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## 慶祝教宗方濟各就職10週年 馬德範代辦致詞

尊敬的行政院院長——陳建仁先生及夫人、  
尊敬的行政院發言人——林子倫先生、  
尊敬的外交部政務次長——李淳先生、  
尊敬的歐洲司副司長——劉拓先生、  
尊敬的外交部長官們、  
尊敬的外交使節們、  
尊敬的駐台辦事處的代表們、  
可敬的其他宗教先進及代表們、  
可敬的台北總教區總主教——鍾安住總主教、  
可敬的主教團主席——李克勉主教、  
親愛的主教們、  
可敬的神父及修女們、  
親愛的朋友們：

看到各位貴賓今晚蒞臨，一起特別慶祝教宗方濟各就任10週年，我們深感榮幸。

從教宗方濟各就任一開始至今，這10年是教會一直在轉型的時期，而且會繼續不斷，是一個教會徹底轉變的時期，使天主教會外展到國際舞台，以致聖座所作的改革留下深刻的標誌。

在理解教宗方濟各任期的眾多重點時，我想特別提到兩點：博愛與和平。《阿布扎比宣言》普世兄弟情誼的聯合聲明，以及隨後所頒布的《眾位弟兄》通諭，都表達了各大宗教為尋找共同立場而作出的努力，以及不同宗教與文化成員之間彼此對話的可能性，作為世界和平的條件。

另一點就是和平。教宗在今年對聖座外交使節團的致詞中，回顧了教宗聖若望二十三世於60年前所寫的《和平於世》通諭，至今仍然非常合乎時宜。該通諭肯定只有當眾人持守真理、正義、團結與自由這四種基本善的情況下，和平才有可能實現，而且眾人必須守護這些善，為使和平不致淪為空言虛辭。真理、正義、團結與自由，是規範人與人，以及人與政治團體彼此之間關係的基本條件。

建設真正的和平，首先要尊重人的基本尊嚴，因此也要尊重每一個人的人權和基本自由。建設和平需要同時伸張正義。這表示，要相信，在國際舞台上，爭端可以在法律框架內，並通過那些發展多邊外交的組織得以解決。意即：在追求共同利益的過程中促進對話、互相聆聽及合作。正義也表示促進所有旨在減少貧困、應對氣候變遷、促進裁軍的倡議，並拒絕強制要人只接受一種想法，為要阻止對話和邊緣化那些不同意見的人。

疫情給我們帶來了彼此需要這個意識。因此，和平要求我們眾人要有更深厚的精誠團結。

最後，我引用教宗聖若望二十三世有關建設和平的一句話：「絕對禁止有害他國的自由、完整或安全，不拘此國幅員的大小，及其自衛能力的強弱。」

今晚我們也要慶祝中華民國與聖座自 1942 年 10 月正式建立外交關係的 80 週年紀念。因此，我們仍在建交 80 周年的年度中。在聖經中，聖詠第 90 篇說：「我們的壽數，不外七十春秋，若是強壯，也不過八十寒暑。」談到兩國關係的歷程，80 年無疑是一個里程碑。

聖座與台灣之間的關係是兩個實體之間的連繫，彼此都承認對方在國際舞台上扮演自己的角色的正當性，就像所有雙邊外交關係一樣。

然而，聖座與台灣之間的邦交還有另一個更深遠的層面：這要歸功於天主教會和生活在這個國家的天主教徒，因為我們目睹了他們這幾十年來身為公民為巨大的進步所作的貢獻。

若兩國的邦交一直在被維持和被鞏固，那也是因為天主教徒雖然是少數，但久而久之，天主教徒已成為台灣的一部分，完全融入其中，有著如此不同、豐富及多樣的身分。

從這個角度來看，我們今晚所處的地方意義重大。台灣總修院是台灣天主教各教區的年輕人接受聖職培訓的地方，因此在各個方面代表了台灣教會。當神父與做其他任何工作不一樣。我們稱之為使命，一種包羅萬象的理想，驅使一個人將自己的生命奉獻給他人，但不僅奉獻給天主教會內的弟兄們。這就是天主教會及天主教徒臨在於人民中間的基本態度，我找不到比這更好的方式來表達。

此外，在這城市的這個角落，我們發現，幾步之遙就是輔仁大學校園及其附屬醫院，這兩個機構體現了天主教會為全體人民服務的兩個領域，即教育和健康照護。

我藉此機會公開向在場的主教團各位代表：主席、各位主教與祕書長、真理電台，感謝他們協辦這個慶祝儀式，同時也感謝總修院院長和他的團隊，我也衷心感謝今晚慶祝儀式的贊助者，還有我們大使館的修女和工作人員。

最後，作為聖座的代表，我在這機會也替地方教會說話，我衷心感謝台灣的各政府機關，讓教會能夠自由地履行其使命，我們希望，作為這個國家不可分割的一部分，能夠在朝向其他目標的途徑上繼續前進，而且始終找到細心且願意的合作夥伴。

讓我們為這個國家、各個政府機關及台灣人民舉杯。

2023年6月29日，聖伯鐸及聖保祿宗徒慶日

(中文致詞主教團祕書處 提供)





## 教宗方濟各

### 第三屆世界祖父母及長者日文告

2023年7月23日

「祂的仁慈世代代於無窮世。」（路一 50）

親愛的弟兄姊妹們：

「祂的仁慈世代代於無窮世。」（路一 50）。這是第 3 屆世界祖父母及長者日的主題，讓我們想到，年輕的瑪利亞和她年長的親戚依撒伯爾兩人間喜樂的相遇（參閱：路一 39~56）。依撒伯爾充滿了聖神，對天主之母所說的話，兩千年後，繼續在我們每天的祈禱中迴響著：「在女人中妳是蒙祝福的，妳的胎兒也是蒙祝福的」（路一 42）。降臨在瑪利亞身上的聖神啟發她以謝主曲回應，宣告上主的仁慈世代相傳。聖神陪伴且祝福不同世代之間、祖父母和孫子女之間、青年人和長者之間的相遇，使每一次的相遇都結出豐碩的果實。天主希望青年人為長者帶來心靈的喜樂，如同瑪利亞對依撒伯爾所做的那樣，並且從她們的經驗中獲取智慧。然

而，最重要的是，上主希望我們不要拋棄長者，將他們推到人生的邊緣，正如這種情況不幸地經常發生一樣。

今年，世界祖父母及長者日的慶祝日期接近世界青年日，是件美好的事。這兩日期相近的慶祝活動，讓我們想起瑪利亞去探訪依撒伯爾時的「急速」（路一 39），並邀請我們反省青年人和長者之間的連繫。上主期望青年人透過與長者的相遇，意識到他們受召去保存對往事的記憶，也因而意識到他們透過長者領受的恩寵，並藉由他們這些記憶屬於一個更寬廣的歷史。一段青年人與長者的友誼，讓他不把人生局限於眼前的生活，並自我提醒，人生的一切並非都取決於他們自己或他們的能力。對長者而言，青年人在他們生活中的臨在能給他們帶來希望，讓他們的經驗不致失傳，讓他們的夢想得以實現。瑪利亞探訪了依撒伯爾，這使她意識到上主廣施慈愛，千秋萬世，並向我們啟示，我們無法獨自向前邁進，更不用說拯救自己，而天主總是在我們相聚一起、在一個民族歷史中介入的。瑪利亞自己在謝主曲中說，她歡躍於天主，因為祂行了嶄新和意想不到的奇事，信守祂對亞巴郎的恩許。（參閱：路一 51~55）

為了更能接受天主的行事風格，讓我們記住，我們的人生應該過得充實，我們最大的希望和夢想不會立即實現，而是透過發展和經由成熟的過程，在對話中以及在與他人的關係中實現。那些只關注現況、金錢和財產、「現在就要得到一切」的人，便看不到天主的行動。天主的計畫跨越過去、現在和未來，是世代相傳的。天主的計畫超越我們，但在祂的計畫中我們每一個人都是重要的，尤其是被召喚要勇往直前。對青年人而言，這意味著要超越眼前、可能讓我們受困其中的虛擬現實，



不讓它妨礙我們做一些有成效的事情；對於長者而言，這意味著不要總是想著體力的衰退和後悔錯過的機會。讓我們一起展望未來！讓我們被天主的恩寵塑造——祂的恩寵代代相傳，使我們擺脫怠惰，不再惋惜往事！

在瑪利亞和依撒伯爾以及青年人及長者的相遇中，天主賜予我們祂準備好的未來。瑪利亞的訪親和依撒伯爾的恭迎，讓我們從中瞥見救贖之光的出現：在她們的擁抱中，天主的仁慈以溫柔的喜樂湧進了人類的歷史。我邀請各位回想那次的相遇，而且閉睛想像一下年輕的天主之母和聖若翰洗者年邁的母親的擁抱彼此，如同捕捉畫面一樣，並把這個畫面當作光輝燦爛的聖像，銘刻在自己的心靈和腦海中。

然後，我邀請大家要身體力行，將畫面化為具體行動，去擁抱祖父母及長者。讓我們不要使他們孤獨一人。他們在家庭和團體中的臨在是可貴的，他們的臨在提醒我們：我們擁有共同的遺產，同屬一子民，保存著共同的歷史根源。是的，長者們使我們繼承了屬於天主神聖子民的恩賜。教會和社會都需要他們，因為他們把創建未來所需要的過去歷史流傳到現在。讓我們向他們致敬，不要逃避對他們的陪伴，也不要排斥他們對我們的陪伴。願我們不要使長者遭受遺棄！

對他們和整個教會而言，世界祖父母和長者日是一個小而珍貴的希望標記。我再次邀請所有教區、堂區、善會組織和信仰團體的成員慶祝這個日子，並使這一天成為青年人和年長者再次喜樂滿溢的相遇機會。對準備要前往里斯本或在自己的國家慶祝世界青年日的青年人而言，我想說：在你們出發之前，你們要去探望你們

的祖父母或一位獨居的長者！他們的祈禱會保護你們，你們也會將這次相遇的祝福存放在心。我也邀請你們這些長者，與即將慶祝世界青年日的青年人一起祈禱。那些青年人是天主對你們祈禱的回應，是你們播種所結出的果實，是一個標記——天主不會遺棄祂的子民，並總以聖神的創新使他們重拾朝氣。

親愛的祖父母們、親愛的年長弟兄姊妹們，願瑪利亞和依撒伯爾之間擁抱的祝福臨於你們，讓你們的心中充滿平安。我真摯地降福大家，也請你們為我祈禱。

教宗方濟各

羅馬，拉特朗聖若望大殿

2023年5月31日，聖母訪親慶日

(天主教會臺灣地區主教團 恭譯)



## 第三屆世界祖父母及長者日

今年我們慶祝第三屆祖父母及長者日，這個日子已成為教會的一項牧靈職務，而且會是成為教會的傳統。

其實，關心祖父母及長者，並不是什麼特別的事，而是為了建設一個更有人性和友愛的社會必須做的事。教宗請我們認辨出他們在信仰和希望傳承上的價值，而當我們這樣做，這慶祝就不是一次性的活動，而是持續性的事件。意思是說，我們並非一年慶祝一次世界祖父母及長者日，而是使他們成為我們信仰大家庭和我們共同歷史的一部分。在世界很多地方他們畢竟是我們團體的一個指標以及我們回憶的守護者。因此，在我們的團體裡，需要有一個心態的改變，要克服那些視長者為被動和無用的人的偏見，並且要習慣一種與他們互動和彼此分享的牧靈關懷。

第三屆世界祖父母及長者日將會於2023年7月23日慶祝，主題是：「祂的仁慈世代代於無窮世」（路一50）。聖經的這段章節提醒我們，天主的仁慈是在歷史中透過那些曾經體驗過祂的仁慈的人而得以彰顯，並流傳給他們的子女和子孫。祖父母及長者受召去傳遞天主的仁慈，以言、以生活去陳述天主如何忠於祂的恩許，以及天主如何繼續愛祂的子民。祖父母及長者受召去領受天主的仁慈，並讓自己被天主父親般的愛安慰，永遠都不被拋棄。第三屆世界祖父母及長者日是一個機會，去再次表達教會要與那些天主賜予他們——如同聖經所說的——一個「豐富的生命」的人們一起慶祝。

今年的世界祖父母及長者日的特色在於它接近8月1至6日於里斯本舉行的世界青年日。這兩個慶日的關係，教宗方濟各在他致長者們的文告裡已作明顯的表達，並邀請他們為那些前往世界青年日的青年人祈禱和祝福他們；教宗也敦促青年人去探訪和聆聽在他們生活團體的祖父母及長者們。教宗強調說，在兩個世代之間存在著生命和信仰的共融、互相給予和感激的關係，以及望德和愛德的見證。我們在下面列出一些簡單的指引，希望有助於這一屆祖父母及長者日的準備，但我們深信各位都能以各自的創意找到最適合的方式來慶祝這個日子，而且是從自己的牧靈環境開始做起。

由於上一屆的世界祖父母及長者日，有許多不同的做法，希望那些做法也能成為第三屆慶祝的標誌，因此我們設計了一個代表此日的標識，供各堂區和教區自由使用。可從聖座平信徒、家庭及生命部的英文網站下載「牧靈工具包」：

<http://www.laityfamilylife.va/content/laityfamilylife/en/eventi/2023/iii-giornata-mondiale-dei-nonni-e-degli-anziani.html>

我們希望第三屆世界祖父母及長者日能幫助青年人及長者作出果實纍纍的對話，並謹此在主內向各位致敬。

格萊森·德保拉·蘇薩

(Gleison De Paula Souza)

凱文·法雷爾 樞機

(Card. Kevin Farrell)

平信徒、家庭及生命部祕書長 平信徒、家庭及生命部部长

## 牧靈指引

### 探訪孤獨的長者

- 文告中希望這個日子能向每個人表達親近和慰藉——即使是那些最孤獨的人，因此，我們請求大家去探望祖父母以及社區中孤獨的長者，把教宗的文告帶給他們。
- 這探訪是一個向外表達關懷的教會的具體標誌，是肯定長者，即使是最孤獨的長者，都處於我們教會團體的中心。
- 這探訪表示個人願起身，急速去探望他人（參閱：路一39），一如聖母瑪利亞去探訪年長的依撒伯爾一樣。
- 這探訪也是個好機會，讓我們帶一份禮物給對方，例如一束花，同時可以一起誦唸當天的祈禱文。
- 探訪長者，也是能在當天獲得全大赦的好機會。
- 青年人及長者的相遇，以及所產生的友誼，正是呈現了「天主的仁慈世代代於無窮世」的標記。
- 為傳播這一天的文告，可以把探訪的照片發布在社群媒體上，並Hashtag#祖父母及長者日（#ElderlyAndGrandparents）。

### 與長者一同預備這個日子

- 長者是這個日子各種活動的主要對象。聖父教宗的文告是特別為他們發表的。
- 儘可能讓最多的長者在這一天親自參與主日的感恩儀式。
- 疫情爆發後，許多地方的長者參與主日彌撒的人數減少。而這個日子是一個幫助長者重新參與實體彌撒的好機會。
- 可邀請堂區或教會的長者，一同反省「第三屆世界祖父母及長者日文告」，並把這份文告分送給所有的參與者。
- 長者儘可能為青年人祈禱，特別是為那些即將前往里斯本參加世界青年日的青年人，以及為活動圓滿順利成功祈禱。
- 探訪獨居長者時，也可以把教宗的文告送給那些無法參加聚會的長者。
- 聖父教宗的祈禱意向加上自己教會內的特別意向，可以在這個日子轉達給所有的祖父母及長者。

### 與青年人一起預備這個日子

- 可以在祖父母及長者日的前幾個星期，召集青年人，向他們說明並確定他們能儘可能接觸更多的長者。
- 儘可能要求前往里斯本參加世界青年日的青年人——或者以其他方式慶祝世青的青年人——在出發前探訪獨居的長者。
- 青年人可組織社會運動，用Hashtag來宣傳祖父母及長者日的內容(#ElderlyAndGrandparents)。

## 全大赦

- 宗座聖赦院頒布了一個法令，宣布在世界祖父母及長者日當天可獲全大赦。
- 對於長者，在當日參與慶祝世界祖父母及長者日的彌撒，可獲得全大赦。
- 考慮到有些長者由於健康的緣故，無法參與彌撒，則藉由電視、廣播或網路參與也可獲全大赦。
- 在那一天，凡藉由探訪獨居長者而行愛德行為者，也都可獲得全大赦。

## 禮儀注意事項

- 7月23日的主日彌撒，其中應有一台彌撒是與堂區祖父母及長者一起慶祝「世界祖父母及長者日」。
- 為鼓勵長者參與彌撒，堂區教友可為行動不便的長者安排交通接送。
- 在彌撒慶典中，堂區青年人可分送教宗的〈世界祖父母及長者日文告〉。
- 在7月23日或前後的日子，可以在符合醫護規定的情況下，安排在醫院或安老院舉行慶祝「世界祖父母及長者日」的彌撒，讓院內的堂區長者教友參加。
- 當日彌撒收集的獻儀，可用來支持為堂區中貧困長者的服務計劃。

## 信友禱詞的建議內容

- 請為所有長者祈禱，求使我們明瞭，並為「天主的仁慈世世代代於無窮世」作見證。為此，我們同聲祈禱。
- 請為青年人祈禱，求使他們「急速」出發探訪長者，讓長者看見天主的溫柔，令這世界洋溢著青年人與長者相互嶄新擁抱的喜樂！為此，我們同聲祈禱。
- 請為所有祖父母祈禱，求使我們即使已經年老，仍能帶給家人智慧的果實，並能把信仰的寶藏傳給我們的後代子孫。為此，我們同聲祈禱。
- 請為獨居者得到安慰、病患獲得痊癒祈禱，祈求不再有遭棄養或被遺棄的長者，求使教會明瞭與最弱小者的相遇，是以仁慈對待和用心守候。為此，我們同聲祈禱。
- 在各地教會慶祝「世界祖父母及長者日」的今天，請為教會祈禱，求使教會越來越成為歡迎祖父母及長者的家園，同時也請為教宗方濟各祈禱，祈求上主降福並保護他的牧職工作。為此，我們同聲祈禱。
- 請為祖父母作為孫輩們「生活的導師」祈禱，求使他們渴望在子女及孫輩的身旁，以謙遜和智慧，用心傾聽他們的話語。為此，我們同聲祈禱。



## 結束時的降福

### 長壽的祝福

仁慈的天主，  
 祢已賜給祢的子女長壽的恩寵，  
 請賜予他們祢的降福。  
 願他們感受到祢臨在的溫柔及力量。  
 當他們回顧過往，  
 願他們因祢的仁慈而喜樂。  
 當他們展望未來，  
 願他們所堅信的希望不會熄滅。  
 願讚美和光榮歸於祢於無窮世之世。

(天主教會臺灣地區主教團祕書處 譯)

## 第三屆 世界祖父母及長者日 祈禱文

童貞瑪利亞——信德及望德之母，  
 妳是我們這被冷漠所扭曲人類的榜樣，  
 請妳使我像妳一樣，  
 願意接受天主的旨意，  
 為顯揚和讚頌祂的慈愛。

瑪利亞——剛毅之母，  
 妳洞悉我的心靈，  
 請不要讓我氣餒。  
 我滿懷信心將我的生命交託在妳的手裡。  
 請治療我的創傷，  
 願妳的溫柔在我人生的旅途上陪伴我。

愛德之母，妳的臨在  
 使我們家人共聚一堂，  
 因而滿心喜樂。  
 請幫助我傳遞天主的溫柔與愛  
 給孫子及青年們，  
 好使我們除了為他們祈禱以外，  
 也能與他們一起祈禱。

瑪利亞，請為他們轉求，為獲得聖神的恩賜；  
 請扶持我的軟弱；  
 請傾注慰藉到我的心裡；  
 好使我為生命的美好作見證，  
 在年輕人當中留下足跡，  
 並意識到人生的短暫，  
 以及天父在永恆中以擁抱等待著我們。

阿們。

(天主教會臺灣地區主教團 譯)

## 世界主教代表會議（2023~2024）普世教會階段 《工作文件》（《文件》）綜合報告

### 《工作文件》的性質

正如拉丁文所指，《工作文件》(*Instrumentum Laboris*) (以下簡稱《文件》)，重點首先是在於它是一個工作上的工具、一份供參與第十六屆世界主教代表會議大會與會者作分辨的文件。《文件》並不提供任何答案，它僅邀請讀者為未來的工作作更深入的思考。

《文件》的產生，是經過漫長的工作階段，首先聽取各地方教會天主子民的意見，再經各主教團及大洲會議大會討論後整理出來。然而，《文件》並非是迄今為止歷程的摘要，而是在學習共議性的教會的本質後得到的經驗成果。《文件》也是分辨問題和緊張關係的結果，為引領教會轉變成共議性的教會——一個持續進行的歷程。

在共議性的歷程一開始時就提到的議題，在整個《文件》裡經常出現，正如〈準備文件〉第2條所述：「今天在不同層次上進行的『共同歷程』（從地方教會的層面到普世教會的層面），如何使教會以符合天主託付給她的使命來宣揚福音？聖神又引領我們跟循那些步驟，成為一個共議性的教會？」

整個《文件》見證的，是天主子民的信仰經歷，以及他們覺得受召，在某些要點上要進一步深入探討，為能實際地體現教會共議性的層面。聖神才是真正的主角，祂陪伴參與者並帶領著整個歷程，且重燃我們前進的希望和信心，好使我們能成長，成為一個共議性的福傳教會，一起宣揚福音，忠於主所託付給教會的任務。

《文件》的結構和世界主教代表會議大會的執行方法

《文件》的結構與第十六屆世界主教代表會議大會的工作密切相關。

《文件》包含一個文字檔和15份工作項目表，整合了針對共議性的歷程的成果，以回應基本的指導性問題。（《準備文件》，2）

《文件》並沒有對「共議精神」（Synodality）一用詞作理論性的闡述，而是提出了一個動態的願景，闡明了在世界不同地區所體驗和理解「共議精神」的不同方式，而這需要進一步研究。

文字檔和工作項目表凸顯了這兩年的經歷所蘊藏著的共議性的教會的特點及一種進行方式，被視為使教會變得更共議性的關鍵因素（A節）；然後，指出三個優先議題——都是從整個歷程中流露出來且需要進一步深入分辨的（B節）。

在2023年10月召開的世界主教代表會議大會，工作重點將會是那三個優先議題，並與世界主教代表會議主題的三個用詞有關：

1. 如何藉著接納所有人和不排斥任何人，在共融中成長，忠於福音；
2. 如何以具體的方式共同承擔責任，承認並重視每一個領了洗的人在共同使命中所作的貢獻；
3. 如何識別一些具有動力的教會管理結構，為使一個宣傳福音的共議性的教會以及參與這教會其中的權柄，得以呈現。

這三個優先議題，每一項都由五個工作項目表闡明：這是處理同一個問題的五個不同方法，為在這共議性的歷程中能欣賞來自不同背景的人，以及在分辨時考慮到相關社會、文化和宗教的多元性。

每個工作項目表所陳述的，是在整個共議性的歷程中進行分辨後所產生的簡要反思，隨後是要在各個工作會議上進行分辨的基本議題，以及供大會每名成員作為祈禱意向和準備大會思考的要點。在大多數情況下，提出的問題都是真實和存在的，但討論的重點始終必須不離這一基本的問題和觀點：教會如何回應聖神的召喚，成長為一個共議性的教會。



《文件》以獨特的方式重新提及《論教會在今日世界牧職》憲章的關鍵點。該憲章由兩個部分組成，儘管兩者的性質和重點不同，「但卻是一個統一的整體」（《論教會在今日世界牧職》憲章，註腳1），因此，從這角度來看，梵二大公會議文獻也可啟迪大會的工作。

### 《文件》的對象是誰

《文件》是一份**工作文件**，對象主要是第十六屆世界主教代表會議大會的與會者，供他們在會議期間進行思考及分辨使用。《文件》也同時是大會的**準備文件**，給與會者為參與大會而準備自己。因此，《文件》是一個工具，也是給那些在共議性的歷程初期成立的不同小組，繼續思考和實踐教會性的倡議，特別是第二個宏觀部分的每個工作項目表，可用來作獨立的分析、祈禱意向和省思議題。雖然如此，我們建議在使用時至少要顧及到五個項目表在所選神學-牧靈領域的整體性。

《文件》的出版，除了回應共議性的進程要促成的透明度這要求之外，還建構了一個實質的機會，讓參與世界主教代表會議大會的小組及其成員代表，彼此連接互動和建立關係。《文件》旨在促進教會在地方和地區層面的積極參與，同時期待10月大會的成果，能進一步提供具權威的指導——各地方教會都受召要為此祈禱、思考，有所行動，並作出貢獻。

### 《文件》的內容

#### 前言

《文件》以一個簡短的前言開始，回顧自2021年10月10日教宗方濟各召開整個教會參與共議性的歷程，並回溯天主子民在這歷程迄今完成的各個階段。

首先，根據《準備文件》第2條指出的基本問題，全球的**教區階段**從當地的生活環境和背景出發，啟動了**地方教會**的天主子民的同道偕行：「今天在不同層次上進行的『共同歷程』（從地方教會的層面到普世教會的層面），如何使教會以符合天主託付給她的使命來宣揚福音？聖神又引領我們跟循那些步驟，成為一個共議性的教會？」

大洲階段的工作文件（DCS）是按各地方教區、主教團和東方禮教會所提供的意見的報告。**大洲階段**由所屬大洲地區的教會共同參與，共有七個會議。這個階段讓與會者能親身體會教會的共融，藉由不同年齡、性別和社會條件的與會者，教會展現了其非凡的神恩和不同聖召的豐碩，並保存了語言、文化、禮儀和神學傳統的瑰麗寶庫。這是每個地方教會能向其他教會分享的豐富禮物。（參閱：《教會》憲章第13章）

第一階段結束後，共議性的聆聽和分辨方式很明顯加強了彼此的連繫及豐富了教會的神恩和聖召，所以不是千篇一律的。大洲階段會議也顯示了某些緊張關係、其實能成為能量的泉源，驅動教會的統一，而非註定要惡化為具有破壞性的兩極化關係（參閱：《福音的喜樂》，221）。最重要的，是會議幫助大家更新及意識到，成為一個日趨共議的教會——代表著教會的特性、使命和前景：即同道偕行，落實世界主教代表會議，才是成為那位自稱「我就是道路」（若14:6）的上主的真正門徒和朋友。

### 前言持續強調《文件》的結構和功能與大會的動態關係

《文件》主要是一個供與會者作**分辨的工具**，重點為世界主教代表會議大會的進程和準備工作服務。因此，《文件》的結構是以工作的動態為模式，有關工作分為四個單元，包括工作小組（小組會議）和全體大會。四個單元均以《文件》的重點為主題。

#### 《文件》的第一部分 —— 為體現一個共議性的教會

《文件》的第一個宏觀部分重點聚焦於體現共議性的教會，按理解，共議性的教會是在共議性的進程得以體現。

#### 一個全面性的經驗

**共議性的進程，關鍵在於經歷。要理解共議性的教會的特色，必須首先明白整個共議性的過程，真正的主角是天主聖神。**

參加過共議性的歷程的人，明認及體會到這是一個弟兄姊妹在信仰中相遇的機會，他們在過程中互相聆聽並學習聆聽天主聖神，在主內共融、在教會的愛內成長。這次共議性的經歷為教會開啟了希望的視野，是天主聖神存在和行動的明確標記，祂在歷史的進程中引領教會

走向天國。共議性的歷程給我們看到共議性的風格的特色，如何構成一個空間，這空間裡可以落實福音精神，為代替一種追討性的方式，而且常被人視為處理問題的關鍵，也許今天的教會生活缺乏這種彼此接納和分辨的空間。

**共議性的歷程能幫助人準確地理解什麼是共議精神。**

像「共議精神」這樣抽象或理論的術語，已慢慢開始**落實在具體的生活經驗中**。從傾聽上主子民的聲音，逐漸延伸至「從內而外」對共議精神的實踐和理解，這不是來自於對一個原則、理論或公式的闡述，而是來自準備進入一個具建設性、相互尊重，以及彼此祈禱、聆聽和對話的動態過程。

共議性的教會的標記

**同道偕行的經歷幫助我們明認構成共議性的教會的要素。**

- **一個共議性的教會是建基於承認洗禮所賦予的尊嚴**——使所有領了洗的人承擔教會使命，成為天主的子女、天主大家庭的成員，也因此成了基督內的弟兄姊妹、天主聖神的居所，並獲派遣共同實踐教會獨一無二的使命。要明白一個共議性的教會，**必須從共融的角度，即賦予使命的角度**，所以必須在人生的不同範圍宣揚和具體地活出福音。因此，有必要建構一個空間，**例如：體制、組織和程序**，並在其中讓因聖洗所賦予的共同尊嚴與要承擔的使命**不僅得到肯定，而且得到實踐和執行**；
- **共議性的教會是一個聆聽的教會，並且是一個專注聆聽的教會**：它是藉由聆聽聖言和聆聽信友及教會團體從而聆聽天主聖神。予以的聆聽，是具有神學和教會的深度，不僅是功能性的，而且是如同耶穌在世時聆聽祂所遇到的人一樣。這種聆聽的方式勾勒出信友團體在其成員之間，以及與其他信仰團體和整個社會之間建立的所有關係，並予以更新，特別是與那些其聲音最常被忽視的人的關係。
- **共議性的教會是一個渴慕謙卑並自知有很多東西要改善和學習的教會**，承認犯錯（與性侵害、經濟、權力和侵犯良心相關的危機）。這是一個呼籲，叫人參與悔改和歸依的歷程，踏上和好、治癒和正義的道路。

- **共議性的教會是一個彼此相遇和交談的教會，不懼怕多元性，反而懂得珍惜，且不強迫使之變得劃一完全相同**。共議性的進程不僅強調促進人與人之間關係的重要性（即一種觀念：承認男女是生活在社會的共受造物，並在彼此間持續的關係中存在），並促進和推動從「我」轉變為「我們」，且更強調與其他基督宗教派別和其他宗教的信徒，以及教會的文化和社會進行接觸及對話。
- **共議性的教會是一個開放、接納和擁抱所有人的教會**：她是一個外展的教會，深信天主聖神無所不及，能跨越和進入所有團體，並使其充滿活力。
- **共議性的教會是一個願意且能夠處理緊張關係而不被其壓垮的教會**。她真誠又無畏，召喚人更深入瞭解愛與真理的關係。**同道偕行(共議精神)的是一種特殊的歸依方式**，因為它在合一中重建教會，治癒創傷及和解痛苦的回憶，接納分歧，並把教會從千瘡百孔的分裂中救贖出來，從而使她能夠更充分地體現其使命，即「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。」（《教會憲章》，1）
- **共議性的教會是一個不安於現狀的教會，因為她自知軟弱和不完美**。這不是一個需要解決的問題，反而是天主的一個奧祕，人是無法詳盡的，所以我們在歷史上向天國邁進時，必須對天主賜予的驚喜保持開放。這是我們需要珍惜的禮物。這也是共議性的進程所揭示的問題，這些問題需要給予聆聽和關注，而不是即時提供解決方案。承擔這些問題的重擔並非個人的事，而是有賴整個團體的共同參與和分擔，因為彼此的關係和聖事的參與往往是最有效的及時良方。
- **共議性的教會也是一個勇於分辨的團體**，這用詞在不同的靈修傳統中，具有豐富的含義。作為一個懂得分辨的教會，這意味著我們要給予天主聖神空間，為使祂能在我們中間運作，賜予我們增長分辨其徵兆的能力。



## 靈修交談

同道偕行的歷程幫助我們確認共議精神的辨明方法：靈修交談。

天主子民在教區階段實踐了靈修交談，藉此嘗試了分辨的經驗，這經驗在某些文件裡被表述為「靈修交談」或「共議性的方法」，這種方法是在不同的共議性的小組中實踐而具體化，被視為如同聖神降臨節的時刻，是一個體驗教會的機會：先在主基督內聆聽弟兄姊妹，從而轉化為聆聽天主聖神，因為聖神是共議性的進程的真正主角。其實，主內弟兄姊妹之間在信仰上所作的對話，逐漸為「一起聆聽」打開了空間，也就是一起聆聽天主聖神的聲音。

這個靈修方法是教會歷史悠久的分辨傳統其中一部分，有不同的表達及處理方式，它的福傳價值值得令人注目。這個靈修方法使我們從「我」走向「我們」，卻不會使「我」或個人層面消失，反而認同個人層面的重要性，同時把個人的層面融入團體的層面。

靈修交談是一種培育，為能以共議性的方式體現教會。靈修交談的實踐，尤其需要培育一些能帶領教會團體實踐這項任務的協調人。

## 共融、使命及參與

共議性的進程迄今為止帶出了三個優先議題，《文件》闡述與世界主教代表會議的三個關鍵詞：共融、使命、參與，最後兩者的順序有所變更。它們都是整個教會為向前邁進一步必須衡量的自我挑戰，並從各個層面和不同的角度來發展共議精神。這些問題需要從神學和教會法的角度，以及從牧靈關懷和靈修層面來處理，並對教區的規劃和每一個天主子民的日常生活方式及選擇作提問。

我們決定將「使命」和「參與」這兩個用詞的順序對調，因為我們理解在共議性的進程中，「參與」並不是終結，而是從共融和使命中汲取其原點和方向——存在的理由。後兩者相互交織，相互反映，超越二元論的理解，指出教會團體內的關係就是共融的關係，而使命則涉及額外的動力。共議性的進程提升了我們對使命的認知，使我們明白在教會團體內的組織、角色和任務分配，以至機構和架構管理的唯一方向都是傳揚福音。我們正是在共融和使命的關係中，理解「參與」，為

此，我們把「參與」放在「共融」和「使命」之後。

**第一項挑戰——散發光芒的共融：如何成為與天主及世人合一的更好標記和工具？**

在教會內，共融意味著把天主子民團結為「我們」這持續不斷的任務。它把《教會》憲章所說的「與天主結合」（縱向）和與「全人類團結」（橫向），在一股強烈前往永生的動力中，交織在一起。在教會內，共融並不以社會學的角度去理解，也並非是一個策略——要人象徵性地實行在**禮儀行動**中很多那些要推動和保護的儀式。

因著教會的共融，我們理解共議性的教會並非一個管理機關和立法機關，亦或類似議會架構的建築物。相反，我們藉著禮儀的聚會理解：根據教會從未間斷的傳統，我們必須銘記，我們之所以慶祝共議性的教會，是因為她是一個在信仰和與天主聖神交談時彼此相遇的教會。

在歷史的具體事例中，要維護和促進共融，就必須求同存異，在**多元化中合而為一**（參閱：格前12）。在歷史上因曾出現的紛爭而衍生的創傷，有待治癒。在這脈絡中，**我們需要以福音之名，為和好開闢道路並加強彼此的連繫。**

**第二項挑戰——履行使命的共同責任：如何在傳福音的服務中分享神恩和分配任務？**

「使命」帶給我們一個持續發展的前景，我們要從這個角度思考共議性的教會：它引導教會外展，投身於社會。換句話說，「使命」帶給我們聖神降臨節的經驗：猶如門徒領受天主聖神後，他們從原來聚集的晚餐廳走出去，向耶路撒冷的居民宣布耶穌死而復活的喜訊。同樣，共議性的教會扎根於同樣的動態中。

「**使命**」並非推銷宗教產品，而是**建構一個團體**，在這團體，人與人的關係是在展現天主的愛，因此生活本身就是宣揚福音。

「使命」事關我們如何成功地使眾人展現出自己的貢獻，每個人都有自己的神恩和任務。使命就是將神恩與服務結為一體。一個**傳福音的共議性的教會**有責任自我反思，承認並重視每一個領了洗的人在**這共同使命中所作的貢獻**，走出自己，與他人一起成就更偉大的事情。

我們曾試圖以工作項目表具體呈現這些與優先事項相關的基本問題，涉及的主題包括：肯定不同形式的聖召、神恩與服務，提升領了洗的婦女們的身分認同，專務司祭的角色，特別是主教在共議性的教會內的職務。

**第三項挑戰——參與、管理和權柄。在一個福傳的共議性的教會中，有哪些程序、架構和制度？**

教宗方濟各在共議性的歷程開始時(2021年10月9日)回顧說，「如果我們在履行信仰時不培育出一種表達方式，能具體地展現教會的共議精神，促進每個人身體力行參與教會事務，那麼共融和使命就可能僅留於抽象的術語」，他又進一步指出「參與教會是接受洗禮信仰的要求。」

我們關心的，是讓程序、規則和架構能有條理地執行，強化使命感，設立制度，使共融不僅是一個願望，使程序成為**具體的執行方式**，讓「參與」在我們的人生增添**濃厚的生命意義**：事實上，參與表示我們在人際關係上更有同理心，表達憐憫和尊重，這正是共融的核心、使命的承諾，保障每個人的獨特性，確保從「我」走向「我們」的歷程不會把「我」在群體中遺忘。「參與」本身是一個創新的表達，是培養盛情接待、接納和關心人的福祉。這種表達參與的方式，正是使命感和共融的核心。

「參與」延伸第三個優先事項：**在共議性的教會行使權柄的問題**。這個問題也延伸另一問題，即對其具體和持續的關注：**怎樣能使教會的架構和制度具有共議性的動力？**

然而，《文件》指出，單靠制度和架構不足以使教會成為一個共議性的團體：我們**必須要有所渴望，藉歸依帶動同道偕行的文化及靈修，並透過適當的培育來延續維持。**

為使教會的日常運作和牧靈模式具有共議精神，培育是不可或缺的。最後，《文件》強調，**需要努力更新教會的用語**，在：禮儀、講道、教理講授、宗教藝術，以及在與信眾及社會大眾的溝通方面上——其中包括使用新舊媒體——作出改變。

## 《文件》第二部分——主題項目工作表

為了配合世界主教代表會議大會的準備和組織工作，我們為每個優先事項準備了五個工作項目表。每個都指向處理一些潛在的問題，我們可以從不同但互補的角度，結合大洲會議工作呈現有關教會不同方面的問題，以作處理。

### B 1. 一個散發光芒的共融：如何成為與天主及世人合一更好的標和工具？

B 1.1 仁愛、正義和守護共同家園等工作，如何能培育和維繫共議性的教會的共融？

B 1.2 共議性的教會如何實行「仁愛和忠信必彼此相迎」(詠85:11)的承諾？

B 1.3 如何促進教會之間分享神恩的動力？

B 1.4 如何藉革新大公主義性的承諾，讓共議性的教會更好地履行其使命？

B 1.5 我們如何在福音的啟迪下，認識和收集豐富的文化內涵，並發展與其他宗教的對話？

### B 2. 共同承擔履行使命的責任——在傳福音時，如何分享神恩和分擔任務？

B 2.1 我們如何一起同行，才能對使命的意義和內容有共同的認知？

B 2.2 怎樣做才能使一個共議性的教會同時是一個「全使徒職」的福傳教會？

B 2.3 現今的教會如何能藉著予以領了洗的婦女們更大的肯定和提升來更好地履行她的使命？

B 2.4 從傳揚福音的角度來看，如何強化專務司祭職，以及它與信友在教會服務的合作關係？

B 2.5 如何從共議性的使命角度革新和促進主教的牧職？

### B 3. 參與、管理和權柄：在一個福傳的共議性的教會中，有哪些程序、架構和制度是必須的？

- B 3.1 我們怎樣才能在一個傳福音的共議性的教會中革新服務權柄和行使權柄的責任？
- B 3.2 在分辨和決策的過程中，怎樣以真摯的共議精神促進天主聖神的主導角色？
- B 3.3 可發展什麼架構以強化傳揚福音的共議性的教會？
- B 3.4 怎樣組織地方教會共議性和集體性的機制，以促進其內部的參與？
- B 3.5 如何強化世界主教代表會議的制度，為能在共議性的教會內充分體現普世主教的集體性 (episcopal collegiality)？

(天主教會臺灣地區主教團祕書處 譯)

## 世界主教代表會議 (2023~2024) 普世教會階段 《工作文件》 (《文件》) 常見問題

### 什麼是《工作文件》 (《文件》) ？

正如拉丁文「*Instrumentum Laboris*」所指，《工作文件》(以下簡稱《文件》)，首先是一個工作上的工具、一份供參與第十六屆世界主教代表會議大會與會者作分辨的文件。意思是說，《文件》並不提供任何答案，《文件》並不給予答案，它僅說明，陳述對共議性的歷程的一些見解，提出問題，並邀請讀者作更深入的思考。

因此，這也是一份供2023年10月世界主教代表會議大會參與者作分辨的文件，卻與以往的世界主教代表會議不同，因為這是一份有待修訂和改善的文件，目前的《文件》主要是針對大會的執行方法和予以支持。雖然它是從已經完成的文件所整理出來的分辨成果，但對《文件》的閱讀和深入思考，可以透過閱讀《準備文件》、《工作文件》綜合報告、〈大洲階段工作文件〉和大洲大會的七個文件，以及線上會議的文件來補充。

### 《文件》是如何形成的？

本《文件》是共議性的進程的第一個——但並非結論性的——階段，因為它是在教區階段與天主子民進行諮詢會議作分辨後所產生的成果。這種討論的成果在教區層面收集，編輯成總結後，發送至各主教團或東方天主教會的主教團，最後起草撰寫成綜合報告，並於2021年8月送交世界主教代表會議祕書處。



專家組經閱讀和分析所收集的文件後，起草了〈大洲階段工作文件〉（DCS），並發送至世界各地的地方教會，邀請各教區正視文件的內容，並在七大洲的大會作討論和交談，而一些跨地區的線上會議亦同步進行這工作，旨在關注在各大洲教會經驗中常出現的共同見解，以及最強烈的緊張議題，並從各大洲的角度確定哪些適合在2023年10月舉行的世界主教代表會議中作為解決的優先事項。因此，在每個大洲大會以及不同的線上會議均先達成共識後，才各自產生一份《最終文件》。

《文件》是以在聆聽階段中所收集到的資料，特別是以各大洲會議《最終文件》作為起草的基礎。

#### 《文件》由誰撰寫？

與世界主教代表會議總祕書處的其他文件一樣，本《文件》同樣是來自多個世界各地不同專家參與的工作成果。首先包括世界主教代表會議總祕書處祕書長於3月15日成立的第十六屆世界主教代表會議籌備委員會的成員，還有世界主教代表會議總祕書處第十五屆世界主教代表會議常務委員會的成員，在該祕書處的一些顧問和專家陪同之下，他們會見了梵蒂岡各部會的一些部長和祕書長。最後，《文件》被送交一些神學家、教會法專家和其他方面的專家，最後送給梵蒂岡各部會的部長作最後審核和修訂。

由此可見，《文件》確實可被視為一份經與不同敏銳度和牧靈領域之間對話而產生的教會文件。

#### 《文件》的結構是怎樣的？

《文件》的結構包括生活經歷，並與第十六屆世界主教代表會議常務會議大會的工作議題密切相關。

本《文件》由一個文字檔和15個工作項目表組成，整合了迄今為止針對共議性的歷程的成果，以回應基本的指導性問題：「今天

在不同層次上進行的『共同歷程』（從地方教會的層面到普世教會的層面），如何使教會以符合天主託付給她的使命來宣揚福音？聖神又引領我們跟循那些步驟，成為一個共議性的教會？」（《準備文件》，2）

《文件》並沒有對「共議精神」（Synodality）一用詞作理論性的闡述，而是提出了一個動態的願景，闡明了在世界不同地區所體驗和理解「共議精神」的不同方式，而這需要進一步研究。文字檔和工作項目表凸顯了這兩年的經歷所蘊藏著的共議性的教會的特點及一種進行方式，被視為使教會變得更共議性的關鍵因素（A節）；然後，指出三個優先議題——都是從整個歷程中流露出來且需要進一步深入分辨的（B節）。

在2023年10月召開的世界主教代表會議大會，工作重點將會是那三個優先議題，並與世界主教代表會議主題的三個用詞有關：一、如何藉著接納所有人和不排斥任何人，在共融中成長，忠於福音；二、如何以具體的方式共同承擔責任，承認並重視每一個領了洗的人在共同使命中所作的貢獻；三、如何識別一些具有動力的教會管理結構，為使一個宣傳福音的共議性的教會以及參與這教會其中的權柄，得以呈現。這三個優先議題，每一項都由五個工作項目表闡明：這是處理同一個問題的五個不同方法，為在這共議性的歷程中能欣賞來自不同背景的人，以及在分辨時考慮到相關社會、文化和宗教的多元性。

每個工作項目表所陳述的，是在整個共議性的歷程中進行分辨後所產生的簡要反思，隨後是要在各個工作會議上進行分辨的基本議題，以及供大會每名成員作為祈禱意向和準備大會思考的要點。在大多數情況下，提出的問題都是真實和存在的，但討論的重點始終必須不離這一基本的問題和觀點：教會如何回應聖神的召喚，成長為一個共議性的教會。



整個《文件》見證的，是天主子民的信仰經歷，以及他們覺得受召，在某些要點上要進一步深入探討，為能實際地體現教會共議性的層面。聖神才是真正的主角，祂陪伴參與者並帶領著整個歷程，且重燃我們前進的希望和信心，好使我們能成長，成為一個共議性的福傳教會，一起宣揚福音，忠於主所託付給教會的任務。

### 大會期間會如何使用《文件》？

第十六屆世界主教代表會議常務會議大會的第一期會議將分為全體大會和工作小組，並有約十二人組成的語言工作小組。

大會的工作將按照四個單元安排。第一個單元與《文件》的第一部分有關，議題為「體現一個共議性的教會」，其他三個單元將按照《文件》裡分部的思路來對應《文件》的三個神學-牧靈領域（共融、使命、參與）。

由於參與大會的成員只能參與一個工作小組，每個小組討論一個單元，故只能參與這三個單元中的五個思路其中一項的深化討論工作。為此，成員須作出選擇並表明其意願，大會將因應參與者的意願，同時考慮語言的因素，成立工作小組。所有討論的思路將遵循相同的結構：首先是快速地介紹主題的背景，然後透過小標題作深入的表述，從第一階段出現的情況開始，提出一個供大家分辨的問題，這將是各小組工作的基礎；最後，為深化和具體化主題，會向與會者提供一些在準備期間可能特別有用的提示。

大會及其成員將會被要求去保持A節的工作特點——整體上的觀點，以及B節——確定要採取的步驟，而且必須是具體的，兩者之間的張力。

《文件》以獨特的方式重新提及《論教會在今日世界牧職》憲章的關鍵點。該憲章由兩個部分組成，儘管兩者的性質和重點不

同，「但卻是一個統一的整體」（《論教會在今日世界牧職》憲章，註腳1），因此，由此可見，梵二大公會議文獻也可啟迪大會的工作。

### 地方教會成立的共議性的小組，以及不參加10月世界主教代表會議的一般信眾可如何使用《文件》？

《文件》的對象主要是第十六屆世界主教代表會議大會的與會者，供他們在會議期間進行思考及分辨使用。然而，《文件》是一個工具，也是給那些在共議性的歷程初期成立的不同小組，繼續思考和實踐教會性的倡議。

例如，《文件》提供一個寶貴的機會，讓參加世界主教代表會議的成員，至少與主教團（全國性）的工作小組，在10月大會之前舉行會議，儘管僅是線上會議，藉此具體體現其作為世界主教代表會議代表的功能。

### 我可在哪裡找到《文件》？

《工作文件》的不同語言文本已上傳至世界主教代表會議總祕書處的官方網頁（[www.synod.va](http://www.synod.va)），那裡有一個特別為普世階段工作所設的欄目，除《文件》以外，還有〈常見問題〉、不同的信息圖表及其他文件，相關資料不僅對大會成員的準備工作有用，對任何期望加深認識世界主教代表會議主題的個人或團體，同樣有幫助。特別建議進一步閱讀《主教共融》宗座憲令，以及國際神學委員會的兩份文件《教會生活和使命中的共議精神》（2018）和《教會生活中的信仰意識》（2014），如欲查閱其他世界各地主教團的資料，可瀏覽以下連結：

[www.synodresources.org](http://www.synodresources.org)

（天主教會臺灣地區主教團祕書處 譯）

## 教宗方濟各 《摯愛的亞馬遜》宗座勸諭的啟發

主愛的弟兄姊妹：

大家平安！

教宗方濟各於2019年10月在梵蒂岡舉行了一場「泛亞馬遜地區世界主教會議」，並於2020年3月3日頒佈名為「Querida Amazona」，即《摯愛的亞馬遜》勸諭，文中提出他的牧靈改革計劃。

方濟會士、社交媒體創作者Casey Cole神父在Breaking In The Habit網站上介紹了此部勸諭的內容，不但帶給我深刻的啟發，也給許多關心原住民牧靈福傳工作者一份振奮的信息；該勸諭值得我們省思，並努力以此信念來推動牧靈福傳工作。值此各界慶祝8月1日台灣原住民族日，台灣地區主教團也訂立每年的8月的第一個主日為「原住民族祈禱奉獻日」，謹以此勸諭與大家互勉之。

《摯愛的亞馬遜》勸諭概述教宗的四個夢想：社會夢想、文化夢想、生態夢想和教會夢想。教宗舉行此世界主教會議主要是為窮人的權利而戰，希望窮人的聲音被聽到，提升他們的尊嚴，保留他們獨特的文化財富，並光耀天主創造多元文化的美善，同時要保留亞馬遜地區世界最自然的美景河流和森林中豐富的生態，讓普世教會在南美洲深根，以達成亞馬遜教會本地化的目標。

面對亞馬遜人民嚴重的貧困問題，世人應該要共同關注該地區令人難以置信的權力不平衡，即少數人如何從多數人的背後獲利，以及弱者沒有任何權利和保護自己的手段。就像埃及的梅瑟、《聖經》中的主耶穌一樣，對窮人所遭受的一切，世人應感到憤怒，並誠心悔改。教會只為窮人做一些事是不夠的，而是要與他們一起同行，賦予他們做事的能力，並且花更多的時間向他們學習。

亞馬遜文化是世界的文化寶藏，但發展進步的國家常以居高臨下或傲慢的態度殖民其他文化，這樣的時代必須結束。天主在不同文化中都彰顯自己的面貌，透過接觸及與不同文化交流，可以認識自己文化的缺陷，因為每個文化都有自身的陰暗面。西方商業化、個人主義和消費主義的文化並不是亞馬遜地區文化的特徵。世人必須擯棄殖民主義而重新

建構尊重不同文化的信念。

亞馬遜多元複雜的生態是世界生態的縮影，世人要清楚意識到自然和人類生態緊密相連，大地是我們共同的家園，此刻它就像窮人一樣在痛苦中呼喊，是時候人們要好好熱愛地球，而不僅僅是利用它；世人必須改變並培養與地球新的關係！

教宗強調普世教會不只要關心窮人、尊重文化，保護生態來拯救地球，最重要的是宣講天國救恩的信息：「天國來臨，悔改信從福音，世人同為天主子女」。亞馬遜地方教會地廣人稀，資源嚴重缺乏，更沒有足夠的神職人員，事實上，是平信徒或婦女負起了當地傳教牧靈的工作，教宗稱許他們，但強調教會聖事的舉行必須是神職人員。

教宗深刻了解亞馬遜地方教會遭遇到神職人員缺乏的困境，但在已婚者可否晉鐸等議題上仍保持沉默，雖然讓一些人感到失望，但教宗表明此議題的重要性，普世教會將以「同道偕行」為主題的世界主教會議，共同來面對此問題。

《摯愛的亞馬遜》勸諭是當今普世教會和地方教會最值得省思的課題，我們將以此文件作為推動原住民牧靈福傳工作的方針，用心落實教宗勸告。

2023年台灣地區主教團原住民族祈禱奉獻日的主題為：「原源薪火不絕」。我們工作的重點是：推動原住民神父、修女及原鄉服務外籍傳教士的共融，進行原住民堂區朝聖牧靈互訪，規畫原住民地區教堂的Camino朝聖之路，推動都會區原住民的牧靈工作，舉辦原住民牧靈大會，原住民族語數位化典藏，原住民聖職人員在職進修等工作，並請各位信友慷慨支持原住民青年聖召培育的工作，一起急速啟程傳揚聖愛在臺灣。

在即將來臨的原住民族祈禱奉獻日(8月6日)，誠摯邀請主內弟兄姊妹以奉獻和祈禱，繼續支持主教團原住民牧靈委員會的工作，再次感謝您們慷慨的奉獻與支持！

祈願

仁慈的天主

降福大家！

台灣地區主教團原住民牧靈委員會

主任委員 浦英雄主教

主曆2023年7月19日



# 原源薪火不絕

## 支持原住民青年聖召培育 急速啟程傳揚聖愛在臺灣

主教團原住民牧靈委員會重點工作：

- 原住民牧靈大會
- 原住民族語數位化典藏
- 原住民聖職人員在職進修
- 都會區原住民的牧靈工作
- 原住民堂區朝聖牧靈互訪
- 原住民地區教堂的 Camino 朝聖之路
- 原住民神父、修女及原鄉服務外籍傳教士共融



### 謝謝您慷慨的奉獻與支持！

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

112年全國原住民神父修女暨原鄉外籍傳教士共融之旅  
主辦單位：台灣地區天主教原住民牧靈委員會 協辦單位：天主教寧羈教區

## Speech of Msgr. Stefano Mazzotti, Chargé d'Affaires, a.i., on the occasion of the celebration of the 10th anniversary of the Pontificate of Pope Francis

Your Excellency Prime Minister, Mr. Chen Chien-Jen,  
and his spouse, Mrs. Chen,  
Executive Yuan Spokesperson, Mr. Tze Luen Lin,  
Deputy Minister of Foreign Affairs, Mr. Roy Chun Lee,  
Deputy Secretary General of Minister of Foreign Affairs, Mr. Tou Liu,  
Officials of the Minister of Foreign Affairs,  
Your Excellencies, the Ambassadors,  
Representatives of Foreign Offices,  
Religious Leaders and Representatives,  
Archbishop of Taipei, Archbishop Thomas Chung,  
President of the CRBC, Bishop Jean Baptist Lee,  
Dear Bishops,  
Reverend Fathers and Sisters,  
Dear Friends,

We are honored to have you as guests this evening, in which we want to remember especially the 10 years of the pontificate of his holiness Pope Francis.

From the outset, the 10 years of this Pontificate have been and continue to be a time of transformation for the Church, a time of extraordinary intensity destined to also profoundly mark the action of the Holy See, which is the extension of the Church on the international scene.

Among the many keys to understanding the Pontificate of Pope Francis, I would like to mention two in particular: fraternity and peace. The signing of the Abu Dhabi document on universal fraternity, and subsequently the Encyclical *Fratelli tutti*, express the effort to find common ground between the great religions, a possibility of dialogue between members of different religions and cultures, as a condition for peace.

The other word is just that, peace. In his speech to the diplomatic corps this year, the Pope recalled the 60th anniversary of a document of Pope St. John XXIII, but still very current, the Encyclical "*Pacem in terris*". It affirms that peace is possible only in the presence of four fundamental goods, which must be accompanied so that peace is not an empty word: truth, justice, solidarity, and freedom. These are the cornerstones that regulate both the relationships between individual human beings and those between political communities.

Building peace in truth means, in the first place, respecting the human person in his fundamental dignity, and, therefore, his human rights and fundamental freedoms. Building peace requires that justice be pursued at the same time. In the international arena, this means believing that disputes can be resolved within the framework of the law and through those organizations that have developed multilateral diplomacy. It means promoting dialogue,

mutual listening, cooperation in the pursuit of the common good. Justice also means promoting all those initiatives aimed at reducing poverty, combating climate change, promoting disarmament, and refusing attempts to impose a single thought that prevents dialogue and marginalizes those who think differently.

The pandemic has bequeathed us the awareness that we all need each other. Therefore peace requires greater solidarity.

Finally, building peace means, I still quote the Pope, "respecting the integrity and security of other nations, whatever their territorial extension and their defense capacity".

This evening we also want to remember the 80th anniversary of diplomatic relations between the Republic of China and the Holy See, formally initiated in October 1942. We are, therefore still in the eightieth year of these relations. In the Bible, Psalm 90 says: "The span of our life is seventy years -- eighty for those who are strong". Referring to the life of bilateral relations, 80 years are an undoubted milestone.

The relationship between the Holy See and Taiwan is the bond between two entities that recognize each other's legitimacy to have their own role on the international scene, as happens in all bilateral diplomatic relations.

But the bond between the Holy See and Taiwan also has another, deeper dimension, thanks to the Catholic Church and the Catholics who live in this Country and contribute as citizens to building the prodigious progress we have witnessed in recent decades.

If diplomatic relations have been conserving and consolidating in recent years, it is also because Catholicism, over time, although a small minority, has become an integral element of Taiwan's identity, a complex identity so rich and varied.

From this point of view, where we are tonight is significant. It is the



Regional Seminary, where young people from all the dioceses of Taiwan are trained for the priesthood and therefore represents the Church of Taiwan in its various facets. Becoming a priest is not a job like any other. We say that it is a mission, an all-encompassing ideal that drives one to dedicate one's life to others, and not just brothers in the faith. I could not find a more expressive image of the basic attitude to express the sense of the presence of the Church and of the Catholics in the midst of this people

Furthermore, in this corner of the city we find, a few steps away, the campus of the Fu Jen University and its Hospital, which exemplifies two of the fields in which the Catholic Church is present, at the service of the entire population, namely education and healthcare.

I take this opportunity to publicly thank the Episcopal Conference, represented here by the President, by almost all the Episcopate, and by the Secretary-General for their collaboration on this occasion. I thank the Seminary, in the person of the Rector and his collaborators, and thanks to Radio Veritas. I also sincerely thank the sponsors who helped us organize this evening, as well as, of course, the Sisters and the staff of the Nunciature.

Finally, representing the Holy See, and also speaking on this occasion on behalf of the local Church, I express heartfelt thanks to the institutions of this Country, which allow the Church to live its mission freely, and we hope, as an integral part of this country, to be able to continue the journey towards other goals, always finding interlocutors who are attentive and willing to collaborate.

To this Country, to her Institutions and to the People of Taiwan, Cheers.

29 June 2023, Feast of St. Peter and St. Paul Apostles



## Message of His Holiness Pope Francis for the Third World Day for Grandparents and the Elderly

23 July 2023

*“His mercy is from age to age” (Lk 1:50)*

**Dear brothers and sisters,**

*“His mercy is from age to age” (Lk 1:50).* This is the theme of the Third World Day for Grandparents and the Elderly, and it takes us back to the joyful meeting between the young Mary and her elderly relative Elizabeth (cf. Lk 1:39-56). Filled with the Holy Spirit, Elizabeth addressed the Mother of God with words that, millennia later, continue to echo in our daily prayer: “Blessed are you among women and blessed is the fruit of your womb” (v. 42). The Holy Spirit, who had earlier descended upon Mary, prompted her to respond with the Magnificat, in which she proclaimed that the Lord’s mercy is from generation to generation. That same Spirit blesses and accompanies every fruitful encounter between different generations: between grandparents and grandchildren, between

young and old. God wants young people to bring joy to the hearts of the elderly, as Mary did to Elizabeth, and gain wisdom from their experiences. Yet, above all, the Lord wants us not to abandon the elderly or to push them to the margins of life, as tragically happens all too often in our time.

This year, the World Day for Grandparents and the Elderly takes place close to World Youth Day. Both celebrations remind us of the “haste” (cf. v. 39) with which Mary set out to visit Elizabeth. In this way, they invite us to reflect on the bond that unites young and old. The Lord trusts that young people, through their relationships with the elderly, will realize that they are called to cultivate memory and recognize the beauty of being part of a much larger history. Friendship with an older person can help the young to see life not only in terms of the present and realize that not everything depends on them and their abilities. For the elderly, the presence of a young person in their lives can give them hope that their experience will not be lost and that their dreams can find fulfilment. Mary’s visit to Elizabeth and their shared awareness that the Lord’s mercy is from generation to generation remind us that, alone, we cannot move forward, much less save ourselves, and that God’s presence and activity are always part of something greater, the history of a people. Mary herself said this in the Magnificat, as she rejoiced in God, who, in fidelity to the promise he had made to Abraham, had worked new and unexpected wonders (cf. vv. 51-55).

To better appreciate God’s way of acting, let us remember that our life is meant to be lived to the full, and that our greatest hopes and dreams are not achieved instantly but through a process of growth and maturation, in dialogue and in relationship with others. Those who focus only on the here and now, on money and possessions, on “having it all now”, are blind to the way God works. His loving plan spans past, present and future; it embraces and connects the generations. It is greater than we are, yet includes each of us and

calls us at every moment to keep pressing forward. For the young, this means being ready to break free from the fleeting present in which virtual reality can entrap us, preventing us from doing something productive. For the elderly, it means not dwelling on the loss of physical strength and thinking with regret about missed opportunities. Let us all look ahead! And allow ourselves to be shaped by God’s grace, which from generation to generation frees us from inertia and from dwelling on the past!

In the meeting between Mary and Elizabeth, between young and old, God points us towards the future that he is opening up before us. Indeed, Mary’s visit and Elizabeth’s greeting open our eyes to the dawn of salvation: in their embrace, God’s mercy quietly breaks into human history amid abundant joy. I encourage everyone to reflect on that meeting, to picture, like a snapshot, that embrace between the young Mother of God and the elderly mother of Saint John the Baptist, and to frame it in their minds and hearts as a radiant icon.

Next, I would invite you to make a concrete gesture that would include grandparents and the elderly. Let us not abandon them. Their presence in families and communities is a precious one, for it reminds us that we share the same heritage and are part of a people committed to preserving its roots. From the elderly we received the gift of belonging to God’s holy people. The Church, as well as society, needs them, for they entrust to the present the past that is needed to build the future. Let us honour them, neither depriving ourselves of their company nor depriving them of ours. May we never allow the elderly to be cast aside!

The World Day for Grandparents and the Elderly is meant to be a small but precious sign of hope for them and for the whole Church. I renew my invitation to everyone – dioceses, parishes, associations and communities – to celebrate this Day and to make it the occasion of a joyful and renewed encounter between young

and old. To you, the young who are preparing to meet in Lisbon or to celebrate World Youth Day in your own countries, I would ask: before you set out on your journey, visit your grandparents or an elderly person who lives alone! Their prayers will protect you and you will carry in your heart the blessing of that encounter. I ask you, the elderly among us, to accompany by your prayers the young people about to celebrate World Youth Day. Those young people are God's answer to your prayers, the fruits of all that you have sown, the sign that God does not abandon his people, but always rejuvenates them with the creativity of the Holy Spirit.

Dear grandparents, dear elderly brothers and sisters, may the blessing of the embrace between Mary and Elizabeth come upon you and fill your hearts with peace. With great affection, I give you my blessing. And I ask you, please, to pray for me.

*Rome, Saint John Lateran, 31 May 2023,  
Feast of the Visitation of the Blessed Virgin Mary*

**FRANCIS**



## Third World Day for Grandparents and the Elderly

In celebrating its third edition, the World Day for Grandparents and the Elderly proves to be a regular event in the life of our church communities and takes on new meanings.

Caring for grandparents and the elderly, in fact, is not only a duty of gratitude and affection, but a necessity for building a more humane and fraternal society. The Holy Father invites us to recognize their value in transmitting faith and hope to the new generations and to do so in a way that is not a one-time event, rather a permanent one. That is, it is not a matter of celebrating our elderly loved ones once a year, but of making them feel as an integral part of our Christian family and our common history. After all, in many places in the world they are the point of reference for communities and the keepers of memories. Within our communities, therefore, a change of mentality is necessary, overcoming those prejudices that make the elderly appear as passive and useless people and getting used to a pastoral care marked by reciprocity and sharing.

The third World Day for Grandparents and the Elderly, which will be celebrated on July 23, 2023, will have the theme, *“His mercy is from age to age” (Lk 1: 50)*. This verse reminds us that God's mercy is manifested in history through the testimonies of those who have experienced it and passed it on to their children and grandchildren. Grandparents and the elderly are called to carry this mercy, to tell through words and life how God has been faithful to His promises and how He continues to love His people. They are also called to receive God's mercy, and to allow themselves to be comforted by His fatherly love that never abandons them. The World Day for Grandparents and the Elderly is an occasion to once again express with joy that the Church wants to celebrate together



with those whom the Lord -- as the Bible says -- has given “a full life”.

This year’s *Day* is characterized by its close connection with the World Youth

Day, which will be held in Lisbon from 1 to 6 August. This relationship is evident in Pope Francis’ message to elders, inviting them to pray for and bless the youth who will participate in the WYD, and to young people, urging them to visit and listen to the grandparents and the elderly in their community. The Pope stressed that between the two generations there is a communion of life and faith, a mutual giving and gratitude, a witness of hope and charity.

Below we are providing some simple guidelines that, we hope, will be helpful in organizing the next *Day*, certain that each of you will want to creatively find the most appropriate way to celebrate it from your own pastoral context.

Mindful of the variety of initiatives that have been carried out at previous editions and those that, we hope, will mark the third *Day* as well, we are making the logo available for parishes and dioceses to use freely.

The Pastoral Kit is available on the website of the Dicastery for Laity, Family and Life at <http://www.laityfamilylife.va/content/laityfamilylife/en/eventi/2023/iii-giornata-mondiale-dei-nonni-e-degli-anziani.html>

Hoping that the third *World Day for Grandparents and the Elderly* will help create a fruitful dialogue between the young and the old, we send cordial greetings in the Lord.

**Gleison De Paula Souza**

*Secretary*

*Dicastery for Laity, Family and Life*

**Card. Kevin Farrell**

*Prefect*

*Dicastery for Laity, Family and Life*

## Pastoral guidelines

### Visiting the elderly who are alone

- In order for the message of closeness and consolation that the Day seeks to express to reach everyone - even those who are most isolated - we suggest making visits to the lonely elderly in your community and deliver the Holy Father’s message to them.
- The visit, a tangible sign of the Church that goes forth, is a way to reaffirm that the elderly, even the loneliest, are at the center of our communities.
- Visits express the personal choice to get up and go quickly towards others (cf. Lk 1:39), just as Mary did to visit the elderly Elizabeth.
- The visit may be an opportunity to bring a gift, such as a flower, and to read the Day’s message and prayer together.
- Visiting an elderly person is one of the possibilities for obtaining the Plenary Indulgence granted on the occasion of the Day.
- The encounter between young and old, the friendship that may ensue, manifests how the Lord’s mercy extends from generation to generation.
- In order to spread the message of the Day, pictures of the visits can be posted on social media with the hashtag #ElderlyAndGrandparents

### Preparing for the day with the elderly

- The *Day's* activities are mainly directed towards the elderly. The Holy Father's message is addressed to them.
- It is important to make sure that as many elderly people as possible personally participate in the Sunday liturgy celebrated on the *Day*.
- After the pandemic, in many contexts, participation of the elderly in Sunday Mass has declined. The *Day* can be an opportunity to help the elderly regain the habit of attending Mass in person.
- The elderly people from the parish or from one's own church can be invited for a reflection to discuss the Pope's message for the *Day*, which can be distributed to all participants.
- The elderly people may be asked to offer a special prayer for the youth and, in particular, for those who will attend the WYD in Lisbon as well as for a successful outcome of the event.
- Through visits to the lonely elderly, the text of the message can also be conveyed to those unable to attend the meetings.
- All the grandparents and all the elderly who participate in the *Day* can be entrusted with the Holy Father's prayer intentions together with the special intentions of their own community.

### Preparing for the day with the youth

- The youth from one's own community may be summoned a few weeks before the *Day* to explain it and to be sure that they reach as many elderly people as possible through their visits.
- It is possible to ask the youths leaving for the WYD in Lisbon - or who will be celebrating WYD in some other way - to pay a visit to a lonely elderly person before setting out.
- Young people can organize social campaigns to promote the *Day's* highlights using the hashtag #ElderlyAndGrandparents

### Plenary Indulgence

- The Apostolic Penitentiary has promulgated a decree granting Plenary Indulgence on the occasion of World Day for Grandparents and the Elderly.
- For the elderly, Indulgence can be obtained by attending one of the Masses celebrated to observe the *Day*.
- Given that some elderly people are unable to attend Mass in person for health reasons, Indulgence is also extended to those who take part in it through television, radio or the web.
- Indulgence is also granted to all those who, on the occasion of the *Day*, perform a 'work of mercy by visiting an elderly person.

### Liturgical resources

- One of the Masses on Sunday, July 23, may be dedicated to celebrating the Day with the grandparents and the elderly people of the parish or community.
- In order to encourage the elderly people to attend Mass, community members can get involved by arranging transportation for those who are unable to move on their own.
- During the celebration, the young people of the parish or community can deliver the Holy Father's message to grandparents and the elderly people.
- On July 23 and the days immediately before and after, liturgical celebrations on the *Day* can be planned within hospitals and residences for the elderly, involving, where possible and in compliance with health regulations, members of the parish so that the Masses can be appropriately animated.
- The collection from the Day's Masses may be offered to supporting projects for the poor elderly people of one's community.

### Suggestions for the prayers of the faithful

- For all of us elderly, that we may know how to be witnesses of the Lord's mercy that extends from generation to generation. Let us pray.
- For the youth, so that they may "quickly" set out to meet the elderly and manifest God's tenderness to them. May the world thus be filled with the overflowing joy of a new embrace between the youth and the elderly! Let us pray.

- For all of us grandfathers and grandmothers, that we may be a source of wisdom for our families and that we may learn to pass on the treasure of faith to our grandchildren and the next generation. Let us pray.
- So that no elderly person may be discarded or abandoned any longer, so that there may be consolation for the lonely and healing for the sick. That the Church may know how to offer the balm of closeness and mercy to the weakest elderly. Let us pray.
- So that the Church, wherever it celebrates today the World Day dedicated to them, will be more and more a welcoming home for grandparents and the elderly, and for Pope Francis, may the Lord bless and protect his ministry. Let us pray.
- So that grandparents are able to look in wonder at their grandchildren, listening to them and standing beside them as "teachers of life," with humility and wisdom. Let us pray

### Final blessing

The Blessing of Long Life

God of mercy,  
Who has given the gift of long life to Your children,  
grant them Your blessing;  
let them feel the sweetness and strength of Your presence:  
Turning back to the past  
let them rejoice in Your mercy and looking to the future  
Let them persevere in the hope that does not die.  
Praise and glory to You for ever and ever.



# PRAYER FOR THE THIRD WORLD DAY FOR GRANDPARENTS AND THE ELDERLY

## Bishops' Synod (2023-2024) Universal Stage Instrumentum Laboris (IL) A Synthesis

### Nature of the *Instrumentum Laboris*

As the Latin word suggests, the IL is first and foremost a **working instrument**, a document **for the discernment** of the participants in the work of the 16th Ordinary General Assembly of the Synod of Bishops. It **does not suggest answers**, but invites a deeper reflection for the work ahead.

The IL comes at the end of a long process of listening to the people of God in the local churches and the various stages of discernment by the Bishops' Conferences and Continental Assemblies. However, the IL **is not a summary** of the journey so far, but **rather the fruit of the experience** of what has been learned about **the nature of the synodal Church**. The IL is also **the fruit of a discernment** on the questions and tensions. These are to be explored so as to lead the Church to a synodal conversion, something that will continue as an ongoing process.

Here again, the question around which the entire document revolves is the same from the beginning of the synodal process, as formulated in no. 2 of the Preparatory Document (PD):

How does this 'journeying together', which takes place today on different levels (from the local level to the universal one), allow the Church to proclaim the Gospel in accordance with the mission entrusted to Her?

What steps does the Spirit invites us to take in order to grow as a synodal Church?

The IL bears witness to the faith experience of the People of God and the points on which they feel called to take further steps to deepen the practice of the synodal dimension of the Church. The real protagonist is the Holy Spirit, who accompanied and guided the journey and infused the hope and confidence to move forward so that we can grow as a missionary synodal Church proclaiming the Gospel, in fidelity to the task entrusted to the Church by the Lord.

*Virgin Mary,  
Mother of faith and hope,  
an example for this humanity bent by indifference,  
make me as willing as You  
to accept the will of God,  
to magnify and praise His Mercy.*

*Mary, Mother of fortitude,  
you who knows my heart,  
do not allow me to become discouraged.  
I confidently surrender my life into your hands.  
Heal my wounds.  
May your tenderness accompany me on the way.*

*Your presence, Mother of love,  
brings us to experience the joy  
of seeing our families united.  
Help me to transmit the tenderness and Love of God  
to the grandchildren and youth  
so that, in addition to praying for them,  
we can pray with them.*

*Mary, may the gift of the Holy Spirit intercede for me:  
sustain my weakness;  
breathe into my heart the consolation  
that I may leave traces of faith among the young,  
bearing witness to the beauty of life,  
knowing that life has a limit  
and that beyond it lies before us our Father's embrace.*

*Amen.*

### Structure of the document and methodology of the Assembly

#### **The structure of the IL is closely linked to its use during the work of the XVI Ordinary General Assembly of the Synod of Bishops.**

The *Instrumentum Laboris* consists of **a text and fifteen worksheets**. Together they bring the fruits of the synodal journey in response to the fundamental guiding question (PD, 2).

The IL does not develop a theoretical understanding of the term 'synodality', but brings out a dynamic vision, which articulates the variety of ways in which synodality is experienced and understood in different parts of the world, and which requires further study.

Text and worksheets highlight **the characteristics of the synodal Church**, which have emerged through the experience of the past two years, and **the proceeding way** that has been identified as a key element in becoming more and more a synodal Church (**Section A**); the **three priority issues** that emerge from the entire process and that require further in-depth discernment are then highlighted (**Section B**).

The three priority issues that will be at the center of the work of the Synodal Assembly in October 2023 are linked to the three key words that constitute the theme of the Synod:

- 1 the question of how to grow in *communio* by welcoming all, and not excluding anyone, in fidelity to the Gospel;
- 2 the question of concrete ways of exercising co-responsibility, recognizing and valuing the contribution of each baptized person in view of the common *mission*;
- 3 the identification of structures and dynamics of governance through which to articulate *participation* and authority over time in a missionary synodal Church.

**Each of these three priorities is developed by five worksheets:** these are five different approaches to the same issue, keeping in mind the diversity of people, their social, cultural and religious contexts, as they emerged during the process to be better appreciated and considered in discernment.

Each worksheet presents, a brief reflection resulting from the discernment carried out throughout the synod process. This is followed by the basic question for discernment to be carried out in the various working sessions. They include points for prayer and preparatory reflection by each member of the assembly. These are, in most cases, genuine questions, but they must always be placed in the perspective of the fundamental question of how to respond to the Spirit's call to grow as a synodal Church.

In fact, the IL re-proposes in a new way the articulation of the Pastoral Constitution *Gaudium et Spes*, which also consists of two parts, different in character and focus, «but is a unified whole» (GS, footnote 1). From this point of view, the Constitution can be an inspiration for the work of the Assembly.

#### To whom is the document addressed?

The IL is a **working text**, a document for discernment **addressed primarily to the participants** of the XVI General Assembly of the Synod of Bishops. At the same time, the IL is to be understood as a **preparatory document in view** of the assembly, i.e. for the preparation of the participants themselves for the assembly. The IL is also a tool through which the synodal groups, established at the beginning of the synodal process, can continue their reflection and implement initiatives in the Church. In particular, each individual sheet of the second macro-section can be analysed, prayed over and reflected upon separately, although it is always recommended that they be used at least as a whole of the five sheets of the chosen theological-pastoral area.

The publication of the IL, besides responding to the need for transparency as requested and promoted throughout the synodal process, constitutes a real opportunity to weave relationships between synodal groups and the members of the Assembly. The IL is intended to encourage participation in the synodal dynamic at local and regional level, while waiting for the results of the October Assembly to provide further authoritative elements on which the local Churches will be called to pray, reflect, act and make their own contribution.



## The content of the IL

### PREMISE

**The IL begins with a brief foreword recalling the journey made since Pope Francis convened the entire Church in Synod on 10 October 2021. It thus retraces the various stages that the People of God has accomplished thus far.**

First of all, the consultation of the People of God of the **Local Stage** of the synodal process that, starting from the diverse contexts and areas, the local Churches around the world have initiated, on the basis of the basic question formulated in no. 2 of the Preparatory Document (PD): «how does this ‘journeying together’, which takes place today on different levels (from the local level to the universal one), allow the Church to proclaim the Gospel in accordance with the mission entrusted to Her; and what steps does the Spirit invite us to take in order to grow as a synodal Church?».

The Working Document for the Continental Stage (DCS) was drafted based on the contributions of the local Churches, the Bishops' Conferences and the Oriental Churches. The **Continental Stage** was based on the celebration of seven assemblies attended by the Churches of the same continental regions. This stage made it possible to experience at first hand the catholicity of the Church, which, in the variety of ages, genders and social conditions, manifested an extraordinary wealth of charisms and ecclesial vocations and a treasure trove of differences in languages, cultures, liturgical expressions and theological traditions. This wealth represents the gift that each local Church offers to all the others (cf. LG 13).

Once the first phase was over, it became evident that the synodal method of listening and discernment really allowed to relate and enhance charisms and ecclesial vocations without falling into uniformity. At the same time, it has highlighted certain tensions that can drive to a higher unity (cf. EG 221), become sources of energy and not deteriorate into destructive polarisations. But above all, they renewed the awareness that becoming an increasingly synodal Church represents the identity, vocation and destiny of the Church: walking together, that is, making synod, is the way to truly be disciples and friends of the Master and Lord who said of himself «I am the way» (Jn 14:6).

**The foreword continues emphasizing the structure and function of the IL in relation to the dynamics of the Assembly.**

The IL is first and foremost **an instrument for discernment** at the service of the proceedings of the Synodal Assembly and its preparation. Thus, the structure of the IL is modelled on the dynamics of its work. Works will be divided into four modules, within which there will be both working groups (circuli minores) and plenary sessions. Each of the four modules will have as its theme one of the sections of this IL.

### FIRST PART OF THE IL - FOR A SYNODAL CHURCH

The first macro-section of the IL is dedicated to the synodal church, as it is understood and, above all, as it is lived in the experience of the synodal process.

#### An integral experience

**Experience is the interpretive key to the synodal process. To understand the style of the synodal Church, one must start from the awareness that the true protagonist of the entire process is the Holy Spirit.**

Those who took part in the synod process recognised and experienced it as an opportunity for brothers and sisters to meet in faith, who, through listening to each other, were able to listen to the Spirit, growing in their bond with the Lord and in their love for the Church. The synodal experience opened up a horizon of hope for the Church, a clear sign of the presence and action of the Spirit who guides her through history on her journey towards the Kingdom. The synodal process has shown how the synodal style constitutes the space within which the evangelical way of dealing with issues that are often posed in a vindictive way or for which the life of the Church today lacks a place of acceptance, and discernment becomes practicable.

**The synodal process has allowed - precisely through the experience of synodality - a better understanding of what synodality is.**

A term as abstract or theoretical as 'synodality' has thus begun to **be embodied in concrete experience**. From listening to the People of God emerges a progressive understanding of synodality 'from within'. This does not derive from a principle, theory or formula, but arises from a readiness to enter into a



dynamic process of constructive, respectful and prayerful speaking, listening and dialogue.

#### The signs of the synodal Church

**The experience of synodality as experienced in the process makes it possible to identify some elements that can be perceived as constitutive of the synodal Church.**

- **A synodal Church is founded on the recognition of a common dignity deriving from Baptism**, which makes all who receive it sons and daughters of God, members of the family of God, and therefore brothers and sisters in Christ, inhabited by the one Spirit and sent to fulfil a common mission. **A synodal Church cannot be understood except within the horizon of communion, which is always a mission** to proclaim and incarnate the Gospel in every dimension of human existence. Therefore, it is necessary to establish a space - to be understood **as institutions, structures and procedures** - in which the common baptismal dignity and co-responsibility in the mission **are not only affirmed but exercised and practiced.**
- **A synodal Church is a Church that listens and a Church of listening:** it is a listening to the Spirit through listening to the Word and listening to each other as individuals and among ecclesial communities. Listening given and received has a theological and ecclesial depth and is not only functional; it is exemplified in the way Jesus listened to the people he met. This style of listening is called upon to mark and transform all the relationships that the Christian community establishes among its members as well as with other faith communities and with society as a whole, especially with those whose voices are most often ignored.
- **A synodal Church is a Church that desires to be humble, and knows that she has much to learn**, that acknowledges the mistakes she has made (crises linked to sexual, economic, power and conscience abuse). It is an invitation to a journey of repentance and conversion that opens paths of reconciliation, healing and justice.

- **A synodal Church is a Church of encounter and dialogue, which is not afraid of its diversity, but rather values it without forcing it into uniformity.** The synodal process has highlighted the importance not only of fostering a **relational anthropology** (a vision of human beings that recognizes that man and women are social creatures who exist in constant relationship with others) that facilitates and promotes the passage from 'I' to 'we', but also of encounter and dialogue with other Christian confessions, with believers of other religions, and with the cultures and societies in which the Church is embedded.
- **A synodal Church is a Church that is open, welcoming and embraces all:** she is an outgoing Church, in the knowledge that there is no border that this movement of the Spirit does not feel compelled to cross, to draw all into its dynamism.
- **A synodal Church is a Church willing and able to handle tensions without being crushed by them.** In particular, it is about facing honestly and fearlessly the call to a deeper understanding of the relationship between love and truth. **Synodality is a privileged way of conversion, because it reconstitutes the Church in unity:** she heals her wounds and reconciles her memory, welcomes her differences and redeems her from festering divisions, thus enabling her to embody more fully her vocation to be «in Christ as a sacrament, or as a sign and instrument both of a very closely knit union with God and of the unity of the whole human race» (LG, n. 1).
- **A synodal Church is a restless Church because she is aware that she is vulnerable and incomplete.** This is not a problem to be solved, but an inexhaustible and holy mystery of God for which we must remain open to his surprises as we walk through history towards the Kingdom. It is a gift to be cultivated. This also applies to the questions that the synodal process has brought to light. As a first step they require listening and attention, without rushing to offer immediate solutions. Carrying the weight of these questions is not a personal burden, but a task for the entire community, whose relational and sacramental life is the most effective immediate response.

- **A synodal Church is also a Church of discernment**, in the wealth of meanings that this term takes on within the different spiritual traditions. Being a Church of discernment means creating the space for the action of the Spirit, who invites us to grow in the ability to recognise its signs.

#### Conversation in the Spirit

#### **The synodal process has enabled the identification of a synodal method of discernment: conversation in the Spirit.**

The first phase allowed the people of God to begin to experience the taste of discernment through the practice of the conversation in the Spirit, a method referred to in some documents as 'spiritual conversation' or 'synodal method'. This method, as it took shape through its practice in the various synod groups, was experienced as a Pentecostal moment, as an opportunity to experience being Church and to move from listening to our brothers and sisters in Christ to listening to the Spirit, who is the authentic protagonist of the synod process. In fact, gradually the conversation between brothers and sisters in faith opens the space for a 'hearing together', that is, a listening together to the voice of the Spirit.

This spiritual method is part of the long tradition of ecclesial discernment, which is expressed in a plurality of methods and approaches. Its exquisitely missionary value should be emphasised. This spiritual practice allows us to move from the "I" to the "we": it does not lose sight of or take away the personal dimension of the "I", but recognises it and inserts it into the community dimension.

Formation for conversation in the Spirit is formation for the synodal way of being Church. It requires in particular the formation of facilitators capable of accompanying communities in practising it.

#### **Communion, Mission and Participation**

The synod process that has taken place so far has brought out three priorities that the IL illustrates in connection with the three key words of the Synod: communion, mission, participation, with a change in the order of the latter. The three words indicate the challenges with which the whole Church

must assess itself in order to take a step forward and grow in its own synodal being at all levels and from a variety of perspectives. They need to be addressed from the point of view of theology and canon law, as well as from that of pastoral care and spirituality. They call into question the way dioceses plan as well as the daily choices and lifestyle of each member of the People of God.

It was decided to invert the terms 'Mission' and 'Participation', because the synod process itself made it possible to understand that participation is not an end in itself, but draws its origin and orientation - its very *raison d'être* - from Communion and Mission. The latter are closely connected and reflected in each other. It leads to move beyond a dualist understanding in which communion expresses the relationships within the ecclesial community, while mission concerns the momentum *ad extra*. At the same time, the synodal process has raised awareness that the orientation for mission is the only evangelically founded criterion for the internal organisation of the Christian community, the distribution of roles and tasks, and the management of its institutions and structures. **It is in relationship with communion and mission that participation can be understood, and for this reason, it can only be addressed after the other two.**

#### **First challenge - A communion that radiates: how to be more fully a sign and instrument of union with God and of the unity of all humanity?**

In the Church, communion is not to be understood in terms of sociology or as a strategy, but refers to the task, never exhausted, of building the 'we' of the People of God. It interweaves what *Lumen Gentium* calls the «union with God» (vertical dimension) with «the unity of all humanity» (the horizontal dimension), in a strong dynamism towards the last days. Of that moment we receive a symbolic anticipation in **liturgical action**, with the multiplicity of its rites to be promoted and protected.

It is the communion of the Church that makes it possible to understand the synod not as representative and legislative, similar to a parliamentary structure with its dynamics of majority building. Rather, we are called to understand it by analogy with the liturgical assembly: in line with the Church's unbroken tradition, we must remember that the synod is celebrated, because

it is an encounter in which the Church places herself, in faith, listening to the Spirit.

In the specific historical reality of our times, preserving and promoting communion requires taking on the limitations of being able to live **unity in diversity** (cf. 1 Cor. 12). History produces divisions, which cause wounds that need to be healed and require pathways to be forged for reconciliation. In this context, **in the name of the Gospel, bonds of communion need to be strengthened.**

### **Second challenge - Co-responsibility in mission: how to share gifts and tasks in the service of the Gospel?**

Mission constitutes the dynamic horizon from which we are to think about the synodal Church: it leads the Church to go out of herself and project herself into the world. In other words, mission allows one to receive the experience of Pentecost. Having received the Holy Spirit, the apostles come out of the cenacle, the place where the community was gathered, and announced the death and resurrection of Christ to the inhabitants of Jerusalem. Synodal life is rooted in the same dynamism.

Mission is not the marketing of a religious product, but the building up of a community in which relationships are a manifestation of God's love. Therefore her very life becomes a proclamation.

Mission is about the way in which one really succeeds in eliciting the contribution of all, each one with their gifts and tasks. The perspective of mission places charisms and ministries within the horizon of common. **A missionary synodal Church has the duty to ask herself how she can recognise and value the contribution which each baptised person can offer to the mission, going out of himself and participating together with others in something greater.** The worksheets linked to this priority try to concretise this basic question with respect to topics such as the recognition of the variety of vocations, charisms and ministries, the promotion of the baptismal dignity of women, the role of the Ordained Ministry and in particular the ministry of the bishop within the missionary synodal Church.

### **Third Challenge - Participation, governance and authority. What processes, structures and institutions are essential to a missionary synodal Church?**

Pope Francis recalled at the beginning of the synodal process (9 October 2021) that «Communion and mission risk remaining somewhat abstract terms if we do not cultivate an ecclesial praxis that expresses the concreteness of synodality in every step of the journey and the work of promoting the real involvement of each and every one» and further on «participation is a requirement of the baptismal faith».

Concern for procedures, rules and structures within which it can take place in an orderly manner, allows the mission to be consolidated over time, generating institutions, and not seeing communion from being perceived as a mere desire. To the procedural dimension, which are the concrete way of proceeding, participation adds something to our human being of great relevance: in fact, it expresses the concern for relationships which are more empathetic, compassionate and respectful at the heart of the project of communion and the commitment to mission. It safeguards the uniqueness of each person's face, urging that the transition to the 'we' does not absorb the 'I' into the anonymity of an indistinct group of people. Participation is essentially an expression of creativity, a way of nurturing the relationships of hospitality, welcome and human well-being that lie at the heart of mission and communion.

The concern for participation gives rise to the third priority: **the question of authority, its meaning and the style of its exercise within a synodal Church.** Linked to this question is a second one, charged with the concern for concreteness and continuity over time: **how can we imbue our structures and institutions with the dynamism of the missionary synodal Church?**

However, the IL recognises that institutions and structures alone are not enough to make the Church synodal: **A synodal culture and spirituality animated by a desire for conversion and sustained by adequate formation is required.**

Formation is an indispensable means to make the synodal way a pastoral model for the Church's life and action. Finally, the IL highlights the need



for an effort **to renew the language used by the Church:** in the liturgy, in preaching, in catechesis, in sacred art, as well as in all other forms of communication, including through new and old media, addressed both to her members and to the wider public.

## SECOND PART OF THE IL - THE THEMATIC WORKSHEETS

To accompany the preparation and structure of the work of the Assembly, five worksheets have been prepared for each priority. Each of them represents a gateway to the treatment of the underlying issue, allowing it to be approached from different but complementary perspectives, addressing different aspects of the life of the Church that have emerged through the work of the Continental Assemblies.

### **B1. A communion that radiates. How to be more fully a sign and instrument of union with God and of the unity of all humanity?**

B 1.1 How do the service of charity and commitment to justice and care for the common home nourish communion in a synodal Church?

B 1.2 How can a synodal Church make credible the promise that "love and truth shall meet" (Ps 85:11)?

B 1.3 How can a dynamic relationship of exchange of gifts between the Churches grow?

B 1.4 How can a synodal Church better fulfil her mission through a renewed ecumenical commitment?

B 1.5 How can we recognise and reap the richness of cultures and develop dialogue with religions in the light of the Gospel?

### **B2. Co-responsibility in mission. How to share gifts and tasks in the service of the Gospel?**

B 2.1 How can we walk together towards a shared awareness of the meaning and content of mission?

B 2.2 What can be done so that a synodal Church is also an "all ministerial" missionary Church?

B 2.3 How can the Church of our time better fulfil her mission through great-

er recognition and promotion of the baptismal dignity of women?

B 2.4 How can the ordained ministry, in its relationship with baptismal ministries, be enhanced in a missionary perspective?

B 2.5 How to renew and promote the Bishop's ministry in a missionary synodal perspective?

### **B3. Participation, governance and authority: What processes, structures and institutions are necessary in a missionary synodal Church?**

B 3.1 How can we renew the service of authority and the exercise of responsibility in a missionary synodal Church?

B 3.2 How can we evolve discernment practices and decision-making processes in an authentically synodal manner, enhancing the leading role of the Spirit?

B 3.3 What structures can be developed to consolidate a missionary synodal Church?

B 3.4 How to configure instances of synodality and collegiality involving groupings of local Churches?

B 3.5 How can the institution of the Synod be strengthened so that it is an expression of episcopal collegiality within a fully synodal Church?

## Bishops' Synod (2023-2024) Universal Stage FAQ

### *What is the Instrumentum laboris (IL)?*

As the Latin word suggests, the IL is first and foremost a **working tool** for the participants in the work of the first session of the 16th Ordinary General Assembly of the Synod of Bishops. In this sense, the IL does **not suggest answers, but notes, articulates some insights that have emerged in the process, opens up questions and invites further study.**

It is therefore also a **document for the discernment** of the participants in the October 2023 Assembly. In fact, unlike previous synods for which the IL was a document to be amended, improved, in order to arrive at a new document, the current IL is primarily aimed at and in support of the assembly's methodology. Although it is the complete fruit of the discernment made from the documents already written, the reading and reflection of the IL can be complemented by the reading of the Preparatory Document, the national syntheses, the Continental Stage Working Document and the seven documents of the Continental Assemblies without forgetting the one of the Digital Synod.

### *How did the Instrumentum laboris come about?*

The IL constitutes a first - but not conclusive - point of arrival of the synodal process insofar as it is the fruit of the discernment that began with the consultation of the People of God at the local level. The fruits of this consultation were collected at the diocesan level and then summarised and sent to the Bishops' Conferences or Synods of the Eastern Catholic Churches. These in turn drafted a synthesis that was sent to the General Secretariat of the Synod in August 2021.

From the reading and analysis of the documents thus collected, a large

group of experts had drafted the Working Document for the Continental Stage (DCS). The DCS was then returned to the local Churches around the world, inviting them to confront it and then meet and dialogue at the seven Continental Assemblies, while the work of the Digital Synod also continued. The aim was to focus on the insights and tensions that resonate most strongly with the experience of the Church on each continent, and to identify those that from the perspective of each continent represent the priorities to be addressed in the Synod Assembly in October 2023. Each Continental Assembly thus consensually produced a Final Document, as did the Digital Synod.

Based on all the material gathered during the listening phase, and in particular the Final Documents of the Continental Assemblies, the *Instrumentum laboris* (IL) was drafted.

### *Who wrote the IL?*

Like any other document of the synodal process of the General Secretariat of the Synod, the IL is the fruit of work that involved a large number of people from various parts of the world and with different skills. First and foremost, the members of the Preparatory Commission for the XVI Ordinary General Assembly of the Synod of Bishops, set up on 15 March by the Secretary General of the General Secretariat of the Synod, but also the members of the XV Ordinary Council of the General Secretariat of the Synod who, accompanied by some Consultors and officers of the same Secretariat, also met with a number of prefects and secretaries of the Vatican dicasteries. Finally, the IL was sent to a number of theologians, canonists and other experts, and to all the prefects of the Vatican dicasteries for a final check and amendments.

In this sense, the IL can truly be regarded as a document of the Church that has been able to dialogue with various sensitivities and pastoral spheres.

### *How is the IL structured?*

**The structure of the IL relates lived experience to the issues and it is closely linked to the use that will be made of it during the work of the 16th Ordinary General Assembly of the Synod of Bishops.**

The *Instrumentum laboris* consists of **a text and fifteen worksheets**. Together they bring together the fruits of the synodal journey so far in response to the fundamental guiding question “How does this ‘journeying together’, which takes place today on different levels (from the local level to the universal one), allow the Church to proclaim the Gospel in accordance with the mission entrusted to Her; and what steps does the Spirit invite us to take in order to grow as a synodal Church? (PD, 2).

IL does not develop a theoretical understanding of the term ‘synodality’, but brings out a dynamic vision, which articulates the variety of ways in which synodality is experienced and understood in different parts of the world, and which requires further study. Text and worksheets highlight the characteristics of the synodal Church, which have emerged through the experience of these two years, and the way forward that has been identified as a key element in becoming more and more a synodal Church (**Section A**); the three priority issues that emerge from the entire process and that require further in-depth discernment are then highlighted (**Section B**).

The **three priority questions** that will be the focus of the work of the Synodal Assembly in October 2023 are linked to the three words that constitute the theme of the Synod: the question of how to grow in *communion* by welcoming everyone, no one excluded, in fidelity to the Gospel; the question of concrete ways for co-responsibility, recognising and valuing the contribution of each baptised person in view of the common *mission*; the identification of structures and dynamics of governance through which to articulate *participation* and authority over time in a missionary Synodal Church. Each of these 3 priorities are developed by five worksheets: these are five different approaches to the same issue, which allow for a better appreciation and consideration in discernment of the diversity of people and social, cultural and religious contexts as they emerged during the process.

Each worksheet presents, a brief reflection resulting from the discernment carried out throughout the synod process. This is followed by the basic question for discernment to be carried out in the various working sessions and some suggestions for prayer and preparatory reflection by each Member of the assembly. These are, in most cases, genuine questions, but they must always be placed in the perspective of the fundamental question of how to respond to the Spirit’s call to grow as a synodal Church.

The IL as a whole bears witness to the faith experience of the People of God and the points on which they feel called to take further steps to deepen the practice of the synodal dimension of the Church. The real protagonist is the Holy Spirit, who has accompanied and guided the journey and infused hope and confidence to move forward so that we can grow as a missionary synodal Church that proclaims the Gospel, in fidelity to the task entrusted to it by the Lord.

### *How will the IL be used during the Assembly?*

The work of the first session of the XVI General Assembly of the Synod of Bishops will be organised into plenary sessions and group work. These will be linguistic working groups of about 12 people.

The work of the Assembly will be organised around four modules. The first is related to the first part of the IL, the one entitled “For a Synodal Church”, the other three modules will correspond to the three theological-pastoral areas (communion, mission, participation) according to the subdivision of the IL tracks.

Since each member of the Assembly will be part of only one working group for each module, he/she will participate in the deepening of only one of the five tracks of each of these three modules. Assembly members will be asked to indicate their preferences and the working groups will be formed accordingly, also taking into account the linguistic variable. All the tracks follow the same structure: they begin with a quick contextualisation of the theme, expressed by the title, not in a general way, but starting from what



emerged in the first phase; they then formulate a question for discernment, which will be the basis for the work of the groups; finally, they offer some hints for deepening and concretising the theme, which may be useful particularly during the preparation.

The commitment asked of the Assembly and its members will be **to maintain the tension between the overall view**, which characterises the work from section A, and **the identification of the steps to be taken**, necessarily concrete, which the work from section B instead aims at.

In fact, the IL proposes in an original way the articulation of the Pastoral Constitution *Gaudium et Spes*, which also consists of two parts, different in character and focus, “but is a unified whole” (GS, footnote 1). From this point of view, the Council Constitution can therefore be an inspiration for the work of the Assembly.

***How can synodal groups and, in general, the faithful who will not participate in the October Assembly use the IL?***

The IL is mainly addressed to the participants of the first session of the XVI General Assembly of the Synod of Bishops. However, it is also a valuable tool for individual groups at the diocesan and national level so that they can continue their journey of reflection and discernment on how we walk together as a Church; and carry out ecclesial initiatives.

For example, the IL can provide a special opportunity for a meeting - even a virtual one - between Assembly member(s) and, at least, the national team in the run-up to the October meeting. In this way, the representative function of the individual Assembly members can be made tangible.

***Where can I find the IL?***

The *Instrumentum laboris* can be found in various languages on the official websites of the General Secretariat of the Synod ([www.synod.va](http://www.synod.va)) where an *ad hoc* section has been created for the work of the Universal Stage which, in addition to the IL, contains FAQs, Infographics, and other documents useful not only for the preparation of the members of the assembly but also for any other person or group wishing to deepen their understanding of the theme of the Synodal Church. In particular, the Apostolic Constitution *Episcopalis communio* and the two documents of the International Theological Commission, *Synodality in the Life and Mission of the Church* (2018) and *The Sensus Fidei in the Life of the Church* (2014) are recommended for further reading. Other material from synodal groups around the world can be found at [www.synodresources.org](http://www.synodresources.org)

## Chinese Regional Bishops' Conference (CRBC) Minutes of the 1st Plenary Assembly, 2023(Spring Plenary Assembly)

**Date:** April 10~13, 2023 (Monday-Thursday)

**Venue:** CRBC Administrative Building  
(39, An-Ju St., Taan District, Taipei)

**President:** Most Rev. John Baptist Lee

**Attendees:** Most Rev. Thomas Chung, Most Rev. Peter Liu,  
Most Rev. Philip Huang, Most Rev. Martin Su,  
Most Rev. Bosco Lin (Apostolic Administrator),  
Most Rev. Norbert Pu

**Secretary:** Fr. Otfried Chan

### Opening Prayer

**Address of the President, CRBC, Most Rev. John Baptist Lee**

### Reports

#### I. Secretariat

##### A. FABC 50 General Conference

- The Final Document of FABC General Conference, 'Bangkok Document' has been released (<https://fabc.org/wp-content/uploads/2023/05/FABC-Bangkok-Documents-web.pdf>)
- The venue for the General Assembly of FABC, 2025, Singapore as the first preference.

- FABC annual membership contributions of FABC (US\$200 per diocese). From 2023 onward, CRBC will adjust its annual membership dues to US\$1,600.-.
- A team of four members will study the project of transferring Radio Veritas Asia (RVA) from the Philippines to Thailand (Bangkok). H.E. Tarcisio Isao Kikuchi, SVD, will be the convener and will prepare a report on the organizational issues of RVA by the end of May.
- A review of the current structures and way of working of FABC and suggestions of improvement.

#### B. Bishops' Synod 2023-2024

The 'Final Document of the Asian Continental Assembly on Synodality' has been released and sent to all the Bishops.

The General Secretariat of Bishops' Synod has received all the continental reports and will release the 'Work Document' by the end of June, in preparation for the upcoming Bishops' Synod in October.

#### C. Invitation by the Dicastery for Laity, Family and Life for Ms. Clare Yeh to a preparatory meeting in Rome (20-22 April 2023).

#### D. 'CRBC Collaborative Chinese Translation Team for Church Documents' (Hong Kong Diocese, Macao Diocese and CRBC)

- The latest development of the joint Translation Team, namely its main difficulty of finding good translators as well as proof-readers, and of receiving the latest documents or messages of the Holy Father as early as possible.

- The translation of the new 'Directory for Catechesis' is under preparation and is scheduled to be finished by the end of 2023.
- The Apostolic Constitution 'Pascite gregem Dei - Reforming Book VI of the Code of Canon Law' has been translated and published.
- The translation of 'Catechumenal Pathways for Married Life' by the Dicastery of Laity, Family and Life will soon be ready.
- The second edition of the Apostolic Letter 'You are the Light of the World' has been released and is being translated.
- The Apostolic Letter of Pope Francis, 'Modifying the terms of recourse of a member dismissed from an institute of consecrated life' has been translated and published.

**E. Nomination of the consulters of CRBC for religious affairs of the Ministry of Interior:** Rev. Fr. Otfried Chan and Ms Teresa Chen

**F. Registered religious communities in Taiwan as legal corporation**

- Religious communities in Taiwan are many. Viewing that some of them are registered as legal corporation and some are not. In the joint meeting between CRBC and AMRSMW on 8 November 2023, the question on how many religious communities have registered themselves as legal corporations was raised. The Secretariat of CRBC is to find out the answer by means of a questionnaire.
- On 8 December 2022, the Secretariat of CRBC sent a questionnaire to AMRSMW for all the religious communities to fill in. However, very few religious communities answered the questionnaire for the first time. And the Secretariat sent a

reminder, respectively on 11 January and 13 March 2023.

- The current results that are available show that only 60% of the religious communities have answered the questionnaire and 80% of them are registered as legal corporations in Taiwan.
- AMRSMS will assist CRBC to complete the survey.

**G. General Services of CRBC**

According to the labor law of Taiwan, all workers under 65 must have a medical check-up once every three years, and those who are 65 or above, once a year. The staff of the Secretariat and the Commissions of CRBC and other organizations of CRBC had their check-up either at the Yonghe Card. Tien Hospital or at a nearby hospital.

**II. Commission for Education and Culture**

**III. Voice of the Catholic Church Association (Taiwan)**

**IV. The Commission for Ethics of Archdiocese Taipei**

**V. Commission for Aborigine Apostolate**

**VI. Radio Veritas (Commission for Social Communications)**

**VII. Commission for Boy Scouts (Commission for Education)**

**VIII. Catholic Charismatic Renewal Service Team (Taiwan)**

**IX. Pontifical Societies for Propaganda of the Faith (Taiwan)**

**X. Commission for Inter-religious Dialogue and Ecumenical Cooperation Commission for Promoting Christian Unity**

**XI. Commission for the Laity, Family and Youth (Family Section)**



- XII. Commission for the Laity, Family and Youth (Youth Section)
- XIII. Commission for Human Integral Development (Section for Migrants and Refugees)
- XIV. Commission for Sacred Liturgy
- XV. Commission for the Doctrine of the Faith and Catechetical Instruction (Bible Apostolate)
- XVI. Commission of Pastoral Health Care
- XVII. Caritas Taiwan (Commission for Human Integral Development)
- XVIII. Taiwan Regional Tribunal of First Instance

## Proposals

### I. Commission for Evangelization of CRBC

**Proposal:** Further amendment of articles 16, 22 and 23 of the first draft of the bylaws

#### Explanation:

1. In order to promote the communion and collaboration of the new Commission, the members of then *'National Council of the Lay Apostolate, Taiwan, R.O.C.'* met at the *Pastoral Center of the Mount of the Beatitudes* (Kaohsiung Diocese) and discussed about the transformation of their association into the new Commission for Evangelization.
2. The financing of the new Commission has been discussed and consequently art. 16, art. 22 and art. 23 of the bylaws regulating the members and the membership contribution should be amended accordingly.

**Resolution:** The above-mentioned amendment has been approved and new members of the Commission will be selected accordingly. (cf. the attached document)

## II. CRBC Secretariat

### A. The New Catholic Directory and its publication

#### Explanation:

The last 'Catholic Directory' of CRBC was published in 2017 and it is now time to print a new one. According to a scheduled plan the preparation started in February 2023 and will come to its close in July 2023.

The Secretariat will look for new helpers to do the layout and the proof-reading of the English part of the Directory.

The cost of the typesetting will be NTD20,000.-

In consequence of the inflation, it is foreseeable that the production cost and the prize of the new Directory will be significantly higher. In order that the price of the Directory will be accessible to as many people as possible, the Secretariat will look for sponsors who are willing to sponsor by putting an advertisement for their business on the last pages of the Directory against payment, as a contribution to the production of the Directory.

**Resolution:** Approved.

**B. Celebration of a moment of Marian prayer in preparation for the XVI Ordinary General Assembly of Bishops on Wednesday, 31, May, the liturgical memorial of the Visitation of the Blessed Virgin Mary and the conclusion of the Marian Month.**

**Explanation:**

H.E. Luis Marín de San Martín, O.S.A, Undersecretary of the General Secretariat of the Bishops' sent a circular letter dated 28 February 2023 (Prot. N.230068) to all bishops' conferences, requesting them to arrange a celebration of a moment of Marian prayer in preparation for the XVI Ordinary General Assembly of Bishops on Wednesday, 31, May, the liturgical memorial of the Visitation of the Blessed Virgin Mary and the conclusion of the Marian Month, which may take place:

- a) in a single Marian shrine of particular national importance
- b) or in several Marian shrines chosen for their iconic character
- c) or in all the Marian shrines in the territory,

And the celebration must fulfill these purposes:

- a) It is to be a prayer for the Synodal Journey, in order to make the People of God aware of the importance of the Process underway and to exhort the Faithful to accompany it with prayer,
- b) It is to place the Church's entire Synodal Process, especially the work of the General Assembly of the Synod of Bishops, under the specific protection of Our Lady,
- c) It is to include the participation of the different ecclesial vocations (lay, priestly, consecrated life).

And the decision of the Bishops' Conference should be communicated to the General Secretariat as soon as possible.

**Resolution:** The celebration will take place on Wednesday, 31 May, the liturgical memorial of the Visitation of the Blessed Virgin Mary, at the Holy Rosary Cathedral Minor Basilica of Kaohsiung Diocese. The Diocese of Kaohsiung will work out the program of the celebration including the prayers for the upcoming Bishops' Synod.

**C. The final account and work reports of Secretariat of CRBC in 2021.****Explanation:**

- 1. 2022 Final Account" and "2022 Work Reports".
- 2. After approval, they will be submitted to the competent local authorities for examination.

**Resolution:** Approved.

**III. Taipei Archdiocese**

**A. Proposal:** Candidates to be the next Secretary General of CRBC

**Explanation:** Rev. Fr. Otfried Chan is a priest of the Archdiocese of Taipei and was appointed by Archbishop emeritus John Hung to serve CRBC as Secretary General CRBC, starting from 2009, for a renewable four-year term. His most recent mandate began on 25 May 2020 and will terminate on 25 April 2024.

Viewing that Fr. Chan will reach the age of 69 in 2024, it is necessary to look for a younger successor as soon as possible, so that the new Secretary General can have sufficiently time to familiarize himself with the work of CRBC, in particular of the Secretariat.

**Resolution:** The name of the suitable candidate will be announced after it is being confirmed and will take office in August 2024.

## VI. Commission for Sacred Liturgy

**Proposal: Include the liturgical celebration of St. Theresa of Calcutta into the local liturgical calendar as an optional memorial**

### Explanation:

1. St. Theresa of Calcutta was canonized by Pope Francis on 4 September 2016 and the liturgical celebration of her memorial is set on 5 September. However, her memorial has not yet been included in the local liturgical calendar (Ordo) of CRBC.
2. St. Theresa of Calcutta's charity is exemplary and is particularly dear to the local Church on account of her visit to Taiwan in 1985. Clergy and the laity alike wish to have the celebration of her memorial in the local liturgical calendar.
3. By celebrating her liturgical memorial, the Christian faithful will be reminded of the example of her love and self-sacrifice, to learn from her, to begin with, from leading a simple daily life to doing small things with great love, and by meditating on her biography, so that God's love can be spread in the Church and in Taiwan.
4. The Church in Taiwan will follow the liturgical calendar of other local Churches and insert the memorial of the Saint as an optional liturgical celebration on 5 September.

**Resolution:** Approved.

## V. Commission for Sacred Liturgy (Section for Promoting Eucharistic Adoration)

**A. Proposal:** Kaohsiung Diocese is to host the 5<sup>th</sup> National Eucharistic Congress, in order that the Diocese of Tainan may better prepare itself after the new bishop has been appointed.

### Explanation:

1. In the General Assembly of the Bishops' Conference for Autumn of 2012, it was decided that the National Eucharistic Congress (NEC) is to take place every 2 to 3 years and is to be organized in turn by the Dioceses. The date and venue will be decided by the Diocese which will host the NEC.
2. The dates and venues of the past NEC are as follows:

	Date	Venue	Organizing Diocese
1 <sup>st</sup> NEC	19.11.2011	Chung-Mei Auditorium	Taipei
2 <sup>nd</sup> NEC	13.06.2014	Taoyuan Arena	Hsinchu
3 <sup>rd</sup> NEC	16.05.2016	Changhua Stadium	Taichung
4 <sup>th</sup> NEC	01.03.2019	Yunlin Stadium	Chiayi

3. Geographically speaking, after Chiayi, Tainan is the Diocese where the next NEC should take place. However, taken in consideration of the situation of the Diocese of Tainan and with the permission of H.E. Bosco Lin, Apostolic Administrator, it is recommended that the next NEC would better take place in Kaohsiung Diocese, so that the Diocese of Tainan may have more time to organize the NEC.

**Resolution:** The Diocese of Kaohsiung will organize the 5<sup>th</sup> NEC in 2024, with the help of the Commission for Sacred Liturgy of CRBC.



### **B. Delegation from the Catholic Church in Taiwan to attend the 53<sup>rd</sup> International Eucharistic Congress (IE)**

#### **Explanation:**

1. The 53<sup>rd</sup> NEC will take place in Quito (Ecuador), one of the World Cultural Heritage Sites, and the theme is “As for you, do not be called ‘Rabbi.’ You have but one teacher, and you are all brothers.” (Mt 23:8)
2. Eucharistic Congress gathers all believers together and focuses on the Holy Eucharist, on Christ, the communion with one another, dialogue. It is an embodiment of the communion of the faithful and the beautiful celebration in the Lord. In response to the invitation of the universal Church, and in order that the faithful in Taiwan can deepen their understanding of the Holy Eucharist as the source and summit of our Christian faith, drawing graces from it, it is recommended that CRBC should organize a national delegation to attend the IEC in 2024.
3. Quito is the capital of Ecuador and is located in the northern highlands of Ecuador. Quito’s altitude is listed at 2,820 m. The annual average temperature is 16°, temperature difference of the four seasons barely 1° and it is very comfortable. And the faithful in Taiwan will feel like to join the NEC as a pilgrimage and come back with its fruit.

**Means:** Registration will be done in each diocese, and each diocese will designate a contact person whose task is to communicate and collaborate with the national Delegate of NEC. The national Delegate NEC will coordinate and facilitate the registration of all the participants with the office of IEC and will organize formation courses (NTD1,000.- per person) in four regions of Taiwan for all the participants to prepare themselves for the IEC.

**Resolution:** Approved. The delegations of all the Dioceses will be merged into one single delegation of CRBC, led by H.E. Most Rev. Martin Su, President of the Commission for Sacred Liturgy.

### **VI. Commission for Culture and Education.**

**Proposal:** Conferences on the future of Catholic education institutions in Taiwan – development, transformation, collaboration

#### **Explanation:**

1. The birth-rate in Taiwan is dropping unceasingly, and many schools are facing the same phenomenon of not having sufficient students, with the financial consequences of this demographic problem.
2. The staff of the administration of the Catholic institutions must be prepared and duly trained so as to deal with this continuous problem and must be informed about the latest regulations/acts of the Ministry of Education of the Government in this regard, and they must know about the consequences for a school due to insufficient enrolments, i.e. in case a school is declared and classified by the Government as “under assistance” because it will rely on the subsidies of the Government in order to avoid closure
3. Currently, a few Catholic schools in Taiwan are facing the threat of closure for lack of enrolments.
4. Facing this serious threat, actions must be taken at once, to avoid the case that a Catholic school is declared and classified by the Government as “under assistance” and must accept the restrictions and obligations imposed by the Government.

**Means:** The Commission for Education of Culture of CRBC can launch the discussion and organize conferences, inviting all the

school directors and the members of the board of trustees of the Catholic schools, to examine the situation and study the question on the future of the Catholic schools, the possibilities of transformation or merging.

**Resolution:** The Commission for Education and Culture will convene a conference for this purpose, and the Catholic Schools Association, which is under the Commission for Education and Culture of CRBC, be the executive unit in the process of preparation.

#### VII. Taiwan Catholic Scout Commission affiliated to the Commission for Education and Culture

**Proposal:** Amendment of the bylaws of Taiwan Catholic Scout Commission

**Explanation:**

1. Following the ideal of scouting movement, the Taiwan Catholic Scout Commission will continue to recruit more adolescents in the dioceses and parishes and need more collaborators to join in the work team.
2. For fundraising, project planning and office work, one more collaborator is necessary on the diocesan level.
3. Therefore, it is necessary to amend art. 7 § 2 which reads as follows, “The Commission is comprised of representatives from the dioceses who will be appointed by their bishops, 3 representatives per diocese, among whom including representative from school and scout commission of the parish. For a diocese which hosts an event/gathering for the scouts, it may add one more representative.”
4. The new article of the bylaws will come to effect immediately

after the amendment.

**Resolution:** Approved, and Taiwan Catholic Scout Commission will be affiliated to the Commission for Education and Culture of CRBC and inform it about all its annual activities and projects.

#### VIII. The Commission for Ethics of Archdiocese Taipei (action plan)

##### A. (Omitted)

##### B. The Commission for Ethics of Archdiocese Taipei – (Chinese Catholic Regional Bishops’ Conference, Directives on Human Life Ethics)

**Explanation:** Viewing that nowadays’ multi-cultural society, there are different moral values and points of view on life, therefore, it is necessary to help the Christian faithful to have a correct understanding of the moral values of the Catholic Church by means of an official document of CRBC (cf. attached document)

**Resolution:** Approved. The ‘Chinese Catholic Regional Bishops’ Conference, Directives on Human Life Ethics’ will be published in the name of the Commission for Laity, Family and Youth of CRBC.

#### Provisional Motion

##### Radio Veritas TW (Commission for Social Communications)

**Proposal:** Yearly increment of NTD200,000 for Radio Veritas TW (Commission for Social Communications)

**Explanation:** Viewing that the production and personnel costs of Radio Veritas TW keep on increasing every year, it is necessary to increase the annual financial support to Radio Veritas TW by an increment of NTD200,000.-, adjusting the annual subsidies to Radio Veritas TW from NTD800,000.- to NTD100,000.

**Resolution:** Approved.

## Provisional reports

- A. The pastoral version of the Bible in Chinese by Leren Publisher**
- B. Yearly donation to the CRBC on Sunday, Christ King of the Universe**
- C. Church properties, maintenance, and new functions.**
- D. On Rev. Fr. Anselm Grün, OSB**

## Memorandum

### Joint meeting between CRBC & AMRSMW

Time: 25 April, 2023, 10am

Venue: CRBC Building (39, An-Ju Street, Taipei)

### 16<sup>th</sup> Ordinary General Assembly of the Synod of Bishops

Time: 4-29 October, 2023

Venue: Vatican

(Ecumenical Vigil: 30 September 2023)

Retreat before the Synod: 1-3 October 2023)

### Online Meeting of the Standing Committee of CRBC

Time: 14 November 2023, 3pm

Venue: Curia of each Diocese

### CRBC 2<sup>nd</sup> (Autumn) Plenary Assembly, 2023

Time: 27 November 2023 – 1 December 2023

Venue: CRBC Building (39, An-Ju Street, Taipei)

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