

# 目錄

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## 《歷史悠久的職務》宗座牧函

(為設立傳道員的職務)

教宗方濟各  
自動手諭

1. 教會內的傳道員職務已相當歷史悠久。神學家們普遍認為最早期的例子已出現於新約的經卷當中。這種教導性質的服務雛型要追溯至聖保祿宗徒致格林多團體書信中所提及的那些「教師」：「天主在教會內所設立的：第一是宗徒，第二是先知，第三是教師，其次是行異能的，再次是有治病奇恩的、救助人的、治理人的、說各種語言的。眾人豈能都做宗徒？豈能都做先知？豈能都做教師？豈能都行異能？豈能都有治病的奇恩？豈能都說各種語言？豈能都解釋語言？你們該熱切追求那更大的恩賜。我現在把一條更高超的道路指給你們。」（格前十二28-31）

聖路加福音開宗明義地說：「德教斐羅鈞座，我也從起頭仔細訪查了一切，遂立意按著次第給你寫出來，為使你認清給你所講授的道理，正確無誤。」（路一3-4）聖史似乎很清楚知道，他的記述要提供一種特定形式的教導，好能為已受洗的人給予真確的見證。聖保祿宗徒給迦拉達人的書信也提到：「學習真道的，

應讓教師分享自己的一切財物」（迦六6）。顯明易見，這書信提供另一項細節，就是生活的共融要成為接受真正教理講授的成果。

2. 基督徒團體的特徵自始就是由男性和女性來擔負各色各樣的職務，因著順從聖神的行動，奉獻己身，以建樹教會。聖神從不間斷地向已受洗者傾注眾多神恩，這些神恩有時以有形可見的方式，並以多種表達，直接為基督徒團體服務，以至神恩被認為是團體中不可或缺的服務（*diakonia*）。聖保祿宗徒以他的權威就此作出解釋：「神恩雖有區別，卻是同一的聖神所賜；職分雖有區別，卻是同一的主所賜；功效雖有區別，卻是同一的天主，在一切人身上行一切事。聖神顯示在每人身上雖不同，但全是為人的好處。這人從聖神蒙受了智慧的言語，另一人卻由同一聖神蒙受了知識的言語；有人在同一聖神內蒙受了信心，另有人在同一聖神內卻蒙受了治病的奇恩；有的能行奇蹟，有的能說先知話，有的能辨別神恩，有的能說各種語言，有的能解釋語言：可是，這一切都是這唯一而同一的聖神所行的，隨他的心願，個別分配與人。」（格前十二4-11）

在新約宏觀的神恩傳統中，可以發現某些已受洗者，以相當有組織、恆常穩固而有規管的方式，因應生活上的不同處境，執行傳授宗徒和福音教導的職務（參閱梵蒂岡第二屆大公會議《啟示憲章》8號）。教會樂

意承認這項服務作為個人神恩的具體表現，且有益於教會實踐福傳使命。縱觀初期基督徒團體委身傳揚福音的生活，也激勵現今教會去採用可行的嶄新方法，繼續遵從上主的話，向所有受造物宣傳福音。

3. 兩千年來的福傳歷史，清楚表明傳道員在傳教工作上的效果。主教、司鐸和執事，連同許多度奉獻生活的男女，一生委身於教理講授，使（基督）信仰能為每個人的生命提供有效支援。當中一些人也把分享同一神恩的兄弟姐妹集合起來，並建立修會，全然致力於教理講授工作。

我們不能忘記，曾有不可勝數的眾多男女平信徒，藉著教理講授，直接參與傳揚福音的工作。這些信仰成熟，並為聖德作出真實見證的男女，在某些情況下也是一些教會的奠基者，他們甚至最終獻出了生命。今日亦然，許多稱職及委身的傳道員，都是團體的領袖，在世界各地履行無價的使命，傳揚福音，並使信仰紮根成長。長久以來，眾多身為傳道員的真福、聖人和殉道者，對教會的使命貢獻良多，值得肯定，他們不單是教理講授，更是整個基督徒靈修史的豐富資源。

4. 自梵蒂岡第二屆大公會議以來，教會重新意識到平信徒參與福傳工作的重要。大公會議的教長一再強調，極需要讓平信徒以不同形式，直接參與「培植教會」（plantatio Ecclesiae）和基督徒團體發展，以發揮他們

的神恩。「有功於向萬民傳福音的男女傳道員，都是值得稱譽的；他們充滿使徒精神，在廣揚信仰與教會的事工上，作出了傑出和絕對需要的貢獻。今日，為了對如此眾多的群眾傳揚福音，並為執行牧靈職務，神職人員太少了，因而傳道員的角色就極其重要。」（參閱梵蒂岡第二屆大公會議《傳教》法令17號）

伴隨著大公會議的豐富教導，有必要重提近數十年來，教宗、歷屆世界主教代表會議、主教團及個別主教，就教理講授工作的復興，所作出的貢獻和關注。《天主教教理》（1992）、《論現時代的教理講授》宗座勸諭（1979）、《教理教授指南》（1971）、《教理講授指南》（1997）和最近頒布的《教理講授指南》（2020），以及不同國家、地區和教區的教理書，均確立了教理講授的中心地位，就是以信友的訓練與持續培育作為優先。

5. 主教連同分享其牧靈職務的司鐸團，在其教區內負有作為首要傳道員的使命；同時，父母也負有培育子女履行基督徒信仰的特殊責任。（參閱《天主教法典》第774條 2項；《東方教會法典》第618條）在無損以上人士的使命和特殊責任之下，必須承認有些男女平信徒，藉由洗禮，蒙受感召，而成為教理講授服務的合作者。（參閱《天主教法典》第225條；《東方教會法典》第401條、第406條）況且，由於我們日益意識到需要在當今世界廣傳福音（參閱《福音的喜樂》宗座

勸諭163-168號），以及全球化文化的興起（參閱《眾位兄弟》通諭100，138號），平信徒教理講授合作者在今天尤為迫切需要。這需要與年青人真正互動，更不用說需要創新的方法和資源，好使福音宣講能適合教會福傳工作的更新。忠於過往，又負任當前，正是教會履行她在世使命的必要條件。

為求激發起每一位受洗者的個人熱誠，並喚醒他們蒙召在團體中履行特定使命的意識，需要聆聽聖神的呼聲；聖神永不止息地親臨，產生效果。（參閱《天主教法典》第774條 1項；《東方教會法典》第617條）今日亦然，聖神召叫男女信友整裝待發，為走出去與期待認識基督信仰之美、善、真的人們相遇。牧者的任務就是在這過程中支援他們，並藉肯定平信徒的職務，去豐富基督徒團體的生活，好讓「基督徒的價值觀滲透到社會、政治和經濟各層面」（《福音的喜樂》宗座勸諭102號），有益於社會的革新。

6. 平信徒的使徒職責具有無可爭辯的「在俗」意義和價值。這要求平信徒「按照天主的計畫去參與並安排世俗事務，藉以尋求天主的國」。（參閱梵蒂岡第二屆大公會議《教會憲章》31號）在他們的日常生活中，家庭和社會交織在一起，使平信徒從中明白到自己「天賦的特殊使命，就是通過他們身處的地方與環境，使教會臨現其中，發揮『地上之鹽』的作用，並結出果實。」（《教會憲章》33號）然而，我們當緊

記，除了這種使徒職責外，「平信徒也被召以不同方式，更直接協助聖統（聖職人員）的使徒工作，如同那些曾經辛勤協助聖保祿宗徒傳布福音的男女。」

（《教會憲章》33號）

無論如何，在基督徒團體當中，傳道員所執行的特殊職能，只是眾多服務中的一項。事實上，傳道員首先被召在傳遞信仰的牧靈服務上，發揮專長，讓信仰在不同階段得以發展：從喜訊「初傳」（kerygma）到信仰教導，以引發我們在基督內活出新生命，特別是準備人領受基督徒入門聖事，再而進入延續培育，讓每一位已受洗者能隨時準備「答覆在他們心中所懷有希望的理由」（伯前三15）。與此同時，每一位傳道員必須是信仰的見證人、導師和解釋天主奧蹟的人、同行者及教育者，以教會的名義施教。唯有透過祈禱、學習及直接參與團體生活，傳道員才能完整和負責任地發展其身份。（促進新福傳委員會《教理講授指南》（2020）113號）

7. 聖保祿六世（St. Paul VI），因其偉大卓見，頒布了《某些職務》（*Ministeria quaedam*, 1972）宗座牧函，其目的不僅為使讀經員和輔祭員的職務，能適應已轉變的歷史狀況（參閱《主的神》宗座牧函），更鼓勵各地主教團發展（讀經員和輔祭員以外的）其他職務，包括傳道員。「除了拉丁教會這些共有的職務以外，地區主教團仍可基於特別理由，向宗座提出在



他們地區設立他們認為有必要和實用的其他職務，比如：守門者、驅魔員，及傳道員。」《在新世界中傳福音》（*Evangelii nuntiandi*，1975）宗座勸諭，教宗也發出同樣的急切邀請，呼籲大家分辨今日基督徒團體的需要，既忠於自始至今的發展，也延續發展不同模式的新職務，以配合牧靈工作的更新。「這些職務表面看來是新的，但卻緊緊繫於教會歷代的生活經驗，譬如傳道員……這些職務為建立教會、教會生活及成長，並為影響其所處環境，以及接觸遠離教會的人，都十分有益。」（聖保祿六世，《在新世界中傳福音》宗座勸諭73號）

無疑，「平信徒日益意識到自己在教會內的身分和使命。我們確實寄望有更多心繫團體的平信徒，儘管他們人數不多，却非常忠於愛德服務、教理講授和信仰的慶祝。」（《福音的喜樂》宗座勸諭102號）隨之而來，對平信徒職務的認受，譬如傳道員，再三強調每位已受洗者固有的福傳任務；然而，這任務必須以完全「在俗」的方式執行，以避免任何形式的神職主義。

8. 傳道員職務具有明確的聖召幅度，體現於「傳道員任命禮」，故此要求主教適切的辨別。事實上，傳道員職務是以恆穩的方式，為教區教長就其地方教會所認定的牧靈需要提供服務。根據其本質的要求，傳道員職務是以平信徒的身分執行。那些奉召去分擔本牧函所

設立傳道員職務的男女平信徒，須信仰深厚，人格成熟，積極參與基督徒團體生活，又善於接待他人、慷慨大方，活出兄弟友愛的共融生活。傳道員該接受適當的聖經、神學、牧靈，以及教育學（教理講授）方面的陶成，才能勝任作為信仰真理的傳播者，並該有教理講授的經驗。（參閱梵蒂岡第二屆大公會議《主教在教會內牧靈職務》法令14號；《天主教法典》第231條1項；《東方教會法典》第409條1項）。他們要成為司鐸和執事的忠誠合作者，準備在需要時行使職務，並由真正的使徒熱忱所推動。

有鑑於此，經過一切充分考量，本人謹以宗座權威，設立平信徒傳道員職務。

禮儀及聖事部也即將出版「平信徒傳道員職務任命禮」。

9. 因此，我籲請各地主教團對設立傳道員職務作出有效回應，制定必要的培育進程，並釐定擔負此職務的規範準則，並要設計最適當的服務模式，使這些蒙召的男女平信徒按本宗座牧函的內容，執行職務。
10. 東方教會主教代表會議（Synods of the Oriental Churches），或區域主教會議（Assemblies of Hierarchs），可根據他們的特別法（particular law），為他們各自的教會（sui juris），採納本牧函所設立的職務。

11. 牧者們要盡力遵從大公會議教長們所作出的勸誡：  
 「牧者們.....深知基督設立其聖職，並非使他們單獨地承擔教會內全部救世使命，而是藉這崇高的工作來牧養教友，並同時承認教友的職務及所領受的特恩，使每人各按自己的情況，同心協力，參與教會共同的工作。」（《教會憲章》30號）祈願聖神永不止息地把辨別之恩賜予教會，支持教會的努力，好使平信徒傳道員的職務，能有效促進所屬團體的成長。

本宗座牧函以「自動手諭」頒布，其規定具決定性和恆常的效力，並在《羅馬觀察報》公布，即日生效。同時在《宗座公布》刊登，附官方註釋。凡與本牧函相牴觸的，即使它們有可取之處，一概無效。

### 教宗方濟各

於羅馬聖若望拉特朗大殿頒布  
 2021年5月10日，聖若望亞維拉司鐸（聖師）紀念日  
 本人任教宗職第九年

天主教臺灣地區主教團 恭譯

羅馬禮儀及聖事部

Prot. N. 627/21

## 致主教團主席

### 關於「傳道員任命禮」

最近，教宗方濟各就正式任命的職務，先後以自動手諭的方式頒布了兩份宗座牧函；第一份是2021年1月10日頒布的《主的神》（*Spiritus Domini*）自動手諭，修訂了《天主教法典》230條1項，讓女性可以接受讀經職和輔祭職的規定；第二份是2021年5月10日頒布的《歷史悠久的職務》（*Antiquum ministerium*）自動手諭，設立了傳道員職。

教宗的決定，既展望將來，同時也深化了始自聖保祿六世在1972年8月15日以自動手諭發出之《某些職務》（*Ministeria quaedam*）宗座牧函所開展的反思；該手諭更新了拉丁教會的剪髮禮、小品及五品（副執事）的法制。

《傳道員任命禮》的出版，為教會提供了機會，進一步反省各項職務的神學，好使彼此能如同有機體般，在「祈禱律制定信仰律」（*legem credendi lex statuat*

supplicandi)<sup>1</sup> 的原則下，洞悉各項職務間相關又各具其獨特性的內容。

《傳道員任命禮》是《羅馬禮主教禮書》(Pontifical Romanum) 的一部分；目前出版的《傳道員任命禮》標準版 (Editio typica)，僅為迅速回應當前的需要，並未包含「導言」(Praenotanda) 部分。待紀念《某些職務》(Ministeria quaedam) 頒布五十周年 (1972-2022) 時，將出版《讀經員、輔祭員及傳道員任命禮》修訂標準版 (De institutione Lectorum, Acolythorum et Catechistarum, Editio typica altera)，屆時將會補上「導言」(Praenotanda) 部分。

主教團可就目前的《傳道員任命禮》標準版 (editio typica)，作出廣泛的適應，因為主教團有責任釐清傳道員的服務範圍和角色、提供充分的培育計劃，並向各團體闡釋，使他們明白傳道員的服務<sup>2</sup>。各相關適應，須遵照「實踐《重大原則》自動手諭的指示 (General Decree implementing the Motu Proprio Magnum Principium)<sup>3</sup>，並獲得禮儀及聖事部的確認 (confirmatio) 或認可 (recognitio)。

本信函隨同《傳道員任命禮》標準版 (Editio

- 1 參閱《論推崇主教權威書》(Indiculus) 8 : Denz n. 246 [ex n. 139]；並參閱普洛斯柏·阿基桂丹 (Prosper of Aquitaine)，De vocatione omnium gentium, 1, 12: CSEL 97, 104。
- 2 參閱方濟各《歷史悠久的職務》(Antiquum ministerium) 9。
- 3 參閱禮儀及聖事部 Postquam Sumus Pontifex. Decree giving effect to the dispositions of can. 838 of the Code of Canon Law (2021 年 10 月 22 日)。

typica) 出版，旨在幫助各主教團反思以下提示：傳道員的職務、必須的要求，以及任命禮的舉行。

### 一、傳道員的職務

1. 傳道員職務，「以恆穩的方式，為教區教長就其地方教會所認定的牧靈需要提供服務。根據其本質的要求，傳道員職務是以平信徒的身分執行」<sup>4</sup>。這是一項廣泛且多元化的職務。
2. 首先，應強調這是一項平信徒職務，基於聖洗聖事所帶來的普遍身分，及其所賦予的王者司祭職；這職務與晉秩人員藉由聖秩聖事所獲得的牧職，有著本質上的區別。<sup>5</sup>
3. 傳道員職務的「穩定性」，與其他正式任命的職務相類似。這種「穩定性」的定義，既表達它實在是教會內一項「穩定」的職務，又確定了那些符合主教團所規定年齡和資格的平信徒，能以穩定的方式（如同讀經員及輔祭員）<sup>6</sup>，被接納成為傳道員。傳道員職務既由任命禮授予，故該任命禮不得重複。然而，在職務的執行上，可以而且必須由個別主教團按牧靈需要，就傳道員職務的任期、內容及模式，加以監管。<sup>7</sup>

4 方濟各，《歷史悠久的職務》(Antiquum ministerium) 8。

5 參閱方濟各，《主的神》(Spiritus Domini) s.n.。

6 參閱《天主教法典》230條1項：「平信徒若已符合主教團所規定的年齡及資格，可透過讀經職及輔祭職的禮儀接受該兩項職務，作為領受者恆常具有的身分。然而，接受這些職務並不賦予領受者得到教會酬勞的權利。」

7 方濟各，《歷史悠久的職務》(Antiquum ministerium) 9。

4. 因著洗禮，傳道員蒙召在本地教會內，一同負起宣講和傳播信仰的責任，偕同晉秩人員，並在他們的指導下，共同履行這職責。「講授教理，乃是引領人學習〔基督〕奧蹟的全部幅度……即天主在基督身上所啟示和完成的永恆計劃。教理講授也是尋求瞭解基督所言所行，及所顯神蹟的意義；這些意義既隱藏又顯露於基督的奧蹟。如此，教理講授的明確目標，不單是使人與耶穌基督接觸，更是要使人與基督相通和親密交往，只有耶穌基督能引導人在聖神內進入天父的愛，使我們分享天主聖三的生命。」<sup>8</sup>
5. 傳道員職務的目標包含多個方面，其實現亦有多種形式，皆取決於團體的需要和主教的分辨。為此，為避免任何誤解，有必要記住，教會過往在不同的背景下使用「傳道員」一詞時，都有不同內容。傳教區的傳道員（catechists），與在具有悠久傳統的教會中工作的傳道員（catechists），是有區別的。此外，個別教會的經驗也會產生頗為不同的特色和服務模式，實在很難為「傳道員」一詞作出單一或綜合的描述。<sup>9</sup>
6. 在如此繁多的形式中，我們仍可把傳道員區分為兩種主要類型（儘管不是嚴格的）。其中一類傳道員負起講授教理的具體任務，另一類則負起更廣泛的任務，參與不同形式的使徒工作。他們均須與晉秩人員合

8 參閱若望保祿二世，《論現時代的教理講授》（*Catechesi tradendae*）宗座勸諭（1979年10月16日）5，刊於《宗座公報》（AAS）71（1979）1281。

9 參閱萬民傳福音部，《給傳道員的指引》（*Guide for Catechists*）（1993年12月3日）4。

作，並服從晉秩人員的指導。教會要就現實的境況，例如：有悠久傳統的教會；年輕的教會；地域的大小；晉秩人員的數目；牧靈組織等等，確定其中一種類型。<sup>10</sup>

7. 必須注意的是，由於傳道員職務具有「明確的聖召幅度……故此要求主教適切的辨別」<sup>11</sup>，且需依據個別主教團所確定的內容（即符合《歷史悠久的職務》（*Antiquum ministerium*）所說的），因此，不是所有講授要理的人士或協助牧靈服務的人士，或通稱「傳道員」的人士，都必須被任命。
8. 不宜任命以下人士為傳道員：

已開始晉身聖秩過程的人士，尤其已被收錄作執事及司鐸候選人的人士，不宜被任命為傳道員。因為，誠如前述，傳道員職務是一項平信徒職務，與晉秩人員藉由聖秩聖事所獲得的牧職有本質上的區別；<sup>12</sup>

男女會士（無論他們所屬修會的神恩是否教理講授）不宜被任命為傳道員，除非他們是擔任堂區團體的領袖或教理講授服務的統籌人。當記住，在正式任命的職務人員出缺時，這些男女會士，一如所有已受洗者，由於所領受的洗禮，已可名正言順地執行職務；況且洗禮正是他們修道聖願的基礎。

10 參閱萬民傳福音部，《給傳道員的指引》（*Guide for Catechists*）（1993年12月3日）4。

11 方濟各，《歷史悠久的職務》（*Antiquum ministerium*）8。

12 參閱方濟各，《主的神》（*Spiritus Domini*）s.n.。



專責為某些教會運動成員服務的人士，不宜被任命為傳道員：雖然這些服務富有意義，但實際上這些服務人士是由該團體領袖所指派的，與教區主教按牧靈需要，經過分辨，所任命的傳道員職務，有所不同。

在學校教導天主教宗教教育的人士，不宜被任命為傳道員，除非他們同時在堂區或教區負起其他教會任務。

9. 經過仔細反省，同時深入、全面、平衡地重新思考所有正式任命的職務之後，看來不宜把所有陪伴兒童、青少年和成人入門過程的人士任命為傳道員。如前文所述，傳道員職務具有「明確的聖召幅度……要求主教適切的辨別」。<sup>13</sup> 反而，在每個教理年度開始時，讓上述人士公開地接受教會委任，以履行這項重要服務，是極為合適的。<sup>14</sup>

然而，不排除經過合適分辨後，有些參與培育慕道者（入門過程）的人士，可被任命為職務人員。可是，該按每項職務的獨特內容，明智地考量哪項職務對他們最為適合：讀經員或傳道員？

事實上，「讀經員任命禮」說明，讀經員務須培育兒童和成人的信德，準備他們善領聖事。<sup>15</sup> 考慮到由來已

<sup>13</sup> 方濟各，《歷史悠久的職務》（*Antiquum ministerium*）8。

<sup>14</sup> 參閱《羅馬聖事禮典：祝福禮典》標準版（*Rituale Romanum, De Benedictionibus, editio typica*），1984年，361-377。

<sup>15</sup> 參閱《羅馬主教禮書：讀經員及輔祭員任命禮》（*Pontificale Romanum, De institutione Lectorum et Acholytorum*）4：“*Lectores seu verbi Dei relatores effecti, adiutorium huic muneri*

久的古老傳統，教會生活的每項職務都直接與禮儀慶典中的某項職責相關；讀經員在會眾當中宣告聖言，已清楚地說明他們同時負有陪伴慕道者邁進入門過程的職責。在禮儀中，慕道者會親眼目睹，陪伴他們慕道的人，在讀經臺上成為「聖言的聲音」。

不過，若有一些參與培育慕道者（入門過程）的人士，在晉秩人員的督導下，受託負責培育或協調所有教理講授活動，則較適合被任命為傳道員。

總之，不是每位準備兒童、青少年及成人入門（入教）的人士，都需要被任命為傳道員。主教經過分辨，可呼召他們當中一些人，按他們的能力和牧靈需要，任命為讀經員或傳道員。

10. 按照《歷史悠久的職務》所設立的傳道員職務，候選

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*praestabitis, et proinde peculiare officium in populo Dei suscipietis, et servitio fidei, quae in verbo Dei radicatur, deputabimini. Verbum enim Dei in coetu liturgico proferetis, pueros et adultos in fide et ad Sacramenta digne recipienda instituatis, nuntiumque salutis hominibus, qui adhuc illud ignorant, annuntiabitis. Hac via et vestro auxilio, homines ad cognitionem Dei Patris Filiique eius, Iesu Christi, quem ipse misit, pervenire poterunt et vitam assequi aeternam”.* 「你（們）被委任為「讀經員」，即「天主聖言的傳報人」，就是要協助教會去完成這項向全人類宣講福音的使命。你（們）在基督徒團體中，接受這項特殊任務，就是奉派為信德服務；這信德是植根於天主聖言的。在舉行禮儀時，你（們）要宣讀天主聖言，以天主聖言來培育兒童和成人的信德，準備他們善領聖事。你（們）要向未有信仰的人，傳報救恩的信息；藉著你（們）的幫助，眾人要因認識我們的天主父和他所派遣的聖子耶穌基督，而獲得永生。」

人該有教理講授的經驗<sup>16</sup>，故可從具體履行宣講服務的人士當中選拔：他們被召作有效和連貫的福音初傳，繼而陪伴初信者邁進入門（入教）的各階段。

正式任命的傳道員，在基督徒成人入門聖事的過程中，負有積極的角色和重要職責。<sup>17</sup>在慕道前期，傳道員與牧者、保證人（Sponsors）以及執事合作，找出最合適的福音初傳（first evangelization）方式，喚醒聽眾尋覓信仰並皈依；傳道員幫助分辨問道者是否已準備妥當被收錄進入慕道期（catechumenate）。<sup>18</sup>在慕道期內，傳道員應適當地按著禮儀年，以聖道禮為基礎，講授教理；從中「不但使慕道者對信理和誠命有適當和相當的認識，而且也引領他們更深入認識他們所渴望分享的救恩奧蹟」。<sup>19</sup>主教應授權「真正相稱和有妥善準備」的傳道員，主持簡單的驅魔禮（小驅邪禮）。<sup>20</sup>

當慕道者已領受入門聖事，傳道員當留在團體中作信

16 參閱方濟各£-《歷史悠久的職務》（Antiquum ministerium）8。

17 參閱《羅馬聖事禮典：基督徒成人入門聖事禮典》導言，標準版（Rituale Romanum, Ordo initiationis christianæ adultorum. Prænotanda, editio typica），1972年，48。

18 參閱《羅馬聖事禮典：基督徒成人入門聖事禮典》導言，標準版（Rituale Romanum, Ordo initiationis christianæ adultorum. Prænotanda, editio typica），1972年，11, 16。

19 參閱《羅馬聖事禮典：基督徒成人入門聖事禮典》導言，標準版（Rituale Romanum, Ordo initiationis christianæ adultorum. Prænotanda, editio typica），1972年，19條1項。

20 參閱《羅馬聖事禮典：基督徒成人入門聖事禮典》導言，標準版（Rituale Romanum, Ordo initiationis christianæ adultorum. Prænotanda, editio typica），1972年，44。

仰見證人、導師和解釋天主奧蹟的人、同行者及教育者，樂意以各種方式鼓勵信友（新教友）善度相稱於所領受洗禮的生活。<sup>21</sup>傳道員同時也被召叫去尋找新穎大膽的方式宣傳福音，以期在漠視信仰的人心中，激發和喚醒信德。<sup>22</sup>

11. 然而，宣講和教導只描述正式任命傳道員的部分活動。事實上，傳道員被召與晉秩人員合作，參與各式使徒工作，在牧者指導下執行多種職能。這方面的職能可謂不計其數，姑且列舉如下：帶領團體祈禱，尤其是「沒有司鐸或執事在場的主日禮儀」；協助關顧病人；主持葬禮；訓練及引領其他傳道員（教理講授員）；統籌牧靈計劃；按教會的社會訓導促進人類發展；照顧窮人；促進團體與晉秩人員的關係。

12. 傳道員這種種廣泛而多樣的職能不應使人感到意外：這項平信徒職務的行使，充分表達了受洗的效果，在缺乏晉秩人員的特殊情況下，他們參與牧靈事工。這就是《天主教法典》<sup>23</sup>所確認的：傳道員職務提供了可能，讓非晉秩人士在司鐸的指導下，參與堂區牧養事

21 參閱促進新福傳委員會，《教理講授指南》（Pontifical Council for Promoting the New Evangelisation, Directory for Catechesis）（2020年），113。

22 參閱促進新福傳委員會，《教理講授指南》（Pontifical Council for Promoting the New Evangelisation, Directory for Catechesis）（2020年），41。

23 《天主教法典》517條2項：「如果由於司鐸缺少，教區主教認為必需委託執事或無司鐸秩的人士或一個團體，來參與堂區的牧靈工作，則必須委派一位司鐸，使之享有堂區主任的權力與代行權，來領導牧靈工作。」

工。因此，需要培育團體不要視傳道員為司鐸或執事的替代品，而是平信徒中的一員。他們充分活出洗禮的效果，與晉秩人員合作，分擔他們的責任，好使他們的牧靈關顧能惠及每一個人。<sup>24</sup>

13. 因此，主教團的任務是按《歷史悠久的職務》（Antiquum ministerium）自動手諭的指示，釐清傳道員的服務內容、角色，及最適當的服務模式。此外，須為候選人制定適當的培育計劃。<sup>25</sup>最後，還須注意培育團體，使他們了解這職務的意義。

## 二、要求

14. 教區主教的任務，是透過評估團體的需要，及候選人的能力，去分辨傳道員職務的召叫。<sup>26</sup>已接受了入門聖事之男女平信徒，向教區主教提交親筆簽署的申請書之後，可被接納為傳道員職務的候選人。

15. 按《歷史悠久的職務》（Antiquum ministerium）自動手諭，作傳道員的要求如下：「那些奉召去分擔傳道員職務的男女平信徒，須信仰深厚，人格成熟，積極參與基督徒團體生活，又善於接待他人、慷慨大方，活出兄弟友愛的共融生活。傳道員該接受適當的

<sup>24</sup> 參閱聖若望保祿二世，《基督信友平信徒》（Christifideles laici）宗座勸諭（1988年12月30日），15；教宗本篤十六世，羅馬教區牧民會議（主題：「教會的成員及牧靈上共負責任」）開幕致詞，（2009年5月26日）；方濟各，給義大利公教行動致詞（Address to the Italian Catholic Action）（2014年5月3日）。

<sup>25</sup> 方濟各，《歷史悠久的職務》（Antiquum ministerium）9。

<sup>26</sup> 方濟各，《歷史悠久的職務》（Antiquum ministerium）8。

聖經、神學、牧靈，以及教育學（教理講授）方面的陶成，才能勝任作為信仰真理的傳播者，並該有教理講授的經驗。他們要成為司鐸和執事的忠誠合作者，準備在需要時行使職務，並由真正的使徒熱忱所推動。」<sup>27</sup>

## 三、慶典

16. 傳道員職務，由教區主教或由他委派的司鐸，根據宗座頒布的《傳道員任命禮》授予。

17. 可以在彌撒中或在聖道禮儀中授予傳道員職務。

18. 在聖道禮後、授予職務前，主禮可訓示領受職務者（內容可按照主教團所釐定有關傳教員角色，加以適應）；然後祈禱、祝福，並授予十字架。

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最後，讓我們回顧聖保祿六世《在新世界中傳福音》宗座勸諭（Evangelii Nuntiandi）高瞻遠矚的訓勉：「當我們見到很多牧者、修會會士及在俗教友，由於他們宣傳福音的職務所鼓舞，尋求更適當的方式，有效地宣傳福音，我們內心不禁感覺十分喜樂。我們鼓勵教會今日在這方面苦心孤詣地表示這種開放態度。這是一種首先接受思考，然後接受教會職務的開放態度，能恢復及加強教會宣傳福音的活力。當然，與晉秩人員同行，有一些人被任命為牧靈人員，並以一種特殊方式獻身服務團體，教會也承認非晉秩職務的地位，他們能為教會提供

<sup>27</sup> 方濟各，《歷史悠久的職務》（Antiquum ministerium）8。

特別的服務。」<sup>28</sup>

聖母瑪利亞，教會之母，我們把建設天國所作的服務託付於妳。

發自「禮儀及聖事部」，2021年12月3日，聖方濟沙勿略司鐸紀念日。

✠ Arthur Roche總主教

部長

臺灣地區主教團禮儀委員會  
香港教區禮儀委員會 合譯

<sup>28</sup> 保祿六世，《在新世界中傳福音》宗座勸諭（*Evangelii Nuntiandi*）（1973年12月8日）73，刊於《宗座公布》（AAS）68（1976年）72-73。

羅馬禮儀及聖事部

Prot. N. 627/21

## 法令

教宗方濟各於2021年5月10日以自動手諭頒布《歷史悠久的職務》（*Antiquum ministerium*）宗座書函，設立傳道員職；並指示禮儀及聖事部編訂「傳道員任命禮」。

教宗方濟各以宗座權威批准了本「傳道員任命禮」，頒令出版；拉丁文本由2022年1月1日起生效。本地語譯本（*vernacula*），連同適應後的儀式，由主教團批准（*approbaverint*），並得到禮儀及聖事部確認（*confirmationem*）或認可（*recognitionem*）後，由當地主教團頒令實施日期。

凡與本法令相牴觸者，一概無效。

發自「禮儀及聖事部」，2021年12月3日，聖方濟沙勿略司鐸紀念日。

✠ Arthur Roche

部長

✠ Victorious Franciscus Viola, O.F.M.總主教

秘書



# 傳道員任命禮

## 第一章 彌撒中任命傳道員

### 1. 舉行任命禮應準備：

- a) 舉行彌撒所需用品；
- b) 羅馬禮主教禮書；
- c) 授給傳道員的「十字架」；
- d) 主教座椅；
- e) 候任傳道員的座位，及司鐸的座位；要安排得宜，使信友能看到整個禮儀的進行；
- f) 若兼領聖體聖血，要準備適當的聖爵。

### 2. 可舉行「為教會職務人員」、「為平信徒」、「為向萬民傳揚福音」或「為新福傳」的彌撒。視乎情況，可採用傳道員任命禮的專用讀經；用白色或節慶的顏色。

傳道員任命禮，由主教（或其代表）主持，適宜於傳道員將要致力服務，並為信友所熟悉的堂區舉行。

遇上「禮儀日優次表」1至9號的禮儀日，應舉行當日彌撒。

當不宜舉行各種「求恩彌撒」時，可從傳道員任命禮的專用讀經中，選用其中一篇，除非遇到「禮儀日優次表」1至4號的禮儀日。<sup>1</sup>

3. 進堂式及聖道禮，包括福音，如常舉行。

4. 傳道員任命禮的經文可按性別及人數加以適應。

### 推薦及介紹候任傳道員

5. 福音後，主教坐於主教座位，或特別安排的座位，戴冠，並視情況持牧杖。全體坐下。指定的執事或司鐸呼召候任傳道員：

請領受傳道員職務者上前。

宣讀每人的名字，候任者逐一回答：

到！

候任者上前，向主教致敬後，回到為他們的座位。

講道

6. 以所讀的聖經講道，並向信友闡明傳道員職務，最後，用以下或類似的話向候任者訓示。

**主教：**親愛的候任傳道員：我們的主耶穌基督在升天前，命令祂的門徒往普天下去，宣傳福音，直到地極。由五旬節聖神降臨之日開始，教會充滿聖神，忠於基督的命令，時時處處，以言語、以生活的榜樣，作出不同的見證。聖

<sup>1</sup> 參閱《主教行禮手則》（Caeremoniale Episcoporum）附錄二。

神為團體的益處，繼續興起不同的神恩。

所有受洗的信徒都分享了基督司祭、先知和王者的職務，負有積極參與教會生活和行動的使命。他們當中有些人蒙受特別召叫，去執行教會所建立的某些職務。

你們既積極參與基督徒團體生活，現在又被召叫成為教會所任命的傳道員。你們就要更充份活出使徒的精神，好像幫助保祿和其他使徒的助手，協助傳揚福音。

傳道員的職務要求你們更要扎根於祈禱生活，持守健全的道理，並充滿使徒的熱忱。

你們要傳報天主聖言，引領遠方（尚未認識福音）的人加入教會。你們要衷誠合作，慷慨奉獻，建樹當地教會，尤以堂區作為細胞。

你們是信仰的見證人、導師和解釋天主奧蹟的人、同行者和教育者，以教會的名義施教。你們被召在各式各樣的使徒事業上，與聖職人員合作，共負責任，履行基督所交託給教會的福傳使命，並隨時候命，回應眾人詢問你們心中所懷希望的理由。（伯前三15）

祝福祈禱

7. 講道後，主教免牧杖，免冠，起立。全體一同站立。候任者跪於主教前，主教邀請信友一起祈禱，合掌說：

**主教：**親愛的弟兄姐妹，我們祈求上主，降福這些候任傳道員，堅固他們在洗禮時所領受的恩寵，滿懷信德為（某）教會服務。（默禱片刻）

8. 主教向候任者伸手念祝福禱文：

**主教：**主聖父，祢恩賜我們參與祢聖子基督的福傳使命，並把聖神的不同神恩賜予教會。求祢降福✠這些被選擔任傳道員的弟兄姐妹；使他們充分活出洗禮的恩寵，透過各式各樣的使徒事業，作牧者的助手，以建樹祢的神國。以上所求，是因我們的主基督。

**會眾：**阿們。

釋義禮：授予十字架

9. 然後，全體坐下。主教坐下，戴冠。傳道員起立，走到主教前。主教逐一授予他們十字架，說：

**主教：**請接受這十字架：我們信仰的標記；這是基督真理與仁愛的寶座。你要以生活，以行動，以言語，宣講基督。

**傳道員：**阿們。

同時，如候任者人數眾多，可詠唱詠九八（九七）或其他合適聖歌。

10. 彌撒如常進行；按禮規念信經，否則，直接念信友禱文，當中包括為新任命傳道員祈禱。

## 第二章 聖道禮中任命傳道員

11. 主教可穿長白衣，配戴主教十字架、聖帶及適當顏色的禮披。或主教穿短白衣及小披肩，配戴主教十字架及聖帶；在這情況，不用禮冠和牧杖。

12. 可以對經或合適聖歌開始禮儀；然後，主教致候，

13. 然後，主教念：

請大家祈禱。

天主，祢教導祢教會的職務人員，不求受人服事，只求服務弟兄。我們懇求你，恩賜你的職務人員，敏於行動，溫順事奉，恆心祈禱。因主耶穌基督之名，求你俯聽我們的祈禱。

會眾：阿們。

14. 聖道禮儀如彌撒一般進行。讀經之間，可唱合適聖經聖歌。

15. 傳道員任命禮按第一章4-9號進行。

16. 以信友禱文及主日集禱經結束。然後，主教（戴冠）伸手祝福信眾：

主教：願主與你們同在。

會眾：也與你的心靈同在。

主教：願天主那超乎各種意思的平安，在我們的主耶穌基督內，固守你們的心思念慮（斐四7），並願你們愛德日增，滿渥真知灼見（斐一9）。

會眾：阿們。

主教：（持牧杖）願全能的天主，聖父✠、及子✠、聖神✠降福你們。

會眾：阿們。

執事：去服務天主的教會吧。

會眾：感謝天主。

禮成

### 第三章 聖經選讀

#### 舊約讀經

1. 出三1-6, 9-12 (「我必與你同在。」)  
那時候，梅瑟為耶特洛放羊。……
2. 依五二7-10 (大地四極看見了我們天主的救恩。)  
那傳報喜訊者的腳步，是多麼美麗啊！他在山上……
3. 智十三1-9 (他們既然能知道的如此淵博，為什麼不能及早發現這些東西的主宰？)  
凡不認識天主的人，都是真正的愚人，……

#### 新約讀經

1. 宗十八23-28 (阿頗羅用聖經指明耶穌就是默西亞。)  
保祿在安提約基雅住了一個時期，又出發，……
2. 格前一22-31 (我們所宣講的，是被釘的基督。)  
弟兄姐妹們：猶太人要求的，是神蹟……
3. 斐四4-9 (凡是純潔的，你們都該思念。)  
弟兄姐妹們：你們在主內應當常常喜樂……

#### 答唱詠

1. 詠十六(十五)1-2a, 5, 7-8, 11  
答：上主，你是我的產業。〔參詠十六(十五)5a〕
2. 詠十九(十八)2-3, 4-5

答：它們的聲音傳遍普世。〔詠十九(十八)5a〕

3. 詠一00(九九)2, 3, 4, 5

答：我們是天主的人民，是祂牧場的羊群。〔詠一00(九九)3c〕

#### 亞肋路亞及福音前短句

1. 若八12  
主說：我是世界的光；跟隨我的，決不在黑暗中行走，必有生命之光。
2. 若十二26  
主說：誰若事奉我，就當跟隨我；這樣，我在那裡，我的僕人也要在那裡。

#### 福音

1. 路十二39-48 (給誰的多，向誰要的多。)  
那時候，耶穌對門徒說：「你們應該明白這一點：……」
2. 若十二44-50 (我身為光明，來到了世界上，使凡信我的，不留在黑暗中。)  
那時候，耶穌呼喊說：……

臺灣地區主教團禮儀委員會  
香港教區禮儀委員會 合譯



APOSTOLIC LETTER  
ISSUED “MOTU PROPRIO”  
BY THE SUPREME PONTIFF  
**FRANCIS**  
**“ANTIQUUM MINISTERIUM”**  
INSTITUTING  
THE MINISTRY OF CATECHIST

1. The ministry of Catechist in the Church is an ancient one. Theologians commonly hold that the first examples are already present in the writings of the New Testament. The service of catechesis may be traced back to those “teachers” mentioned by the Apostle in writing to the community of Corinth: “Some people God has designated in the Church to be, first, apostles; second, prophets; third, teachers; then, mighty deeds; then, gifts of healing, assistance, administration, and varieties of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work mighty deeds? Do all have gifts of healing? Do all speak in tongues? Do all interpret? Strive eagerly for the greatest spiritual gifts. But I shall show you a still more excellent way” (*1 Cor 12:28-31*).

Saint Luke begins his Gospel by stating: “I too have decided, after investigating everything accurately anew, to write it down in an orderly sequence for you, most excellent Theophilus, so that you may realize the certainty of the teachings you have

received” (*Lk 1:3-4*). The evangelist seems to be well aware that his writings offer a specific form of instruction that can give firm assurance to those already baptized. The Apostle Paul, for his part, tells the Galatians that: “one who is being instructed in the word should share all good things with his instructor” (*Gal 6:6*). As is evident, this text provides yet another detail; it speaks of the communion of life as a sign of the fruitfulness of an authentic catechesis.

2. From the beginning, the Christian community was characterized by many different forms of ministry carried out by men and women who, obedient to the working of the Holy Spirit, devoted their lives to the building up of the Church. At times, the charisms that the Spirit constantly pours out on the baptized took on a visible and tangible form of immediate service to the Christian community, one recognized as an indispensable *diakonia* for the community. The Apostle Paul authoritatively attests to this when he states that “there are different kinds of spiritual gifts but the same Spirit; there are different forms of service but the same Lord; there are different workings but the same God who produces all of them in everyone. To each individual the manifestation of the Spirit is given for some benefit. To one is given through the Spirit the expression of wisdom; to another the expression of knowledge according to the same Spirit; to another faith by the same Spirit; to another gifts of healing by the one Spirit; to another mighty deeds; to another prophecy; to another discernment of spirits; to another varieties of tongues; to another interpretation

of tongues. But one and the same Spirit produces all of these, distributing them individually to each person as he wishes” (1 Cor 12:4-11).

Within the broader charismatic tradition of the New Testament, then, we can see that certain baptized persons exercised the ministry of transmitting in a more organic and stable form related to different situations in life the teaching of the apostles and evangelists (cf. SECOND VATICAN ECUMENICAL COUNCIL, Dogmatic Constitution on Divine Revelation *Dei Verbum*, 8). The Church wished to acknowledge this service as a concrete expression of a personal charism that contributed greatly to the exercise of her mission of evangelization. This glance at the life of the first Christian communities engaged in the spread of the Gospel also encourages the Church in our day to appreciate possible new ways for her to remain faithful to the word of the Lord so that his Gospel can be preached to every creature.

3. The history of evangelization over the past two millennia clearly shows the effectiveness of the mission of catechists. Bishops, priests and deacons, together with many men and women in the consecrated life, devoted their lives to catechetical instruction so that the faith might be an effective support for the life of every human being. Some of them also gathered around themselves others of their brothers and sisters sharing the same charism, and founded religious orders wholly dedicated to catechesis.

Nor can we forget the countless lay men and women who directly took part in the spread of the Gospel through catechetical instruction. Men and women of deep faith, authentic witnesses of holiness, who in some cases were also founders of Churches and eventually died as martyrs. In our own day too, many competent and dedicated catechists are community leaders in various parts of the world and carry out a mission invaluable for the transmission and growth of the faith. The long line of blessed, saints and martyrs who were catechists has significantly advanced the Church’s mission and deserves to be recognized, for it represents a rich resource not only for catechesis but also for the entire history of Christian spirituality.

4. Beginning with the Second Vatican Ecumenical Council, the Church has come to a renewed appreciation of the importance of lay involvement in the work of evangelization. The Council Fathers repeatedly emphasized the great need for the lay faithful to be engaged directly, in the various ways their charism can be expressed, in the “*plantatio Ecclesiae*” and the development of the Christian community. “Worthy of praise too is that army of catechists, both men and women, to whom missionary work among the nations is so indebted, who imbued with an apostolic spirit make an outstanding and absolutely necessary contribution to the spread of the faith and the Church by their great work. In our days, when there are so few clerics to evangelize such great multitudes and to carry out the pastoral ministry, the role of catechists is of the highest importance” (cf. SECOND VATICAN ECUMENICAL COUNCIL, Decree on the Church’s

Missionary Activity *Ad Gentes*, 17).

Along with the important teaching of the Council, mention should be made of the constant interest of the Popes, the Synod of Bishops, the Episcopal Conferences and individual Bishops who, in recent decades have contributed to a significant renewal of catechesis. The *Catechism of the Catholic Church*, the Apostolic Exhortation *Catechesi Tradendae*, the *General Catechetical Directory*, the *General Directory for Catechesis* and the recent *Directory for Catechesis*, as well as the many national, regional and diocesan Catechisms, have confirmed the centrality of a catechesis that gives priority to the education and ongoing formation of believers.

5. Without prejudice to the Bishop's mission as the primary catechist in his Diocese, one which he shares with his presbyterate, or to the particular responsibility of parents for the Christian formation of their children (cf. CIC can. 774 §2; CCEO can. 618), recognition should be given to those lay men and women who feel called by virtue of their baptism to cooperate in the work of catechesis (cf. CIC can. 225; CCEO cans. 401 and 406). This presence is all the more urgently needed today as a result of our increasing awareness of the need for evangelization in the contemporary world (cf. Apostolic Exhortation *Evangelii Gaudium*, 163-168), and the rise of a globalized culture (cf. Encyclical Letter *Fratelli Tutti*, 100, 138). This requires genuine interaction with young people, to say nothing of the need for creative methodologies and

resources capable of adapting the proclamation of the Gospel to the missionary transformation that the Church has undertaken. Fidelity to the past and responsibility for the present are necessary conditions for the Church to carry out her mission in the world.

Awakening personal enthusiasm on the part of all the baptized and reviving the awareness of their call to carry out a proper mission in the community demands attentiveness to the voice of the Spirit, who is unfailingly present and fruitful (cf. CIC can. 774 §1; CCEO can. 617). Today, too, the Spirit is calling men and women to set out and encounter all those who are waiting to discover the beauty, goodness, and truth of the Christian faith. It is the task of pastors to support them in this process and to enrich the life of the Christian community through the recognition of lay ministries capable of contributing to the transformation of society through the “penetration of Christian values into the social, political and economic sectors” (*Evangelii Gaudium*, 102).

6. The lay apostolate is unquestionably “secular”. It requires that the laity “seek the kingdom of God by engaging in temporal affairs and directing them according to God's will” (cf. SECOND VATICAN ECUMENICAL COUNCIL Dogmatic Constitution on the Church *Lumen Gentium*, 31). In their daily life, interwoven with family and social relationships, the laity come to realize that they “are given this special vocation: to make the Church present and fruitful in those

places and circumstances where it is only through them that she can become the salt of the earth” (*ibid.*, 33). We do well to remember, however, that in addition to this apostolate, “the laity can be called in different ways to more immediate cooperation in the apostolate of the hierarchy, like those men and women who helped the apostle Paul in the Gospel, working hard in the Lord” (*ibid.*).

The role played by catechists is one specific form of service among others within the Christian community. Catechists are called first to be expert in the pastoral service of transmitting the faith as it develops through its different stages from the initial proclamation of the *kerygma* to the instruction that presents our new life in Christ and prepares for the sacraments of Christian initiation, and then to the ongoing formation that can allow each person to give an accounting of the hope within them (cf. *1 Pet* 3:15). At the same time, every catechist must be a witness to the faith, a teacher and mystagogue, a companion and pedagogue, who teaches for the Church. Only through prayer, study, and direct participation in the life of the community can they grow in this identity and the integrity and responsibility that it entails (cf. Pontifical Council for the Promotion of the New Evangelization, *Directory for Catechesis*, 113).

7. With great foresight, Saint Paul VI issued the Apostolic Letter *Ministeria Quaedam* with the intention not only of adapting the ministries of Lector and Acolyte to changed historical circumstances (cf. Apostolic Letter *Spiritus*

*Domini*), but also of encouraging Episcopal Conferences to promote other ministries, including that of Catechist. “In addition to the ministries common to the entire Latin Church, nothing prevents Episcopal Conferences from asking the Apostolic See for the institution of others, which for particular reasons, they consider necessary or very useful in their own region. Among these are, for example, the offices of *Porter, Exorcist* and *Catechist*.” The same pressing invitation is found in the Apostolic Exhortation *Evangelii Nuntiandi*; in calling for a discernment of the present needs of the Christian community in faithful continuity with its origins, the Pope encouraged the development of new forms of ministry for a renewed pastoral activity. “Such ministries, apparently new but closely tied up with the Church’s living experience down the centuries, such as that of catechists... are valuable for the establishment, life, and growth of the Church, and for her capacity to influence her surroundings and to reach those who are remote from her” (SAINT PAUL VI, Apostolic Exhortation *Evangelii Nuntiandi*, 73).

To be sure, “there has been a growing awareness of the identity and mission of the laity in the Church. We can indeed count on many lay persons, although still not nearly enough, who have a deeply-rooted sense of community and great fidelity to the tasks of charity, catechesis and the celebration of the faith” (*Evangelii Gaudium*, 102). It follows that the reception of a lay ministry such as that of Catechist will emphasize even more the missionary commitment proper to every baptized person, a



commitment that must however be carried out in a fully “secular” manner, avoiding any form of clericalization.

8. This ministry has a definite vocational aspect, as evidenced by the Rite of Institution, and consequently calls for due discernment on the part of the Bishop. It is in fact a stable form of service rendered to the local Church in accordance with pastoral needs identified by the local Ordinary, yet one carried out as a work of the laity, as demanded by the very nature of the ministry. It is fitting that those called to the instituted ministry of Catechist be men and women of deep faith and human maturity, active participants in the life of the Christian community, capable of welcoming others, being generous and living a life of fraternal communion. They should also receive suitable biblical, theological, pastoral and pedagogical formation to be competent communicators of the truth of the faith and they should have some prior experience of catechesis (cf. SECOND VATICAN ECUMENICAL COUNCIL, Decree on the Pastoral Office of Bishops in the Church *Christus Dominus*, 14; CIC can. 231 §1; CCEO can. 409 §1). It is essential that they be faithful co-workers with priests and deacons, prepared to exercise their ministry wherever it may prove necessary, and motivated by true apostolic enthusiasm.

Therefore, after having taken all things into consideration, and by apostolic authority

### **I establish**

#### **the lay ministry of Catechist**

The Congregation for Divine Worship and the Discipline of the Sacraments will soon publish the Rite of Institution of the lay ministry of Catechist.

9. I invite the Episcopal Conferences to render effective the ministry of Catechist, determining the necessary process of formation and the normative criteria for admission to this ministry and devising the most appropriate forms for the service which these men and women will be called to exercise in conformity with the content of this Apostolic Letter.
10. The Synods of the Oriental Churches or the Assemblies of Hierarchs may adopt what is established here for their respective Churches *sui iuris*, in accordance with their particular law.
11. Bishops should make every effort to comply with the exhortation of the Council Fathers: “Pastors... know that they were not established by Christ to undertake by themselves the entire saving mission of the Church to the world. They appreciate, rather, that it is their exalted task to shepherd the faithful and at the same time acknowledge their ministries and charisms so that all in their separate ways, but of one mind, may cooperate in the common task” (*Lumen Gentium*, 30). May the discernment of the gifts that the Holy Spirit never fails to grant to the Church sustain their efforts to make the lay ministry

of Catechist effective for the growth of their communities.

I order that what has been laid down by this Apostolic Letter issued “Motu Proprio” have firm and stable effect, anything to the contrary notwithstanding, even if worthy of special mention, and that it be promulgated by publication in *L'Osservatore Romano*, taking effect that same day, and published thereafter in the official commentary of the *Acta Apostolicae Sedis*.

*Given in Rome, at Saint John Lateran, on the tenth day of May in the year 2021, the liturgical memorial of Saint John of Avila, Priest and Doctor of the Church, the ninth of my Pontificate.*

Franciscus

CONGREGATION FOR DIVINE WORSHIP AND THE DISCIPLINE OF  
THE SACRAMENTS

Prot. N. 627/21

**Letter  
to the Presidents of the  
Episcopal Conferences  
on the Rite of Institution of Catechists**

Your Eminence / Your Excellency,

Recently, Pope Francis intervened with two Apostolic Letters in the form of “Motu Proprio” on the subject of instituted ministries. The first, *Spiritus Domini*, dated 10 January 2021, amended canon 230 §1 of the Code of Canon Law regarding the access of women to the instituted ministry of Lector and Acolyte. The second, *Antiquum ministerium*, dated 10 May 2021, instituted the ministry of Catechist.

The Holy Father’s interventions orient reflection on the ministries towards the future while at the same time deepening the reflection already begun by St Paul VI with the Apostolic Letter “Motu Proprio data” *Ministeria quaedam* of 15 August 1972, by which the discipline concerning first tonsure, the minor orders and the sub-diaconate were renewed in the Latin Church.

The publication of the Rite of Institution of Catechists offers a further opportunity for reflection on the theology of ministries in order to arrive at an organic vision of the distinct ministerial realities, on the understanding

that *legem credendi lex statuat supplicandi*<sup>1</sup>.

In order to respond quickly to the need for a rite of institution, this *Editio typica*, which is part of the *Pontificale Romanum*, is published without a *Praenotanda*. The 50th anniversary of *Ministeria quaedam* (1972 / 2022) will provide the occasion for the publication of an *Editio typica altera* (*De institutione Lectorum, Acolythorum et Catechistarum*), accompanied by *Praenotanda*.

The present *editio typica* can be widely adapted by the Episcopal Conferences which have the responsibility of clarifying the description and the role of Catechists, of offering them adequate formation programmes, and in forming communities so that they understand their service.<sup>2</sup> This adaptation must follow the provisions of the General Decree implementing the *Motu Proprio Magnum Principium*<sup>3</sup> for obtaining the *confirmatio* or *recognitio* from the Congregation for Divine Worship and the Discipline of the Sacraments.

This letter, which accompanies the publication of the *Editio typica* of the Rite of Institution of Catechists, aims to offer a contribution to the reflection of the Bishops' Conferences, proposing some notes on the ministry of Catechist, on the necessary requirements, and on the celebration of the rite of institution.

## I. The ministry of Catechist

1. The ministry of Catechist is a “stable form of service rendered to the local Church in accordance with pastoral needs identified by the local Ordinary, yet one carried out as a work of the laity, as demanded by the very nature

1 Cf. *Indiculus*, cap. 8: *Denz* n. 246 [ex n. 139]. Cf. also PROSPER OF AQUITANE, *De vocatione omnium gentium*, 1,12: CSEL 97, 104.

2 Cf. FRANCIS, *Antiquum ministerium*, n. 9.

3 Cf. CONGREGATION FOR DIVINE WORSHIP AND THE DISCIPLINE OF THE SACRAMENTS, *Postquam Sumus Pontifex. Decree giving effect to the dispositions of can. 838 of the Code of Canon Law* (22 October 2021).

of the ministry”.<sup>4</sup> It is a broad and varied ministry.

2. First of all, it should be emphasised that this is a **lay ministry** based on the common baptismal state and the royal priesthood received in the Sacrament of Baptism and is essentially distinct from the ordained ministry received in the Sacrament of Orders.<sup>5</sup>
3. The “**stability**” of the ministry of Catechist is analogous to that of the other instituted ministries. This definition of stability, as well as expressing the fact that it is a “stable” ministry in the Church, also affirms that lay people who have the age and qualifications determined by decree of the Episcopal Conference, can be admitted in a stable manner (like Lectors and Acolytes)<sup>6</sup> into the ministry of Catechist. This takes place through the rite of institution which is therefore not to be repeated. The exercise of the ministry, however, can and must be regulated by the individual Episcopal Conferences in terms of duration, content and modalities, in accordance with pastoral needs.<sup>7</sup>
4. Catechists, by virtue of their Baptism, are called to be **co-responsible** in the local Church for the **proclamation and transmission of the faith, carrying out this role in collaboration with the ordained ministers and under their guidance**. “Catechizing is, in a way, to lead a person to study this mystery [of Christ] in all its dimensions. [...] It is therefore to reveal in the Person of Christ the whole of God’s eternal design reaching fulfilment in that Person. It is to seek to understand the meaning of Christ’s actions and words and of the signs worked by Him, for they

4 FRANCIS, *Antiquum ministerium*, n. 8.

5 Cf. FRANCIS, *Spiritus Domini*, s.n.

6 Cf. *Codex Iuris Canonici*, can. 230 §1: “Lay persons who possess the age and qualifications established by decree of the Conference of Bishops can be admitted on a stable basis through the prescribed liturgical rite to the ministries of lector and acolyte. Nevertheless, the conferral of these ministries does not grant them the right to obtain support or remuneration from the Church”.

7 FRANCIS, *Antiquum ministerium*, n. 9.

simultaneously hide and reveal His mystery. Accordingly, the definitive aim of catechesis is to put people not only in touch but in communion, in intimacy, with Jesus Christ: only He can lead us to the love of the Father in the Spirit and make us share in the life of the Holy Trinity”.<sup>8</sup>

5. Such a goal includes **various aspects** and its attainment is expressed in **multiple forms**, depending on the needs of the communities and the discernment of the Bishops. For this reason, and in order to avoid misunderstandings, it is necessary to bear in mind that the term ‘catechist’ indicates different realities in relation to the ecclesial context in which it is used. Catechists in mission territories differ from those working in churches of long-standing tradition. Moreover, individual ecclesial experiences also produce very different characteristics and patterns of action, so much so that it is difficult to give it a unitary and synthetic description.<sup>9</sup>
6. Among the great variety of forms, one can distinguish - though not rigidly - **two main types** of Catechists. Some have the **specific task of catechesis**, others the broader task of participating in different forms of apostolate, in collaboration with the ordained ministers and obedient to their guidance. The context of the ecclesial reality (Churches of long standing tradition; young Churches; the size of the territory; the number of ordained ministers; pastoral organisation, etc) determines one or the other type.<sup>10</sup>
7. It is important to note that, since this ministry has “a definite vocational aspect [...] and consequently calls for due discernment on the part of the Bishop,”<sup>11</sup> and since its content is defined by the individual Bishops’

8 Cf. JOHN PAUL II, Apostolic Exhortation *Catechesi tradendae* (16 October 1979), n. 5, in: AAS 71 (1979) 1281.

9 Cf. CONGREGATION FOR THE EVANGELISATION OF PEOPLES, *Guide for Catechists* (3 December 1993), n. 4.

10 Cf. *ibid.*

11 FRANCIS, *Antiquum ministerium*, n. 8.

Conferences (obviously in conformity with what is stated in *Antiquum ministerium*), not everyone who carries out a service of catechesis or pastoral assistance and who are called ‘catechists’ have to be instituted.

8. It is preferable that the following **should not be instituted as Catechists**:

- those who have already begun their journey towards Holy Orders and in particular have been admitted among the candidates for the Diaconate and the Priesthood. As already mentioned, the ministry of Catechist is a lay ministry and is essentially distinct from the ordained ministry which is received with the Sacrament of Orders;<sup>12</sup>
- men and women religious (irrespective of whether they belong to Institutes whose charism is catechesis), unless they act as leaders of a parish community or coordinators of catechetical activity. It should be remembered that, in the absence of instituted ministers, they can - like all the baptised - exercise ministries “de facto,” precisely because of their Baptism, which is also the basis of their religious profession;
- those who carry out a role exclusively for the members of an ecclesial movement: this function, which is equally valuable, is in fact assigned by the leaders of the individual ecclesial movements and not, as in the case of the ministry of Catechist, by the diocesan Bishop following his discernment in relation to pastoral needs;
- those who teach Catholic religion in schools, unless they also carry out other ecclesiastical tasks in the service of the parish or diocese.

9. Careful reflection - which can truly be deepened by a comprehensive and balanced reconsideration of the instituted ministries as a whole - is required in the case of those who accompany **the initiation of children, young people and adults**. It does not seem appropriate for everyone to be instituted as a catechist. As already mentioned, this ministry

12 Cf. FRANCIS, *Spiritus Domini*, s.n.



has “a definite vocational aspect [...] and consequently calls for due discernment on the part of the Bishop”.<sup>13</sup> Instead, it is absolutely appropriate that at the beginning of each catechetical year they all should receive a public ecclesial mandate entrusting them with this important function.<sup>14</sup>

It is not ruled out, however, that after suitable discernment, some who are involved in initiation programmes may be instituted as ministers. However, it would be wise to ask the question which ministry is the most suitable, that of Lector or of Catechist, in view of the specific content of each.

In fact, the rite of institution of Lectors states that it is their task to educate children and adults in the faith and to guide them to receive the sacraments in a worthy manner.<sup>15</sup> Considering that it is an ancient tradition that every ministry is directly linked to a particular office in the liturgical celebration, it is certainly evident that proclaiming the Word in the assembly clearly expresses the service of those who accompany candidates on the path of initiation. Those who receive catechetical instruction should see the liturgical expression of the service being rendered to them in the Lector who becomes the voice of the Word.

If, however, those who are involved in initiation are entrusted - under

<sup>13</sup> FRANCIS, *Antiquum ministerium*, n. 8.

<sup>14</sup> Cf. RITUALE ROMANUM, *De Benedictionibus*, editio typica 1984, nn. 361-377.

<sup>15</sup> Cf. PONTIFCALE ROMANUM, *DE institutione Lectorum et Acholytorum*, n. 4: “Lectores seu verbi Dei relatores effecti, adiutorium huic muneri praestabitis, et proinde peculiare officium in populo Dei suscipietis, et servitio fidei, quae in verbo Dei radicatur, deputabimini. Verbum enim Dei in coetu liturgico proferetis, pueros et adultos in fide et ad Sacramenta digne recipienda instituetis, nuntiumque salutis hominibus, qui adhuc illud ignorant, annuntiabitis. Hac via et vestro auxilio, homines ad cognitionem Dei Patris Filiique eius, Iesu Christi, quem ipse misit, pervenire poterunt et vitam asequi aeternam”.

the moderation of ordained ministers - with a task of formation or the responsibility for coordinating all catechetical activity, then it would seem more appropriate for them to be instituted as Catechists.

In conclusion: not everyone who prepares children, young people and adults for initiation need to be instituted as Catechists. The Bishop’s discernment may call some of them to the ministry of either Lector or Catechist, according to their abilities and to pastoral needs.

10. Because of what has now been established, candidates for the instituted ministry of Catechist – having some prior experience of catechesis<sup>16</sup> – can, therefore, be chosen from among those who **carry out the service of proclamation in a more specific manner**: they are called to find effective and coherent means for this first evangelization, and then to accompany those who have received it into the initiatory stage.

They play an active part in the rites of the Christian initiation of adults which expresses the importance of their ministry.<sup>17</sup> In the period of the pre-catechumenate, Catechists collaborate with Pastors, Sponsors and Deacons to find the most suitable forms for the first proclamation of the Gospel, awakening the candidates to faith and to conversion; they help to discern the external signs of the dispositions of those who intend to be admitted to the catechumenate.<sup>18</sup> During this period they carry out an appropriate catechesis suited to the liturgical year and supported by celebrations of the Word of God, from which they are able to bring the catechumens “not only to a suitable knowledge of dogmas and precepts, but also to an intimate knowledge of the mystery of salvation”.<sup>19</sup> The Bishop delegates “truly worthy and suitably prepared” Catechists to

<sup>16</sup> Cf. FRANCIS, *Antiquum ministerium*, n. 8.

<sup>17</sup> Cf. RITUALE ROMANUM, *Ordo initiationis christianae adultorum. Praenotanda*, editio typica 1972, n. 48.

<sup>18</sup> Cf. *ibid*, nn. 11.16.

<sup>19</sup> Cf. *ibid*, n.19 §1.

celebrate the Minor Exorcisms.<sup>20</sup>

Once the catechumens have been initiated, Catechists remain with the community as witnesses to the faith, teachers and mystagogues, companions and pedagogues who, in every way, are willing to encourage the faithful to conform their lives to the baptism they have received.<sup>21</sup> They are also called upon to find new and bold ways of proclaiming the Gospel that will enable them to stir up and reawaken the faith in the hearts of those who no longer feel the need for it.<sup>22</sup>

11. However, the area of proclamation and teaching describes only a part of the activity of instituted Catechists. In fact, they are called to **collaborate with ordained ministers in the various forms of the apostolate**, carrying out many functions under the guidance of the pastors. In attempting to offer a by no means exhaustive list of these functions, the following can be indicated: guiding community prayer, especially the Sunday liturgy in the absence of a Priest or Deacon; assisting the sick; leading funeral celebrations; training and guiding other Catechists; coordinating pastoral initiatives; human promotion according to the Church's social doctrine; helping the poor; fostering the relationship between the community and the ordained ministers.

12 This breadth and variety of functions should not come as a surprise: the exercise of this lay ministry fully expresses the consequences of being baptised and, in the particular situation of the lack of a stable presence of ordained ministers, it is a participation in their pastoral action. This is what the Code of Canon Law<sup>23</sup> affirms when it provides for the

<sup>20</sup> Cf. *ibid*, n. 44.

<sup>21</sup> Cf. PONTIFICAL COUNCIL FOR PROMOTING THE NEW EVANGELISATION, *Directory for Catechesis*, n. 113.

<sup>22</sup> Cf. *ibid*, n. 41.

<sup>23</sup> *Codex Iuris Canonici*, can. 517 §2: "If, because of a lack of priests, the diocesan bishop has decided that participation in the exercise of the pastoral care of a parish is to be entrusted to a deacon, to another person who is not

possibility of entrusting to a non-ordained person a share in the exercise of pastoral care in a parish, always under the moderation of a priest. It is necessary, therefore, to form the community so that it does not see the Catechist as a substitute for the Priest or Deacon, but as a member of the lay faithful who lives their baptism in fruitful collaboration and shared responsibility with the ordained ministers, so that their pastoral care may reach everyone.<sup>24</sup>

13. It is the task of the **Episcopal Conferences**, therefore, to clarify the **description**, the **role** and the most appropriate **forms** for the exercise of the ministry of Catechists in line with what is indicated in *Motu Proprio Antiquum ministerium*. Adequate **formation programmes** for candidates must also be defined.<sup>25</sup> Finally, care must also be taken to prepare communities so that they may understand the meaning of this ministry.

## II. Requirements

14. It is the task of the diocesan Bishop to discern the call to the ministry of Catechist by assessing the needs of the community and the abilities of the candidates.<sup>26</sup> Men and women who have received the sacraments of Christian initiation and have presented a freely written and signed petition to the diocesan Bishop may be admitted as candidates.

15. The *Motu Proprio* describes the requirements as follows: "It is fitting a priest, or to a community of persons, he is to appoint some priest who, provided with the powers and faculties of a pastor, is to direct the pastoral care."

<sup>24</sup> Cf. ST. JOHN PAUL II, Apostolic Exhortation, *Christifideles laici* (30 December 1988), n. 15; BENEDICT XVI, *Address opening the Pastoral Convention of the Diocese of Rome on the theme: "Church Membership and Pastoral Co-responsibility"* (26 May 2009); FRANCIS, *Address to the Italian Catholic Action* (3 May 2014).

<sup>25</sup> FRANCIS, *Antiquum ministerium*, n. 9.

<sup>26</sup> *Ibid*, n. 8.

that those called to the instituted ministry of Catechist be men and women of deep faith and human maturity, active participants in the life of the Christian community, capable of welcoming others, being generous and living a life of fraternal communion. They should also receive suitable biblical, theological, pastoral and pedagogical formation to be competent communicators of the truth of the faith and they should have some prior experience of catechesis. It is essential that they be faithful co-workers with priests and deacons, prepared to exercise their ministry wherever it may prove necessary, and motivated by true apostolic enthusiasm”.<sup>27</sup>

### III. Celebration

16. The ministry of Catechist is conferred by the diocesan Bishop, or by a priest delegated by him, by means of the liturgical rite *De Institutione Catechistarum* promulgated by the Apostolic See.
17. The ministry can be conferred during Mass or during a celebration of the Word of God.
18. After the liturgy of the Word the structure of the rite envisages an exhortation (this given text lends itself well to adaptation by the Bishops' Conferences in relation to how they wish to specify the role of the Catechists); an invitation to prayer; a blessing; the handing over of a crucifix.

\* \* \*

In conclusion I would like us to return to the ever prophetic words of Saint Paul VI in the Apostolic Exhortation *Evangelii Nuntiandi*:

“We cannot but experience a great inner joy when we see so many pastors, religious and lay people, fired with their mission

<sup>27</sup> *Ibid.*

to evangelize, seeking ever more suitable ways of proclaiming the Gospel effectively. We encourage the openness which the Church is showing today in this direction and with this solicitude. It is an openness to meditation first of all, and then to ecclesial ministries capable of renewing and strengthening the evangelizing vigour of the Church. It is certain that, side by side with the ordained ministries, whereby certain people are appointed pastors and consecrate themselves in a special way to the service of the community, the Church recognizes the place of non-ordained ministries which are able to offer a particular service to the Church”.<sup>28</sup>

To Mary, Mother of the Church, we entrust our service for the building up of the Kingdom.

From the Offices of the Congregation for Divine Worship and the Discipline of the Sacraments, 3 December 2021, the Memorial of Saint Francis Xavier, Priest.

✠ Arthur Roche

Prefect

<sup>28</sup> PAUL VI, Apostolic Exhortation *Evangelii nuntiandi* (8 December 1975), n. 73, in: AAS 68 (1976) 72-73.

## PONTIFICALE ROMANUM

EX DECRETO SACROSANCTI ŒCUMENICI  
CONCILII VATICANI II INSTAURATUM AUC-  
TORITATE PAULI PP. VI PROMULGATUM  
FRANCISCI PP. CURA RECOGNITUM

DE INSTITUTIONE CATECHISTARUM

EDITIO TYPICA

MMXXI



CONGREGATIO DE CULTU DIVINO  
ET DISCIPLINA SACRAMENTORUM

Prot. N. 627/21

### DECRETUM

Ministerii Catechistarum institutione peracta ac disciplina a Summo Pontifice Francisco instaurata per Litteras Apostolicas *Antiquum Ministerium*, die 10 mensis maii 2021 Motu proprio datas, Congregatio de Cultu Divino et Disciplina Sacramentorum ritus apparavit de institutione Catechistarum.

Huiusmodi ritus Summus Pontifex Franciscus auctoritate Sua approbavit evulgarique iussit, ita ut a die 1 mensis ianuarii 2022 lingua latina adhibeantur, lingua autem vernacula a die quem Conferentiæ Episcopales pro sua ditione statuerint, postquam translationes in linguas vernaculas et adaptationes rituales approbaverint et confirmationem aut recognitionem a Congregatione de Cultu Divino et Disciplina Sacramentorum obtinuerint.

Contrariis quibuslibet minime obstantibus.

Ex ædibus Congregationis de Cultu Divino et Disciplina Sacramentorum, die 3 mensis decembris 2021, in memoria sancti Francisci Xavier, presbyteri.

✠ Arturus Roche  
Præfectus

✠ Victorius Franciscus Viola,  
O.F.M.  
Archiepiscopus a Secretis

## Caput I

**DE INSTITUTIONE CATECHISTARUM  
INTRA MISSAM CELEBRANDA**

1. Ad ritum peragendum parentur:
  - a) ea quæ pro Missæ celebratione necessaria sunt;
  - b) Pontificale Romanum;
  - c) Crux Catechistis tradenda;
  - d) sedes pro Episcopo;
  - e) sedes pro Catechistis instituendis, in apto presbyterii loco sic dispositæ, ut actio liturgica a fidelibus bene conspici possit;
  - f) si Communio sub utraque specie distribuitur, calix sufficientis magnitudinis.
2. Dicitur potest Missa pro ministris Ecclesiæ vel pro laicis, vel pro evangelizatione populorum, vel pro nova evangelizatione, mutatis, præsertim in quibusdam orationibus, genere aut numero, pro cuiusvis circumstantiæ opportunitate, cum lectionibus propriis, colore albo vel festivo adhibito.
 

Opportune Episcopus instituet Catechistas in ipsa parœcia ubi perseveranter adlaboraverunt et a fidelibus cognoscuntur.

Occurrentibus vero diebus qui sub nn. 1-9 tabulæ dierum liturgicorum recensentur, dicitur Missa de die.

Quando Missa pro variis necessitatibus vel ad diversa non dicitur, una e lectionibus sumi potest ex iis quæ in Lectionario pro ritu institutionis proponuntur, nisi occurrat dies qui sub nn. 1-4 tabulæ dierum liturgicorum recensetur.1
3. Ritus initiales et liturgia verbi, usque ad Evangelium inclusive, fiunt more consueto.

4. Textus qui in ritibus institutionis proponuntur aptandi sunt mutatis genere et numero.
5. Dicto Evangelio, Episcopus sedet ad cathedram vel ad sedem aptiore loco paratam, accipit mitram et convenienter baculum. Omnibus item sedentibus, diaconus vel presbyter ad hoc deputatus candidatos vocat, dicens:

Accédant qui [-æ] instituendi [-æ] sunt in ministério Catechistarum.

Candidati nominatim vocantur. Singuli autem respondent:

Adsum.

Et ad Episcopum accedunt, cui reverentiam faciunt et ad sedes suas redeunt.

6. Tunc Episcopus homiliam habet, in qua tum Sacræ Scripturæ textus prolati tum ministerium Catechistæ populo illustrantur. Quam homiliam concludit his vel similibus verbis, candidatos ipsos alloquens:

Fílii [et Fíliæ] caríssimi,

Dóminus Iesus Christus, ante réditum suum ad Patrem, discipulis suis mandávit ut Evangélium prædicarent usque ad fines terræ. A die Pentecóstes Ecclesiá, Spíritu Sancto suffúta, hoc mandátum fidéliter implévit, omni témpore et loco, fidem tradens per innumerábiliu[m] téstiu[m] verba exemplúmque. Ipse Spíritus Ecclesiám varietáte charísmatu[m] suórum pro commúni bono ditáre non désinit.

Utpote partícipes múneris Christi sacerdotís, prophétæ et regis, baptizáti omnes suas partes actívas habent in Ecclesiæ vita et actióne. Aliquí, inter eos, singulárem vocatióne[m] accípiunt ad ministéria ab Ecclesiá institúta exercitánda.



Nunc quidem vos, qui iam assidue operam impenditis in christianam communitatem, ad stabile Catechistae ministerium vocamini ut spiritum apostolicum valde alacriter vivatis, iuxta exemplum illorum virorum mulierumque qui Paulum aliisque apostolos adiuverunt ad Evangelium diffundendum.

Ministerium vestrum in profunda orationis vita semper consistat, in sana doctrina aedificetur et a germano zelo apostolico animetur.

Homines longe fortasse versantes, ad Ecclesiam adducetis; in verbo Dei tradendo, impense cooperabimini; sensum ecclesiae localis, cuius paroecia velut cellula est, constanter coleris.

Fidei testes, magistri et mystagogi, comites et paedagogi in nomine Ecclesiae docentes, operam vestram consociare debebitis cum ministris ordinatis in variis apostolatus formis, responsables missionis a Christo Ecclesiae commissae, semper parati ad respondendum omni poscenti vos rationem de ea qua in vobis est spe.

7. Allocutione expleta, Episcopus, dimissis baculo et mitra, surgit, omnesque cum eo. Candidati ante ipsum genua flectunt. Episcopus fideles ad orandum invitat, dicens, manibus iunctis:

Dominum, fratres carissimi,  
suppliciter deprecemur,  
ut, quos [-as] ad ministerium Catechistarum elegit,  
sua benedictione replere dignetur,  
et, gratia Baptismi suffultos [-as],  
ad fideliter ministrandum in Ecclesia N. N. confirmet.

**Tunc omnes per aliquod temporis spatium in silentio orant.**

8. Deinde Episcopus, stans et manus extensas tenens, dicit super candidatos orationem benedictionis:

Pater,  
qui participes missionis Christi Filii tui nos facis  
et multiplicibus Spiritus donis Ecclesiae tuae prospicis,  
benedic ✠ hos [has] filios [filias] tuos [tuas]  
ad ministerium Catechistarum electos [electas].  
Praesta, quaesumus, ut penitus baptismum suum vivant,  
cum pastoribus cooperantes  
in diversis apostolatus generibus  
ad Regnum tuum aedificandum.  
Per Christum Dominum nostrum.

**R/. Amen.**

9. **Deinde omnes sedent. Episcopus sedet et accipit mitram. Candidati surgunt et accedunt ad Episcopum, qui singulis tradit crucem, dicens:**

Accipe hoc fidei nostrae signum,  
cathedra veritatis et caritatis Christi,  
eumque vita, moribus et verbo annuntia.

**Catechista respondet:**

Amen.

**Interim, praesertim si multi sunt candidati, cani potest psalmus 98 vel alius cantus aptus.**

10. His expletis, Missa proseguitur more solito vel symbolo, si dicendum sit, vel oratione universalis, in qua peculiare sunt supplicationes pro Catechistis nuper institutis.

## Caput II

**DE INSTITUTIONE CATECHISTARUM  
CUM CELEBRATIONE VERBI DEI PERAGENDA**

11. Episcopus induere potest crucem pectoralem, stolam et pluviale coloris convenientis, super albam; aut tantum crucem et stolam super rochetum et mozetam assumere; hoc in casu non utitur mitra et baculo.
12. Ante salutationem Episcopi, celebratio initium sumere potest antiphona vel cantu apto.
13. Deinde Episcopus dicit:
- Orémus.  
Deus, qui ministros Ecclesiæ tuæ docuisti non ministrari velle, sed fratribus ministrare, illis, quæsumus, concède et in actione sollertiam, et cum mansuetudine ministerii in oratione constantiam.  
Per Christum Dóminum nostrum.  
R/. Amen.
14. Liturgia verbi eadem ratione ac in Missa peragitur, cantibus inter lectiones opportune insertis.
15. Institutio Catechistarum fit modo supra, nn. 4-9.
16. Ritus institutionis concluditur oratione universali et oratione dominica. Deinde Episcopus accipit, si ea utitur, mitram et, extendens manus, salutatur populum, dicens:
- Dóminus vobiscum.  
Omnes respondent:  
Et cum spírito tuo.  
Tunc Episcopus manibus super fideles benedicendos extensis,

**prosequitur:**

Pax Dei, quæ exsúperat omnem sensum, custódiat corda vestra et intellegéntias vestras in sciéntia et caritate Dei et Fílii eius Dómini nostri Iesu Christi.

**Omnes respondent:**

Amen.

**Tunc Episcopus, accepto, si eo utitur, baculo, dicit:**

Benedícat vos omnípotens Deus,

**ter signum crucis super populum faciens, addit:**

Pater, ✠ et Fílius, ✠ et Spíritus ✠ Sanctus.

**Omnes respondent:**

Amen.

**Deinde diaconus, manibus iunctis, versus ad populum dicit:**

Ite et Ecclesiæ Dei servíte.

**Omnes respondent:**

Deo grátias.

**et recedunt.**

## Caput III

**LECTIONES BIBLICÆ**

LECTIONES E VETERE TESTAMENTO

1. **Ex 3**, 1-6. 9-12: «*Ego ero tecum*».  
In diebus illis: Pascebat Moyses oves Iethro...
2. **Is 52**, 7-10: «*Videbunt omnes fines terræ salutare Dei nostri*».  
Quam pulchri super montes pedes annuntiantis...
3. **Sap 13**, 1-9: «*Si potuerunt æstimare saeculum, quomodo huius Dominum non invenerunt?*».  
Vani sunt natura omnes homines...

LECTIONES E NOVO TESTAMENTO

- Act 18**, 23-28: «Ostendebat Apollo per Scripturas esse Christum Iesum».  
Facto Antiochiæ aliquanto tempore, profectus est Paulus perambulans ex ordine...
- 1 Cor 1**, 22-31: «Nos prædicamus Christum crucifixum».  
Fratres: Iudæi signa petunt...
- Phil 4**, 4-9: «Quæcumque casta, hæc cogitate».  
Fratres: Gaudete in Domino semper...

## PSALMI RESPONSORII

- Ps 15**, 1-2a et 5. 7-8. 11  
R/ (cf. 5a): Tu es, Domine, pars hereditatis meæ...
- Ps 18**, 2-3. 4-5  
R/ (5a): In omnem terram exivit sonus eorum.
- Ps 99**, 2.3.4.5.  
R/ (3c): Nos populus eius et oves pascuæ eius.

## ALLELUIA ET VERSUS ANTE EVANGELIUM

- Io 8**, 12: Ego sum lux mundi, dicit Dominus:  
qui sequitur me, habebit lucem vitæ.
- Io 12**, 26: Si quis mihi ministrat, me sequatur, dicit Dominus:  
et ubi sum ego illic et minister meus erit.

## EVANGELIA

- Lc 12**, 39-48: «Omni cui multum datum est, multum quæretur ab eo».  
In illo tempore: Dixit Iesus discipulis suis: Hoc scitote...
- Io 12**, 44-50: «Ego lux in mundum veni, ut omnis, qui credit in me, in tenebris non maneat».  
In illo tempore: Clamavit Iesus et dixit...

98-04-43-04 郵政劃撥儲蓄存款單		◎寄款人請注意背面說明 ◎本收據由電腦印錄請勿填寫		郵政劃撥儲蓄存款收據	
收據帳號戶名		存款金額		電腦紀錄	
經辦局收款戳		電腦紀錄		經辦局收款戳	
19700247		金額 新台幣 (小寫)		元 拾 佰 仟 萬 拾 佰 仟 元	
通訊欄 (限與本次存款有關事項)		戶名		財團法人天主教會台灣地區主教團	
爲主教團月誌奉獻		寄款人		姓名	
建議:		通訊處		電話	
劃撥款項		通訊欄		經辦局收款戳	
虛線內備供機器印錄用請勿填寫					

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