

教宗方濟各 第四屆世界祖父母及長者日文告

2024年7月28日

「在我年老時，請不要拋棄我。」（參閱：詠七一9）

親愛的弟兄姊妹們：

天主絕不會拋棄祂的孩子們，絕對不會。即使我們老態龍鍾，白髮蒼蒼，失去社會上的地位，勞作能力下降，看來似乎一無是處，然而上主不以貌取人（參閱：撒下十六7），祂不藐視去揀選那些對許多人來說寂寂無名的人。上主不擯棄任何一塊石頭；事實上，「最古老的」基石是安放「新的」磐石的穩固基礎，以打造一座屬神的宏偉建築。（參閱：伯前二5）

整部聖經所講述的，是上主信實的愛，這愛給我們提供了安慰的確證，即在我們生命的每個階段，無論處於什麼境遇，甚至我們多次背叛天主時，天主總是持續不斷地向我們廣施慈悲。聖詠集所記載的，是人在天主面前時心中所充滿的驚訝，儘管我們微不足道，祂仍然眷顧我們（參閱：詠一四四3~4），並向我們肯定祂在我們的母胎中塑造了每一個人（參閱：詠一三九13），即使在陰府，祂也不會遺棄我們（參閱：詠一六10）。那麼，可以肯定的是，當我們年紀老邁，祂也會與我們親近；更重要的是，在聖經中，人的年歲增長，是天主祝福的標誌。

我們在聖詠集中，也看到對上主衷心地懇求：「在我年老時，求祢不要拋棄我」（詠七一9）。這句話語氣強硬又直白，讓我們想起耶穌在十字架上，萬分痛苦地呼喊：「我的天主，我的天主，祢為什麼捨棄了我？」（瑪二七46）

因此，在聖經中，我們可以看到，我們既肯定天主在生命的每一個階段與我們同在，但我們亦深怕遭人遺棄，特別是在年邁體衰、痛苦失落的時候，這並不矛盾。我們若觀察四周，我們便不難發現到，聖經的話語反映了一個顯而易見的現實狀況——「孤獨」常常是祖父母及長者們生活中淒涼的伴侶。當我還是布宜諾斯艾利斯主教的時候，我經常探訪安養院，發現那裡根本沒什麼人來探訪，有些人已經好幾個月沒見到家人了。

造成鰥寡孤獨的原因很多：許多地方，尤其是在較貧窮的國家，老人獨居，是因為他們的子女被迫移民海外。我也想到了許多衝突的處境，有多少長者獨居是因為男性，包括青少年和成年人被徵召參戰；而女性，尤其是帶著幼童的婦女，為確保孩子的安全而離開了自己的國家。在飽受戰爭蹂躪的城市和鄉村，許多老人孑然一身；在荒廢和死亡陰影籠罩的地區，他們是生命的僅存跡象。在世界的其他地方，我們面臨一種當地文化所造成根深蒂固的錯誤觀念，懷疑老人使用巫術來消耗年輕人的生命力，因此對老人產生敵意。當年輕人早夭、患病或遭遇其他不幸時，就把罪責歸咎於某些老人。這是毫無根據的偏見，這種心態必須予以克服和弭平，基督信仰使我們擺脫這種荒誕無稽的謬說，但它仍然繼續加劇年輕人和老年人之間的世代衝突。

然而，如果我們仔細想想，現在長者「掠奪年輕人的未來」的這種指控比比皆是，即使在最先進和現代化的社會，也以其他的形式出現。例如，現在的人普遍認為長者加重了年輕人的社會福利負擔，從而消磨了社會發展的優勢，也就是剝奪了年輕人的資源。這是扭曲現實的認知，好像為了長者的生存，不得不把年輕人置於風險之中一樣；為了年輕人的發展，就得壓抑甚至犧牲長者的需要。世代之間的衝突是一種謬論，是衝突文化的毒果。操縱年輕的一代與長者對立，這種做法是無法令人接受的，因為事實的重點是「生命各階段的和諧，也就是說，事關了解並重視人類整體生命的實際參考點。」（《論老年的教理》，2022年2月23日）

前述的聖詠集，與其在年老時不被遺棄的懇求，道出了籠罩著老年人生活的一個陰謀，這或許有些誇張，但如果我們理解到，長者的孤寂和被棄養的困境，不是偶然或不可避免的，而是政治、經濟、社會和個人決策的結果，不把每一個人類的無限尊嚴放在心頭——「無論身處何種環境、狀態或情境，依然享有這種尊嚴」

（《人類無限尊嚴》宣言，1）。我們一旦忽略了每一個人的價值，就會根據他們所需的成本來論斷，於是就會認為在某些情況下成本過高、難以支付。更糟糕的是，長者自己也常成為這種心態的受害者，理所當然地認為自己是個負擔，該主動知難而退。

此外，如今許多男女，都尋求個人的成就，盡可能地在獨立自主及脫離與他人的生活。群體成員的身分式微，個人主義受到大力推崇：從「我們」轉變成「我」，是我們這個時代最明顯的標誌之一。家庭——作為反對「我們可以自己拯救自己」此一觀念的第一個，

也是最根本的論據——已成為個人主義文化的受害者之一。然而，我們一旦年老體衰，那種我們不需要任何人、任何社會聯繫，一樣可以獨自生活的個人主義幻覺，就會原形畢露。事實上，我們發現自己需要一切，但卻是在人生的某一時刻，我們獨自一人，不再有他人的幫助，也沒有人可以信靠時才發現。此一殘酷的事實，當許多人發現時，為時已晚。

當今社會孤獨和遺棄的現象逐漸發酵，其根源多重。某些情況是蓄意排斥的結果、一種可悲的「社會陰謀」；在其他情況下，則是悲劇性的個人決定。還有一些情況是長者自己屈服於現實，假裝這是他們的自由選擇。我們越來越無法「體驗兄弟情誼」（《眾位弟兄》通諭，33）；甚至很難想像還有其他可能性。

在許多長者的身上，我們可以看到盧德傳中所描述的那種逆來順受的感覺。這部書講述了年邁的納敖米的故事，她在丈夫和兒子去世後，鼓勵她的兩個媳婦敖爾帕和盧德，回到她們的本鄉和本家去（參閱：盧一8）。就像今天的許多長者一樣，納敖米害怕孤苦無依，但也想不出其他的辦法。身為一個寡婦，她知道自己在社會眼中輕如鴻毛；她認為自己是這兩位年輕女子的負擔，她們與她不同，她們還有很長的人生要走。因此，她認為自己最好讓位退到一邊去。於是，她告訴兩位年輕的媳婦離開她，去別的地方開創未來（參閱：盧一11~13）。她的話語反映了她那個時代僵化的社會、宗教習俗，那習俗顯然會決定她自己的命運。

然後，聖經的敘述向我們呈現了，對納敖米的話語、也對年老本身，兩種不同的反應。其中一個媳婦敖爾帕，很愛納敖米，親吻了她，並接受了這似乎是唯一可能的解決辦法，便走了。然而，另一個媳婦盧德並沒有離開納敖米的身邊，令她驚訝的是，盧德告訴她：「請妳別逼我離開妳」（盧一16）。盧德不害怕挑戰傳統習俗和固有的思維模式，並意識到婆婆需要她，她要勇敢地留在婆婆的身邊，這將展開兩人的新旅程。對所有習慣性地以為獨居是不可避免的我們來說，盧德教導我們，回應「不要拋棄我」的請求時，可以說：「我不會拋棄你」。盧德毫不猶豫地顛覆了看似不可逆的局面：獨居不必然是唯一的選擇！一切並非偶然，留在老邁的納敖米身邊的盧德，是默西亞（參閱：瑪一5）——耶穌、厄瑪奴耳、「天主與我們同在」的祖先，她將天主與人的親密感、親近感帶給所有人，無論是哪個年齡層、哪種生活狀態。

盧德的自由和勇氣，邀請我們踏上一條嶄新的途徑。讓我們步武她的芳蹤，與這位年輕的異邦女子和年長的納敖米一起出發，不要害怕改變我們的習慣，為我們的長者想像一個不同以往的未來。我們要向所有常是犧牲奉獻、在實踐中效法盧德榜樣的人表示感謝，他們照顧老人，或是每天親近那些無人探視的親戚或故人。盧德選擇與納敖米保持親密關係，並因此獲得美滿的婚姻、家庭和新家。事實總是如此：因著與長者保持密切聯繫，承認他們在家庭、社會和教會中的獨特角色，我們自己將會收到許多禮物、恩典與祝福！

值此第四屆世界祖父母及長者日，讓我們向祖父母和家庭中的長輩們獻上我們溫柔的愛，讓我們花點時間陪伴那些心灰意冷、對未來不抱希望的人。讓我們揚棄導致孤獨和遺棄的、以自我為中心的態度，反而對勇敢說出「我不會拋棄你」，走上不同道路的一眾男女，敞開心胸和露出洋溢喜悅的面容。

我向你們所有人，親愛的祖父母們、年長的弟兄姊妹們，以及所有與你們親近的人，獻上誠摯地祝福，並為你們祈禱，也請你們不要忘記為我祈禱。

教宗方濟各

羅馬，拉特朗聖若望大殿

2024年4月25日

（天主教會臺灣地區主教團 恭譯）



第四屆世界祖父母及長者日

在慶祝第四屆世界祖父母及長者日之際，這個日子仍然是我們教會團體生活中的重要時刻，並被賦予了嶄新的意義。

對祖父母及長者的關懷，不僅是感恩與愛的體現，更是構建更加人性化和友愛社會的基石。教宗邀請我們認識及珍視他們的價值，做法始終如一，而非偶爾為之。這不僅僅是一年一度的紀念活動，而是要讓長者感受到自己是我們基督徒大家庭和共同歷史中不可分割的一部分。我們必須認真對待一代又一代的長者，教會也應提供適當的牧靈關懷。

今年的主題是「在我年老時，請不要拋棄我」（參閱：詠七一9）。這是向上主的深情哀求，祈求祂不要在我們年老時離棄我們。事實上，由於子女的遷移、家庭危機等多種情況，以及個人主義的思潮，長者覺得自己成了負擔，而「孤獨」往往成為他們生活中淒涼的伴侶。似乎每個人都理所當然地認為，生命中有一個階段是孑然一身的。這是一種習慣，也是一種心態，甚至長者自己屈服於現實。

然而，正如教宗提醒我們的，天主從不拋棄祂的兒女。即使在體力衰退或生命看似不再有生產力的時候，也不會。事實上，在聖經中，人的年歲增長，是天主祝福的標誌。長者的孤獨和

被遺棄並非不可避免，而是一個錯誤的選擇，是未能認識到每個人的無限尊嚴的結果。

我們受召踏上一條新的道路，去效法盧德不拋棄她的婆婆納敖米的典範，為我們的長者構想一個不同的未來。因此，我們希望在慶祝這個日子時，每個教會團體都能透過探訪長者、讓他們參與和聆聽他們的故事及信仰見證，共同體驗「沒有孤獨的一天」。

在過去幾屆的世界祖父母及長者日舉辦了多項豐富的活動，我們希望在今年的活動中也能延續這些美好傳統，因此，我們將世界祖父母及長者日的圖檔 (logo) 提供給教區和堂區免費使用。

為了廣泛宣傳這次的活動內容，我們誠摯地請您透過電子郵件 (anziani@laityfamilylife.va) 或在社交媒體上使用 [#elderlyandgrandparents](https://twitter.com/elderlyandgrandparents) 來告知我們各地所舉行的活動。

同時，您也可從聖座平信徒、家庭及生命部的英文網站下載「牧靈工具包」：www.laityfamilylife.va。

我們希望第四屆世界祖父母及長者日能幫助青年人及長者作出果實纍纍的對話，並謹此在主內向各位致敬。

平信徒、家庭及生命部部長

凱文·法雷爾樞機

(Card. Kevin Farrell)

平信徒、家庭及生命部祕書長

格萊森·德保拉·蘇薩

(Gleison De Paula Souza)

牧靈指引

探訪孤獨的長者

我們建議，像往常一樣，這一天的慶祝活動應圍繞兩個基本要素：為長者奉獻和慶祝感恩祭，以及探訪自己社區內的孤獨老人。

- 文告中希望這個日子能向每個人表達親近和慰藉——即使是那些最孤獨的人，因此，我們請求大家去探望祖父母以及社區中孤獨的長者，把教宗的文告帶給他們。
- 這探訪是一個向外表達關懷的教會的具體標誌，是肯定長者，即使是最孤獨的長者，都處於我們教會團體的中心。
- 這探訪表示個人的選擇，一如年輕的盧德，不拋棄任何人。
- 這探訪也是個好機會，讓我們帶一份禮物給對方，例如一束花，同時可以一起誦唸當天的祈禱文。
- 青年人及長者的相遇，以及所產生的友誼，正是呈現了「天主的仁慈世世代代於無窮世」的標記。

與長者一同預備這個日子

- 長者是這個日子各種活動的主要對象。聖父——教宗方濟各的文告是特別為他們發表的。
- 儘可能讓最多的長者在這一天親自參與主日的感恩儀式。
- 這一天可以是一個機會，幫助長者及其家人重新養成習慣，

與整個堂區團體一起參與感恩祭。

- 可把〈文告〉分送給所有的參與者，邀請堂區或教會的長者，一同反省這份文告。
- 即使在世界祖父母及長者日之後，最好也開始為自己社區的老人組織反思時刻。教宗關於老年教理的講授可能是伴隨會議的有用資源。¹
- 可以請長者們為年輕人和為世界和平祈禱。代禱事工是長者們真正的聖召。
- 探訪獨居長者時，也可以把教宗的文告送給那些無法參加聚會的長者。

與青年人一起預備這個日子

- 可以在祖父母及長者日的前幾個星期，召集青年人，向他們說明並確定他們能儘可能接觸更多的長者。
- 我們建議讓年輕人與社區的長者一起組織一場或多場聚會。
- 這一天可以是組織一次會議以聽取長者的一些見證的機會。
- 青年人可組織社會運動，用Hashtag來宣傳祖父母及長者日的內容(#ElderlyAndGrandparents)。

1. (譯者註)：主教團《月誌》第399期：

<https://www.catholic.org.tw/crbc/7magazine/399%E6%9C%9F-2022%E7%A5%96%E7%88%B6%E6%AF%8D%E6%97%A5%E5%B0%88%E5%88%8A-%E4%B8%AD%E8%8B%B1.pdf>

禮儀注意事項

- 7月28日的主日彌撒，其中應有一台彌撒是與堂區祖父母及長者一起慶祝「世界祖父母及長者日」。
- 為鼓勵長者參與彌撒，堂區教友可為行動不便的長者安排交通接送。
- 在彌撒慶典中，堂區青年人可分送教宗的〈世界祖父母及長者日文告〉。
- 在7月28日或前後的日子，可以在符合醫護規定的情況下，安排在醫院或安老院舉行慶祝「世界祖父母及長者日」的彌撒，讓院內的堂區長者教友參加。
- 當日彌撒收集的獻儀，可用來支持為堂區中貧困長者的服務計劃。

信友禱詞的建議內容

- 請為教宗方濟各祈禱：求上主降福和守護他的職務，以及他所領導的教會，使教會成為祖父母及長者更受歡迎的大家庭。為此，我們同聲祈禱。
- 請為我們所有身為長者的人祈禱：願我們能夠繼續展望未來，並憑藉我們的經驗和祈禱，繼續努力建立一個更富於兄弟情誼的世界。為此，我們同聲祈禱。
- 請為年輕人祈禱：好使他們將自己的活力作為食糧奉獻給上主，求主使之倍增，而不保留給自己；願世界因年輕人與長

者重新互相擁抱而充滿喜悅。為此，我們同聲祈禱。

- 請為我們所有身為祖父母的人祈禱：好使我們成為家庭智慧的源泉，並且能學習將信仰的寶藏傳遞給我們的子孫和新一代。為此，我們同聲祈禱。
- 請為了結束世界各地的每一場戰爭祈禱：讓我們祈求主安慰那些失去親人的人，使傷者痊癒、囚犯重返家園；讓對話與和平的途徑近在咫尺。為此，我們同聲祈禱。

結束時的降福

長壽的祝福

仁慈的天主，

祢已賜給祢的子女長壽的恩寵，

請賜予他們祢的降福。

願他們感受到祢臨在的溫柔及力量。

當他們回顧過往，

願他們因祢的仁慈而喜樂。

當他們展望未來，願他們所堅信的希望不會熄滅。

願讚美和光榮歸於祢於無窮世之世。

(天主教會臺灣地區主教團祕書處 譯)

宗座聖赦院 法令

為促進信友的虔敬及人類的得救，宗座聖赦院接納了平信徒、家庭及生命部部長、尊敬的凱文若瑟·法雷爾樞機 (Cardinal Kevin Joseph Farrell) 最近的請求，按承行主旨而就任的教宗方濟各所授的權柄，於其欽定於每年七月第四主日舉行的「世界祖父母及長者日」，頒賜取自天庭寶庫的全大赦，以恩待信友。該「世界日」本年為第四屆，日期為七月二十八日，主題為「在我年老時，請不要拋棄我」(參閱：詠71:9)。該項全大赦是按慣常條件(即辦告解、在彌撒中領聖體，及為教宗的意向祈禱)，頒賜給參與「世界日」各項慶祝活動的祖父母、長者和所有信友，而且亦可轉讓給煉靈。

本慈悲法院同樣將大赦頒賜給凡是在同一日撥適當時間去探訪需要幫助的長者或身處困境的兄弟姊妹(諸如病患、獨居者、殘障者……)的信友。

此外，凡是矢志棄絕一切罪過，願意儘快滿全上述慣常條件的患病長者和照料他們的人士，以及所有因重大理由而不能外出的信友，倘若他們在心神上參與世界日的活動慶典(尤其在媒體播放這些活動的時候)，向慈悲的天主獻上自己的祈禱、哀傷

及生活上的辛勞，也同樣可獲得該全大赦。

為使信友借著牧靈關顧，透過教會鑰匙權力，更易於有機會去獲得天主的恩寵，本聖赦院懇請具備所需告解權的司鐸們，慷慨大方地主持懺悔聖事。

本法令於第四屆「世界祖父母及長者日」執行，任何相反的規定一概無效。

於羅馬，宗座聖赦院，2024年7月9日。

聖赦院院長——德·多納蒂斯 樞機

(Angelo Card. De Donatis)

聖赦院副院長——內凱爾 主教

(S.E.R. Mons. Krzysztof Józef Nykiel)

(天主教會臺灣地區主教團與香港教區合譯)



World Day
for Grandparents
and the Elderly
2024

第四屆 世界祖父母及長者日 祈禱文

上主，信實的天主，
祢以祢的肖像創造了我們，
祢永遠都不會留下我們孑然一身，
而在我們人生的每一個階段，祢都陪伴我們，
請不要拋棄我們，求祢照顧我們，
並再次賜給我們能力
去發現和承認我們是祢的子女。

請以祢的聖言更新我們的心，
並求祢不要允許我們被人棄之不顧。
願祢愛的聖神用祢的溫柔充滿我們，
並教導我們向那些在人生旅途中遇到的人說：
「我不會拋棄你們。」

願我們因祢心愛聖子的幫助，
不會失去兄弟情誼的滋味，
並願我們不與孤獨的悲傷為伍。
請幫助我們以更新的希望展望未來，
使世界祖父母及長者日
成為一個沒有人孤獨無助，
以及結出祢和平初果的日子。
阿們。

(天主教會臺灣地區主教團 譯)

世界主教代表會議 總祕書處

第十六屆常務大會第二會期 第二份《工作文件》簡介

2021年，天主的教會「以世界主教代表會議的形式召集起來」（參閱：《準備文件》，1）。從那時起，各地方教會——即天主教會藉着它的唯一性和普世性臨現於其內的各教會——接受了邀請，省思有關天主要求祂的教會採取的步驟。無論過往今昔，問題都在於宣揚耶穌基督的福音，因為祂是拯救、醫治並帶領世界邁向圓滿實現的那一位。在耶穌的道路上一同前進——即「同道偕行」——是教會內的每一個人活出共融、參與共同的使命的條件。

顧名思義，第二份《工作文件》首先是提供給大會第二會期成員使用的「工具」，該會期將於10月（2~27日）在羅馬召開。

這份文件並不提供預設的答案，也不是設法要解決所有相關的問題，為了要「在福傳使命中日漸成為共議性的」教會。這份文件是個基礎，內容雖繁複，但缺一不可，旨在促進祈禱、對話、分辨，並使從共議性的進程中所形成的共識日臻成熟，作為一份「最終文件」，於第十六屆大會呈報聖父——教宗方濟各。

顯然地，在未來的幾個月內，這份文件得用於各式各樣的教會場合，以鼓勵全體天主子民在祈禱和分享意向中，參與託付給大會成員的任務。

世界主教代表會議第十六屆常務大會第二會期的《工作文件》，回顧了迄今為止走過的歷程，特別是世界主教代表會議第一會期之後各地方教會所作的貢獻，提供了一些指引和建議，說明全體教會、各地方教會和各教會機構該如何行事，以及如何回應「在福傳使命中日漸成為共議性」的要求。

因此，第二份《工作文件》在2021年開始以及隨後的整個共議性的進程中，都必須供人閱讀：教區階段的諮詢會議，全國和大洲的集會、世界主教代表會議第一會期、《綜合報告》、《世界主教代表會議與堂區司鐸》國際會議，以及受教宗委託、深入研究許多主題的十個研討小組的啟動的工作大綱，從而納入第一會期的一些建議，並正如《主教共融》宗座憲章所規定的，已經開始共議性的進程的「實施階段」。

本《工作文件》包括五章。在引言之後，首先以一章的篇幅闡述對共議精神的**基本原則**的理解，重申在第一會期過程中所獲致並建立的理解。緊接著是密切相連的**三個部分**，從不同的角度闡述教會福傳使命的共議性的生活：壹、**關係的角度**——與主的關係、弟兄姊妹們之間的關係，以及地方教會之間的關係——比起組織結構，這些關係更徹底地支持教會的生命力。貳、**途徑的角度**，這些途徑具體支持並滋養前述各種關係的動力；參、**場所的角度**，面對抽象的普遍主義的誘惑，場所的角度講述各種關係所體現的具體環境背景，其多樣性、多元性和相互關聯性，並扎根於信仰宣告的源頭。相關的每一節都將成為第二會期工作項目表中祈禱、交流和分辨的主題。

引言

引言回顧了迄今為止所經過的歷程，並為共議性的進程所結出的果實而感謝天主，這些果實體現在一個充滿活力和不斷前進的教會中。在這些[成果]中，包括以共議性的方法論所推動的靈修交談受到了廣泛的運用。因此，該文件一開始便摘錄依撒意亞先知書的一段話，其中描述了上主為萬民擺設盛宴，象徵著歡樂與共融。這個主題與教會的使命有關，也就是為人類，特別是為那些受苦的人，帶來希望和救贖。2021年開始的共議性的歷程，被視為更新天主子民使命的機會，這使命根基於洗禮所賦予的共同身分和教會背景的多元性。

反思的核心是這指導性的問題：「如何在傳教使命中成為共議性的教會？」該文件強調，這不僅僅是改善教會結構和程序的問題，而是更新每個人福傳使命的承諾的問題。這要求我們對共議精神和持續的轉變有深刻的理解。最後，引言提及第十六屆大會第二會期與第一會期是不可分割的：兩個會期具有連貫性，「最重要的是，它們是更廣泛進程的一部分，根據《主教共融》宗座憲章之規定，這一進程不會在2024年10月底結束。」

基本原則（第1~21號）

在第二會期期間，大會將致力討論轉變和改革途徑的一些基本原則——天主子民有意要遵循的**基本原則**，為了要成為在福傳使命中的共議性的教會——其中包括調和多元性及差異、男女的相互關係，藉以踏上不斷轉變與改革的道路。

本章探索在傳教使命中的共議性的教會的基本原則，穿插牧靈

和神學反思和建議的觀點，特別是教會作為天主子民以及天主子民合一的聖事身分。這個願景根植於教會生活的傳統，並在整個共議性的旅程的融合中得以呈現。共議精神被視為一條轉變和改革的道路，以所有領了洗的人的使命和參與為導向。在一個充滿分歧和衝突的世界中，教會蒙召成為團結的標誌、和好的工具。這要求我們對教會的共融有一更新的理解，並承諾在各方面彰顯充滿活力的共議精神。本章為女性在教會中的角色提供了充足的反思空間。事實上，在[共議性的]進程的各個階段所收集到的意見都強調，需要更充分地認識在教會生活的所有領域中，婦女的神恩、聖召及角色，為促進健康互惠的關係，這是不可或缺的一步。

在大會期間

透過第一會期已經歷過的靈修交談的經驗，並在深化這些觀點的過程中，大會被要求去確定這些基本的教會共識是否存在天主子民的生活中真正地存在，尤其是關於婦女要在教會中被肯定，並將一些具體要求表達出來。

三個核心部分

第一部分——各種的關係 (第22~50號)

根據文件第一部分所確立的基本原則，對於使教會在福傳使命中具有共議性的各種關係，將進行審查和驗證。這些關係包括藉著耶穌基督和在聖神內與天父建立的**關係**，並在基督徒入門聖事的途徑中以聖事的方式展現出來；在團體中，男性與女性的關係——聖神賦予每個人行動的能力，以各種不同的方式行動，

為造福團體的所有成員(神恩)；團體中有人蒙召執行不同的服務(職務)；藉由聖秩聖事，有些人蒙召以公務司祭職參與基督的司祭、牧者和領導職務。還包括從信友與信友之間的關係，到教會與教會之間的關係；雖然世界充斥著各種的矛盾，但世人仍不斷尋求正義、和平及更大的希望，而不僅僅侷限於現在或不久的將來。教會的活力超越其組織結構，因此邀請我們培養真誠而深厚的關係。關係是教會共議性的福傳使命生活的基礎，藉由天主子民所有成員的共融和參與唯一的使命得以體現。另一方面，這訊息——「教會是關係的教會」，是從不同地方教會之間的關係而來的，特別是來自年輕人的聲音，他們要求建立一個以關係為基礎的教會，而不是一個由組織所架構的教會，不是一個官僚主義的教會，而是一個建立在喚醒生命力、充滿動力和不斷開展的關係中的教會。

在大會期間

大會將給予以下主題的一些指導：基督徒入門聖事；認定和推廣一些神恩和職務；在地方教會中，主教、司鐸和執事之間的關係，以及基於聖洗聖事的職務類型的分析，並建議設立新的職務，例如「聆聽和陪伴」的職務。也藉此機會深入探討在大公合一背景下「恩賜交換」的概念，以及與其他宗教傳統和整個人類的對話。

第二部分——途徑 (第51~79號)

接著，我們會研討一些能讓我們以基督徒的方式來照顧並發展關係的**途徑**，以踐行福傳的使命。首先，是在教會生活各個層面的**培育途徑**。《工作文件》回顧過去提到：「每一個福傳使命

都有其背景脈絡，每一個教會都植根於一個特定的地方，有其文化特性和歷史情境。因此，不可能抽象地制定培育計畫。」在所探索的各種途徑中，也包括如何具體地探尋「**團體分辨**」的方法和標準，有利於在不同的情況下聆聽「聖神對教會所說的話」，並作出相應的選擇，透過適當的決定，闡明所有人的責任和參與，以及那些執行權柄服務者的具體任務。在要遵循的途徑中，其中也包括讓那些肩負教會責任的人有機會，**公開透明地**交代他們為了教會和福傳使命善盡的職務。（第二部分，第 51~79號）

在大會期間

要求大會提出具體的方法來回應培育、團體分辨及透明度、職務報告和工作評估的需求，同時考慮到天主教會的合一與背景的多樣性。

第三部分——場所（第80~108號）

關係和途徑在不同**場所**中成形。「場所」不僅僅是以地理的或純粹空間的術語來定義：而是令人聯想到具體性，同時也想起呈顯其特徵的文化脈絡，以及人類生存條件動態的、流動的特性。

《工作文件》分析了體現關係的具體背景，理解到教會經驗的多樣性和多元性，邀請我們克服對場所的靜態看法，並打破對不同教會實體之間金字塔型關係的形象（堂區、教區或東方天主教教區、教省、普世教會）。這個唯一、大公的教會，活「在各場所裡」，並「由各場所」汲取生命的活力，而處於一種動態的循環中（或「內在的相互性」）。為避免分散和個別主義，也避免趨向同質化和扁平化，普世教會的交談、跨宗教的交談，以及與不同的文化交談等重大主題均納入這個討論範圍。

在大會期間

因此，大會將能夠因應不同地方教會的生活（特別是提倡參與的機構）、教會與其主教之間的聯繫（主教團、東方聖統組織、個別的委員會）、在共議性的教會內為羅馬主教的合一服務等問題。（在此背景下，也反思了世界主教代表會議近年來的發展歷程，以及尋求伯多祿牧職的行使方式，展開大公途徑的「新形勢」，朝向基督徒可見的合一邁進）。

結論（第109~112號）

文件最後回顧了它所包含的每一個問題都是為教會服務，並透過教會的行動，為治癒我們的時代最深的傷痛創造的機會。請記得，一如這個世界是一個聖事般的標記——見證一個超性且賦予活力的臨在，這個世界也是一個萬物相連、見證對天主渴望的場所。所有的一切都是對關係的呼求，見證了人無法自給自足。文件最後邀請大家作為**希望的朝聖者**繼續前行。

（天主教會臺灣地區主教團祕書處 譯，2024年7月15日更新）

亞洲主教團協會

東亞福傳會議總結文件

(主教團秘書處福音傳播委員會執行秘書陳思穎)

這次參與亞洲主教團協會福音傳播處「革新《教會在亞洲》的精神」東亞福傳會議的參與者共來自7個國家。我們之中有6位主教、12位司鐸、1位執事、1位修女和15位平信徒。我們於2024年6月17至20日在台灣桃園相聚，共同反省同道偕行以及福傳（特別在亞洲）所面對的挑戰和機遇，並為此祈禱。這場會議特別展望未來的幾個紀念日：《教會在亞洲》勸諭銀慶、《在新世界中傳福音》50年紀念、2025的禧年以及全球2033，也就是那福傳重大使命的兩千年紀念。

我們聚在一起是為了再次回應教宗聖若望保祿二世在《教會在亞洲》中勸勉我們要宣講救主耶穌基督，以及祂在亞洲的愛和服務的使命，同時也是為了回應曼谷文件的邀請：「一起同行的亞洲人民」。我們仔細聆聽每一位講者的反思和「作為代表」的心聲，並且一同進行靈修交談、祈禱、彼此代禱和朝拜聖體、團契與建立友誼。那些觸動人心的見證、充滿希望的故事和許多不同語言的歌曲，使我們舉心向上。我們同心合意地為所有東亞的國家地區祈禱：台灣、香港、韓國、澳門和中國大陸，以及沒有代表者出席的日本。看到主教和神父們以輪流洗碗來展現服務和同道偕行的榜樣，實在令人窩心。

我們再一次發現，教會對耶穌的信仰是一個我們已經領受的，而且將來還要分享出去的禮物；這是教會能夠給亞洲最好的禮物（參閱：《教會在亞洲》，10）。來自中國大陸的與會者特別提醒我們天主教信仰的核心，強調了宣講耶穌之名的必要性，並使我們看到「中國」或「中國的」是一個複雜的概念，以及在中國大陸福傳的具體挑戰是什麼。即便天主教會亞洲仍是少數，即便可能有時覺得力不從心，我們在這裡的經歷激勵並鼓舞我們，以來自與耶穌相遇的熱忱、希望和力量，積極地活出我們的信仰。最後，我們將目標訂在正面地影響我們國家的文化和社會。這個會議向我們發出挑戰，讓我們在履行主交給我們的使命時要全力以赴。我們受到聖神的推動，特別是在小組的靈修交談中，我們承諾，在各地教會和國家的不同境況中宣講和「耳邊細語」說出福音的喜樂。

在東亞福傳的挑戰

我們意識到25年前，在《教會在亞洲》中提出的挑戰在今天仍然存在，並因為我們今日面對一直產生的嶄新現實而變得更加複雜。耶穌誕生在亞洲，但矛盾是，祂在這片土地上不為人知，仍被視為是一個外國人——一個西洋人，而不是亞洲人（參閱：《教會在亞洲》，20）。福傳的本地化，以及在當地文化辨識出一種能表達耶穌與亞洲人民親近的有效模式，這項工程仍尚未充分地完成。「宣講耶穌是唯一的救主」所遇到的種種挑戰，都涉及到世俗主義、相對主義、都市化、全球化、根深蒂固的意識形態和文化障礙，以及對宗教自由和言論自由的種種侵害和控制。

有關天主是愛的這一強而有力的訊息，往往在與很多亞洲國家有關的獨特問題中消失，因為這些問題沒有得到應有的關注和

被優先解決。福音的傳播有時因為缺乏有力的基督徒榜樣，以及不願意在生活各個方面完全接受和分享福音真理的心態而受到阻礙。窮人的聲音和我們生活環境的需要並不常在我們的堂區與信仰團體的教導和實踐中充滿反映出來。

福傳工作者、聖職人員、度獻身生活者和平信徒的持續培育，都應該是每一個地方教會牧靈計畫的第一項目，這是因為福傳使命並不是僅限於公務司祭職人員。全體天主子民必須主動地參與教會基督降生成人般的傳教行動。

在東亞福傳的機遇

藉著彼此聆聽，我們便得到啟發，看到我們在福傳使命上面對的挑戰，可以被轉化為機遇和在東亞傳播福音上要探討的領域。

在這場會議中，平信徒的臨在和見證是希望的預兆。有了這些熱情洋溢、充滿聖神的平信徒和受過訓練的傳教使徒們，當他們被派遣去福傳時，福傳的使命就不會失去熱誠和動力。主教、司鐸和會士們謙卑而且充滿喜樂地分享他們的夢想和經驗，這使得我們更加團聚在一起。並且啟發我們共同合作。從韓國來的代表，特別是一位91歲的傳教士神父，在東亞教會所面對的困難中是一盞明燈，也為整個亞洲帶來希望。

在各地教會彼此分享禮物、故事和最佳的實踐方法後，我們的傳教事業重拾朝氣。眾人都充滿希望和勇氣，決定要作一起同行的亞洲人民，去延續耶穌服務和愛的使命，也就是使得所有亞洲人民都能夠「獲得生命，且獲得更豐富的生命。」



(圖文/主教團福音傳播委員會)

台灣 Camino ~ 原住民堂區朝聖牧靈互訪

主愛的弟兄姊妹：

大家平安！

教宗方濟各於今年5月9日耶穌升天節頒布《望德不叫人蒙羞》詔書，宣告2025年為禧年，這道詔書以“希望”為主軸，呼籲世界各地的人們在面對困境時保持信心，在信仰中尋求希望，關心弱勢群體，為建立更公正、和平且充滿希望的世界而努力。對台灣的原住民而言，今年是荷蘭人到台灣400週年，隨著時間的推移，台灣原住民長期不斷努力爭取土地權益和文化認同，這個週年紀念提醒我們重視歷史，尊重多元文化，我們應持續抱持希望，努力保存原住民的傳統文化。

2025年禧年詔書以“希望的朝聖者”為活動主題，朝聖是禧年的基本重大因素，朝聖不僅是一次旅程，更是一種精神之旅，朝聖者並非自己選擇目的地，而是沿著朝聖的路線，是天主吸引我們進入祂自己，成為靈性的綠洲，朝聖是一種內在的渴望，讓我們重拾信仰之旅，暢飲希望之泉。因此主教團原住民委員會推動原住民地區教堂的Camino朝聖之路，鼓勵【原住民堂區朝聖牧靈互訪】，把本地特色、傳教歷史、教友服務與聖堂朝

聖、信仰結合，是點燃教友心火的重要方法之一，希望藉此達到牧靈福傳的效果。

根據行政院原住民族委員會資料顯示，2024年都市原住民已逾30萬人，佔全台灣原住民59.8萬人的50.2%，這些超過五成的都市原住民，大多居住在大都市的周邊地區，顯示原住民教友已往都會發展，第二代的原住民雖想回部落【落葉歸根】，但第三代的年輕人已被迫要在都會區【落地生根】，我們長期的牧靈方式是堂區式的屬地服務架構，是否可以提供更多的資源照顧這些遠離故鄉的手足，嘗試因應調整整體牧靈計畫，增加屬人的服務架構，希望能定期邀請原鄉神父修女來都市共融分享，推動都市原住民牧靈關懷聚會的試行點。

非常感恩大家長期對主教團原住民牧靈工作的支持與贊助，我們將更努力於原住民的青年培育與聖召。今年八月各教區已紛紛規劃展開原住民族祈禱奉獻日的慶祝活動，主教團原住民委員會也將委派委員分別代表出席各教區的慶祝活動，不但藉由共襄盛舉了解現況，而且可以溝通推動2024年主教團原住民牧靈委員會重點工作。

讓我們藉由朝聖的生命旅程，轉化自我的成長，能與天主啟示的道路相逢。

主任委員 浦英雄 主教

推動台灣 Camino

~用行腳見證傳教士愛的足跡

主教團原住民牧靈委員會重點工作：

- 原住民地區教堂的 Camino 朝聖之路、牧靈互訪
- 都市原住民牧靈關懷
- 原住民聖召培育
- 原住民神父、修女在職進修
- 原住民牧靈大會
- 原住民族語復振、數位化典藏
- 原住民神父、修女及原鄉服務外籍傳教士共融



戶名：
財團法人天主教會
台灣地區主教團原住民委員會
(簡稱：天主教原住民委員會)
捐款劃撥帳號：50062191
主任委員：浦英雄主教
地址：106 台北市大安區安居街 39 號
電話：02-27326602#315

謝謝您慷慨的奉獻與支持！

(113)主團祕公字第11305號



請辭與任命 2024.08.03

[B0597]

任命台灣第五屆全國聖體大會閉幕儀式特使事宜

聖父——教宗方濟各任命香港榮休主教湯漢樞機為特使，主持第五屆台灣全國聖體大會的閉幕儀式，該大會將於2024年10月5日於高雄展覽館舉行。

(主教團祕書處 譯)

原文：

<https://press.vatican.va/content/salastampa/it/bollettino/pubblico/2024/08/03/0597/01215.html>

Rinunce e nomine, 03.08.2024

[B0597]

Nomina dell'Inviato Speciale alla celebrazione conclusiva del V° Congresso Eucaristico di Taiwan

Il Santo Padre ha nominato l'Em.mo Card. John Tong Hon, Vescovo emerito di Hong Kong, Suo Inviato Speciale a presiedere la celebrazione conclusiva del V° Congresso Eucaristico di Taiwan, che avrà luogo presso l'Exhibition Center della Diocesi di Kaohsiung il 5 ottobre 2024.

MESSAGE OF HIS HOLINESS POPE FRANCIS FOR THE IV WORLD DAY FOR GRANDPARENTS AND THE ELDERLY

28 July 2024

“Do not cast me off in my old age” (cf. Ps 71:9)

Dear brothers and sisters!

God never abandons his children, never. Even when our age advances and our powers decline, when our hair grows white and our role in society lessens, when our lives become less productive and can risk appearing useless. God does not regard appearances (cf. 1 Sam 16:7); he does not disdain to choose those who, to many people, may seem irrelevant. God discards no stone; indeed, the “oldest” are the firm foundation on which “new” stones can rest, in order to join in erecting a spiritual edifice (cf. 1 Peter 2:5).

Sacred Scripture as a whole is a story of the Lord’s faithful love. It offers us the comforting certainty that God constantly shows us his mercy, always, at every stage of life, in whatever situation we find ourselves, even in our betrayals. The Psalms are filled with the wonder of the human heart before God who cares for us despite our insignificance (cf. Ps 144:3-4); they assure us that God has fashioned each one of us from our mother’s womb (cf. Ps 139:13) and that even in hell he will not abandon our life (cf. Ps 16:10). We can be certain, then, that he will be close to us also in old age, all the more because, in the Bible, growing old is a sign of blessing.

At the same time, in the Psalms we also find this heartfelt plea to the Lord: “In my old age do not abandon me” (cf. Ps 71:9). Words that are strong, even crude. They make us think of the extreme suffering of Jesus, who cried out on the cross: “My God, my God, why have you forsaken me?” (Mt 27:46).

In the Bible, then, we find both the certainty of God’s closeness at every stage of life and the fear of abandonment, particularly in old age and in times of pain. There is no contradiction here. If we look around, we have no difficulty seeing that its words reflect an utterly evident reality. All too often, loneliness is the bleak companion of our lives as elderly persons and grandparents. Often, when I was Bishop of Buenos Aires, I would visit rest homes and realize how rarely those people received visits. Some had not seen their family members for many months.

There are many reasons for this loneliness: in many places, above all in the poorer countries, the elderly find themselves alone because their children are forced to emigrate. I think too of the many situations of conflict. How many of the elderly are left alone because men – youths and adults – have been called to battle, and women, above all women with small children, have left the country in order to ensure safety for their children. In cities and villages devastated by war, many elderly people are left alone; they are the only signs of life in areas where abandonment and death seem to reign supreme. In other parts of the world, we encounter a false belief, deeply rooted in certain local cultures, that causes hostility towards the elderly, who are suspected of using witchcraft to sap the vital energies of the young; when premature death or sickness, or any other misfortune

strike the young, the guilt is laid at the door of some elderly person. This mentality must be combatted and eliminated. It is one of those groundless prejudices from which the Christian faith has set us free, yet which continues to fuel generational conflict between the young and the elderly.

Yet if we think about it, this accusation that the elderly “rob the young of their future” is nowadays present everywhere. It appears under other guises even in the most advanced and modern societies. For example, there is now a widespread conviction that the elderly are burdening the young with the high cost of the social services that they require, and in this way are diverting resources from the development of the community and thus from the young. This is a distorted perception of reality. It assumes that the survival of the elderly puts that of the young at risk, that to favour the young, it is necessary to neglect or even suppress the elderly. Intergenerational conflict is a fallacy and the poisoned fruit of a culture of conflict. To set the young against the old is an unacceptable form of manipulation: “What is important is the unity of the different ages of life, which is the real point of reference for understanding and valuing human life in its entirety” (Catechesis, 23 February 2022).

The Psalm cited above – with its plea not to be abandoned in old age – speaks to a conspiracy surrounding the life of the elderly. This may seem an exaggeration, but not if we consider that the loneliness and abandonment of the elderly is not by chance or inevitable, but the fruit of decisions – political, economic, social and personal decisions – that fail to acknowledge the infinite dignity of each person, “beyond

every circumstance, state or situation the person may ever encounter” (Declaration *Dignitas Infinita*, 1). This happens once we lose sight of the value of each individual and people are then judged in terms of their cost, which is in some cases considered too high to pay. Even worse, often the elderly themselves fall victim to this mindset; they are made to consider themselves a burden and to feel that they should be the first to step aside.

Solitude and abandonment have become recurrent elements in today’s social landscape. They have multiple roots. In some cases, they are the result of calculated exclusion, a sort of deplorable “social conspiracy”; in others, tragically, a matter of an individual’s personal decision. In still other cases, the elderly submit to this reality, pretending that it is their free choice. Increasingly, we have lost “the taste of fraternity” (Fratelli Tutti, 33); we find it difficult even to think of an alternative.

In many older persons we can observe the sense of resignation described in the Book of Ruth, which tells the story of the elderly Naomi who, after the death of her husband and children, encourages her two daughters-in-law, Orpah and Ruth, to return to their native towns and their homes (cf. Ruth 1:8). Naomi – like many elderly people today – is afraid of remaining alone, yet she cannot imagine anything different. As a widow, she knows that she is of little value in the eyes of society; she sees herself as a burden for those two young women who, unlike herself, have their whole lives before them. For this reason, she considers it best to step aside, and so she tells her young daughters-in-law to leave her and to build a future in

other places (cf. Ruth 1:11-13). Her words reflect the rigid social and religious conventions of her day, which apparently seal her own fate.

The biblical narrative then presents us with two different responses to Naomi's words and to old age itself. One of the two daughters-in-law, Orpah, who loves Naomi, kisses her and, accepting what seemed the only solution possible, goes her way. Ruth, however, does not leave Naomi's side and, to her surprise, tells her: "Do not press me to leave you" (Ruth 1:16). Ruth is not afraid to challenge customs and inbred patterns of thought. She senses that the elderly woman needs her and she courageously remains at her side in what will be the start of a new journey for both. To all of us, who are accustomed to the idea that solitude is our unavoidable lot, Ruth teaches that in response to the plea "Do not abandon me", it is possible to say, "I will not abandon you". Ruth does not hesitate to subvert what seemed to be an irreversible situation: living alone need not be the only alternative! Not by chance, Ruth – who remained at the side of the elderly Naomi – was an ancestor of the Messiah (cf. Mt 1:5), of Jesus, Immanuel, "God with us", the one who brings God's own closeness and proximity to all people, of all ages and states of life.

Ruth's freedom and courage invite us to take a new path. Let us follow in her footsteps. Let us set out with this young foreign woman and the elderly Naomi, and not be afraid to change our habits and imagine a different kind of future for our elderly. May we express our gratitude to all those people who, often at great sacrifice, follow in practice the example of Ruth, as they care for an older person or simply demonstrate daily closeness to relatives or acquaintances

who no longer have anyone else. Ruth, who chose to remain close to Naomi, was then blessed with a happy marriage, a family, a new home. This is always the case: by remaining close to the elderly and acknowledging their unique role in the family, in society and in the Church, we will ourselves receive many gifts, many graces, many blessings!

On this Fourth World Day devoted to them, let us show our tender love for the grandparents and the elderly members of our families. Let us spend time with those who are disheartened and no longer hope in the possibility of a different future. In place of the self-centred attitude that leads to loneliness and abandonment, let us instead show the open heart and the joyful face of men and women who have the courage to say "I will not abandon you", and to set out on a different path.

To all of you, dear grandparents and elderly persons, and to all those who are close to you I send my blessing, accompanied by my prayers. And I ask you, please, not to forget to pray for me.

Rome, Saint John Lateran, 25 April 2024,

FRANCIS



World Day
for Grandparents
and the Elderly
2024

Fourth World Day for Grandparents and the Elderly

With the celebration of its fourth edition, the World Day for Grandparents and the Elderly continues to be an important occasion for the life of our ecclesial communities and is enriched with new meaning.

Attending to our grandparents and the elderly is not only a sign of gratitude and affection, but a necessity in the construction of a more human and fraternal society. The Holy Father invites us to recognise their value and to do so permanently, not just occasionally. It is not a matter of celebrating an anniversary once a year, but of making the elderly feel like an integral part of our Christian family and our common history. The successive generations of elderly people must be taken seriously, and the Church must give them appropriate pastoral attention.

This year's theme, "Do not cast me off in my old age" (cf. Ps 71: 9), recalls the heartfelt plea to the Lord not to be left alone in old age. All too often, in fact, loneliness is a bitter companion in the lives of the elderly due to numerous contingent situations, such as the migration of children or the crisis of families, or due to the individualistic mentality that makes those who are advanced in years feel like a burden. It seems that everyone takes for granted that there is a time in life when one remains alone. It is a habit and a mentality to which, with resignation, even the elderly do not object.

Yet, as the Holy Father reminds us, God never abandons His children. Not even when strength wanes or life seems less productive. Indeed,

in the Bible, growing old is a sign of blessing. The loneliness and abandonment of the elderly is not inevitable, rather the result of wrong choices that do not recognise the infinite dignity of each and every person.

Following the example of Ruth who did not abandon her mother-in-law, Naomi, we are called to walk a new path and imagine a different future for our elderly. Our hope for the celebration of this event is, therefore, that every Church community will strive to experience 'a day without loneliness' by visiting the elderly, involving them, and listening to their stories and testimonies of faith.

Aware of various initiatives that have transpired during previous editions and those that, we hope, will also feature throughout the fourth edition, we make the logo available to parishes and dioceses for free use.

In this regard, in order to facilitate greater publicity about what this occasion will entail, we kindly ask that you enlighten us about various initiatives in place by emailing anziani@laityfamilylife.va or by using #elderlyandgrandparents on social media channels.

The Pastoral Kit is available on the website of the Dicastery for Laity, Family and Life www.laityfamilylife.va

In the hope that the fourth World Day for Grandparents and the Elderly will foster a fruitful dialogue between young and old, we send cordial greetings in the Lord.

Card. Kevin Farrell

Prefect

Dicastery for Laity, Family and Life

Gleison De Paula Souza

Secretary

Dicastery for Laity, Family and Life

Pastoral Guidelines

We suggest that the celebration of the Day - as usual - be structured around two fundamental elements: **the celebration of a Eucharistic liturgy dedicated to the elderly, and the visitation of lonely elderly people within one's own community.**

Visiting lonely elderly people

- In order for the message of closeness and consolation - the message that the Day wants to express - to reach everyone, including those who are most isolated, we suggest paying a visit to the lonely elderly people within one's own community and sharing the Holy Father's message with them.
- The visit, a tangible sign of the outgoing Church, is a way to reaffirm that the elderly, even the loneliest, are at the centre of our communities.
- The visit manifests the personal choice, following the example of the young Ruth, not to abandon anyone.
- The visit can be an opportunity to bring a gift, such as a flower, and to read the message and prayer of the Day together.
- The encounter between young and old, and the friendship that can arise, shows how the mercy of the Lord extends from generation to generation.

Preparing for the Day with the Elderly

- The elderly are the main target group of the Day's activities. The Holy Father's message is addressed to them.
- It is important to ensure that as many elderly people as possible attend and participate in the Sunday liturgy celebrated on the Day.
- The Day can be an opportunity to help the elderly and their families get back into the habit of participating in Holy Mass together with the entire parish community.
- The elderly of the parish or of one's own ecclesial reality can be invited for a moment of reflection on the Pope's message for the Day, which can be distributed to all participants.
- It would be desirable to start organising moments of reflection dedicated to the elderly in one's own community, even after the Day. The Pope's catecheses on old age could be a useful resource to accompany the meetings.
- Older people can be asked to offer special prayers for young people and for peace. The ministry of intercession is a real vocation of the elderly.
- By visiting the elderly, the Day's message can also be conveyed to those unable to attend the meetings.

Preparing for the Day with Young People

- We suggest calling the young people of one's community a few weeks before the Day to explain its significance and to ensure that they reach as many elderly people as possible with their visits.
- We suggest involving young people in the organisation of one or more parties with the elderly of their community.
- The Day could be an opportunity to organise a meeting to hear some testimonies of elderly people.
- Young people can organise social campaigns to spread the contents of the Day by using the hashtag #elderlyandgrandparents.

Liturgical Resources

- One of the Masses on Sunday 28 July should be devoted to celebrating the Day with grandparents and the elderly of one's parish or community.
- To facilitate the presence of the elderly at the Holy Mass, members of the community can be involved in organising transport for those who are unable to travel alone.
- During the celebration of the Day, young people can deliver the Holy Father's message to grandparents and the elderly in their own parish or community.
- On 28 July, and the days immediately preceding and following, liturgical celebrations of the Day can take place inside hospitals and residences of the elderly to ensure that parish members are

involved and that Holy Masses are appropriately animated.

- The collection of offerings at Holy Masses on the Day can be dedicated to support projects in favour of poor elderly people in one's own community.

Suggestions for the Prayers of the Faithful

- For Pope Francis, that the Lord may bless and protect his ministry, and for the Church led by him, that it may be a more welcoming home for grandparents and the elderly. Let us pray.
- For all us elderly people, that we may continue to look towards the future and, with our experience and our prayers, that we may continue striving to build a more fraternal world. Let us pray.
- For young people, that they may offer the bread of their vitality to the Lord, rather than keeping it for themselves, so that He may multiply it; and that the world may rejoice in the overflowing joy of a new embrace between young and old. Let us pray.
- For all us grandfathers and grandmothers, that we may be a source of wisdom for our families, and that we may learn to pass on the treasure of faith to our grandchildren and to the newer generations. Let us pray.
- For an end to every war in every part of the world. We beseech the Lord to grant consolation to those who have lost loved ones, healing to the wounded, a return home to prisoners, and that ways of dialogue and peace be found everywhere. Let us pray.

Final Blessing

Blessing for a long life

God of mercy,

Who has given these, Your children, the gift of a long life,

Grant them your blessing.

Let them feel the sweetness and strength of your presence:

Looking back on the past,

Rejoicing in Your mercy;

And looking to the future,

Persevering with undying hope.

To you, glory and praise for evermore.

Prayer for the Fourth World Day for Grandparents and the Elderly

28 July 2024

Lord, faithful God,
You who created us in Your image,
You who never leaves us alone
and who accompanies us through every season of life,
Do not abandon us, take care of us,
And grant us, once again,
The ability to discover ourselves
and recognise that we are Your children.

Renew our hearts with your Word
And do not allow anyone to be cast aside.
May your Spirit of love fill us with Your tenderness
And teach us to say:
“I will not abandon you!”
To those we meet on our journey.

With the help of your beloved Son,
may we not lose the taste for fraternity
And may we not conform to the sadness of loneliness.
Help us to look to the future with renewed hope,
And make the World Day for Grandparents and the Elderly
A day without loneliness, and a day abundant
with the first-fruits of Your peace.

Amen.



DECREE

The Apostolic Penitentiary, in order to increase the devotion of the faithful and for the salvation of souls, by virtue of the faculties attributed to it by the Supreme Pontiff Pope Francis by Divine Providence, listening to the recent request presented by the Most Eminent Cardinal of the Holy Roman Church, Kevin Joseph Farrell, Prefect of the Dicastery for Laity, Family and Life, on the occasion of the Fourth World Day of Grandparents and the Elderly, recently instituted by the Supreme Pontiff on the fourth Sunday of the month of July and which this year will be held on the theme "Do not cast me off in my old age" (cf. Ps 71:9), graciously grants the Plenary Indulgence from the heavenly treasures of the Church, under the usual conditions (sacramental confession, Eucharistic communion and prayer according to the intentions of the Supreme Pontiff) to grandparents, the elderly and all the faithful who, motivated by a true spirit of penance and charity, will participate on 28 July 2024, on the occasion of the Fourth World Day of Grandparents and the Elderly, in the various functions that will be held throughout the world, a Plenary Indulgence that may also be applied as a suffrage to the souls in Purgatory.

This Court of Mercy also grants the Plenary Indulgence on this same day to the faithful who devote adequate time to actually or virtually visiting their elderly brothers and sisters in need or in difficulty (such as the sick, the lonely, the disabled...).

The Plenary Indulgence may also be granted to, provided that they detach themselves from any sins and intend to fulfill the three usual

conditions as soon as possible, the elderly sick and all those who, unable to leave their homes for a serious reason, will unite themselves spiritually to the sacred functions of the World Day, offering to the Merciful God their prayers, pains or sufferings of their lives, especially during the various celebrations which will be broadcast through the media.

Therefore, in order that the opportunity to attain divine grace through the power of the Keys of the Church may be more easily realised through pastoral charity, this Penitentiary earnestly requests priests, equipped with the appropriate faculties to hear confessions, to make themselves available, in a ready and generous spirit, for the celebration of Penance.

This Decree is valid for the Fourth World Day of Grandparents and the Elderly, notwithstanding any provision to the contrary.

Given at Rome, at the See of the Apostolic Penitentiary, on 9 July 2024.

Angelo Card. De Donatis

Major Penitentiary

S.E.R. Mons. Krzysztof Józef Nykiel

Regent

SECRETARIA GENERALIS SYNODI

A short presentation of the *Instrumentum laboris* for the Second Session of the XVI Ordinary General Assembly of the Synod of Bishops

In 2021, the Church of God was "convoked in Synod" (cf. Preparatory Document, no. 1). Since then, the local Churches in and from which the Catholic Church subsists in its unity and universality have accepted the invitation to reflect on the steps God is asking His Church to take. This is a matter, today as yesterday, of proclaiming the Good News of Jesus Christ, the One who saves the world, heals it, and leads it to complete fulfilment. Walking together - that is: 'synodally' - on the path indicated by Jesus is the condition for everyone in the Church, living in communion, to participate in this common mission.

* * *

The *Instrumentum laboris* (IL) is, first and foremost, as its name suggests, a "working instrument" **for the members of the Assembly** due to meet in Rome next October (2-27).

The text does not offer pre-prepared answers, nor does it intend to address all matters connected with synodality. Rather, it addresses the questions related to the document's title: "*How to be a synodal missionary Church*". It is an **orientating text, essentially articulated and designed to encourage prayer, dialogue, discernment, and**

the **maturing of a consensus**. It starts from the convergences, which matured during the journey, anticipating the delivery to the Pope of a **Final Document** of the XVI Ordinary General Assembly of the Synod of Bishops.

In the coming months, the text can be used in various ecclesial settings to encourage the entire People of God to participate in prayer and the sharing of reflections, and to aid the task entrusted to the members of the Assembly.

Taking stock of the journey so far and, in particular, of the contributions offered by the local Churches in the first few months of 2024, the ***Instrumentum laboris for the Second Session of the XVI Ordinary General Assembly of the Synod of Bishops*** offers some orientations and some proposals on how the Church as a whole, the local Churches, and the groupings of Churches can and will be able to grow in being "synodal in mission."

Therefore, the IL must be read **within the context of the entire synodal process initiated in 2021 and in continuity with it. This includes, importantly**, the consultation of the local Churches, the Continental assemblies, the First Session of the Assembly of the Synod of Bishops, the *Synthesis Report*, the International Meeting of *Parish Priests for the Synod*. It also includes the work of the ten study groups tasked by the Holy Father with the in-depth study of ten key themes. These groups are incorporating some of the indications that emerged in the First Session into their work and are already activating the "implementation phase" of the synodal process

provided for in the Apostolic Constitution *Episcopalis Communio*.

After the Introduction, the IL consists of five sections. Following the Introduction, the IL opens with a section dedicated to the **Foundations** of the understanding of synodality, reiterating the matured awareness gained along the way and sanctioned by the *First Session*. **Three closely interwoven Parts** follow, illuminating the missionary synodal life of the Church from different perspectives: (I) **Relations** - with the Lord, between brothers and sisters and between Churches. These relations sustain the vitality of the Church in ways far more radical than the merely structural; (II) **Pathways** which support and nourish in practical ways the dynamism of relationships; (III) **Places** which, against the temptation posed by forms of abstract universalism, speak of the concreteness of the contexts in which relationships are embodied, with their variety, plurality and interconnection, and with their rootedness in the animating foundation of the profession of faith. Each of these Sections will be the subject of prayer, dialogue and discernment in one of the modules that will structure the work of the Second Session.

* * *

The Introduction

The Introduction recalls the road travelled so far and gives thanks to God for the fruits that the synodal process has already borne, which are recognisable in a vibrant Church that is on the move. Among these fruits is the widespread use of the synodal methodology of

Conversation in the Spirit. The document begins with a passage from the book of the prophet Isaiah, which describes a banquet prepared by the Lord for all peoples, a symbol of conviviality and communion. This theme is linked to the Church's mission to bring hope and salvation to humanity, especially to those who suffer. The synodal journey is seen as an opportunity to renew the People of God in its mission, rooted in its common baptismal identity and the diversity of ecclesial contexts.

The guiding question at the heart of this reflection is: "How to be a synodal Church in mission?": This question is concerned not only with improving the Church's structures and procedures but also, more fundamentally, with renewing the missionary commitment of all. This requires a deep understanding of synodality and an openness to continuous conversion. Finally, the Introduction recalls that the two Sessions of the XVI Assembly exist in continuity "and above all, they are part of a broader process that as the Apostolic Constitution *Episcopalis communio* states, will not cease at the end of October 2024".

Foundations (nos. 1-21).

During the Second Session, the Assembly will discuss the *foundations* that structure the path of conversion and reform that the People of God intends to follow in order to be increasingly synodal in mission. This path enables us to harmonise diversity and difference and live out the reciprocity of men and women more fruitfully in a journey of constant conversion and reform.

This chapter offers the horizon within which to place pastoral and theological reflections and proposals, exploring the foundations of the missionary synodal Church, particularly its identity as the People of God and Sacrament of unity. This vision is rooted in the living tradition of the Church and finds expression in the convergences that have emerged throughout the synodal journey. Synodality is seen as a path of conversion and reform, oriented towards the mission and participation of all the baptised. The Church is called to be a sign of unity and an instrument of reconciliation in a world marked by divisions and conflicts. This requires a renewed understanding of ecclesial communion and a commitment to live synodality in all its dimensions. This chapter gives space to reflect on the necessary reciprocity between men and women. The contributions received throughout all phases of the process speak of the need to give fuller recognition to the charisms, vocation and role of women in all spheres of the Church's life.

During the Second Session

Through the practice of Conversation in the Spirit – a practice already experienced during the First Session - and through the deepening of the perspectives identified in this document, the Assembly will be called to verify and manifest the existence of an authentic ecclesial consensus on these fundamental aspects of the life of the People of God.

* * *

THREE PERSPECTIVES

Part I - RELATIONS (nos. 22-50)

The foundations discussed in the first part of the document provide the context for considering the relationships that enable the Church to be synodal in mission. These are, above all, the relationship with God the Father, in Jesus Christ and the Holy Spirit, given sacramental expression in the journey of Christian initiation. This leads us, then, to reflect on the relationships between the members of the People of God, to each of whom the Holy Spirit gives the capacity to act in diverse ways for the good of all (charisms). Amongst this holy People are persons called to perform different services (ministries). Through the sacrament of Holy Orders, some are called to participate in the priesthood of Christ, the shepherd and head, as ordained ministries. Finally, we are led to reflect on the relations between the Churches in the conciliar perspective of the “exchange of gifts”, including ecumenical relations with other Churches and Ecclesial Communities and dialogue with cultures. We promote this exchange in and for a world that, amidst so many contradictions, always still hunger for justice, peace, and hope; a transcendent hope and justice that reaches beyond the limitations of what is possible in the present moment.

The vitality of the Church transcends its structures and, therefore, invites us to reflect on the cultivation of authentic and deep relationships. Relationships are the basis of the synodal and missionary life of the Church, which is expressed in the communion and participation of all members of the People of God in the one

mission. A relational and less bureaucratic Church is the request coming from the reports of the local Churches, and in particular from the voice of young people.

During the Second Session

The Assembly will be called upon to consider matters including: the recognition, discernment and promotion of charisms and ministries rooted in Baptism; the proposal to recognise a ministry of listening and accompaniment as a prophetic sign of a synodal Church; the relationship between ordained ministries (bishop, priest and deacons) in the local church, and their service of the People of God of whom they are a part. It will also be an opportunity to explore the concept of the "exchange of gifts" between the local Churches, which is also increased in possibility and urgency at the local level partly due to the migration of Christians and in the ecumenical sphere and in and through dialogue with other religious traditions and the whole of humanity.

* * *

Part II - PATHS (nos. 51-79)

We will then consider the pathways that enable us to nurture truly Christian relationships that enable us to live out our common mission. First, we consider the **formation paths** that serve this purpose at all levels of the Church's life. The IL recalls that "there is no mission without context, there is no Church without rootedness in a precise place, with its cultural specificities and historical contingencies.

This is why preparing formation plans in the abstract is impossible. There is a need to articulate the methods and criteria to enable us to undertake "community discernment", allowing us, in diverse situations, to listen "to what the Holy Spirit is saying to the Churches" and consequently to make wise decisions. This discernment should articulate the responsibility and participation of all and indicate the specific task of those who carry out the service of authority. Finally, consideration will be given to the need for procedures that enable persons with ecclesial responsibilities to render **transparent accountability** of their actions for the good of the mission of the Church.

During the Second Session

The Assembly is called upon to suggest concrete ways to respond to these needs concerning formation, community discernment, the composition and practice of decision-making and decision-taking processes, transparency, accountability, and evaluation, considered within the fundamental perspective of the unity of the Catholic Church and recognising the variety of contexts.

* * *

Part III - PLACES (nos. 80-108)

Relationships and paths are shaped and moulded in places. "Place" is not defined merely in geographical or purely spatial terms; rather, to think about places is to recall the specificity of culture, its contextual character and the dynamic nature of the human condition. The IL

analyses the concrete contexts in which relations are embodied, recognising the variety and plurality of ecclesial experiences, and invites us to overcome a static vision of places and a pyramidal structure of relations between the diverse ecclesial realities (Parish, Diocese or Eparchy, Ecclesiastical Province, Universal Church). The Church, one and universal, lives 'in places' and is 'from places', living in a dynamic circularity and reciprocity (or 'mutual interiority') of relations. Within this horizon and avoiding both dispersion and particularism, as well as the tendency towards homogenisation and flattening, the document reflects on themes of participation in the local Churches and the interconnections between synodality, collegiality and primacy in groupings of Churches and in the Church as a whole. This includes a special focus on the renewed profile of the Synod of Bishops.

During the Second Session

The Assembly will, therefore, be able to deal with topics such as the promotion of participation in the life of the local Church via the appropriate bodies, the relationships among the Churches and among the bishops (Episcopal Conferences, Eastern hierarchical structures, Particular Councils, the profile and the function of the Synod of Bishops, the service to unity of the Bishop of Rome in a synodal Church, reflection on the "new situation" of the ecumenical path, towards the visible unity of all Christians).

* * *

Conclusion (nos. 109-112)

The document concludes by recalling how reflection on *how* we can live the synodal dimension of the Church more deeply is a service to the possibility of a more effective proclamation of the Gospel. It is a path of conversion that is a source of joy for those who walk it and of reconciliation and healing for individuals and communities. Everything is a call to relationship and a testimony of non-self-sufficiency. Its final lines are an invitation to continue the journey as *pilgrims of hope*.



FABC

REPORT OF THE EAST ASIA CONFERENCE

We, the 36 participants of the FABC OE – EA Conference on Renewing the Spirit of “Ecclesia in Asia” from 7 countries comprising 6 Bishops, 13 Priests, one deacon, one religious sister, and 15 lay people met in Taoyuan, Taiwan, from June 17-20, 2024 to reflect and pray together on the themes of synodality, the challenges, and opportunities for evangelization primarily in Asia as we look forward to the Silver Jubilee of “Ecclesia in Asia,” the 50th Anniversary of “Evangelii Nuntiandi,” the Jubilee of 2025, and Global 2033, the 2000th Anniversary of the Great Commission.

We gathered to renew our response to the exhortation of St. John Paul II in “Ecclesia in Asia” to proclaim Jesus Christ the Savior and His mission of love and service in Asia and to respond to the Bangkok Document’s invitation to “Journey Together as Peoples of Asia. We listened closely to the reflections of the speakers and the ‘voices of the delegates’ and spent time in spiritual conversation, prayer, intercessory adoration, fellowship, and building friendships. The deeply touching testimonies, hope-filled stories, and songs in diverse languages lifted our hearts and minds. We also joined our hearts in prayer for all the countries of East Asia, Taiwan, Hong Kong, Korea, Macau, China, and the one country that was not represented, Japan. It was heartwarming to see how the Bishops and Priests set an example for service and synodality by taking turns to do the dishes for a day during the conferences.

We realized once again that the Church's faith in Jesus is a gift received and a gift to be shared; it is the greatest gift that the Church can offer to Asia (EA, 10). The voice of the delegate from China reminded us of the core of our Catholic faith, underlining the need for proclaiming the name of Jesus, even as it opened our eyes to the complex reality of what the concept of ‘China’ or ‘Chinese’ signifies, and to the specific challenges of evangelization in mainland China. Even though the Asian church remains a small minority, and we may sometimes feel overwhelmed, our experiences here have motivated and emboldened us to live out our faith with the hope that stems from encountering Jesus. As a result, we aim to impact the cultures and societies of our countries positively. The conference has challenged us to be unstinting in our efforts to fulfill the mission we have received from the Lord. Moved by the Holy Spirit, particularly during the spiritual conversations held in small groups, we recommitted ourselves to proclaiming and “whispering” the joy of the Gospel in our respective countries.

Challenges of Evangelization in East Asia

We realized that the challenges enunciated in “Ecclesia in Asia” twenty-five years ago are still present and made even more complex by the new and emerging realities we face today. Jesus, born in Asia, paradoxically remains predominantly unknown to the continent's inhabitants and is still perceived as a foreign, Western figure rather than an Asian one (EA, 20). The processes of inculturation and endeavors to identify a vernacular and forms of expression that can

effectively convey the proximity of Jesus to the Asian populace remain inadequately realized. The challenges associated with proclaiming Jesus as the only Savior are compounded by secularism, relativism, urbanization, globalization, entrenched ideologies, and cultural barriers, as well as by the imposition and constraints regarding religious freedom and freedom of expression.

The powerful message of God's love often gets lost in the face of the many significant problems specific to Asian countries that do not always receive the attention and priority that they deserve. The spreading of the Good News is sometimes hindered by a lack of strong Christian role models and a reluctance to fully embrace and share the truth of the Gospel in all aspects of life. The voices of the poor and the needs of our environment are not always fully reflected in the teachings and practices of our parishes and religious communities.

The ongoing formation of agents of evangelization, the clergy, the consecrated persons, and the laity needs to be at the forefront of all pastoral plans of every local Church. This is needed to ensure that the mission to evangelize is not limited to the ordained ministers. The whole people of God must actively participate in the incarnational missionary engagement of the Church.

Opportunities for Evangelization in East Asia

Listening to one another gave us the much-needed impetus to see that the challenges we face in evangelization may be transformed into opportunities and doors to explore new avenues of proclaiming the Gospel in East Asia.

The presence and witness of laypeople in the conference are harbingers of hope. With enthusiastic, Spirit-filled lay people and trained missionary disciples sent to evangelize, the mission of evangelization cannot lose its fervor and dynamism. The witness of the bishops, priests, and religious who humbly and joyfully shared their dreams and experiences with the other participants drew us together and inspired us to work together. The witness of delegates from the church in South Korea, particularly that of a 91-year-old missionary priest, is a shining light amid the struggles of the churches in East Asia and gives hope to all of Asia.

The exchange of gifts, stories, and best practices of local churches has rejuvenated our missionary enterprise. Filled with hope and boldness, we resolve to journey together as peoples of Asia to continue Jesus' mission of service and love that all Asians "may have life and have it abundantly."



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