無可避免地，其他的「神明」就會滲入，於是迷信的風氣如星相和巫術就再度出現。

耶穌提醒我們要實現自己並不在於尋求這些會過去的東西，卻要把自己置於上主面前，因為所有一切都是由祂而來的。我們應承認祂的真正身份：祂是創造者，歷史的主宰，我們的一切；祂是天主。

天堂是我們所有人都朝著走的目標。假如我們在天堂上將不停地讚頌上主，難道我們不應從現在就讚美祂嗎？

有時我們也深深感到在內心渴望要讚美祂，朝此去朝拜那靜默地臨在聖體龕內及在感恩禮慶典中的上主。

**「你要朝拜上主，你的天主，惟獨事奉祂。」**

究竟朝拜「上主」是甚麼意思？

這是我們唯獨向上主才可以持有的態度。朝拜上主就是等於向上主說：「『祢是一切』，也就是「『祢是祢所是』，祢賜予我生命，這優越的禮物，好使我能承認祢是上主。」

所謂朝拜也包括這個意思：「我是虛無的。」但我們不應只是空談。要朝拜上主，就需要空虛自己，並讓祂在我們身上及世界上獲得凱旋。這表示我們需要發動一個持久的鬥爭，不斷去拒絕在生活中為自己建立虛假偶像的誘惑。

那使我們能以生活去宣認「我們是虛無，上主才是一切」的最佳途徑，確實是非常積極的。為能祛除我們雜亂的思想，我們只需要思念天主，並擁有祂在福音中所啟示的思想。為能空虛自己的意願，我們只需要承行目前一刻給我們顯示的天主聖意。為能摒棄非份之想及慾念，我們只需要在心中保持對天主的愛及切實地去愛我們的近人，分擔他們的憂慮、痛苦、困難及喜樂。

假如我們時常都去「愛」，我們不知不覺的已經使自己成了虛無。由於我們生活自己的虛無，我們才能以生活去承認上主是至高無上的，祂就是一切。自然地，這使我們真正的朝拜上主。

**「你要朝拜上主，你的天主，惟獨事奉祂。」**

很多年前，當我們發現朝拜天主就是在我們的虛無之上宣佈祂的偉大時，我們就寫了這一首歌：「假若天上的星宿有湮沒的時候，假如每天都有盡頭，又假如浪濤退下，不再興起，一切一切都是為了光榮祢。願受造物都向祢歌唱：祢是一切。每事每物都對自己說：我是虛無。」