

## Love & Mental Health week 2

### 愛 & 心理健康第二週

**Thanks** - First of all, let me say thanks once more to Steve & all of you for hosting me here today. It's a genuine privilege and I hope to honour you with what I am going to share.

**謝謝** - 首先，讓我再次感謝主任牧師與你們今天在這裡接待我。這是一種真正的榮幸，我希望用我將要分享的內容來榮譽你。

**Last Week's Flow & This Week's Flow** - If you weren't here last week, this forms the second of a two-week series looking at the intersection of mental health and faith.

**上週和本週的流程** - 如果您上周不在，這將是為期兩週的講道系列的第二篇，這系列著眼於心理健康和信仰的交叉點。

My umbrella proposition is that I don't believe pitting psychology against theology. But I do believe that if we try to do psychology without theology, then we are missing a crucial part of what it means to be made in the image of God.

我的總括性主張是，我不相信心理學與神學的對立。但我確實相信，如果我們試圖在沒有神學的情況下研究心理學，那麼我們就錯過了按照上帝的形象被造意味著什麼的關鍵部分。

Last week was broadly aimed at asking the question 'what if it's me? who is wrestling with mental illness.' This week is expanding the question to ask what if it's someone I love?. Or, perhaps even broader, how do our church communities respond to this increasingly common issue?

上週的主要目的是提出一個問題「如果是我？」一個正在與精神疾病作鬥爭的。本週將擴展問題，詢問如果這是我愛的人怎麼辦？或者，也許更廣泛地說，我們的教會社區如何應對這個日益普遍的問題？

**A Combination Of My Two Books** - At the risk of shameless self-promotion, this talk is in many ways a hybrid of the two books which I have written. My first—on the topic of mental health. And the second, about to be released, on the topic of love.

**我的兩本書的組合** - 冒著無恥的自我推銷的風險，這次講道在許多方面都是我寫的兩本書的混合體。第一本是關於心理健康的話題。第二本即將發佈，關於愛的話題。

**How did you get the book deal?** - When I told people that I was under contract for a book deal for my first work, Down Not Out, one of the most common questions I was asked was how did you get the book deal?

你是怎麼得到寫這書的合同？ - 當我告訴別人，我的第一部作品《Down Not Out》已經簽訂了出書合同時，我被問到的最常見的問題之一是你是如何獲得這本書的合同的？

It was often the same question, not always asked in the same way though... Sometimes it was 'oh, how did you get the book deal?' Other times it was, 'How did you get the book deal?' My answer, of course ultimately, is that it was God's will. But humanly speaking, the opportunity arise primarily through a sister in Christ named Alison Mitchell.

這通常是同一個問題，但並不總是以同樣的方式提出.....有時是『哦，你是怎麼得到這本書的交易的？』其他時候是，『你是怎麼得到這本書的交易的？』當然，我的回答最終是，這是上帝的旨意。但從人的角度來說，機會主要是通過一位名叫艾莉森·米切爾的基督姊妹出現的。

**Alison Mitchell, 'When depression makes church so hard.'** - Alison is the Senior Editor for the Good Book Company UK and has done great work in Christian writing and publishing for many years.

艾莉森·米切爾，《當抑鬱症使教會如此困難時》——艾莉森是 Good Book Company UK 的高級編輯，多年來在基督教寫作和出版方面做得非常出色。

She also lives with depression, and so when I sent the publisher my proposal, it piqued her interest. Alison wrote of part of her journey in a blog post from earlier in the year, titled '*When depression makes church so hard.*'

她也患有抑鬱症，因此當我將我的提案發送給出版商時，它激起了她的興趣。艾莉森在今年早些時候的一篇題為《當抑鬱症使教會如此困難》的博客文章中寫下了她旅程的一部分。

## **Honesty - Expressing Her Difficulty While Maintaining The Goodness & Importance Of Local Church Communities**

**誠實 - 表達她的困難，同時維護地方教會團體的美好和重要性**

She writes honestly. And what I love is that she acknowledges the difficulty but also the importance of remaining in community with her brothers and sister - her deep conviction that the Church is God's design for the community if believers. Here's some of what she says:

她誠實地寫作。我喜歡的是，她承認困難，但也承認與她的兄弟姐妹保持社區關係的重要性——她深信教會是上帝為信徒設計的社區。以下是她所說的一些內容：

*She probably thought I was very rude. G sat next to me on Easter Sunday morning, smiled and asked how I was. But I just nodded my head and looked away. She didn't try again. What G didn't know was how hard I'd battled to get to church. Now I was just barely managing to stay in my seat and not burst into tears. Every muscle was straining, desperate to flee.*

她可能認為我很粗魯。復活節星期天早上，G 坐在我旁邊，微笑著問我怎麼樣。但我只是點點頭，把目光移開了。她沒有再試一次。G 不知道的是，我為了去教堂付出了多麼艱難的努力。現在我勉強能勉強坐在座位上，沒有哭出來。每一塊肌肉都在繃緊，不顧一切地想要逃跑。

*And yet part of me wanted to be there. I was glad to be in my own church for Easter, and to join with my church family in singing the Lord's praises. This is what depression can do to a Christian. Having struggled with severe depressive illness for over twelve years, I can tell you that I never (never!) want to go to church on a Sunday morning. It is an exhausting battle every single time, and I don't always make it.*

然而，我的一部分想去那裡。我很高興能在自己的教堂裡過復活節，並與我的教會大家庭一起歌頌主。這就是抑鬱症對基督徒的影響。在與嚴重的抑鬱症鬥爭超過 12 年之

後，我可以告訴你，我（從來沒有）不想在星期天早上去教堂。每一次都是一場令人筋疲力盡的戰鬥，我並不總是能做到。

*Getting through the door is an achievement, but the battle isn't yet over. Where can I sit? Is there anyone "safe" to sit with? Do I have an exit strategy so that I can leave if needed without climbing over people or causing a distraction? Will I be able to sing, or would the words tumble out as sobs instead? Am I able to lift my head high enough to see the words on the screen, or will my depressed hunch mean my head stays resolutely down? And what if the pastor says something like, "Do talk to the person next to you while the children are going out"? At that point a shaft of dread strikes my heart.*

進門是一項成就，但戰鬥還沒有結束。我可以坐在哪裡？有沒有「安全」的人可以坐在一起？我有沒有一個退出策略，這樣我就可以在需要時離開，而不會爬過人或分散注意力？我能唱歌嗎，還是這些詞會變成啜泣？我是否能夠將頭抬得足夠高以看到螢幕上的文字，或者我沮喪的直覺是否意味著我堅決低著頭？如果牧師說這樣的話，「當孩子們出去的時候，要和你旁邊的人談談呢？」在那一刻，一股恐懼擊中了我的心。

*Even the end of the service is hard. How quickly can I leave without looking rude? Will the noise of so many people talking at once trigger a panic attack? Can I even lift my head high enough to smile at someone as I scuttle out? And if not, will they think (again) how rude and abrupt I am?*

即使是崇拜結束時也是艱難的。我能多快離開而不顯得粗魯？這麼多人同時說話的噪音會引發驚恐發作嗎？我甚至能把頭抬得足夠高，在我匆匆忙忙地走出去時對某人微笑嗎？如果不是，他們會（再次）認為我是多麼粗魯和唐突嗎？

*I once described my own experience like this: my church was like a colourful ocean liner sailing full-steam ahead, but I had fallen overboard and was drowning in a monochrome sea as they sailed away without me.*

我曾經這樣描述我自己的經歷：我的教堂就像一艘五顏六色的遠洋客輪，全速前進，但我掉進了海裡，淹死在單色的大海中，他們留下我而揚帆遠去了。

*Thankfully, not every depressive finds church as hard as this. It's not even true for me every Sunday – sometimes I manage a brief chat at the end, or to pray with someone before I go. When the depression is less severe, I can lift my head and sing with enthusiasm. I guess that's part of what makes it hard for my church family – they don't know which Alison is going to turn up.*

值得慶幸的是，並不是每個抑鬱症患者都覺得教會像這樣難。甚至對我來說也不是每個星期天都是這樣——有時我會在最後設法簡短地聊一聊，或者在我離開前與某人祈禱。當抑鬱症不那麼嚴重時，我可以抬起頭來熱情地唱歌。我想這就是讓我的教會家庭感到困難的部分原因——他們不知道哪個Alison會出現。

**It's Complicated! (When Living With It, But Also Witnessing It)** - I don't know about you, but as I read Alison's words, I can't help but think that this is a complicated issue. As a depressive, there is often a sense of conflict and confusion about how to respond to different situations. How much more confusing can it be for those who are walking with someone living with mental illness.

這很複雜！（要與它共存時，還有見證它時）- 我不知道你是怎麼想的，但當我讀到艾莉森的話時，我不禁覺得這是一個複雜的問題。作為抑鬱症患者，對於如何應對不同的情況，經常會有一種衝突感和困惑感。而對於那些與精神疾病患者同行的人來說，這會令人有更多的困惑。

**Love - the overarching concept (Matthew 22 - 2 greatest commands). Before we get to 'what', we must first look at 'how'.**

愛 - 最重要的概念（太 22 章 — 兩條最重要的誡命）。在探討「怎麼」之前，我們必須先探討「如何」。

And it is precisely because of this potential confusion that I believe we need an umbrella concept to view a complex issue through. We would be wise not to start with 'what do I do?' (we will get to that), but rather explore 'how do I respond?'

正是由於這種潛在的混淆，我認為我們需要一個總括概念來看待一個複雜的問題。明智的做法是不要從「我該怎麼辦」開始。（我們將討論這個問題），而是探索「我該如何回應？」

**Love Is The Greatest 'How' (Matthew 22)** - And I think scripture shows us that love is the greatest 'how' that we have in our life. For all the depths of the wisdom of scripture, Jesus famously tells us in Matthew 22:

愛是最好的「如何」（太福音 22）- 我認為聖經告訴我們，愛是我們生活中最好的「如何」。儘管聖經的智慧深奧，但耶穌在《馬太福音》22 章中告訴我們：

“ ‘Love the Lord your God with all your heart and with all your soul and with all your mind.’ This is the first and greatest commandment. And the second is like it: ‘Love your neighbour as yourself.’ All the Law and the Prophets hang on these two commandments.”

「你要盡心、盡性、盡意愛主—你的上帝。38 這是最大的，且是第一條誡命。39 第二條也如此，就是要愛鄰如己。40 這兩條誡命是一切律法和先知書的總綱。」

**The Importance Of 'All The Law & The Prophets'** - The whole law and prophets summed up right there - Love God and love your neighbour! It seems so simple! The question we are faced with of course though, is to work out what love looks like in a myriad of life's situations.

「一切法律和先知書」的重要性 - 一切律法和先知書的總綱是 - 愛主和愛鄰如己！看來就是這麼簡單！然而，我們面臨的問題當然是，要弄清楚在無數的生活情況下，愛是什麼樣子的。

**It's Not The Greatest Because It's Better. It's The Greatest Because It Is All The Others Wrapped Up In One.**

是最大的不是因為是更好的。是最大的因為是全部其他的總綱。

Jesus is not just saying that love is the greatest commandment because it's better than all the other commands. No, he's saying it's the greatest commandment because it is all the other commands, wrapped up in one. I'm going to say that again - because it's crucial that we understand it fully.

耶穌不是只說愛是最大的誡命，因為它比所有其他的誡命都好。不，他說這是最大的誡命，因為它是所有其他的誡命的總綱。我要再說一遍——因為我們充分理解它至關重要。

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**But Here's The Rub. Love At An Engagement Is Different To Love At The Death Of A Friend** - But here's the challenge of the love 'ethic'. Loving someone who has just announced an engagement to be married will look very different from someone who has just experienced the death of a close friend or family member.

但問題是。訂婚時的愛與朋友去世時的愛是不同的 - 這就是愛的「倫理」的挑戰。愛一個剛剛宣佈訂婚的人與一個剛剛經歷過親密朋友或家人去世的人看起來會非常不同。

**So We Start With God's Love For Us** - And so, we start with God's love for us. The Apostle John famously tells us that 'God is love'. And we saw last week some of my favourite words in scripture, that: Roman 5:8, *But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.*

因此，我們從上帝對我們的愛開始 - 因此，我們從上帝對我們的愛開始。使徒約翰告訴我們，「神就是愛」。上週我們看到了聖經中我最喜歡的一些經文就是《羅馬書》5:8，惟有基督在我們還作罪人的時候為我們死，上帝的愛就在此向我們顯明了。

**The Next Level Down From This** - And so if that's true - that God is love. And that God demonstrated that love by dying for us, then the next question one level down is 'how do we respond to that love?'

從這裡再往下走 - 所以如果「神就是愛」是真的。而上帝通過為我們而死來顯明了這種愛，那麼下一個問題是「我們如何回應這種愛？」

Let me introduce you to another one of my favourite Bible passages - one that helps us think through a biblical response to the suffering we see in our communities: Hebrews 4:14-16 *Therefore, since we have a great high priest who has ascended into heaven, Jesus the Son of God, let us hold firmly to the faith we profess. 15 For we do not have a high priest who is unable to empathize with our weaknesses, but we have one who has been tempted in every way, just as we are—yet he did not sin. 16 Let us then approach God's throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need.*

讓我向你介紹另一段我最喜歡的聖經經文，去幫助我們思考對我們在社群中看到的苦難的合乎聖經的回應：《希伯來書》4: 14-16 既然我們有一位偉大、進入高天的大祭司，就是耶穌—上帝的兒子，我們應當持定所宣認的道。15 因為我們的大祭司並非不能體恤我們的軟弱；他也在各方面受過試探，與我們一樣，只是他沒有犯罪。16 所以，我們只管坦然無懼地來到施恩的寶座前，為要得憐憫，蒙恩惠，作及時的幫助。

There is so much in this passage, but let me just draw out a couple: We do not have a high priest who is unable to empathise with our weaknesses. There's a lot of negative words there, but if we reorient it towards the positive, here's what God is saying to each of us:

這段經文內容太多了，但讓我只引出兩個：我們沒有一個不能體恤我們弱點的大祭司。這裡面有很多負面的話語，但如果我們把它重新定位到積極的方面，這就是上帝對我們每個人說的話：

**I can empathise!** - "I can empathise" This is to say, God sees our suffering and says, 'I know how that feels!' How do I know? Because I went to the Cross. I became human. I lowered myself from the heavenly realms and entered the mess of this world. I don't just understand pain from an academic standpoint. I know pain from a deeply personal standpoint.

**我能體恤!** - 「我能感同身受」的意思是，上帝看到我們的痛苦，並說，「我知道那種感覺！」我怎麼知道？因為我走上了十字架。我成為了肉身。我從天降下，進入了這個世界的混亂。我不僅從學術角度理解苦痛。我是從非常個人的角度理解痛苦。

**Therefore, we receive mercy and find grace** - And therefore, we can receive mercy and find grace from God. Which means that as faith communities, the more we can reflect that same mercy and grace to one another, then the more we are reflecting the love of God with one another. Grace and mercy.

**所以，我們要得憐憫，蒙恩惠** - 因此，我們可以從上帝那裡得憐憫，蒙恩惠。這意味著，作為信仰團體，我們越能向彼此反映同樣的憐憫和恩典，那麼我們就越能彼此反映出上帝的愛。得憐憫，蒙恩惠。

**Psalm 103 (Not Just The Quality Of God's Love, But The Quantity As Well) – Psalm 103:1-2 *Praise the Lord, my soul; all my inmost being, praise his holy name. 2 Praise the Lord, my soul, and forget not all his benefits—***

《詩篇》103（不僅是上帝愛的質量，還有數量） - 《詩篇》103：1-2 -詩篇 **我的心哪，你要稱頌耶和華！凡在我裏面的，都要稱頌他的聖名！2 我的心哪，你要稱頌耶和華！不可忘記他一切的恩惠！**

There are many, many other passages we can choose from to learn from God's love for us. But I want to spend a bit of time in Psalm 103. Because in this Psalm, what we see is that love has always been God's character.

我們可以從很多很多其他的經文中選擇，去認識神對我們的愛。但我想花一點時間讀《詩篇》103 篇。因為在這篇詩篇中，我們看到的是，愛一直是上帝的品格。

King David, as he opens, begins by praising God. And like we saw last week, he grounds his joy in the Lord in looking back and seeing the way God has sustained him to this point:

大衛王以讚美上帝作開始。就像我們上週看到的，他把他在主里的喜樂建立在回顧和看到神如何扶持他到這一點上：

Why does this God rightly deserve such praise and a holy name? Because he is, in the purest sense of the word - an awesome God. **So Spectacularly Powerful And So Spectacularly Loving.**

為什麼這位上帝理應得到這樣的讚美和聖名呢？因為從最純粹的意義上講，他是一位令人敬畏的上帝。如此壯觀的力量，如此壯觀的愛。

A God who is so spectacularly powerful and and at the same time so spectacularly loving that awe and praise is the only right response. A God who, in verse 19, we read, ***has established his throne in heaven, and whose kingdom rules over all.*** A God, who the angels, and even the stars themselves, would consider worthy of their allegiance.

一位如此強大，同時又如此非凡的愛的上帝，敬畏和讚美是唯一正確的回應。我們在 19 節讀到 ***耶和華在天上立定寶座，他的國統管萬有。是有大能的天使，甚至星星自己*** 都會認為值得效忠的上帝。

And at the same time this God would have such love that he would use his position and power to do what? Verse 3 - ***to forgive sins, to heal disease, to redeem life from the pit in order to crown us with love and compassion. To satisfy desires, to work justice and righteous for the oppressed.***

同時，這位神會有這樣的愛，以至於他會利用他的地位和能力來做什麼呢？第 3 節 - ***赦免一切的罪孽，醫治一切的疾病。救贖我們的命脫離地府，以仁愛和憐憫為我們你的冠冕。他使生命得以滿足。施行公義，為所有受欺壓的人伸冤。***

How awesome this God is that he could simultaneously have the power to speak us into existence and the love to know the number of hairs on our head. This is a God who demands our praise.

這位上帝是多麼了不起，他可以同時擁有以說話造我們的能力，並有連我們頭上的頭髮的數量都知道的關愛。這是一位應得我們讚美的上帝。

**Not just his quality, but the quantity as well** - And the thing that's remarkable about this Psalm is not just the quality of God's power and love, but the quantity of it as well. Verse 8 - Not only does David want to tell us that ***God is compassionate and gracious***, but also the extent of those qualities. ***He is slow to anger. He is abounding in love.***

不僅是他的品質，還有數量——這首詩篇的非凡之處不僅在於上帝能力和愛的品質，還在於它的數量。第 8 節 - ***大衛*** 不僅想告訴我們神是 ***有憐憫，有恩惠***，還想告訴我們這些品質的程度。他 ***不輕易發怒，且有豐盛的慈愛。***

This Psalm contains quantitative statement after quantitative statement. And it's nothing short of extravagant: Verse 11 - ***not only does the Lord love those who fear him - he loves them as high as the heavens are above the Earth.*** Verse 12 - ***not only has he removed our transgressions from us, he has removed them as far as the east is from the west.*** Verse 17 - his love does not just last. It lasts ***from everlasting to everlasting*** Verse 22 - not only does the Lord work. ***He works everywhere in his dominion.***

這首詩篇包含了一個又一個的定量陳述。沒有缺乏奢侈的：第 11 節 - ***天離地何等的高，他的慈愛向敬畏他的人也是何等的大。*** 第 12 節 - ***東離西有多遠，他叫我們的過犯離我們也有多遠！*** 第 17 節 - 他的慈愛不只是持久的。是 ***從亙古到永遠的。*** 第 22 節 - 主不僅造一切，他在各處治理。

Are we getting the picture? Not only is this a God of power and love. He is a God of unending power and extravagant love. This is truly an awesome God. These are the benefits King David is speaking of that he calls us to remember in verse 2.

我們明白了嗎？這不僅是一位充滿能力和愛的上帝。他是一位擁有無盡力量和奢侈之愛的上帝。這真是一位了不起的上帝。這些就是大衛王在第 2 節要我們不可忘記的一切恩惠。

**As we drill down and enter the New Testament (Romans 12)** - And so, as we drill down on what love looks like, let us first do what David calls us to. To remembering God's benefits. That we have been recipients of his unending forgiveness, love and grace.

當我們深入研究並進入新約（羅馬書 12 章）- 因此，當我們深入研究愛是什麼樣子時，讓我們首先做大衛呼召我們去做的事。記住上帝的恩惠。我們一直是他無盡的寬恕、愛和恩典的接受者。

**God's Love Is Further Confirmed In The New Testament. How Much More Can We Love One Another.**

上帝的愛在新約中得到了進一步的證實。我們何更能彼此相愛。

And if this is a love that King David knows in the Old Testament, how much more true is this for us who love in light of Jesus. As we enter the New Testament, Paul calls the Church in Rome to exhibit love to one another.

如果這是大衛王在舊約中知道的愛，那麼對於我們這些在耶穌的光下愛的人來說，這豈不是更真實嗎？當我們進入新約時，保羅呼籲羅馬的教會彼此表達愛。

**Forget Not All His Benefits/In View Of God's Mercy (Linking Psalm to Romans)** - And so, just as David encourages his reader not to forget the Lord's benefits, Paul does the same as we enter Romans 12: *Therefore, I urge you, brothers and sisters, in view of God's mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship.*

不要忘記他的一切恩惠/鑒於上帝的慈悲（將《詩篇》與《羅馬書》聯繫起來）- 正如大衛鼓勵他的讀者不要忘記主的恩惠一樣，保羅也做了同樣的事情，就像我們進入《羅馬書》12 章一樣：所以，弟兄們，我以上帝的慈悲勸你們，將身體獻上當作活祭，是聖潔的，是上帝所喜悅的，你們如此事奉乃是理所當然的。

Why do we offer our bodies as living sacrifices to God? Because of God's mercy. Just like King David knew of God's extravagant love, we too find our inspiration in that same love. And so, it is not only the quality of God's love that drives us to compassion. It is the quantity of God's love as well.

為什麼我們將我們的身體作為活祭獻給上帝？鑒於上帝的慈悲。就像大衛王知道上帝無比的愛一樣，我們也從同樣的愛中找到靈感。因此，驅使我們產生憐憫的不僅僅是上帝的愛的品質。這也是上帝愛的數量。

**Chronic vs Acute (Broken Leg Analogy). This Is Where You May Have Heard Some Of This Talk Before...**

慢性與急性（斷腿類比）。這是您以前可能聽過一些此類演講的地方.....



And I think quantity of love is a key issue we need to think about when working out to respond to mental illness in God's Church. You see, if I could change one misconception about mental illness in the public space, it would be this...That mental illness is rarely acute in nature.

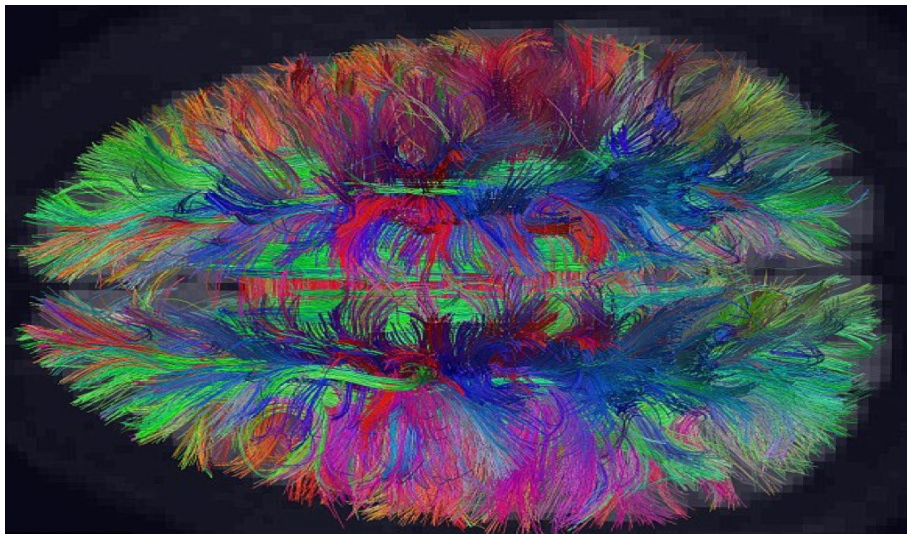
我認為愛的數量是我們在上帝的教會中努力應對精神疾病時需要考慮的一個關鍵問題。你看，如果我能改變一個關於公共場所精神疾病的誤解，那就是這個.....這種精神疾病本質上很少是急性的。

While it's true that we should feel free to go to a doctor for depression in the same way as we would if we had a broken leg, this is where the similarities end. Because while a broken leg often faces a 6 week recovery with a set course of action, mental illness most of the time functions very, very differently.

雖然我們確實應該像斷腿一樣隨意去看抑鬱症的醫生，但相似之處到此為止。因為雖然腿部骨折通常需要 6 週的恢復時間並採取固定的行動方案，但精神疾病大多數時候的表現非常非常不同。

### **Harvard University - Magnetic Resonance Scanning (2012)**

#### **哈佛大學 - 磁共振掃描 (2012)**



In 2012, a team of scientists from Harvard University were able to develop new technologies called magnetic resonance scanning. What was exciting about magnetic resonance scanning is that we were able to map the pathways of human brain cells like never before. What they found was a network of around 100 billion cells, which when scanned looked revealed this:

2012 年，哈佛大學的一組科學家能夠開發出稱為磁共振掃描的新技術。磁共振掃描令人興奮的是，我們能夠以前所未有的方式繪製人腦細胞的通路。他們發現了一個由大約 1000 億個細胞組成的網路，掃描時發現了這一點：

Now I confess that I am possibly the most unscientific person I know, but even I know that's more complicated than a leg bone. The truth is that mental illness is for many of us, much more of a chronic illness than an acute one. Like Alison Mitchell says in her blog post, this has been a 12 year journey so far. And it's still going.

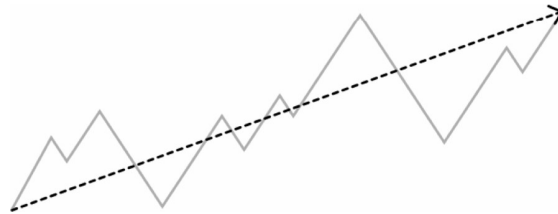
現在我承認，我可能是我認識的最不科學的人，但即使是我知道這比腿骨還要複雜。事實是，精神疾病對我們許多人來說，與其說是急性疾病，不如說是一種慢性疾病。正如 Alison Mitchell 在她的博客文章中所說，到目前為止，這是一段 12 年的旅程。而且它仍在繼續。

The journey is seldom short, and sometimes it finds no actual tangible destination. I do believe that we can get 'better', but that doesn't always mean the same as being 'cured', although we should absolutely be so bold as to pray for complete healing.

旅程很少是短暫的，有時它找不到實際的有形目的地。我確實相信我們可以變得“更好”，但這並不總是等同於「被治癒」，儘管我們絕對應該如此大膽地祈禱完全治癒。

**Another Version Shown To Me In Hospital (Lapse vs Relapse, Overall Trajectory) -** Let me show you another picture that may not hurt those 100 billion cells in your brain as much as this one:

在醫院向我展示的另一個版本（失誤 vs 復發，總體軌跡） - 讓我給你看另一張圖片，它可能不會像這張圖片那樣傷害你大腦中的 1000 億個細胞：



This is a diagram I was showed in hospital, about what a good process of recovery looked like. This diagram was attempting to teach patients the crucial difference between a lapse and a relapse. As was explained to me, a lapse was a bad day, week or even month. By contrast, a relapse was ending up right back at square one. Right back at that breaking point once more.

這是在醫院看到的一張圖表，關於良好的恢復過程是什麼樣的。該圖試圖告訴患者失誤和復發之間的關鍵區別。正如向我解釋的那樣，失誤是指糟糕的一天、一周甚至一個月。相比之下，復發最終又回到了原點。又回到了那個臨界點。

It's very easy as someone who lives with depression to mistake a lapse for a relapse, or to use the language of a psychologist for a moment, to 'catastrophise'. To have a bad day and conclude 'it's all over - what's the point!'; And it's easy to make the same mistake when seeking to care for another.

作為一個患有抑鬱症的人，很容易將一次失誤誤認為是復發，或者用心理學家的話來說，就是“災難性”。度過了糟糕的一天並得出結論「一切都結束了 - 有什麼意義！在尋求照顧他人時，很容易犯同樣的錯誤。

**These diagrams and the gospel? Love Is Patient** - Now, believe it or not, I think that both of these diagrams have a direct link to the gospel of Jesus Christ. How? When Paul is teaching the church in Corinth to love one another as Christ has loved them, do you remember what his first manifestation of love is? Love is what?

這些圖表和福音？愛是恆久忍耐 - 現在，不管你信不信，我認為這兩個圖表都與耶穌基督的福音有直接的聯繫。如何？當保羅教導哥林多教會要像基督愛他們一樣彼此相愛時，你還記得他第一次表達愛的意義嗎？愛是什麼？

Love is Patient. If you want to walk well with someone who is living with mental illness, you will need to get very very good at being very very patient. This is not a straight line trajectory. It takes more than psychology and medication. It also takes time. And we need to come to terms with that.

愛是恆久忍耐。如果你想好好和患有精神疾病的人一起走，你需要非常非常善於保持非常非常的耐心。這不是一條直線軌跡。它需要的不僅僅是心理和藥物。這也需要時間。我們需要接受這一點。

## **How Do We Love Each Other In View Of God's Mercy? The Inseparability Of Love Of God And Love Of Neighbour**

我們如何鑒於上帝的慈悲，彼此相愛呢？愛神和愛鄰是不可分割的

Romans 12 confirms this. How are we to love one another in view of God's mercy? Do you see how inseparable your love of God and your neighbour is? In the same line of thought, Paul says to both honour one another and serve the Lord. And look in verse 12 at those 3 practices of a Christian community that is gripped by the gospel:

《羅馬書》12 章證實了這一點。我們如何鑒於上帝的慈悲彼此相愛呢？你看到你對神的愛和你的鄰舍是多麼不可分割嗎？在同一思路中，保羅說要彼此尊重，也要事奉主。看看第 12 節，看看一個被福音抓住的基督徒群體的這三種做法：

*Be joyful in hope, patient in affliction, faithful in prayer.*

在盼望中要喜樂；在患難中要忍耐；禱告要恆切

Just stop there.

就停在那裡。

Joyful in hope - to be able to acknowledge present circumstances while also holding the belief that God is still at work, even if you don't quite know how.

在盼望中要喜樂 - 能夠承認目前的情況，同時也相信上帝仍在工作，即使你不太知道如何做。

Patient in affliction - that's the whole point of affliction, is it not? If it wasn't an affliction, you wouldn't have to be patient.

在患難中要忍耐 - 這就是苦難的全部意義所在，不是嗎？如果這不是一種痛苦，你就不必忍耐。

Faithful in prayer - one of the things about the call to love someone is the realisation that you can't actually save them. And that has to drive us to prayer.

禱告要恆切 - 愛一個人的呼喚之一就是意識到你可以；實際上拯救了他們。這必須驅使我們去祈禱。

Joyful in hope. Patient in affliction. Faithful in prayer. Where do we find the motivation to do this, even when walking the journey is difficult? It is in view of God's mercy. It is in view of

the fact that God is slow to anger and he abounds in love. His love is patient. And so must ours be.

在盼望中要喜樂；在患難中要忍耐；禱告要恆切。我們在哪裡找到這樣做的動力，即使走路很困難？這是出於上帝的憐憫。這是因為上帝不輕易發怒，而且他充滿愛。他的愛是耐心的。我們的也必須如此。

**Unloveable/Unworthy - The Gospel As A Balm (Society By Merit)** - I distinctly remember in hospital feeling like I wasn't worth being loved. That I was unworthy of anyone's love. That I was too difficult for anyone to want to love me. This is one of the lies of mental illness, but it's also one of the challenges of having abilities removed in a society that judges you on your merit.

**不可愛/不值得 - 福音如香膏（擇優社會）** - 我清楚地記得在醫院時，我感覺自己不值得被愛。我不值得任何人的愛。任何人想愛我都認為我太難愛了。這是精神疾病的謊言之一，但這也是在一個根據你的優點來評判你的社會中能力被移除的挑戰之一。

What you crave most of all is unconditional love - someone who still values you when you find it near impossible to value yourself. The gospel is a balm to this crisis, because it reminds us of God's great love for us - regardless of our abilities or achievements. And this is a gospel love that we can show to one another.

你最渴望的是無條件的愛——當你發現幾乎不可能珍視自己時，他仍然珍視你。福音是這場危機的香膏，因為它提醒我們神對我們的大愛 - 無論我們的能力或成就如何。這是我們可以彼此展示的福音之愛。

**The Hurt Of Conditional Love (3 Counselling Sessions & One Prescription)** - The flip side of that is that if you show conditional love, it can only serve to reinforce the hurt that is already going on inside the person. See, if you believe that someone ought to be 3 counselling sessions and 1 prescription away from wellness, and they don't get well, what do you do?

**有條件的愛的傷害（3次諮詢與1次處方）** - 另一方面，如果你表現出有條件的愛，它只能加劇人內心已經存在的傷害。看，如果你認為某人應該3次諮詢和1次處方後得健康，但他們沒有好起來，你會怎麼做？

You get frustrated. You get impatient. You begin compounding the issues of worth that person already has inside of them - that they only deserve your love when it's easy.

你會感到沮喪。你會變得不耐煩。你開始複雜化那個人內心已經存在的價值問題——他們只有在容易的時候才值得你的愛。

**If God's Love Had Been Similarly Conditional/Impatient** - Now think about this? What if God was 3 generations of unfaithfulness and 1 golden calf away from withdrawing his blessing from his people. What happens then? You wouldn't be here! You and I, God's Church, are evidence in ourselves of God's faithfulness to his people.

**如果上帝的愛也同樣是有條件的/不耐煩的** - 現在想想這個？如果上帝是三代人的不忠和一隻金牛犢就從他的子民那裡收回他的祝福，那會怎樣？然後會發生什麼？你不會在這裡！你和我，上帝的教會，是在我們自己身上上帝對他子民的信實的證據。

**God's impatience for sin does not end in abandonment. God's impatience for sin ends in the blood of his Son. - Without patience, we would be lost. Love is patient.**

神對罪的不耐煩並沒有以放棄而告終。神對罪的不耐煩，以他兒子的血而告終。 - 沒有耐心，我們會迷失。愛是恆久忍耐。

The Lord is slow to anger, abounding in love. We have received patient love in the midst of our sin. How can we not show patient love in the midst of another's strife?

主是不輕易發怒，且有豐盛的慈愛。我們在罪中接受了耐心的愛。我們怎麼能不在別人的紛爭中表現出耐心的愛呢？

## **Closing - Some Practical Steps**

### **結束語 - 一些實際步驟**

And so, we as wrap up, let me provide some practical steps of what patient love looks like. These are based on a combination of my own experiences of living with depression, sharing the pastoral journey with others who do, or reflections of others who have spent time in this space. Here are three thoughts:

因此，作為總結，讓我提供一些關於患者之愛是什麼樣子的實用步驟。這些是基於我自己與抑鬱症共存的經歷，與其他患有抑鬱症的人分享教牧之旅，或在這個領域度過時光的其他人的反思。這裡有三個想法：

### **1. You Need Love Too 你也需要愛**

**Find Someone External** - In the midst of loving others, you will also need space to care for yourself. It's very important to find someone external to the situation who you can debrief with in a safe way. While you care for the person who may be in a dark place, you can't expect them to be able to reciprocate in the same way all of the time.

找一個外在的人 - 在愛別人的過程中，你也需要空間來照顧自己。找到一個不屬於這種情況的人非常重要，您可以以安全的方式與他們進行彙報。當你照顧可能在黑暗中的人時，你不能指望他們能夠一直以同樣的方式回報。

**The Goal & The Gap** - Don't forget as well that when Jesus provides his two great commands, I believe he's revealing the goal and a gap. That is to say that you won't love perfectly. and so if you find yourself feeling inadequate, limited, or that you're doing it all wrong, don't forget that the same kindness you're trying to show to others also extends to you as well!

目標與差距 - 別忘了，當耶穌提供他的兩個偉大的命令時，我相信他正在揭示目標和差距。也就是說，你不會完美地愛。因此，如果您發現自己感到不足、受限，或者您做錯了一切，請不要忘記您試圖向他人展示的同樣善意也適用於您！

- If we come back once more to the passage from Hebrews 4, we see that while we seek to reflect the love of Christ to those around us, there is something distinctly different from Christ:

- 如果我們再次回到《希伯來書》第4章的經文，我們會看到，當我們尋求向周圍的人反映基督的愛時，有一些東西與基督明顯不同：

Hebrews 4:14-16 *14Therefore, since we have a great high priest who has ascended into heaven, Jesus the Son of God, let us hold firmly to the faith we profess. 15For we do not have a high priest who is unable to empathize with our weaknesses, but we have one who has been tempted in every way, just as we are—yet he did not sin. 16Let us then approach God's throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need.*

希伯來書 4:14-16 既然我們有一位偉大、進入高天的大祭司，就是耶穌—上帝的兒子，我們應當持定所宣認的道。15 因為我們的大祭司並非不能體恤我們的軟弱；他也在各方面受過試探，與我們一樣，只是他沒有犯罪。16 所以，我們只管坦然無懼地來到施恩的寶座前，為要得憐憫，蒙恩惠，作及時的幫助。

You will do well to remember Christ in how you seek to love each other. But you will also do well to remember that you aren't Christ, and that while we should always aspire to love, we must also rest in Christ's love for us when we don't get that expression of love right.

你們在尋求彼此相愛的方式中最好記住基督。但你也最好記住，你不是基督，雖然我們應該總是渴望愛，但當我們沒有正確地表達愛時，我們也必須安息在基督對我們的愛中。

**Services For The Carer** - And then on a very practical level, there are a number of services available to the carer. I only recently learned that Lifeline is also available for those who aren't just living with mental illness, but also acts as a support for those who are in the roles of carer. Other organisations like Beyond Blue and the Black Dog Institute also have plenty of resources on their websites for those in caring roles. Our church community is here to support you too. So do speak up if you need help as well.

**照顧者的服務** - 然後在非常實際的層面上，照顧者可以使用許多服務。我最近才瞭解到 Lifeline 也適用於那些不僅患有精神疾病的人，而且還為那些擔任照顧者的人提供支援。Beyond Blue 和 Black Dog Institute 等其他組織在其網站上也為擔任護理角色的人提供了大量資源。我們的教會社區也在這裡為您提供支援。因此，如果您需要幫助請大聲說出來。

## 2. A time To Listen AND A Time To Speak 傾聽的時刻和說話的時刻

**- Avoid Swinging Either Pendulum (Speaking Too Much Vs Just Nodding & Smiling)**  
Our Romans 12 passage provides some nice practical examples of this. Offering hospitality. Mourning with those who mourn - empathising with the other. Translation - don't tell someone just to snap out of it. I can tell you from experience that if it was that easy, we would!  
**- 避免擺動任一鐘擺（說話太多與僅僅點頭和微笑）**我們的《羅馬書》12 章提供了一些很好的實際例子。要殷勤款待。要與哀哭的人同哭 - 體恤他人。意思是 - 不要告訴某人只要從中跳出來。我可以從經驗中告訴你，如果這麼容易，我們會的！

In saying that, you are allowed to speak. Love is not a doormat. Be slow to speak, but this does not mean you can't speak. If you think the person's mental illness is leading them into

destructive patterns that are contrary to the wisdom and Word of God, there is room for you to call it out. Just do it gently and with compassion.

說這話的同時，你可以說話。愛不是鬥氣。慢慢的說，但這並不意味著你不能說話。如果你認為這個人的精神疾病正在引導他們進入與上帝的智慧和話語相悖的破壞性模式，那麼你有空間大聲疾呼。只要溫柔而富有同情心地去做了就行了。

### **Find Time To Talk About The Illness, But Also Recognise That A Person Is Not Just Their Illness**

找時間談論疾病，但也要認識到一個人不僅僅是他們的疾病

- Find time to talk about the illness, but don't just talk about the illness. People living with depression can still have hobbies and areas of interest. If you played golf before, offer to play golf now. If you went for coffee with the person, offer to have coffee now.

- 找時間談論疾病，但不要只談論疾病。抑鬱症患者仍然可以有愛好和感興趣的領域。如果您以前打過高爾夫球，請現在提出打高爾夫球。如果你和那個人一起去喝咖啡，現在就提議喝咖啡。

Not every interaction has to have an agenda. Sometimes it's nice just to 'be' with the person. Be willing at the same time to have offers of interaction turned down if the person isn't up to it, but don't give up trying.

並非每次互動都必須有議程。有時，只是「待」這個人是件好事。如果這個人不願意，同時願意拒絕互動提議，但不要放棄嘗試。

### **3. Recognise Your Limitations 認識你的局限性**

**Government Funding, Mental Health Care Plans** - Know that our government has put significant funding into mental health care. Your GP is a great asset here. There is a range of options and avenues that your local doctor can educate your loved one about. You also have other resources available like the pastoral care team at church. No single one of us can do everything, but the more people can be brought into a support network, offering complementary roles, the better the load can be shared.

**政府資助、心理健康保健計劃** - 要知道我們的政府已經為心理健康保健投入了大量資金。您的 GP 是這裡的寶貴資產。您的當地醫生可以向您的親人介紹多種選擇和途徑。你還有其他可用的資源，比如教會的教牧關懷團隊。我們中沒有一個人可以做所有事情，但越多的人可以被帶入一個支持網路，提供互補的角色，負擔就越能更好地分擔。

### **Why We've Created Life To The Full (I Couldn't Keep Just 'Talking' About The Topic)**

- This is exactly why we've created Life To The Full, a holistically Christian service which is able to serve alongside local churches with professional expertise within a Christian worldview.

為什麼我們創立了「豐盛生命」機構（我不能一直「只談論」這個話題） - 這正是我們創立「豐盛生命」機構的原因，這是一個整體的基督教服務，能夠與在基督教世界觀中具有專業知識的地方教會一起服侍。



**Conclusion - what you do is grounded in who you are - regardless of whether you live with mental illness or not**

**結論 - 你做什麼都基於你是誰 - 無論你是否患有精神疾病**

- And so, as I wrap up, I hope and pray has this time been helpful to each of you.

- 所以，在我結束的時候，我希望並祈禱這段時間對你們每個人都有幫助。

To finish, I want to leave you with one simple little verse of the Bible, which applies to all of us, whether we're living with mental illness, or caring for someone with mental illness. And the reason I want to close here is that I believe what we do, and how we respond comes out of a profound understanding of who we are.

最後，我想給你留下一節簡單的聖經小節，它適用於我們所有人，無論我們是患有精神疾病的人，還是照顧患有精神疾病的人。我想在這裡結束的原因是，我相信我們所做的一切以及我們的回應方式都源於對我們是誰的深刻理解。

From 1 John 3: *See what great love the Father has lavished on us, that we should be called children of God! And that is what we are!*

約翰一書 3: 1 你們看父賜給我們的是何等的慈愛，讓我們得以稱為上帝的兒女；我們也真是他的兒女。世人不認識我們的理由，是因他們未曾認識父。

Pray.

禱告