





2018年  
教宗方濟各

## 第33屆世界青年日文告

「瑪利亞，不要害怕，因為妳在天主前獲得了寵幸。」（路一 30）

親愛的青年人：

2018年世界青年日的來臨，代表將於2019年1月於巴拿馬舉行的國際世界青年日的籌畫及準備，又再向前邁進一步。我們這次朝聖之旅的嶄新階段，將與世界主教會議常規會議（主題將探討「青年、信仰與聖召辨明」），於同年展開。此一巧合，實在振奮人心。教會關注的焦點、她的祈禱和所思所想，都將轉向你們青年人；不論對天主、對教會或者對這個世界，你們都是寶貴的恩賜，她渴望能夠承接，更願意予以領受。

正如你們所知，我們已經選擇了瑪利亞陪伴我們走這次的旅程，並立她做我們的榜樣，求她為我們轉禱。天主曾揀選這位

納匝肋的年輕女子，作祂聖子的母親。她將與我們一路同行，邁向世界主教會議和巴拿馬世界青年日。去年，我們受她的讚頌之詞所引領——「全能者在我身上行了大事」（路一 49）——教導我們要記住過去；今年我們要同她一起靜心聆聽天主的聲音，它能激發勇氣、給予所需的恩寵，以答覆祂的召叫：「瑪利亞，不要害怕，因為妳在天主前獲得了寵幸。」（路一 30）這是上主的使者總領天使加俾額爾，對瑪利亞所發的言語；她來自加里肋亞的一個村莊，是個平凡的小女子。

### 一、「不要害怕！」

可以理解的是，天使的突然出現，以及祂奧妙的問候：「萬福！充滿恩寵者，上主與妳同在」（路一 28），使瑪利亞深感困惑。她的身分和祂的聖召，第一次被如此揭露，令她至為驚訝；在此之前，她一無所知。瑪利亞一如聖經中記載的其他人物，面對上主召叫的奧蹟，顫動不已；祂在她面前，陳列祂計畫的浩瀚偉大，讓她越感身為卑微受造物的渺小。天使透視她的心靈深處，說：「不要害怕！」天主也讀透我們的心，祂深知我們在生活中一定會面對的各樣挑戰，特別當我們必須面臨許多重要選擇時；因為我們在世的行事與為人，透過我們所做出的決定，表現出來。當我們面對未來、我們的生活方式和我們的聖召，而必須做出抉擇時，我們常會感到不寒而慄，被諸多恐懼和害怕所盤據及困擾。

而你們青年人呢？你們的恐懼是什麼？你們最擔心的是什麼？在你們當中，許多人心中所有「最深層」的恐懼，是害怕不被愛、不受歡迎，害怕自己本來的樣子不被接納。如今，有許多青年人感到需要做另一個自己，隱藏真實的自己，以符合一個虛假造作又高不可攀的標準。他們不斷地修飾自己的形象，

躲在面具和偽裝的身分後面，幾乎要成為虛偽的自我。許多人為能被按最多次「讚」而走火入魔。這種難以滿足的缺乏感，造成諸多恐懼和不安紛至沓來。另有一些人害怕他們找不到情感的依靠，會永遠孤單寂寞。更有許多人，面對工作上的不穩定，害怕難以求得令人滿意的職場位階、並實現夢想。現在有很多青年人，不管有沒有信仰，心中都充滿恐懼。其實，那些已經領受了信德的恩賜、而且認真追尋個人聖召的青年人，並未免於恐懼：有些人認為，天主現在對我的要求、或者天主以後所要要求我的，我可能做不到；或者，按照天主給我指示的道路前進，我可能不會有真正的幸福、也無法達到天主的要求；另有些人認為，就算我走上天主要我走的路，誰敢保證我能把這條路好好走完？我會不會灰心喪志？我會不會失去熱忱？我能夠終我一生，堅持到底嗎？

當懷疑和恐懼充斥我們心中時，「辨明」勢在必行，使我們得以整理紛亂的思緒和感情，從而謹慎且恰如其分地採取行動。在此一過程中，克服恐懼的第一步，就是予以清楚地承認，以免被空虛和無以名狀的幻象所纏繞，徒然浪費時間和精力。因此，我請你們每一個人深入自己的內心，將其中的恐懼一一辨認出來。你們要問問自己：是什麼令我沮喪？在我生命中的此時此刻，是什麼最讓我害怕？是什麼把我困住，阻止我向前邁進？我為什麼在面對重大選擇時，缺乏勇氣，做出必要的決定？不要害怕誠實地面對你的恐懼，一一予以承認和接受。聖經並不輕忽人恐懼的經驗和它的諸多成因。亞巴郎曾經害怕過（參閱：創十二 10），雅各伯曾經害怕過（參閱：創卅一 31；卅二 7），梅瑟（參閱：出二 14；十七 4）、伯多祿（參閱：瑪廿六 69）和宗徒們（參閱：谷四 38-40；瑪廿六 56）

都曾經害怕過。耶穌自己，更經歷了無可比擬的恐懼和痛苦的折磨（參閱：瑪廿六 37；路廿二 44）。

「為什麼你們這樣膽怯？你們怎麼還沒有信德呢？」（谷四 40）耶穌這樣訓誡祂的門徒，也幫助我們了解，通往信德的阻礙，往往不是懷疑，而是恐懼。有了這層認識，再經過辨明以後，使我們得以認清我們的恐懼，並幫助我們克服它們，使我們向生命開放，讓我們能平靜地面對不斷來臨的種種挑戰。特別是對我們基督徒而言，恐懼絕對不是最終的結局，反而應該成為在天主內、在生活中實踐信德的契機！也就是說，相信天主所賜予我們的一切都是好的，儘管歷盡變化與滄桑，心中不免困惑，卻仍信賴祂最終必引領我們到達美善。因為倘若我們隱藏心中的恐懼，我們會變得對外界漠不關心，同時封閉自己，拒絕一切人事物，結果一直無力動彈。我們必須行動！永遠不要封閉自己！在聖經中，「不要害怕」這句話以各式各樣的形式，總共出現了365次，彷彿告訴我們，天主希望我們一年中的每一天都能遠離恐懼，不再害怕。

當個人在生命中尋求聖召時，辨明的過程是不可或缺的。在一開始的時候，我們的聖召往往不甚明顯，需要我們逐漸地予以認識。在這種情況之下，辨明不應被視為下功夫自我省察，以期更深入的了解我們的內在性格，並以此強化我們，且得到某些平衡。倘若真是如此，這人的確能夠變得更加堅強，但他/她所擁有的可能性和所抱持的觀點，仍然受到他/她自身有限的視野所限制。不過，聖召是一份從上而來的召叫；循此脈絡，辨明主要意指向發出呼召的「他者」敞開我們自己。因此，在祈禱中，必須保持靜默，才能聽到天主的聲音，在我們的心中迴響。天主來敲我們的心門，一如祂向瑪利亞所做的；

祂希望透過祈禱與我們建立友誼，藉著聖經和我們說話，在和好聖事中給予我們慈悲，在聖體聖事中與我們同在。

能與「他者」相遇並交談，也很重要；比如與那些在信仰上擁有更多經驗的弟兄姊妹們交流，他們能幫助我們擦亮眼睛，在各種可能之中，做出明智的選擇。當年幼的撒慕爾聽到天主的聲音時，他沒有馬上認出來。他三次跑到年長的司祭厄里那裡去；厄里最後對於如何回應天主的召喚，給了標準答案：「假使有人再叫你，你就回答說：『上主請發言，你的僕人在此靜聽。』」若你心中有疑惑，要知道你有教會可以依靠。我知道有很優秀的司鐸、度獻身生活的男女們及平信徒，他們當中有許多人也還年輕，他們可以支持你，作你信仰上的兄姊。他們在聖神的鼓舞之下，將幫助你消除疑惑，了解你個人的聖召計畫。這位「他者」不只是神師而已，也可以是其他人；他們幫助我們敞開自己，迎向天主所賜給我們無限豐富的生命。重要的是，在我們所處的城市和團體中，能夠創造空間，去成長、去夢想，去拓展新的視野！絕不喪失興致，去享受他人的陪伴和友誼，享受一起作夢、一起行路向前的樂趣。真正的基督徒不害怕向別人開放自己，並和他們分享屬於他們自己的重要空間，使成為傳遞友愛的空間。親愛的青年人，不要讓你們青春活力的火花熄滅在門戶緊閉的黑暗中，而只靠電腦和智慧型手機與外界取得聯繫。請打開你生命中的重重門扉！但願你的時間和空間充滿著饒富意義的人際關係和真實的人，你可以和他們分享你真實具體的日常生活經驗。

## 二、「瑪利亞！」

「我以你的名字召叫了你」（依四三 1）我們毋須害怕，因為天主首先以名字召叫了我們。上主的使者加俾額爾天使，以

瑪利亞的名字召叫了她。命名的權柄屬於天主。在創世的工程中，祂一出命，萬物化生，各有其名其分；一物一人，皆不相同，其中奧妙，只有天主知道。天主與人分享這神聖的權利，邀請他為地上的走獸、天空的飛鳥和他自己的後代命名（創二 19-21；創四 1）。許多其他文化也和聖經擁有相同深刻的觀點；它們藉著名字所蘊藏的含義，揭露出生命的深刻奧秘和萬物存在的意義。

當天主以名字召叫一個人的時候，祂也會向他揭露他的聖召、他成聖的計畫和他自我實現的藍圖；藉此，這人成為給予他人的一份禮物，且是獨一無二的。當天主想要擴展一個人的生命視野時，祂會給祂所呼召的人一個新的名字，好比祂對西滿所做的——祂後來稱他「伯多祿」。從此以後，每當有人入修會，就會給他起一個新名字，用來表示他新的身分和新的使命；這已經成為教會內的習慣。由於天主的召叫是獨特的、個人的，我們需要勇氣，掙開束縛，不再承受壓力；總以為人的塑造，必須符合相同的標準。如此一來，我們的生命才能真正成為真實而無可替代的禮物，呈獻給天主、給教會和所有人。

親愛的青年人，因此，以名字被召叫，是一個標記，代表我們在天主的眼中，極其尊貴，祂是如此的愛著我們。天主以你們每一個人的名字召叫你們。你們每一個人都是天主眼中的那個「你」，非常寶貴，值得尊重和被愛（參閱：依四三 4）。你們要滿心喜樂地接納天主和你展開的這場交談，接受天主對你提出的請求，祂正以名字召叫你。

## 三、「妳在天主前獲得了寵幸」

瑪利亞毋須害怕，最主要的原因在於她在天主前獲得了寵幸。

「恩寵」這個詞是說白白給予的愛，並不求回報。當我們知道我們不需要出示一張載滿功績的「傑出履歷」，天主就願意親近我們、幫助我們，這有多麼激勵人心！天使加俾額爾告訴瑪利亞，她在天主前「已經」獲得了寵幸，並不是說她在未來才會得到。天使如此向瑪利亞報告，幫助我們了解，天主的恩寵是持續不斷的，不會消失，也不會稍縱即逝；因此，它永不失敗。即使在未來，天主的恩寵也會永遠援助我們，特別是在遭逢考驗和面臨黑暗的時刻。

天主的恩寵持續不斷的臨在，鼓勵我們以信心去領受我們的聖召；我們的聖召，需要忠誠的委身，並且每日更新；在我們的聖召路上，總有十字架：不只是啟程時所有的懷疑，還有一路上不時出現的誘惑。基督的門徒經常感到自己的貧乏與不足，然而他 / 她深知天主恩寵的幫助。

天使的話語擊落我們人性的恐懼，以「喜訊」的力量將它們粉碎，我們都是傳報人：我們的生命並非只是偶然、或者只是在掙扎中求生存；我們每一個人，都是一篇寶貴的故事，為天主所珍愛。我們「在祂眼中獲得了寵幸」，意指造物主在我們身上看到一份獨特的美好，祂為我們的生命，有一個偉大的計畫。當然，當我們意識到這份篤定時，並不能解決我們所有的問題，生活中的不確定也不會就因此消失，但的確得到力量，深入我們的生命，使之得到轉變。縱然我們不知道明天會如何，但這並非我們需要克勝的黑暗威脅，反而給我們最佳時機，生活出我們個人聖召的獨特樣貌，並將它與我們教會內和世俗中的弟兄姊妹分享。

#### 四、在當下鼓起勇氣

當我們心中篤定天主的恩寵與我們同在時，我們就有力量在當下鼓起勇氣：有勇氣身體力行天主在此時此地對我們生命全面性的要求；有勇氣領受天主揭示給我們的聖召；有勇氣生活出我們的信仰，不必予以隱藏或刪減。

是的，當我們向天主的恩寵開放時，不可能的事也會成真。「若是天主偕同我們，誰能反對我們呢？」（羅八31）。天主的恩寵碰觸到你們生命的「現在」，並「緊握」你們，不管你們是怎樣的，包括你們的恐懼和限制，也向你們揭露天主奇妙的計畫！你們青年人必須知道，真的有人相信你們：你們要知道教宗對你們有信心、教會對你們有信心！也請你們要對教會有信心！

一份重大的任務，被託付給年輕的瑪利亞，正因為她年輕。你們青年人有力量，因為你們的人生正處於活力豐沛的階段。你們要善用這股力量和這份活力來改善世界，並且就從最靠近你身邊的事物開始。我希望你們能在教會內被託付以重要的責任，人們將有勇氣為你們創造空間，而你們也能妥善準備自己，以承擔這些責任。

我再次邀請你們默觀瑪利亞的愛：一份溫柔慈祥、充滿活力又具體踏實的愛。這一份愛，十分勇敢，是完全的自我奉獻。一個富含上述瑪利亞特質的教會，將永遠會是一個向前邁進的教會；她會超越她自身的限制和界線，讓她所領受的恩寵四處流溢。倘若我們讓自己實實在在地被瑪利亞的芳表所感動，我們將可以真正地活出這份愛德，它催迫我們愛天主在一切人事物和我們自身之上，去愛那些每日與我們一同生活的人。我們也

要去愛那些本身看起來很不可愛的人。對最弱小者所做的服務和奉獻，是愛，它能改變我們的面容，使我們充滿喜樂。

聖納德有一篇以天使報喜的奧蹟為主題，非常著名的講道詞。我想要在最後，引用其中一段佳言，表達全人類殷切期待瑪利亞對天主的答覆：「噢，童貞女，妳已經聽到天使說，妳將會懷孕生子；妳已經聽到祂說，這將不出於男人，而是出於聖神。天使等妳回答…… 噢，高貴的女子，我們也在等待妳滿懷同情的答話…… 妳只要簡短答覆，我們就能獲得重造，再次迎向生命…… 這是整個大地所期盼的，萬物都俯伏在妳的腳前…… 噢，童貞女，請快回答。」（Sermon 4, 8-9; Opera Omnia）

親愛的青年人，你們每一個人在一生當中，將各自領受一份獨特的召叫；天主、教會和這個世界，都在等待你們每一個人有所答覆！巴拿馬世界青年日一天天靠近，我在此邀請你們準備好自己，偕同那些希望參加這場偉大探險的青年人，以喜樂和熱情，一起來相聚。世界青年日是為勇者所設立的，而不是給那些只追求安逸舒適、一有困難就畏縮閃躲的青年人。你們願意接受挑戰嗎？

教宗方濟各

梵蒂岡

2018年2月11日

常年期第六主日

露德聖母紀念日

（臺灣地區主教團祕書處 恭譯）



## 教宗方濟各

## 宗座牧函

# 《學會告辭》手諭

## 藉以調整因年齡之故而辭去宗座任命之職務的規定

「學會告辭」，這就是我在為牧者的祈禱中（參2017年5月30日，聖瑪律大之家，彌撒講道），解釋《宗徒大事錄》的一段讀經（參：廿17-27）時，所要求的。一項教會職務的結束應被視為是此服務不可缺少的部分，其本身也要求一種新形式的支配。

不管是因年齡的緣故，需要我們準備放棄自己的職務時，或是在業已年滿七十五周歲時，仍要求繼續履行更長一段時間的職責，這種內在的態度是必須要有的。（參：2014年5月12日，對羅馬一些宗座學院和修院院長的講話）

凡是準備呈遞辭呈的人需要在天主面前妥善準備自己，拋棄權力欲望和自命不凡的思想。這將會使其以平和及信賴之心度過這一時刻，否則將會出現痛苦和抵抗。同時，凡在真理中需要

告辭的人，應在祈禱中分辨如何活出即將開始的新階段，並制定新的生活計畫，且應盡可能地具有嚴肅、謙卑、代禱、擁有閱讀時間和隨時準備提供單純的牧靈服務等特徵。

另一方面，若例外地要求其繼續履行更長一段時間的職責時，便意味著應以慷慨的精神放棄個人的新計畫。惟此等情況不應被視為一項特權，或一項個人的成就，或一項源自友誼和關愛的恩惠；亦不能視為對所提供服務之成就的感激。每次可能出現的延期只能理解為為了一些始終與教會公益相關的原因。這項宗座的決定並非是一種順理成章的行為，而是一種管理措施；因此，它要求應有明智的美德，這將有助於人通過恰當的分辨而做出適切的決定。

在此，本人僅列舉幾項可能的理由作為示例：為恰當完成一項為教會十分有益的計畫所具有之重要性；為確保繼續重要事務之適宜性；在過度期間與部會組織相關的某些困難；在落實由聖座新近頒布的指南或接受訓導性指導的事宜上，此人可做出之重大貢獻。

針對在2014年11月3日接見時，于交付給國務卿伯多祿·帕羅林（Card. Pietro Parolin）樞機的《接見之復函》中所包括的，有關教區主教及由宗座任命的職務領銜者的辭職，本人欲完善相關的法律規定並做某些修正，除了由以下規定明確修正的部分外，本人欲重申全部內容。

有鑒於那些無論是在個別教會，還是在羅馬教廷，抑或在教宗

代表職務上，因履行多年特別職責所表現出來的慷慨熱誠及積攢的可貴經驗，本人亦深感有必要落實關於因達到年齡限制而放棄職務的時間和方式。在進行了必要的諮詢後，本人認為在這種意義上有必要：

- a · 針對上述復函中第二條，有關教區主教、助理主教和輔理主教的規定（參：《天主教法典》401-402和411條，及《東方教會法典》210-211、218、213條），作一些澄清；
- b · 修正有關在羅馬教廷部會擔任首長的非樞機人員和高級聖職人員（參：《善牧》憲章，1980年6月28日，5條2項：《宗座公報》80 [1988]，860；《羅馬教廷一般條例》，1999年，第3條；《接見之復函》2014年11月3日，第7條），以及擔任由宗座任命的其它職務的主教（《接見之復函》2014年11月3日，第7條）和教宗代表（《天主教法典》367條；《羅馬教廷一般條例》，1999年，8條2項；《教宗代表條例》，2003年，20條1項），因年齡緣故而辭職的規定。

藉此《手諭》，本人規定：

第1條：凡年滿七十五周歲者，無論是教區主教、東方教會主教，以及與《天主教法典》381條2項和《東方教會法典》313條相當者，還是助理主教、輔理主教，抑或擔任特殊牧靈職務者，懇請其向教宗辭去牧靈職務。

第2條：在羅馬教廷部會擔任首長的非樞機人員、高級聖職人員，以及擔任隸屬聖座其它職務的主教，于年滿七十五周歲後，其職務並不自動中止，然應向教宗呈遞辭呈。

第3條：同樣，教宗代表在年滿七十五周歲時，其職務也不自動中止，然此種情況需向教宗提出辭呈。

第4條：上述1-3條所言之辭呈須由教宗接受，於審量具體情況後作出裁決，方為有效。

第5條：辭呈一旦呈遞，上述1-3條所言之職務，在當事人獲知辭呈已被接受之前，可視為延期；或相反《天主教法典》189條3項及東方法典970條1項所作之一般規定，將之延期，無論延期至確定時間或不確定時間。

凡藉此宗座《手諭》所決定之一切事宜，即使任何成文法則另有規定，亦然遵行。我決定藉其在《羅馬觀察報》上之發表，而得以頒布，並在頒布之日起施行，隨後將藉《宗座公報》予以公布。

教宗方濟各

羅馬，聖伯多祿大殿，

2018年2月12日，在職第五年

（臺灣地區主教團 恭譯）

## 特別祈禱守齋日

（梵蒂岡電台訊）教宗方濟各2月4日主日在三鐘經祈禱活動中表示，當天福音凸顯「耶穌的奇跡活動與喚醒信德之間的關係」，「治癒身體的目的在於治癒心靈」（參閱：谷一29-39）。「一旦我們在耶穌介入後擺脫罪惡的束縛，重獲自己的力量」，就得「為上主服務」。

教宗指出，「耶穌並不是來把救恩帶到實驗室；祂沒有在實驗室裡宣講，脫離人群。反之，祂置身於群眾、子民之間！」耶穌在路上找到宣講天主國的最佳地點。「道路有如福音喜訊之地，為教會使命標上前行的記號」，不停活動，絕不停滯。

念經後，教宗提及「世界許多地方衝突局勢持續不斷的悲慘情況」，籲請眾人參與今年2月23日「特別祈禱守齋日」。教宗說：「我們將特別為剛果民主共和國和蘇丹人民奉獻這個日子。就如在其它類似的活動那樣，我也邀請非天主教徒和非基督徒兄弟姊妹以他們覺得最恰當的方式，一同參加這次活動。」

「我們的天父總是傾聽祂的子女在痛苦和焦慮中的呼聲，醫治沮喪的心靈，包紮他們的傷口。」教宗疾呼道：「我誠摯呼籲我們也要傾聽這呼聲，每個人都要在自己的良心內面對天主，自問：『我能為和平做什麼呢？』我們當然可以祈禱，但不僅止於此：每個人都可



以對取決於自身的暴力具體說『不』。因為以暴力獲取的勝利是虛假的勝利。再者，為和平效勞對人人都有所助益！」

此外，教宗也念及馬達加斯加人民說：「我要保證我對馬達加斯加人民的關懷，他們近日受到強烈風暴的襲擊。這次風暴造成不少罹難者、流離失所者和龐大損失，願上主安慰並支持他們。」

關於2月3日被冊封為真福的青年奧利韋利 (Teresio Olivelli)，教宗指出，這位新真福「為了他的信仰，於1945年在納粹德國的黑爾斯布魯克 (Hersbruck) 集中營被殺害。他藉著關愛最弱小者，為基督作出了見證，加入上個世紀眾多殉道者的行列。願他的英勇犧牲尤其成為青年們希望與友愛的種子」。

有鑒於義大利於2月4日慶祝維護生命日，教宗「向透過多種方法促進及支持生命的許多教會團體表達讚許和鼓勵」。然而，這些團體的成員「並不多」，教宗對此感到擔憂，說道：「在這個世界上，每天製造越來越多的軍火，每天制定越來越多反對生命的法律，丟棄文化日益猖獗，但為生命奮鬥的人並不多。請大家同心祈禱，願在人類遭到摧毀和丟棄的此刻，我們的人民能更加意識到捍衛生命的重要性。」



## 228和好合一祈禱會

**紀**念228事件71周年，由台灣基督長老教會總會主辦，天主教台北總教區、台灣基督長老教會台北中會和台灣基督長老教會七星中會協辦的2018年「228和好合一祈禱會」，2月28日上午在天主教台北聖母無原罪主教座堂舉行，由天主教台北總教區洪山川總主教主禮。陳建仁副總統伉儷全程參與，副總統特別為國家及228受難者點燭祈福。德國在台協會處長歐博哲、南非聯絡辦事處代表馬賽貝等人也受邀在會中分享信仰的社會正義。

祈禱會在天主教瓦器聖詠團優美的歌聲中展開。天主教台北總教區洪山川總主教在祈禱會一開始就開宗明義的指出，每年此一跨基督宗派的聚會與其說是紀念不如說

是追思，追悼在世代是非中的受害者，同時也是加強我們對這塊土地及對國家的認同，更是對族群的認同，我們力求族群和平相處、相互包容，互相接納。我們要求真相，以撫平受害者的痛，但更祈求天主賜予寬恕的力量，賜給我們平安與合一。

為使基督宗派的合一更為顯明，讀經一由台灣基督長老教會七星中會教社部長李俊傑牧師恭讀《申命紀》，強調天主的教訓離我們很近，就在我們口裡、心裡，使人可以遵行。天主教瓦器聖詠團的答唱詠更頌唱感謝天主說：「願平安常在你中間。」讀經二是台灣基督長老教會台北中會教社部長張碩恩牧師恭讀《若望一書》，訓勉世人，「真理在基督身上，也在你們當中



表現出來。因為黑暗正在消逝，真光已開始照耀。如果有人說他生活在光明中，卻惱恨自己的弟兄或姊妹，他仍然是在黑暗中。愛弟兄姊妹的，就是生活在光明中，他不會使別人失足犯罪。那恨弟兄或姊妹的，就是在黑暗中；他在黑暗中走，不知道自己往哪裡去，因為黑暗使他眼睛瞎了。」(2:8-11)對228事件教會的期待已充分表達顯明。

天主教台北總教區趙振成執

事恭讀《路加福音》10:25-37，述說「誰是近人——良善撒瑪黎雅人」的故事。台灣天主教修會會長聯合會正義和平組召集人吳偉立神父講道時表示，我們常在生活中面臨選擇，梅瑟帶領以色列百姓出離埃及，邁向上主應許之福地，梅瑟成就了天主對以民的應許——回到了流奶流蜜之福地，要百姓活出新生活、活出雅威。而在誰是近人的故事中，我們要學得撒瑪黎雅人的行動、看看究竟發生了什麼事。人類

花了千餘年，學會對生命的絕對尊重，也花了20年、30年讓奴隸制度不再，我們深信的福音迄今仍持續著。

他指出，天主教會在每年的一月一日慶祝和平日，就是要我們省思，不要活在黑暗中，要在光明中行走。會在黑暗中行走緣於我們的偏見，我們每人都有自己的故事，相信天主不要我們的偏見觀點，而要我們為人祈求的禱聲，當如耶穌在良善撒瑪黎雅人的故事中對法學士所說的：「你也照樣去做吧！」

德國在台協會處長歐博哲 (Mr. Martin Eberts) 以「轉型正義經驗中，基督徒的角色與努力」為題，分享東西兩德合一的經驗。他指出，20世紀時德國面臨獨裁主義的挑戰，納粹將社會及信仰帶入極大的試煉中，從歷史的角度來看，天主教跟基督教徒在納粹大屠

殺時期，沒有向暴力統治妥協，真正的為正義發聲；二次世界大戰後，東德在共產主義統治下，信徒發起非暴力方式的街頭政治活動，尤其讓共產黨在歐洲遭瓦解，實得力於聖教宗若望保祿二世；尤其是在東德，教會更透過無聲的抗爭方式，讓真理及正義存在於社會中，兩德統一後，教會更起來面對殘暴非正義的迫害，向它說「不」，這是社會良心的價值，天主教和基督教的信徒也秉此價值，促進東西德的和好與重建。這種教派間的好和攜手，是徹底發自內心的合作，而非政黨表面的合一。

歐博哲強調，基督徒對殘暴非人道的統治，不需要借任何政黨或政治力量，可以用個人的力量站起來說「不」，因為信仰是推動人的內心良知。

南非聯絡辦事處代表馬

賽貝 ( Mr. Robert Seraki Matsebe ) 則分享種族驅離政策的體驗。他說，南非從過去的種族驅離政策慢慢轉變為民主國家，種族迫害就是違背信仰，就是一種罪，南非對症下藥的方式就是對任何對人的迫害說「不」，如同讀經二所說的，誰憎恨兄弟，就如在黑暗中行走，而仁愛兄弟的就生活在光明中，他特別表示，曼德拉總統及屠圖大主教就是以言以行，帶領南非人民超越黑暗向光明，如今能成為一個民主國家，實來自信仰的良心。

馬賽貝指出，在過程中，南非特別成立傷痕癒合小組，除了幫助受害者，也要加害者面對責任跟承認過錯，因為不管是受害者或加害者都是一家人，就像神面對罪人，不是毀滅他們，而是糾正與引導，讓他們悔改，因此南非民主化也照顧那些曾

經加害黑人的人民，大家要一起和好。他並希望教會的神職人員要如梅瑟出埃及般，天主自會加給你們勇氣和所需要的力量，將天主的話付諸實行，回到正義的旗幟下，相信合作，建立普世人類的真價值，落實天主的訓誨——愛人如己。

在台灣基督長老教會七星中會松年合唱團的獻詩之後，天主教台北總教區黃斯勝神父帶領大家省察，分別從「與自己和好、與他人和好、與自然和好，以及與天主和好」4步驟進行，在安靜中看出生活的不妥當，認出靈魂的狀況，重得天主仁慈的恩佑，並在修和禮中，集體向天主認罪懺悔。

接著，進行團體祈禱。首先由台灣基督長老教會總會原住民宣教委員會幹事Omi Wilang牧師用泰雅爾語為普世教會祈禱，使之成為寬恕與和好的記號。南非聯絡辦

事處代表馬賽貝為此意向在眾人禱聲中點上燭光；台灣基督長老教會總會總幹事林芳仲牧師用台語為國家及不正義事件、受苦者、難民祈禱；副總統陳建仁為此意向點燭。台灣基督長老教會總會客家宣教委員會賴德卿牧師用客語為台灣這塊土地祈求天主的疼惜，台灣教會合作協會理事長陳建中會督點燭。最後，台灣基督長老教會總會助理總幹事蔡南信牧師用國語為本地基督徒團體扮演促進寬恕、和好的角色祈禱；天主教聖瑪爾大女修會林金蘭修女點燭。

頌唱〈天主經〉(主禱文)後，主禮的洪總主教祈說，我們的罪過已經得到上主仁慈的寬恕，我們也從罪惡的束縛中解放出來，重享自由。讓我們以基督的平安，彼此祝福。雖是不同的基督宗派，因著罪的獲釋，信眾喜樂地互祝平安，人人臉上寫著在主內的彼此相愛。

台灣基督長老教會七星中會議長沈俊成牧師最後帶領大家作感恩祈禱，祈求天主幫助我們承行主旨，善度子女的生活，在世上繼續為天主的慈愛作有力的見證。(摘自天主教周報480期)



## 宗教法研討會

各位不同宗教界的先進及信友和可敬的法師們，

我們生活在一個歷史上轉變中的時代裡，而藉著大眾傳播媒體的發達，資訊傳遞迅速如箭。若不關心與自己生活有關的新聞或重要的改變，這樣如同自我淘汰，而宗教團體正在面臨著這挑戰。

到現在為止，臺灣仍然是一個宗教多元化的地方，人們享有高度的宗教自由。我相信，這是台灣人民善良的主要原因，因為宗教信仰使人求善行善——宗教多元化和宗教自由也是台灣人民的生活文化、基本的價值觀重要部分；而且最寶貴的是，在台灣不同的宗教不只長期以來和平相處，互相尊重，甚至常常一起跟政府合作，為賑災救難，扶弱濟貧，可以

說是全球獨一無二的社會現象，也因此使台灣在這方面受到國際團體的稱讚和肯定，而各宗教不少的領導人和信眾，也被邀請到外國演講，促進台灣人民與其他國家在宗教上的交流，成為一種非官方的外交管道。臺灣的道教佛教和基督教團體去年都先後組團去梵蒂岡，與教宗會晤。

「內政部擬具了〈宗教團體法〉草案，希望透過制定一部各宗教能一體適用的專法，讓宗教團體得以永續經營及發揮社會教化的功能。」<sup>1</sup>本人也是內政部宗教諮詢委員會的委員之一，每次大小型的修法討論會議，都有參加，可以見證內政部的工作人員的確是盡心盡

<sup>1</sup> 摘自內政部民政司網頁。(https://www.moi.gov.tw/dca/01news\_001.aspx?sn=12383)



力，不論是內政部新或舊的同仁。

但由於各宗教各自有不同表達信仰的方式、獨特的屬性、不同的內部架構和財務的管理模型，內政部擬具的草案，儘管用心良好，仍然引起不少爭議，有時候造成了某些宗教團體及政府間的關係緊張。若宗教界與政府不儘早想辦法尋找方法，解決問題，最後結果可能會是這樣：政府因為自知有責任要管理宗教團體，而且時代不斷進步，人也不斷地在改變，所以，在內政部盡其所

能後，恐怕現在擬好的草案就會通過，但這只會引起宗教人士——尤其是民間信仰團體的不滿，最後造成宗教界與政府的對立和社會的更多不安，這都不是雙方樂見的。

台灣天主教信徒雖然人少，但一向樂於為政府、民眾服務，而宗教交談是天主教的文化，教宗方濟各本人常以身作則，所以我們十分支持護家盟今年舉辦的〈宗教團體法研討會〉，為促進宗教團體間在這一重要議題上的溝通，有助政府理解宗教團

體的訴求，雙方的對話和社會的穩定。我在此歡迎非天主教團體的朋友們來參加今日的研討會，讓我們集議廣思，提供對〈宗教團體法〉有深度的見解，使〈宗教團體法〉更臻於完美。

我們天主教自己也有不少和不同性質的法規、章程，最重要和最著名的是《天主教法典》，是全球天主教信徒都必須遵守的，也是所有其他法天主教大小組織的母法。別的法規，都是給某一群人或一種團體，所以只能適用於這一群人或一種團體，因此會在法規上將受約束者本身內在的特質加以說明，從中與其他的法有作區隔。換句話說，法條一定要正確了它所解針對的對象；法條用意及內容也要符合對受約束者的本質，這法才能被執行，才能達到目的。有見於此，請允許本人提供的四大原則，作為討論〈宗教團體法〉的參考，希望是

拋磚引玉，而不是在班門弄斧。

政府「管理宗教團體」，這意味著政府承認宗教團體獨有的信仰特質和宗教團體的基本「權利」，也予以保護，而這些基本「權利」，如同基本人權，是從人的本質廷申出來一樣，同樣地，宗教團體的基本「權利」也是從宗教信仰的本質廷申出來：

1. 信仰自由
2. 良心自由
3. 道德自由
4. 傳教自由

一個好的〈宗教團體法〉，至少會以上述的四個大原則作為框架，作為立法的主軸，因為這是不同宗教信仰存在必須有的條件。至於其他有關宗教團體人、事、物的管理及法律上的責任，因人和地理而異，都是法律技

術上的問題，可由法學專家來研究，撰擬不同的法條來解決，放在這大框架裡。我相信，在宗教團體人、事、物的管理及法律上的責任這點，會有很大的討論空間及不同的解決方式，不能一概而論，不必削足適履。就像立稅法一樣，分等級：收入多，繳稅金就多；收入少，繳稅金也少。

天主教基督信仰相信，天地萬物和在上世上所有的人，都是來自同一個神——天主，是天主按照自己的肖像所創造的，天生具有同等的尊嚴。我們過在同樣的人生——生老病死，共享同樣的日光、空氣，所以，我們在上世上是一個大家庭，而天主給了我們台灣這塊美麗寶島居住。因此，無論我們是什麼宗教信仰，來自什麼背景，都不重要。那些與我們信仰不一樣的人，不會因此就不是天主的肖像，就不能在天主的大家庭內生活。

身為人類，我們基本的需求都是一樣的：我們都追求健康，我們都需要被愛。誰不想要和平？誰不想平安度日？有誰想被人排斥？沒有人。

雖然我們這裡人數不多，但在我們回家之後，我們應像酵母一樣地行動，在動盪不安的地方散播和平，在有仇恨的地方散播愛，在有分裂的地方團結合一，我們才能反映出我們真正是人類大家庭的一分子、天主的肖像。有宗教信仰的人，不能對社會議題，如宗教團體法，漠不關心或只袖手旁觀，不能只關心自己熟悉的事和人，而是應該把我們的關懷延申到那些不認識我們宗教信仰的人、我們的政府官員。我們要為他們唸經祈禱，他們能對我們的宗教信仰有所了解，對我們的宗教團體才會另眼相看。

為此，我們在今天的聚會就

彼此真心相待，向政府誠心表示尊重，避免惡意批評，有損自己和他人的形象。如果我們這樣做，我相信我們會蒙受祝福，會有好的報應，而我們將會得到的是：和好與和一、真理與愛、正義與和平。宗教人士和政治人物，雖然我們服務人民的方式不一樣，有一天都要離開這世界，到時候只能留下一切，希望後代的人民會發現到我們留下給他們的，是我們的愛心和我們宗教團體的智慧。

基督信徒的聖經裡有這樣的一句話：「誰說自己在光中，而惱恨自己的弟兄，他至今仍是在黑暗中」（若望／翰壹書二九），與佛家的「救人一命，勝造七級浮屠」，或許大同小異。

眾人皆知，內政部現在的〈宗教團體法〉草案，對非基督信仰團體的朋友們而言，有諸多不便之處，如寺

宮廟土地管制的條例。我們不要忘記：通常，政府之所以立法，是因為它覺得有一群人在某方面沒有做好，才藉由立法去幫助那些人做好。如果事實如此，那麼立法者也必須考慮和維護相關的宗教團體所需的條件：信仰自由、良心自由、道德自由和傳教自由，使他們有能以名副其實的宗教團體遵守法律，避免因被迫要遵守政府立的法時，淪為與一般世俗組織無異的機構或「財團法人」。「佛」的意義就是「覺」，即是「覺悟」的意思。旁人只能指點，不能代勞。願佛教界的朋友能與政府早日達成協意，解決這問題。

不論我們在座的朋友們所屬的宗教團體那是一個，或大或小，人或多或少，政府一定會按照我們現在的形像去立法，而這形象有可能誤解或扭曲。政治界的人士不一定了解我們的信仰價值，而

在政治界，當然是從政治利益的角度來看事對人。只有宗教人士才會叫人以自己的良心作判斷和決定，去助人行善。如果不同的宗教領導人，以自己信仰的力量去幫助自己的信徒們去作良心的選擇——沒有私心的選擇，我們其實是在幫忙政治人物，因為最後我們的信徒畢竟是他們的選民和政府服務的對象：當所有宗教反映出自己的信仰，成為社會的良心，說不定，社會大眾會用選票向我們表示支持。

所以，讓我們為自己宗教團體在轉變的社會中努力，能指導人早日逃離迷津，避惡行善，造福人群，使人向善，社會安定，道德提升，政治清廉，而我們會是功德無量。祝大家今天下午在這天主教的小地方有一個豐碩及有建設性的交談。謝謝您們的蒞臨和聆聽。（陳科神父講詞）



# 宗座國際聖體大會 委員會章程

## I

### 名稱與辦事處

#### 第1條—

宗座國際聖體大會委員會（「本會」）由聖座制定和設立，並獲聖座授權，其辦事處設於梵蒂岡城國境內。

## II

### 宗旨和方法

#### 第2條—

本會的宗旨是讓臨在於聖體奧跡內的主耶穌基督更被認識、愛戴和服事；祂是教會生活和教會救世使命的中心。

#### 第3條—

為達到以上目的，本會的工作如下：

- a) 發起和鼓勵定期舉行國際聖體大會，並協助各地舉行全國聖體大會；

- b) 要求各主教團<sup>1</sup>任命全國聖體大會代表，由這些代表負責籌辦聖體大會，並在有需要時在所屬地區的教會當局批准和協助下，組成全國聖體委員會；
- c) 要求全國聖體大會代或全國聖體委員會就其所屬國家的聖體敬禮活動提供有關文件和資料；
- d) 為籌辦聖體大會，樂意協助鼓勵和協調信友團體的活動，藉以加深信友以各種方式對聖體奧跡表達的虔敬，這些方式包括感恩祭及感恩祭外的聖體敬禮。

## III

### 委員會結構和職權範圍

#### 第4條—

本會由以下成員組成：

- a) 主席：由教宗任命，任期五年，可獲重新任命；
- b) 其他委員：由教宗任命；教宗亦會在這些委員當中選出副主席。

#### 第5條—

本會通過以下架構推行工作：

- a) 全體大會；
- b) 主席理事會。

#### 第6條—

<sup>1</sup> 本文所指的主教團也適用於東方教會宗主教的主教團。

全體大會由以下成員組成：

- c) 本會委員；
- d) 全國聖體大會代表；
- e) 主席根據第10 (h) 條邀請的其他人士。

第7條—

A) 主席須每隔兩年召開一次全體大會，處理以下事項：

- a) 審議和通過主席就本會活動提交的報告；
- b) 詳閱和評審全國聖體大會就全國聖體大會和其他地區性聖體活動提交的報告；
- c) 商議委員提出的動議和提案，並將之交給主席理事會執行；
- d) 建議主教團落實在國際聖體大會通過的決議；
- e) 安排參加國際聖體大會的事宜。

B) 如獲過半數委員表決贊成，本會委員可要求主席召開臨時會議。

第8條—

主席理事會由以下成員組成：

- a) 本會主席；
- b) 副主席；

c) 由教宗任命的委員。

第9條—

主席須每年召開至少一次主席理事會會議，處理以下事項：

- a) 審議有關聖體大會場地的提案；
- b) 商討各種旨在根據本章程推動本會工作的舉措；
- c) 審議有關聖體大會籌備工作的問題；
- d) 在教宗決定舉行聖體大會的場地後，審議有關大會主題的提案；
- e) 在聖體大會的工作文件和流程刊發前審議有關文件。

第10條—

本會主席的職權範圍如下：

- a) 召集和主持全體大會和主席理事會；
- b) 確保全體大會和主席理事會的決定獲得執行；
- c) 監督聖體大會的籌備工作；
- d) 向主席理事會呈述有關聖體大會最終場地的各種要求和提案；該等要求和提案其後將交由教宗考慮和決定；
- e) 經主席理事會審議後向教宗提交聖體大會的主題和流程；
- f) 在聖體大會結束後向教宗匯報；
- g) 從本會委員選出兩名或以上的理事；



- h) 可邀請地方委員會的委員和其他勝任者加入全體大會和主席理事會；
- i) 代表本會並以本會名義處理教會法和民法事宜。

#### 第11條—

副主席的職權範圍如下：

- a) 直接或通過主席理事會配合主席行事；
- b) 在有需要時代表主席行事。

#### 第12條—

理事的職權範圍如下：

配合主席行事。

#### 第13條—

秘書處由本會的主管組成，其職權範圍如下：

- a) 擬定和傳達已獲主席同意的全體大會和主席理事會會議議程；
- b) 編製這些會議的會議記錄；
- c) 根據主席的指示執行在會議上作出的決定；
- d) 向全體大會呈述有關本會活動的報告；
- e) 與各全國聖體大會代表和全國聖體委員會保持聯繫；
- f) 視乎需要為地方委員會提供協助；

g) 保存和管理本會的檔案；

h) 有待執行主席根據本會宗旨指派的任何任務。

#### 第14條—

本會長期職員的薪酬由宗座財產管理局負責，並須受羅馬教廷《一般規例》規管及根據該規例第9條釐定。

## IV

### 有關籌備和慶祝國際聖體大會的事宜

#### 第15條—

每一屆聖體大會都必須被看作一個全球聚會處 ( *Statio Orbis* )，而且無論在作為前期準備的要理講授或實際慶典中，都必須明確強調聖體聖事乃教會生活和她作為世界生命的使命之中心。如情況許可，應每隔四年在教宗選定的城市並按照他的指示舉行一次國際聖體大會。

#### 第16條—

聖體大會的場地被選定後，當地的教區主教應成立地方委員會，並由他擔任主席。全國聖體大會代表或全國聖體委員會主席應由地方委員會的委員擔任。地方委員會應從一開始就與本會密切合作。

#### 第17條—

聖體大會的主題必須獲得教宗批准，並由一個經共同協議選出的委員會深入探討有關主題。該委員會應由聖經、禮儀、神學、人類學、牧靈神學和合一運動等不同範疇的專家組成。

## 第18條 -

這個探討主題的委員會應負責擬定工作文件，目的為促進神學反思、靈性更新和教會福祉。在工作文件刊發前，應將之提交本會。工作文件獲妥當翻譯為聖體大會使用的各種語言後，如情況許可，應在聖體大會舉行前兩年將文件發送給各全國聖體大會代表。

## 第19條—

各國的全國聖體大會代表在教會當局的批准和配合之下，負責在各自所屬國家推行牧靈工作，培育教友，確保他們在參加聖體大會前作好準備。

## 第20條—

聖體大會籌備工作的重點應為：

- a) 加強講授聖體聖事的要理，藉以宣講聖體聖事為基督的逾越奧跡，宣告基督真正地、真實地、實體地臨在於神聖的餅酒形下，並在教會——祂的奧體——之內活著和行事；
- b) 鼓勵教友更積極自覺地參與禮儀，集中培養他們恭聽天主聖言、實踐自我奉獻精神和團體的手足情誼；
- c) 審慎選擇各種活動，勉力推行社會服務，好讓感恩祭的祭台成為與貧苦者團結分享的標記，並宣講一個更正義友愛的世界，期待主的再臨。<sup>2</sup>

<sup>2</sup> 參閱：《論聖體奧蹟的敬禮》訓令（De cultu mysterii eucharistici）（1967年）；《彌撒經書總論》（Institutio generalis Missalis Romani）（1969年）；《羅馬禮書》：〈彌撒外領聖體及聖體敬禮禮規及指示〉（Roman Ritual De Communionem et de Cultu Mysterii Eucharistici extra Missam）（1973年）；《活於感恩祭的教會》通諭（Ecclesia de

## 第21條—

必須由有關當局按每個地方教會的牧靈計劃，制定不同階段的籌備工作。

## 第22條—

在國際聖體大會舉行之前一年，如地方教會認為適當，可以舉行全國聖體大會，藉以讓一眾天主子民作好準備，參與這個普世教會的盛事。

## 第23條—

聖體大會的實際慶典應遵循〈彌撒外領聖體及聖體敬禮禮規及指示〉第112條列明的準則：

- a) 聖體聖事的慶典應為各種不同形式的敬禮活動所趨向的中心和高峰；
- b) 天主聖言的誦讀、要理講授和全體聚會等活動，全都必須有助於對聖體大會的主題加深瞭解，並在實踐方面提供更明確的解說，以期信友能將之付諸實行；
- c) 應安排參加者在特別適合於朝拜聖體的聖堂聚集祈禱和長時間朝拜聖體；
- d) 應遵循有關聖體遊行的禮規（第101-108條）並因應當地的社會和宗教情況舉行公開聖體遊行，伴隨著歌詠和祈禱。<sup>3</sup>

Eucharistia）（2003年）；《救贖聖事》訓令（Redemptionis Sacramentum）（2004年）；《主，請同我們一起住下罷！》（Mane Nobiscum Domine）宗座牧函（2004年）；《愛德的聖事》（Sacramentum Caritatis）世界主教會議後宗座勸諭（2007年）。

<sup>3</sup> 《羅馬禮書》：〈彌撒外領聖體及聖體敬禮禮規及指示〉（修訂

## 第24條—

在聖體大會舉行期間，應由教廷特使或教宗使節履行主席的角色。

## 第25條—

參與籌備工作的各國信友團體應予以機會積極參加聖體大會。

應安排特別時段，以各種語言舉行慶典、祈禱、講座、研討會和文化活動等。

為此目的，各全國聖體大會代表應在地方委員會和本會的邀請下，在聖體大會舉行前至少一年會面商議。

## 第26條—

應由教宗或教宗使節在全球聚會處正式宣布聖體大會的舉行地點。

## 第27條 -

應由地方委員會的祕書編纂聖體大會的行事錄，並將這些文件的副本連同其他相關資料（印刷本或影音版本）提交本會祕書處作存檔之用。

## 第28條 -

本會主席須向主教團發出通函，藉以提交有關國際聖體大會的正式報告。

## V 聖體大會結束後

版）（1973年）。

## 第29條—

為確保聖體聖事是教會生活和使命的「泉源和高峰」，本會可以與地方委員會和各主教團的相關禮儀和牧靈辦事處合作，協助他們使每一次的聖體大會結出美果。

## VI 財務

## 第30條—

籌備和慶祝聖體大會的相關費用應由地方委員會承擔。

## 第31條—

由主教團或其他團體或個人提供的捐款或撥款將撥入本會設立的基金。該基金用於資助貧窮國家的全國聖體大會代表履行本會章程規定的行動和參與國際聖體大會。

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（臺灣地區主教團祕書處翻譯）

MESSAGE OF HIS HOLINESS  
POPE FRANCIS

**FOR THE THIRTY-THIRD  
WORLD YOUTH DAY 2018**

“Do not be afraid, Mary, for you have found favour with God” (Lk 1:30)

Dear young people,

World Youth Day 2018 represents another step in preparation for the international WYD due to take place in Panama in January 2019. This new stage of our pilgrimage falls in the same year that the Ordinary Assembly of the Synod of Bishops will meet on the theme: Young People, the Faith and Vocational Discernment. This is a happy coincidence. The focus, prayer and reflection of the Church will turn to you young people, with the desire to receive and, above all, to embrace the precious gift that you are to God, to the Church and to the world.

As you already know, we have chosen to be accompanied on this journey by the example and intercession of Mary, the young woman of Nazareth whom God chose as the Mother of his Son. She walks with us towards the Synod and towards the WYD in Panama. If last year we were guided by the words of her canticle of praise – “The Almighty has done great things for me” (Lk 1:49) – teaching us to remember the past, this year we seek, together with her, to listen to the voice of God who inspires courage and bestows the grace needed to respond to his call: “Do not be afraid,

Mary, for you have found favour with God” (Lk 1:30). These are the words addressed by God’s messenger, the Archangel Gabriel, to Mary, an ordinary girl from a small village in Galilee.

**1. Do not be afraid!**

As is understandable, the sudden appearance of the angel and his mysterious greeting: “Hail, full of grace, the Lord is with you” (Lk 1:28), strongly disturbed Mary, who was surprised by this first revelation of her identity and her vocation, as yet unknown to her. Mary, like others in the Sacred Scriptures, trembles before the mystery of God’s call, who in a moment places before her the immensity of his own plan and makes her feel all her smallness as a humble creature. The angel, seeing the depths of her heart, says: “Do not be afraid!” God also reads our inmost heart. He knows well the challenges we must confront in life, especially when we are faced with the fundamental choices on which depend who we will be and what we will do in this world. It is the “shudder” that we feel when faced with decisions about our future, our state of life, our vocation. In these moments we are troubled and seized by so many fears.

And you young people, what are your fears? What worries you most deeply? An “underlying” fear that many of you have is that of not being loved, well-liked or accepted for who you are. Today, there are many young people who feel the need to be different from who they really are, in an attempt to adapt to an often artificial and unattainable standard. They continuously “photo-shop” their images, hiding behind masks and false identities, almost becoming fake selves. Many are obsessed by receiving as many “likes” as possible. Multiple fears and uncertainties emerge from this sense of inadequacy. Others fear that they will not be able to find an emotional security and that they will remain alone. Many, faced with the uncertainty of work, fear not being able to find a satisfactory professional position, or to fulfil their dreams. Today a large number of young people are full of fear, both believers and non-believers. Indeed, those who have accepted the gift of faith and seek their vocation seriously are not exempt from fears. Some think: perhaps God is asking or will ask too much of

me; perhaps, by following the road he has marked out for me, I will not be truly happy, or I will not be able to do what he asks of me. Others think: if I follow the path that God shows me, who can guarantee that I will be able to follow it through? Will I become discouraged? Will I lose my enthusiasm? Will I be able to persevere for the whole of my life?

In moments when doubts and fears flood our hearts, discernment becomes necessary. It allows us to bring order to the confusion of our thoughts and feelings, to act in a just and prudent way. In this process, the first step in overcoming fears is to identify them clearly, so as not to find yourself wasting time and energy by being gripped by empty and faceless ghosts. And so, I invite all of you to look within yourselves and to “name” your fears. Ask yourselves: what upsets me, what do I fear most in this specific moment of my life today? What blocks me and prevents me from moving forward? Why do I lack the courage to make the important choices I need to make? Do not be afraid to face your fears honestly, to recognize them for what they are and to come to terms with them. The Bible does not ignore the human experience of fear nor its many causes. Abraham was afraid (cf. Gen 12:10ff), Jacob was afraid (cf. Gen 31:31; 32:7), and so were Moses (cf. Ex 2:14; 17:4), Peter (cf. Mt 26:69ff) and the Apostles (cf. Mk 4:38-40; Mt 26:56). Jesus himself, albeit in an incomparable way, experienced fear and anguish (cf. Mt 26:37; Lk 22:44).

“Why are you afraid? Have you no faith?” (Mk 4:40). In admonishing his disciples Jesus helps us to understand how the obstacle to faith is often not scepticism but fear. Thus understood, the work of discernment identifies our fears and can then help us to overcome them, opening us to life and helping us to calmly face the challenges that come our way. For us Christians in particular, fear must never have the last word but rather should be an occasion to make an act of faith in God... and in life! This means believing in the fundamental goodness of the existence that God has given us and trusting that he will lead us to a good end, even through circumstances and vicissitudes which often bewilder us. Yet if we harbour

fears, we will become inward-looking and closed off to defend ourselves from everything and everyone, and we will remain paralyzed. We have to act! Never close yourself in! In the Sacred Scriptures the expression “do not be afraid” is repeated 365 times with different variations, as if to tell us that the Lord wants us to be free from fear, every day of the year.

Discernment is indispensable when searching for one’s vocation in life. More often than not our vocation is not obvious or evident at first but rather something we come to understand gradually. Discernment, in this case, should not be seen as an individual effort at introspection, with the aim of better understanding our interior make-up so as to strengthen us and acquire some balance. In such instances the person can become stronger, but is still confined to the limited horizon of his or her possibilities and perspectives. Vocation, however, is a call from above, and discernment in this context principally means opening ourselves to the Other who calls. Prayerful silence is therefore required in order to hear the voice of God that resounds within our conscience. God knocks at the door of our hearts, as he did with Mary; he longs to establish friendship with us through prayer, to speak with us through the Sacred Scriptures, to offer us mercy in the Sacrament of Reconciliation, and to be one with us in the Eucharist.

It is also important to dialogue with and encounter others, our brothers and sisters in the faith who have more experience, for they help us to see better and to choose wisely from the various possibilities. When the young Samuel hears the voice of the Lord, he does not recognize it immediately. Three times he runs to Eli, the older priest, who in the end proposes the right response to give to the Lord’s call: “If he calls you, you shall say: ‘Speak Lord, for your servant hears.’” (1 Sam 3:9). In your doubts know that you can rely on the Church. I know that there are very good priests, consecrated men and woman and lay faithful, many of whom are also young, who can support you like older brothers and sisters in the faith. Enlivened by the Holy Spirit, they will help you to make sense of

your doubts and understand the plan of your own vocation. The other is not only a spiritual guide, but also the person who helps us open ourselves to the infinite riches of the life that God has given us. It is important to create spaces in our cities and communities to grow, to dream and to look at new horizons! Never lose the enthusiasm of enjoying others' company and friendship, as well as the pleasure of dreaming together, of walking together. Authentic Christians are not afraid to open themselves to others and share with them their own important spaces, making them spaces of fraternity. Dear young people, do not allow the spark of youth to be extinguished in the darkness of a closed room in which the only window to the outside world is a computer and smartphone. Open wide the doors of your life! May your time and space be filled with meaningful relationships, real people, with whom to share your authentic and concrete experiences of daily life.

## 2. Mary!

"I have called you by name" (Is 43:1). The first reason not to fear is the fact that God has called us by name. The angel, God's messenger, called Mary by name. To God belongs the power to give names. In the work of creation, he calls into existence every creature by name. There is an identity behind a name, that which is unique in every single thing, in every single person; that intimate essence that only God truly knows. This divine prerogative was shared with man when God invited him to name the animals, the birds and also his own offspring (Gen 2:19-21; 4:1). Many cultures share this profound biblical vision; they recognize in a name the revelation of the profound mystery of life and the meaning of existence.

When God calls someone by name, he also reveals to the person his vocation, his plan of holiness and fulfilment, through which the person becomes a gift to others and is made unique. And when God wants to expand the horizons of life, he gives a new name to the person he is calling, as he did with Simon, whom he called "Peter". From here comes

the custom of taking a new name when entering a religious congregation, to indicate a new identity and mission. Since the divine call is unique and personal, we need the courage to disentangle ourselves from the pressure of being shaped by conforming patterns, so that our life can truly become an authentic and irreplaceable gift to God, to the Church and to all.

Dear young people, to be called by name is therefore a sign of our great dignity in the eyes of God and a sign of his love for us. God calls each one of you by name. All of you are the "you" of God, precious in his eyes, worthy of respect and loved (cf. Is 43:4). Welcome with joy this dialogue that God offers you, this appeal he makes to you, calling you by name.

## 3. You have found favour with God

The main reason why Mary need not be afraid is that she has found favour with God. The word "grace" speaks of love freely given, not owed. How much we are encouraged to know that we do not have to earn the closeness and help of God, by presenting a "Curriculum Vitae of excellence", full of merits and successes! The angel says to Mary that she has already found favour with God, not that she will obtain it in the future. And the same formulation of the angel's words helps us understand that divine grace is continuous, not something passing or fleeting; for this reason, it will never fail. Even in the future, the grace of God will always be there to sustain us, especially in moments of trial and darkness.

The continuous presence of divine grace encourages us to embrace our vocation with confidence; our vocation demands a commitment of faithfulness that needs to be renewed each day. Our vocational path is not without its crosses: not only our initial doubts, but also the frequent temptations that crop up along the way. The feeling of inadequacy accompanies Christ's disciple to the end. Yet he or she knows the help of God's grace.

The Angel's words descend upon our human fears, dissolving them with

the power of the Good News of which we are heralds: our life is not pure chance or a mere struggle for survival, rather each of us is a cherished story loved by God. That we have “found grace in his eyes” means that the Creator sees a unique beauty in our being and that he has a magnificent plan for our lives. The awareness of this certainty, of course, does not resolve all our problems nor does it take away life’s uncertainties. But it does have the power to transform our life deeply. The unknown that tomorrow holds for us is not a dark threat we need to overcome, but a favourable time given to us for living out the uniqueness of our personal vocation, and for sharing it with our brothers and sisters in the Church and in the world.

#### **4. Courage in the present moment**

From the certainty that God’s grace is with us comes the strength to take courage in the present moment: the courage to carry forward what God asks of us here and now, in every area of our lives; courage to embrace the vocation which God reveals to us; courage to live out our faith without hiding or diminishing it.

Yes, when we open ourselves to God’s grace, the impossible becomes a reality. “If God is for us, who can be against us?” (Rom 8:31). God’s grace touches the “now” of your lives, “takes hold” of you as you are, with all your fears and limits, but it also reveals his marvellous plans! You young people need to know that someone truly believes in you: please know that the Pope has confidence in you, that the Church has confidence in you! For your part, have confidence in the Church!

To the young Mary was entrusted an important task, precisely because she was young. You young people have strength as you go through a phase of your lives where energy is not lacking. Make use of this strength and this energy to improve the world, beginning with the realities closest to you. I want important responsibilities to be given to you within the Church; that there may be the courage to make space for you; and that you may be prepared to take on these responsibilities.

I invite you once again to contemplate Mary’s love: a caring, dynamic and concrete love. A love full of boldness and focused completely on the gift of self. A Church permeated by these Marian qualities will always be a Church going forth, one that goes beyond her own limits and boundaries to let the grace she has received overflow. If we allow ourselves to be truly touched by Mary’s example, we will live out authentically that charity which urges us to love God above all else and above ourselves, to love those with whom we share our daily life. And we will also love those who may seem hardly lovable in themselves. It is a love that is service and dedication, above all towards the weakest and poorest, love that transforms our faces and fills us with joy.

I would like to end with the beautiful words Saint Bernard used in a famous homily on the mystery of the Annunciation, words that express the anticipation of all humanity for Mary’s response: “You have heard, O Virgin that you will conceive and bear a son; you have heard that it will not be by man but by the Holy Spirit. The angel awaits an answer... We too, O Lady, are waiting for your word of compassion... In your brief response we are to be remade in order to be recalled to life... This is what the whole earth waits for, prostrate at your feet... Answer quickly, O Virgin” (Sermon 4, 8-9; Opera Omnia).

Dear young people, the Lord, the Church, the world are waiting for your answer to the unique call that each one receives in this life! As World Youth Day in Panama draws closer, I invite you to prepare yourselves for our gathering with the joy and enthusiasm of those who wish to participate in such a great adventure. WYD is for the courageous! Not for young people who are searching only for comfort and who withdraw whenever difficulties arise. Do you accept the challenge?

From the Vatican, 11 February 2018

VI Sunday of Ordinary Time

Memorial of the Blessed Virgin Mary of Lourdes

FRANCIS

## A Day of Prayer and Fasting for Peace

Pope Francis has proclaimed this Friday, February 23, 2018, a Day of Prayer and Fasting for Peace, in particular for the populations of the Democratic Republic of the Congo (DRC) and South Sudan.

The Holy Father also invited the members of other religions to join in the initiative, in the forms they consider most suitable: moments of prayer, fasting, and reflection. He pointed out that religions can contribute greatly to obtaining and consolidating peace.

The Pope has repeatedly expressed his concerns about the volatile situation in the DRC, including an appeal during his General Audience of January 24, 2018:

“I renew my call for all people to commit themselves to avoiding all forms of violence.”

For its part, the Pope said, the Church “wants nothing more than to contribute to peace and to the common good of society,” and, for this reason, he appealed that all work to avoid violence.

According to the United Nations on Jan. 23, Congolese security forces used excessive force against anti-government protesters and shot at United Nations human rights monitors, claiming at least six lives and injuring some 68 others. Despite calls for peaceful demonstrations for President Joseph Kabila to step down, protests turned violent as police tried to disperse the demonstrators, using tear gas and gunfire.

The Holy See and the DRC signed a framework agreement in February 2017, on the relations between the Catholic Church and the state. In Brazzaville, at the Palace of the People of the DRC. Vatican Secretary of State,

Cardinal Pietro Parolin, and Congo’s Prime Minister, Clément Mouamba, on the Holy See and Congo’s behalf, respectively, signed the agreement on Friday, Feb. 3. The African nation’s President, Denis Sassou-N’guesso, was present. Consisting of a preamble and eighteen articles, the agreement guarantees to the Church the possibility of carrying out her mission in the DRC. In particular, the legal personality of the Church and her institutions is recognized. The two parties, while safeguarding the independence and autonomy proper to them, undertake to work together for the moral, spiritual and material well-being of the human person and for the promotion of the common good.

Pope Francis on November 23, 2017, offered prayers for South Sudan and the DRC during services at the Altar of the Chair of Saint Peter in the Vatican Basilica. During that special prayer service, the Holy Father announced that he would send a concrete contribution via the Dicastery for Promoting Integral Human Development, to assist the populations in this emergency phase, which over the past several months has resulted in more than 3,400 deaths and extensive material damage. (From Zenit Newsletter)





APOSTOLIC LETTER  
ISSUED «MOTU PROPRIO»  
OF THE SUPREME PONTIFF  
FRANCIS

**“LEARN TO TAKE YOUR LEAVE”**

GOVERNING THE RESIGNATION, FOR REASONS OF AGE, OF HOLDERS OF CERTAIN OFFICES SUBJECT TO PAPAL APPOINTMENT

“Learn to take your leave” is what I asked, in commenting on a reading of the Acts of the Apostles (cf. 20:17-27), in a prayer for pastors (cf. Homily in the Mass at Santa Marta, 30 May 2017). The conclusion of an ecclesial office must be considered an integral part of the service itself, since it calls for a new form of amenability.

This interior attitude is necessary when, for reasons of age, one must prepare to leave his position, or when one is called to continue that service for a longer period, even though the age of 75 has been reached (cf. Address to rectors and students of the Pontifical Colleges and Residents of Rome, 12 May 2014).

One who prepares to submit his resignation needs to prepare himself appropriately before God, stripping himself of any aspiration to power and of the claim of being indispensable. This will allow him to calmly and trustingly take this step, which would otherwise be painful and discordant. At the same time, one who truly realizes the need to step down must discern in prayer how to experience the stage that is about to begin, by making a new plan of life, marked as much as possible by

austerity, humility, prayers of intercession, time dedicated to reading, and willingness to provide simple pastoral services.

On the other hand, if exceptionally one is asked to continue to serve for a longer period, this entails generously giving up one’s new personal project. This situation, however, must not be considered a privilege or a personal triumph, or a favour due to presumed obligations deriving from friendship or closeness, nor as gratitude for the effectiveness of services rendered. Every eventual deferment can only be understood in line with certain reasons that are always linked to the common good of the Church. This pontifical decision is not an automatic act but an act of governance; consequently it entails the virtue of prudence which will help one, through appropriate discernment, to take the suitable decision.

I cite only as examples some of the possible reasons: the importance of appropriately completing a very fruitful project for the Church; interest in ensuring the continuity of important works; difficulties related to the composition of the Dicastery in a period of transition; the importance of this person’s contribution may lead to the application of directives recently issued by the Holy See or to the implementation of new magisterial directions.

With the provisions for the resignation of diocesan Bishops and holders of offices subject to papal appointment, contained in the Rescriptum ex audientia of 3 November 2014, granted to the Secretary of State, Cardinal Pietro Parolin, I wished to integrate the canonical legislation and introduce several modifications, which I confirm entirely, with the exception of the sections that are explicitly reformulated by the following provisions.

Given the generous commitment demonstrated and the valuable experience accumulated by those who have for many years played several roles of particular responsibility, whether in the particular Churches or in the Roman Curia or as Pontifical Representatives, I recognize the need

to update the norms regarding the times and methods of resignation from office for having reached the age limit. After having held the necessary consultations, I think it necessary to proceed as follows:

- a. to further clarify art. 2 of the aforementioned Rescriptum relative to diocesan Bishops, Coadjutor and Auxiliary Bishops (cf. cc. 401-402, 411 *cic*, and 210-211, 218, 213 *cceo*);
- b. to modify the canonical norms regarding the resignation from office, for reasons of age, of non-Cardinal Dicastery Heads and of Superior Prelates of the Roman Curia (cf. Apostolic Constitution *Pastor Bonus*, 28 June 1980, art. 5 § 2: *aas* 80 [1988], 860; General Regulations of the Roman Curia, 1999 art. 3; Rescriptum *ex audientia*, 3 November 2014, art. 7), of Bishops holding other offices subject to papal appointment (cf. Rescriptum *ex audientia*, 3 November 2014, art. 7) and of Pontifical Representatives (cf. c. 367 *cic*; General Regulations of the Roman Curia, 1999, art. 8, § 2.; Regulations for Pontifical Representatives, 2003, art 20, § 1).

With this Motu Proprio I establish:

- Art. 1. Upon reaching 75 years of age, diocesan and eparchial Bishops, and those deemed equivalent to them according to canons 381 § 2 *cic* and 313 *cceo*, as well as Coadjutor and Auxiliary Bishops or holders of special pastoral responsibilities, are invited to present to the Supreme Pontiff their resignation from pastoral office.
- Art. 2. Upon reaching 75 years of age, non-Cardinal Dicastery Heads of the Roman Curia, Superior Prelates of the Roman Curia and Bishops holding other offices of the Holy See, do not *ipso facto* cede their office, but must present their resignation to the Supreme Pontiff.
- Art. 3. Likewise, Pontifical Representatives do not *ipso facto* cede their office upon reaching seventy-five years of age, but in this circumstance must present their resignation to the Supreme Pontiff.

Art. 4. To be effective, resignation pursuant to articles 1-3 must be accepted by the Supreme Pontiff, who will decide by evaluating the concrete circumstances.

Art. 5. Once the resignation is presented, the office relative to articles 1-3 will be extended until acceptance of the resignation is communicated to the interested party, for a fixed or unspecified time, contrary to the general terms established by canons 189 § 3 *cic* and 970 § 1 *cceo*.

All that I have deliberated with this Apostolic Letter issued *Motu Proprio* I order be observed in all its parts, notwithstanding anything to the contrary, even if worthy of particular mention; and I establish that it be promulgated by way of publication in the daily newspaper *L'Osservatore Romano*, entering into force on the same day of promulgation and that, subsequently, it be published in the official Commentary *Acta Apostolicae Sedis*.

*Given in Rome at Saint Peter's, on 12 February 2018, fifth of my Pontificate*

**Francis**



## IEC STATUTES

### I Name and Offices

Art. 1. –

The Pontifical Committee for International Eucharistic Congresses is instituted and erected by the Holy See and under its authority, with offices in Vatican City State.

### II Purpose and Means

Art. 2. –

The Pontifical Committee has for its purpose to make ever better known, loved and served our Lord Jesus Christ in his Eucharistic Mystery, the centre of the Church's life and of her mission for the salvation of the world.

Art. 3 –

For this purpose:

- a) it sponsors and encourages the periodic celebration of International Eucharistic Congresses and is available to assist in the celebration of National Eucharistic Congresses;
- b) it requests Episcopal Conferences<sup>[1]</sup> to appoint National Delegates who work in the preparation of the Congresses and who, wherever needed, constitute National Eucharistic Committees, with the approval and assistance of local ecclesiastical authorities;
- c) it asks the National Delegates or the National Committees to supply documentation and information concerning the Eucharistic movement in their respective countries;

- d) it is available to assist in encouraging and coordinating, in preparation for Eucharistic Congresses, the activity of groups of the faithful aimed at increasing devotion to the Eucharistic Mystery in all its aspects, from the celebration of the Eucharist to its worship *extra missam*.

### III Composition and Areas of Competence

Art. 4. -

The Pontifical Committee is made up of:

- a) the President, appointed by the Holy Father, who remains in office for five years and may be reappointed;
- b) the other members, appointed by the Holy Father, who elect the Vice-President from among their own number.

Art. 5. –

The Pontifical Committee carries out its work through:

- a) the Plenary Assembly;
- b) the Presidential Council.

Art. 6. –

The Plenary Assembly is made up of:

- c) the members of the Pontifical Committee;
- d) the National Delegates; e) other persons invited by the President in accordance with Article 10, h.

Art. 7. –

A) The Plenary Assembly is convened by the President every two years:

- a) it examines and approves the report made by the President on the Pontifical Committee's activities;

- b) it studies and evaluates the reports submitted by the National Delegates regarding National Eucharistic Congresses and other local Eucharistic events;
  - c) it deliberates on the motions and proposals made by the members and entrusts their execution to the Presidential Council;
  - d) it recommends to Episcopal Conferences the implementation of resolutions adopted at International Eucharistic Congresses;
  - e) it organizes participation in the International Eucharistic Congress.
- B) The members of the Pontifical Committee may, by a majority vote, request the President to convene an extraordinary meeting.

Art 8. –

The Presidential Council is made up of:

- a) the President of the Pontifical Committee;
- b) the Vice-President;
- c) the members appointed by the Holy Father.

Art. 9. –

The Presidential Council is convened by the President at least once a year:

- a) it examines proposals for the site of the Congress;
- b) it deliberates on initiatives intended to further the work of the Pontifical Committee in conformity with the Statutes;
- c) it examines issues related to the preparation of the Congresses;
- d) after the site of the Congress has been decided by the Pope, it examines proposals for the Congress theme;
- e) it examines the working document and the programme of the Congress prior to their publication.

Art. 10. –

The President of the Pontifical Committee:

- a) convenes and presides over the Plenary Assembly and the Presidential Council;
- b) provides for the execution of the decisions made by the Plenary Assembly and of the Presidential Council;
- c) supervises preparations for the Congresses;
- d) presents to the Presidential Council the various requests and proposals regarding the eventual site for the Congress, which are then submitted to the Holy Father for his consideration and decision;
- e) submits to the Pope the theme and the programme for Congresses following their examination by the Presidential Council;
- f) reports to the Pope on the Congress after it has taken place;
- g) selects two or more Councillors from among the members of the Pontifical Committee;
- h) is able to invite members of the Local Committee and other competent persons both to the Plenary Assembly and the Presidential Council;
- i) represents the Pontifical Committee and acts in its name in canonical and civil matters.

Art. 11. –

The Vice-President:

- a) works with the President, either directly or within the Presidential Council;
- b) represents the President when the need arises.

Art. 12. –

The Councillors:

work with the President.

Art. 13. –

The Secretariat is made up of the Officials of the Pontifical Committee and:

- a) draws up and communicates, in agreement with the President, the agenda for the meetings of the Plenary Assembly and of the Presidential Council;
- b) records the minutes of these meetings;
- c) executes, in accordance with the directives of the President, the decisions taken at the meetings;
- d) presents to the Plenary Assembly reports on the activities of the Pontifical Committee;
- e) maintains contact with the National Delegates and the National Committees;
- f) assists the Local Committee in such ways as may be necessary;
- g) maintains and organizes the archives of the Pontifical Committee;
- h) is at the disposal of the President for whatever missions he entrusts to it in accordance with the aims of the Pontifical Committee.

Art. 14. –

The permanent staff of the Pontifical Committee, which is dependent for retribution upon A.P.S.A and subject to the General Regulation of the Roman Curia, is determined in accordance with Article 9 of the same General Regulation of the Roman Curia.

#### IV

### The Preparation and Celebration of International Eucharistic Congresses

Art. 15 –

Each Eucharistic Congress must be considered a *Statio Orbis* which, both in its catechetical preparation and its actual celebration, must clearly emphasize the central place of the Eucharist in the life of the Church and in her mission *pro mundi vita*.

International Eucharistic Congresses are celebrated if possible every four years, in a city chosen by the Holy Father and in accordance with his indications.

Art. 16. –

Once the site of the Congress has been chosen, the Diocesan Bishop establishes a Local Committee of which he is the President. The National Delegate or the President of the National Committee is a member by right of the Local Committee. From the outset the Local Committee cooperates closely with the Pontifical Committee.

Art. 17. –

The theme of the Congress, which must be approved by the Pope, shall be studied by a commission, chosen by common agreement, consisting of specialists in scripture, liturgy, theology, anthropology, pastoral theology and ecumenism.

Art. 18. –

A study commission sees to the drafting of a working document meant to promote theological reflection, spiritual renewal and the good of the particular Church. Before publication it submits the text to the Pontifical Committee. Duly translated into the main Congress languages, the document is then sent to National Delegates, if possible two years prior to the celebration of the Congress.

## Art. 19. –

The National Delegates, with the approval and cooperation of the ecclesiastical authorities, are responsible for the pastoral preparation of the faithful in their respective countries and for ensuring a fitting participation in the Congress.

## Art. 20. –

In the preparation of the Congress emphasis is to be given to the importance of:

- a) an intensive catechesis on the Eucharist as the Paschal Mystery of Christ, who is truly, really and substantially present in the sacred Species and alive and at work in the Church, his Body;
- b) a more active and conscious participation in the Liturgy, aimed at fostering a religious hearing of the Word of God, self-oblation and a fraternal sense of community;
- c) a careful choice of initiatives and a diligent carrying out of social works so that the Eucharistic table will be a sign of solidarity and sharing with the poor, and the proclamation of a more just and fraternal world in expectation of the Lord's coming.[2]

## Art. 21. –

The different stages of this preparation are to be determined for each particular Church by the competent authorities, within the context of their own pastoral planning.

## Art. 22. –

In the year preceding the International Eucharistic Congress, should they consider it appropriate, the particular Churches may organize Congresses as a way of orientating the People of God towards this event of the universal Church.

## Art. 23. –

For the actual celebration of the Eucharist Congress the criteria to be followed are those set out in the *Ordo de Communionem et de Cultu Mysterii Eucharistici extra Missam*, n. 112:

- a) the celebration of the Eucharist must be the centre and summit of all the various manifestations and forms of piety;
- b) the celebrations of the Word of God, the catechetical sessions and the plenary meetings must all be directed towards a deeper understanding of the proposed theme and a clearer explanation of its practical aspects, with a view to putting them concretely into effect;
- c) a fitting programme of gatherings should be arranged for prayer and prolonged adoration before the Blessed Sacrament exposed in specific churches particularly suitable for this pious exercise;
- d) the procession with the Blessed Sacrament through the streets of the city, accompanied by hymns and prayers, is to take place in accordance with the norms for Eucharistic processions (nn. 101-108), with due consideration for the social and religious situation in that locale.[3]

## Art. 24. –

During the celebration of the Congress the effective Presidency is assumed by the Pope's Special Envoy or Legate.

## Art. 25. –

Participation in the Congress is to be facilitated for those groups of the faithful from the different nations who took active part in its preparation. Special sections are to be organized for celebrations, prayers, lectures, seminars and cultural events in various languages.

To this end, the National Delegates shall meet at least a year previous to the Congress, at the invitation of the Local Committee and the Pontifical

Committee.

Art. 26. –

The official announcement of the site chosen for the Eucharistic Congress is made by the Pope or by his Legate on the occasion of the *Statio Orbis*.

Art. 27. –

The Secretary of the Local Committee shall compile the acts of the Congress. A copy of these, together with other relevant materials (printed or audiovisual), is to be forwarded to the Secretariat of the Pontifical Committee for its archives.

Art. 28. –

An official Report on the International Eucharistic Congress will be made by the President of the Pontifical Committee in a circular letter to the Episcopal Conferences.

## V After the Congress

Art. 29 –

To ensure that the Eucharist becomes the “source and summit” of the Church’s life and mission, the Pontifical Committee is available to cooperate with the Local Committee and with the competent Liturgical and Pastoral Offices of the various Episcopal Conferences in helping to make the celebration of each Eucharistic Congress bear fruit.

## VI Finances

Art. 30. –

The expenses relative to the preparation and celebration of the Congress are borne by the Local Committee.

Art. 31.

– Free donations or grants made by Episcopal Conferences, or by other groups or individuals, will go to increase the fund which has been established at the Pontifical Committee. This fund is used to subsidize the participation of National Delegates from poorer countries at the statutory acts of the Pontifical Committee and at International Eucharistic Congresses.

*Mailing address:*

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Eucharistic Congresses

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[1] All references to the Episcopal Conferences are applicable also to the Eastern Synodal Patriarchates.

[2] Cf. Instruction *De cultu mysterii eucharistici* (1967); *Institutio generalis Missalis Romani* (1969); *Roman Ritual De Communione et de Cultu Mysterii Eucharistici extra Missam* (1973); *Encyclical Letter Ecclesia de Eucharistia* (2003); *Instruction Redemptionis Sacramentum* (2004); *Apostolic Letter Mane Nobiscum Domine* (2004); *Post-Synodal Apostolic Exhortation Sacramentum Caritatis* (2007).

[3] *Roman Ritual De Communione et de Cultu Mysterii Eucharistici extra Missam* (1973), editio typica.



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