

聖座教義部

「和平之后」~

有關默主哥耶屬靈經驗的說明

## 目錄

前言	4
成果	6
核心訊息	9
和平之后	9
從愛流溢出來的和平	11
和平之王	13
唯有天主	13
以基督為中心	15
聖神的行動	16
悔改的呼召	17
邪惡與罪的重擔	18
祈禱	21
彌撒的核心地位	22
兄弟般的共融	23
喜樂與感恩	25

信友們的見證-----	27
永生-----	28
<b>必要的澄清-----</b>	<b>29</b>
訓誡與威脅-----	30
給堂區的訊息-----	31
不斷堅持要人們聆聽這些訊息 -----	33
聖母對自己的訊息賦予恰當的價值 -----	35
聖母的「自我提升」 -----	37
與我們一同走向基督 -----	38
<b>結論-----</b>	<b>40</b>

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### 前言

1. 環繞著默主哥耶的屬靈現象，經過了一個漫長而複雜的歷史過程，期間主教們、神學家，以及不同委員會和分析人員，都表達過一連串分歧的意見。現在是作出總結的時候了。

本說明所表達的結論是根據《判別被稱為超自然界現象的規則》(聖座教義部，2024年5月17日；以下簡稱《規則》)而提出的。因此，文中分析所採用的角度與早期研究的角度有相當的差異。

重要的是，我們必須開宗明義地闡明，本說明的結論並不包含對被稱為神視者的道德生活的判斷。此外，當我們承認聖神為了天主子民的益處，從一開始到現在就在一個屬靈經驗「當中」臨在和行動時，我們應牢記，那些可能與「神恩性恩賜」(*gratiae gratis datae*)相關的經驗，並不必然要求相關人士在道德上是完美的。

2. 在考量與這個屬靈經驗有關的整套訊息時，儘管我們發現許多有助我們聽從福音呼召的正面元素，但有些人仍認為某

些訊息存有矛盾，或與被稱為神視者及其他人的慾望或利益有關，因此我們不能排除在少數訊息中，可能會出現這種情況。這就讓我們想起，本聖部在《規則》中提到，「這些超自然界現象，似乎會和人們混淆不清的經驗、神學上不準確的表述，或不完全正當的利益相連起來」（《規則》，14）。這並不排除一種可能性，就是「一些本性層面上的錯誤，是基於對該等現象的主觀感覺，而非基於不良意圖」（同上，第15條2項）。在默主哥耶的相關訊息中，便不乏因神祕主義用語有欠精準導致神學錯繆之例，（參閱：《和平之后訊息全集；我請求你們悔改！義大利，卡梅拉塔·皮切納，2024年，〔*Raccolta completa dei messaggi della Regina della Pace. Vi supplico: convertitevi!* Camerata Picena, Italy, 2024〕）；在一些情況下，與原文相比，譯文就有所改進，我們就以這個案為例：「我的聖子，一體而三位，祂愛你們」（2017年11月2日）。為了表達整個天主聖三臨在於聖言降生成人的奧蹟之中，而運用像這樣不合適的神祕主義文字的情況，並不罕見。在這種情況下，文字應該理解為，在降生成人的聖子身上彰顯出了三位一體天主的愛（參閱：信理部，〈「天主聖三的慈悲」：致科莫主教有關（瓜爾迪亞鎮／Villa Guardia）馬喬奧朝聖所（Sanctuary of Maccio）屬靈經驗的信函〉，2024年7月15日）。此外，讀者應注意，每當本說明提及聖母的「訊息」時，其意思都是指「被稱為的訊息」。

為分辨默主哥耶的相關事件，我們基本的考慮是當中存在和經過查證的成果，以及對被稱為來自聖母瑪利亞的訊息所進行的分析。

## 成果

3. 圍繞著默主哥耶現象的一項即時產生的效果就是，世界各地有了大批而且不斷增多的虔誠信徒，而且還有許多人從多個不同地方到那裡去朝聖。

最明顯的正面成果是那些現象促進了符合教會傳統的健全信仰生活。這一方面，就默主哥耶而言，既涉及那些以往曾遠離信仰的人，也涉及那些只是膚淺地實踐信仰的人。這個地方的獨特之處，在於它豐盛的成果：大量的人悔改重新勤領聖事（尤其是聖體聖事及和好聖事）許多的司鐸聖召、修會聖召和婚姻生活的聖召，深化的信仰生活更熱切地踐行的祈禱、許多配偶彼此的修和，以及婚姻和家庭生活的更新。值得注意的是，這些經歷首先是在前往與那些原始事件相關的地方朝聖時發生，而不是在與那些「神視者」一起出席被稱為顯現的聚會時發生的。

4. 基由於這種「默主哥耶現象」，當地堂區每天緊湊的牧靈工作也相應地增加。在那裡我們可以看到人們每天誦唸許多端

玫瑰經、舉行彌撒(平日也會舉行許多台彌撒)、朝拜聖體,也有無數人前去辦告解。堂區教堂外有兩個拜苦路的地方、一個用來講授教理的大禮堂和一所供朝拜聖體用的小聖堂。除了日常的聖事靈修生活以外,默主哥耶也舉辦各種定期的牧靈活動,例如:每年舉辦不同類型的研討會、青年聚會,以及為司鐸、已婚夫婦、朝聖組織者、和平中心主管和祈禱小組領袖舉辦靈修退省。

此外,數十年來,默主哥耶堂區一直是主要的朝聖地。它有別於其他出現顯現的場所,人們到默主哥耶來似乎主要是為了更新他們的信仰,而不是要為一些具體的要求尋求幫助。值得注意的是,東正教基督徒和穆斯林團體也會造訪這聖地。

5. 許多人在這「默主哥耶現象」中發現自己的司鐸或獻身生活聖召。這些人的故事各不相同,但他們都在相同的屬靈經驗中,感受到蒙召要以這種方式跟隨耶穌。有些人到默主哥耶來是為了認識天主對他們生命的旨意,有些人則只是出於好奇,也有些人根本沒有信仰。有些人說他們在發生被稱為顯現的山上,領受了聖召的恩寵,使他們強烈地渴望把自己完全奉獻給天主;其他人則在朝拜聖體時經歷到這一召叫。

對許多人來說,當他們在日常生活中接受默主哥耶的靈修(訊息、祈禱、守齋、朝拜聖體、感恩聖祭、告解……等等)以後,他們的生活就發生了改變,於是便決定追隨司鐸或修道

生活的召叫。有些人認為自己是在默主哥耶明確地領受到他們長久以來漸趨成熟的聖召。也有許多人雖然是在默主哥耶以外發現了某種特定的聖召，但卻是在受默主哥耶靈修精神所啟發的團體或在閱讀與這種經歷相關的書籍的背景下發現的。

此外，還有很多真誠悔改的人，他們曾遠離天主和教會，如今他們擺脫了罪惡的生活，徹底地改變，並以福音為他們存在的目標。在默主哥耶也傳述著數不清的治癒例子。

還有許多人發現了身為基督徒的美妙。對許多人來說，默主哥耶成為天主更新他們信仰的特選之地；因此，便有人將此地作為其屬靈之旅新的生活起點。也有許多人因默主哥耶的經驗而克服了屬靈的危機。另外，也有一些人宣稱，默主哥耶喚醒了他們服從教會、侍奉天主的深切渴望，或是更徹底地投入自己家鄉堂區的信仰生活。與此同時，全球許多國家，也因為受到默主哥耶屬靈經驗的啟發，而出現了大量敬禮聖母和祈禱的團體。愛德善工也在各種團體和善會中應運而生，尤其是那些照顧孤兒、吸毒者、酗酒者、面臨各種問題的年輕人和身心障礙者的團體。

尤其顯著的是，許多青年、年輕夫婦和成年人因著聖母，在默主哥耶重新發現了基督信仰：這種經驗引導他們在教會內走向基督。每年的青年聚會就見證了年輕人在默主哥耶強而有



力的臨在。

除了這些特殊的成果以外，默主哥耶還被視為一個充滿著平安、恬靜和虔敬的空間，而那份虔敬是真誠、深邃和極能打動人心的。

總而言之，與這種屬靈經驗相關的正面成果是顯而易見的，這些成果與被稱為神視者的經驗是相互分離的這些神視者已不再被視為「默主哥耶現象」的核心中介。在這現象中，聖神正在開展許多美妙和積極的事。

## 核心訊息

和平之后

6. 雖然「*Gospa*」(即聖母)經常自稱為「母親」，但按照不同的表達方式(教會之母、天主之母、義德之母、諸聖人之母等)，訊息中最原先出現的名號是「和平之后」(參閱：1983年6月16日的訊息)。這名號提供了一個以天主為中心，且富有和平的視野。根據這種理解，和平不僅意味著沒有戰爭，它還帶有一種屬靈、家庭和社會意義。事實上，這份和平主要是藉著祈禱來達成的，但它也透過傳教的努力得以傳播。訊息中所出現的靈修精神主要脈絡之一，就是透過對瑪利亞的全然信賴去信靠天主，好能在世界中成為和平的工具。圍繞著這一主題

的訊息有很多，我們在此引述其中一些：

「親愛的孩子們，我來到你們身邊，並以和平之后的身分出現，是因為我的聖子派遣我來。親愛的孩子們，我渴望幫助你們：幫助你們，好讓和平到來。」(2012年8月10日)

「和平，和平，和平！你們要和好！你們要與天主和好，也要彼此和好。」(1981年6月26日)

「親愛的孩子們，沒有祈禱，就沒有和平。因此，我敦促你們，親愛的孩子們，你們要在十字架前祈求和平。」(1984年9月6日)

「我呼籲你們有承擔地為和平祈禱。親愛的孩子們，你們要為世界和平祈禱，好使和平在世上為王，在眾人心中、在我子女們的心中為王。為此，你們要在這個動盪不安的世界中，成為我的和平使者。成為我生活的標記：和平的標記。」(2013年8月5日)

「親愛的孩子們，我邀請你們所有曾聽過我的和平訊息的人，認真地在生活中以愛把它實踐出來。許多人認為他們談論這些訊息就足夠了，但他們並沒有把這訊息付諸實行。親愛的孩子們，我要求你們要真正地生活，並改變你們內心所有消極和負面的思想，讓一切都變得積極和富有生命力。」(1991年5月25日)

「你們展望未來，只想到戰爭、懲罰和邪惡，那就錯了。如果你們總是想到邪惡，你們已經把自己置身在那條邪惡之路上。對基督徒而言，面對未來只有一種態度：就是對救恩的盼望。你們的任務是要接受天主的和平，實踐它，傳播它。」(1982年6月10日)

「當今世界正處於高度緊張之中，它正走在災難的邊緣。唯有找到和平，世界才能得救。但唯有回歸天主，世界才會享和平。」(1983年2月15日)

「我以和平之后的身分到這裡來，為告訴所有人：為拯救世界，和平是必要的。唯有在天主內，你們才能找到真正的喜樂，而真正的喜樂是真正和平的泉源。因此，我請求你們悔改。」(1983年6月16日)

「你們的心要傳遞和平。你們要加以保護，就像一朵花，它需要水、溫柔和陽光。」(2003年2月25日)

### 從愛流溢出來的和平

7. 這種和平本身並不是目的，也不是基督徒的最高價值。但它是在生活中實踐愛的果實，愛是最偉大、最美麗的德行。這份順服於天主的愛流露出樂於寬恕的兄弟情誼，能避免爭吵、不判斷：

「你們要彼此相愛。要成為彼此的弟兄姊妹，避免一切爭吵」（1981年12月25日）。「親愛的孩子們，今天我也想呼籲你們要寬恕。要寬恕，我的孩子們！寬恕他人，寬恕自己」（2010年3月13日）。「親愛的孩子們，這是感恩的時刻。今天，我要從你們身上尋求愛。不要去找他人的過失和錯處，也不要判斷他們。」（2020年5月4日）

這種愛使我們能為世界帶來和平，也意味著我們要去愛那些並非天主教徒的人。當然，這並不是要提倡混合主義，也不是說「所有宗教在天主面前都是一樣的。」然而，所有人都是被愛的。這一點在波士尼亞與赫塞哥維納的基督徒合一和跨宗教背景下，是最容易理解的，因為波士尼亞與赫塞哥維納經歷了一場具有強烈宗教成分的可怕戰爭：

「你們在世上雖是分裂的，但你們都是我的孩子。穆斯林、東正教徒、天主教徒，在我和我的聖子面前，你們所有人都是平等的。你們都是我的孩子。這並不表示所有宗教在天主面前都是一樣的，但人卻是平等的。然而，為得救，僅僅屬於天主教會還不足夠，還必須尊重天主的旨意〔……〕。給誰的少，向誰要的也少」（1982年5月20日）。「你們若不尊重其他宗教的弟兄姊妹，你們就不是真正的基督徒」（1983年2月21日）。然而，訊息也提醒人們「為了你們和你們的子女，要不惜一切代價維護天主教的信仰。」（1984年2月19日）

## 和平之王

8. 與「和平之后」名號相對應的是耶穌的「和平之王」名號：

「我向你們呼籲，親愛的孩子們，好使你們的生活與祂結合為一。耶穌是和平之王，唯有祂才能把你們所尋求的和平賜給你們。我與你們同在，並領你們到耶穌那裡」（1995年12月25日）。  
「小耶穌，和平之王，就在我的手中」（2002年12月25日）。  
「我懷著極大的喜樂，把和平之王帶給你們，讓祂祝福你們。」  
（2007年12月25日）

## 唯有天主

9. 這些訊息的屬靈生活觀強烈地以天主為中心，並經常呼籲我們以信賴之心順服於天主，因為祂就是愛：

「親愛的孩子們，今天，我呼籲你們要完全順服於天主。把你們所做的一切和你們擁有的一切都交給天主，好使祂能駕馭你們的生活。祂是萬有之王。你們不要害怕！」  
（1988年7月25日）

「親愛的孩子們，今天，我呼籲你們在本週實踐以下的話：『我愛天主！』親愛的孩子們，有了愛，你們就能成就一切，即使是那些你們認為是不可能的事。」（1985年2月28日）

「親愛的孩子們，我呼籲你們要完全順服於天主。把你們擁有

的一切都交到天主的手中。唯有這樣，你們的心中才會有喜樂。我的孩子們，為你們擁有的一切歡欣吧。你們要感謝天主，因為一切都是天主賜予你們的禮物。這樣，你們將能夠為生活中的一切感謝天主，並在一切事物中，甚至是在最小的花朵中發現天主。」(1989年4月25日)

10. 鑑於以上所述，我們可以看到訊息的核心，聖母並沒有以自己為中心，而是表明她是全心全意要我們與天主結合的：

「看啊，我與你們同在就是為了教導你們，使你們更親近天主的愛。」(1999年5月25日)

「我呼籲你們要愛天主在萬有之上，祂是你們生命的創造者；然後，你們就會在每個人身上去認識和愛天主。」(1992年11月25日)

「我與你們同在，也在天主面前為你們每個人代禱，好使你們能向天主和天主的愛敞開你們的心。」(2000年3月25日)

「我呼籲你們所有人在天主的愛中成長，就像花朵感受到春天溫暖的陽光一樣。」(2008年4月25日)

「你們的信仰不要動搖，也不要問『為什麼』自己是孤單的、被拋棄的。相反地，要敞開你們的心，祈禱並堅定地相信。然後，你們的心就會感受到天主是多麼親近，天主從沒有拋棄你們，祂總是在你們身邊。」(2019年12月25日)

11. 為此，瑪利亞邀請人與天主相遇，祂總是臨現於我們的日常生活之中：

「你們尋求徵兆和訊息，卻沒有看到，天主在每天早晨的日出中召喚你們，要你們悔改，並回歸真理和救恩的道路」（1998年9月25日）。「願麥田向你們訴說天主對一切受造物的慈悲」（1999年8月25日）。「天主欲拯救你們，所以祂藉著人、大自然和許多其他事物，向你們發布訊息，為幫助你們明白，你們必須改變自己生活的方向。」（1990年3月25日）

### 以基督為中心

12. 瑪利亞的代禱和行動，明顯地是順從耶穌基督的——祂是所有人的恩寵和救恩的施與者：

「我的孩子們，我想以一種特別的方式，讓你們更靠近耶穌的聖心。因此，我的孩子們，今天，我請你們向我親愛的聖子耶穌祈禱，讓你們的心都屬於祂」（1988年10月25日）。「你們不要讓世俗的光彩誘惑你們。你們要向神聖之愛的光芒、向我聖子的愛敞開心扉。你們要下定決心選擇祂；祂就是愛，祂就是真理」（2016年5月2日）。「親愛的孩子們，今天，我向你們呼籲，因為你們已背離了耶穌，因為你們已把祂置諸腦後，你們已忽視了祂。因此，我請你們決心選擇祂，並把耶穌放在你們生命的首位」（2017年4月24日）。「我渴望更新你們，並以我的

心引領你們走向耶穌的聖心，耶穌至今仍然為你們受苦，祂呼召你們悔改」(1996年10月25日)。「唯有當你們親近耶穌，你們才會明白祂對你們每一位的愛是多麼不可估量」(1998年2月25日)。「我邀請你們點燃你們的心，更熾熱地去愛被釘在十字架上的那一位，不要忘記祂為愛你們，獻出了自己的生命，為使你們能得救。」(2007年9月25日)

13. 瑪利亞為我們代禱，但賜予力量的卻是基督。因此，她身為母親的一切作為，就是要激勵我們，走向基督：

「祂會在這時刻賜給你們力量和喜樂。我透過我的代禱親近你們」(1993年11月25日)。「我以雙手把我的聖子交予你們，祂是潔淨的水的泉源。祂會重振你們的信德，淨化你們的心」(2014年10月2日)。「你們要敞開你們的心，並把你們的生命交給耶穌，好使祂能透過你們的心行事，增強你們的信德。」(1985年5月23日)

永恆的聖言是有力的生命之言，具有轉變我們的效果，相對之下，瑪利亞論到自己的話語時總是謙卑的：「親愛的孩子們，我以母親的身分，以簡單的話語向你們講話〔……〕。然而，我的聖子出於永恆，祂以生命之言向你們說話，並在開放的心靈中播種愛。」(2017年10月2日)

聖神的行動



#### 14. 許多訊息都邀請人承認尋求聖神幫助的重要性：

「當人們為某些事情只求助於聖人，他們是錯的。重要的是要祈求聖神降臨到你們身上。擁有祂便擁有了一切。」(1983年10月21日)

「你們要開始每天都呼求聖神。最重要的是要向聖神祈求。因為，當聖神臨於你們時，一切都會轉化並變得清晰明確。」(1983年11月25日)

「在彌撒前應向聖神祈禱。向聖神的祈求應時刻伴隨彌撒進行。」(1983年11月26日)

「人們以錯誤的方式祈禱。他們到教堂和聖地去祈求一些物質利益。然而，很少人會祈求聖神的恩賜。對你們來說，最重要的要呼求聖神降臨，因為如果你們擁有聖神的恩賜，就會擁有一切。」(1983年12月29日)

#### 悔改的呼召

15. 訊息中不斷邀請人捨棄世俗的生活方式和對現世財物的過度依戀，並經常邀請人要悔改，好使世界能得享真正的和平。悔改似乎是聖母訊息的重點：「親愛的孩子們！今天，我邀請你們要悔改。這是在這裡給你們最重要的訊息。」(1996年2月25日)

「我的聖心因著對你們的愛而燃燒。我唯一想向世界說的話就是：悔改、悔改。你們要讓我所有的孩子們都知道；我只要求他們悔改。」(1983年4月25日)

「親愛的孩子們，今天，我渴望把你們裹在我的斗篷裡，並帶領你們所有人走向悔改的道路。親愛的孩子們，我請求你們，把你們過去的一切、你們心中積聚的所有惡事都交給上主。」(1987年2月25日)

「你們不能說自己已悔改了，因為你們的生活必須是每天不斷的悔改。」(1993年2月25日)

「你們要從靈魂疲憊的沉睡中甦醒過來，並用盡全力對天主說：『是』。你們要決心悔改，努力成聖。」(2001年3月25日)

「你們要悔改，孩子們，在你們內心的沉默中跪下來。把天主置於你們存在的中心。」(2001年5月25日)

「親愛的孩子們，今天，我也懷著極大的喜樂，邀請你們要悔改〔……〕。天主渴望轉化全世界；並召喚它獲得救恩和踏上那條通往祂的道路，祂是萬有一切的元始和終結。」(2007年6月25日)

### 邪惡與罪的重擔

16. 與此同時，這些訊息不斷勸勉我們不要低估邪惡和罪的

嚴重性，並要我們認真看待天主的呼喚，要我們抵抗邪惡和抵抗撒彈的影響。另一個經常出現的呼籲是要我們面對考驗時不要害怕。根據情況的不同，人們會宣稱此刻就是恩寵和考驗的時刻。有時候，會以非常強烈的措辭來表述後者：因此便充斥著絕望、一切都會崩潰等等，而這些事情的發生，首先是由於許多人缺乏信德，遠離了天主。因此，訊息呼籲我們要把所有痛苦和困難都奉獻給天主，以結出恩寵的果實和內在的慰藉：

「我哭泣並不僅是因為耶穌死了。我哭泣是因為耶穌死了並為眾人流盡最後一滴血，然而我的很多孩子卻不願從中獲得任何益處。」(1983年4月1日)

「親愛的孩子們，你們環視四周，你們就會發現主宰這地球的罪惡有多嚴重。所以，你們要祈禱，好使耶穌得勝。」(1984年9月13日)

「親愛的孩子們，你們知道我曾許諾要把一個和平的綠洲賜給你們。但你們要知道，沙漠就在綠洲的旁邊，撒彈正潛伏在那裡，試圖誘惑你們每一個人。親愛的孩子們，唯有透過祈禱，你們才能戰勝撒彈在你們居處的一切影響。我與你們同在，但我不能剝奪你們的自由。」(1986年8月7日)

「無論我到哪裡去，我的聖子也與我同在，撒彈也會從中介入。你們已不知不覺地讓撒彈占據你們、主宰你們〔……〕。

你們不要屈服，我的孩子們！請擦乾我因為看到你們的所作所為而流下的淚水。你們要環視四周並加以防衛！要找時間到教堂裡去親近天主。到你們父親的家裡來，找時間一家團聚，向天主祈求恩寵。〔……〕你們不要輕蔑那個向你們乞求食糧的人。不要把他從你們那豐盛的餐桌趕出去。要幫助他！天主也會幫助你們〔……〕。我的孩子們，你們已經忘記了這一切，而撒殫也曾為此從中作梗。不要屈服！〔……〕我不願再責備你們；相反地，我想再次呼籲你們要祈禱、守齋和補贖。」（1987年1月28日）

「親愛的孩子們，我現在以一種特別的方式邀請你們眾人祈禱和作犧牲，因為撒殫正竭盡所能地企圖引誘更多的人走上死亡和罪惡的道路。因此，親愛的孩子們，請幫助我的無玷聖心，讓它能戰勝這個充滿罪惡的世界。」（1991年9月25日）

「不要讓撒殫操縱你們，對你們為所欲為。我呼籲你們要承擔、負責，決心把每天都奉獻給天主。」（1998年1月25日）

「現在，撒殫史無前例地想以牠那股具傳染性的仇恨和不安的風暴，窒息人類和他們的靈魂。許多人心中沒有喜樂，因為他們心中沒有天主、沒有祈禱。仇恨和戰爭與日俱增。我的孩子們，我呼籲你們要以熱情，重新開始那條聖潔和愛的道路，因為我是為此而來到你們中間的。為所有那些只知道和只想以人性的愛去愛，而不是以天主無限的愛去愛的人，讓我們

一起成為愛與寬恕。(2015年1月25日)

17. 聖母指出一個結束戰爭的機會，但這需要基督徒的合作，獻出他們的生命作為獻禮。這蘊含著承擔責任的強烈召叫：「你們只說不做，正是如此，我親愛的孩子們，這戰爭才持續了這麼久。我邀請你們向天主敞開你們的心，在你們的心靈深處與天主同居共處〔……〕。親愛的孩子們，你們若不遵從天主的誡命，你們若不活出感恩聖祭，你們若不棄絕罪惡，我就無法幫助你們」(1993年10月25日)。然而，四個月後，聖母又強調信徒們合作的價值，並以此來表達她的感謝：「為了使這場戰爭能盡快結束，你們都幫助了我」(1994年2月25日)。信徒合作的重要性也在其他場合出現：「你們亟需以你們的生活和你們的榜樣，與救恩工程合作。」(1996年5月25日)

### 祈禱

18. 在這趟旅程中，祈禱是最基本的。祈禱的勸勉在這些訊息中是持續而堅定的：

「我再次邀請你們要決心祈禱，因為藉著祈禱，你們才能悔改。你們每個人都會變得純樸，如同一個向天父的愛開放的小孩。」(1996年7月25日)

「我邀請你們以簡短、熱切的祈禱填滿你們的每一天。當

你們祈禱時，你們的心是開放的，天主會以一份特殊的愛來愛你們，並賜給你們特殊的恩寵。因此，你們要以前所未有的方式好好利用這恩寵的時刻，把它奉獻給天主。」  
(2005年7月25日)

19. 除了祈禱以外，守齋的呼籲也經常出現，但守齋被解釋為是身體上犧牲之外的一種自由奉獻：「你們若遇到困難或需要，你們到我這裡來。如果你們沒有力量用麵包和水來守齋，你們可以捨棄其他東西。除了食物以外，捨棄看電視也很好，因為看完電視節目以後，你們會分心，無法祈禱。你們也可以不喝酒、不吸菸和捨棄其他享樂。你們必須知道自己要做些什麼。」(1981年12月8日)

### 彌撒的核心地位

20. 信友的祈禱在感恩聖事慶典中達到高峰：

「彌撒是最崇高的祈禱形式。你們永遠無法瞭解它是何等的偉大」(1984年1月13日)。「親愛的孩子們，今天，我也希望以一種特殊的方式邀請你們參加感恩聖祭。彌撒應成為你們生活的中心！尤其是，親愛的孩子們，感恩聖祭應存留在你們的家庭中。你們全家都應去參加彌撒，為耶穌歡慶。耶穌應成為你們生命的中心！(2018年6月15日)。「感恩聖祭不應成為你們的例行公事，而是生命。如果你們每天活出感恩聖祭，你們會

感受到成聖的需要」(1998年1月25日)。「不要忘記,在這個作為信仰核心的感恩聖祭中,我的聖子一直與你們同在。祂來到你們身邊,與你們一同擘餅;因為,我的孩子們,祂是為你們而死的,祂是為你們而復活和再次來臨的。」(2016年5月2日)

21. 以下訊息強調,與聖體聖事這一偉大的屬靈寶藏相比,顯現本身的價值是微不足道的:

「相比在顯現時,我在彌撒中與你們更親近。許多朝聖者希望能到顯現的小房間那裡去,因此他們擠在堂區神父住所的四周。當他們湧到聖體櫃前,就像現在他們在堂區神父住所前那樣,他們就會明白一切;他們會意識到耶穌的臨在,因為領聖體比做神視者更美妙。」(1986年11月12日)

### 兄弟般的共融

22. 默主哥耶的靈修精神並非個人主義性質的。一方面,這種精神特別體現在朝聖和祈禱聚會等團體活動中;另一方面,除了祈禱以外,訊息中也不斷呼籲人們要培養兄弟般的共融——一種陪伴、給予、服務、寬恕和親近窮人的愛:

「這是唯一的真理,就是我聖子留給你們的真理。你們不需要多加研究:所要求你們的就是去愛和給予。」(2015年1月2日)

「我的孩子們,我請你們看看,有誰需要你們在精神上或物質

上的幫助。我的孩子們，因著你們的榜樣，你們將成為天主伸開的雙手，這正是人類所尋求的。」(1997年2月25日)

「然後在一週中選定一天，專門為窮人和病人服務：不要忘記他們。」(1984年1月23日)

「親愛的孩子們，我敦促你們要愛你們的近人，尤其要去愛那些虧待你們的人。這樣，你們就能以愛去體會內心的用意。你們要祈禱和愛，親愛的孩子們！有了愛，你們甚至能成就那些對你們來說似乎是不可能的事。」(1985年11月7日)

「親愛的孩子們，今天，我呼籲你們要愛——「愛」是天主所喜悅和珍視的。我的孩子們，「愛」忍受一切，為了耶穌的緣故，忍受一切困難和痛苦，祂就是愛。因此，親愛的孩子們，祈求天主到來幫助你們〔……〕。這樣，天主便能塑造你們的生命，使你們在愛中成長。我的孩子們，用愛的真諦(格前13章)來光榮天主，好讓天主的愛在你們內日益滋長，達至圓滿。」(1988年6月25日)

「你們請求我的聖子仁慈地對待你們，但我呼籲你們要慈悲。你們請求祂善待你們、寬恕你們，但我長久以來一直請求你們，我的孩子們，要寬恕和愛你們遇到的每一個人！(2019年3月2日)

默主哥耶的團體性也體現在其不斷強調家庭在基督徒生活



中至關重要的地位：「親愛的孩子們，我懇求你們開始改變你們的家庭生活。讓家庭成為一朵和諧的花朵，我願把這花朵獻給耶穌。親愛的孩子們，讓每個家庭都積極地祈禱，我渴望終有一天能看到在家庭裡結出果實：唯有這樣，我才能把它們像花瓣一樣全部獻給耶穌，以實現天主的計畫。」（1986年5月1日）

23. 這種靈修精神當然也包括教會的幅度——與整個教會、與牧者、特別是與教宗共融：

「你們要安守本分，做教會要求你們做的事」（1983年2月2日）。  
「我請求我的聖子透過愛賜予你們團結合一：你們各人之間的團結合一，以及你們與你們牧者之間的團結合一。藉著他們，我的聖子總是把自己重新賜給你們，更新你們的靈魂。不要忘記這一點」（2014年8月2日）。  
「你們作為我的孩子，我請求你們：為教會及其聖職人員、你們的牧者祈禱，願教會能夠如我聖子所願：清澈如泉水，而且充滿愛」（2018年3月2日）。  
「為我深愛的教宗祈禱；要為他的使命祈禱。」（2014年8月17日）

### 喜樂與感恩

24. 默主哥耶的靈修精神是歡樂的、喜慶的，且包含著一個邀請，要我們活出跟隨基督的喜樂，也要為生活中微不足道的

美好事物感恩：

「親愛的孩子們，我邀請你們向天主開放自己。你們看，我的孩子們，就如大自然開放自己，給予生命和結出果實一樣，我也為此邀請你們把自己完全交付給祂，活出與主同行的人生。我的孩子們，我與你們同在，我仍渴望引領你們進入生命的喜樂中。我渴望你們每個人都能發現，唯有在天主內才能找到喜樂和愛，也唯有天主才能賜予的喜樂和愛。」（1989年5月25日）

「親愛的孩子們，我邀請你們要為你們在生命中發現的所有恩賜感謝天主，也要為你們察覺到最微小的恩賜感謝天主。我和你們一同感謝。我渴望每一個人都能體驗到恩賜的喜樂，願天主成為你們每個人的一切。」（1989年9月25日）

「孩子們，你們要祈禱，讓祈禱成為你們的生命。這樣，你們就會在自己的生命中發現，向祂的愛敞開心扉者所獲賜的平安和喜樂。」（2007年8月25日）

「我的孩子們，那些祈禱的人會感受到天主子女的自由，並能滿懷喜樂，為弟兄姊妹的益處服務，因為天主就是愛和自由。因此，我的孩子們，當人們想給你們戴上枷鎖並利用你們時，這並非來自天主，因為天主是愛，祂會把祂的平安賜給一切受造物。」（2021年10月25日）

「在大自然中尋找安寧，你們就會發現造物主——天主，你們要為所有受造物感謝天主。」(2001年7月25日)

「我渴望你們每個人都能在世上得享幸福。」(1987年5月25日)

「親愛的孩子們！你們要祈禱，要更新你們的心，好使你們播種的美善能結出喜樂的果實。」(2024年2月25日)

「我需要你們與我的聖子結為一體，因為我渴望你們得享幸福。」(2015年5月2日)

### 信友們的見證

25. 在這些訊息中，我們也會發現對個人見證的迫切呼籲。在大多數情況下，是邀請人以生活來見證信仰和愛。默主哥耶的傳教訊息便可綜括為此。在這方面，聖母在每個月給堂區的訊息中經常稱信友們為「我所愛的使徒們。」

「親愛的孩子們，身為母親，我請求你們要堅持不懈地做我的使徒〔……〕。我祈求你們能像我聖子一樣，為天父的愛作見證。我的孩子們，你們已蒙受莫大的恩典，為天主的愛作見證。你們不要輕視所交付給你們的責任。不要讓我慈母的心憂傷。身為母親，我渴望寄望於我的孩子們、寄望於我的使徒們。」(2012年11月2日)

「我心愛的使徒們，我的孩子們，你們要像陽光一樣，帶著我聖子那份愛的溫暖，去溫暖四周的人。我的孩子們，世界需要愛的使徒。」(2018年10月2日)

其中有一個特別美的訊息，它勸勉人不要過於重視令人注目的徵兆，而是要以其生活來彰顯所相信的：「你們向我祈求一個徵兆，好使人們相信我的臨在。徵兆將會到來。但你們並不需要它：你們自己應成為別人的徵兆。」(1982年2月8日)

## 永生

26. 在這麼多訊息中，蘊含著一個強烈的呼籲，喚醒人們對天國的渴望，尋找永恆生命，作為人生在世的終極意義：

「親愛的孩子們，今天我想邀請你們眾人，每個人都要決心上天堂」(1987年10月25日)。「天主派遣我來幫助你們，引領你們進天堂，那是你們的目標」(1994年9月25日)。「我希望把你們做成一束為永生準備好、非常漂亮的花束，」(1995年7月25日)。「沒有天主，就沒有未來，沒有喜樂，更重要的是，就沒有永恆的救恩」(1997年4月25日)。「我的孩子們，你們要決心追求聖德，渴慕天堂」(2006年5月25日)。「在你們的心中，應產生對天堂的渴望。喜樂應開始在你們心中為王」(2006年8月25日)。「你們是如此盲目，依戀世俗的事物，思念塵世的生活。天主派遣我來，為引領你們走向永生」(2006年10月25

日)。「不要忘記,你們是永恆之路上的朝聖者」(2006年11月25日)。「不要忘記,你們只是過客,就像田裡的花朵」(2007年1月25日)。「不要忘記,你們是這塵世的朝聖者」(2007年12月25日)。「一切都會過去,我的孩子們;唯有天主是永存的」(2008年3月25日)。「我的孩子們,我渴望你們每個人都能愛上永生,那是你們的未來。」(2009年1月25日)

## 必要的澄清

27. 這些訊息總體上是很有價值的,並以不同的言辭表達了福音恆常的教導。然而,有些訊息卻偏離了這些正面且具建設性的內容,甚至似乎與它們互相矛盾。因此,我們應多加注意,以免少數含糊的元素掩蓋了整體的美。

為了防止默主哥耶這一寶藏受到損害,我們有必要澄清一些可能令人感到困惑之處,這些令人困惑之處可能會讓一些小團體,尤其在斷章取義地解讀這些訊息的情況下,曲解了這個屬靈經驗寶貴的原意。

這就讓我們想起一個決定性的原則:當聖神的行動在屬靈經驗中得到承認時,這並不表示與該經驗有關的一切都沒有任何不精確、不完美,或可能令人感到困惑之處。需要再次提醒的是,「這些可能來自超自然界的現象,有時似乎會與混亂不清的人性經驗、神學上不準確的表述,或不完全正當的利益相

連起來」（《規則》，第14段號）。這並不排除一種可能性，就是「一些本性層面上的錯誤，是基於對該等現象的主觀感覺，而非基於不良意圖」。（同上，第15條，2項）

因此，信友在詮釋和傳播被稱為的訊息時務必小心謹慎。為了在這方面提供指導，我們現在會指出一些應特別注意的訊息，儘管當中許多訊息，從整體訊息來看，是可以充分理解的。

### 訓誡與威脅

28. 在某些情況下，聖母似乎流露出一些惱怒，因為人們並沒有遵行她的某些指示。因此，她警告他們會有一些威脅的徵兆，而她也可能不會再顯現，儘管之後訊息仍繼續有增無減：

「這是最後一次呼籲世人悔改了。以後，我將不再在世上顯現。這是最後的顯現。」（1982年5月2日）

「你們要趕快悔改。當那個所應許的徵兆在山上顯示出來時，就為時已晚了。」（1982年9月2日）

「今天，我最後一次邀請你們。現在是四旬期，而你們作為一個堂區，現在可以為愛而遵行我的召喚。若你們沒有這樣做，我就不願再給你們任何訊息了。」（1985年2月21日）

這些訊息只能被視為對不要延緩或推遲悔改的一種呼籲，

要謹記聖保祿所說的：「看！如今正是悅納的時候；看！如今正是救恩的時日！」(格後六2)

事實上，其中一則訊息給我們提供了正確詮釋我們所提到的這些訊息的合理依據：

「那些說災難性預言的人都是假先知。他們說：『在某年某天，將會有一場災難。』我一直說，如果世界不悔改，懲罰就會到來。因此，我邀請所有人悔改。一切就取決於你們的悔改。」(1983年12月15日)

### 給堂區的訊息

29. 還有其他可能會被誤解的一些表述，例如一些給堂區的訊息。當中，聖母似乎想要左右堂區靈修和牧靈措施的細節，諸如要求守齋的日子，或是對在不同時節的禮儀有具體事項的指示，這讓人以為，她想取代堂區常規機構，使之不能參與其事。有時候，正如我們在以下訊息中可以看到的，聖母對堂區的「特別照顧」會擴展成訓斥，因為人們沒有遵行她的牧靈指示：

「親愛的孩子們，我以獨特的方式選擇了這個堂區，我渴望引導它。我用愛來守護它，我希望每個人都屬於我。感謝你們今晚到這裡來。我希望你們越來越多人與我和我的聖子同在。我會在每個星期四，給你們一個特別的訊息。」(1984年3月1日)

「親愛的孩子們，在明天晚上(聖神降臨節)，你們要為了擁有真理之神祈禱。尤其你們這些來自這個堂區的人，因為你們需要真理之神，好使你們能夠原原本本地傳遞這些訊息，既不添加，也不遺漏任何內容，而是以我所給予的那樣〔傳遞它們〕。」(1984年6月9日)

「親愛的孩子們，在〔將臨期的〕這些日子裡，我呼籲你們全家人一同祈禱。我曾多次以天主之名給你們訊息，但你們沒有聆聽我的話。只要你們接受我給你們的訊息，這個聖誕節為你們來說將會是難忘的。」(1984年12月6日)

「親愛的孩子們，我想繼續向你們傳遞我的訊息，所以，今天，我邀請你們接受並活出我的訊息。我的孩子們，我愛你們，而且我特意選擇了這個我特別摯愛的堂區，當至高者派遣我到這裡來時，我便心甘情願地留在了這裡。因此，我邀請你們接受我，親愛的孩子們，這樣你們便會幸福。你們要聆聽我的訊息！要聆聽我！」(1985年3月21日)

「今天，我本想不再給你們發布訊息，因為有些人沒有接受我。然而，堂區已經有了進步。我渴望給你們發布訊息，這是有史以來前所未有的事。」(1985年4月4日)

我們可以把這些向堂區教友一再提出的勸告，理解為那些被稱為神視者對其堂區團體的熱愛。然而，聖母的訊息不能取代堂區主任和牧靈委員會的日常角色，以及在有關團



體分辨決策時，團體眾議同行的作用，因為透過共同商議，堂區在兄弟情誼之間的彼此聆聽、互相尊重及溝通對話等方面得以日臻成熟。

### 不斷堅持要人們聆聽這些訊息

30. 除了經常勸勉堂區信友以外，聖母似乎非常堅持讓人們聆聽她的訊息。有時候，這一種邀請比訊息本身的內容更為突出：「親愛的孩子們，你們並未留意天主透過我向你們傳達的訊息。祂賜予你們恩寵，但你們卻不明白」（1984年11月8日）。「你們並未留意我給你們的所有訊息」（1984年11月15日）。這有可能造成信友們依賴和過度期盼，最終導致忽略所啟示之聖言的核心重要性。

這種堅持不斷出現。例如，「你們要活出我的訊息」（2010年6月18日）。「要散播我的訊息」（2010年6月25日）。「活出我給你們的訊息，這樣我才能給你們新的訊息」（2011年5月27日）。「你們要跟隨我的訊息〔……〕更新我的訊息」（2011年6月17日）。「你們要接納我的訊息，活出我的訊息。」（2011年6月24日）

在某些訊息中，諸如以下內容，這份堅持變得更为迫切：「親愛的孩子們，今天，〔你們的〕母親滿懷喜樂地邀請你們：成為我訊息的傳遞者，在這個疲憊的世界中傳遞我的訊息。你們

要活出我的訊息，並負起責任，接受我的訊息。親愛的孩子們，要為我的計畫與我一同祈禱，我渴望這些計畫能得以實現。」(2011年12月30日)

這種經常重複的勸勉，可能是源於那些被稱為神視者的愛和慷慨的熱誠，他們懷著善意，深怕聖母有關悔改與和平的呼籲會被忽視。當訊息涉及一些不太可能是來自超自然界的請求時，例如，當聖母就特定日期、地點和實際情況發出命令，以及她就一些日常事務作出決定時，這種堅持就更成問題了。雖然此類訊息並不經常在默主哥耶出現，但我們仍能發現，有些訊息只能從被稱為神視者的個人意願出發才可獲得解釋。以下就是這些誤導性訊息的一個明顯例子：

「今年的8月5日將是我誕生第二個千年的紀念日〔……〕。我請你們用三天的時間積極地做好準備〔……〕。在這幾天，你們不要工作。」(1984年8月1日)

信友們要以謹慎的態度和常識來看待這些細節，這是合適的，既不用過於認真，也不要對它們不加理會。我們必須經常謹記，在這屬靈經驗，就如同在其他屬靈經驗和被稱為的超自然界現象中一樣，積極和具建設性的元素往往與其他應該被無視的元素混雜在一起。但這一事實不應使人藐視默主哥耶整體上所呈現的豐富內容和福祉。

## 聖母對自己的訊息賦予恰當的價值

31. 事實上，呼籲我們要恰當地看待這些訊息的，正是聖母本人。事實上，她明確地重申，我們應該聆聽的是福音。她經常要求人們聆聽她的訊息，但她也把這些訊息置於聖經所啟示的聖言之下，因為聖言的價值是無與倫比的。以下的勸勉在這一點上具有深刻的見解，並構成了面對這些訊息該採取什麼態度的核心標準：

「你們不要追尋非凡的事。相反地，拿起福音來閱讀，你們自會明瞭一切。」(1982年11月12日)

「你們為什麼問這麼多問題？所有答案都在福音裡。」(1981年9月19日)

「不要相信那些向你們說虛假事物、給你們虛假指示的謊言。我的孩子們，你們要回歸到聖經！」(2018年2月2日)

32. 聖母最經常重複的請求之一，就是要人們閱讀聖經：

「親愛的孩子們，今天，我邀請你們每天在家中閱讀聖經：把它放在顯眼的地方，好能激勵你們去閱讀它，用它來祈禱」(1984年10月18日)。「把聖經放在家中顯眼的地方；閱讀它，並在生活中付諸實行」(1996年8月25日)。「把聖經放在家中顯眼的地方；要閱讀它，默想它，並要認識天主是何等深愛祂

的子民」(1999年1月25日)。「我邀請你們要透過閱讀聖經，重新做家庭祈禱」(1999年9月25日)。「我的孩子們，不要忘記閱讀聖經。把它放在顯眼的地方，要用你們的生活見證你所相信的，並把天主聖言付諸實行」(2006年1月25日)。「你們要閱讀並默想聖經，願聖經中所寫的話語成為你們的生活」(2012年2月25日)。「你們要把聖經放在家中顯眼的地方並閱讀它」(2014年1月25日)。「我的孩子們，要閱讀福音書。你們總會在其中發現新的事物；它把你們和我的聖子聯繫在一起，我聖子的降生，就是為給我所有的孩子帶來生命之言。」(2019年11月2日)

33. 另一方面，聖母還強調，更甚於那些訊息，基督徒的見證才是照耀世界的真光：

「我渴望你們積極地生活和傳播這些訊息。特別是，親愛的孩子們，我渴望你們每個人都成為耶穌的鏡子，這樣才能光照這個在黑暗中行走和不忠信的世界。我渴望你們成為眾人之光，並在光中作證。」(1986年6月5日)

34. 如此一來，我們就應該意識到，聖母一再要求我們聆聽的訊息，終歸就是她不斷邀請我們要悔改、要歸向基督、默想祂的聖言、祈禱和尋求和平。這一切都不會使我們遠離福音，或偏離福音。因此，凡是過於專注超凡事件和被稱為的聖母訊

息，而不善用其時間和精力，以天主聖言來祈禱、敬拜基督、服務弟兄姊妹，以及處處締造和平的人，都不是忠於真正的默主哥耶精神的人。

### 聖母的「自我提升」

35. 那些以「我的計畫」或「我的工程」來表述聖母訊息的措辭也會造成一些問題：「在我的救恩計畫中，你們每個人都很重要」（1993年5月25日）。「我的孩子們，不要忘記，你們在我拯救人類的計畫中是很重要的」（2022年6月25日）。「我邀請你們為我的計畫祈禱〔……〕」（2004年10月1日）。「此外，今夜，我邀請你們為我的計畫〔……〕我的工程祈禱。」（2005年9月2日）

這些措辭可能會造成一些混亂。事實上，瑪利亞所成就的一切都是為主的計畫和祂神聖的救贖工程服務的。瑪利亞對這個世界和教會並沒有自己的計畫。因此，這些訊息只能這樣詮釋：聖母完全接受天主的計畫，以至於她把它們稱為自己的計畫。

36. 在這方面，應特別注意在提到瑪利亞時，「中保」（*mediatrix*）一詞可能有被不當使用的情況。雖然在整體訊息中，一切確實都歸因於耶穌基督，而瑪利亞則以她身為母親的代禱作出配合，但有些措辭似乎與整體並不相符：「我是你們

和天主之間的中保」(1986年7月17日)。「我渴望成為你們和天父之間的聯繫，成為你們的中保。」(2012年3月18日)

以這種方式使用「中保」一詞，可能會錯誤地將降生成人的天主聖子獨有而專屬的地位歸於瑪利亞。事實上，這也與聖經所確認的相矛盾，因為聖經說：「在天主與人之間的中保也只有一個，就是降生成人的基督耶穌，祂奉獻了自己，為眾人作贖價」(弟前二5~6)。此外，就如教宗聖若望保祿二世所解釋的那樣，這些被稱為的訊息也未能充分表達出瑪利亞的合作是一種「服從於」基督中保的中保(參閱：《救主之母》通諭，39)，這樣，她的合作「對基督唯一中保的尊嚴與能力，並無任何增損。」(《教會》教義憲章，62)

然而，在2012年3月18日的同一篇訊息中，瑪利亞中保的角色明顯沒有掩蓋基督中保獨有的地位——那僅僅是「母親的代禱」：「親愛的孩子們！我來到你們中間，因為我渴望成為你們的母親，你們的護慰者。」

### 與我們一同走向基督

37. 需要提醒的是，這些訊息整體上是強調以天主為中心和以基督論為中心的。其中一些訊息便從這種意義上為我們提供了幫助，因為它強調了瑪利亞身為母親的代禱，這是她特有且始終是從屬角色的關鍵。接下來的訊息在這個主題上尤

其明確，當中瑪利亞強調，她不能，也不會取代耶穌基督：

「我非並直接地施予神聖的恩寵，而是我透過祈禱，從天主那裡領受我所祈求的。」(1982年8月31日)

「你們要祈禱，藉著祈禱與我的聖子相遇，好讓祂賜予你們力量，讓祂把恩寵賜給你們。」(2017年6月23日)

「你們要決心跟隨耶穌；要下定決心與祂一起走向未來。  
〔……〕我渴望引領你們所有人到我聖子那裡去〔……〕。你們要決心跟隨祂，並把祂放在你們生命的首位。」(2012年6月22日)

「你們要活出我的訊息，我渴望引領你們到我聖子那裡去。在我與你們同在的這些年裡，我的手指總是指向我的聖子、指向耶穌的，因為我渴望引領你們所有人歸向祂。」(2012年12月28日)

我們可以把以下視為默主哥耶的訊息談及有關福音的概要：

「我渴望你們更親近耶穌，靠近祂被刺透的聖心，使你們能夠瞭解祂為你們每個人付出的愛是多麼深不可測。因此，親愛的孩子們，你們要祈禱，好使一股愛的水泉從你們的心中湧出，流向每個人，並流向那些仇恨和鄙視你們的人。這樣，因著耶穌的愛，你們將能克勝這涕泣之谷所有的苦難，這樣的世界為那些不認識耶穌的人來說，是沒有希望的。」(1991年11月25日)

因此，基本的要素是要注意，圍繞著默主哥耶的整體事件提醒了我們有關福音的教導，不要專注於細節，而是要專注於聖母訊息中的美好勸勉。針對這些訊息，一些不太重要或含糊的字句應該謹慎解讀。

## 結論

38. 透過對有關屬靈事件作出「沒有任何阻礙」的裁決，信友「可以審慎地置信於該事件」（《規則》，第22條，1項；參閱：本篤十六世，《上主的話》宗座勸諭，14）。雖然這並非表示對本文論及的現象的超自然界屬性作出聲明（參見：《規則》第22條，2項），同時也提醒信友不一定要相信。然而，鑑於信友的基督信仰生活因上述屬靈事件得到正面的鼓勵，「沒有任何阻礙」的裁決表明，信友獲准做公開的敬禮。這項決定，是基於在該屬靈經驗中，可證實有許多正面的效果，而且在天主子民中並沒有傳播負面或有風險的影響。

對這些美好且積極、既豐碩又廣泛的成果所做的評價，並不是要宣認被稱為來自超自然界現象是真實的，而只是強調，聖神在默主哥耶這一屬靈經驗「當中」，為信友的益處，作出了卓有成效的行動。為此，所有人都獲邀去讚賞和分享這一屬靈建議的牧靈價值。（參閱：《規則》，17）

此外，對默主哥耶大部分訊息和具有建設性文本內容的正面



評價，並不表示這就是在宣告它們擁有直接超自然界的來源。因此，當提到來自聖母的「訊息」時，總是意指「被稱為的訊息」。

39. 本說明中所搜集的要素，使我們承認，當前已具備了作出「沒有任何阻礙」裁決的條件。莫斯塔爾—杜夫諾 (*Mostar-Duvno*) 教區主教將頒布相應的法令。默主哥耶堂區的宗座特派專員將繼續履行委託給他的職責，他將核實本說明是否被納入任何搜集訊息的出版物中，作為引言。按照上述的澄清，他將辨明任何未來可能出現的訊息——或那些在過去出現但尚未發布的訊息——並應在發布以前給予授權。同樣，他也要採取一些他認為是必要的措施，並在牧靈分辨上作出指導，以回應可能出現的新情況，並隨時知會本部會。

40. 雖然人們對於這一屬靈經驗的某些事實或某些方面的真實性，可能有著不同的意見，但鼓勵出現這一屬靈現象的當地教會當局「重視這一屬靈建議的牧靈價值，甚至推廣其傳播」（《規則》，第17段號）。然而，每位教區主教應明智地對發生在其轄區內的事件作出評估，且有權對其作出決定（參閱：《規則》第7條，3項）。儘管這一屬靈現象所帶來的正面成果已在世界各地廣泛傳播，但並不否認有一些團體或個人可能會不當地利用這一屬靈現象，以錯誤的方式行事。每位教區主教在其教區內都有自由和權力，為了天主子民的益處，做出他認為是

必要的審慎決定。

41. 無論如何，強烈建議前往默主哥耶的人們，朝聖並不是為了與被稱為的神視者會面，而是為了與瑪利亞——和平之后會面，並且忠於她對其聖子的那份愛——透過默想聖言、參加感恩聖祭和朝拜聖體，與基督相遇，聆聽祂的聲音，就像在全球各地許多聖地所發生的那樣，童貞瑪利亞在這些聖地裡被冠以各種不同的名號，備受尊敬。

42. 讓我們來閱讀最後一則訊息，它總結了默主哥耶訊息中以基督為中心的寶貴意義，並體現了其最真實的精神：

「親愛的孩子們，我的話很簡單〔……〕。我邀請你們到我聖子這裡來。唯有祂才能把絕望和痛苦轉化成和平與安寧。唯有祂才能在悲傷的深淵中帶來希望。我的聖子是世界的生命。你們越認識祂，就越能親近祂，你們就會越愛祂，因為我的聖子就是愛。愛能改變一切；即使是那些你們認為是微不足道的事物，此外，愛也會因愛而成為最美麗的。」（2018年9月2日）

和平之后，請為那些自由地接受默主哥耶靈修規勸的人祈禱，好使他們能與耶穌基督更團合一，並在祂內找到內心真正的平安。

我們也把這個正在被「零星的第三次世界大戰戰火」壓垮的世界託付給妳。和平之后，請聆聽那些從兒童、年輕人、窮

人和每個心懷善意的人心中所發出的懇求。

「感謝妳，我們的母親！我們仰望無罪的妳，便能繼續相信，並盼望愛能戰勝仇恨；真理能戰勝謊言；寬恕能戰勝過犯；和平能戰勝戰爭。阿們！」（教宗方濟各，〈《瑪利亞無玷聖母祈禱文》〉，2022年12月8日）

教宗方濟各於2024年8月28日接見下面簽署的部長和信理部專責信理部門的祕書長時，批准了此一說明，並命令予以公布。

2024年9月19日，發自羅馬信理部。

教義部部長

維克多·曼努埃爾·費爾南德斯樞機

（Victor Manuel Card. FERNÁNDEZ）

教義組祕書

阿曼多·馬泰奧蒙席

（Msgr. Armando Matteo）

教宗方濟各

2024年8月28日接見教義部部長

（天主教會臺灣地區主教團 譯）

Dicastery for the Doctrine of the Faith

***“The Queen of Peace”:***

***Note About the Spiritual Experience***

***Connected with Medjugorje***

## Index

<b>Foreword</b> -----	<b>47</b>
<b>The Fruits</b> -----	<b>49</b>
<b>Central Aspects of the Messages</b> -----	<b>52</b>
<i>The Queen of Peace</i> -----	52
<i>The Peace That Flows from Love</i> -----	54
<i>The King of Peace</i> -----	56
<i>Only God</i> -----	56
<i>Christocentrism</i> -----	58
<i>The Action of the Holy Spirit</i> -----	60
<i>The Call to Conversion</i> -----	60
<i>The Heavy Burden of Evil and Sin</i> -----	61
<i>Prayer</i> -----	64
<i>The Centrality of the Mass</i> -----	65
<i>Fraternal Communion</i> -----	66
<i>Joy and Gratitude</i> -----	68

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<i>The Witness of the Faithful</i> -----	69
<i>Eternal Life</i> -----	70
<b>Necessary Clarifications</b> -----	<b>71</b>
<i>Reprimands and Threats</i> -----	72
<i>Messages to the Parish</i> -----	73
<i>The Relentless Insistence on Listening to the Messages</i> -----	75
<i>Our Lady Gives the Right Value to Her Messages</i> -----	77
<i>The “Self-Exaltation” of Our Lady</i> -----	79
<i>With Us, Toward Christ</i> -----	81
<b>Conclusions</b> -----	<b>82</b>

## DICASTERY FOR THE DOCTRINE OF THE FAITH

*“The Queen of Peace”:**Note About the Spiritual Experience**Connected with Medjugorje***Foreword**

1. The time has come to conclude a long and complex history that has surrounded the spiritual phenomena of Medjugorje. It is a history in which bishops, theologians, commissions, and analysts have expressed a series of divergent opinions.

The conclusions expressed in this *Note* are presented in the context of what was established in the new *Norms for Proceeding in the Discernment of Alleged Supernatural Phenomena* (Dicastery for the Doctrine of the Faith, 17 May 2024; henceforth, “*Norms*”). Consequently, the perspective of this analysis is quite different from that which was used in earlier studies.

It is important to clarify from the outset that the conclusions of this *Note* do not imply a judgment about the moral life of the alleged visionaries. Additionally, when recognizing an action of the Spirit for the good of the People of God “in the midst of” a spiritual experience, present from its beginnings until now, we should remember that the charismatic gifts (*gratiae gratis datae*) that may be connected to that experience do not necessarily require those involved to have moral perfection.

2. Although we find many positive elements that help to heed the call of the Gospel when we consider the overall set of messages tied to this spiritual experience, some people believe that certain messages contain contradictions or are connected with the desires or interests of the alleged visionaries or others. It cannot be ruled out that this may have happened in the case of a few messages. This reminds us that the *Norms* of this Dicastery state that such phenomena “at times appear connected to confused human experiences, theologically inaccurate expressions, or interests that are not entirely legitimate” (*Norms*, par. 14). This does not exclude the possibility of “some error of a natural order [...] not due to bad intentions, but to the subjective perception of the phenomenon” (*ibid.*, art. 15, 2°). As an example of this imprecise and ultimately theologically incorrect mystical language, among the messages connected to Medjugorje (cf. *Raccolta completa dei messaggi della Regina della Pace. «Vi supplico: convertitevi!»* [Camerata Picena, Italy, 2024]; in some cases, the translation was improved by comparing it with the original texts), we can mention the isolated expression, “my Son, one and triune, loves you” (2 November 2017). It is not unusual for mystical texts that intend to express the presence of the whole Trinity in the mystery of the Incarnate Word to use an unsuitable expression such as this. In this case, the text should be understood to say that in the Son made man, the love of the Triune God is manifested (cf. Dicastery for the Doctrine of the Faith, “*Trinity Mercy: Letter to the Bishop of Como on the Spiritual Experience Connected with the Sanctuary of Maccio (Villa Guardia)*”, 15 July 2024). In addition, the reader should



be aware that whenever this *Note* refers to “messages” from Our Lady, it always intends this to mean “alleged messages.”

To discern events related to Medjugorje, we are fundamentally considering the existence of clearly verified fruits, together with an analysis of the alleged Marian messages.

## The Fruits

3. An immediate effect surrounding the phenomena associated with Medjugorje has been the large and growing number of devotees worldwide, together with the many people who make a pilgrimage there from the most varied places.

The positive fruits are most evident in the promotion of a healthy practice of a life of faith, in accordance with the tradition of the Church. In the context of Medjugorje, this applies both to those who had been previously distant from the faith as well as to those who had practiced the faith only superficially. The uniqueness of the place lies in the large number of such fruits: abundant conversions, a frequent return to the sacraments (particularly, the Eucharist and Reconciliation), many vocations to priestly, religious, and married life, a deepening of the life of faith, a more intense practice of prayer, many reconciliations between spouses, and the renewal of marriage and family life. It should be noted that such **experiences** occur above all in the context of pilgrimages to the places associated with the original events rather than in meetings with the “visionaries” to be present for the alleged apparitions.

4. The intense daily pastoral work in the parish of Medjugorje has increased due to the “Medjugorje phenomenon”. In that parish, we can observe the daily recitation of various parts of the Rosary, the celebration of the Holy Mass (with many liturgies, also on weekdays), adoration of the Blessed Sacrament, and numerous confessions. Outside the parish church there are two Stations of the Cross, a large hall for catechesis, and a small chapel for adoration. In addition to the regular sacramental and spiritual life, Medjugorje also hosts various ordinary pastoral activities, such as annual seminars of different kinds, a Youth Festival, and spiritual retreats held for priests, married couples, pilgrimage organizers, peace center directors, and prayer group leaders.

Moreover, for decades, the parish of Medjugorje has continued to be a major pilgrimage destination. Unlike other sites linked to apparitions, people seem to visit Medjugorje mainly to renew their faith rather than to seek help with specific requests. Notably, groups of Orthodox Christians and Muslims also visit the shrine.

5. Many people have discovered their vocation to the priesthood or consecrated life in the context of the “Medjugorje phenomenon.” The stories of these people are quite different, yet they converge in the same spiritual experience of feeling called to follow Jesus in this way. Some individuals went to Medjugorje to discover God’s will in their lives, others went just out of curiosity, and still others went with no faith at all. Several people reported receiving the grace of a vocation, with

a strong desire to give themselves entirely to God while they were on the mountain where the alleged apparitions occurred; others experienced this call while they were in adoration before the Blessed Sacrament.

For many people, life changed after they accepted the spirituality of Medjugorje (messages, prayer, fasting, adoration, Holy Mass, confession, etc.) in their daily lives, leading them to pursue a call to the priesthood or religious life. Some feel they received in Medjugorje the decisive confirmation of a vocation that had been maturing already for a long time. There are also many cases where individuals discovered a particular vocation that, while occurring outside Medjugorje itself, nevertheless took place within groups inspired by its spirituality or by reading books related to this experience.

Moreover, there is no shortage of genuine conversions of people who had been far from God and the Church and who moved from a life marked by sin to adopt radical existential changes oriented toward the Gospel. Numerous healings have also been reported in connection with Medjugorje.

So many others have discovered the beauty of being Christians through Medjugorje. For many, it became a place chosen by God to renew their faith; thus, some experience it as a new starting point for their spiritual journey. In many cases, people were able to overcome a spiritual crisis thanks to Medjugorje. Others report a desire awakened in the context of Medjugorje to give themselves deeply to the service of God in obedience to the Church, or to give themselves with greater commitment

to the life of faith in their home parish. Meanwhile, in many nations worldwide, a great number of Marian devotional and prayer groups have emerged that are inspired by the spiritual experience of Medjugorje. Works of charity have also arisen in connection with various communities and associations, particularly those that care for orphans, drug addicts, alcoholics, children facing various difficulties, and people with disabilities.

Particularly notable is the presence of many young people, young couples, and adults who rediscover the Christian faith in Medjugorje through Our Lady, with an experience that directs them to Christ in the Church. A witness to the strong presence of young people in Medjugorje is the annual Youth Festival.

Beyond these particular fruits, Medjugorje is perceived as a space of great peace, recollection, and a piety that is sincere, deep, and easily shared.

In conclusion, the positive fruits linked to this spiritual experience are evident and, over time, they have become distinct from the experience of the alleged visionaries, who are no longer seen as the central mediators of the “Medjugorje phenomenon.” In the midst of this phenomenon, the Holy Spirit is carrying out many beautiful and positive things.

## **Central Aspects of the Messages**

### ***The Queen of Peace***

6. While the Gospa [i.e., *Lady*] most frequently ascribes to herself the name “Mother”, according to various expressions

(Mother of the Church, of God, of the righteous, of the saints, etc.), the most original title in the messages is that of “Queen of Peace” (cf. Message of 16 June 1983). This title offers a vision that is theocentric and very rich in the true meaning of peace. According to this understanding, peace signifies not only the absence of war; it also has a spiritual, family, and social meaning. Indeed, this peace is achieved primarily through prayer, but it is also spread through missionary efforts. One of the prevailing characteristics of the spirituality that emerges from the messages is that of trust in God through a total trust in Mary, in order to become instruments of peace in the world. The messages about this theme are quite numerous, some of which we will quote here:

“Dear children, I came to you and introduced myself as the Queen of Peace because my Son sent me. I desire, dear children, to help you: to help you so that peace may come” (10 August 2012).

“Peace. Peace. Peace! Be reconciled! Be reconciled with God and among yourselves” (26 June 1981).

“Dear children, without prayer, there is no peace. Therefore, I urge you, dear children, to pray at the foot of the Cross for peace” (6 September 1984).

“I call upon you all to pray responsibly for peace. Pray, dear children, for peace to reign in the world, for peace to reign in the hearts of men and in the hearts of my children. Therefore, be my bearers of peace in this restless world. Be my living sign: a

sign of peace” (5 August 2013).

“Dear children, I call upon all of you who have heard my message of peace to implement it in your lives with seriousness and with love. There are many who think they are doing a lot by talking about the messages, but they do not live them. Dear children, I call you to life and to change all that is negative in you, so that everything may become positive and life-giving” (25 May 1991).

“You err when you look to the future, thinking only of wars, punishments, and evil. If you always think of evil, you are already putting yourself on the road to meet it. For the Christian, there is only one attitude toward the future: the hope of salvation. Your task is to accept God’s peace, to live it, and to spread it” (10 June 1982).

“Today’s world lives amid high tensions and walks on the brink of a catastrophe. It can only be saved if it finds peace. But it can only have peace by returning to God” (15 February 1983).

“I have presented myself here as the Queen of Peace to tell everyone that peace is necessary for the salvation of the world. Only in God can you find true joy, which is the source of true peace. Therefore, I ask for conversion” (16 June 1983).

“Carry peace in your hearts. Nurture it like a flower that needs water, tenderness, and light” (25 February 2003).

### *The Peace That Flows from Love*

7. This peace is not an end in itself, nor does it express the

highest Christian value. Rather, it is the fruit of love that is lived, which is the greatest and most beautiful virtue. It is the love that surrenders itself to God's love and expresses itself in the fraternal love that avoids quarrels, does not judge, and forgives:

“Love one another. Be brothers and sisters to one another and avoid all quarrels” (25 December 1981). “Dear children, also today I want to call upon you to forgive. Forgive, my children! Forgive others, forgive yourselves” (13 March 2010). “Dear children, this is the time of thanksgiving. Today, from you, I seek love. Do not look for mistakes and errors in others, and do not judge them” (4 May 2020).

This love, which enables us to bring peace to the world, also implies a love for those who are not Catholic. Indeed, this is not to propose syncretism or to say that “all religions are equal before God.” Yet still, all people are loved. This is a point best understood in the ecumenical and interreligious context of Bosnia and Herzegovina, which has been marked by a terrible war with strong religious components:

“On earth, you are divided, but you are all my children. Muslims, Orthodox, Catholics, all of you are equal before my Son and me. You are all my children. This does not mean that all religions are equal before God, but people are. It is not enough, however, to belong to the Catholic Church to be saved: one must respect God's will [...]. To whom little has been given, little will be asked” (20 May 1982). “You are not true Christians if you do not respect your brothers and sisters who belong to

other religions” (21 February 1983). However, there is also a reminder of the need to “preserve the Catholic faith at all costs, for you and for your children” (19 February 1984).

### *The King of Peace*

8. The title “Queen of Peace” corresponds to the title “King of Peace”, which is attributed to Jesus:

“I call on you, dear children, so that your life may be united with him. Jesus is the King of Peace, and only he can give you the peace that you seek. I am with you, and I present you to Jesus” (25 December 1995). “In my hands, I have little Jesus, the King of Peace” (25 December 2002). “With great joy, I bring you the King of Peace, that he may bless you with his blessing” (25 December 2007).

### *Only God*

9. The messages offer a strongly theocentric view of the spiritual life and frequently call upon us to make a trusting surrender to God, who is love:

“Dear children, today I call upon you to surrender entirely to God. Give everything you do and everything you possess over to God so that he may reign in your life as King of everything. Do not be afraid!” (25 July 1988).

“Dear children, today I call upon you to live the following words this week: ‘I love God!’ Dear children, with love, you will achieve everything, even what you consider to be



impossible” (28 February 1985).

“Dear children, I call upon you to a total surrender to God. Let everything you possess be in the hands of God. Only in this way will you have joy in your hearts. My children, rejoice in all that you have. Give thanks to God because everything is God’s gift to you. Thus, you will be able in life to give thanks for everything and discover God in everything, even in the smallest flower” (25 April 1989).

**10.** In light of everything above, we can see a nucleus of messages in which Our Lady does not place herself at the center but shows herself to be fully directed toward our union with God:

“Behold, for this I am with you: to teach you and bring you closer to the Love of God” (25 May 1999).

“I call you first to love God, the Creator of your life; then you will recognize and love God in everyone” (25 November 1992).

“I am with you and intercede before God for each of you so that your hearts may be opened to God and God’s love” (25 March 2000).

“I call upon you all to grow in God’s love, like a flower that feels the warm rays of spring” (25 April 2008).

“Do not waver in your faith and do not ask ‘why’, thinking that you are alone and abandoned. Instead, open your hearts, pray, and believe firmly. Then your hearts will feel God’s closeness and that God never abandons you—that he is always beside

you” (25 December 2019).

**11.** For this reason, Mary invites the listener to encounter God, who is always present in daily life:

“You seek signs and messages and do not see that, with every morning sunrise, God calls upon you to convert and return to the path of truth and salvation” (25 September 1998). “May the wheat fields speak to you of God’s mercy toward every creature” (25 August 1999). “God wants to save you, and so he sends you messages through people, through nature, and through many other things that can help you understand that you must change the direction of your life” (25 March 1990).

### *Christocentrism*

**12.** The intercession and work of Mary are shown to be clearly subordinate to Jesus Christ, the author of grace and salvation for every person:

“In a special way, my children, I would like to bring you closer to the Heart of Jesus. Therefore, my children, today I call you to prayer addressed to my dear Son Jesus, that all your hearts may be his” (25 October 1988). “Do not let the light of the world seduce you. Open yourselves to the light of Divine Love, to the Love of my Son. Decide for him; he is Love and he is Truth” (2 May 2016). “Today I call upon you, dear children, because you have turned away from Jesus—because you have put him in the background and overlooked him. Therefore, I call upon you to decide for him and to put Jesus first in your

life” (24 April 2017). “I wish to renew you and lead you with my heart to the Heart of Jesus, who still suffers for you and calls you to conversion” (25 October 1996). “Only if you draw close to Jesus will you understand the immeasurable love he has for each of you” (25 February 1998). “I call you to allow your hearts to be inflamed ever more ardently with love for the Crucified, and do not forget that he gave his life out of love for you, so that you might be saved” (25 September 2007).

**13.** Mary intercedes, but it is Christ who gives the strength. Therefore, her whole maternal work consists in motivating us to turn to Christ:

“He will give you strength and joy in this time. I am close to you with my intercession” (25 November 1993). “My hands offer you my Son, who is the source of pure water. He will revive your faith and purify your hearts” (2 October 2014). “Open your hearts and surrender your lives to Jesus, so that he may work through your hearts and strengthen you in faith” (23 May 1985).

Mary speaks humbly about her own words in comparison with the Eternal Word, whose words of life are effective in transforming us: “Dear children, I speak to you as Mother, with simple words [...]. My Son, on the other hand, who comes from the Eternal Present, he speaks to you with words of life and sows love in hearts that are open” (2 October 2017).

### *The Action of the Holy Spirit*

**14.** Many messages call upon us to recognize the importance of asking for the help of the Holy Spirit:

“People are wrong when they turn solely to the saints to ask for something. The important thing is to pray to the Holy Spirit to descend upon you. When you have him, you have everything” (21 October 1983).

“Start by invoking the Holy Spirit every day. The most important thing is to pray to the Holy Spirit. For, everything is transformed and becomes clear when the Holy Spirit descends upon you” (25 November 1983).

“Before the Mass, it is necessary to pray to the Holy Spirit. Prayers to the Holy Spirit should always accompany the Mass” (26 November 1983).

“People pray in the wrong way. They go to churches and shrines to ask for some material benefit. Very few, however, ask for the gift of the Holy Spirit. The most important thing for you to do is just to beg for the Holy Spirit to descend because if you have the gift of the Holy Spirit, you have everything” (29 December 1983).

### *The Call to Conversion*

**15.** A constant call to abandon a worldly lifestyle and excessive attachment to worldly goods appears in the messages, along with frequent calls for conversion, which makes true peace in the world possible. Conversion seems to be the focus of

the Gospa's message: "Dear children! Today I call you to conversion. This is the most important message I have given you here" (25 February 1996).

"My heart is burning with love for you. The only word I want to say to the world is this: conversion, conversion. Make it known to all my children; I only ask for conversion" (25 April 1983).

"Dear children, today I wish to wrap you with my mantle and lead all of you toward the way of conversion. Dear children, please give the Lord all of your past, all of the evil that has accumulated in your hearts" (25 February 1987).

"You cannot say that you are converted because your life must become a daily conversion" (25 February 1993).

"Awaken from your soul's weary slumber and say to God with all your strength, 'Yes.' Decide for conversion and holiness" (25 March 2001).

"Convert, my children, and kneel down in the silence of your heart. Put God at the center of your being" (25 May 2001).

"Dear children, also today, with great joy in my heart, I call you to conversion [...]. God desires to convert the entire world; he desires to call it to salvation and to the way to him, who is the beginning and the end of every being" (25 June 2007).

### ***The Heavy Burden of Evil and Sin***

16. At the same time, there is an insistent exhortation not to underestimate the *gravity of evil* and sin, and to take very seriously God's call to fight against evil and the influence of

Satan. Another frequent appeal is not to be frightened in the face of trials. Occasionally, it is announced that the present moment is a time of grace and a time of trial. Sometimes the latter element is expressed in very strong terms—as is the case, for example, when it is said that there is despair everywhere, that everything collapses, and so forth, and that these things are connected above all to the fact that many people lack faith and are distant from God. From this arises the call to offer to God all one's suffering and difficulties so that they may bear the fruits of grace and inner consolation:

“I do not weep only because Jesus died, but because Jesus died giving his blood to the last drop for all people, yet many of my children do not want to derive any benefit from this” (1 April 1983).

“Look around you, dear children, and you will see how great is the sin that dominates this earth. So, pray that Jesus triumphs” (13 September 1984).

“Dear children, you know that I promised you an oasis of peace. But know that next to the oasis, there is the desert where Satan is lurking and trying to tempt each of you. Dear children, only through prayer can you overcome every influence of Satan in the place where you live. I am with you, but I cannot deprive you of your freedom” (7 August 1986).

“Wherever I go and where my Son is also with me, there Satan also joins. You have allowed him, without realizing it, to take over in you, to dominate you [...]. Do not give in, my children!

Wipe from my face the tears I shed seeing what you do. Look around you! Find time to approach God in the Church. Come into your Father's house. Find time to gather as a family and plead for God's grace. [...] Do not look with scorn on the poor man begging you for a morsel of bread. Do not send him away from your full table. Help him! And God will also help you [...]. You, my children, have forgotten all these things, and Satan has also contributed to this. Do not give in! [...] I do not want to reproach you further; instead, I want to call you once again to prayer, fasting, and penance" (28 January 1987).

"Dear children, in a special way, I now call you all to prayer and renunciation. For, now as never before, Satan desires to seduce as many people as possible to the path of death and sin. Therefore, dear children, help my Immaculate Heart to triumph in a world of sin" (25 September 1991).

"Do not allow Satan to pull you around and do with you what he wants. I call on you to become responsible and determined, and to consecrate every day to God" (25 January 1998).

"Now, as never before, Satan wants to suffocate man and his soul with his contagious wind of hatred and unrest. In so many hearts, there is no joy because there is no God and no prayer. Hatred and war are growing day by day. I am calling you, my children, to begin anew, with enthusiasm, the path of holiness and love because I have come among you for this. Together, let us be love and forgiveness for all those who know and want to love only with human love and not with that immense love of God" (25 January 2015).

17. Our Lady points out an opportunity to end the war, but it requires the cooperation of Christians in giving the gift of their lives. This implies a strong call to responsibility: “You talk, but do not live. That is why, my children, this war is lasting so long. I call upon you to open yourselves to God and to live with God in your hearts [...]. Dear children, I cannot help you if you do not live God’s commandments, if you do not live the Mass, and if you do not reject sin” (25 October 1993). Nonetheless, four months later, gratitude is expressed by emphasizing the value of believers’ cooperation: “All of you have helped me so that this war may end as soon as possible” (25 February 1994). The importance of believers’ cooperation also appears in other contexts: “You all, with your lives and your example, must cooperate in the work of salvation” (25 May 1996).

### *Prayer*

18. In this journey, prayer is fundamental. The exhortation to pray is both constant and insistent in the messages:

“I call on you once again to decide for prayer because, with prayer, you will be able to experience conversion. Each of you will become, in simplicity, similar to a child who is open to the Father’s love” (25 July 1996).

“I call on you to fill your day with short, ardent prayers. When you pray, your heart is open, and God loves you with a special love and gives you special graces. Therefore, make good use of this time of grace and dedicate it to God as never before” (25 July 2005).



19. Along with prayer, the call to *fast* appears frequently, but it is explained as a freely given offering in addition to sacrifices of a physical nature: “If you are in distress or in need, come to me. If you do not have the strength to fast on bread and water, you can give up other things. Besides food, it would be good to give up television because after watching television programs, you are distracted and cannot pray. You could also give up alcohol, cigarettes, and other pleasures. You yourselves know what you must do” (8 December 1981).

### *The Centrality of the Mass*

20. For the faithful, prayer finds its culmination in the celebration of the Eucharist:

“The Mass is the highest form of prayer. You will never be able to understand its greatness” (13 January 1984). “Dear children, also today, in a special way, I wish to call you to the Eucharist. May the Mass be the center of your lives! In particular, dear children, may the Eucharist be in your families. The family must go to Holy Mass and celebrate Jesus. Jesus must be the center of your lives!” (15 June 2018). “May Holy Mass not be a habit for you, but life. By living the Holy Mass every day, you will feel the need for holiness” (25 January 1998). “Do not forget that in the Eucharist, which is the heart of the faith, my Son is always with you. He comes to you and breaks bread with you; because, my children, it was for your sake that he died, rose again, and comes anew” (2 May 2016).

21. The following message underscores the minor value of

the apparitions themselves when compared with the immense spiritual treasure that is the Eucharist:

“I am closer to you during the Mass than during an apparition. Many pilgrims would like to be present in the small room of the apparitions, and so they crowd around the rectory. When they swarm in front of the tabernacle, as they now do in front of the rectory, then they will have understood everything; they will have understood the presence of Jesus, because receiving Holy Communion is greater than being a visionary” (12 November 1986).

### *Fraternal Communion*

**22.** The spirituality of Medjugorje is not individualistic. It is experienced especially in communal events, such as pilgrimages and prayer meetings. At the same time, along with prayer, the messages contain a constant call to fraternal love—a love that accompanies, gives, serves, forgives, and is close to the poor:

“This is the only truth, and it is the truth that my Son left you. You do not need to examine it much. What is asked of you is to love and to give” (2 January 2015).

“I call upon you, my children, to see who needs your spiritual or material help. By your example, my children, you will be the outstretched hands of God, which humanity is seeking” (25 February 1997).

“Then choose one day of the week and dedicate it to the poor and the sick: do not forget them” (23 January 1984).

“Dear children, I urge you to love your neighbor and, above all, to love the one who brings bad things upon you. In that way, with love, you will be able to appreciate the intentions of the heart. Pray and love, dear children! With love, you will be able to do even that which seemed impossible to you” (7 November 1985).

“Dear children, today I am calling you to the love that is pleasing and dear to God. My children, love bears everything—everything that is difficult and bitter—for the sake of Jesus, who is love. Therefore, dear children, pray that God come to your aid [...]. In this way, God can shape your lives and you will grow in love. Glorify God, my children, with the *Hymn to Love* (1 Cor. 13) so that God’s love may grow in you from day to day to its fullness” (25 June 1988).

“You ask my Son to be merciful to you, but I call you to mercy. You ask him to be good to you and to forgive you, but how long have I been begging you, my children, to forgive and love all the people you meet!” (2 March 2019).

The communal aspect of Medjugorje also emerges in the constant emphasis on the fundamental importance of the family in Christian life: “Dear children, I beseech you, please begin to change your family life. Let the family be a harmonious flower that I wish to give to Jesus. Dear children, let every family be active in prayer, for I desire that the fruits in the family be seen one day. Only thus will I be able to give them all, like petals, to Jesus for the fulfillment of God’s plan” (1 May 1986).

**23.** This spirituality certainly also includes an ecclesial dimension: one of communion with the whole Church, with the Pastors, and in particular, with the Holy Father:

“Carry out your duties well and do what the Church asks you to do” (2 February 1983). “I am asking my Son, through love, to grant you unity through him: unity among yourselves and unity between you and your pastors. Through them, my Son always gives himself to you anew and renews your souls. Do not forget this” (2 August 2014). “As my children, I ask you: pray very much for the Church and her ministers, your pastors, that the Church may be as my Son desires: clear as spring water and full of love” (2 March 2018). “Pray for my very beloved Holy Father; pray for his mission” (17 August 2014).

### *Joy and Gratitude*

**24.** The spirituality of Medjugorje is joyful, celebratory, and includes a call to live the joy of following Christ, giving thanks even for the small, good things in life:

“Dear children, I call upon you to open yourselves to God. See, my children, just as nature opens itself and gives life and fruit, so I also call on you to live with God and surrender completely to him. My children, I am with you, and I want to introduce you continually to the joy of life. I desire that each of you may discover the joy and love that can be found only in God and that only God can give” (25 May 1989).

“Dear children, I call upon you to give thanks to God for all the gifts you have discovered during your life and even for the

smallest gift you have perceived. I give thanks together with you. And I desire that all of you may experience the joy of these gifts, and that God may be everything for each of you” (25 September 1989).

“Pray, little children, so that prayer may become life for you. In this way, in your lives, you will discover the peace and joy that God gives to those whose hearts are open toward his love” (25 August 2007).

“My children, those who pray feel the freedom of the children of God and, with a joyful heart, serve the good of their brothers and sisters because God is love and freedom. Therefore, my children, when they want to put chains on you and use you, it is not from God because God is love and gives his peace to every creature” (25 October 2021).

“Find peace in nature and you will discover God the Creator, to whom you can give thanks for all creatures” (25 July 2001).

“I want each of you to be happy here on earth” (25 May 1987).

“Dear children! Pray and renew your hearts so that the good you have sown may bear the fruit of joy” (25 February 2024).

“I need you to be united with my Son because I desire you to be happy” (2 May 2015).

### *The Witness of the Faithful*

**25.** In the messages, we also find pressing calls to personal witness. Generally, these are calls to give witness to faith and love in one’s life—in fact, we can summarize the missionary

message of Medjugorje in that line. In this regard, in the monthly messages to the parish, the Gospa often addresses the faithful, calling them “apostles of my love.”

“Dear children, as Mother, I beg you to persevere as my apostles [...]. I am praying that you may witness the love of the Heavenly Father according to my Son. My children, great grace has been given to you to be witnesses of God’s love. Do not take lightly the responsibility that has been given to you. Do not grieve my motherly heart. As Mother, I desire to rely on my children, on my apostles” (2 November 2012).

“Apostles of my love, my children, be like rays of the sun that, with the warmth of my Son’s love, warm everyone around them. My children, the world needs apostles of love” (2 October 2018).

Particularly beautiful is a message that exhorts people to give less importance to spectacular signs and, rather, manifest what they believe with their lives: “You ask me for a sign so that my presence may be believed. The sign will come. But you do not need it: you yourselves must be a sign for others” (8 February 1982).

### *Eternal Life*

**26.** In so many messages, there is a strong call to awaken the desire for heaven and, therefore, the search for the ultimate meaning of existence in eternal life:

“Dear children, today I want to call all of you to decide for

Paradise” (25 October 1987). “God sends me to help you and to lead you to Paradise, your goal” (25 September 1994). “I wish to make of you a very beautiful bouquet prepared for eternity” (25 July 1995). “Without him, there is no future and no joy, but above all, there is no eternal salvation” (25 April 1997). “Decide for holiness, my children, and think of heaven” (25 May 2006). “In your heart, the desire for heaven will be born. Joy will begin to reign in your heart” (25 August 2006). “You are so blind and attached to earthly things and think of earthly life. God sent me to guide you toward eternal life” (25 October 2006). “Do not forget that you are pilgrims on the road to eternity” (25 November 2006). “Do not forget that you are passing, like a flower in a field” (25 January 2007). “Do not forget that you are pilgrims on this earth” (25 December 2007). “Everything passes away, my children; only God remains” (25 March 2008). “I desire, my children, that each of you fall in love with the eternal life that is your future” (25 January 2009).

### *Necessary Clarifications*

27. The messages overall possess great value and express the constant teachings of the Gospel in different words. However, a few messages stray from these positive and edifying contents and even seem to go so far as to contradict them. As a result, one should be attentive lest these few confused elements overshadow the beauty of the whole.

To prevent this treasure of Medjugorje from being compromised, it is necessary to clarify some points of possible confusion that

can lead some small groups to distort the valuable proposition of this spiritual experience, especially if the messages are read partially.

This leads us to recall a decisive principle: when one recognizes an action of the Holy Spirit in the midst of a spiritual experience, it does not mean that everything belonging to that experience is thereby free from all imprecisions, imperfections, and areas of possible confusion. Once again, one should remember that these phenomena may “at times appear connected to confused human experiences, theologically inaccurate expressions, or interests that are not entirely legitimate” (*Norms*, par. 14). This does not exclude the possibility of “some error of a natural order, not due to bad intentions, but to the subjective perception of the phenomenon” (*ibid.*, art. 15, 2°).

For this reason, the faithful must be attentive and cautious in interpreting and disseminating the alleged messages. To provide guidance in this regard, we now point out some messages that should be taken with special care, although many of them can be adequately understood when seen in light of the overall set of messages.

### ***Reprimands and Threats***

**28.** In some cases, Our Lady seems to show some irritation because some of her instructions were not followed. So, she warns about threatening signs and the possibility of no longer appearing (although afterward, the messages continue unabated):



“I have come to call the world to conversion for the last time. Later, I will no longer appear on earth. These are my final appearances” (2 May 1982).

“Make haste to convert. When the promised sign is manifested on the hill, it will already be too late” (2 September 1982).

“Today, I am calling upon you for the last time. Now it is Lent, and you, as a parish, can adhere now to my call out of love. If you do not do that, I do not wish to give you any more messages” (21 February 1985).

These messages should only be received as a call not to postpone or delay conversion, keeping in mind what St. Paul says: “Behold, now the favorable time; behold, now the day of salvation!” (2 Cor. 6:2).

In fact, one of the messages provides the right light to interpret correctly the other messages we have mentioned:

“Those who make catastrophic predictions are false prophets. They say, ‘In such a year, on such a day, there will be a catastrophe.’ I have always said that chastisement will come if the world does not convert. Therefore, I call everyone to conversion. Everything depends on your conversion” (15 December 1983).

### *Messages to the Parish*

**29.** There are other expressions that run the risk of being misinterpreted, as is the case with the messages for the parish. In them, Our Lady seems to want to exercise control

over the details of the parish's spiritual and pastoral journey (including requests for days of fasting or specific commitments to undertake for the various liturgical seasons), giving the impression that she wants to take the place of the ordinary parish structures meant for participation. Sometimes, as we can see in the messages that follow, the "special care" that Our Lady wants to exercise over the parish extends to the point of recrimination that her pastoral directions are not being obeyed:

"Dear children, I have chosen this parish in a special way, and I desire to lead it. With love, I am protecting it, and I want everyone to be mine. Thank you for coming here this evening. I want more and more of you to be with me and my Son. I will give you a special message every Thursday" (1 March 1984).

"Dear children, tomorrow night [on the Feast of Pentecost], pray for the Spirit of Truth. Especially those of you from the parish, because you need the Spirit of Truth so that you will be able to transmit the messages as they are, neither adding anything nor taking anything away, but [transmitting them] just as I have given them" (9 June 1984).

"Dear children, in these days [of Advent], I am calling you to family prayer. On several occasions, I have given you messages in God's name, but you have not listened to me. This Christmas will be unforgettable for you as long as you accept the messages that I am giving you" (6 December 1984).

"Dear children, I wish to continue giving you my messages, and so, today, I call upon you to live and accept my messages.

My children, I love you and have chosen this parish that is loved by me in a special way, where I gladly remained when the Most High sent me. Therefore, I call upon you: accept me, dear children, so that you too may be happy. Listen to my messages! Listen to me!” (21 March 1985).

“Today, I wanted to cease giving you messages because some people did not accept me. However, the parish has made progress, and I wish to give you messages as never before in history since the beginning of the world” (4 April 1985).

Such repeated exhortations addressed to the parishioners are an understandable expression of the alleged visionaries’ intense love for their parish community. However, Our Lady’s messages cannot replace the ordinary role of the parish priest, the pastoral council, and the synodal work of the community regarding decisions that are the subject of communal discernment, through which the parish matures in prudence, fraternal listening, respect for others, and dialogue.

### *The Relentless Insistence on Listening to the Messages*

**30.** Beyond the frequent exhortations to the faithful of the parish, in general, Our Lady seems to promote listening to her messages so insistently that sometimes this call stands out more than the content of the messages themselves: “Dear children, you are not aware of the messages that God is sending you through me. He is giving you graces, but you do not understand” (8 November 1984). “You are not aware of all the messages I am giving you” (15 November 1984). This risks creating a

dependence and an excessive expectation on the part of the faithful, which could ultimately obscure the central importance of the Revealed Word.

The insistence appears constantly. For example, “Live my messages” (18 June 2010). “Spread my messages” (25 June 2010). “Live the messages I am giving you so that I can give you new messages” (27 May 2011). “Follow my messages [...] renew my messages” (17 June 2011). “Embrace my messages and live my messages” (24 June 2011).

In some messages, as in the one that follows, the insistence becomes pressing: “Dear children, also today [your] Mother calls upon you with joy: be my bearers, the bearers of my messages in this weary world. Live my messages and accept my messages with responsibility. Dear children, pray together with me for my plans, which I desire to fulfill” (30 December 2011).

This often-repeated appeal probably comes from the love and generous fervor of the alleged visionaries who, with goodwill, feared that the Blessed Mother’s calls for conversion and peace would be ignored. This insistence becomes even more problematic when the messages refer to requests that are unlikely to be of supernatural origin, such as when Our Lady gives orders about specific dates, places, and practicalities and when she makes decisions about ordinary matters. Although messages of this type are infrequent in Medjugorje, we can find some of them that are explained solely from the personal desires of the alleged visionaries. The following is a clear example of these misleading messages:

“This August 5<sup>th</sup> will mark the celebration of the second millennium of my birth [...]. I ask you to prepare yourselves intensively over three days [...]. Do not work on these days” (1 August 1984).

It is reasonable for the faithful, using prudence and common sense, not to take these details seriously nor heed them. One must always recall that in this spiritual experience (as in other spiritual experiences and alleged supernatural phenomena), positive and edifying elements are mixed with other elements that are to be ignored. But this fact should not lead one to spurn the richness and the good of the Medjugorje proposal as a whole.

### ***Our Lady Gives the Right Value to Her Messages***

**31.** In fact, it is Gospa herself who calls upon us to put her messages in perspective. For, she clearly affirms that we must listen to the Gospel. Often, she asks that her messages be listened to, but she also subordinates them to the incomparable value of the Word revealed in the Holy Scriptures. The following exhortations are very insightful on this point, and they become a central criterion for the attitude we should adopt vis-à-vis the messages:

“Do not go in search of extraordinary things. Instead, take the Gospel, read it, and everything will be clear to you” (12 November 1982).

“Why do you ask so many questions? Every answer is in the Gospel” (19 September 1981).

“Do not believe the lying voices that speak to you about false things, a false light. You, my children, return to Scripture!” (2 February 2018).

**32.** Our Lady’s call to read the Holy Scriptures is one of the most repeated requests:

“Dear children, today I call upon you to read the Bible every day in your homes: place it in a visible place, so that it will always prompt you to read and pray it” (18 October 1984). “Place the Holy Scripture in a visible place in your families; read it and live it” (25 August 1996). “Put Holy Scripture in a visible place in your families; read it, meditate on it, and learn how God loves his people” (25 January 1999). “I call on you to renew prayer in your families by reading Holy Scripture” (25 September 1999). “Do not forget, my children, to read Holy Scripture. Put it in a visible place and give witness with your lives that you believe and live the Word of God” (25 January 2006). “Read and meditate on Sacred Scripture, and may the words written in it be life for you” (25 February 2012). “Put Holy Scripture in a visible place in your families and read it” (25 January 2014). “My children, read the book of the Gospels. It is always something new; it is what binds you to my Son, who was born to bring words of life to all my children” (2 November 2019).

**33.** On the other hand, the Gospa herself says that, even more than the messages, it is the witness of Christians that is the true light for the world:

“I wish you to be active in living and spreading the messages. *In a special way*, dear children, I want you all to be a reflection of Jesus that will illuminate this unfaithful world that walks in darkness. I wish you all to be the light for everyone, and I desire that you give witness to the light” (5 June 1986).

**34.** In this way, one should recognize that the messages in which Our Lady repeatedly asks us to listen are ultimately her insistent calls to convert, return to Christ, meditate on his Word, pray, and seek peace. None of these distance us from the Gospel or distract us from it. Therefore, to remain faithful to the true spirit of Medjugorje, we should not focus too much on extraordinary events and alleged messages from the Gospa but should use our time and energy to pray with the Word of God, worship Christ, serve our brothers and sisters, and build peace everywhere.

### *The “Self-Exaltation” of Our Lady*

**35.** Those messages that attribute to Our Lady the expressions “my plan” or “my project” also show a certain problematic aspect: “Each one of you is important in my plan of salvation” (25 May 1993). “My children, do not forget that you are important in my plan of salvation for humanity” (25 June 2022). “I call on you to pray [...] for *my plans*” (1 October 2004). “Also, tonight I call on you to pray for *my plans* [...] *my projects*” (2 September 2005).

These expressions might create some confusion. In reality, everything Mary accomplishes is always at the service of the Lord’s plan and his divine plan of salvation. Mary does not have

her own plan for the world and the Church. As a result, these messages can only be interpreted in this sense: that Our Lady fully assumes God's plans to the point of expressing them as her own.

**36.** Along these lines, special attention is required concerning the possible misuse of the word “mediatrix” in reference to Mary. Although it is true that, in the messages overall, everything is attributed to Jesus Christ, while Mary cooperates with her maternal intercession, certain expressions appear that do not seem consistent with the whole: “I am the mediatrix between you and God” (17 July 1986). “I desire to be the link between you and the Heavenly Father, your mediatrix” (18 March 2012).

Used in this way, the expression “mediatrix” could erroneously lead one to attribute to Mary a place that belongs uniquely and exclusively to the Son of God made man. It would, in fact, contradict what Sacred Scripture affirms when it says that there is only one “Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all” (1 Tim. 2:5-6). These alleged messages also fail to express adequately the fact that, as St. John Paul II explained, Mary's mediatory cooperation is “subordinate” to the mediation of Christ (cf. *Redemptoris Mater*, par. 39). In this way, her cooperation “neither takes away from nor adds anything to the dignity and efficaciousness of Christ the one Mediator” (Second Vatican Council, *Lumen Gentium*, par. 62).

In the same message of 18 March 2012, however, it is clear that



Mary's mediation does not obscure Christ's unique mediation since hers concerns only a "maternal intercession" for us: "Dear children! I come among you because I desire to be your mother, your advocate."

### *With Us, Toward Christ*

37. One must bear in mind that the messages as a whole have a strong theocentric and Christological emphasis. Some of the messages offer help in this regard because they underscore Mary's maternal intercession as the key to her specific and always subordinate role. The following messages, in which Mary emphasizes that she cannot and will not replace Jesus Christ, are especially clear on this topic:

"I do not directly dispose of divine graces, but I receive from God what I ask for through my prayer" (31 August 1982).

"Pray, and through prayer encounter my Son, so that *he* may grant you the strength, that he may grant you the grace" (23 June 2017).

"Decide for Jesus; decide and go together with him into the future. [...] I desire to lead all of you to my Son [...]. Decide for him and put him first in your lives" (22 June 2012).

"By living my messages, I desire to lead you to my Son. In all these years that I am with you, *my finger is pointing to my Son*, to Jesus, because I desire to lead you all to him" (28 December 2012)

The following can be considered as a summary of the Gospel

message as seen through Medjugorje:

“I desire to draw you ever closer to Jesus and his wounded heart so that you might understand the immeasurable love that gave itself for each of you. Therefore, dear children, pray that a fountain of love might flow from your hearts to every person, as well as to those who hate and despise you. In this way, with the love of Jesus, you will be able to overcome all the misery in this world of sorrows, which is without hope for those who do not know Jesus” (25 November 1991).

Therefore, it is essential to be attentive to what the overall events surrounding Medjugorje remind us about the teachings of the Gospel, focusing not on the details but on the great exhortations that appear in the *Gospa's* messages. In their light, some less important or unclear texts should be read with prudence.

## Conclusions

**38.** Through the *Nihil obstat* about a spiritual event, the faithful “are authorized to give it their adherence in a prudent manner” (*Norms*, art. 22, §1; cf. Benedict XVI, *Verbum Domini*, par. 14). While this does not imply a declaration of the supernatural character of the phenomenon in question (cf. *Norms*, art. 22, §2)—and recalling that the faithful are not obliged to believe in it—the *Nihil obstat* indicates that the faithful can receive a positive encouragement for their Christian life through this spiritual proposal, and it authorizes public acts of devotion. Such a determination is possible insofar as many positive fruits

have been noted in the midst of a spiritual experience, while negative and dangerous effects have not spread among the People of God.

Evaluating the abundant and widespread fruits, which are so beautiful and positive, does not imply that the alleged supernatural events are declared authentic. Instead, it only highlights that the Holy Spirit is acting fruitfully for the good of the faithful “in the midst” of this spiritual phenomenon of Medjugorje. For this reason, all are invited to appreciate and share the pastoral value of this spiritual proposal (cf. *Norms*, par. 17).

Moreover, the positive assessment that most of the messages of Medjugorje are edifying does not imply a declaration that they have a direct supernatural origin. Consequently, when referring to “messages” from Our Lady, one should always bear in mind that they are “alleged messages.”

**39.** The elements gathered in this Note make it possible to recognize that the conditions are present to proceed with the determination of a *Nihil obstat*. The Bishop of Mostar-Duvno will issue the corresponding decree. The special Apostolic Visitor for the Parish of Medjugorje, who will continue to carry out the functions entrusted to him, should verify that this Note is included as an Introduction in any publication that collects the messages. In light of the clarifications offered above, he will then discern any future messages—or past messages that have not yet been published—and should authorize them before any publication. Likewise, he will take such measures as he deems

necessary and will guide pastoral discernment in response to new situations that may arise, keeping this Dicastery informed.

**40.** Although there may be different opinions about the authenticity of some facts or certain aspects of this spiritual experience, the ecclesiastical authorities of the places where it is present are invited to “appreciate the pastoral value of this spiritual proposal, and even to promote its spread” (*Norms*, par. 17). However, the power of each Diocesan Bishop to assess prudently what is happening in his own territory and to make his own decision on the matter remains firmly in place (cf. *Norms*, art. 7, §3). While the positive fruits of this spiritual phenomenon are widely spread throughout the world, this does not deny that there may be groups or persons who, by misusing this spiritual phenomenon, act in a mistaken way. Each Diocesan Bishop, in his own Diocese, has the freedom and authority to make the prudential decisions he deems necessary for the good of the People of God.

**41.** In any case, may the people who go to Medjugorje be strongly advised that pilgrimages are not made to meet with alleged visionaries but to have an encounter with Mary, the Queen of Peace, and—faithful to her love for her Son—to encounter Christ and listen to him through meditation on the Word, by participation in the Eucharist, and in Eucharistic Adoration, as happens in so many shrines spread all over the world in which the Virgin Mary is venerated with the most varied titles.

42. Let us read one last message, which summarizes the valuable Christocentric sense of the message of Medjugorje and manifests its most authentic spirit:

“Dear children, my words are simple [...]. I am calling you to my Son. Only he can transform despair and suffering into peace and serenity. Only he can give hope in the deepest sorrows. My Son is the life of the world. The more you come to know him, the closer you come to him, and all the more will you love him because my Son is Love. Love changes everything; even that which seems insignificant to you apart from love is made most beautiful by love.” (2 September 2018).

*Queen of Peace, pray that those who freely accept the spiritual proposal of Medjugorje may live ever more united with Jesus Christ and find true peace of heart in him.*

*To you, we also entrust this world of ours, which is succumbing to a “third world war fought piecemeal.” Queen of Peace, hear the plea that rises from the hearts of children, young people, the poor, and every person of goodwill.*

*“Thank you, our Mother! Looking to you, who are without sin, may we continue to believe and hope that love might conquer hatred, that truth might conquer lies, that pardon might conquer offenses, that peace might conquer war. So may it be!” (Francis, Prayer to Mary Immaculate, 8 December 2022).*

*The Supreme Pontiff Francis, at the Audience granted to the undersigned Prefect, together with the Secretary for the Doctrinal Section of the Dicastery for the Doctrine of the Faith, on 28 August 2024, approved this Note and ordered its publication.*

Given in Rome, at the Dicastery for the Doctrine of the Faith,  
19 September 2024.

Víctor Manuel Card. Fernández

*Prefect*

Msgr. Armando Matteo

*Secretary for the Doctrinal Section*

*Ex Audientia Die 28. 08. 2024*

Franciscus

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