

教宗方濟各

第107屆世界移民 及難民日文告

2021年9月26日

邁向一個越發寬廣的「我們」

親愛的弟兄姊妹們：

在《眾位弟兄》通諭中，我表達了我的憂慮和渴望，直到現在仍然耿耿於懷：「這場健康危機過去後，最糟糕的回應是進一步沉迷於狂熱的消費活動，以及形成新的自我保護行為。但願事過境遷之後，再沒有『其他人』，而只有『我們』。」（《眾位弟兄》，35）

這也是為什麼我想以「邁向一個越發寬廣的『我們』」作為第107屆世界移民及難民日文告的主題，並渴望在這個世界中，為我們共同的旅途指出一片清晰的視野。

「我們」的故事

這片視野就呈現於天主的創造計畫裡：「天主於是照自己的肖像造了人，就是照天主的肖像造了人：造了一男一女。天主祝福他們說：『你們要生育繁殖』」（創一27~28）。天主創造了我們男人和女人，男女雖然有所不同，卻相互補足，進而一同成為一個我們，並注定世世代代繁衍，使人口日漸增長。天主按照自己的肖像——祂三位一體的本質、在多元化中的共融——創造了我們。

當人因為自己的悖逆而遠離天主，天主卻在祂的慈悲中，渴望提供人一條修和的道路，不是給不同單獨的個人，卻是給一個民族，給一個我們所有的人——必然涵蓋整個人類大家庭：「這就是天主與人同在的帳幕，祂要同他們住在一起；他們要作祂的人民，祂親自要『與他們同在』，作他們的天主。」（默廿一3）

因此，救恩的歷史在起初就有一個我們，在終末有一個我們，在基督的奧祕中也有——祂死而復活，好使「眾人都合而為一」（若十七21）。然而眼前的現實告訴我們，天主所渴望的我們，現在卻支離破碎、滿目瘡痍。這種情況尤其發生在重大危機時刻，就像是現在的疫情。不論是在世界上還是在教會內，短視而具侵略性的民族主義（參閱：《眾位弟兄》，11）以及極端的個人主義（參閱：《眾位弟兄》，105）都在摧毀並分裂我們。為此賠上慘烈代價的人，卻是最容易成為他者的：外國人、移民、邊緣人，他們都生存在人生的邊緣。

事實是：我們都同在一艘船上，且都蒙召要同舟共濟，使彼此之間沒有任何高牆能拆散我們，再沒有他者，只有我們——廣及全人類。這就是為什麼我要藉著這一天來發起雙重的呼籲，首先是向天主教徒，然後是向世界上所有的一眾男女，共同邁向一個越發寬廣的我們。

日漸「大公」的教會

對於天主教會的成員，這個呼籲將化為一種承諾，使他們成為更加忠於他們的大公精神，藉此實踐聖保祿對厄弗所團體所作的訓誨：「只有一個身體和一個聖神，正如你們蒙召，同有一個希望一樣。只有一個主，一個信德，一個洗禮。」（弗四4~5）

其實，天主教會的大公性、她的普世性，在每個時代都應該獲得接納並得以實踐，這是源自上主的旨意與恩寵，祂承諾過要同我們天天在一起，直到今世的終結（參閱：瑪廿八20）。祂的聖神使我們有能力去擁抱每個人，並在多元化中建立共融，在相異中彼此和諧共處，從不強迫劃一的形式，使人失去個人的身分。面對著外國人、移民、難民這種多元化的交流，以及可能因而產生的對話，我們身為教會可以藉此機會成長，並互相豐富彼此。事實上，每一個已領洗者無論身在什麼地方，都是地方教會團體與唯一教會的成員，享有一切權力，是唯一家園的居民、唯一大家庭的一分子。

天主教徒蒙召同心協力，每一個人從自己的教會團體開始做起，好使教會變得更富有包容性，並遵循耶穌基督

託付給宗徒們的使命：「你們在路上應宣講說：天國臨近了。病人，你們要治好；死人，你們要復活；癩病人，你們要潔淨；魔鬼，你們要驅逐；你們白白得來的，也要白白分施。」（瑪十7~8）

如今，教會蒙召要外展，穿過大街小巷，走向生活的邊緣地區，去醫治傷患、尋找迷失的人，摒除偏見與恐懼，不是去強迫他人改變信仰，卻是準備擴大自己的帳篷來接納所有的人。在那些生存在人生邊緣地區的人們當中，我們看到的，許多是移民、難民，以及人口販賣的受害者；上主渴望向這些人彰顯祂的愛，向他們宣報祂的救恩。「當前的大量難民潮，可以看作是一個使命的新『國境』、一次特殊的機會，好能在家裡宣講耶穌基督和祂的福音，並秉持愛德精神與深刻的尊重，向其他的宗教團體為基督信仰作出具體的見證。與其他宗派或宗教的移民和難民的相遇，正是一片沃土，使基督徒合一與宗教交談得以坦然而豐饒地發展。」（向各國移民牧靈關懷負責人的致詞，2017年9月22日）

日漸包容的世界

我要向世界上的所有一眾男女呼籲：一同邁向一個越發寬廣的我們，重新整合人類大家庭，一起建立正義且和平的未來，並確保沒有人被排除在外。

在多元化與文化交流的豐富之下，我們社會的未來是「多采多姿」的。因此，我們今天必須學習在和諧與和平中同居共處。我時常被宗徒大事錄中的場景所感動——當教會在五旬節「受洗」的那一天，天主聖神降臨

後，耶路撒冷的人民立即聽到了救恩的宣報：「我們中有帕提雅人、瑪待人、厄藍人和居住在美索不達米亞、猶太及卡帕多細雅、本都並亞細亞、夫黎基雅和旁非里雅、埃及並靠近基勒乃的利比亞一帶的人，以及僑居的羅馬人、猶太人和歸依猶太教的人、克里特人和阿剌伯人，怎麼我們都聽見他們用我們的話，講論天主的奇事呢？」（宗二9~11）

新耶路撒冷的理想（參閱：依六十；默廿一3）就是這樣的：所有的人都在和平與和諧中合而為一，一同慶祝天主的慈善和宇宙萬物的美妙。然而，若要達成這樣的理想，我們全體必須認清我們之間休戚與共的事實，盡全力拆下隔離我們的高牆，並廣建橋梁來促成相遇的文化。就此而言，現在的這些移民給了我們戰勝恐懼的機會，好使我們從每個人的不同恩賜——這種多元化中——豐富我們自己。因此，只要我們願意，我們就可以將邊境都化為特殊的相遇之地，並在這裡使奇蹟實現：一個越發寬廣的我們。

我邀請全世界的一眾男女，善用上主所託付給我們的恩賜來保存祂的化工，並使之更加美麗。「有一個貴人起身到遠方去，為取得了王位再回來。他將自己的十個僕人叫來，交給他們十個『米納』，並囑咐說：你們拿去做生意，直到我回來」（路十九12~13）。上主會要求我們為自己的工作交帳！但是，為確保我們的共同家園能有妥善的照料，我們必須成為一個越發寬廣、越來越共同負責任的我們，並且深信在世界上所做的每個善行，都是為了現在與將來的世代所做的。這樣的承諾，

不單是個人的，也是集體的，因為當我們努力往更永續、更平衡且更包容的方向發展時，我們也必須承諾去關心所有仍在受苦的弟兄姊妹。這份承諾並不區分本國人與外國人，居民和旅客，因為這是我們共同擁有的寶物，任何人都不應該被摒除於其中所蘊含的關懷與益處之外。

夢想起飛

岳厄爾先知曾預言，屬於默西亞的未來，是一個由聖神啟發夢境與神視的世代：「我要將我的神傾注在一切有血肉的人身上：你們的兒子們和你們的女兒們要說預言，你們的老人要看夢境，你們的青年要見神視」（岳三1）。我們蒙召要一起織夢。我們不應該害怕一起織夢，成為同一人類的大家庭、同行的旅伴、共同家園——同一大地的兒女、眾人皆為弟兄姊妹。（參閱：《眾位弟兄》，8）

祈禱文

慈愛的聖父，
 祢的聖子耶穌曾教導我們：
 每當失落的人被找回，
 每當遭受排擠、拒絕或遺棄的人
 被接納到我們當中，
 使這「我們」日漸擴展
 天上就萬分喜樂。
 我們求祢
 將此恩寵——在人間承行祢的旨意——

施予耶穌的門徒，
以及所有心地善良的人。
求祢祝福每個款待和助人的舉動，
將流離失所的人們
安頓在團體與教會的「我們」當中，
使我們的土地成為如同祢所創造的：
所有弟兄姊妹的共同家園。
阿們。

教宗方濟各

羅馬，拉特朗聖若望大殿

2021年5月3日，聖斐理及聖雅格宗徒慶日

（台灣地區主教團 恭譯）



教宗方濟各向羅馬教區 信友致詞

2021年9月18日

保祿六世大禮堂

親愛的弟兄姊妹們，早安！

大家都知道——這並非一件新事！——世界主教代表會議的進程即將展開，在這進程中，整個教會都會專注於以下三個主幹的議題：「以共融、參與及使命來體現共議性的教會」三個主幹。這將以三個階段來進行，由2021年10月至2023年10月。這進程被構思為一股彼此聆聽的動力。我想要強調這一點：這是一個涉及教會各層面及整個天主子民彼此聆聽的行動。（羅馬的）代牧樞機（Cardinal Vicar）和各輔理主教之間、各司鐸之間、各修會會士之間、各平信徒之間，都要彼此聆

聽。然後以上各組別之間，也要彼此聆聽。大家要彼此聆聽；彼此發言，互相聆聽。這並非為收集意見，並非為研究，而是聆聽聖神，就如默示錄上所說的：「有耳朵的，應聽聖神向各教會說的話」（默二7）。要打開耳朵，要聆聽，這便是第一個任務。這在於聽天主的聲音，感受祂的臨在，截住祂的步伐和生命的吹拂。厄里亞先知就有過這樣的發現：天主常是個突然而來的天主，即連祂經過的步伐和現身也是如此：

「那時，上主正從那裡經過，在上主前面，暴風大作，裂山碎石，但是，上主卻不在風暴中；風以後有地震，但是上主亦不在地震中；地震以後有烈火，但是上主仍不在火中；烈火以後，有輕微細弱的風聲。厄里亞一聽見這聲音，即用外衣蒙住臉出來。」（列上十九11~13）

天主就是這樣和我們談話。我們要側耳細聽的，就是這「輕微細弱的風聲」，去感受天主的微風。一些釋經學者稱它為「寂靜耳語」，也有人稱它為「一縷靜音」。

這進程的第一階段（2021年10月至2022年4月）涉及教會的各個教區。正是為了這緣故，我以你們主教的身分來這裡作分享，因為羅馬教區全心投入這進程，是極其重要的事。如果教宗的教區竟無心投入這事，豈不是丟臉？教宗丟臉，你們也丟臉。

「共議精神」這議題並非教會學的其中一個課題，更不是一個流行語，一個口號，或一個濫用於我們聚會的新名詞。絕不是這樣！「共議精神」顯示出教會的本質，

她的形式，她的作風和她的使命。就讓我們來談談這共議性的教會，但必須避免視它只是個可隨意更換的名稱或想法而已。我這樣說，並不是基於神學意見，也不是當作個人想法，而是根據我們稱之為第一部和最重要的一部教會學「課本」，亦即宗徒大事錄。

「Synod」一詞的含義，有助我們明白它有「同行」之意。（譯者註：外語直譯希臘文「*syn-hodos*」有「同行」之意，再引伸成「共議」。中文通常把「synod」一詞譯作「會議」，此處指世界主教代表會議）。宗徒大事錄是一部講述由耶路撒冷出發，經過撒瑪黎雅和猶太，前往敘利亞和小亞細亞，再到希臘，然後以羅馬為總結的旅途故事。這故事講述天主聖言，與那些留心 and 信從這聖言的人，一起上路的經過。天主聖言跟我們一起同行。大家都是主角，沒有人可純被視為過路的。我們必須好好明白這點：所有人都扮演一定角色。主角不只是教宗、代牧樞機（Cardinal Vicar）、輔理主教。絕不是這樣：我們大家都是主角，沒有人可純被視為過路人。宗徒大事錄書中提到的各職務，那時仍被視為真正的服務。權柄是由聆聽天主和民眾的聲音而來，二者總分不開。這令賦有權柄的人緊貼著「基層」，因為這「基層」正是他們要提供愛德和信德服務的對象。但這旅途故事，不只講及地理上移動的經過，它更講出一種心緒不寧，而這種心緒不寧正是個關鍵詞。如果基督信徒不感到這種心緒不寧，不把它活出來，他就有所欠缺。這種心緒不寧，是由個人的信仰而來的，它令我們衡量做什麼更好，什麼該保持，什麼該改變。這故事告訴我們，原地不動未必對教會是好事（參閱：《福

音的喜樂》, 23)。這移動是順從聖神的結果, 祂才是這故事的編導, 當中各人都是心緒不寧的主角, 總不停頓下來。

伯多祿和保祿不只是個性各異的人物, 而是兩位所代表的、比他們更宏大的視野, 能就所發生的事情作反思, 展示出一種信仰危機意識——這是另一個要牢記的關鍵詞: 「展示出一種信仰危機意識」——驅使他們勇於嘗試、發問、改觀、犯錯及從錯誤中學習, 尤其是在困難中抱有希望。他們都是聖神的弟子, 聖神為他們指點宣講救恩的路線, 為他們開闢門路, 推倒圍牆, 打破枷鎖, 開拓新境界。這可代表我們要出發、改道、擺脫那些令我們裹足不前的信念, 使我們與人同行。

我們可看到聖神怎樣驅使伯多祿, 令他前往外教人百夫長科爾乃略之家, 即使他也曾躊躇過一會。你們還記得: 伯多祿之前曾見一個令他感到不安的神視, 當中他被要求進食所謂不潔的食物, 雖然他得到保證, 天主所潔淨的不可再視為不潔, 但他仍感到困惑。他正設法理解這事的時候, 剛好科爾乃略派來的人到了他那裡。科爾乃略本人之前也獲得了神視和指示。他雖是個羅馬官員, 卻虔誠和受猶太教感染, 但仍未完全歸依成為猶太教徒或基督徒: 他仍過不了任何宗教「關卡」。他雖是個外教人, 卻獲啟示知道他的祈禱已蒙天主俯允, 且他要派人邀伯多祿到他家來。就在此時, 正當伯多祿猶豫未決, 而科爾乃略在不知之雲中引頸企盼之際, 聖神化解了伯多祿的抗拒, 揭了傳教史的新頁。聖神就是這樣行動: 沒錯, 就是這樣。兩人的相遇, 展開了基督信

仰最美麗的一個階段。科爾乃略倒履相迎, 俯伏在伯多祿腳前, 後者扶起他說: 「起來! 我自己也是個人!」(宗十26)。我們都這樣說: 「我是人, 我們都是人!」我們大家都要這樣說, 連主教們在內, 大家都要說: 「起來! 我自己也是個人!」聖經強調伯多祿跟科爾乃略親切談話(參閱: 宗十27)。基督信仰常應富有人情味和人性化, 消弭差異和距離, 把它們轉化成親切和親近。教會災害之一, 更準確的說是錯亂之一, 就是那把司鐸和主教與民眾區隔的聖職主義。與民眾區隔的主教和司鐸, 只成了官員, 不再是位牧者。教宗聖保祿六世愛引用泰倫斯的格言說: 「我是人, 沒有什麼有關人性的事非關我。」伯多祿與科爾乃略的相遇, 解決了一個難題, 有助作出隨便向外邦人直接傳教的決定——正如伯多祿所說的——深信「天主是不看情面的」(宗十34)。我們不能以天主的名義去歧視他人。在我們之間, 歧視也是一個罪過: 「我們是潔淨的, 我們是選民, 我們屬這個知曉萬事的運動, 我們是……。」不是這樣的。我們所有人都是教會。

你們都知道, 我們是不可以脫離這個不設界限的寬大和殷勤的園地, 去理解「教會的大公性」。成為教會就是朝著天主的胸襟前進。我們再回到宗徒大事錄去, 那裡出現了如何組織信友數日日漸增多的問題, 尤其是援助窮人的需要。有人指出寡婦們被忽略了。要解決問題, 就要聚集門徒一起, 於是大家共同作出決定, 要委任七個人全職負責服務(diakonia), 負責照顧膳食(參閱: 宗六1~7)。教會就這樣靠著一起辨別辨明, 因應需要和生活的現實, 以及藉著聖神的力量, 一起同步向

前邁進，這就是她的共議性。但聖神一直是教會內的偉大主角。

此外，不同的看法和期望也會產生衝突。我們不要害怕：今日仍會有這樣的事情發生。我們巴不得能這樣爭論一番！這都是順從聖神和向聖神開放的標記。有些衝突甚至會達至激烈程度，就如有關為外邦人行割損一事，直至被稱為耶路撒冷會議有所決定為止，這亦是第一次教會會議。即使今天，也有人會對事情抱僵化的態度，局限了天主的寬宏大量（*makrothymia*），即祂那富於耐性的目光，寬大的目光，長遠的目光：天主放眼遠觀，天主並不急躁。僵化就是另一種對天主忍耐的歪曲，這是違反天主至尊的罪過。即使今天仍會有這樣的情況發生。

事情是這樣發生的：一些由猶太教歸依過來的人，自我指涉地堅持說，誰若不遵守梅瑟法律，便不能得救。他們這樣回駁保祿，因他宣布人直接因耶穌的名而得救。他們反對保祿的做法，無異於放棄接納由外邦歸依的人。保祿和巴爾納伯遂被派往耶路撒冷，去見宗徒和長老。這並非易事：對這問題的不同立場，看似難分難解，大家辯論多時。問題在於承認天主有行動自由：任何事物，不管是人的出身，還是他的倫理和宗教背景，都不能阻擋天主進入人心內。當大家都認同，那「洞察人心」的天主——一位認識人心的專家——也親自肯定外邦人可以得救，「因為祂賜給了他們聖神，如同賜給了我們一樣」（宗十五8），僵局就因此打破。這樣，大家對這事的看法都得到尊重，同時遏止了過份的

行為。大家很重視伯多祿與科爾乃略的經驗，以致在「最後文件」中，記錄了聖神怎樣在這作決定的過程中行動，以及祂經常啟迪人的智慧：「因為聖神和我們決定，不再加給你們什麼重擔」（宗十五28），除非是必需的事。「我們」：在這次世界主教代表會議中，我們要一起走，好能說出「聖神和我們決定」這句話，因為你們在聖神的引領下，要彼此不斷對話，還要與聖神對話。你們不要忘記這句話：「聖神和我們決定，不再加給你們什麼重擔。」「聖神和我們決定」：在這次世界主教代表會議的過程中，你們要設法可以這樣說。如果這過程中沒有聖神臨在，這只算是一次教區性的議會，而不是一個「共議性的」世界主教代表會議。我們並非要舉行一次教區性的議會，也不是一次研究這個或那個問題的研討會：我們要做的是彼此聆聽和聆聽聖神的過程，彼此討論和與聖神討論，那也是一種祈禱方式。

「聖神和我們。」然而，單打獨鬥的誘惑常存在，代表著一種替代式的教會學——支持這種替代式教會學的，大有人在——就好像主耶穌升天後，留下了一個空缺要我們去填補一樣。絕非如此，主留給了我們聖神！耶穌說得很清楚：「我也要求父，祂必會賜給你們另一位護慰者，使祂永遠與你們同在。【……】我必不留下你們為孤兒」（若十四16、18）。教會便是這許諾實現的聖事或標記，正如《教會憲章》（1）所說：「教會在基督內，好像一件聖事，就是說教會是與天主親密結合，以及全人類彼此團結的記號和工具。」這句話反映出耶路撒冷會議的見證，否決那些固執地要取代天主

位置的人，他們企圖以自己的文化和歷史信念去組織教會，迫使教會建立戰線，設立令人感到自責的關卡，形成一種褻瀆天主無條件施與恩惠的思維。每當教會以言以行，見證天主那無條件的愛和那包容的宏大胸襟時，教會才顯出她真正的大公性。教會在內外都感受到一股推動力，把它推展至各個時空。這股動力和能力都是源自聖神：「當聖神降臨於你們身上時，你們將充滿聖神的德能，要在耶路撒冷及全猶太和撒瑪黎雅，並直到地極，為我作證人」（宗一8）。領受聖神的力量去作見證：這就是我們教會要走的路，我們如果在這路上行走，我們便是教會。

一個共議性的教會，亦即主曾許下聖神要和我們在一起的聖事教會。只要我們加強與聖神和來世的密切關係，便能體現出這教會。感謝天主，爭議經常存在，但要找到解決，便要靠聆聽天主的話和祂在我們當中的聲音，藉祈禱和開眼細察四周的一切，實踐一個忠於福音的生活，以一個旅途式的釋經，去查考天主啟示的話，這種釋經能持守著宗徒大事錄內所展開的旅程。理解和詮釋的方式，是非常重要的。一個旅途式的釋經，就是繼續上路。這是指梵二後開始的旅途嗎？不，是指首批宗徒所開始，而仍在繼續的旅途。當教會裹足不前時，她就不再是教會，而是個美麗的善會，因為她把聖神困在籠中。旅途式的釋經，能持守宗徒大事錄內所展開的旅程。若不是這樣，便會令聖神屈辱。古斯塔夫·馬勒（Gustav Mahler）認為——我在其他機會上也曾說過——忠於傳統不在於崇拜灰燼，而是要保全薪火。我想問問大家：「展開這共議性的進程前，你們較

想做什麼？要固守教會的灰燼，亦即你們的善會，你們的小組，還是要保全薪火呢？」你們更想崇拜自己的東西，即那些把你們重重圍住的事物——我屬於伯多祿，我屬於保祿，我屬於這個善會，你們是他屬，我是司鐸，我是主教——還是你們奉召去守護著聖神的火呢？馬勒是個偉大的作曲家，但在反省上也是位智慧大師。《啟示憲章》8引述致希伯來人書的話說：「『天主在古時，曾多次並以多種方式，藉著先知對我們的祖先說過話』（希一1），但仍不斷地與祂愛子的淨配交談。」聖文生·萊林（Vincent of Lérins）曾講過一句很巧妙的話，他把成長中的人類，與代代相傳的傳統作比較，認為若不讓「信德的寶庫」不斷進展，就不能把它保存下來，這寶庫要「經年累月得鞏固，與時並進以發展，歲月流長臻至善」（*Commonitorium primum, 23, 9: "ut annis consolidetur, dilatetur tempore, sublimetur aetate"*）。這就是我們旅程的特色：事實就像水一樣，神學事實也亦然：水若不流動，便會停滯發臭。一個停滯不前的教會，便會開始敗壞腐化。

請看，我們的聖傳是如何像一個發酵的麵團，在這發酵的過程中，我們可以看到它成長；在這麵團內，融合正逐漸形成：一起同行實現出真正的共融。在這點上，宗徒大事錄也有助於向我們說明：共融並不會抑制相異。這正是五旬節令人驚訝之處，那時語言相異並不構成障礙：雖然大家彼此陌生，但因了聖神的力量，「每人聽見他們說我們出生地的方言」（宗二8）。大家都感到親切如家，同途雖各異，卻能並肩共往。（請恕我談得太長了，但世界主教代表會議是件嚴肅的事，我就繼續

說好了……。))

我們再回到世界主教代表會議的進程上：教區階段極其重要，因為它實現聆聽全體已受洗的信友，而他們就是那享有不能錯的信仰意識 (*sensus fidei in credendo*) 的主體。要擺脫對教會有一個僵化的形象，會遇到不少阻力：在這形象中，長官和下屬、教導者和受教者，清晰分明；但這卻忘記了天主喜歡顛倒位置，如瑪利亞說的：「祂從高座上推下權勢者，卻舉揚了卑微貧困的人」(路一52)。一起同行，易看到教會的橫向面，而非她的上下直向。共議性的教會卻清除這橫向面上的障礙，好能看到升起的基督旭日：興建階級的華廈，只會把她遮蓋起來。牧者與天主子民同行：我們作為牧者，與天主子民同行時，時而領前，時而當中，時而在後。善牧要這樣行走：領前作引導；當中作鼓勵，以免忘記羊群的氣味；在後是因為人民也有自己的「嗅覺」，可以找到旅程上的新途徑，也能在迷路時尋回去路。我想強調這點，也為提示本教區的主教們和司鐸們。在這世界主教代表會議的進程中，他們要問：「我能否行走，能否走在前面、當中和在後？還是只會留在主教座上，頭戴禮冠，手拿牧杖？」與羊群混在一塊兒，卻不失為牧者而非羊群：羊群知道我們是牧者，他們知道分別何在。牧者走在前面作引路，留在中間去感受人民所感受，尾隨為協助那些較為後方的，同時讓人民以自己的嗅覺去找更好吃的青草。

信仰意識賦予全體信友執行耶穌基督的先知任務的尊嚴 (參閱：《教會憲章》，34~35)，讓他們能辨別出今

日活出福音精神的途徑。這就是羊的「嗅覺」所在，但我們必須留意，在救恩史上，我們在上主牧者前都是羊。這圖像有助我們明白，促成這「嗅覺」的兩個特點，一個是個人的，另一個是團體的：我們都是羊，也屬羊群之一，而這裡所指的羊群代表教會。我們在日課經的誦讀日課中，剛讀到奧思定的「論牧者」，當中有這樣一句說：「同你們在一起我是羊，為你們我卻是牧人。」個人和教會團體這兩特性是分不開的：若不參與教會的生活，便無法有信仰的超性意識，因為這不純是一種天主教活動，卻尤其應是那種藉懷有「基督所懷有的心情」(斐二5)而獲得的「意識」。

運用這種信仰意識時，不能只限於傳達我們就這個或那個議題，或對某教義或某教律的看法，作意見交流。不，那些只是工具，是言辭的表達，是教義或教律的表述而已。以大多數和少數作分別，這種思想也不應得逞：那是議院的做法。多少次，那些被人「棄而不用的」竟成了「屋角的基石」(參閱：詠一一八22；瑪廿一42)，那些「遠離的」竟成了「親近的」(弗二13)。那些屈處邊沿的、貧窮的、沒有希望的，竟被選作基督的聖事(參閱：瑪廿五31~46)。教會就是這樣。每當某些組別想突出自己時，他們都沒有好結果，甚至否認救恩，陷於異端邪說。我們可記得那些曾聲稱令教會向前邁進的異端，如白拉奇主義 (*pelagianism*；譯者註：否定原罪及聖寵之重要性) 和楊森主義 (*jansenism*；譯者註：強調原罪徹底破壞了人之本性，主張人無自由意志，基督救世只限於預定者)。所有異端都沒有好結果。唯識論 (*gnosticism*；譯者註：

強調唯由知識，始能得救）和摩尼派（manichaeism；譯者註：主張善惡二元論）一直設法誘騙教會。我們非常用心令禮儀慶典進行得盡善盡美，那是無可厚非的，那原是好事——雖然我們有時只為自我安慰而做——但金口聖若望（St. John Chrysostom）卻提醒我們：「你想尊敬基督的身體嗎？那麼你就不要讓他在自己的肢體內受到輕慢，即不要讓窮人衣不蔽體。你不要在教堂這裡以錦繡綢緞來尊敬他，卻讓他在外面寒風凜烈下赤身露體，而置之不理。那曾說『這是我的身體』的，更以說話肯定這事實說：『你們見我餓了，卻沒有給我吃的』，並且說：『凡你們沒有給這些最小中的一個做的，便是沒有給我做』」（*In Matthaem Homiliae*, 50, 3）。「我的教宗啊！你這話有什麼意思？所有窮人、乞丐、吸毒青年，這些社會所遺棄的人，都要有分於這世界主教會議嗎？」親愛的，你說得對。因為這不是我說的，而是主所說的：他們都是教會一分子。以至如果你不邀請他們（方式仍有待商榷），或如果你不設法走到他們那裡，陪伴他們片刻，去感受一下他們所感受的，而非只是感受他們所說的——即使他們或許會辱罵你——那麼你仍未做好這會議所應做的。這會議無遠弗屆，包括所有的人在內。這會議也是談及各人問題的好機會，談及我作為你們主教的問題、輔理主教們的問題、司鐸們和平信徒的問題，以及善會會員的問題；這些問題一概包括在內！但如果我們不讓社會這些「問題人士」，即這些被社會遺棄的人參與其事，我們便無法真正處理好自己的問題。這點是很重要的：應讓自己的問題在對話中浮現出來，無須加以辯解。你們不要害怕

這樣做！

我們要自覺屬於一個得蒙天主許諾的大民族，朝著一個未來邁進，為能參加天主為萬民所預備的盛宴（參閱：依廿五6）。在此，我也想說明「天主子民」這觀念，因為對此也有些僵化和引起分歧的詮釋，糾纏於一個排外和特權的思想內，就如他們解釋「召選」的觀念時一樣，先知們早已加以糾正，並指出應如何正確明白過來。作為天主子民並非一個特權，而是某人所領受到的恩賜【……】為他自己？不，而是為了眾人，這恩賜是要送給別人的：這是一項使命。召選是某人為了大眾而領受的恩賜，是我們為了他人而領受的，它既是一個恩賜，又是一項責任。這責任就是不但要以言，也要以行去見證天主的奇妙化工，使人對之有所認識，從而發現天主存在於世上，並接受祂的救恩。召選既是一個恩賜，那麼問題就是：我之身為基督徒，我的基督信仰，怎樣才能送給別人？天主普救世人的意願，是藉聖子的降生而實現於歷史和賜予整個人類的，好讓眾人借助教會，能成為天主的子女，並彼此成為弟兄姊妹。這樣便能實現天主與人類的全面和好，而教會正是整個人類團結的標記和工具（參閱：《教會憲章》，1）。梵二前，這種思想藉仔細研讀教父著作早已成熟，視天主子民是邁向天國的實現，邁向天主所創造和深愛的人類的大團結。我們按宗徒的承傳所認識和經驗的教會，應自覺是與這普遍召選有關，並要為實現這事而努力。我就是依照這精神，寫下了《眾位弟兄》通諭。正如教宗聖保祿六世所說的，教會是人道的導師，今天她更要成為兄弟情誼的學堂。

我為什麼要對你們說這些事？因為在世界主教代表會議的進程中，聆聽必須顧及的信仰意識，但我們也不應忽略一切來自我們最意想不到者的「直覺」：這雖屬「游離分子的嗅覺」，卻同樣有效。聖神自由地行事，不受任何局限，更遑論會受到人們所屬羣體的限制。堂區若要成為社區內眾人之家，而不是私人會所，你們便要開放門戶，不要只理會那些常客，或那些與你們臭味相投的人，他們只占不多於百分之3、4或5。要讓所有人進來……，你們也要親自出去接觸他們，讓他們提出問題，視他們的問題為你們的問題，與他們一起同行：聖神會帶領你們，你們要信賴聖神。不要怕與人交談，即使這交談令你們感到驚愕：要知道，這是救恩的交談。

你們不要氣餒，要準備面對意料以外的事情。戶籍紀廿二章有段記載，講述一頭母驢竟成了天主的先知。以色列民快要結束走向福地的漫長旅程。他們過路時，摩阿布王——巴拉克感到震驚，遂想借巴郎術士的能力去阻止這民族，以避過一場戰爭。這位術士既相信天主，遂求祂指示應如何是好。天主告訴他不要聽從王的話，但他在後者堅持下，作出了讓步，騎上母驢去完成任務。但那頭母驢看到天使拔劍阻擋，表示天主不准許這事，遂掉頭而去。巴郎拉住牠、打牠，也不能令牠重新上路。直至那頭母驢開口與這術士對話，令他開眼明白過來，把他原先詛咒和死亡的任務，轉變成祝福和生命的任務。

這故事教訓我們，要信賴聖神常會令我們聽到祂的聲音。連一頭母驢也可成為天主的聲音，令我們開眼，在

我們犯錯時矯正我們。連一頭母驢也能做到的，一位已受洗的信友、一位司鐸、一位主教、一位教宗，更能做到。只要信賴聖神，祂會利用整個受造界向我們說話：所欠的只是我們洗耳恭聽。

我到這裡來鼓勵大家，要認真看待這個世界主教代表會議的進程；我對你們說，聖神需要我們。這話是真的：聖神需要我們。你們要彼此聆聽，便會聽到祂的話。不要錯過或排除任何人。不要只靠重組架構來鞏固自己——這是個大錯覺！——給予訓導，舉辦反省和講座，或發出指引和計劃——這些固然都是好事，但這些只是附屬於另一事情，亦即是要重新發現我們是一個人民，願意彼此同行，並與世人一起同行。在羅馬的人民，包括各種不同的人，且都是來自不同處境：這是何等豐富，充滿各色各樣！但我們必須跨越那百分之3~4與你們關係最密切的人，出去聆聽其他的人，即使他們有時甚至會辱罵你們，把你們趕走，但你們必須知道他們所想的，卻不要把我們的看法強加於他們：要讓聖神向我們說話。

在這新冠疫情之際，天主推動教會的使命，使她成為治癒的聖事。我們的世界發出了它的哀號，展現了自己的脆弱：我們的世界需要治癒。

大家鼓起勇氣，努力向前邁進！多謝各位！

（台灣地區主教團 恭譯）

教宗方濟各

第55屆世界和平日文告

2022年1月1日

建立持久和平的工具是：

教育、工作與世代間的對話

1. 「那宣布和平者的腳步，在山上是多麼美麗啊！」（依五二七）

依撒意亞先知的這番話所傳達的安慰和釋然，是要給在流亡中飽受凌辱、暴力和壓迫，喪失尊嚴、生死不定的以色列人民。先知巴路克因觸景傷情而自問：「以色列！這是什麼事呢？怎麼你竟住在敵人的國內，在異地衰老，與亡者同污，與降入陰府的人同列呢？」（巴三10~11）。和平使者的來到，正是以色列人民重生於歷史廢墟的希望——一個光明未來的開始。

今天，令人難過的是，和平之路——也就是教宗聖保祿六世所給予的新名稱：整體發展¹——仍距離許多男男女女的真實生活十分遙遠，因此與我們人類大家庭也十分遙遠，而這個大家庭已完全彼此相連。儘管有無數

¹ 參閱：《民族發展》通諭（1967年3月26日），76以下。

的努力，以促成國與國之間建設性的對話為目標，然而，戰爭和衝突那震耳欲聾的吵鬧聲依然有增無減，與此同時，流行病擴展蔓延，氣候變遷的影響和環境品質都日益惡化，飢饉乾渴的悲劇也逐年增加，並在個人主義而非互助共享的經濟模式之下繼續重演。我們這個時代，與古時先知時代一樣，窮人和大地的呼喊聲²不斷地提升，哀求要得到正義與和平。

在任何時代，和平同時是上天所賜予的恩典，以及人類共同努力的成果。確實，我們可以說那是和平的「建造」——社會的各個不同機構都要有所貢獻；也是和平的「工藝」——每一個人都要參與。³ 我們全體都能共同合作去建造一個更和平的世界：從每個人的心中開始，而又從每個人在家庭中和社會上的關係開始，以及從人與環境的關係，直到民族與民族、國與國之間的關係開始。

在此我願提出締造持久和平的三條途徑。首先是世代之間的對話，作為實現合作計畫的基礎。第二是教育，作為自由、責任和發展的要素。最後是工作，為充分實現人類尊嚴。這是為「締結社會契約」⁴ 所不可或缺的三個要素，沒有這三個要素，每一個和平計畫都無法持之以恆。

2. 以世代之間的對話來建立和平

這個世界仍然被疫情所引發的許多問題箝制著，「有些人試圖躲進自己的世界來逃避現實，也有人以破壞性的

² 參閱：《願祢受讚頌》通諭（2015年5月24日），49。

³ 參閱：《眾位弟兄》通諭（2020年10月3日），231。

⁴ 同上，218。

暴力對抗現實，但是在自私地表現冷漠和暴力地作出抵抗之間，我們總有可能作出另一選擇：對話。世代間的對話。」⁵

一切真誠的對話，除了正確和積極地交換意見外，還需要參與對話者之間的基本信任。我們必須學會如何重拾這種彼此之間的信任。當前的公共健康危機已增加了我們的孤立感和自我封閉的傾向。老年人的孤獨感緊隨著青年人面對未來而缺乏願景的無助感。此一危機確實令人痛苦，但也能激發出我們最好的一面。的確，在這疫情期間，我們在世界各地都看到了許許多多憐憫、分享、互助團結的例子。

對話意即彼此聆聽、分享不同的觀點，達到共識並同道偕行。在不同世代間的對話中促成這一切，意思就是打破衝突和丟棄文化的硬土，好能播下持久和共同分享和平的種子。

雖然技術和經濟的發展經常造成世代之間的隔閡，但當前的危機也讓我們看到世代之間急需一種夥伴關係。青年人需要長者的智慧和經驗，而較年長者則需要青年人的支持、愛戴、創造力和動力。

重大的社會挑戰和締造和平的過程，必然需要記憶保有者——即年長者，與推動歷史向前的青年人之間的對話。每一方都必須願意為對方留下空間，而不是為追求自己眼前的利益而堅持壟斷全部的狀況，就彷彿沒有過去與未來一樣。我們正經歷的全球危機讓我們更清楚，世代之間的接觸與對話，應該是一個健全政治背後的驅動力，這個健全的政治不能以「零星的修補或倉卒的方

⁵ 同上，199。

案」⁶來處理當前的問題，而是以愛他人為最卓越的形式，⁷去尋求未來共同及永續的方案。

如果在困難中，我們能練習這種世代間的對話，「將能穩固地扎根於當下，並從這個位置探討過去和未來：回顧過去，從歷史學習，治癒那些不時影響我們的創傷；展望未來，激發熱情，讓夢想萌芽，喚起預言，滿懷希望。當我們團結一致，我們可相互學習。」⁸因為若是沒有根，樹木要如何成長結果呢？

照料受造界，正是我們要一起關心的事情。事實上，環境「是一份借用的禮物，每一世代必須留傳給下一代。」⁹所以，那些為一個更公義的世界而努力的眾多青年人，都必須被讚賞並予以鼓勵，因為這世界是託付給我們管理，要我們維護的。在面對急需改變歷史方向¹⁰的挑戰時——而這日常生活的挑戰帶來倫理和社會環境上的困難——他們不眠不休，並以熱忱，尤其是帶著一份責任感在為此而努力。¹¹

另一方面，共同建造和平道路的機會，也不能忽視教育和勞動，那是為世代間對話所特別需要的環境和背景。教育為世代間對話提供了基本原理，而不同世代的男女應在勞動的經驗中，發現他們能夠合作並為了社會的福祉而分享自己的知識、經驗和技能。

⁶ 同上，179。

⁷ 參閱：同上，180。

⁸ 《生活的基督》宗座勸諭（2019年3月25日），199。

⁹ 《願祢受讚頌》通諭（2015年5月24日），159。

¹⁰ 參閱：同上，163、202。

¹¹ 參閱：同上，139。

3. 以教導和教育作為和平的驅動力

近幾年來，用於教育和訓練的資金大幅減少，此現象全世界皆然，大家多半把這些資金視為開支，而不認為那是投資。然而教導和教育是促進人類整體發展的主要工具；它們讓個人更加自由、更負責任；也是捍衛並促進和平所不可或缺的。換而言之，教導和教育是一個能讓有凝聚力的民間社會產生希望、繁榮和進步的基礎。

但軍事支出的增加反而超過冷戰時期後的軍事開支，而且似乎還會一直暴增。¹²

因此，現在正是國家政府發展經濟政策的好時機，翻轉用於武器的公共基金及投資於教育基金的比例，刻不容緩。此外，釋出財金資源，以適當的方式將之用於醫療保健、學校、基礎建設、土地關懷等等，才能使真正的國際裁軍程序大力促進國家民族的發展。

我希望在投資於教導和教育的同時，也能更努力於促進「關懷的文化」¹³，在面對社會分裂和反應遲鈍的機構時，關懷的文化可以成為一個共同語言，致力於破除障礙、建立橋梁。「當國家內豐富多樣的文化之間進行建設性的對話，國家才能發展。這些文化包括大眾文化、大學文化、青年文化、藝術文化、技術文化、經濟文化、家庭文化和媒體文化。」¹⁴ 因此，必須透過「一個為未來世代及與未來世代的全球性教育協定，讓家庭、

12 參閱：向第四屆巴黎和平論壇的與會者致詞，2021年11月11~13日。

13 參閱：《願祢受讚頌》通諭（2015年5月24日），231；2021年世界和平日文告：「關懷的文化作為和平之路」（2020年12月8日）。

14 《眾位弟兄》通諭（2020年10月3日），199。

社區、學校、大學、機構、宗教、政府及整個人類家庭致力於培養成熟的人」¹⁵，藉此打造一個嶄新的文化典範。這協定是根據一種和平文化的模式，以友愛為中心的發展和永續性，以及人類和環境間的協定，來促進整體性的生態教育。¹⁶

我們可投資於教育和訓練年輕世代，並透過一個目標明確的培育方案，藉此幫助他們，把他們帶到勞動市場上的適當位置。¹⁷

4. 以促進就業機會和保障勞動來建立和平

勞動是建立和維持和平的一個不可缺少的因素——讓我們表達自己和我們的天賦、我們的承諾，我們的辛勞，以及與他人的合作，因為我們總是要與某些人，或為某些人工作的。從這個明確的社會角度來看，我們是在工作場所中學習致力建造一個更適宜居住且更美好的世界。

面臨眾多挑戰的勞動市場，在新冠肺炎疫情之下更是雪上加霜。數百萬的經濟和生產活動停擺，短期工人越來越沒有保障；許多提供大眾生活必要服務的勞動者，他們的公眾和政治形象變得更低；在許多情況下，遠距教學已導致學習不足，而且會使學業完成的時間延後。此外，剛進入就業市場的青年人以及最近失業的成年人，他們都前景黯淡。

15 參閱：全球教育協定影片訊息：一同眺望（2020年10月15日）。

16 參閱：高級別氣候雄心峰會影片訊息（2020年12月12日）。

17 參閱：若望保祿二世，《人的工作》通諭（1981年9月14日），18。

尤其是非正規經濟——其中往往牽涉到移工——受到經濟危機破壞性的衝擊。其中有許多人往往不受國家法律的承認，好像不存在一樣。他們及他們的家人生活在極度不安穩的情況下，成為各種奴役形式的受害者，而且沒有受到任何福利制度的保護。目前全世界的勞動人口中，只有三分之一的人享有社會保障制度，或是極其有限的福利。在許多國家中，暴力和有組織的犯罪也在增加，侵犯人民的自由與尊嚴，毒害經濟，阻礙共同利益的發展。對此，唯一的解答就是擴大有尊嚴的就業機會。

事實上，勞動是每一個團體建立正義與互助團結的基礎。因此我們的目標不應該是「科技的進步日漸取代人類的工作，因為這樣做對人有害。工作是必要的，它代表人生在世的部分意義，是成長的途徑，使人類發展和個人滿全。」¹⁸ 我們必須集思廣益，共同努力，為能創造出解決方案與條件，提供機會給就業年齡中的每一位，好使他們透過工作，對家庭生活及整個社會都能有所貢獻。

現在比任何時候更迫切需要在全世界推動良好和有尊嚴的工作條件，為促進公益以及照料受造物。創業的自由需要得到保障和支援，同時我們必須努力，使大家的社會責任感得以更新，而不是把利潤視為唯一的主導準則。

從這個角度來看，那些敦促各種企業尊重勞工基本人權的倡議，都必須在各個層面上推動、被接納和予以支援，不僅提高消費者的意識，也藉此提升各機構及民間

¹⁸ 《願祢受讚頌》通諭（2015年5月24日），128。

社團和企業組織的敏銳度。隨著企業界越來越意識到他們在社會上的角色，他們就越能成為人性尊嚴受尊重的地方。這樣他們就能對建立和平有所貢獻。由此看來，政治界蒙受召叫扮演積極的角色，去推動經濟自由和社會正義之間公正的平衡。所有在這領域工作的人——從天主教工人到企業家——都能在教會的社會訓導中找到明確的指導方針。

親愛的弟兄姊妹們，正當我們設法齊心協力，為能脫離這疫情時，我願再次感謝所有以慷慨之心及責任感，在教導、捍衛人權、提供醫療照顧、促成家庭成員和病人之間的相聚，並為貧窮和失業者提供經濟支援的那些人。我會在祈禱中記得那些受難者及他們的家人，繼續為他們祈禱。

我向政府領袖及所有擔負政治和社會責任的人士，向教會團體的牧者和牧靈工作者，向所有善心男女人士呼籲：讓我們懷著勇氣和創意，一起在「世代間的對話」、「教育」和「工作」的途徑上同行。願越來越多的人士以謙遜和勇氣，日日努力，默默地成為和平的工匠。願和平的天主時時領導他們，並且以祂的降福陪伴他們！

方濟各

發自梵蒂岡

2021年12月8日

（臺灣明愛會 恭譯）

Message of His Holiness Pope Francis for The 107th World Day of Migrants and Refugees 2021

26 September 2021

TOWARDS AN EVER WIDER “WE”

Dear Brothers and Sisters,

In the Encyclical *Fratelli Tutti*, I expressed a concern and a hope that remain uppermost in my thoughts: “Once this health crisis passes, our worst response would be to plunge even more deeply into feverish consumerism and new forms of egotistic self-preservation. God willing, after all this, we will think no longer in terms of ‘them’ and ‘those’, but only ‘us’” (No. 35).

For this reason, I have wished to devote the Message for this year’s World Day of Migrants and Refugees to the theme, *Towards An Ever Wider “We”*, in order to indicate a clear horizon for our common journey in this world.

The history of this “we”

That horizon is already present in God’s creative plan: “God created humankind in his image, in the image of God he created them; male and female he created them. God blessed them, and God said to them, ‘Be fruitful and multiply’” (*Gen 1:27-28*). God created us male and female, different yet complementary, in order to form a “we” destined to become ever more numerous in the succession of generations. God created us in his image, in the image of his own

triune being, a communion in diversity.

When, in disobedience we turned away from God, he in his mercy wished to offer us a path of reconciliation, not as individuals but as a people, a “we”, meant to embrace the entire human family, without exception: “See, the home of God is among mortals. He will dwell with them; they will be his peoples, and God himself will be with them” (*Rev 21:3*).

Salvation history thus has a “we” in its beginning and a “we” at its end, and at its centre the mystery of Christ, who died and rose so “that they may all be one” (*Jn 17:21*). The present time, however, shows that this “we” willed by God is broken and fragmented, wounded and disfigured. This becomes all the more evident in moments of great crisis, as is the case with the current pandemic. Our “we”, both in the wider world and within the Church, is crumbling and cracking due to myopic and aggressive forms of nationalism (cf. *Fratelli Tutti*, 11) and radical individualism (cf. *ibid.*, 105). And the highest price is being paid by those who most easily become viewed as *others*: foreigners, migrants, the marginalized, those living on the existential peripheries.

The truth however is that we are all in the same boat and called to work together so that there will be no more walls that separate us, no longer *others*, but only a single “we”, encompassing all of humanity. Thus I would like to use this World Day to address a two-fold appeal, first to the Catholic faithful and then all the men and women of our world, to advance together towards an ever wider “we”.

A Church that is more and more “catholic”

For the members of the Catholic Church, this appeal entails a com-

mitment to becoming ever more faithful to our being “catholic”, as Saint Paul reminded the community in Ephesus: “There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism” (*Eph 4:4-5*).

Indeed the Church’s catholicity, her universality, must be embraced and expressed in every age, according to the will and grace of the Lord who promised to be with us always, until the end of the age (cf. *Mt 28:20*). The Holy Spirit enables us to embrace everyone, to build communion in diversity, to unify differences without imposing a depersonalized uniformity. In encountering the diversity of foreigners, migrants and refugees, and in the intercultural dialogue that can emerge from this encounter, we have an opportunity to grow as Church and to enrich one another. All the baptized, wherever they find themselves, are by right members of both their local ecclesial community and the one Church, dwellers in one home and part of one family.

The Catholic faithful are called to work together, each in the midst of his or her own community, to make the Church become ever more inclusive as she carries out the mission entrusted to the Apostles by Jesus Christ: “As you go, proclaim the good news, ‘The kingdom of heaven has come near.’ Cure the sick, raise the dead, cleanse the lepers, cast out demons. You received without payment; give without payment” (*Mt 10:7-8*).

In our day, the Church is called to go out into the streets of every existential periphery in order to heal wounds and to seek out the straying, without prejudice or fear, without proselytising, but ready to widen her tent to embrace everyone. Among those dwelling in those existential peripheries, we find many migrants and refugees, displaced persons and victims of trafficking, to whom the

Lord wants his love to be manifested and his salvation preached. “The current influx of migrants can be seen as a new “frontier” for mission, a privileged opportunity to proclaim Jesus Christ and the Gospel message at home, and to bear concrete witness to the Christian faith in a spirit of charity and profound esteem for other religious communities. The encounter with migrants and refugees of other denominations and religions represents a fertile ground for the growth of open and enriching ecumenical and interreligious dialogue” (*Address to the National Directors of Pastoral Care for Migrants*, 22 September 2017).

An ever more inclusive world

I also make this appeal to journey together towards an ever wider “we” to all men and women, for the sake of renewing the human family, building together a future of justice and peace, and ensuring that no one is left behind.

Our societies will have a “colourful” future, enriched by diversity and by cultural exchanges. Consequently, we must even now learn to live together in harmony and peace. I am always touched by the scene in the *Acts of the Apostles* when, on the day of the Church’s “baptism” at Pentecost, immediately after the descent of the Holy Spirit, the people of Jerusalem hear the proclamation of salvation: “We... Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs – in our own languages we hear them speaking about God’s deeds of power” (2:9-11).

This is the ideal of the new Jerusalem (cf. *Is 60*; *Rev 21:3*), where all peoples are united in peace and harmony, celebrating the good-

ness of God and the wonders of creation. To achieve this ideal, however, we must make every effort to break down the walls that separate us and, in acknowledging our profound interconnection, build bridges that foster a culture of encounter. Today's migration movements offer an opportunity for us to overcome our fears and let ourselves be enriched by the diversity of each person's gifts. Then, if we so desire, we can transform borders into privileged places of encounter, where the miracle of an ever wider "we" can come about.

I invite all men and women in our world to make good use of the gifts that the Lord has entrusted to us to preserve and make his creation even more beautiful. "A nobleman went to a distant country to get royal power for himself and then return. He summoned ten of his slaves, and gave them ten pounds, and said to them, 'Do business with these until I come back'" (*Lk 19:12-13*). The Lord will also demand of us an account of our work! In order to ensure the proper care of our common home, we must become a "we" that is ever wider and more co-responsible, in the profound conviction that whatever good is done in our world is done for present and future generations. Ours must be a personal and collective commitment that cares for all our brothers and sisters who continue to suffer, even as we work towards a more sustainable, balanced and inclusive development. A commitment that makes no distinction between natives and foreigners, between residents and guests, since it is a matter of a treasure we hold in common, from whose care and benefits no one should be excluded.

The dream begins

The prophet Joel predicted that the messianic future would be a time of dreams and visions inspired by the Spirit: "I will pour out

my spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions" (*Joel 2:28*). We are called to dream together, fearlessly, as a single human family, as companions on the same journey, as sons and daughters of the same earth that is our common home, sisters and brothers all (cf. *Fratelli Tutti*, 8).

Prayer

Holy, beloved Father,
your Son Jesus taught us
that there is great rejoicing in heaven
whenever someone lost is found,
whenever someone excluded, rejected or discarded
is gathered into our "we",
which thus becomes ever wider.

We ask you to grant the followers of Jesus,
and all people of good will,
the grace to do your will on earth.
Bless each act of welcome and outreach
that draws those in exile
into the "we" of community and of the Church,
so that our earth may truly become
what you yourself created it to be:
the common home of all our brothers and sisters. Amen.

*Rome, Saint John Lateran, 3 May 2021
Feast of Saints Philip and James, Apostles*



Address of His Holiness Pope Francis to The Faithful of The Diocese of Rome

Paul VI Audience Hall

Saturday, 18 September 2021

Dear brothers and sisters,

As you are aware, we are about to begin a synodal process, a journey on which the whole Church will reflect on the theme: *Towards a Synodal Church: Communion, Participation, Mission*: those three pillars. Three phases are planned, and will take place between October 2021 and October 2023. This process was conceived as an exercise in mutual listening. I want to emphasize this. It is an exercise of mutual listening, conducted at all levels of the Church and involving the entire People of God. The Cardinal Vicar, the auxiliary bishops, priests, religious and laity have to listen to one another, and then to everyone else. Listening, speaking and listening. It is not about garnering opinions, not a survey, but a matter of listening to the Holy Spirit, as we read in the book of Revelation: “Whoever has ears should listen to what the Spirit says to the churches” (2:7). To have ears, to listen, is the first thing we need to do. To hear God’s voice, to sense his presence, to witness

his passage and his breath of life.

Thus the prophet Elijah came to realize that God is always a God of surprises, even in the way he passes by and makes himself felt: “A strong and heavy wind was rending the mountains and crushing rocks... but the Lord was not in the wind. After the wind, there was an earthquake – but the Lord was not in the earthquake. After the earthquake, there was fire – but the Lord was not in the fire. After the fire, there was a tiny whispering sound. When he heard this, Elijah hid his face in his cloak” (1 Kg 19:11-13).

That is how God speaks to us. We need to open our ears to hear that tiny whispering sound, the gentle breeze of God, which scholars also translate as “a quiet whisper” or “a small, still voice”.

The first step of the process (October 2021–April 2022) will take place in each diocese. That why I am here, as your bishop, for this moment of sharing, because it is very important that the Diocese of Rome be committed to this process. Wouldn’t it look bad if the Pope’s own diocese was not committed to this? Yes, it would look bad, for the Pope, but also for you!

Synodality is not a chapter in an ecclesiology textbook, much less a fad or a slogan to be bandied about in our meetings. Synodality is an expression of the Church’s nature, her form, style and mission. We can talk about the Church as being “synodal”, without reducing that word to yet another description or definition of the Church. I say this not as a theological opinion or even my own thinking, but based on what can be considered the first and most important “manual” of ecclesiology: the Acts of the Apostles.

The word “synod” says it all: it means “journeying together”. The

Book of Acts is the story of a journey that started in Jerusalem, passed through Samaria and Judea, then on to the regions of Syria, Asia Minor, Greece, ending up in Rome. A journey that reveals how God's word, and the people who heed and put their faith in that word, journey together. The word of God journeys with us. Everyone has a part to play; no one is a mere extra. This is important: everyone has a part to play. The Pope, the Cardinal Vicar and the auxiliary bishops are not more important than the others; no, all of us have a part to play and no one can be considered simply as an extra. At that time, the ministries were clearly seen as forms of service. Authority derived from listening to the voice of God and of the people, inseparably. This kept those who received it humble, serving the lowly with faith and love. Yet that story, that journey, was not merely geographical, it was also marked by a constant inner restlessness. This is essential: if Christians do not feel a deep inner restlessness, then something is missing. That inner restlessness is born of faith; it impels us to consider what it is best to do, what needs to be preserved or changed. History teaches us that it is not good for the Church to stand still (cf. *Evangelii Gaudium*, 23). Movement is the fruit of docility to the Holy Spirit, who directs this history, in which all have a part to play, in which all are restless, never standing still.

Peter and Paul were not just two individuals with their own personalities. They represent two visions within much broader horizons. They were capable of reassessing things in the light of events, witnesses of an impulse that led them to stop and think – that is another expression we should remember: to stop and think. An impulse that drove them to be daring, to question, to change their minds, to make mistakes and learn from those mistakes, but above all to hope in spite of every difficulty. They were disciples

of the Holy Spirit, who showed them the geography of salvation, opening doors and windows, breaking down walls, shattering chains and opening frontiers. This may mean setting out, changing course, leaving behind certain ideas that hold us back and prevent us from setting out and walking together.

We can see the Spirit driving Peter to go to the house of Cornelius, the pagan centurion, despite his qualms. Remember: Peter had had a disturbing vision in which he was told to eat things he considered impure. He was troubled, despite the assurance that what God has made clean should no longer be considered impure. While he was trying to grasp the significance of this vision, some men sent by Cornelius arrived. Cornelius too had received a vision and a message. He was a pious Roman official, sympathetic to Judaism, but not enough to be fully Jewish or Christian; he would not have made it past a religious “customs office”. Cornelius was a pagan, yet he was told that his prayers were heard by God and that he should send and ask Peter to come to his house. At this point, with Peter and his doubts, and Cornelius uncertain and confused, the Spirit overcomes Peter's resistance and opens a new chapter of missionary history. That is how the Spirit works. In the meeting between those two men, we hear one of the most beautiful phrases of Christianity. Cornelius meets Peter and falls at his feet, but Peter, picking him up, tells him: “Get up. I too am a man” (*Acts* 10:26). All of us can say the same thing: “I am a man, I am a woman; we are all human”. This is something we should all say, bishops too, all of us: “Get up. I too am a man”.

The text also says that Peter conversed with Cornelius (cf. v. 27). Christianity should always be human and accessible, reconciling differences and distances, turning them into familiarity and

proximity. One of the ills of the Church, indeed a perversion, is the clericalism that detaches priests and bishops from people, making them officials, not pastors. Saint Paul VI liked to quote the words of Terence: “I am a man: I regard nothing human as foreign to me”. The encounter between Peter and Cornelius resolved a problem; it helped bring about the decision to preach directly to the pagans, in the conviction that – as Peter put it – “God shows no partiality” (*Acts* 10:34). There can be no discrimination in the name of God. Discrimination is a sin among us too, whenever we start to say: “We are the pure, we are the elect, we belong to this movement that knows everything, we are...” No! We are the Church, all of us together.

You see, we cannot understand what it means to be “catholic” without thinking of this large, open and welcoming expanse. Being Church is a path to enter into this broad embrace of God. To return to the Acts of the Apostles, we see the emerging problem of how to organize the growing number of Christians, and particularly how to provide for the needs of the poor. Some were saying that their widows were being neglected. The solution was found by assembling the disciples and determining together that seven men would be appointed full time for *diakonia*, to serve the tables (*Acts* 6:1-7). In this way, though service, the Church advanced, journeyed together, was “synodal”, accompanied by discernment, amid the felt needs and realities of life and in the power of the Spirit. The Spirit is always the great “protagonist” of the Church’s life.

There was also the clash of differing visions and expectations. We need not be afraid when the same thing happens today. Would that we could argue like that! Arguments are a sign of docility

and openness to the Spirit. Serious conflicts can also take place, as was the case with the issue of circumcision for pagan converts, which was settled with the deliberation of the so-called Council of Jerusalem, the first Council. Today too, there can be a rigid way of looking at things, one that restricts God’s *makrothymia*, his patient, profound, broad and farsighted way of seeing things. God sees into the distance; God is not in a hurry. Rigidity is another perversion, a sin against the patience of God, a sin against God’s sovereignty. Today too.

So it was back then. Some converts from Judaism, in their self-absorption, maintained that there could be no salvation without submission to the Law of Moses. In this way, they opposed Paul, who proclaimed salvation directly in the name of Jesus. This opposition would have compromised the reception of the new pagan converts. Paul and Barnabas were sent to Jerusalem, to the Apostles and the elders. It was not easy: in discussing this problem, the arguments appeared irreconcilable; they debated at length. It was a matter of recognizing God’s freedom of action, that no obstacles could prevent him from touching the hearts of people of any moral or religious background. The situation was resolved when they accepted the evidence that “God, who knows the heart” – as a good “cardiologist” – was on the side of the pagans being admitted to salvation, since he “gave them the Holy Spirit just as he did to us” (*Acts* 15:8). In this way, respect was shown for the sensibilities of all and excesses were tempered. They learned from Peter’s experience with Cornelius. Indeed, the final “document” presents the Spirit as the protagonist in the process of decision-making and reflects the wisdom that he is always capable of inspiring: “It seemed good to the Holy Spirit and to us not to place on you any burden beyond these necessary things” (*Acts* 15:28).

“... and to us”. In this Synod, we want to get to the point where we can say, “it seemed good to the Holy Spirit and to us”, for, guided by the Holy Spirit, you will be in constant dialogue among yourselves, but also in dialogue with the Holy Spirit. Remember those words: “It seemed good to the Holy Spirit and to us not to place on you any burden...” “It seemed good to the Holy Spirit and to us”. That is how you should try to discuss things at every stage of this synodal process. Without the Holy Spirit, this will be a kind of diocesan parliament, but not a Synod. We are not holding a diocesan parliament, examining this or that question, but making a journey of listening to one another and to the Holy Spirit, discussing yes, but discussing with the Holy Spirit, which is a way of praying.

“To the Holy Spirit and to us”. Still, it is always tempting to do things on our own, in an “ecclesiology of substitution”, which can take many forms. As if, once ascended to heaven, the Lord had left a void needing to be filled, and we ourselves have to fill it. No, the Lord has left us the Spirit! Jesus’ words are very clear: “I will pray to the Father and he will give you another Paraclete, to stay with you forever... I will not leave you orphans” (*Jn* 14:16.18). In fulfilment of this promise, the Church is a sacrament, as we read in *Lumen Gentium*, 1: “The Church, in Christ, is like a sacrament – a sign and instrument of communion with God and of the unity of the whole human race”. That sentence, which echoes the testimony of the Council of Jerusalem, contradicts those who would take God’s place, presuming to shape the Church on the basis of their own cultural and historical convictions, forcing it to set up armed borders, toll booths, forms of spirituality that blaspheme the gratuitousness of God’s involvement in our lives. When the Church is a witness, in word and deed, of God’s unconditional

love, of his welcoming embrace, she authentically expresses her catholicity. And she is impelled, from within and without, to be present in every time and place. That impulse and ability are the Spirit’s gift: “You will receive power when the Holy Spirit comes upon you, and you will be my witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the earth” (*Acts* 1:8). To receive the power of the Holy Spirit to become witnesses: this is our path as Church, and we will be Church if we take this path.

Being a synodal Church means being a Church that is the sacrament of Christ’s promise that the Spirit will always be with us. We show this by growing in our relationship with the Spirit and the world to come. There will always be disagreements, thank God, but solutions have to be sought by listening to God and to the ways he speaks in in our midst. By praying and opening our eyes to everything around us; by practicing a life of fidelity to the Gospel; by seeking answers in God’s revelation through a pilgrim hermeneutic capable of persevering in the journey begun in the Acts of the Apostles. This is important: the way to understand and interpret is through a pilgrim hermeneutic, one that is always journeying. The journey that began after the Council? No. The journey that began with the first Apostles and has continued ever since. Once the Church stops, she is no longer Church, but a lovely pious association, for she keeps the Holy Spirit in a cage. A pilgrim hermeneutic capable of persevering in the journey begun in the Acts of the Apostles. Otherwise, the Holy Spirit would be demeaned. Gustav Mahler – as I have said on other occasions – once stated that fidelity to tradition does not consist in worshiping ashes but in keeping a fire burning. As you begin this synodal journey, I ask you: what are you more inclined to do: guard the ashes of the Church, in other words, your association or group, or

keep the fire burning? Are you more inclined to worship what you cherish, and which keep you self-enclosed – “I belong to Peter, I belong to Paul, I belong to this association, you to that one, I am a priest, I am a bishop...” – or do you feel called to keep the fire of the Spirit burning? Mahler was a great composer, but those words showed that he was also a teacher of wisdom. *Dei Verbum* (no. 8), citing the Letter to the Hebrews, tells us that “God, who spoke in partial and various ways to our fathers (*Heb* 1:1), uninterruptedly converses with the bride of his beloved Son”. Saint Vincent of Lérins aptly compared human growth to the development of the Church’s Tradition, which is passed on from one generation to the next. He tells us that “the deposit of faith” cannot be preserved without making it advance in such a way as “to be consolidated by years, enlarged by time, refined by age” (*Commonitorium primum*, 23: *ut annis consolidetur, dilatetur tempore, sublimetur aetate*). This is how our own journey should be. For reality, including theology, is like water; unless it keeps flowing, it becomes stagnant and putrefies. A stagnant Church starts to decay.

You see, then, how our Tradition is like a mass of leavened dough; we can see it growing and in that growth is communion: journeying together brings about true communion. Here too, the Acts of the Apostles can help us by showing us that communion does not suppress differences. It is the wonder of Pentecost, where different languages are not obstacles; by the working of the Holy Spirit, “each one heard them speaking in his own language” (*Acts* 2:8). Feeling at home, different but together on the same journey. [Pardon me for speaking so long, but the Synod is a serious matter, and so I have felt free to speak at length...]

To return to the synodal process, the diocesan phase is very

important, since it involves listening to all the baptized, the subject of the infallible *sensus fidei in credendo*. There is a certain resistance to moving beyond the image of a Church rigidly divided into leaders and followers, those who teach and those who are taught; we forget that God likes to overturn things: as Mary said, “he has thrown down the rulers from their thrones but lifted up the lowly” (*Lk* 1:52). Journeying together tends to be more horizontal than vertical; a synodal Church clears the horizon where Christ, our sun, rises, while erecting monuments to hierarchy covers it. Shepherds walk with their people: we shepherds walk with our people, at times in front, at times in the middle, at times behind. A good shepherd should move that way: in front to lead, in the middle to encourage and preserve the smell of the flock, and behind, since the people too have their own “sense of smell”. They have a nose for finding new paths for the journey, or for finding the road when the way is lost. I want to emphasize this, also for the bishops and priests of the diocese. In this synodal process, they should ask: “Am I capable of walking, of moving, in front, in between and behind, or do I remain seated in my chair, with mitre and crozier?” Shepherds in the midst of the flock, yet remaining shepherds, not the flock. The flock knows we are shepherds, the flock knows the difference. In front to show the way, in the middle to sense how people feel, behind to help the stragglers, letting the people sniff out where the best pastures are found.

The *sensus fidei* gives everyone a share in the dignity of the prophetic office of Christ (cf. *Lumen Gentium*, 34-35), so that they can discern the paths of the Gospel in the present time. It is the “sense of smell” proper to the sheep, but let us be careful: in the history of salvation, we are all sheep with regard to the Shepherd who is the Lord. The image (of sheep) helps us understand the

two dimensions that contribute to this “sense of smell”. One is individual and the other communitarian: we are sheep, yet we are also members of the flock, which in this case means the Church. These days, in the Office of Readings, we are reading from Augustine’s sermon on pastors, where he tells us, “with you I am a sheep; for you I am a shepherd”. These two aspects, individual and ecclesial, are inseparable: there can be no *sensus fidei* without sharing in the life of the Church, which is more than mere Catholic activism; it must above all be that “sense” that is nourished by the “mind of Christ” (*Phil 2:5*).

The exercise of the *sensus fidei* cannot be reduced to the communication and comparison of our own opinions on this or that issue, or a single aspect of the Church’s teaching or discipline. No, those are instruments, verbalizations, dogmatic or disciplinary statements. The idea of distinguishing between majorities and minorities must not prevail: that is what parliaments do. How many times have those who were “rejected” become “the cornerstone” (cf. *Ps 118:22; Mt 21:42*), while those who were “far away” have drawn “near” (*Eph 2:13*). The marginalized, the poor, the hopeless were chosen to be a sacrament of Christ (cf. *Mt 25:31-46*). The Church is like that. And whenever some groups wanted to stand out more, those groups always ended badly, even denying salvation, in heresies. We can think of the heresies that claimed to lead the Church forward, like Pelagianism, and then Jansenism. Every heresy ended badly. Gnosticism and Pelagianism are constant temptations for the Church. We are so rightly concerned for the dignity of our liturgical celebrations, but we can easily end up simply becoming complacent. Saint John Chrysostom warns us: “Do you want to honour the body of Christ? Do not allow it to be despised in its members, that is, in the poor who lack clothes to

cover themselves. Do not honour him here in the church with rich fabrics while outside you neglect him when he is suffering from cold and naked. The one who said, “this is my body”, confirming the fact with his word, also said, “you saw me hungry and you did not feed me” and, “whenever you failed to do these things to one of the least of these, you failed to do it to me” (*Homilies on the Gospel of Matthew, 50, 3*). You may say to me: “Father, what do you mean? Are the poor, the beggars, young drug addicts, all those people that society discards, part of the Synod too?”

Yes, dear friends. It is not me who is saying this, but the Lord. They too are part of the Church, and you will not properly celebrate the Synod unless you somehow make them part of it (in a way to be determined), or spend time with them, not only listening to what they have to say, but also feeling what they feel, listening to them even if they may insult you. The Synod is for everyone, and it is meant to include everyone. The Synod is also about discussing our problems, the problems I have as your Bishop, the problems that the auxiliary Bishops have, the problems that priests and laity have, the problems that groups and associations have. So many problems! Yet unless we include the “problem people” of society, those left out, we will never be able to deal with our own problems. This is important: that we let our own problems come out in the dialogue, without trying to hide them or justify them. Do not be afraid!

We should feel ourselves part of one great people which has received God’s promises. Those promises speak of a future in which all are invited to partake of the banquet God has prepared for every people (cf. *Is 25:6*). Here I would note that even the notion “People of God” can be interpreted in a rigid and divisive way, in terms of exclusivity and privilege; that was the case with

the notion of divine “election”, which the prophets had to correct, showing how it should rightly be understood. Being God’s people is not a privilege but a gift that we receive, not for ourselves but for everyone. The gift we receive is meant to be given in turn. That is what vocation is: a gift we receive for others, for everyone. A gift that is also a responsibility. The responsibility of witnessing by our deeds, not just our words, to God’s wonderful works, which, once known, help people to acknowledge his existence and to receive his salvation. Election is a gift. The question is this: if I am a Christian, if I believe in Christ, how do I give that gift to others? God’s universal saving will is offered to history, to all humanity, through the incarnation of his Son, so that all men and women can become his children, brothers and sisters among themselves, thanks to the mediation of the Church. That is how universal reconciliation is accomplished between God and humanity, that unity of the whole human family, of which the Church is a sign and instrument (cf. *Lumen Gentium*, 1). In the period prior to the Second Vatican Council, thanks to the study of the Fathers of the Church, there was a renewed realization that the people of God is directed towards the coming of the Kingdom, towards the unity of the human family created and loved by God. The Church, as we know and experience her in the apostolic succession, should be conscious of her relationship to this universal divine election and carry out her mission in its light. In that same spirit, I wrote my encyclical *Fratelli Tutti*. As Saint Paul VI said, the Church is a teacher of humanity, and today she aims at becoming a school of fraternity.

Why do I say these things? Because in the synodal process, our listening must take into account the *sensus fidei*, but it must not neglect all those “intuitions” found where we would least expect

them, “freewheeling”, but no less important for that reason. The Holy Spirit in his freedom knows no boundaries or tests of admission. If the parish is to be a home to everyone in the neighbourhood, and not a kind of exclusive club, please, let’s keep the doors and windows open. Don’t limit yourself to those who come to church or think as you do – they may be no more than 3, 4 or 5 percent. Let everyone come in... Go out and meet them, let them question you, let their questions become your questions. Journey together: the Spirit will lead you; trust in the Spirit. Do not be afraid to engage in dialogue and even to be taken aback by what you hear, for this is the dialogue of salvation.

Don’t be disheartened; be prepared for surprises. In the book of Numbers (22:8ff.) we hear of a donkey who became a prophet of God. The Hebrews were about to end the long journey that led them to the promised land. Their passage through his territory frightened Balak, the king of Moab, who told Balaam, a seer, to stop them, in hopes of avoiding a war. Balaam, who was in his own way a believer, asked God what to do. God told him not to go along with the king, but since the king insisted, Balaam set out on a donkey to do as the king said. The donkey, however, turned aside from the road because it saw an angel with an unsheathed sword, representing the opposition of God. Balaam tugged at the reins and beat the donkey, but could not get it to return to the road. Finally, the donkey opened his mouth and spoke, the beginning of a dialogue that would open the seer’s eyes and turn his mission of cursing and death into a mission of blessing and life.

This story teaches us to trust that the Spirit will always make his voice heard. Even a donkey can become the voice of God, can open our eyes and change our course when we go astray. If a donkey can

do that, how much more can a baptized person, a priest, a bishop, a Pope do it? We need but rely on the Holy Spirit, who uses all of creation to speak to us: he only asks us to clean out our ears, to hear better.

I came here to encourage you to take this synodal process seriously and to tell you that the Holy Spirit needs you. It is true: the Holy Spirit needs us. Listen to him by listening to each other. Leave no one behind or excluded. It will be good for the Diocese of Rome and for the whole Church, which is not strengthened simply by reforming structures (that is the great illusion!) or by giving instructions, offering retreats and conferences, by issuing guidelines and programmes. All those things are good, but as part of something else, namely our rediscovery that we are a people meant to walk together, with one another and with all humanity. A people that, here in Rome, embraces a wide variety of communities and situations: an extraordinary treasure, in all its complexity! However, we need to pass beyond the 3 or 4 percent that are closest to us, to broaden our range and to listen to others; at times they may insult or dismiss you, but we need to hear what they are thinking, without trying to impose our own concerns: let the Spirit speak to us.

In this time of pandemic, the Lord is guiding the Church's mission as a sacrament of care. Our world has cried out and shown its vulnerability: our world needs care.

Take heart and keep going! Thank you!

Message of His Holiness Pope Francis for The Celebration of The 55th World Day of Peace

1 January 2022

Dialogue Between Generations, Education and Work: Tools for Building Lasting Peace

1. *“How beautiful upon the mountains are the feet of the messenger who announces peace” (Is 52:7).*

The words of the prophet Isaiah speak of consolation; they voice the sigh of relief of a people in exile, weary of violence and oppression, exposed to indignity and death. The prophet Baruch had wondered: “Why is it, O Israel, why is it that you are in the land of your enemies, that you are growing old in a foreign country, that you are defiled with the dead, that you are counted among those in Hades?” (3:10-11). For the people of Israel, the coming of the *messenger of peace* meant the promise of a rebirth from the rubble of history, the beginning of a bright future.

Today the path of peace, which Saint Paul VI called by the new name of integral development,¹ remains sadly distant from the real lives of many men and women and thus from our human family, which is now entirely interconnected. Despite numerous efforts aimed at constructive dialogue between nations, the deafening noise of war and conflict is intensifying. While diseases of pandemic proportions are spreading, the effects of climate change

1 Cf. Encyclical Letter *Populorum Progressio* (26 March 1967), 76ff.



and environmental degradation are worsening, the tragedy of hunger and thirst is increasing, and an economic model based on individualism rather than on solidary sharing continues to prevail. As in the days of the prophets of old, so in our own day *the cry of the poor and the cry of the earth*² constantly make themselves heard, pleading for justice and peace.

In every age, peace is both a gift from on high and the fruit of a shared commitment. Indeed, we can speak of an “architecture” of peace, to which different institutions of society contribute, and an “art” of peace that directly involves each one of us.³ All can work together to build a more peaceful world, starting from the hearts of individuals and relationships in the family, then within society and with the environment, and all the way up to relationships between

² Cf. Encyclical Letter *Laudato Si'* (24 May 2015), 49.

³ Cf. Encyclical Letter *Fratelli Tutti* (3 October 2020), 231.

peoples and nations.

Here I wish to propose three paths for building a lasting peace. First, *dialogue between generations* as the basis for the realization of shared projects. Second, *education* as a factor of freedom, responsibility and development. Finally, *labour* as a means for the full realization of human dignity. These are three indispensable elements for “making possible the creation of a social covenant”,⁴ without which every project of peace turns out to be insubstantial.

2. *Dialogue between generations to build peace*

In a world still gripped by the pandemic that has created untold problems, “some people attempt to flee from reality, taking refuge in their own little world; others react to it with destructive violence. Yet between selfish indifference and violent protest there is always another possible option: that of dialogue. Dialogue between generations”.⁵

All honest dialogue, in addition to a correct and positive exchange of views, demands basic trust between the participants. We need to learn how to regain this mutual trust. The current health crisis has increased our sense of isolation and a tendency to self-absorption. The loneliness of the elderly is matched in the young by a sense of helplessness and a lack of a shared vision about the future. The crisis has indeed been painful, but it has also helped to bring out the best in people. Indeed, during the pandemic we encountered generous examples of compassion, sharing and solidarity in every

⁴ *Ibid.*, 218.

⁵ *Ibid.*, 199.

part of the world.

Dialogue entails listening to one another, sharing different views, coming to agreement and walking together. Promoting such dialogue between generations involves breaking up the hard and barren soil of conflict and indifference in order to sow the seeds of a lasting and shared peace.

Although technological and economic development has tended to create a divide between generations, our current crises show the urgent need for an intergenerational partnership. Young people need the wisdom and experience of the elderly, while those who are older need the support, affection, creativity and dynamism of the young.

Great social challenges and peace processes necessarily call for dialogue between the keepers of memory – the elderly – and those who move history forward – the young. Each must be willing to make room for others and not to insist on monopolizing the entire scene by pursuing their own immediate interests, as if there were no past and future. The global crisis we are experiencing makes it clear that encounter and dialogue between generations should be the driving force behind a healthy politics, that is not content to manage the present “with piecemeal solutions or quick fixes”,⁶ but views itself as an outstanding form of love for others,⁷ in the search for shared and sustainable projects for the future.

If, amid difficulties, we can practise this kind of intergenerational dialogue, “we can be firmly rooted in the present, and from here,

⁶ Ibid., 179.

⁷ Cf. *ibid.*, 180.

revisit the past and look to the future. To revisit the past in order to learn from history and heal old wounds that at times still trouble us. To look to the future in order to nourish our enthusiasm, cause dreams to emerge, awaken prophecies and enable hope to blossom. Together, we can learn from one another”.⁸ For without roots, how can trees grow and bear fruit?

We need only think of care for our common home. The environment, in fact, “is on loan to each generation, which must then hand it on to the next”.⁹ We ought to esteem and encourage all those young people who work for a more just world, one that is careful to safeguard the creation entrusted to our stewardship. They go about this with restlessness, enthusiasm and most of all a sense of responsibility before the urgent change of direction¹⁰ required by the challenges emerging from the present ethical and socio-environmental crisis.¹¹

On the other hand, the opportunity to build paths of peace together cannot ignore education and labour, which are privileged settings and contexts for intergenerational dialogue. Education provides the grammar for dialogue between generations, and in the experience of labour men and women of different generations find themselves able to cooperate and to share expertise, experiences and skills in view of the common good.

⁸ Post-Synodal Apostolic Exhortation *Christus Vivit* (25 March 2019), 199.

⁹ Encyclical Letter *Laudato Si'*, 159.

¹⁰ Cf. *ibid.*, 163; 202.

¹¹ Cf. *ibid.*, 139.

3. *Teaching and education as drivers of peace*

In recent years, there has been a significant reduction worldwide in funding for education and training; these have been seen more as expenditures than investments. Yet they are the primary means of promoting integral human development; they make individuals more free and responsible, and they are essential for the defence and promotion of peace. In a word, teaching and education are the foundations of a cohesive civil society capable of generating hope, prosperity and progress.

Military expenditures, on the other hand, have increased beyond the levels at the end of the Cold War and they seem certain to grow exorbitantly.¹²

It is high time, then, that governments develop economic policies aimed at inverting the proportion of public funds spent on education and on weaponry. The pursuit of a genuine process of international disarmament can only prove beneficial for the development of peoples and nations, freeing up financial resources better used for health care, schools, infrastructure, care of the land and so forth.

It is my hope that investment in education will also be accompanied by greater efforts to promote the culture of care,¹³ which, in the face of social divisions and unresponsive institutions, could become a common language working to break down barriers and build bridges. “A country flourishes when constructive dialogue

¹² Cf. *Message to the Participants in the 4th Paris Peace Forum*, 11-13 November 2021.

¹³ Cf. Encyclical Letter *Laudato Si'* (24 May 2015), 231; *Message for the 2021 World Day of Peace: A Culture of Care as a Path to Peace* (8 December 2020).

occurs between its many rich cultural components: popular culture, university culture, youth culture, artistic culture, technological culture, economic culture, family culture and media culture”.¹⁴ It is essential, then, to forge a new cultural paradigm through “a global pact on education for and with future generations, one that commits families, communities, schools, universities, institutions, religions, governments and the entire human family to the training of mature men and women”.¹⁵ A compact that can promote education in integral ecology, according to a cultural model of peace, development and sustainability centred on fraternity and the covenant between human beings and the environment.¹⁶

By investing in the education and training of younger generations, we can help them – through a focused programme of formation – to take their rightful place in the labour market.¹⁷

4. *Creating and ensuring labour builds peace*

Labour is an indispensable factor in building and keeping peace. It is an expression of ourselves and our gifts, but also of our commitment, self-investment and cooperation with others, since we always work *with* or *for* someone. Seen in this clearly social perspective, the workplace enables us to learn to make our contribution towards a more habitable and beautiful world.

¹⁴ Encyclical Letter *Fratelli Tutti* (3 October 2020), 199.

¹⁵ Cf. *Video Message for the Global Compact on Education: Together to Look Beyond* (15 October 2020).

¹⁶ Cf. *Video Message for the High Level Virtual Climate Ambition Summit* (13 December 2020).

¹⁷ Cf. JOHN PAUL II, Encyclical Letter *Laborem Exercens* (14 September 1981), 18.

The Covid-19 pandemic has negatively affected the labour market, which was already facing multiple challenges. Millions of economic and productive activities have failed; short-term workers are increasingly vulnerable; many of those who provide essential services have an even lower public and political profile; and in many cases, distance teaching has led to a deficit in learning and delays in completing programmes of study. Furthermore, young people entering the job market and recently unemployed adults presently face bleak prospects.

In a particular way, the impact of the crisis on the informal economy, which often involves migrant workers, has been devastating. Many of the latter are not even recognized by national legislation; it is as though they did not exist. They and their families live in highly precarious conditions, prey to various forms of slavery and with no system of welfare to protect them. Currently only one third of the world's population of working age enjoys a system of social protection, or benefit from it only in limited ways. Violence and organized crime are on the increase in many countries, impinging on people's freedom and dignity, poisoning the economy and hampering the development of the common good. The only answer to this is an expansion of dignified employment opportunities.

Labour, in fact, is the foundation on which to build justice and solidarity in every community. For this reason, our aim should not be "that technological progress increasingly replace human work, for this would be detrimental to humanity. Work is a necessity, part of the meaning of life on this earth, a path to growth, human development and personal fulfilment".¹⁸ We need to combine our

¹⁸ Encyclical Letter *Laudato Si'* (24 May 2015), 128.

ideas and efforts in order to create the solutions and conditions that can provide everyone of working age with the opportunity, through their work, to contribute to the lives of their families and of society as a whole.

It is more urgent than ever to promote, throughout our world, decent and dignified working conditions, oriented to the common good and to the safeguarding of creation. The freedom of entrepreneurial initiatives needs to be ensured and supported; at the same time, efforts must be made to encourage a renewed sense of social responsibility, so that profit will not be the sole guiding criterion.

In light of this, there is a need to promote, welcome and support initiatives that, on all levels, urge companies to respect the fundamental human rights of workers, raising awareness not only on the part of institutions, but also among consumers, civil society and entrepreneurial entities. As the latter become more and more conscious of their role in society, the more they will become places where human dignity is respected. In this way, they will contribute to building peace. Here, politics is called to play an active role by promoting a fair balance between economic freedom and social justice. All who work in this field, starting with Catholic workers and entrepreneurs, can find sure guidelines in the Church's social doctrine.

Dear brothers and sisters, as we seek to combine our efforts in order to emerge from the pandemic, I renew my thanks to all those who continue to work with generosity and responsibility in the areas of education, safety and protection of rights, in supplying medical care, in facilitating meetings between family members and

the sick, and in providing economic support to the needy and those who have lost their jobs. I continue to remember the victims and their families in my prayers.

To government leaders and to all those charged with political and social responsibilities, to priests and pastoral workers, and to all men and women of good will, I make this appeal: let us walk together with courage and creativity on the path of intergenerational dialogue, education, and work. May more and more men and women strive daily, with quiet humility and courage, to be artisans of peace. And may they be ever inspired and accompanied by the blessings of the God of peace!

From the Vatican, 8 December 2021

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