

# 《基督宗教與危機中的世界》課程

9/4	合一運動與世界危機	區可茵博士
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基督徒的靈性生活如何面對危機？

Bible: in the world and not of the world  
allegiance and martyrdom  
ruler and being ruled - kingship and slavery  
colonialism and imperialism  
capitalism and exploitation  
materialism and atheism  
war and crime against humanity  
theory and practice : civil disobedience, revolution

### 若望福音 - 第十五章: 18-19

「世界若恨你們，你們該知道，在你們以前，它已恨了我。

若是你們屬於世界，世界必喜愛你們，有如屬於自己的人；但因你們**不屬於世界**，而是我從世界中揀選了你們，為此，世界才恨你們。

### 若望福音 - 第十七章: 14-16

我已將你的話授給了他們，世界卻憎恨他們，因為他們不屬於世界，就如我不屬於世界一樣。我不求你將他們從世界上撤去，只求你保護他們**脫免邪惡**。他們不屬於世界，就如我不屬於世界一樣。

### 若望一書 - 第二章: 15-17

你們不要愛世界，也**不要愛世界上的事**；誰若愛世界，天父的愛就不在他內。原來世界上的一切：肉身的貪慾，眼目的貪慾，以及人生的驕奢，都不是出於父，而是出於世界。這世界和它的貪慾都要過去；但那履行天主旨意的，卻永遠存在。

### 羅馬人書 - 第十二章: 2

你們**不可與此世同化**，反而應以新的心思變化自己，為使你們能辨別什麼是天主的旨意，什麼是善事，什麼是悅樂天主的事，什麼是成全的事。





魯布烈夫

(Andrei Rublev, 1360-1430)

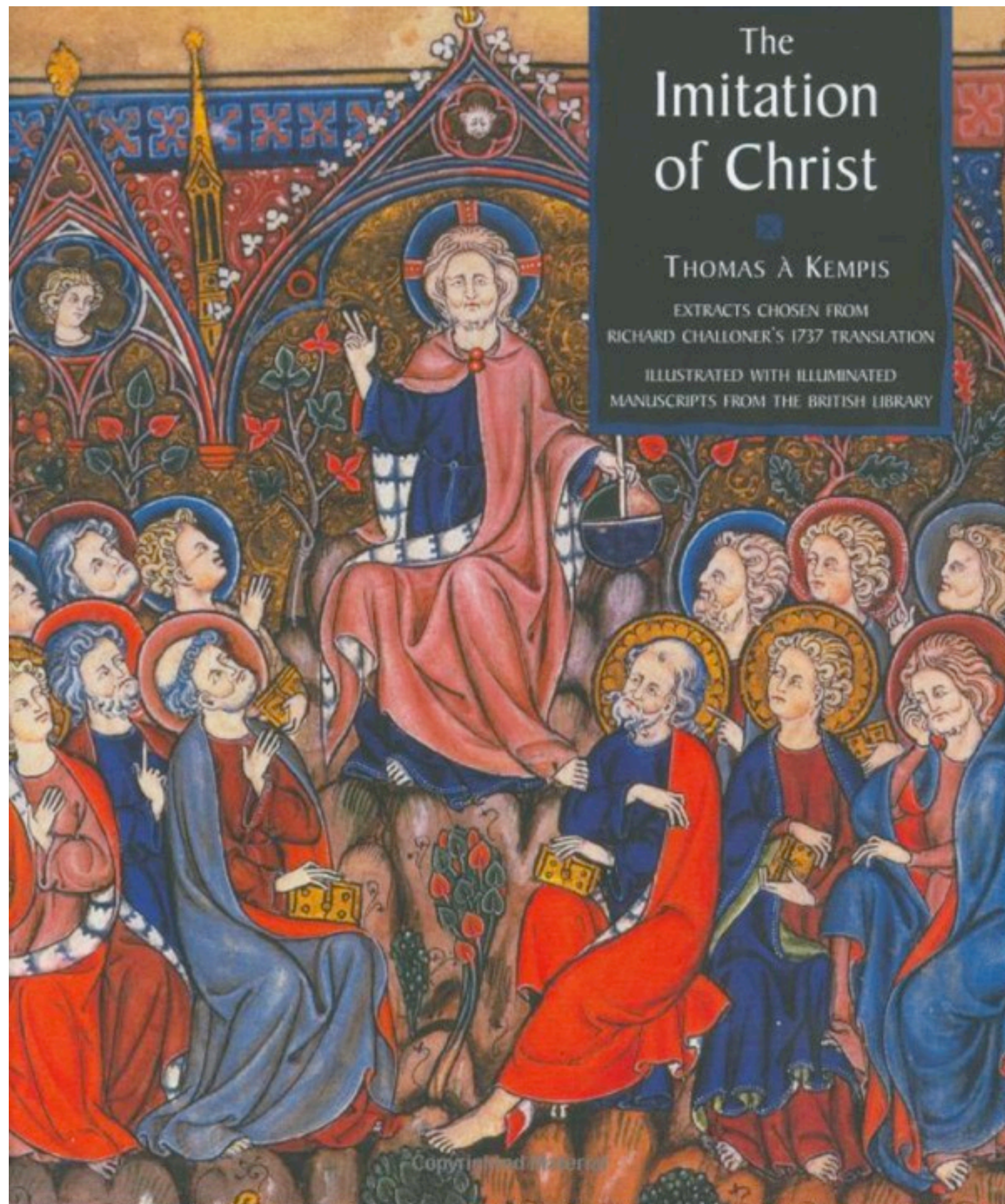




遵主聖範(師主篇) The Imitation of Christ

托馬斯·肯皮斯 (Thomas à Kempis, 1380—1471)







# 遵王聖範

NAZARETH 1940

## ○苦逆之益 第十二章

時或受苦逆誠有益也。其所遇苦逆。可引己回心。使知所居。乃竄流之所。而心不屬望于世物也。或有不合己意之人。受之有益矣。雖所爲之事有當。所立之意亦當。但人虛想我不當。以我爲非。則亦我之益也。每因此能助謙德。而不敢發虛誇之心。或有人輕訕我。我則極便於求主。知我內心。足爲我之證矣。

是以人須定向主之心。即不去多求外物。以寬己心也。善人有憂患。有誘惑。有邪念。以苦之。此時愈覺賴主爲切。且覺離主之佑。再無可自成得。一善焉。此時爲所受之苦。即心憂矣。亦流淚矣。亦求救矣。此時厭居世

## 遵主聖範 第一卷 第十三章

二十一

已久。望以善死。離脫形軀束縛。更便得與主安坐也。此時亦明知。世間不得有無懼安全之處也。

## CHAPTER XII

### Of the uses of adversity

It is good for us that we sometimes have sorrows and adversities, for they often make a man lay to heart that he is only a **stranger and sojourner**, and may not put his trust in any worldly thing. It is good that we sometimes endure contradictions, and are hardly and unfairly judged, when we do and mean what is good. For these things help us **to be humble**, and shield us from vain-glory. For then we seek the more earnestly **the witness of God**, when men speak evil of us falsely, and give us no credit for good.

2. Therefore ought a man **to rest wholly upon God**, so that he needeth not seek much comfort at the hand of men. When a man who feareth God is afflicted or tried or oppressed with evil thoughts, then he seeth that God is the more necessary unto him, since without God he can do no good thing. Then he is heavy of heart, he groaneth, he crieth out for the very disquietness of his heart. Then he groweth weary of life, and would fain depart and **be with Christ**. By all this he is taught that in the world there can be **no perfect security or fulness of peace**.

<http://www.gutenberg.org/ebooks/1653.html.noimages>



# Rodríguez, Alfonso, 1538-1616

## 崇修引

### The practice of Christian Perfection



<http://archive.org/details/practiceofchrist01rodr>  
<http://archive.org/details/practiceofchrist02rodr>  
<http://archive.org/details/practiceofchrist03rodrial>

"The Practice of Christian and Religious Perfection", published at Seville, 1609. This work is based on the material which he collected for his spiritual exhortations to his brethren, and published at the request of his superiors. Although the book thus written was primarily intended for the use of his religious brethren, yet he destined it also for the profit and edification of other religious and of laymen in the world. Of set purpose it avoids the loftier flights of mysticism and all abstruse speculation. It is a book of practical instructions on all the virtues which go to make up the perfect Christian life, whether lived in the cloister or in the world. It became popular at once, and it is much used today by all classes of Christians as it was when it first became known. More than twenty-five editions of the original Spanish have been issued, besides extracts and abridgements.

More than 60 editions have appeared in French in 7 different translations, 20 in Italian, at least 10 in German, and 8 in Latin. An English translation from the French by Fr. Antony Hoskins, S.J., was printed at St. Omer in 1612. The book has been translated into nearly all the European languages and into many of those of the East.



天主降生一千九百十年

1st Book from  
RODRIGUEZ, S. J.

# 崇修引

府間河  
板活堂世勝

直隸東南主教馬准

壹

## 第七章 若無若虛進修妙法

聖經上說。義人該加增他的義德。聖人該加增他的聖德。這兩句話。也就是嗜義如飢渴的意思。都是勸我們發奮修德。不住的往前進步。聖保祿宗徒給教友們說。若說我有成全的德行。我不敢自信。我可以自信的。不過是我能做一件事。就是忘下過去的。但想未來的。勉力追趕我的終向。

崇修引 貴德篇

四十一



爲得天主給我預備的光榮。請看聖保祿大聖人。爲勉勵自己前進。把自己所行的一切善功。所修的一切德行。都拋在背後。心不想。口不言。如同沒有他一樣。把自己能行未行的善功。却常常擱在眼前。勉力做去。當着沒有做的時候。心裏叨愧。如同一條善功沒有一樣。所以纔說他不敢信。自己有成全的德行。

聖保祿給我們立的這個表樣。真是修德前進的一個極妙的法子。歷來的聖人們。都勸我們效法聖保祿這個好表樣。他們都說。人不識足。纔能前進。若過於識足。便不想前進了。聖熱羅尼莫說。我們不但把從前行的善功。都該忘下。就是昨天纔行了的好事。也不該記念在心。但該想現在

這一天。所能行的善功。所能修的德行。時時勉力去做。如此方能達到成全地步。

人之常情。莫不是愛想喜樂事。不愛想憂苦事。想起從前做的善功來。不由的就喜樂。所以我們愛想。若想我們的靈魂。怎樣的貧窮。缺少多少的德行。我們便覺有一番的憂苦。所以我們不愛想。不愛想缺少的德行。但愛想不缺的德行。於我們的靈魂。可有大害處。聖伯爾納多說。人若但想自己的長處。忘下自己的短處。就免不了起驕傲的念頭。把自己加在別人以上。若有了這個輕看別人的心。先前做的善功。也就無可取了。因爲一有了驕傲。把先前的善功。都敗壞了。



聖經上記載，有一個發利塞俄，覺着自己做了許多的善功，洋洋得意，帶着滿腔子的驕傲，進了聖堂，到了祭臺跟前，挺身立着，向天主說，我感謝天主，因為我不像別人一樣，別人偷盜不義，姦人妻女，我不像他們是的，也不像現在此處的這個布彼加諾是的。我一主日守兩次大齋，我所有的財物，獻給天主十分之一，那個時候，布彼加諾閃在一邊兒，不敢上祭臺跟前，去，也不敢擡頭望天，低着頭兒，用手槌着胸膛說，天主呀，可憐我罪人罷。那時吾主耶穌給宗徒們說，這個布彼加諾本是罪人，如今却成了義人，那個發利塞俄本是善人，如今却成了惡人，請看謙遜有多大的益處，驕傲有多大的害處，任憑人有多大的功德，糖不住一個驕傲的罪。

一個驕傲，就全失了，所以魔鬼願意害我們的功德，常想法誘惑我們起驕傲的念頭，常把我們的好處，擺在眼前，我們若常念想我們的好處，便是中了魔鬼的詭計。

再說，人覺着自己無功無德，纔容易發奮前進，若覺着自己功全德備，就不想發奮前進了，譬如一個人，走千里地的遠路，已經走了六七百里，他若但想剩下的那三四百里，便有了精神，若不想那剩下的三四百里，但想那過去的大七百里，說，嘻，我已經走了六七百里的遠道了，可以歇息歇息了，這樣一想，是必要懶惰的，還肯發奮前行麼？人若但想從前受的勞苦，怎麼大，怎麼多，也就要找個安身之地，逍遙自在了，我們爲修德行。



該效法那欠債的人。若有人欠人家一千兩銀子。纔還了三四百兩。他心裏還不得安。他不念想已經還了的那三四百兩。但念想沒有還的那六七百兩。黑夜白日。常打算着怎麼還清了賬目。纔得放心。我們在天主臺前。都是欠債的人。必定全心全力。奉事天主。德行修到純全地步。纔可以說還清了賬目。若但有些微的功德。欠天主的賬目。尚未還萬分之一。還了的如此少。沒有還的如此多。我們怎能放心呢。也總該把這未還的賬。時時放在眼前。打算着怎麼還清了纔好。

再看出外還家的人。盼家的心切。不留心算計走過去的路程。但留心算計前頭剩下的路程。打算着早早到家。豈肯走到半路上。便止住麼。是必

要一直到家。方肯歇息的。若不到家。在半路上止住。雖然已經走了千百里地。也盡是枉受了辛苦。我們在世上。都是還家的人。天堂就是我們的本家。走不到本家。斷乎不可止住。還該發奮前行。若在半路上止住。從前走過去的道路。也都不中用了。原來天堂的福樂。就在路頭兒上等着我們。走不到頭兒。不能得天堂的福樂。

聖伯爾納多勸我們效法買賣人。說那做買賣的。任憑怎麼得利。怎麼發財。總是貪心無厭。越賺的錢多越好。也不辭辛苦。也不怕危險。費盡了心機。用盡了力量。謀算着怎麼賺錢。常嫌不足。不怕太多。德行善功。原是我们們的眞財帛。可以買天堂永遠的福樂。我們也該效法那買賣人。甘心受



苦受勞。爲加增我們的德行善功。着我們的謙遜忍耐。及別的一切善德。都天天長進纔好。

這個做買賣的比喻。真是天造地設的。一個極好的比喻。吾主耶穌也曾  
用過這個比喻。勸我們勉力行善。到死不懈。你看那買賣人。常常眼光四  
照。一個得利的機會。也不肯失。我們也該用一總的機會。爲增長我們的  
德行。凡我們力量所能行的善。不可不行。比方。若有人說了一句你不愛  
聽的話。命了你一件不愛做的事。這便是一個謙遜忍耐的好機會。你若  
善用這個機會。便能得很大的神益。再說。買賣人有主顧越多。心裏越喜  
歡。白日得了大利。黑夜睡覺。心裏也覺着快活。我們一日之內。從早至晚。

若多次遇着不順心的事。多次修了謙遜忍耐的德行。也該喜歡。若遇不  
着這樣好機會。便不能得什麼神益。不幾幾乎空過了一天麼。

看起來。我們尋找那謙遜忍耐的機會纔是。豈有機會來到。反躲避的理  
麼。你也別說。某人凌辱了我。是某人有了不是。是某人得罪了天主。別人  
犯的罪。我也該難過。我如何能喜歡呢。你別說這個話。你看買賣人。只要  
自己發了財。心裏便喜歡。不管別人的買賣。輸贏何如。別人得利。他也不  
喜。別人失利。他也不愁。只要你因着那輕慢凌辱。得了神益。你便該喜歡。  
管別人做什麼呢。噫。我們若果然如此。心裏也能常享平安之福。就沒有  
事。能擾亂我們的心了。因爲輕慢凌辱。是最容易着人煩惱的。我們反倒



喜歡世上還有什麼事。能擾亂我們的心呢。

我們再看那**做買賣的。是怎麼樣的費心。**無論喫飯睡覺。行動言談。總忘不了自己的買賣。怎樣賺錢。就怎樣做。那裏賺錢。就那裏去。我們爲修德救靈的大事。也該如此用心纔是。一天起來。不論做什麼事。或是喫飯。或是睡覺。或是說話行走。總該尋我靈魂的益處。若果然如此用心。不論何時何處。俱能得靈魂的益處。原來我們在世。上。不是爲別的。只是爲救靈魂這一件事。除此以外。別的事件。一概都不足掛心。這一件事做好了。雖然別的事做不好。也無可後悔。這一件事做壞了。雖然別的事做得好。也無可喜樂。

聖文都辣也勸我們效法買賣人。說買賣人。若常住在一個地方。始終不挪動。或是但買一色貨物。賺錢不多。若願意賺錢多。總是該隨機應變的。什麼得利。就販賣什麼。那一方得利。就往那一方去。我們爲修德行。也不該但靠看念經默想。這一類的善功。還該演習克勝誘惑。壓伏私慾。苦身克己。受辱受勞。用心盡自己的本分。做這各樣的善功。纔能修德立功。爲靈魂發大財。得大利。

**天堂的財帛。**大不同世上的財帛。世上的財帛。得着難。失着容易。又怕賊偷。又怕火燒。既不能安享。又不能久享。天堂的財帛。斷不如此。欲得卽得。而且一得永不復失。天主願意我們得天堂的財帛。並不命我們做出奇



的事業，但願意我們如同那世俗人，貪圖世上的財帛，那樣用心。我爲什麼還這麼冷淡懈怠，不肯用心積攢天堂的財帛呢？聖伯爾納多歎息說，「噫，真正可羞，真正可愧。」世俗人貪圖有害的財帛，比我們貪圖有益的德行還用心。他們貪死亡，比我們貪生命還出力。真正可羞，真正可愧。

隱修院長龐博有一天同幾個徒弟往亞立山府去，纔一進城，遇見了一個娼婦，粉白黛綠，打扮的極其華麗。龐博一見，不禁的痛哭流淚說，「噫，羞殺我呀，羞殺我呀。」他的徒弟急忙問老師有什麼爲難的事。龐博說，「你們看看這個娼婦，爲討人的喜歡，這樣費心，我爲悅樂天主，反不如他。他拉人下地獄，比我救人升天堂還出力。如此景況，怎能教我不傷心。當初聖

**方濟各沙勿畧在日本國開教去，看見賣買船，在他以先早已到了那裏。**

他便心裏叨愧說，「可歎，他們做買賣，比我傳揚聖教，光榮天主，更不辭勞苦。他們真着我羞愧的了不得。我們見世俗人過日子，做買賣，比我們奉事天主還用心，也該有個害羞的意思。知道害羞，方纔能發奮前進。」

CHAP.VII That a good Means of attaining Perfection is to think continually on what we are deficient in - without thinking on what we have acquired.

Let him that is just become still more just, and let him that is holy become still more holy. St Jerom and venerable Bede tells us, that our Saviour in saying, Blessed are those who hunger and thirst after justice, for they shall be filled, wished to teach us, that we must never think we are just enough, but must always aspire to greater justice, as St John recommends in the above passage. To this effect, St Paul proposes to us an excellent means, he himself had made use of. Brethren, says he, I do not count myself to have apprehended. But one thing I do; forgetting the things that are behind, and stretching forth myself to those that are before, I pursue towards the mark for the prize of the supernal vocation of God in Christ Jesus. If, then, the apostle of the Gentiles, the vessel of election, does not believe himself perfect, who will dare think himself so? He believes not that he has attained perfection, but endeavours all he possibly can, to acquire it. For this purpose, he forgets all he has done, and only looks to what he is deficient in, and it is to obtain this, that he excites and encourages himself with all his might.



All the saints have very much extolled and earnestly recommended this means as having been prescribed and recommended by the apostle. Hence St Basil and St Jerom teach, that whoever wishes to be a saint, must forget what he has done, and constantly think on what he has still to do, and that he is truly happy who advances daily, and who never thinks on what he did yesterday, but what he has to do to-day in order to make new progress.

But St Gregory and St Bernard descend more to particulars, and say, that this means prescribed by St Paul, consists of two principal parts. The first is to forget the good we have done, and never to look back at it. Certainly we stand much in need of this warning in particular ; for it is very natural in us to cast our eyes on what is pleasing, and to turn them away from what may be displeasing. Hence taking pleasure in looking at our improvement, and the good we fancy we have done; and on the contrary, feeling it painful to think on our spiritual wants and poverty, we are inclined to dwell rather on the former, than on the latter. St Gregory says, that as a sick man in a burning fever, is always searching for the coolest and softest part of his bed to find a little ease, even so human weakness ordinarily fixes its eye on the good it has done.



But St Bernard says, that there is extreme danger in this. For if you look only to the good works you have done, you will readily yield to vain glory, preferring yourself to others; you will not endeavour to ascend, believing yourself already arrived at a high degree of perfection. In a word, you will begin to grow tepid, and from tepidity falling into negligence, you will quickly bring on your ruin. The example of the Pharisee in the gospel shows us plainly what must befall those who act in this manner. He casts his eyes on the good works he had done, and then enumerating them, he says, I thank thee, O God, that I am not as the rest of men, extortioners, unjust, adulterers, or such as this publican. I fast twice in the week: I give tithes of all that I possess. And the publican standing afar off would not do so much as lift up his eyes to heaven : but striking his breast, saying, O God, be merciful to me a sinner. I declare to you, says our Saviour, this man went down to his house more justified than the other. Thus we see the one by humbling himself was justified, while the other by his criminal presumption drew upon himself the sentence of his condemnation and of his death. This is the plan the devil has formed against us. By always representing to us the good we have done, his design is to instil into us an high esteem of ourselves, and a contempt of our neighbour, that by yielding to pride, we may bring on our own condemnation.

There is still another danger, as St Bernard says, in looking back on the good we have done. For we will, in consequence, make no effort to advance; we will grow cold in the business of heaven, and at length fancying that we have done enough, we will think only on resting ourselves. As travellers when they begin to grow weary, look behind and consider the journey they have made; just so when those on the road of perfection begin to get tired, they look back to the journey they have made, and imagining they have advanced a great deal, they content themselves, and through shameful sloth, stop half way.

In order to avoid these inconveniences, we must always think not on what we have already done, but on what still remains to be done. For the former tempts us to stop, while the latter incites us to go on with our work. This is the second branch of the means the apostle teaches us - to have our eyes fixed on what we are deficient in, that we may be encouraged to attain it. St Gregory explains this by several familiar comparisons, and says, that as a man who owes a thousand crowns does not think his debt discharged by his having paid three or four hundred, but still reflects on what he is still to pay:



and cannot be at ease till he has fully satisfied his creditor: so we who are deeply indebted to Almighty God ought not to reckon upon what we have paid, but always consider what we are still to pay in order to satisfy the debt that remains, and mind nothing else than applying ourselves continually to find out the means of doing so. Again as men on a road, who travel with a firm resolution of arriving at their journey's end, never look back to see how many miles they have already gone, but consider how far they have yet to go, and think of nothing else till they arrive at the destined place: in like manner, we, who are travellers in this world, and purpose to go to heaven, our native country, ought not to consider how far we have gone, but how far we have yet to go, and how to get thither. When a man, adds he, undertakes a journey to any place, it avails him nothing to have gone a great way, unless he continues to go on till he comes to his journey's end, because it is only at his arrival there, he can expect the recompense of all his labour. It is therefore of no avail, that you run well at first, if you get tired in the middle of your course; and hence the apostle counsels us - Run so as you may carry the prize.

Never look back upon the space you have left behind, but keep your eyes fixed upon the goal you aim at. Consider that it is perfection you ought to aspire to, and think how far you have yet to go to arrive there, and, in consequence, you will make haste still to advance; for, as Chrysostom says, a man never ceases to run whilst he thinks he is not yet arrived at the end of his journey.

St Bernard says, that we ought to imitate merchants, who though they have acquired considerable property and encountered much hardship and pain, yet so far from being- content with their gain or discouraged by their losses, constantly endeavour to acquire additional property as if hitherto they had neither done nor gained any thing. It is in the same manner, says he, we ought constantly endeavour to increase our store, and to enrich ourselves in humility, charity, mortification, and in all the virtues; and, in a word, like good merchants for heaven we ought make no account of the slight pains we have hitherto felt nor of the riches we have acquired. It is for this reason our blessed Saviour, in St Matthew, compares the kingdom of heaven to a merchant, and commands us, To traffic till he comes.



And the better to explain this example proposed by our Saviour himself, you must observe what great care the merchant always takes not to lose any opportunity of gaining - Let your conduct be the same as his. Lose no opportunity of making some new progress in virtue, and as St Ignatius says, Let us encourage one the other never to lose any degree of perfection, which, by the mercy of God, it is in our power to attain. Suffer nothing to escape without endeavouring to derive some advantage from it. An angry word is said to you; you are commanded to do something against your will; An opportunity of humbling yourself is offered — from all these things, if made proper use of, you will derive considerable advantage. We ought to seek after occasions of this nature, and purchase them at any price; and as a merchant never lies down with more satisfaction than after the day on which he made several good and advantageous bargains: so a religious ought to think that he never succeeds better in his profession, and ought never to go to bed with more comfort, than after the day whereon he met with many occasions of exercising his humility and patience. A merchant is no ways troubled at the losses of another, nor is he angry with him upon this account, but thinks and often reflects with joy on his own particular gain:

in like manner, a religious ought never examine whether another did well or ill in giving him the mortification he received, nor be angry with him for it, but he ought, to rejoice at the particular advantage he derived there from. If we acted in this manner, we would not so readily lose our peace of mind on such occasions. For when those very things which of their own nature are capable of depriving us of it, and exciting discontent in us, are the only things we seek after and desire, what can happen, that can ever disturb our peace, or cause us any affliction of mind?

Consider, moreover, with what great care and industry the merchant applies to every thing which can promote his own interest; how he thinks of nothing else, and how ardently he undertakes any affair wherein there is the least appearance or hope of gain — whether he is at table; whether he lies down or gets up; whether he is asleep or awake; in fine, wheresoever he is, or whatsoever he does, that affair alone engages his thoughts and allows him not to enjoy repose. In the same manner we must proceed in the affair of our salvation, having our mind and heart entirely engaged with it;



and we should be ever attentive to derive some spiritual profit from every even the least occasion that presents itself. This is the thought which should always accompany us, at table, at our going to bed, and getting up; in all our actions and in all our exercises, at all times, and in all places during our whole life. This is our only business. If we do this well, we need desire nothing more, and in fact, it is not worth our while to trouble ourselves even for a moment about everything else. To all this St Bonaventure adds, that as a good merchant never finds in one country all he wants, but often travels into different countries to find many things; even so a religious ought to seek for his spiritual advancement not only in prayer, meditation, and interior consolations, but also in resisting temptations, in mortifying his senses, in suffering injuries, pain and labour, and in discharging his duty on all occasions that present themselves.

If we seek, in this manner, after virtue, we shall be rich in a short time. If you seek for wisdom, says Solomon, as men seek for riches ; and if you dig for it, as you would to find a treasure, you shall then know what is the fear of the Lord, and you shall learn the true science of God.

What God demands of us here, says St Bernard, is not much; since for gaining the treasure of true wisdom, which is God himself, he requires no more exertion on our part than is usually made to gain earthly riches which are subject to a thousand accidents and whereof the enjoyment is so short and so troublesome. To keep, then, a proportion in things, were it not proper, that as there is an infinite difference between spiritual and temporal goods, so there should also be as great a difference between our manner of seeking the one and that of our seeking the other. It is also a great shame and confusion to us, that worldly men desire those things that are pernicious to them with more earnestness than we desire those things that are of the greatest advantage, and that they run faster to death, than we do to Life.

It is set down in Ecclesiastical History, that the holy Abbot Pambo going one day to Alexandria, and meeting with a courtesan very finely dressed, began to weep bitterly, crying out several times: Alas! what a wretched man I am!



And his disciples having asked him, why he wept so bitterly? he answered; would you not have me weep to see this unfortunate woman take more care and diligence to please men, than I do to please God; and to see her take more pains to lay snares for men, in order to drag them into hell, than I use endeavour to gain them to Jesus Christ, and to conduct them to heaven? We read also of St Francis Xavierius that he was ashamed and extremely troubled on seeing that merchants had arrived before him in Japan, and that they had been more diligent to sail thither to sell their merchandise, than he had been to carry thither the treasure of the gospel or propagate the faith, and to increase the kingdom of God. Let us adopt the same sentiments, and be filled with a holy confusion, on seeing, That the children of this world are wiser and more careful in the concerns of this life, than we are in the affair of heaven, and let this prevent us from remaining any longer in our sloth and tepidity.

# 教會社會訓導



良十三世 (1878-1903 在位)



若望二十三世 (1958-1963 在位)



若望 保祿二世 (1978-2005 在位)