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C o n t e n t s



教宗方濟各 2022年復活節文告

親愛的弟兄姊妹們，復活節快樂！

耶穌、被釘死的那一位，復活了！祂來到哀悼祂的人中間——他們門戶都關著，充滿恐懼和焦慮。耶穌來到他們中間對他們說：「願你們平安！」（若二十19）。祂把手腳和肋膀的創傷指給他們看：那不是鬼魂，那就是祂，是同一個耶穌——死在十字架上和被埋葬的耶穌。在那些不相信的門徒的眼前，祂再次說：「願你們平安！」（若二十21）

在這次戰時的復活節，我們也帶著難以相信的眼神。我們目睹太多的血、太多的暴力。我們的心也充滿恐懼和焦慮，同時我們許多的弟兄姊妹必須緊閉門戶，以逃避烽火。我們也難以相信耶穌真的復活了，難以相信祂真的戰勝了死亡。這或許會是一個幻覺嗎？是我們想像出

來的結果？

不，這並非是幻覺！今天格外迴響起東方教會的信徒十分珍視的復活宣報：「基督復活了！祂真的復活！」今天在四旬期過完、但它似乎不要結束之際，我們更需要主基督。我們的身後是長達兩年疫情和它留下的種種沉重痕跡。大家一度到了一起走出隧道，手牽手，同心協力、資源共享的時刻……，我們現在反而顯示出，我們內還沒有耶穌的精神：仍是加音的精神——不把亞伯爾看為兄弟，卻把他當作對手，並且計謀要如何將他消滅。我們需要那被釘死而復活的耶穌，為能相信愛的勝利，為能希望和好。今天，我們更需要祂來到我們當中並能再次對我們說：「願你們平安！」

只有祂才能做到這點。今天只有祂才有權利向我們宣報和平。只有耶穌才能，因為祂遍體鱗傷——那是我們的創傷。那是我們雙倍的創傷：因為那些創傷是我們對祂造成的、是因我們的罪、我們的心硬、手足相殘的仇恨而造成的；而那些創傷是我們的，因為祂為我們背負它們，祂並沒有把它們從祂光榮的軀體清除掉，祂要永遠把它們保留在身上。這些創傷是祂愛我們的一個不可消除的印記，一個恆久的代禱，好使天父看見這些創傷而垂憐我們和整個世界。在復活耶穌身體上的那些創傷展現出祂用愛的武器為我們奮鬥了和獲得勝利，好使我們能擁有平安，處身於平安，在平安中生活。

我們定睛注視那些光榮的創傷時，我們不信的眼睛便打開，我們僵硬的心便敞開，並接納復活節的宣報，即：

「願你們平安！」

弟兄姊妹們，我們要讓基督的平安進入我們的生命，我們的家園和我們的國家！

願飽受蹂躪的烏克蘭平安，烏克蘭被暴力和毀壞所摧殘，陷入殘酷無情、沒有意義的戰爭。在這苦難和死亡的可怕之夜，願一道新的希望曙光升起！願眾人選擇和平。在人們受苦時，但願不再有人擦拳磨掌。拜託、拜託，我們不可對戰爭習以為常，讓我們所有的大聲呼求和平，從陽台和大街小巷呼喊！和平！願各國的負責人聆聽人們的和平呼聲。願他們聆聽將近70年前科學家提出的令人不安的問題：「我們究竟是要終結人類，或者人類將會放棄戰爭呢？」（《羅素——愛因斯坦宣言》，1955年7月9日）我們究竟是要終結人類，或者人類將會放棄戰爭呢？

我心中關切烏克蘭所有數不盡的受害者、上百萬難民和國內流離失所、失散的家庭、孤獨的老人、破碎的生命，以及被夷為平地的城市。在我的眼中，我看到那些孤苦無依和逃離戰爭的孩子們的眼神。看見他們這樣，我們不能不關切他們的痛苦呼聲，以及世上其他眾多受苦兒童的痛苦呼聲：他們有些人因饑荒或缺乏醫療而死亡，有些人遭受侵害和暴力，有些人連出生的權利都被否定。

在戰爭的痛苦中仍然不缺鼓舞人心的標記，例如在整個歐洲許多家庭和團體打開大門收容了難民和移民。願這

些數不勝數的愛德行動成為對我們社會的降福，並使我們有時因自私自利和個人主義而墮落的社會，變得歡迎眾人。

願在歐洲的衝突使我們更關心其它局勢緊張、飽受煎熬和痛苦難耐的情況。世界太多的地方深受其影響，而我們既不能夠也不想遺忘它們。

願多年來被分裂和衝突撕裂的中東享有和平。在今天這光榮的日子，我們要為耶路撒冷，以及愛慕這聖城的人們（參閱：詠121〔122〕）——基督徒、猶太教徒和穆斯林——祈求平安。願以色列人和巴勒斯坦人，以及聖城所有的居民，與那些朝聖者，一起體驗到平安的美好，活出兄弟情誼，並能自由地前往不同的朝聖地，彼此尊重對方的權利。

願平安與修和臨在黎巴嫩、敘利亞和伊拉克人民身上，特別是在中東生活的所有基督徒團體之間。

願利比亞也享有平安，好能在多年緊張局勢後恢復穩定；願也門享有平安，該國飽受衝突之苦、罹難者不斷增加，卻被眾人遺忘；願幾天前達成的停火能使百姓重燃希望。

我們懇求復活的主賜給緬甸修和之恩，那裡持續上演仇恨與暴力的悲慘景象；我們也為阿富汗懇求恩典，那裡危險的社會緊張局勢並未舒緩，淒慘的人道主義危機正在折磨百姓。

願整個非洲享有平安，好使這片大陸遭受的剝削，以及恐怖襲擊造成的浴血事件——特別是發生在薩赫勒地區的情況——得以停止，並且各民族能在手足情誼內能找到具體的支持。願遭逢嚴重人道主義危機的埃塞俄比亞能重新找到對話與修和的道路，願剛果民主共和國能終止暴力。願受到毀滅性洪災打擊的南非東部人民不乏祈禱與團結。

願復活基督陪伴並援救拉丁美洲人民。他們在疫情這段艱辛時期發現在某些情況下社會條件變得惡劣，犯罪、暴力、腐敗和販毒的案件也使他們的處境雪上加霜。

讓我們懇求復活的主陪伴加拿大天主教會與原住民正在走的和解道路。求復活基督的聖神治癒過往的傷疤，促使人心探求真相、增進友愛。

親愛的弟兄姊妹們，每個戰爭本身都會帶來殃及全人類的後果：從悲痛哀戚到難民悲劇，以及經濟和糧食危機，我們早已見到這一切的跡象。面對戰爭延燒的徵兆，以及生命的許多痛苦挫敗，主基督、戰勝罪、恐懼和死亡的那位，敦促世人不要屈服於邪惡和暴力。弟兄姊妹們，我們要讓基督的和平得勝！和平是可行的、是應盡的義務，和平是所有人的首要責任！

（梵蒂岡新聞網中文翻譯）

致司鐸們有關同道偕行 歷程的信函

梵蒂岡，2022年3月19日

Prot. n. 220083

親愛的司鐸弟兄們：

大家好！我們是你們的兩位弟兄，我們也是司鐸。可以讓我們占用你們的一些時間嗎？我們想跟你們聊一下，那事關我們每一個人的話題。

「天主的教會以世界主教代表會議的形式召集起來。」2021~2023年世界主教代表會議的《準備文件》是以這句話開始的。全體天主子民受邀用兩年時間省思這次的會議主題：「以共融、參與及使命來體現共議性的教會」。這樣新穎的事件不僅令人興奮，也讓人感到困惑。

然而，「在第一個千年，『一路同行』——即實踐共議精神——曾是教會行動的常規。」梵二大公會議是如此地強調教會生活的這個面向，重要到連金口聖若望都曾肯定說：「教會跟同道偕行，是同義詞。」（《聖詠149闡釋》）

今天的世界急需要兄弟情誼，這早已廣為人知。其實這

個世界渴望與耶穌相遇，而自己卻不知道。但我們該如何讓這相遇發生呢？我們必須跟全體天主子民一起聆聽聖神，好讓我們的信仰得以更新，並找到嶄新的方式和語言來和我們的弟兄姊妹們分享福音。教宗方濟各向我們提出的這個共議歷程，其目標十分地明確：一起動身，彼此互相聆聽，分享構想與計畫，展現出教會的真實面貌：一個友善招待人的「家園」，大門敞開著，不但上主住在裡面，又因為弟兄姊妹彼此的關係而朝氣蓬勃。

為了不要陷入教宗方濟各所點出的風險之中——即形式主義：使世界主教代表會議淪為一個空洞的口號；知性主義：把世界主教代表會議變成對難題的一場神學性探討；墨守成規：我們只停滯在自己的習慣所帶來的安穩上，最好什麼也不要改變——我們要敞開心懷，聆聽聖神給各個教會的建議，這是極為重要的。（參閱：默二7）

當然，在面對這個歷程的時候，總是會有些擔憂使我們感到困擾。

首先，我們清楚知道在世界上的許多地方，神父們已經肩負著十分沉重的牧靈工作。而現在看起來，好像又多了一件「要做」的事。其實，我們並非邀請你們增加你們的活動，而是想鼓勵你們以默觀的眼光，也就是教宗方濟各在《福音的喜樂》（第71號）當中向我們說的那種眼光，來注視你們的團體，從而在團體中去發現許多萌芽已久的參與和分享的例子。事實上，目前共議歷程的教區階段，其目的在於：「收集豐富的共

議性的經驗」（《準備文件》，31）。我們相信一定有許多其他不同的經驗，也許是一些非正式或自發性的經驗，是無法一下子就一目了然的。只要我們用心地彼此聆聽、互相學習、欣賞他人的恩賜、互助合作，並一起作決定，這就已經是行動中的共議精神了。這一切都應當得到重視與讚賞，如此才能使共議性的風格獲得大幅的進展：「即天主子民特有的生活和運作模式（*modus vivendi et operandi*）」（《準備文件》，10）

但我們也許會有其他的擔憂：若是如此強調已領洗者的普通司祭職，以及天主子民的信仰的超性意識（*sensus fidei*），那我們作為領導者的角色呢？作為領受聖秩聖事的聖職人員，我們的特殊身分又是什麼呢？毫無疑問，這些問題不但使我們逐漸地發覺到所有領洗者基本上的平等，這些問題也激勵每位信友積極地參與教會的旅途與使命。因此，我們會因尋找到能夠共同分擔福傳責任的弟兄姊妹們而滿心喜悅。但是在這天主子民的經驗當中，服務、聖化並鼓舞天主子民，這些聖職人員的特殊神恩，不但能夠，也應該以嶄新的方式彰顯出來。

有鑑於此，我們想請求你們為現在的共議歷程在三個層面上作出貢獻：

- 盡一切所能，使得整個歷程的基礎，建基於聆聽天主聖言及活出天主聖言。因此教宗方濟各最近勸告我們：「讓我們對聖經充滿熱情，讓聖言扎根在我們心中。聖言不但使天主的新穎得以彰顯，也引導我們毫不懈怠地去愛人。」（2022年1月23日，教宗方

濟各天主聖言主日講道)

若是沒有這種建基於天主聖言的生活，我們就會有在黑暗中行走的風險，我們的探討也可能會走向意識型態。反之，當我們將實踐聖言作為我們的根基，我們就是把自己的房屋建在磐石上（參閱：瑪七24~27），而且我們也將會和厄瑪烏的門徒一樣，經歷到復活主的榮光與引導。

- 我們要努力，為確保整個歷程能凸顯出彼此聆聽和互相接納。即使具體的結論還沒有出來，但具有深度的對話和真實的相遇，這都已彌足珍貴。事實上，在我們的團體中，有許多的舉動與潛力，不管是個人還是團體的，都常常碰到個人主義和自我指涉這種風險。主耶穌用新的命令來提醒我們：「如果你們之間彼此相親相愛，世人因此就可認出你們是我的門徒」（若十三35）。身為牧者，我們能做很多的事，為使愛治癒人際關係，以及醫治那些時常影響教會性組織的創傷，能使我們重拾我們是唯一的大家庭這種喜樂——在旅途中的唯一子民、同一個天父的兒女們，因此我們彼此也就是弟兄姊妹，而這一切都應該從我們司鐸彼此間的兄弟情誼開始。
- 要致力使整個歷程不會把我們帶向自我反省，而是激勵我們去跟所有的人相遇。在《福音的喜樂》中，教宗方濟各將教會的夢想交託給我們：一個不會害怕親力親為，自我投身於人性創傷中的教會，一個走向窮人與邊緣人，聆聽並服務他們的教會。順從聖言的指引、懷著慈善的熱忱，走向我們的弟兄

姊妹。這股「外展」的動力，實現天父原初的偉大計畫：「願眾人都合而為一」（若十七21）。在最新的《眾位弟兄》通諭中，教宗方濟各邀請我們偕同其他教會的弟兄姊妹、其他宗教的信眾，以及所有心地善良的人們，一起投入這樣的合一之中：擁抱眾人和萬物的普世性兄弟情誼及毫無排斥的大愛。我們身為天主子民的僕人，因而有獨特的角色，要確保在指南中的這一切不會含糊而籠統，而是要落實在我們的生活處境中。

親愛的司鐸弟兄們，從這些優先的抉擇中，我們相信你們能夠依照本地的需要與可能性，找到不同的方式落實特定的倡議，因為共識精神正是天主對教會在第三個千年的召叫。往這個方向前行的路上，無法免於難題、疲憊與挫折，但我們可以確信，不論是在兄弟情誼或是福傳生活的果實上，我們都會獲得百倍的賞報。我們只要回顧耶路撒冷的第一次宗徒會議（宗十五）。有誰能知道在這些幕後要付出多少的努力呢？但是我們都知道，那一刻對於初期教會，是何等的具有決定性。

我們就以《準備文件》中的兩段文字，來作為我們這封信的結尾，它們幾乎就像一本「手冊」一樣，可以啟發並陪伴我們。

「教會是否有能力構思一個未來的教會和機制，能符合她所領受的使命，主要視乎它能否有決心主動地展開每個人都能參與和給予貢獻的聆聽、交談和團體分辨等的種種過程。」（《準備文件》，9）

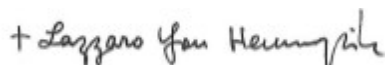
「我們不要忘記，這次世界主教代表會議的目的，即這次諮詢會議的目的，並不在於出產文件，而是為了織夢，引發先知之見和遠景，使人們的希望得以發芽滋長，激發信任，包紮傷口，建立關係網絡，喚醒希望的曙光，互相學習，並喚起一份機智，以啟發思考、溫暖人心，助我們一臂之力。」（《準備文件》，32）

感謝你們的關注，我們一定會為你們祈禱，並祝你們和你們的團體都能有一趟喜樂而豐盛的共議歷程。請相信我們與你們親近，並與你們一路同行！請接受教宗方濟各通過我們所傳達的謝意，他也感覺自己跟你們十分地親近。

我們將你們每一位都託付給童貞瑪利亞——正途之母，並在主耶穌內衷心地向你們致敬。



世界主教代表會議
總祕書長
格雷奇（Mario Grech）樞機



聖職部部長
韓國大田教區榮休主教
✠俞興植（拉匝祿）總主教

（台灣地區主教團恭譯）

教宗獻俄羅斯和烏克蘭 於聖母無玷聖心《奉獻頌》

聖伯多祿大殿

2022年3月25日

瑪利亞——天主之母、我們的母親，在這煎熬的時刻，我們投靠妳。我們的母親，妳愛我們，也了解我們：在妳面前，我們心中所有的一切，妳全然知悉。慈悲之母，我們多次體驗到妳的悉心照料，和妳親臨帶給我們的平安！妳從未停止引導我們走向耶穌——和平之王。

我們已經偏離了通往和平的道路。我們忘記了上個世紀的慘痛教訓，忘記了兩次世界大戰中犧牲了數以百萬計的生命。我們無視了我們作為國際社會所許下的承諾。我們背叛了各國人民追求和平的夢想，和年輕人的希望。我們貪婪成疾，只考慮本國利益，而變得麻木不仁，為私慾所操縱。我們寧願無視天主，沉醉在虛幻中，好鬥成性，踐踏生命，囤積武器，忘記自己是近人的守護者，和我們共同家園的管家。我們用戰爭蹂躪了美好的大地。我們的罪孽傷透了天父的心——祂原指望我們成為弟兄姊妹。除了對自己，我們對所有的人和事，都變得漠不關心。因此，我們滿面羞慚地向妳懺悔：主啊，求妳寬恕我們吧！

至聖之母，當我們陷入罪惡的痛苦，在掙扎和軟弱中，以及陷於邪惡與戰爭的迷惘時，妳提醒我們：天主從不拋棄我們，祂總是繼續以愛注視我們，隨時寬恕我們，並且帶領我們邁向新生。祂把妳給予我們，讓妳的無玷聖心，成為教會和全人類的避難所。由於天主仁慈的旨意，妳常與我們同在；即使在我們人類歷史最困難的時刻，妳總會以溫柔的愛引導我們。

至聖之母，我們投靠妳，敲妳的心扉。我們都是妳心愛的孩子。任何時代，妳都不厭其煩地眷顧我們，邀請我們歸依。在這黑暗的時刻，請幫助我們，安慰我們。請再次對我們說：「我不就在這裡，我不就是你的母親嗎？」妳一定能夠解開我們內心和時代的死結。我們全心信賴妳。我們確信，尤其當我們遇到考驗時，妳不會對我們的懇求置若罔聞，妳總會伸出援手來救助我們。

在加里肋亞的加納，當婚宴變得憂苦時，妳向耶穌說：「他們沒有酒了」（若二3）。當時，妳加快了耶穌介入的時刻，使祂在世上行了第一個神蹟。我們的母親，請向天主重複同樣的話，因為今天我們已經喝光了希望之酒，歡樂消失了，手足情誼變得淡薄。我們遺失了人性，揮霍了和平的恩賜。我們容許暴力和毀滅占據我們的心。我們急需妳慈母般的救助！

我們的母親，請聆聽我們的祈求。

光耀海星，請不要讓我們在戰爭的風暴中蒙難。

結約之櫃，請啟發我們和好的計劃與途徑。

「人間的天鄉」，請將天主的和諧帶回到世界。

請平息仇恨和報復的心，並教導我們寬恕。

請將我們從戰爭中解救出來，保護我們的世界免受核武的危害。

玫瑰之后，請喚醒我們祈禱和彼此相愛的需要。

人類大家庭的母后，請指引世人走上手足情誼的途徑。

和平之后，請為世界帶來和平。

我們的母親，願妳的哀禱，能感動我們的鐵石心腸；願妳為我們流下的淚水，使我們因仇恨而乾涸的人生幽谷，恢復生機；在武器的咆哮中，願妳的祈禱促使我們嚮往和平。願妳以母親的雙手撫慰那些因槍林彈雨而四散的人，擁抱和安慰那些被迫離開家園和故土的人。願妳的痛苦聖心觸動我們的憐憫之心，激勵我們敞開大門，去照顧那些受傷和被遺棄的弟兄姊妹。

至聖天主之母，當妳站在十字架下時，耶穌看到那門徒在妳身邊，就對妳說：「看，妳的兒子」（若十九26）。祂就這樣把我們每個人都託付給妳。祂又對那門徒和我們每個人說：「看，你的母親」（若十九27）。聖母瑪利亞，我們現在渴望迎接妳進入我們的生命和歷史中。此時此刻，人類疲憊不堪，心神不寧，與妳一起站在十字架下，切願將自己託付給妳，並通過妳將自己奉獻給基督。烏克蘭人民和俄羅斯人民都敬愛妳，投靠

妳。妳的聖心亦為他們和所有被戰爭、飢餓、不義和苦難所蹂躪的人民而憂心忡忡。

因此，天主之母、我們的母親，我們隆重地將自己、教會和全人類，特別是俄羅斯和烏克蘭，託付和奉獻給妳的無玷聖心。請接納我們滿懷信賴和孝愛之情的奉獻。請終止戰爭，使和平降臨普世。因妳發自內心而說出：「願照你的話成就於我吧」（fiat），便為和平之王打開歷史的大門。我們相信，通過妳的聖心，和平將再次出現。我們為此將整個人類大家庭的未來、各國人民的需要和期望、世界的焦慮和希望，都奉獻給妳。

通過妳的代禱，願天主的慈悲灌溉大地，使我們的時代再聽到和平的甜蜜節拍。妳承行上主的旨意（fiat），得蒙聖神的庇蔭，請把天主的和諧帶回我們當中。妳是「希望的活泉」，請妳澆灌我們乾涸的心靈。耶穌既由妳取得肉軀而成為人，請妳也使我們成為締造共融的工匠。妳曾踏足過我們的道路，請引領我們走上和平的坦途。阿們。

（天主教台灣地區主教團及香港教區禮儀委員會合譯）



SYNODUS EPISCOPORUM

2021~2023世界主教代表會議

「以共融、參與、使命來體現

共議性的教會」

提供教區和主教團會議準備綜合報告時的建議

《準備文件》開頭就明白地說「天主的教會以世界主教代表會議的形式召集起來」（《準備文件》，1）2021年10月在羅馬開幕後，各地教會陸續跟進，世界主教代表會議風光開展，我們現在就是在世界主教代表會議當中。由不同體制的教區或是不同體制的主教團會議所準備的綜合報告，就是世界主教代表會議的文件。因此，主教們和不同體制的主教會議得用心準備經過審慎分辨的綜合報告。

有鑑於此，希望目前的文件能夠滿足幫助準備之後要呈報給主教會議總祕書處的綜合報告的一些要求，綜合報告要能夠闡明和延伸那些在《準備文件》（31~32），和《手冊》（附錄D）中所提到的內容。這份文件主要是協

助不同體制的主教團會議撰寫綜合報告，但也同樣對地方教會進行共議過程中的主持人有所幫助，無論是個別堂區或是教區，地方團體，協會或運動，還是自發性的團體。各種在地的狀況都能藉此原則，發揮創意展現自己的內容。

1. 綜合報告的目的

關於這份綜合報告，《準備文件》是這樣說的：

每一個地區教會在聆聽和分辨的工作結束時闡述的綜合報告，會構成它對普世教會歷程的貢獻。為了使接下來的歷程階段更容易也更能持續下去，很重要的一點就是要把祈禱和反省的成果濃縮成至多十頁的篇幅。如果需要襯托出文件的當地特殊背景便把它解釋得更清楚，可以附上其他文章，作為依據或整合之用。(32)

綜合報告不是為了呈現主教會議過程中的流水帳，也不是鉅細靡遺地紀錄過程中所有事項。而是，集體靈修分辨後的結果，綜合報告目標是收集和呈現主教會議進行過程中的果實，讓沒參加的人也能瞭解，展現地方教會如何理解天主聖神對教會的召叫。

2. 架構

下面內容是綜合報告的示範架構，最多不要超過十頁。

2.1 概述：紀錄主教會議的經驗（一至二頁）

紀錄主要的成果、轉捩點，特別是過程中的靈性經驗。

（困難或驚喜等）

2.2 綜合報告主文：針對整理後的內容所做的分辨（六至七頁）

這部分要闡明針對主教會議過程中基本問題的回答（見《準備文件》，26），包括主要問題（《準備文件》，36；《手冊》，5.3），並且強調主教會議過程中產生的果實。

2.3 結論：後續（一至二頁）

結論要點出，在辨明出聖神的召叫後，接下來要採取哪些行動來回應，特別要強調那些未來能夠促進教會分辨的重點。

2.4 附錄

能夠附上一些當地真實的情境脈絡或是數據作為綜合報告的背景參考，是有用的。同樣有幫助的是一些參與者的見證、談話片段或是故事，能夠保留他們表達自己時的原汁原味，也幫助人能夠明白這經驗中靈性與情感上的幅度。不過，附錄不是強制的，只是為了提供補充的資訊。綜合報告本身要涵蓋必要的資訊，包括採用的方法和產生的果實，以及每個地方教會為了走向共議性的普世教會所做的努力。

3. 準備

一些有助於準備綜合報告時的提醒

3.1 資料收集

要清楚呈現資料是如何與何時提出、整理和保存，還有處理大量文件的策略。量化（例如結構式問卷）或質化（例如訪問、焦點團體等）的調查報告，或是專家意見都有助於補充主教團相關團體去進行分辨。

3.2 撰寫小組的選擇

從共議的精神來看，找一群人撰寫綜合報告是合適的，成員最好包含核心小組的成員。其他成員的選擇可以按照個人特質（年齡、性別、身分），地緣或是文化背景，經歷或不同領域的專家（聖學知識、人文與社會科學、文本編輯等），也要留意參與者是否能夠聆聽並了解弱勢者、窮人和邊緣人的聲音。同樣，還要一個更小型的核心編組（二到三人）擅長寫作，可以把撰寫工作放心交給他們，這件事也很重要。

3.3 工作模式要一致

一旦組成撰寫小組，要說清楚誰來統籌工作，意見分歧時要如何決策。如果團體很大，最好有個小的專責委員會來排解紛爭。再者，整個團體用什麼方法來完成任務，也要事先說清楚，最終文本定案之前，會有哪些不同的步驟，以及時程。一些電腦工具（例如：關鍵字軟體或雲端文書處理）都有助於資料的分析。然而，這些工具都無法取代在信德的光照下，支持整個文本完成的閱讀與整合功夫。主教們在不同層級負責推動共議過程（教區性、全國性）。因此，就算撰寫小組的參與是必要的，主教們還是要負起責任去帶領分辨，在文本完成過程中確認發展、討論和通過的規範。

4. 撰寫過程

根據主教會議和其他共議過程使用的方法，建議採用某些步驟，並建議可以因當地文化與情境脈絡做調整。

4.1 閱讀收集的材料

閱讀收集到的材料，需要在祈禱與分辨的氣氛下進行，留心來源的情境脈絡和文化背景。這階段的參與者從自身的經驗和專長出發，在所閱讀的內容中，試著去找出下面內容：

- 根據這共議旅程中的提問，閱讀過程中有沒有發現什麼有趣的、創新的、啟發靈感的內容？
- 內容有沒有指出阻礙、困難或需要關注的事情？有沒有也指出原因？

在閱讀進行時，要留意：

- 留意一些意見一致的傾向（不一定要口徑一致）
- 看法不同或不中聽的意見或很邊緣的意見，能點出天主子民的差異性；不去忽視這些內容是很基本的，因為分辨的過程可能會把這些內容看作先知之聲，是聖神對教會的質問。

4.2 發掘重點

剛剛提到的閱讀方法，能夠幫忙找出不少關鍵的重點：相關的規定或問題能夠幫助收集閱讀材料中不少的要點、點出這些要點之間的關係與聯繫。撰寫小組中的每

位成員都能寫段簡短的報告，寫下其所發現的關鍵重點。這靈修交談的方法也能應用在分享個別工作的果實，和達成共識之上。

4.3 撰寫內文

清楚表達所發現的重點有助於組織綜合報告本文的架構。這版本將延續第一版草稿，交由一群有撰寫經驗的人處理，如3.2所提。撰寫小組其他成員會參與改善這版本，直到大家同意收集來的資料中的豐富精華都恰如其分地呈現在這文章內。

這過程不是要去重新設下差異或是刻意去和諧外界的聲音：衝突、緊張和艱澀提問都能在收集來的資料中和撰寫小組之間妥善的表達。共議性的方式就是在分辨什麼是從天主來的內容時，想辦法認出該如何一起同行，走向哪個方向。最後，若能夠保留在地的特色，或是整理參與者在共議過程或是在收集來的資料中最直接表達的內容，應該能增添些趣味。

4.4 回饋和修改

撰寫小組的工作完成後，最好找方法在保密狀態下把文章給參與共議過程的參加者閱讀，先給那些負責的人，收集他們的回饋意見，好好修改內文。

希望不同體制的主教團會議，或不同體制的教區看完文章後，都能體會到蒙召叫去進行這階段的任務。某方面，給天主子民的綜合報告期待能夠收到更多回饋和建議。這方面更多的諮詢能夠加強這份綜合報告，為後續

的實踐打下堅實的基礎。這過程的結尾，需要再次編輯本文，也要注意篇幅的長度。

4.5 回顧過程

在這階段，花時間以祈禱的精神再次回顧整個共議過程（包括撰寫綜合報告階段）是很有益處的。這個回顧的果實可以更加豐富綜合報告中概述的部分。（見2.1）

4.6 核准與同意

把綜合報告往下一關卡呈送前（例如不同體制的教區送往不同體制的主教團會議；不同體制的主教團會議送往世界主教代表會議的總祕書處），內文必須根據過程一開始所議定的規範，蒙核准與同意。那些負責給予最後同意的人，不是只在意某些特定內容，也要確認這份文章是真實共議旅程的果實，並且遵從共議過程。

準備結案報告時，更多的資源與訊息都可以參考 www.synod.va 網站，和相關網站 www.synodresources.org 和 www.prayforthesynod.va

（主教團祕書處 中文翻譯）

嘉義教區，浦英雄主教晉牧典禮 教廷駐華代辦佳安道總主教致詞

2022年4月2日，雲林縣立體育館

可敬的浦英雄（諾博）主教——嘉義教區的新任主教，
前任嘉義教區主教、現任台北總教區主教——鍾安住總
主教，
新竹教區主教、主教團主席——李克勉主教，
可敬的諸位台灣主教，
嘉義和雲林尊敬的地方政府官員，
敬愛的陳建仁副總統及夫人，
各大宗教和團體尊敬的代表們，
可敬的神父修女們，
以及各位弟兄姊妹們：

教宗方濟各一直持續地照顧世界各地的地方教會，尤其是藉著任命新主教，來協助他一同為我們的主耶穌基督所託付給教會的福傳工作及促進整體人類發展的事業。

為了能夠選出合適而忠信的司鐸，使其晉升至主教之牧職，聖座呼求天主的援助，特別努力地去尋找一位「善牧」，好能照顧嘉義教區的天主子民。經過了一年多的

等待，我們所有的人終於高興地有了一位新主教，來自阿里山的本地人——浦英雄主教！

親愛的浦主教（諾博），在教宗方濟各寫給您的宗座信函中，提醒您要尋求智慧，為能倚賴耶穌——我們師傅的勸戒與明智。他鼓勵您，繼續以一顆正直而虔敬的心生活，如此您便能以自己的榜樣來激勵嘉義的天主子民。

教宗方濟各也邀請嘉義教區所有的聖職人員、修會人士，以及各位信友為浦主教（諾博）祈禱，與他一起工作。教宗邀請你們全心地接納他，作為你們在信仰上的領導和師長。

浦主教（諾博），現在作為一位主教，台灣的其他主教也是您新的弟兄。您可以依靠他們的支持與鼓勵。即便嘉義教區看起來離羅馬很遠，但請記得，當您分擔了聖父要照顧教會的使命，您跟他就一直是親近的。此外，您也一直都可以依賴教廷大使館的協助與合作。

教宗方濟各也要為您的前任——鍾安住總主教，以及所有神父、修女、合作的平信徒，過去為教區所做的牧靈工作和一切善行表示感謝。

我也想要大家向教區署理——吳終源神父表達我們的謝意，不僅為了他提供的服務，也為了在等待新主教的這段時間，他對教區的照顧。謝謝您，吳神父，您的合作與耐心。

我很高興地感謝地方政府官員的蒞臨。你們的參與，代表著台灣政府關心教宗方濟各為台灣任命新主教一事，也關切各教區為所有台灣人民的熱心服務。

我祈求，願浦主教（諾博）和嘉義教區，與嘉義、雲林兩個縣市的地方政府，能夠繼續有良好的工作關係，好能提供極其重要的服務給所有的人，尤其是青年人的教育，老長者和身心障礙者以及社會邊緣人的醫療照護。

所有在此見證嘉義地方教會和天主教會在台灣教會歷史的一個重要里程碑的人士，聖父向你們保證他與你們的親近，以及他父親般的關懷。

讓我們也感謝聖父給嘉義一位新的主教，而且要如同他時常請求我們的一樣：為他（教宗）祈禱。

恭喜浦英雄主教（諾博）！恭喜嘉義的鄉親！

謝謝各位。

（主教團祕書處 中文翻譯）



聖座萬民福音傳播部 塔格萊樞機的通函

PROT. 0790/22

2022年4月8日

可敬的主教們，

藉由這封通函，我希望讓各主教團及其主教成員們，能注意到兩種情況，免得最終產生不必要的困擾。

一、主教團主席及副主席的遴選

有些主教團所選的主席及副主席，身為教區主教，其年紀已接近75歲。因為有這樣的選舉，這些被選上的主教們在75歲遞上辭呈時，根據《天主教法典》第401條1項所規定，就請求聖父延長其教區主教的任期，直到他們在主教團的任職期滿。

就眾多方面而言，這種情況會限制住聖父決定是否接受辭呈的自由，也因此影響了《天主教法典》第401條1項所規範的法律效力。故而在慎重考慮之後，我希望你們能注意以下幾點。

1. 當主教團主席或副主席要辭去教區主教的職務時，一旦公布教宗接受其辭呈，即日起，主教團主席或副主席的職務也同時期滿。

2. 因此，為了避免在任命期滿之前主教團席位有所從缺，當教區主教在上述職務中年紀達到75歲時，應一律避免該主教被選舉。（參閱：《天主教法典》第401條1項；《學會告辭》手諭，第1條，2018年2月12日）
3. 為了避免不適當地限制聖父自由地接受主教們的辭呈，溫和地邀請本部會下屬之各主教團，不要將上任後會在任內達到75歲的教區主教，選為主教團的主席或副主席。

二、在地方教會內，榮休主教的存在

在地方教會內，榮休主教的存在對於整個教區團體可以是一個祝福的來源、一個偉大的屬靈見證。在先前提到的《學會告辭》手諭的導言中，教宗方濟各作了以下的反思：

「凡是準備呈遞辭呈的人需要在天主面前妥善準備自己，拋棄權力欲望和自命不凡的思想。這將會使其以平和及信賴之心度過這一時刻，否則將會出現痛苦和抵抗。同時，凡在真理中需要告辭的人，應在祈禱中分辨如何活出即將開始的新階段，並制定新的生活計畫，且應盡可能地具有嚴肅、謙卑、代禱、擁有閱讀時間和隨時準備提供單純的牧靈服務等特徵。」

因此，建議主教在辭去教區職務時，應以屬靈的方式、在祈禱中，並懷著對上主的感激之情，因為祂在主教身上、在他所受召服務的教會中，都恩賜了許多的祝福。唯有如此，才能夠「拋棄權力欲望和自命不凡的思

想」。因此，對於向聖父遞上辭呈的教區主教，在此提出以下建議：

1. 在一路以來所服務的地方教會中，完成好行政事務，主動地隨時準備讓自己從中抽身，並自願地搬入教區所應準備的合適住處。
2. 只有在教區主教的同意下，才去行使在地方教會中任何最後的職權，並且不可進行會損害其繼任者地位的任何私人活動。這樣的心態，對於整個基督徒共同體，特別是司鐸、修會人士，以及其他在教會中的牧靈人員，都能夠提供一個偉大的見證。

我希望 貴國內的主教團及其中的每位主教成員，都能夠合作並願意遵守以上指示。我祝福你們及所有的主教，在教會的服務工作中都有豐碩的成果，從而帶給信眾和所有人令人信服的見證。致上兄弟般的問候及祈禱。

在基督內忠實地敬上

塔格萊樞機 (Luis Antonio Tagle)

聖座萬民福音傳播部部長

魯甘布瓦總主教 (Protase Rugambwa)

聖座萬民福音傳播部祕書長

(主教團祕書處中文翻譯)

2022年為教會青年奉獻日 鍾安住總主教的話

主內親愛的弟兄姊妹們：

願主基督的平安、喜樂與我們同在！

在這迎接耶穌進城的節日裡，我們預備心靈、搖擺著聖枝，不僅是要見到祂光榮的駕臨，更是要見證祂愛我們到底的苦難奧蹟。耶穌的苦難伴隨著這世界上正在經歷的傷痛，疫情依然壟罩的生活、戰爭的殘忍迫害、生態上的長期忽視……人類種種的不安和罪過，都迫切地需要向祂的愛皈依。在「同道偕行」路上，我們需要每一個人的參與、共融及回應，才能在聖神的帶領下使教會日趨完善、使世界充滿和平的希望、使我們的生活常有不斷逾越的喜樂！

今年第36屆世界青年日主題為「起來！我要選派你去為你所見之事作證！」（參閱：宗廿六16）。這是在宗徒大事錄的記載中，耶穌親自賦予掃祿的新身份和使命。在掃祿前往大馬士革逮捕其他基督徒的途中，一道光照在他身上，他聽到耶穌呼喚著他的名字！一個迫害、仇視基督徒的人竟成了天主顯現的見證者，一顆驕傲、無知的心竟被耶穌的親自呼喚所轉化。此時掃祿的眼雖是瞎的，但卻不再盲目，因為他全然見證了主對他的深愛！

教宗方濟各在第36屆世界青年日文告當中，提到許多青年在疫情期間投入了救援工作，即使在社交隔離的狀態下面對孤獨和打擊，青年樂善好施的活力仍然為世界散播希望的種子，成為和平的締造者。教宗如此肯定青年的夢想和潛力，所以邀請我們如同保祿一樣「起來」，去為天主的愛做見證！在鼓勵青年學習的典範裡，保祿的故事無非是最令人震撼而極具說服力的。教宗點出許多青年如同歸依前的保祿一樣，仍迷失在對信仰的質疑、對自身的質疑當中。但是「當天主介入保祿的生命時，祂並沒有壓抑他的個性或他充滿熱情的心。反之，祂讓這些特質開出美麗的花朵，將他轉變成一個偉大傳教士，把福音帶到天涯海角。」要相信，天主的大能要「轉化」我們的生命而非剝奪我們的信心，祂了解祂親手創造的每一個孩子、他們獨特的樣貌和使命。保祿顛覆性的生命經驗告訴我們，沒有人是無法被天主贖回的。「透過與祂個人的相遇，總是能夠重新開始。沒有一個青年人是無法被天主的恩寵和憐憫所觸碰的。」因此，在陪伴青年與天主相遇的路上我們應當全力以赴！過去透過各教區及各修會青年工作者的耕耘和努力，我們看到好多保祿的故事感動我們的心！因為「有多少青年人強烈地反對教會、逆流而行，但在內心深處他們卻需要能夠付出，需要全力去愛，需要找到自己的使命！在年輕的掃祿身上，耶穌看破了這一點。」

我們要與青年們同行，幫助他們「起來」，陪伴他們在天主的愛內認識真實的自己、意識到自身懷有天主偉大的計畫和使命。每一年我們在不同青年活動中看到

一代又一代的青年們在這些信仰聚會中與天主相遇！這讓我們更體認到台灣教會青年工作者肩負的使命，也期盼在我們整個教會，無論從堂區到教區、神長們到平信徒兄姐的合作和對青年培育的重視下，青年們得以在信仰上深根修建，成為天主和教會的「當下」，為親身經歷的愛作證。

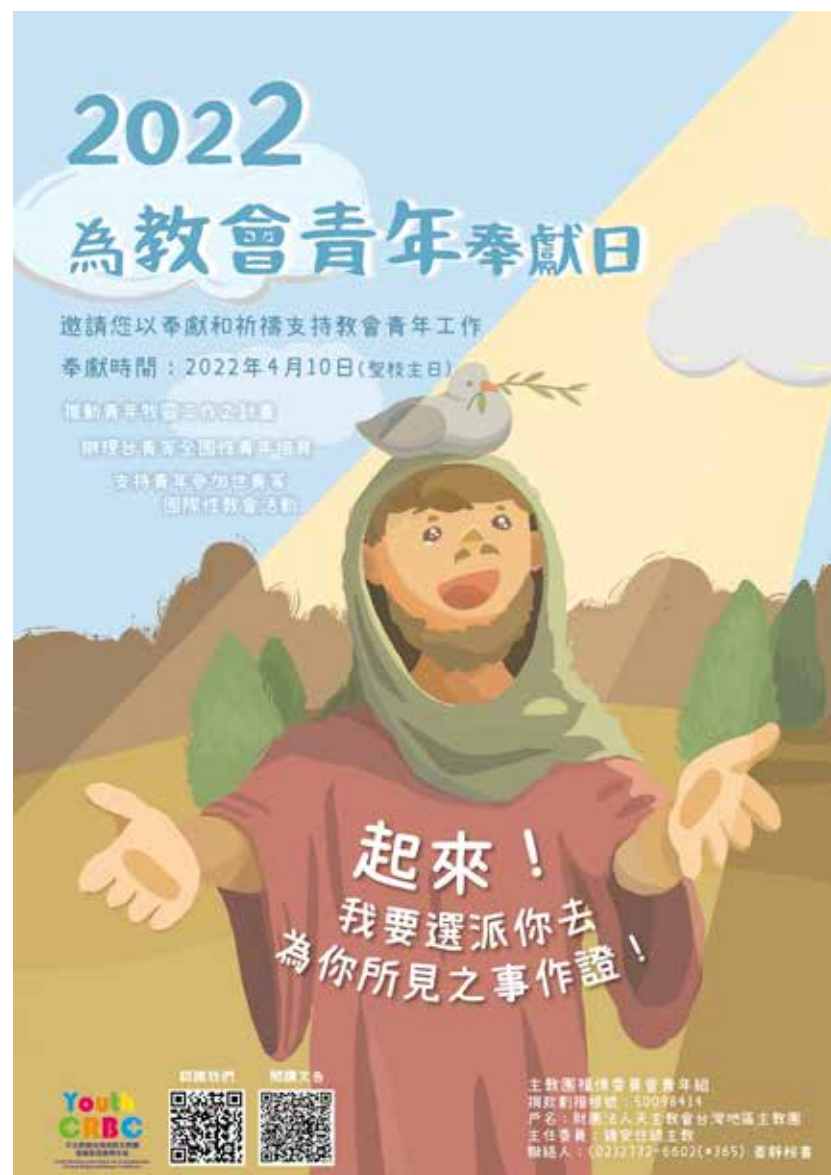
從2008年台灣地區主教團春季常年大會通過了青年組的提案，訂每年聖枝主日為「為教會青年奉獻日」，為教會全國性的青年培訓、活動，以及青年工作者的培育而設立的。在那之後，這些收到的奉獻便全數作為全國青年工作的基金，補助大型國際青年朝聖活動如世界青年日、亞洲青年日的籌備及國內培訓，以及補助每年的台灣青年日的辦理，並持續推動青年輔導研習及其他青年會議。因著眾弟兄姊妹所支持和奉獻的經費，我們才能不斷地往前邁進；因著大家對天主的慷慨，天主在我們台灣教會的青年工作上賞賜了滿滿的恩寵，使用我們的青年工作者及青年們行了很多美好的工作！

謝謝各位神長及兄姐長期以來的鼓勵和協助，日後也請大家繼續關心及支持我們全國的青年工作。今年台灣青年日也即將在8月15至19日於台北教區舉行，邀請大家為這一年一度的信仰盛會懇切祈禱！我們要讓青年感受整個教會的支持與活力，讓他們福傳的熱情和朝氣感染身邊更多的人！

願天主賞報您們的慷慨與熱心！天主保佑！

主教團福傳委員會青年組

負責主教 鍾安住



"Urbi et Orbi" Message of His Holiness Pope Francis

Easter Sunday, 17 April 2022

Dear brothers and sisters, Happy Easter!

Jesus, the Crucified One, is risen! He stands in the midst of those who mourned him, locked behind closed doors and full of fear and anguish. He comes among them and says: "Peace be with you!" (*Jn* 20:19). He shows the wounds in his hands and feet, and the wound in his side. He is no ghost; it is truly Jesus, the same Jesus who died on the cross and was laid in the tomb. Before the incredulous eyes of the disciples, he repeats: "Peace be with you!" (v. 21).

Our eyes, too, are incredulous on this Easter of war. We have seen all too much blood, all too much violence. Our hearts, too, have been filled with fear and anguish, as so many of our brothers and sisters have had to lock themselves away in order to be safe from bombing. We struggle to believe that Jesus is truly risen, that he has truly triumphed over death. Could it be an illusion? A figment of our imagination?

No, it is not an illusion! Today, more than ever, we hear echoing the Easter proclamation so dear to the Christian East: "Christ is risen! He is truly risen!" Today, more than ever, we need him, at the end of a Lent that has seemed endless. We emerged from two years of pandemic, which took a heavy toll. It was time to come out of the tunnel together, hand in hand, pooling our strengths and resources... Instead, we are showing that we still have within us the spirit of Cain, who saw Abel not as a brother, but as a rival, and thought about how

to eliminate him. We need the crucified and risen Lord so that we can believe in the victory of love, and hope for reconciliation. Today, more than ever, we need him to stand in our midst and repeat to us: "Peace be with you!"

Only he can do it. Today, he alone has the right to speak to us of peace. Jesus alone, for he bears wounds... our wounds. His wounds are indeed ours, for two reasons. They are ours because we inflicted them upon him by our sins, by our hardness of heart, by our fratricidal hatred. They are also ours because he bore them for our sake; he did not cancel them from his glorified body; he chose to keep them, to bear them forever. They are the indelible seal of his love for us, a perennial act of intercession, so that the heavenly Father, in seeing them, will have mercy upon us and upon the whole world. The wounds on the body of the risen Jesus are the sign of the battle he fought and won for us, won with the weapons of love, so that we might have peace and remain in peace.

As we contemplate those glorious wounds, our incredulous eyes open wide; our hardened hearts break open and we welcome the Easter message: "Peace be with you!"

Let us allow the peace of Christ to enter our lives, our homes, our countries!

May there be peace for war-torn Ukraine, so sorely tried by the violence and destruction of the cruel and senseless war into which it was dragged. In this terrible night of suffering and death, may a new dawn of hope soon appear! Let there be a decision for peace. May there be an end to the flexing of muscles while people are suffering. Please, let us not get used to war! Let us all commit ourselves to imploring peace, from our balconies and in our streets! May the leaders of nations hear people's plea for peace. May they listen to that troubling question posed by scientists almost seventy years ago: "Shall we put an end to the human race, or shall mankind renounce war?"

(*Russell-Einstein Manifesto*, 9 July 1955).

I hold in my heart all the many Ukrainian victims, the millions of refugees and internally displaced persons, the divided families, the elderly left to themselves, the lives broken and the cities razed to the ground. I see the faces of the orphaned children fleeing from the war. As we look at them, we cannot help but hear their cry of pain, along with that of all those other children who suffer throughout our world: those dying of hunger or lack of medical care, those who are victims of abuse and violence, and those denied the right to be born.

Amid the pain of the war, there are also encouraging signs, such as the open doors of all those families and communities that are welcoming migrants and refugees throughout Europe. May these numerous acts of charity become a blessing for our societies, at times debased by selfishness and individualism, and help to make them welcoming to all.

May the conflict in Europe also make us more concerned about other situations of conflict, suffering and sorrow, situations that affect all too many areas of our world, situations that we cannot overlook and do not want to forget.

May there be peace for the Middle East, racked by years of conflict and division. On this glorious day, let us ask for peace upon Jerusalem and peace upon all those who love her (cf. *Ps* 121 [122]), Christians, Jews and Muslims alike. May Israelis, Palestinians and all who dwell in the Holy City, together with the pilgrims, experience the beauty of peace, dwell in fraternity and enjoy free access to the Holy Places in mutual respect for the rights of each.

May there be peace and reconciliation for the peoples of Lebanon, Syria and Iraq, and in particular for all the Christian communities of the Middle East.

May there be peace also for Libya, so that it may find stability after years of tensions, and for Yemen, which suffers from a conflict

forgotten by all, with continuous victims: may the truce signed in recent days restore hope to its people.

We ask the risen Lord for the gift of reconciliation for Myanmar, where a dramatic scenario of hatred and violence persists, and for Afghanistan, where dangerous social tensions are not easing and a tragic humanitarian crisis is bringing great suffering to its people.

May there be peace for the entire African continent, so that the exploitation it suffers and the hemorrhaging caused by terrorist attacks – particularly in the Sahel region – may cease, and that it may find concrete support in the fraternity of the peoples. May the path of dialogue and reconciliation be undertaken anew in Ethiopia, affected by a serious humanitarian crisis, and may there be an end to violence in the Democratic Republic of Congo. May prayer and solidarity not be lacking for the people in the eastern part of South Africa, struck by devastating floods.

May the risen Christ accompany and assist the people of Latin America, who in some cases have seen their social conditions worsen in these difficult times of pandemic, exacerbated as well by instances of crime, violence, corruption and drug trafficking.

Let us ask the risen Lord to accompany the journey of reconciliation that the Catholic Church in Canada is making with the indigenous peoples. May the Spirit of the risen Christ heal the wounds of the past and dispose hearts to seek truth and fraternity.

Dear brothers and sisters, every war brings in its wake consequences that affect the entire human family: from grief and mourning to the drama of refugees, and to the economic and food crisis, the signs of which we are already seeing. Faced with the continuing signs of war, as well as the many painful setbacks to life, Jesus Christ, the victor over sin, fear and death, exhorts us not to surrender to evil and violence. May we be won over by the peace of Christ! Peace is possible; peace is a duty; peace is everyone's primary responsibility!

Letter to the Priests About the Synodal Journey

Vatican City, 19 March 2022

Prot. n. 220083

Dear Priests,

Here we are, two priests and brothers of yours! May we ask for a moment of your time? We would like to talk to you about a topic that touches us all.

“The Church of God is convoked in Synod.” The *preparatory document* for Synod 2021- 2023 begins with these words. For two years the entire People of God is invited to reflect on the theme “For a Synodal Church: communion, participation and mission”. This is a novelty that can arouse enthusiasm as well as perplexity .

Yet “in the first millennium, ‘walking together’, that is, practicing synodality, was the Church’s habitual way of proceeding.” The Second Vatican Council highlighted this dimension of ecclesial life, so important that St. John Chrysostom affirmed : “Church and Synod are synonymous” (*Explicatio in Psalmum* 149).

It is well known that today’s world is in urgent need of fraternity. Without realizing it, the world yearns to meet Jesus. But how do we make this encounter happen? We need to listen to the Spirit together with the whole People of God, so as to renew our faith and

find new ways and languages to share the Gospel with our brothers and sisters. The synodal process that Pope Francis proposes to us has precisely this objective: to set out, together, in mutual listening, in sharing ideas and projects, to show the true face of the Church: a hospitable “house”, with open doors, inhabited by the Lord and animated by fraternal relationships.

So that we do not fall into the risks highlighted by Pope Francis -that is, formalism, which reduces the Synod to an empty slogan; intellectualism, which makes the Synod a theoretical reflection on problems; and immobilism , nailing us to the security of our habits so that nothing changes -it is important to open our hearts and listen to what the Spirit suggests to the Churches (cf. Rev. 2:7).

Obviously, in the face of this journey, some fears may assail us.

First of all, we are well aware that priests in many parts of the world are already carrying a great pastoral burden. And now - it may seem - one more thing “to do” is added. Rather than inviting you to multiply your activities, we would like to encourage you to look at your communities with that contemplative gaze of which Pope Francis speaks to us in *Evangelii gaudium* (no. 71) so as to discover the many examples of participation and sharing that are already taking root in your communities. In fact, the current diocesan phase of the synodal process aims to “gather wealth of experiences of lived synodality” (*Preparatory Document*, 31). We are certain that there are many more of these experiences than what might appear at first glance, perhaps even informal and spontaneous experiences. Wherever we listen deeply to each other, learn from each other, value the gifts of others, help each other and

make decisions together, there is already synodality in action. All this should be emphasized and appreciated, so as to increasingly develop that synodal style which is “the specific *modus vivendi et operandi* of the Church, the People of God” (*Preparatory Document*, 10).

But there may also be another fear: if so much emphasis is placed on the common priesthood of the baptized and on the *sensus fidei* of the People of God, what will become of our role as leaders and of our specific identity as ordained ministers? Without a doubt, it is a matter of progressively discovering the fundamental equality of all the baptized and of stimulating all the faithful to participate actively in the journey and mission of the Church. In this way we will have the joy of finding brothers and sisters who share with us the responsibility for evangelization. But in this experience of the People of God, the special charism of ordained ministers to serve, sanctify and animate the People of God can and should also come to the fore in a new way.

In this sense, we would like to ask you to make a threefold contribution to the current synodal process:

- Do everything so that the journey rests on listening to and living the Word of God. Pope Francis thus recently exhorted us, “let us be passionate about Sacred Scripture, let us allow ourselves to be dug into by the Word, which reveals the newness of God and leads to loving others without tiring” (Francis, Homily for Word of God Sunday, January 23, 2022).

Without this grounding in the life of the Word, we risk walking in

the dark and our reflections risk becoming an ideology. Instead, by basing ourselves on the Word put into practice, we will build the house on rock (cf. Mt 7:24-27) and we will be able to experience, like the disciples of Emmaus the surprising light and guidance of the Risen Lord.

- Let us strive to ensure that our journey is marked by mutual listening and mutual acceptance. Even before any concrete results, deep dialogue and true encounters are already a value. In fact, there are many initiatives and potentials in our communities, but too often individuals and groups run the risk of individualism and self-referentiality. With his new commandment, Jesus reminds us that “this is how all will know that you are my disciples, if you have love for one another”(Jn 13:35). As pastors, we can do much so that love might heal relationships and heal the wounds that often affect the fabric of the Church, so that the joy of feeling that we are one family, one people on a journey, children of the same Father and therefore brothers and sisters to one another may return, beginning with the fraternity of priests.
- Take care that the journey does not lead us to introspection but stimulates us to go out to meet everyone. In *Evangelii gaudium*, Pope Francis has given us the dream of a Church that is not afraid to get its hands dirty by involving itself in the wounds of humanity, a Church that walks in listening to and serving the poor and the peripheries. This outgoing “dynamism towards our brothers and sisters, with the compass of the Word and the fire of charity, fulfills the Father’s great original plan: “that all may be one” (Jn 17:21). In his latest Encyclical *Fratelli tutti*, Pope

Francis asks us to commit ourselves to this unity, together with our brothers and sisters of other Churches, the faithful of other religions and all people of good will: universal brotherhood and love without exclusions, which all and everything must embrace. As servants of the People of God, we are in a privileged position to ensure that this does not remain a vague and generic guideline, but is made concrete where we live.

Dear brother priests, we are certain that starting from these priorities you will find ways to give life to specific initiatives, according to local needs and possibilities because synodality is truly God's call for the Church of the third millennium. Setting out in this direction will not be free of questions, fatigue and setbacks, but we can be confident that it will return to us a hundredfold in fraternity and in fruits of evangelical life. We need only think of the first Synod of Jerusalem (Acts 15). Who knows how much effort there was behind the scenes! But we know how decisive that moment was for the nascent Church.

We conclude this letter with two passages from the *Preparatory Document* that can inspire and accompany us almost like a *Vademecum*. "The ability to imagine a different future for the Church and her institutions, in keeping with the mission she has received, depends largely on the decision to initiate processes of listening, dialogue, and community discernment, in which each and every person can participate and contribute." (n. 9).

"We recall that the purpose of the Synod, and therefore of this consultation, is not to produce documents, but "to plant dreams, draw forth prophecies and visions, allow hope to flourish, inspire

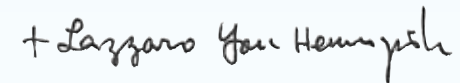
trust, bind up wounds, weave together relationships, awaken a dawn of hope, learn from one another and create a bright resourcefulness that will enlighten minds, warm hearts, give strength to our hands""(n. 32).

Thanking you for your attention, we assure you of our prayers and wish you and your communities a joyful and fruitful synodal journey. May we be close to you and journey with you! And welcome, through us, the gratitude also of Pope Francis who feels very close to you.

Entrusting each of you to the Blessed Virgin Mary of the Good Way, we cordially greet you in the Lord Jesus.



Mario Card. GRECH
Secretary General
Of the Synod of Bishops



✠ Lazzaro You HEUNG SIK
Archbishop-Bishop em. Of Daejeon
Prefect of the Congregation for the Clergy

Act of Consecration To the Immaculate Heart of Mary

Basilica of Saint Peter

25 March 2022

Oh Mary, Mother of God and our mother, in this time of trial returned to you. As a mother you love us and know us: no concern of our hearts is hidden from you. Mother of mercy, how often we have experienced your watchful care and your peaceful presence! You never cease to guide us to Jesus, the Prince of Peace.

Yet we have strayed from that path of peace. We have forgotten the lesson learned from the tragedies of the last century the sacrifice of the millions who fell into world wars. We have disregarded the commitments we made as a community of nations. We have betrayed peoples' dreams of peace and the hopes of the young. We grew sick with greed, we thought only of our own nations and their interests, we grew indifferent and caught up in our selfish needs and concerns. We chose to ignore God, to be satisfied with our illusions, to grow arrogant and aggressive, to suppress innocent lives and to stockpile weapons. We stopped being our neighbor's keepers and stewards of our common home. We have ravaged the garden of the earth with war and by our sins we have broken the heart of our heavenly Father, who desires us to be brothers and sisters. We grew indifferent to everyone and everything except ourselves. Now with shame we cry out: Forgive us, Lord!

Holy Mother, amid the misery of our sinfulness, amid our struggles

and weaknesses, amid the mystery of iniquity that is evil and war, you remind us that God never abandons us, but continues to look upon us with love, ever ready to forgive us and raise us up to new life. He has given you to us and made your Immaculate Heart a refuge for the Church and for all humanity. By God's gracious will, you are ever with us; even in the most troubled moments of our history, you are there to guide us with tender love.

We now turn to you and knock at the door of your heart. We are your beloved children. In every age you make yourself known to us, calling us to conversion. At this dark hour, help us and grant us your comfort. Say to us once more: "Am I not here, I who am your Mother?" You are able to untie the knots of our hearts and of our times. In you we place our trust. We are confident that, especially in moments of trial, you will not be deaf to our supplication and will come to our aid.

That is what you did at Cana in Galilee, when you interceded with Jesus and he worked the first of his signs. To preserve the joy of the wedding feast, you said to him: "They have no wine" (Jn 2:3). Now, O Mother, repeat those words and that prayer, for in our own day we have run out of the wine of hope, joy has fled, fraternity has faded. We have forgotten our humanity and squandered the gift of peace. We opened our hearts to violence and destructiveness. How greatly we need your maternal help!

Therefore, O Mother, hear our prayer.

Star of the Sea, do not let us be shipwrecked in the tempest of war.

Ark of the New Covenant, inspire projects and paths of reconciliation.

Queen of Heaven, restore God's peace to the world.

Eliminate hatred and the thirst for revenge, and teach us forgiveness.

Free us from war, protect our world from the menace of nuclear weapons. Queen of the Rosary, make us realize our need to pray and to love.

Queen of the Human Family, show people the path of fraternity.

Queen of Peace, obtain peace for our world.

O Mother, may your sorrowful plea stir our hardened hearts. May the tears you shed for us make this valley parched by our hatred blossom anew. Amid the thunder of weapons, may your prayer turn our thoughts to peace. May your maternal touch soothe those who suffer and flee from the rain of bombs. May your motherly embrace comfort those forced to leave their homes and their native land. May your Sorrowful Heart move us to compassion and inspire us to open our doors and to care for our brothers and sisters who are injured and cast aside.

Holy Mother of God, as you stood beneath the cross, Jesus, seeing the disciple at your side, said: "Behold your son" (Jn 19:26). In this way he entrusted each of us to you. To the disciple, and to each of us, he said: "Behold, your Mother" (v. 27). Mother Mary, we now desire to welcome you into our lives and our history. At this hour, a weary and distraught humanity stands with you beneath the cross, needing to entrust itself to you and, through you, to consecrate itself to Christ. The people of Ukraine and Russia, who venerate you with great love, now turn to you, even as your heart

beats with compassion for them and for all those peoples decimated by war, hunger, injustice and poverty.

Therefore, Mother of God and our Mother, to your Immaculate Heart we solemnly entrust and consecrate ourselves, the Church and all humanity, especially Russia and Ukraine. Accept this act that we carry out with confidence and love. Grant that war may end and peace spread throughout the world. The "Fiat" that arose from your heart opened the doors of history to the Prince of Peace. We trust that, through your heart, peace will dawn once more. To you we consecrate the future of the whole human family, the needs and expectations of every people, the anxieties and hopes of the world.

Through your intercession, may God's mercy be poured out on the earth and the gentle rhythm of peace return to mark our days. Our Lady of the "Fiat," on whom the Holy Spirit descended, restore among us the harmony that comes from God. May you, our "living fountain of hope," water the dryness of our hearts. In your womb Jesus took flesh; help us to foster the growth of communion. You once trod the streets of our world; lead us now on the paths of peace. Amen.



SYNODUS EPISCOPORUM

Synod 2021 – 2023

For a Synodal Church: Communion, Participation and Mission

Suggestions for Dioceses and Episcopal Conferences on the preparation of the synthesis

The *Preparatory Document* begins by declaring that “the Church of God is convoked in Synod” (#1). The opening of October 2021, held first in Rome and then throughout the world, was an opening of the Synod; we are in Synod. The syntheses prepared by each Diocese/Eparchy and Bishops’ Conference/Synod of the Church *sui iuris* are Synod documents. Therefore, Bishops and Bishops’ Conferences/Synods of Churches *sui iuris* are asked to prepare with diligence the final discernment that they present in the form of a synthesis.

In this regard, the present document proposes to respond to the numerous requests for indications concerning the preparation of the synthesis to be presented to the General Secretariat of the Synod of Bishops, articulating and developing what is contained in the *Preparatory Document* (nn. 31-32) and in the *Vademecum* (Appendix D). This document is intended primarily to support the Episcopal Conferences/Synods of the Churches *sui iuris* in the elaboration of their synthesis, but it could also be useful to the facilitators of the synodal process within each local Church,

at the level of individual dioceses/parishes, parishes, grassroots communities, associations and movements, and spontaneous groups. Each local reality is invited to creatively adapt it to its own context.

1. The purpose of the synthesis

Regarding the synthesis, the *Preparatory Document* states:

The synthesis that each particular Church will elaborate at the end of this work of listening and discernment will constitute its contribution to the journey of the universal Church. To make the subsequent phases of the journey easier and more sustainable, it is important to condense the fruits of prayer and reflection into a maximum of ten pages. If necessary to contextualize and explain them better, other texts can be attached to support or integrate them. (n. 32).

The purpose of the synthesis is not to present a chronology of the stages of the synodal process that were followed, nor to draw up a report that lists indiscriminately all the points that emerged during the work. Rather, as the culmination of a communal spiritual discernment, the synthesis aims to gather and express the fruits of the synodal process in a way that is understandable even to those who did not participate, indicating how the Holy Spirit’s call to the Church has been understood in the local context.

2. Structure

What follows could be an indicative structure for the synthesis, for a maximum of about ten pages.

2.1 Introduction: rereading of the synodal experience (1-2 pages)

Indicate the milestones, turning points, and especially the spiritual (difficulties, surprises, etc.). dimension of the journey

2.2 Body of the synthesis: discernment of the collected contributions (6-7 pages)

This part of the synthesis articulates the response to the fundamental question of the synodal process (cf. *Preparatory Document*, n. 26), considering the thematic questions (cf. *ibid.*, n. 30, and *Vademecum*, n. 5.3) and highlighting the principle fruits of a discernment carried out during the synodal process.

2.3 Conclusions: next steps (1-2 pages)

The conclusion could indicate the steps to be taken in response to that which was recognized as the call (or the calls) of the Holy Spirit, highlighting in particular those points regarding which it is considered important to solicit the further discernment of the Church.

2.4 Appendices

It might be useful to include an overview of the local context, with some key facts and statistics, as a background against which to place the content of the synthesis. Equally helpful may be some testimonies, quotes or stories from the participants, which preserve the originality of their way of expressing themselves and better enable one to realize the spiritual and emotional dimension of the experience. In any case, the appendices, which are not obligatory, only offer additional information. The synthesis should contain all the essential information regarding the path taken and its fruits, and therefore information regarding the contribution that each particular

Church makes to the synodal path of the universal Church.

3. Preparation

Some cautions may be helpful in preparing for the synthesis process.

3.1 Gathering materials

It should be clearly established how and within what time frame the contributions are to be presented, organized and stored, and a strategy for handling a large volume of documents should be identified. Quantitative (e.g., structured questionnaires) or qualitative (e.g., interviews, focus groups, etc.) survey reports or expert contributions may be helpful in supplementing the contributions of synodal groups as a matter of discernment.

3.2 Choice of drafting group

From a synodal perspective, it makes sense for a group to draft the synthesis, in which it might be appropriate to involve the synod team. Other members of the drafting group could be chosen based on their condition (age, sex, state of life), geographical or cultural origin, experience and/or competence in different fields (sacred sciences, human and social sciences, textual editing, etc.), with particular attention to the presence of people capable of listening to and understanding the voice of minorities, the poor and the excluded. Similarly, it will be important to ensure the presence of a smaller core group (e.g., 2-3 people) with expertise in writing, to whom the task of drafting can be materially entrusted.

3.3 Identification of the working method

Once the drafting group is formed, it should be clarified who will oversee the guiding its work and how decisions will be made in case of disagreement. If the group is large, it may be helpful to have a small ad hoc committee to resolve disputes. In addition, the method by which the group will carry out its task should be clarified, indicating the different steps to arrive at the final text and the time frame for its delivery. Some computer tools (e.g., keyword tagging software or word clouding programs) can help in the analysis of the collected materials; however, they cannot replace the work of rereading and synthesis in light of the faith that must underpin the development of the final text. The Bishops are responsible for the synodal process at the various levels (diocesan, national, etc.). Therefore, even with the necessary involvement of the drafting group, the Bishops exercise their responsibility to guide discernment by determining the modalities of elaboration, discussion and approval of the text.

4. The drafting process

Based on the methodology followed for the assemblies of the Synod of Bishops and other synodal processes, some steps are suggested, recommending that they be adapted to local cultures and contexts.

4.1 Reading the contributions received

The reading of the materials collected should be carried out in an atmosphere of prayer and discernment, keeping in mind the context and culture from which they come. Starting from their own experience and expertise, those who participate in this phase try to identify the following in the materials they read:

- What interesting, innovative, enlightening elements emerge with respect to the question guiding the synodal journey?
- What obstacles, difficulties or concerns are pointed out? What causes are indicated?

As the work proceeds, attention should be paid to:

- common trends on which some consensus (not necessarily unanimous);
- discordant points of view and voices that are “out of tune” or marginal, which highlight differences within the People of God; it is fundamental not to lose track of them, because the process of discernment could recognize them as prophetic voices that indicate what the Spirit is asking of the Church.

4.2 Identifying Key Points

The work of reading with the method just described will make it possible to identify a certain number of pivotal points: sets of intuitions and questions around which it is possible to aggregate a certain number of elements that emerged from the reading, highlighting the relationships that link them. Each member of the drafting group can be invited to write a brief report highlighting the pivotal points he or she found. The method of spiritual conversation can be useful in sharing the fruit of individual work and forming a consensus.

4.3 Drafting the text

The articulation of the main points that emerged will help to set the structure of the body of the synthesis. This will be followed by the

drafting of a first draft, to be entrusted to the group of people more experienced in drafting, as indicated in n. 3.2. This draft will be refined through contributions from other members of the drafting group, until it is agreed together that the richness present in the collected contributions is adequately represented in the text.

This work does not aim to reset differences or to harmonize voices from outside in an artificial way: conflicts, tensions and difficult questions may legitimately be present both in the collected contributions and among the members of the drafting group. A synodal approach will seek to identify in what direction it is possible to walk together while discerning what seems to come from God. If this is not possible, the tensions can be indicated in the synthesis as they arose. Finally, it may be interesting to preserve local flavor or meaningful formulations through direct quotes from the voices of participants in the synodical process or from the materials collected.

4.4 Feedback and Amendments

Once the work of the drafting group is finished, it would be good to find a way to submit the text (confidentially) to a few of those persons who participated in the synodal process, beginning with those who are responsible for it, in order to gather their feedback and modify the text where it seems appropriate.

An Episcopal Conference/Synod of the Church *sui iuris* or a Diocese/Eparchy might feel called to live this phase by returning, in some way, the draft synthesis to the People of God to receive further feedback and other suggestions. This further consultation could strengthen the synthesis and lay the groundwork

for its subsequent implementation. At the end of the process, an editorial arrangement of the text will be necessary, also to meet length limits.

4.5 Reviewing the process

At this point, it might be useful to take some time to prayerfully reread the entire synodal process (including the phase of drafting the synthesis). The fruit of this re-reading could enrich the introductory part of the synthesis (see 2.1 above).

4.6 Validation and approval

Before being sent to the next level (e.g., from the Diocese/Eparchy to the Episcopal Conference/Synod of the Church *sui iuris*; from the Episcopal Conference/Synod of the Church *sui iuris* to the General Secretariat of the Synod of Bishops), the text will have to be validated and approved according to the modalities defined at the beginning of the process (cf. above n. 3.3). More than being concerned about the specific content, those with responsibility for final approval have the task of ensuring that the text is the fruit of an authentically synodal journey and is respectful of the synodal process that actually took place.

For additional resources and information on preparing the summaries, we invite you to visit the official website www.synod.va, and the supporting websites www.synodresources.org and www.prayforthesynod.va.

Message following the Episcopal Ordination of H.E. Most Rev. Norbert Pu, Bishop of Chiayi, 2 April 2022, Yunlin County Stadium, Yunlin

Your Excellency, Bishop Norbert Pu, the new Bishop of Chiayi,
 Archbishop Thomas Chung, Metropolitan Archbishop of Taipei and Emeritus of Chiayi,
 Bishop John Baptist Lee, Bishop of Hsinchu and President of the Bishops Conference
 Your Excellencies, the Bishops of Taiwan,
 Respectable local Government Officials of Chiayi and Yunlin,
 Dear Vice-President, Mr. Chen Chien-Jen and his spouse, Mrs. Chen,
 Distinguished Representatives from other Religions and Groups,
 Reverend Fathers and Sisters,
 Brothers and Sisters:

Pope Francis, continues to take care of all the local Churches around the world especially by providing new bishops who will aid him in the work of evangelization and the work of integral human development entrusted to the Church by our Lord, Jesus Christ.

The Holy See invokes God's help to be able to choose suitable and faithful priests who may be promoted to the episcopacy. In particular, it worked hard to find a Good Shepherd to take care of the People of God in the Diocese of Chiayi. Finally, after more than

one year of waiting, we are all happy to have a new Bishop, a native son from Alishan, Bishop Norbert Pu!

Dear Bishop Norbert, Pope Francis in his Apostolic Letter to you, reminds you to seek the wisdom of relying on the counsel and the prudence of Jesus, our Master. He encourages you to continue to live, with an upright and sincere heart, so that you may exhort the People of God in Chiayi by your example.

Pope Francis also asks all the clergy, religious and the faithful people of the Diocese of Chiayi, to pray and work together with Bishop Norbert. He asks you to welcome him with all your hearts as your guide and teacher in the faith.

Bishop Norbert, now as Bishop, you also have new brothers in the other Bishops of Taiwan. You can depend on their support and encouragement. Even if the Diocese of Chiayi seems so far from Rome, please remember that you are always near the Holy Father as you share in his mission to take care of the Church. Moreover, you can always rely on the assistance and the collaboration of the Apostolic Nunciature.

Pope Francis also sends his appreciation for the past pastoral work done by your predecessor, Bishop Thomas Chung, and all the priests, sisters and lay collaborators, for every good deed they have done for the Diocese. (Let us all give Archbishop Chung a round of applause).

I would also want that we show our appreciation for the service offered by the Rev. Fr. John Baptist Wu, the Diocesan Administrator, for again taking care of the Diocese while waiting for the new Bishop. Thank you, Fr. Wu, for your good collaboration and patience. (Let us give him a big round of applause).

I am happy to acknowledge the presence of the local authorities. Your presence is a sign of the Taiwan government's appreciation for the solicitude of Pope Francis to provide new Bishops for Taiwan and of the good service of the different dioceses for all Taiwanese.

I pray that Bishop Norbert and the Diocese of Chiayi may continue to have good working relationship with the local governments of the two counties of Chiayi and Yunlin so that it may continue to provide vital services to all people, especially for the education of the young and health care for the elderly, the disabled and the marginalized in society.

To all here present at this important milestone in the history of the Church in Chiayi, and of the Catholic Church in Taiwan as a whole, the Holy Father assures all of you of his closeness and paternal concern.

Let us also thank the Holy Father for giving Chiayi a new Bishop by remembering to pray for him, as he always requests us to do.

Congratulations Bishop Norbert! Congratulations people of Chiayi!

Thank you.



CONGREGATIO PRO GENTIUM EVANGELIZATIONE

PROT. 0790/22

08 April 2022

Your Eminence/Excellency,

With this Circular Letter, I wish to bring to the attention of the Episcopal Conference and each of its member Bishops two situations that could eventually emerge causing undesired inconvenience.

I. Election to the office of the President and Vice-President of the Episcopal Conference.

There have been cases in which some Episcopal Conferences have elected to the office of its President and Vice-President diocesan Bishops who were nearing their seventy-fifth year of age. Because of that election, the elected Bishops, while presenting their resignation letter on completion of the 75th year of age, as stipulated by can. 401, § 1, CIC. have requested the Holy Father to extend their tenure as diocesan Bishops until the expiry of their elected office in the Episcopal Conference.

Such a situation could condition, under various aspects, the

freedom of decision of the Holy Father in accepting the resignation and, consequently, it could affect the ordinary application of the discipline of can. 401, § 1, CIC. Therefore, after careful reflection on the matter, I wish to bring to your attention the following points.

1. When the President or the Vice-President of the Episcopal Conference leaves his office as the diocesan Bishop, from the day of the publication of the acceptance his resignation by the Roman Pontiff, his office as the President or Vice-President of the Conference also expires.
2. Consequently, in order to avoid the vacancy of the offices at the summit of the Episcopal Conference before the natural completion of the mandate, the election of diocesan Bishops who have completed their 75th year of age to the above-mentioned offices should be avoided without any exception (*Cl. can. 401, § 1 CIC. Art. 1 of the «Motu Proprio» “Learn to take your Leave”, of 12th February 2018*).
3. In order not to unduly condition the free acceptance of the resignation of Bishops by the Holy Father, the Episcopal Conferences of the territories under this Dicastery are kindly invited not to elect to the office of the President and the Vice-President of the Conference diocesan Bishops who would, during their elected mandate, complete the 75th year of their age.

II. Presence of the emeritus Bishop in the local Church.

The presence of the emeritus Bishop in the local Church could be a source of blessing and a great spiritual testimony to the diocesan

community. In the introduction of the above-mentioned *«motu proprio» (Learn to take your Leave)*, Pope Francis has made the following reflection:

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

Therefore, it is recommended that the taking leave from the diocesan office be prepared by the Bishop in a spiritual way, in prayer and with an attitude of gratitude to the Lord for the many blessings He has bestowed on the person himself and on the Church that he had been called to serve. Only in this way one could “strip himself of any aspiration to power and of the claim of being indispensable”. Therefore, the following is proposed to the Bishops who present to the Holy Father their resignation from the diocesan office:

1. Complete and spontaneous readiness to disassociate oneself from the administrative matters of the local Church that he has been serving so far, and to move voluntarily to a suitable accommodation, which the Diocese will make available.

2. Willing disposition to exercise any eventual ministry in the local Church only in agreement with the Bishop of the diocese, and not to undertake any personal initiative that could compromise the position of his successor. Such an attitude will provide a great testimony to the Christian community, particularly to the clergy, Religious and other pastoral ministers in the Church.

I hope that the Episcopal Conference in the country and each of its member Bishops will cooperate and willingly follow the above-mentioned indications. I wish you and all the Bishops a fruitful ministry at the service of the Church, that will provide convincing testimony to the Faithful and to all others, and I send you fraternal regards and prayers.

Yours devotedly in Christ

+ Luis Antonio G. Card. TAGLE
Luis Antonio Card. TAGLE

Prefect

+ Prof. RUGAMBWA
Secretary

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