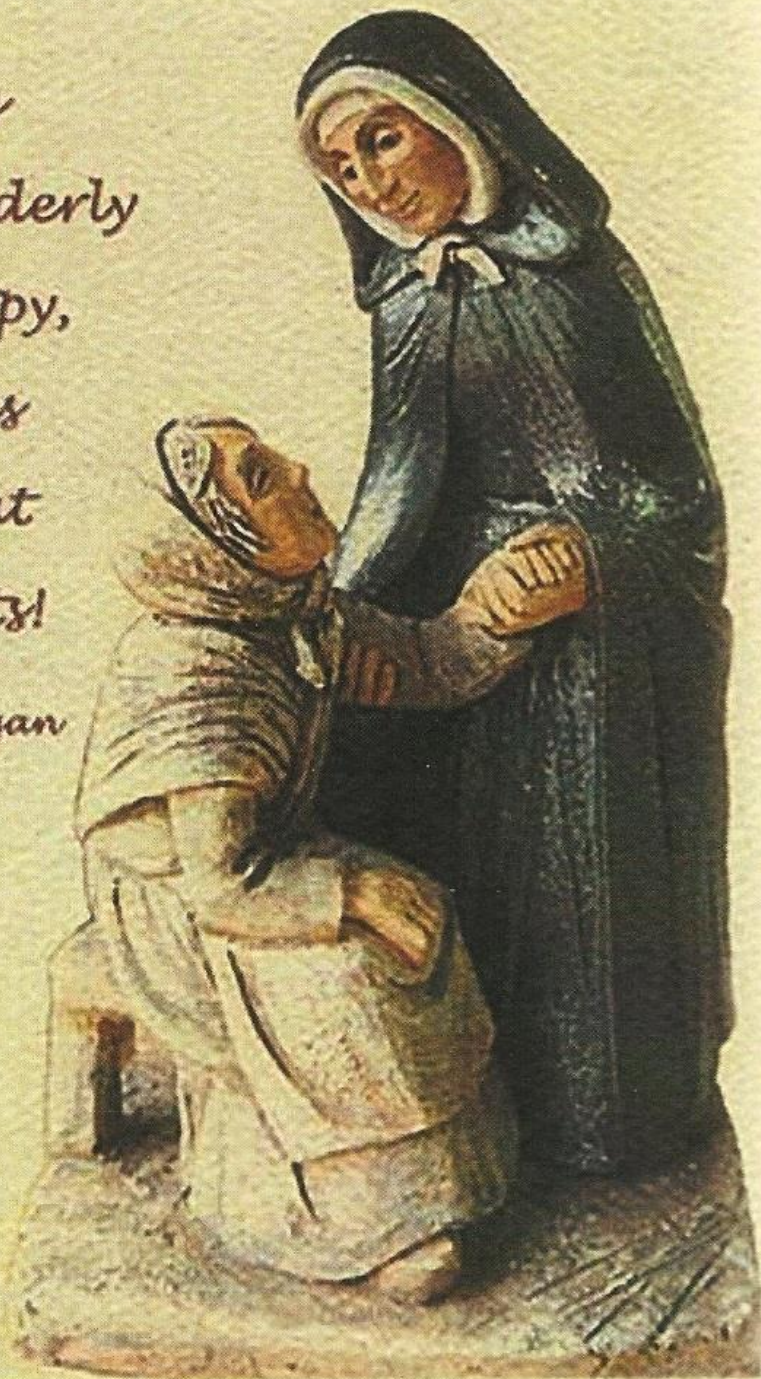


Making
the elderly
happy,
that is
what
counts!

Jeanne Jugan

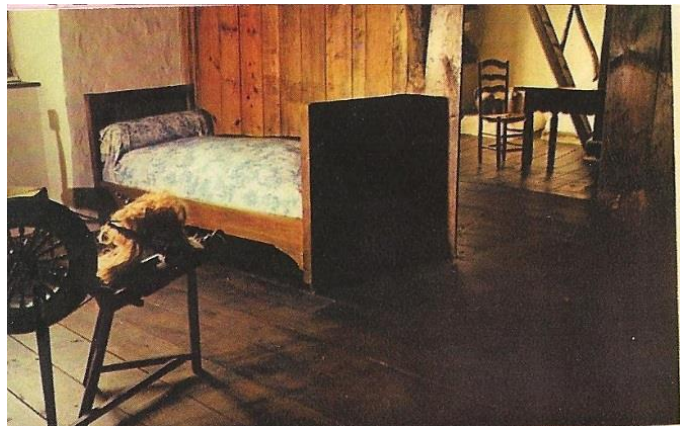


安老服務的前驅

安貧小姊妹 — 這個修會和服務長者的工作是由聖余剛貞 (St. Jeanne Jugan 1792-1879) 蒙受召叫而創立的。

在 1839 年一個寒冬的晚上，於法國聖瑟味城 (Saint-Servan)，余剛貞遇到一位失明、癱瘓，又剛失去相依為命的親人的老寡婦邵亞納 (Anne Chauvin)，對她動了憐憫之心，於是背著這位老婦回家，把自己的床讓給了她。這是一個愛德的行動，是她一生的轉捩點。她就是因這簡單的愛人工作，奠定了安貧小姊妹修會的第一塊基石。

安貧小姊妹的聖召是不能沒有老年人的。成為安小貧小姊妹，整生與老年人生活在一起；就是回應一個「完全奉獻」給老年人的「召叫」。「就是為我做的」(瑪 25:40)，基督與最小的兄弟認同…余剛貞在邵亞納老太太身上看到了基督的身影。



敲她的門要求照顧的

人持續不斷，她的房子也不敷應用，怎樣去養活他們呢？亦開始有女青年加入她的行列。余剛貞為了供養貧困長者，也為了不想那些過去依賴行乞維生的長者繼續在城中遊蕩乞討，這樣會使她們遇到很多危險和誘惑，尤其是那些嗜酒如命的。余剛貞就開始到處募捐。她揹著袋子，提著籃子，不停地走著，代替老人去行乞。金錢也好，物品也好，用具也好…在沒有固定收入的情況下，老人們仍得到很好的照顧，天主沒有讓團體對祂的依賴和信任落空。於是，一個靠募捐來維持生活，去照顧長者的小團體不斷

成長，安老服務不斷擴展。

後來，余剛貞更為修會訂立了一個不累積經費的準則，就是「不能有基金，固定收入和定期的津貼…一切收入有賴各界人士和信友們的捐助與及修女們出外募捐…」。

時至今日，修女們仍然秉承著這個守貧的精神和準則，所有安老院舍的營運資金或物資，完全依靠募捐。她們藉著募捐邀請不同階層、教會內外的兄弟姊妹以祈禱、捐款和各種實際行動（例如商人捐助款項或物品，醫生給予義診，義工參與服務等等），協助屬下的安老院維持運作，參與她們「款待」的使命。

一百八十年前，當人們對「老年」還沒有特別的意識，余剛貞對老年的人性和靈性已有所領悟。她從來沒有對修女們提及過「善終服務」，和教導修女去作「紓緩照顧」。然而她早已有這份天賦和直覺，在善終服務還沒有名詞和下文字定義之前，已經藉著醫生的協助，用盡方法減輕病人的痛苦和不適。在年長者面對死亡這生命轉化的一刻，守候在他們身旁，為他們祈禱。因為生命來自天主，只有天主才可以拿走。生與死是一體兩面，生與死是同樣的莊嚴。

守候在他們身旁，雖然，病人肉體的痛苦未必因而減除，但給予病人的支持卻是無可替代的。「守候身旁」即使是默默地「待在那裡」，也等於是在說：「我們在這裡，我們關心你」，這也會讓他們記起天主永恆不變的愛。幫助臨終者在家人的圍繞下，安躺在天主懷裡，讓「死亡披上真正的莊嚴」。在殯葬禮儀中陪伴亡者，在人世間走天路行旅的最後一程；除了為亡者祈禱，也懇求天主使我們在堅信復活的信仰中，能夠為亡者的親屬帶來信仰和永生的盼望。

在現世提升生命和死亡的尊嚴，彰顯天父對弱小者的悲憫和耶穌的仁愛，「伴生陪走」服侍長輩們直至離世，是安貧

小姊妹安老服務的崇高部分，款待聖願（Vow of hospitality）的高峰。

自 1839 年至今，雖然社會制度和環境不斷的改變。安貧小姊妹一直持守著基督所說的：「為最小的兄弟做的，就是為我做的」（瑪 25:40）這個信念，超越國籍和信仰的界限，為有需要的年長者提供住院的照顧。「院舍是家」讓年長者有其家。除了重視長者日常生活起居，保健護理，更幫助他們活出晚年的恩寵，將高齡化現象轉化提昇為精神的深化。



Pioneer in Elderly Care

Responding to God's call, St. Jeanne Jugan (1792 – 1879) founded the Little Sisters of the Poor. The mission – to provide hospitality and care for the Elderly Poor in family-style Homes; depending completely on Divine Providence to meet all the needs of running these Homes. The “work” began on a cold winter's night in 1839, at Saint Servan, France, when Jeanne carried on her back, a blind, paralyzed elderly lady and took her home. Her name was Anne Chauvin. She was all alone, having just lost a sister, on whom she relied on for everything. Jeanne gave up her bed for Anne and moved into the attic. This act of charity was a turning point in Jeanne's life. The foundations for the Little Sisters of the Poor were being laid...

Soon Jeanne's small apartment was too small to welcome the Elderly Poor who came, *non-stop*, knocking at her door, seeking shelter. A larger place had to be found. Young women came to help with the care of those early residents but with extra mouths to feed, Jeanne was finding it harder to provide just from her own meagre earnings. Another turning point for Jeanne was at hand. She would support the needs of the Elderly Poor in her care, by looking for benefactors, going begging from door to door. It was not an easy decision, but she did not want those under her care to be tempted to return to their *former way of life*, especially those who spent what they got on alcohol! And so, she *replaced* them, with basket in hand; faith, and trust in her heart. God rewarded her confidence! The Elderly were adequately taken care of, with the money, provisions, utensils, and supplies received from the good-hearted people whom Jeanne encountered wherever she went, far and wide. Her unwavering and indefatigable collecting brought in large sums of money, needed to pay for the purchases of buildings and properties for the various houses she established. The number of Homes multiplied as the number of Elderly residents increased over time.

In the spirit of poverty and littleness, it was St. Jeanne Jugan's desire that “the Congregation should not own investments or any regular income of a permanent sort. We were to rely completely on Divine Providence and the collecting done by the Sisters themselves, a legacy we keep very much

alive today! St. Jeanne Jugan's decision was and continues to be confirmed time and again through the charity of "our many and good benefactors" who come from all walks of life. She also desired one other thing through the collecting, a means to invite persons from all sectors of society, regardless of their religious beliefs, to help in providing for and doing good for the Elderly in any way that they can – be it in cash or kind, voluntary service, or through prayer.

A Little Sister of the Poor's vocation cannot be separated from the Elderly. In consecrating herself entirely to the care of the Elderly Poor, a Little Sister responds to the call to total sacrifice for them after the words of Jesus: "Whatsoever you do for the least of my brothers, you do for Me". Her concrete and exemplary model is St. Jeanne Jugan who saw Jesus in Anne Chauvin and all the others whom she welcomed.

Over 180 years ago, when the Elderly were even more marginalized than presently, St. Jeanne Jugan's spiritual intuition gave her insights into their needs and desires. The terms "palliative and hospice care" did not yet exist, yet Jeanne was already counting on the help of doctors and using all the means at her disposal to alleviate the discomfort and pain of the sick and dying Elderly. When their last moments were at hand, she and her Sisters stayed with them, prayed for them, and gave them the moral support of their presence, which let them know that "we are here with you, we care a lot about you, and we are entrusting you to God's eternal love". Another part of the legacy we continue today.

Even after the passing of a Resident, the Little Sisters continue to accompany him or her on that last journey along with any family and friends he or she may have. By their help in arranging the funeral service and by their prayers for the deceased they try to bring consolation to the bereaved family and reinforce the belief in eternal life. This accompaniment of the Elderly Poor from the time they enter the Home until God calls them to Himself is the summit of our vow of hospitality. We witness to God's gift of life to the weak and His compassionate love more emphatically, when we continue to provide for all of their needs, to preserve their dignity and right to live and age gracefully even as their physical capacities diminish.

