

**教宗本篤十六世
致在中華人民共和國的天主教會的
主教、司鐸、度奉獻生活者及教友的信
綱要**

**Compendium
of the Letter of the Holy Father Pope Benedict XVI
to the Bishops, Priests, Consecrated Persons and Lay Faithful
of the Catholic Church in the People's Republic of China**

本「綱要」的目的，是要協助讀者能更明白教宗這封信的重點，並透過引用聖父在這信中所說的話，回答一些天主教徒經常提出的問題。

The intent of this “Compendium” is to assist the reader in understanding the main points of the Holy Father’s Letter and to respond, by quoting the words of His Holiness, to the questions that are frequently raised by Catholics.

導言 Introduction

聖父在這封信內多次引用梵二的文件，尤其是《論教會在現代世界牧職憲章 *Gaudium et Spes*》（GS）和《教會憲章 *Lumen Gentium*》（LG），他也引用了他的前任，教宗若望保祿二世，的好幾道文獻，及他自己的教宗任期首三年的多次講話和教廷聖部的一些聲明。這封信內的 56 個註腳所引用的原始文件，證明了一個重要事實：不論從本質上或從歷史上而言（尤其是梵二之後的教會史），在中國的天主教會是普世教會的一員。凡是對耶穌基督的教會所說的一切，都適用於在中國的天主教會。

In his Letter, the Holy Father repeatedly quotes the documents of Vatican II, especially Gaudium et Spes (GS), (the Pastoral Constitution on the Church in the modern world), and Lumen Gentium (LG), (the Dogmatic Constitution on the Church). He also quotes from many writings of his predecessor, Pope John Paul II, as well as his own talks during the first three years of his Pontificate, plus some pronouncements from Vatican Congregations. The sources cited in 56 footnotes testify to an important fact: the Catholic Church in China is a member of the Universal Church both essentially and historically (especially in post-Vatican II Church history). All that is said about the Church of Jesus Christ may be applied to the Catholic Church in China.

說到這封信的內容的舖排，前後兩部份的安排清楚明晰，使讀的人容易把握其要旨及應遵循的途徑。第一部份，「教會現狀 — 神學方面」，建立此信的神學基礎。這是天主教會的傳統作風。從聖保祿的書信到每一屆的大公會議，那些文件的內容都是如此安排：先有天主的啓示及神學上的解釋，然後才連接到倫理道德的規範，這正是第二部份，「牧靈生活指南」，所傳遞的重要職責。無論是那七個神學方面的現狀，或是那八項牧靈指南，都是由普世教會向在中國的教會說的，藉此將在中國的教會現況中的非正常化現象予以糾正，並協助在中國的教會團體，將復活的基督顯示給當代的世界。（2.2 及 10.10）

Speaking about the layout of the Letter, the first and second parts are arranged clearly and analytically, making it easy for people to grasp its main points and the path the readers should follow. The First Part, “The Situation of the Church – Theological Aspects” establishes the theological foundations of the Letter. This is the traditional style of the Catholic Church. From the Epistles of St. Paul, through every Ecumenical Council, documents have been like this: first come God’s revelation and theological explanations, and then afterwards a link to ethical norms. These are the important responsibilities transmitted in the Second Part, “Guidelines for Pastoral Life”. No matter whether there are seven theological aspects or eight pastoral guidelines, all are addressed to the Church in China from the whole Church throughout the entire world, in order to normalize the irregularities of the Church situation in China and to help the Chinese ecclesial community to make the Risen Christ present to modern world (2.2 and 10.10).

信末附有「目錄」，其中以不同標題，列出整封信編了號的 20 項：1-2 號是問候及說明此信之目的；3-9 號詳述教會現況中七個神學方面的問題；10-17 號提供八個與牧靈生

活有關的指南；最後 18-20 號是結論，內容包括：特權和牧靈指南的撤銷，訂定為在中國的教會的祈禱日，及信末的祝願。展讀本信前，先讀這 20 個標題，將有助對此信的內容的揣度。這一定能夠加深對這封信的理解。

After the text, there is a “Table of Contents,” which groups the 20 numbered sections under different headings: nn. 1-2 contain a greeting and the purpose of the Letter; nn. 3-9 explain in detail 7 theological aspects of the situation of the Church; nn. 10-17 give 8 guidelines for pastoral life; and finally nn. 18-20 conclude with the revocation of special pastoral faculties, the establishment of a day of prayer for the Church in China, and a final greeting. Before reading the text, reading these 20 headings first will enable one to make an intelligent guess at what the Letter says. This will certainly deepen one’s comprehension of it.

懷著寫信者的精神來閱讀他的信，肯定可以幫助讀信的人更透切和更深入地理解所讀的信。當聖父撰寫此信時，他心中到底在想些什麼？我們可以從這封信的內容，舉出三對描述片語作答覆：知識與感性兼顧，真理與仁愛並存，感恩祭與聖統制齊進。再說清楚一點就是：這封信不僅明之以理，更動之以情。這是一位牧者兼父親的真情流露。

Reading the letter with the heart of its author certainly enables one to understand it more thoroughly and deeply. What was in the Holy Father’s heart when he wrote this Letter? We can reply with three pairs of descriptive phrases taken from the Letter: concern both for knowledge and feelings, the presence of both truth and love, and promoting both the Eucharist and the hierarchy. To restate it a little more clearly, the Letter is not only intelligent and reasonable, it is also an emotionally moving document. These are the true feelings of a pastor and a father.

問答 Questions and Answers

1. 這封信的對象是誰？

這是一封「致在中華人民共和國的天主教會的主教、司鐸、度奉獻生活者及教友的信」（信的標題）。¹

1. To whom is the Letter addressed?

“To the Bishops, Priests, Consecrated Persons and Lay Faithful of the Catholic Church in the People’s Republic of China” (*Title of the Letter*).

2. 這封信的目的是甚麼？

為表達教宗「心中多麼牽掛你們，每天都在為你們祈禱；你們深知，在精神上將我們聯合在一起的共融關係是多麼的密切。」(1.2) 和表達教宗對他們親切的關懷，並欽佩他們為耶穌基督所受的重大痛苦。(2.1)

教宗以伯多祿的繼承人及教會的普世牧者的身份寫這封信，旨在就在中國的教會的生活提出一些指導。(2.2) 這封信回答了人們於近年提出的許多實際問題，例如教會內部的張力與分裂，和教會與社會的緊張關係(6)，國家機構的功能(7)，主教的任命及他們的牧職的行使(8 至 10)，聖事的舉行(10)，以及教省和教區的承認和劃分等問題。(11)

這封信欣然指出，為中國的天主教團體在過去和目前，堅貞地奉獻了信仰的見證，而衷心感謝主。(4.1)

這封信指向鞏固中國天主教友的信德和輔助他們合一。(4.1)

這封信表達了聖父欲與中國政府展開相互尊重及建設性對話的願望。(4.3)

¹ The Letter contains messages for the Chinese Government authorities (4.3) as well. 這封信內亦有致中國政府的訊息。(4.3)

2. What is the Purpose of the Letter?

It is to express that “You are present in my heart and in my daily prayer and how deep is the relationship of communion that unites us spiritually” (1.2) and to express his fraternal closeness as well as his admiration for the great sufferings undergone for the sake of Jesus Christ (2.1).

The Holy Father, writing as the Successor of Peter and universal Pastor of the Church, wishes through this Letter to offer some guidelines concerning the life of the Church (2.2). The Letter responds to numerous concrete questions raised by people in recent years, such as the tensions and divisions within the Church and with the Chinese civil society (6), the function of national organizations (7), the appointment of Bishops and the exercise of their pastoral ministry (8 to 10), the celebration of the Sacraments (10) and also the recognition and circumscription of ecclesial provinces and dioceses (11).

It joyfully manifests the sincere gratitude for the faithfulness offered, in the past and in the present, by the Chinese Catholic Community (4.1).

It confirms the faith of the Chinese Catholics and favors their unity (4.1).

It expresses the Holy Father’s hope to engage in respectful and constructive dialogue with the Chinese authorities (4.3).

3. 這封信分多少部份？

全信分爲兩部份。第一部份題爲「教會現狀 — 神學方面」；第二部份題爲「牧靈生活指南」。

3. Into how many parts is the Letter divided?

The Letter is divided into two parts: the first is entitled “The Situation of the Church: Theological Aspects”; the second is entitled “Guidelines for pastoral life”.

4. 現今在中國的教會面臨著怎樣的社會處境？

人對經濟和社會需求的發展以及現代化的追求，夾雜著兩個背道而馳的現象，它們同樣該以審慎積極的宗徒精神加以衡量。我們一方面看到人，尤其在青年身上，越來越關注人性的精神及超自然的層面，因此對宗教發生興趣，以基督宗教爲最。另一方面，也呈

現出物質主義及享樂主義的傾向，此現象也正在中國發生，且逐漸地由大城市蔓延到全國各地。(3.3)

在中國，教會亦蒙召作基督的見證，懷著希望向前看，在宣講福音時考慮中華民族要面對的新挑戰。(3.5)

4. What is the current social situation in which the Church in China finds herself?

The pressure to attain the desired and necessary economic and social development and the search for modernity are accompanied by two different and contrasting phenomena, both of which should nonetheless be evaluated with equal prudence and a positive apostolic spirit. On the one hand, especially among the young, one can detect a growing interest in the spiritual and transcendent dimension of the human person, with a consequent interest in religion, particularly in Christianity. On the other hand, there are signs, in China too, of the tendency towards materialism and hedonism, which are spreading from the big cities to the entire country (3.3).

In China also the Church is called to be a witness of Christ, to look forward with hope, and - in proclaiming the Gospel - to measure up to the new challenges that the Chinese People must face (3.5).

5. 聖父如何看待聖座與中國政府之間的交談？

對全體中華民族懷著熾熱友情和尊重的聖父，他深知同中華人民共和國的關係的正常化，需要時日及雙方的善意。至於聖座方面，始終準備著協商，這為克服目前的困境是必需的。(4.3)

天主教會並不要求中國及其領導者給予任何特殊的待遇，她的唯一願望是恢復對話，以建立互相尊重及彼此深入認識為基礎的關係。(4.4)

天主教會熱切希望可以再度按她的專能，為中國天主教友、以及所有中國人民的利益奉獻謙卑無私的服務。(4.4)

在中國的天主教會的使命不是為改變國家的結構或行政組織。她應該藉著提升理性之道而置身其中，並且應該喚醒人們精神的力量，無此，正義不能發展，亦不能伸張，因為正義常要求犧牲。正義的社會不能由教會來實現，而應該由政治予以達成。然而，為促進正義，而致力開啓人的心志、倡導熱心公益事業，教會是責無旁貸的。(4.6)

在這些不可放棄的原則下，與合法的政權持續衝突並不能解決現存的問題。但同時，當政權不恰當地干涉教會的信仰和教律時，我們亦不能就此屈從。政權知道得很清楚，教會訓導教友在其國內要做個好公民、做個尊重且積極於公益的合作者。但是，教會亦同樣清楚要求國家，尊重真正的宗教自由，保證同一的天主教公民能完整地生活他們的信仰。(4.7)

5. What is the Holy Father's vision for a dialogue between the Holy See and the Chinese government?

The Holy Father, who regards the entire Chinese People with sincere admiration and sentiments of friendship, realizes that the normalization of relations with the People's Republic of China requires time and presupposes the good will of both parties. For its part, the Holy See always remains open to negotiations, so necessary if the difficulties of the present time are to be overcome (4.3).

The Catholic Church seeks no privilege from China and its leaders, but solely to dialogue, in order to build a relationship based upon mutual respect and deeper understanding (4.4).

The Catholic Church sincerely proposes to offer, once again, humble and disinterested service in the areas of her competence, for the good of Chinese Catholics and for the good of all the inhabitants of the country (4.4).

The Catholic Church which is in China does not have a mission to change the structure or administration of the State. She has to play her part through rational argument and she has to reawaken the spiritual energy without which justice, which always demands sacrifice, cannot prevail and prosper. A just society must be the achievement of politics, not of the Church. Yet the promotion of justice through efforts to bring about openness of mind and will to the demands of the common good is something which concerns the Church deeply (4.6).

In the light of these unrenounceable principles, the solution to existing problems cannot be pursued via an ongoing conflict with the legitimate civil authorities; at the same time, though, compliance with those authorities is not acceptable when they interfere unduly in matters regarding the faith and discipline of the Church. The civil authorities are well aware that the Church in her teaching invites the faithful to be good citizens, respectful and active contributors to the common good in their country, but it is likewise clear that she asks the State to guarantee to

those same Catholic citizens the full exercise of their faith, with respect for authentic religious freedom (4.7).

6. 聖父的信還向中國政府傳達什麼其他訊息？

聖父相信就主教人選和任命主教的公開，以及地方政權承認新主教必要的民事效應等問題，可以同政府達成協議。(9.3)

聖座也準備與中國的主教，就教省和分區的整個問題，展開坦率和建設性的對話，如果有必要、也同政府磋商。(11)

聖父重申他的願望（參見第4號第2段至第4段），希望在聖座及中國主教，同政府當局展開的相互尊重和坦率的對話中，能夠克服上述困難。由此達成共識，使天主教會受益、促進社會的和睦相處。(12.2)

6. What are the other messages to the Chinese authorities that the Holy Father's Letter conveys?

The Holy Father trusts that an accord can be reached with the Government so as to resolve certain questions regarding the choice of candidates for the episcopate, the publication of the appointment of Bishops, and the recognition – concerning civil effects where necessary – of the new Bishops on the part of the civil authorities (9.3).

The Holy See is prepared to address the entire question of the circumscriptions and ecclesiastical provinces in an open and constructive dialogue with the Chinese Episcopate and – where opportune and helpful – with governmental authorities (11).

The Holy Father renews his earnest wish (cf. section 4, paragraphs 2, 3, 4) that in the course of a respectful and open dialogue between the Holy See and the Chinese Bishops on the one hand, and the governmental authorities on the other, the difficulties mentioned may be overcome and thus a fruitful understanding may be reached that will prove beneficial to the Catholic community and to social cohesion (12.2).

7. 對那些在中國曾為信仰受苦的天主教友，聖父說了甚麼話？

聖父對他們的見證深感欣慰，這欣慰之情流露於整封信的字裏行間：

「我很想向你們表達我對你們親切的關懷。你們對主基督及教會所持的忠誠，『有時需要付出痛苦的代價的忠誠』，所帶給我的喜樂是豐厚的。因為，『爲了基督的緣故，賜給你們的恩賜，不但是爲相信祂，而且也是爲爲祂受苦』(斐 1:29)。」(2.1)

「天主的聖言再次協助我們發現教會旅居於世上的奧妙和深刻的意義。事實上，在《默示錄》的主要神視中，其中一個的內容是有一個羔羊欲展開一卷有七個印密封著，一直沒有人能展開的書卷，若望更因爲沒有找著一位當得起展開那書卷並閱讀它的人，甚至大哭起來(參看默 5:4)。歷史爲我們始終難解、難明，沒有人能閱讀它。若望在如此晦澀的歷史奧蹟前的大哭，或許是要表達出其時亞洲的教會，因爲天主在面對她們正在遭受到的迫害前的沉默，所感到的惶恐。這惶恐正好反映出面對教會今日在世界不同地區遭遇到的嚴重困難、誤會和敵視，給我們帶來的驚詫。教會原不該遭受這些苦難，正如耶穌自己本不該忍受祂受過的苦難一樣。然而，正是這些苦難，顯示出當人墮落於罪惡時所生的邪惡，和顯示出天主對世事的更高的引導。」(3.6)

「身爲教會的普世牧者，我要爲中國的天主教團體衷心感謝主，因爲她在極其艱難的環境中堅貞地奉獻了信仰的見證。同時，出於我不可推卸的責任以及慈父的愛心，我意識到當務之急是鞏固中國天主教友的信德，並採用屬於教會的方法輔助他們合一。」(4.1)

「你們也要記得，在和好的路途上有許多『信仰見證者』的榜樣和祈禱在支持你們。他們曾爲了天主教會在中國的將來奉獻了他們的生命、受了苦難、作了寬恕。他們本身的存在正表示你們在天父面前有一個永久的祝福，緬懷他們必能生出豐盛的美果。」(6.7)

「最近這幾十年，許多中國主教悉心地領導了教會，他們給自己的團體和普世教會作出了，現在仍在做，的燦爛的見證。我們爲此要再一次從心底向群羊的「至高牧者」(伯前 5:4)發出稱謝的讚頌：因爲總不能忘記他們中有很多遭遇了迫害並被禁止執行他們的職務，有些則以自己的鮮血蕃殖了教會。」(8.5)

「我們應爲這些堅貞而備受磨難的主教的存在感謝天主。他們按天主教的傳統接受了主教祝聖禮，就是說，在與伯多祿的繼承人、羅馬的主教的共融中、遵循了天主教的禮規、藉主教們的手既合法又有效地獲得祝聖。」(8.9)

「在中國的天主教會於近代歷史最艱難的時期，教友們不論個人或家庭，或作爲神

修和使徒運動的成員，均對福音表現出完全的忠誠，甚至為基督付出苦難的代價。各位教友，今天，你們的使命還是要把福音生活出來，並以具體行動慷慨地為人民的利益及國家的發展服務作出見證：你們要以做個誠實的公民，並在各自的環境裏，不論是城市或鄉村，做個積極和共同承擔責任的合作人，以傳播天主聖言，來完成這使命。近年來，你們為信仰作出了勇敢的見證，你們是教會未來的希望！這要求你們在與你們各自的牧者的共融中，越來越積極、主動地參與教會生活中所有的事務。」(15.1)

「最後，天主教會在中国的各位親愛的主教、司鐸、度奉獻生活者及教友，我祝願你們心中『歡躍，雖然如今你們暫時還該在各種試探中受苦，這是為使你們的信德，得以精煉，比經過火煉而仍易消失的黃金，更有價值，好在耶穌基督顯現時，堪受稱讚、光榮和尊敬』(伯前 1:6-7)。」(20.1)

7. What does the Holy Father say to the Catholics who suffered for the faith in China?

The Holy Father deeply appreciates their witness. His appreciation flows through the whole Letter as follows:

“I wish, therefore, to convey to all of you the expression of my fraternal closeness. With intense joy I acknowledge your faithfulness to Christ the Lord and to the Church, a faithfulness that you have manifested ‘sometimes at the price of grave sufferings’, since ‘it has been granted to you that for the sake of Christ you should not only believe in him but also suffer for his sake’ (*Phil 1:29*)” (2.1).

“The word of God helps us, once again, to discover the mysterious and profound meaning of the Church's path in the world. In fact the subject of one of the most important visions of the Book of Revelation is [the] Lamb in the act of opening a scroll, previously closed with seven seals that no one had been able to break open. John is even shown in tears, for he finds no one worthy of opening the scroll or reading it (cf. *Rev 5:4*). History remains indecipherable, incomprehensible. No one can read it. Perhaps John's weeping before the mystery of a history so obscure expresses the Asian Churches' dismay at God's silence in the face of the persecutions to which they were exposed at the time. It is a dismay that can clearly mirror our consternation in the face of the serious difficulties, misunderstandings and hostility that the Church also suffers today in various parts of the world. These are trials that the Church does not of course deserve, just as Jesus himself

did not deserve his torture. However, they reveal both the wickedness of man, when he abandons himself to the promptings of evil, and also the superior ordering of events on God's part" (3.6).

"As universal Pastor of the Church, I wish to manifest sincere gratitude to the Lord for the deeply-felt witness of faithfulness offered by the Chinese Catholic community in truly difficult circumstances. At the same time, I sense the urgent need, as my deep and compelling duty and as an expression of my paternal love, to confirm the faith of Chinese Catholics and favour their unity with the means proper to the Church" (4.1).

"Keep in mind, moreover, that your path of reconciliation is supported by the example and the prayer of so many 'witnesses of the faith' who have suffered and have forgiven, offering their lives for the future of the Catholic Church in China. Their very existence represents a permanent blessing for you in the presence of our Heavenly Father, and their memory will not fail to produce abundant fruit" (6.7).

"Many members of the Chinese episcopate who have guided the Church in recent decades have offered and continue to offer a shining testimony to their own communities and to the universal Church. Once again, let a heartfelt hymn of praise and thanksgiving be sung to the 'chief Shepherd' of the flock (1 *Pet* 5:4): in fact, it must not be forgotten that many Bishops have undergone persecution and have been impeded in the exercise of their ministry, and some of them have made the Church fruitful with the shedding of their blood" (8.5).

"We must thank the Lord for this constant presence, not without suffering, of Bishops who have received episcopal ordination in conformity with Catholic tradition, that is to say, in communion with the Bishop of Rome, Successor of Peter, and at the hands of validly and legitimately ordained Bishops in observance of the rite of the Catholic Church" (8.9).

"In the most difficult periods of the recent history of the Catholic Church in China, the lay faithful, both as individuals and families and as members of spiritual and apostolic movements, have shown total fidelity to the Gospel, even paying a personal price for their faithfulness to Christ. My dear lay people, you are called, today too, to incarnate the Gospel in your lives and to bear witness to it by means of generous and effective service for the good of the people and for the development of the country: and you will accomplish this mission by living as honest citizens and by operating as active and responsible co-workers in spreading the word of God to those around you, in the country or in the city. You who in recent times have been courageous witnesses of the faith, must remain the hope of the Church for the future! This demands from you an ever more

engaged participation in all areas of Church life, in communion with your respective Pastors” (15.1).

“At the conclusion of this Letter I pray that you, dear Pastors of the Catholic Church which is in China, priests, consecrated persons and lay faithful, may ‘rejoice, though now for a little while you may have to suffer various trials, so that the genuineness of your faith, more precious than gold which though perishable is tested by fire, may redound to praise and glory and honour at the revelation of Jesus Christ’ (1 *Pet* 1:6-7)” (20.1).

8. 聖父對在中國的天主教會的生活有何指引？

「在中國的天主教會是普世教會、基督的教會的臨在。我們在信經中宣認她是至一、至聖、至公、從宗徒傳下來的，也就是說，她是主的門徒的普世團體。」(5.2)

「正如你們所知道的，把現今在中國各處的地方教會連繫起來，並使她們也和所有其他分佈世界各地的地方教會密切共融的深切合一的基礎，除了同一個信仰和同一個聖洗外，尤以感恩（聖體）聖事和主教的品位為基礎。而眾主教的合一，則是以『羅馬教宗，伯多祿的繼承人，為其永恆和有形可見的本原和基礎』。這合一，在各世代中，藉著宗徒的傳承而得以延續，也是每一個時代的教會，仍是那基督在伯多祿和其他宗徒身上建立的教會的基礎。」(5.3)

「爲了在各國的教會的合一，每一位主教與其他主教保持共融，所有主教與教宗保持有形可見和具體的合一，是不可或缺的。」(5.4)

「宗徒及他們的繼承人，是基督交託給教會的真理寶庫的權威護衛者和見證人。」(7.3)

8. What are the Holy Father’s guidelines for the life of the Catholic Church in China?

“In the Catholic Church which is in China, the universal Church is present, the Church of Christ, which in the Creed we acknowledge to be one, holy, catholic and apostolic, that is to say, the universal community of the Lord's disciples” (5.2).

“As you know, the profound unity which binds together the particular Churches found in China, and which likewise places them in intimate communion with all the other particular Churches throughout the world, has its roots not only in the same faith and in a common Baptism,

but above all in the Eucharist and in the episcopate. Likewise, the unity of the episcopate, of which «the Roman Pontiff, as the Successor of Peter, is the perpetual and visible source and foundation», continues down the centuries through the apostolic succession and is the foundation of the identity of the Church in every age with the Church built by Christ on Peter and on the other Apostles” (5.3).

“It is therefore indispensable, for the unity of the Church in individual nations, that every Bishop should be in communion with the other Bishops, and that all should be in visible and concrete communion with the Pope” (5.4).

“The Apostles and their successors are therefore the custodians and authoritative witnesses of the deposit of truth consigned to the Church” (7.3).

9. 國內教會有緊張關係及分裂，也有強烈分歧造成的痛心局勢，教友和牧者都被牽涉，面對這一切，聖父給了什麼指示？

「『共融』 (*koinonía*) 體現並顯示教會奧蹟的真正本質。」 (6.1)

「以上有關普世教會本質所說的一切，對在中國的教會有特殊的意義。因為，正如你們所見，不論是教會自己內部或同中國社會的關係，她都面對著一些要克服的問題 — 緊張，分裂和抱怨。」 (6.2)

「教會的歷史也教導我們，真正的共融必須經過艱苦地致力於修和才能達成。事實上，因被釘死而又復活了耶穌之名而淨化記憶，寬恕作惡者，忘掉所受的委屈，及讓我們的心重新在愛中找到平安，這一切或許要求我們放棄由痛苦或艱難的經驗中形成的個人立場或見解，然而，為了使在中國的教會的教友和牧者之間共融的聯系能增長並展現，這些都是急切需要完成的。」 (6.4)²

² We can see that the Holy Father is talking about a spiritual reconciliation, which can and must take place now, even before a structural merger of official and unofficial Catholic communities takes place. As a matter of fact, the Holy Father seems to make a distinction between “a spiritual reconciliation” and “a structural merger”. He recognizes that the reconciliation is like a journey that “cannot be accomplished overnight” (6.6): however, he emphasizes that the steps to be taken on the way are necessary and urgent, and cannot therefore be postponed because - or on the pretext that - they are difficult since they require the overcoming of personal positions or views. Times and ways may vary according to local situations, but the commitment to reconciliation cannot be abandoned. This path of reconciliation, furthermore, cannot be limited to the spiritual realm of prayer alone but must also be expressed through practical steps of effective ecclesial communion (exchange of experiences, sharing of pastoral projects, common initiatives, etc.). Finally, it should not be forgotten that all without exception are invited to engage in these steps: Bishops, priests, religious and lay faithful. It is by means of practical steps that spiritual reconciliation, including visible reconciliation, will gradually occur, which will culminate one day in the complete structural unity of every diocesan community

爲了這緣故，在兩千年聖年開始前，教宗若望保祿二世曾寄給中國的天主教友一份文告，對他們說：「於此準備慶祝大禧年之際，請你們不要忘記，聖經的傳統要求人們在聖年裏要寬免彼此的債務，彌補所行的不義並與鄰人修和。」(6.5)³

9. How does the Holy Father deal with the tensions and divisions or the “painful situation of serious differences involving lay faithful and their pastors” ?

“*The domain of communion (koinonía) embodies and reveals the very essence of the mystery of the Church*” (6.1).

“These matters, which concern the very nature of the universal Church, have a particular significance for the Church which is in China. Indeed you are aware of the problems that she is seeking to overcome – within herself and in her relations with Chinese civil society – tensions, divisions and recriminations” (6.2).

“The history of the Church teaches us, then, that authentic communion is not expressed without arduous efforts at reconciliation. Indeed, the purification of memory, the pardoning of wrong-doers, the forgetting of injustices suffered and the loving restoration to serenity of troubled hearts, all to be accomplished in the name of Jesus crucified and risen, can require moving beyond personal positions or viewpoints, born of painful or difficult experiences. These are urgent steps that must be taken if the bonds of communion between the faithful and the Pastors of the Church in China are to grow and be made visible” (6.4).

around its one Bishop and of every diocesan community with each other and with the universal Church. In this context, it is licit and fitting to encourage clergy and lay faithful to make gestures of forgiveness and reconciliation in this direction.

我們可以看到聖父所稱的是靈性上的修和，這修和可以而且必須於現在立即進行，甚至先於官方和非官方的天主教團體在體制上的合併。事實上，聖父似乎想界分「靈性上的修和」與「體制上的合併」。他認爲修和就好像一個旅程，「不可能一日之間完成」(6.6)：然而，他亦強調有必要而且是迫切地要立即採取行動，所以，絕不能爲了——或只是託辭——這些行動充滿困難，因爲這要求放棄個人立場或看法，而加以推遲。時間和方法可能因應各地的情況而改變，但不可以放棄對修和的承擔。此外，這修和的途徑亦不能只局限於祈禱的靈修範圍，而必須透過有效的教會共融的實際行動來表達（經驗的交流、牧民計劃的分享，共同的倡議等）。最後，不要忘記，所有人包括主教、司鐸、度奉獻生活者和教友，都被邀參與這些行動，無一例外。正是藉著實際的行動，這樣靈性上的修和，包括可見的修和，才會逐漸出現，以至最終將有一天，在體制上達致完全的合一，每個教區團體環繞著一位主教，而各個教區團體彼此合一，並與普世教會合一。在這背景下，鼓勵聖職人員和教友按照這方向作出寬恕與修和行动，是合法和適宜的。

³ The Papal Letter does not use the terms “official and unofficial Church”, nor “open and underground Church”, and ignores the wrong term “Patriotic Church,” which one sometimes still sees in the media today.

教宗的這封信並沒有使用「官方和非官方教會」或「公開和地下教會」這些字眼，更沒有採用今時今日人們有時仍可以在傳媒中見到的誤稱「愛國教會」。

For this reason, Pope John Paul II, in a message sent to the Chinese Catholics at the approach of the Holy Year 2000, said: “In your preparation for the Great Jubilee, remember that in the biblical tradition this moment always entailed the obligation to forgive one another's debts, to make satisfaction for injustices committed, and to be reconciled with one's neighbour” (6.5).

10. 聖父如何描述那些國家機構及「被強加在天主教會團體之上，儼然成了教會生活的主要負責者」？

「上面提到了信眾教友和牧者們都涉及的強烈衝突的痛心局勢（參見第 6 號）。對此作個認真的分析則突顯出，在各種導致上述狀況的原因中，若干機構扮演著角式舉足輕重，他們被強加在天主教會團體之上，儼然成了教會生活的主要負責者。事實上，時至今日，上述機構的認可，仍然是衡量一個團體、一個人或者一個宗教場所是否合法，即官方的 (“*ufficiali*”) 標準。由此，導致了神職內部和教友內部的分裂。這個由教會外因給教會造成的狀況，嚴重制約了教會的步伐。由此而產生了相互之間的猜疑、責難和指控，且繼續是一個令人憂慮的教會的問題。」(7.1)

「就處理與國家機構之間的關係這微妙敏感問題，梵蒂岡第二屆大公會議要我們追隨耶穌基督言行的教導這邀請，極具啓發性。事實上，祂「不願作一位以權力統治的政治性的默西亞，卻甘願自稱『人子』，祂來是『為服事人，並交出自己的生命，為大眾做贖價』(谷 10:45)。祂表現自己是天主的完善僕人，『已壓破的蘆葦祂不折斷；將熄滅的燈心，祂不吹滅』(瑪 12:20)。承認國家的職權及其權利，命令給凱撒納稅，但也明白地教訓人該保持天主的至高權利：『凱撒的，就應歸還凱撒；天主的，就應歸還天主』(瑪 22:21)。」(7.2)

「考慮到『耶穌 [建立教會] 的初衷』充分顯示出，某些由國家建立，與教會的架構無關的機構，企圖凌駕于主教之上，以領導教會團體的生活，並不符合天主教的教義。根據這教義，教會是『從宗徒傳下來的』，梵蒂岡第二屆大公會議也重申了這一點。」(7.5)

「上述機構所宣稱的宗旨，落實『獨立自主自辦教會和民主辦教原則』，⁴與天主教的教義無法調和，這教義自古代的信經，就已宣認教會是『至一、至聖、至公、從宗徒傳下來』。」(7.6)

⁴ According to the Footnote n. 36 of the Papal Letter, such claim comes from the “Statutes of the Chinese Catholic

10. How does the Holy Father describe the State Agencies and “the Entities Imposed as Principal Determinants of the Life of the Catholic Community”?

“A careful analysis of the aforementioned painful situation of serious differences (cf. section 6 above), involving the lay faithful and their Pastors, highlights among the various causes the significant part played by entities that have been imposed as the principal determinants of the life of the Catholic community. Still today, in fact, recognition from these entities is the criterion for declaring a community, a person or a religious place legal and therefore «official». All this has caused division both among the clergy and among the lay faithful. It is a situation primarily dependent on factors external to the Church, but it has seriously conditioned her progress, giving rise also to suspicions, mutual accusations and recriminations, and it continues to be a weakness in the Church that causes concern” (7.1).

“Regarding the delicate issue of the relations to be maintained with the agencies of the State, particular enlightenment can be found in the invitation of the Second Vatican Council to follow the words and *modus operandi* of Jesus Christ. He, indeed, “did not wish to be a political Messiah who would dominate by force but preferred to call himself the Son of Man who came to serve, and ‘to give his life as a ransom for many’ (*Mk* 10:45). He showed himself as the perfect Servant of God who ‘will not break a bruised reed or quench a smouldering wick’ (*Mt* 12:20). He recognized civil authority and its rights when he ordered tribute to be paid to Caesar, but he gave

Patriotic Association (CCPA), 2004, article 3”.

In the light of “Jesus’ original plan” for the Church (7.5), the Holy Father indicates (7.6) some aspects of these entities which cannot be reconciled with Catholic doctrine, in particular their claim to place themselves above the Bishops and to guide the life of the ecclesial community, as well as their declared purpose of implementing “the principles of independence and autonomy, self-management and democratic administration of the Church” (art. 3 of the “Statutes of the Chinese Catholic Patriotic Association [CCPA], 2004”). Hence, as to the relations to be maintained with these State entities, the Pope recommends Bishops and priests to do all possible to avoid giving rise to situations of scandal. At the same time, he invites them to grasp the opportunities to form the conscience of the faithful. This should be done safeguarding communion and fraternal understanding and avoiding judgments and mutual condemnations. With regard to this matter too, it should be borne in mind that every case should be evaluated individually, taking into account the real intentions of the person concerned and the circumstances (7.9).

根據教宗這封信原文的註腳第 36 號，該等宣稱出自「中國天主教愛國會章程（2004 年）第 3 條。」

根據「耶穌[建立教會]的初衷」（7.5），教宗指出（7.6）這些機構的某些特質與天主教的教義無法調和，尤其是它們聲稱凌駕於主教之上，領導教會團體的生活，以及落實「獨立自主自辦教會和民主辦教原則」（《中國天主教愛國會章程》[2004 年] 第 3 條）的宗旨。因此，關於與這些政府機構維持關係，教宗勸告牧者和司鐸們，要竭盡己力避免產生惡表之事，要利用機會培育教友的良心，一切的一切以生活共融、友愛諒解為準則，避開批判以及彼此指控。在這種情況下，亦該注意特別審核行為人的真正意圖。為此，每件事情必須按其個別情況去考量（7.9）。

clear warning that the greater rights of God must be respected: ‘Render therefore to Caesar the things that are Caesar's, and to God, the things that are God's’ (Mt 22:21)” (7.2).

“Considering «Jesus’ original plan», it is clear that the claim of some entities, desired by the State and extraneous to the structure of the Church, to place themselves above the Bishops and to guide the life of the ecclesial community, does not correspond to Catholic doctrine, according to which the Church is «apostolic», as the Second Vatican Council underlined” (7.5).

“Likewise, the declared purpose of the aforementioned entities to implement «the principles of independence and autonomy, self-management and democratic administration of the Church» is incompatible with Catholic doctrine, which from the time of the ancient Creeds professes the Church to be «one, holy, catholic and apostolic»” (7.6).

11. 進行修和是否就表示人們必須現在就加入於官方登記的天主教團體？

「鑒於這一艱難局勢，不少天主教團體的成員都在自問，政權當局的認可 — 這是公開進行活動所必要的 — 是否會在某種程度上威脅到與普世教會的共融。我深知，這個問題痛苦地煎熬著牧者和教友們的心。就這一問題，我首先強調的是義不容辭地、勇敢地保護信仰寶庫，和聖事上及聖統上的共融，這事就其本身而言，並不代表反對與當權者，就教會團體生活中涉及民事的部份進行對話。此外，在不違背不可放棄的信仰原則及教會共融的前提下，教會接受政權當局的認可並沒有甚麼特別的困難。但是，在獲得認可過程中，有為數不少的具體案例，若不說是經常地發生，某些機構的干預迫使有關人士要作出有違他們的天主教良知的表態行為和承諾。為此，我明白在此類條件和情況下要作出正確選擇是困難的。所以，聖座在重申了原則後，讓個別主教來決定，因為主教在聽取了其司鐸們的意見後，能更好地瞭解當地的情況、衡量具體的選擇、評估給教區團體內部可能帶來的後果。最終的決定，也可能無法得到全體司鐸和教友的同意。總之，我希望大家都能接受，即使是很痛苦的，也要接受，從而維護教區團體與其牧者的合一。」 (7.8)⁵

⁵ With regard to the recognition by the civil Authorities - necessary in order to function publicly -, the Holy Father reaffirms some fundamental principles: “The clandestine condition is not a normal feature of the Church’s life, and history shows that Pastors and faithful have recourse to it only amid suffering, in the desire to maintain the integrity of their faith and to resist interference from State agencies in matters pertaining intimately to the Church’s life” (8.10); civil recognition may be accepted “on condition that this does not entail the denial of unrenounceable principles of faith and of ecclesiastical communion” (7.8): “almost always”, however, the people involved are obliged “to adopt attitudes, make gestures and undertake commitments that are contrary to the dictates of their conscience as Catholics” (7.8); the Holy See leaves the decision to the individual Bishop who, having consulted his presbyterate, is better able

「最後，勸告牧者和司鐸們，要以真正牧者的心、竭盡己力避免產生惡表之事，要利用機會培育教友的良心，尤要注意信德薄弱者：一切的一切以生活共融、友愛諒解為準則，避開批判以及彼此指控。在這種情況下，亦該注意，特別在缺乏自由的真正空間之下，在評估一個行為的倫理道德時，除了所犯的行為之外，還應特別審核行為人的真正意圖。為此，每件事情必須按其個別情況去考量。」(7.9)

「秘密狀態並非屬於教會生活的常規。歷史告訴我們，只有當迫切渴望維護自身信仰的完整性、不接受國家機構干涉教會切身生活時，牧者和信友們才這樣做。為此，聖座期望政府也能給予這些合法的主教所必要的法理方面的承認，使所有信友都能在自己的社會環境中自由地實踐信仰生活。」(8.10)

11. Does the process of reconciliation mean that one must now join the officially registered Catholic community?

“Not a few members of the Catholic community are asking whether recognition from the civil authorities – necessary in order to function publicly – somehow compromises communion with the universal Church. I am fully aware that this problem causes painful disquiet in the hearts of Pastors and faithful. In this regard I maintain, in the first place, that the requisite and courageous

to know the local situation and weigh up the consequences. Therefore, the Pope neither excludes the possibility of accepting or seeking government recognition nor encourages doing so: the ideal would be to abandon the clandestine condition but everything depends on the constraints imposed. Caution should be used and the final judgment belongs to the local Bishop, who has to consult his presbyterate (7.8). Naturally, the Bishop may always consult the Holy See, in order to seek assistance in the difficult task of evaluating the local situation and discerning the best course of action, but, in the end, the decision is left to him.

It is also opportune to recall that situations differ greatly from one zone to another, from one diocese to another (for example, as regards the degree of freedom of activity of the Church), and that even when the “objective” conditions are met (for example, the legitimacy of the Bishop), the maturation and conscience of individual Catholics must always be respected.

關於政權當局的認可 — 這是公開進行活動所必要的 — 教宗重申一些基本原則：「秘密狀態並非屬於教會生活的常規。歷史告訴我們，只有當迫切渴望維護自身信仰的完整性、不接受國家機構干涉教會切身生活時，牧者和信友們才這樣做」(8.10)；「在不違背不可放棄的信仰原則及教會共融的前提下」教會可以接受政權當局的認可：可是，「幾乎經常地」，有關人士被迫「要作出有違他們的天主教良知的表態、行為和承諾」(7.8)；聖座讓個別主教來決定，因為主教在聽取了其司鐸們的意見後，能更好地瞭解當地的情況、衡量具體的選擇。因此，教宗既不排除接受或尋求政府認可的可能性，也不鼓勵這樣做：理想的是擺脫秘密的狀態，但一切要視乎政府強逼有關人士做甚麼。應該謹慎處理這事，而且最後判斷是屬於地方主教，而主教要聽取其司鐸的意見(7.8)。當然，在衡量當地情況以找出最佳的行動這艱巨的任務時，主教隨時可以諮詢聖座的意見，以尋求協助，但最後還是由主教作決定。

另外也想在此提醒大家，每個地區、每個教區的情況的差異都很大(例如，教會行動的自由程度)，因此即使一些「客觀」條件解決了(例如，主教的合法性)，仍然必須尊重個別天主教友的成熟程度和良心。

safeguarding of the deposit of faith and of sacramental and hierarchical communion is not of itself opposed to dialogue with the authorities concerning those aspects of the life of the ecclesial community that fall within the civil sphere. There would not be any particular difficulties with acceptance of the recognition granted by civil authorities on condition that this does not entail the denial of unrenounceable principles of faith and of ecclesiastical communion. In not a few particular instances, however, indeed almost always, in the process of recognition the intervention of certain bodies obliges the people involved to adopt attitudes, make gestures and undertake commitments that are contrary to the dictates of their conscience as Catholics. I understand, therefore, how in such varied conditions and circumstances it is difficult to determine the correct choice to be made. For this reason the Holy See, after restating the principles, leaves the decision to the individual Bishop who, having consulted his presbyterate, is better able to know the local situation, to weigh the concrete possibilities of choice and to evaluate the possible consequences within the diocesan community. It could be that the final decision does not obtain the consensus of all the priests and faithful. I express the hope, however, that it will be accepted, albeit with suffering, and that the unity of the diocesan community with its own Pastor will be maintained” (7.8).

“It would be good, finally, if Bishops and priests, with truly pastoral hearts, were to take every possible step to avoid giving rise to situations of scandal, seizing opportunities to form the consciences of the faithful, with particular attention to the weakest: all this should be lived out in communion and in fraternal understanding, avoiding judgements and mutual condemnations. In this case too, it must be kept in mind, especially where there is little room for freedom, that in order to evaluate the morality of an act it is necessary to devote particular care to establishing the real intentions of the person concerned, in addition to the objective shortcoming. Every case, then, will have to be pondered individually, taking account of the circumstances” (7.9).

“The clandestine condition is not a normal feature of the Church's life, and history shows that Pastors and faithful have recourse to it only amid suffering, in the desire to maintain the integrity of their faith and to resist interference from State agencies in matters pertaining intimately to the Church's life. For this reason the Holy See hopes that these legitimate Pastors may be recognized as such by governmental authorities for civil effects too – insofar as these are necessary – and that all the faithful may be able to express their faith freely in the social context in which they live” (8.10).

12. 聖父對中國主教的整體看法如何？

「近年來，因著各種原因，你們主教弟兄遇到了一些困難，因為有『非聖職者』，甚至尚未受洗者，以國家不同機構的名義控制、決策教會的重大事務，包括主教的任命。其結果是因著一種教會觀的產生，而貶抑了伯多祿與主教的職務；也由於這種觀念，教宗、主教及司鐸們會實質上變成無職無權的人。相反，按天主教論教會聖事結構的教義，伯多祿及主教的職務是其基本的、使其成為完整的因素。」(8.2)

「我要再次重申(參見第 5 號)，共融與合一是天主教會的基本和使其完整的因素。從宗教層面講，設立一個『獨立』於聖座的教會，與天主教的教義是不相容的。」(8.3)

「最近這幾十年，許多中國主教悉心地領導了教會，他們給自己的團體和普世教會作出了，現在仍在做，的燦爛的見證。我們為此要再一次從心底向群羊的『至高牧者』(伯前 5:4)發出稱謝的讚頌：因為總不能忘記他們中有很多遭遇了迫害並被禁止執行他們的職務，有些則以自己的鮮血蕃殖了教會。」(8.5)

「天主教會在中國一如世界各地的教會一樣，屬宗徒的繼承人 — 主教 — 管理。他們由有效祝聖的主教們祝聖，接受訓導、管理、聖化的職務，照管託付給他們教區的子民；他們的職權是天主藉聖秩聖事賦與的。然而為執行訓導及管理的職務，『按其性質，只有在與 [主教] 團體的首領及成員有系統的共融下，才能運用』。有關此事，梵蒂岡第二屆大公會議肯定地說：『一個人接受了聖事的祝聖，保持著與主教團的首領及其它團員的聖統共融，就是主教團的一份子』。」(8.8)

「今日在中國的天主教會的所有的主教都是中華民族的兒子。雖然教會在中國遭遇了許多重大的困難，然而仰賴天主聖神的特殊恩佑，總未缺乏過合法牧者的服務，無損地保持了宗徒的繼承。」(8.9)

「有些主教因不願屈從對教會生活的不當控制，且為了完全忠於天主教的教義和伯多祿的繼承人，被迫秘密地接受了祝聖。秘密狀態並非屬於教會生活的常規。歷史告訴我們，只有當迫切渴望維護自身信仰的完整性、不接受國家機構干涉教會切身生活時，牧者和信友們才這樣做。為此，聖座期望政府也能給予這些合法的主教所必要的法理方面的承認，使所有信友都能在自己的社會環境中自由地實踐信仰生活。」(8.10)

「但是，也有一些主教在特殊環境的催逼下，未經教宗授命而接受了祝聖，事後提出欲與伯多祿的繼承人及其他主教完全共融的要求。教宗考慮到他們的誠意和環境的複雜性，在諮詢了其鄰區主教們的意見後，以普世牧者的職權授給了他們合法身份的全部職權……。爲了相關教區團體的神益，必須在短期內公開其已合法的主教身份，並不斷地表現出與伯多祿繼承人完全共融的明顯行爲。」(8.11)

「最後，也有一 爲數不多 一 的主教，既未經教宗授命、且直至今日尙未提出申請、或已申請而尙未獲得合法身份而受了祝聖。按天主教的教義，如果能確定他們是由有效身份的主教，按天主教祝聖主教的禮規進行祝聖，其祝聖是屬非法，然卻是有效的。」(8.12)

「目前在中國的『主教團』，宗座不能承認其爲主教團：因爲那些與教宗共融然尙未獲政府認可而被稱爲『地下』的主教們，都不在其中。相反，卻有那些直至今日尙未合法的主教，且其規章內也含有與教會教義不相容的因素。」(8.14)

12. How does the Holy Father view the Chinese Episcopate as a whole?

“In recent years, for various reasons, you, my Brother Bishops, have encountered difficulties, since persons who are not «ordained», and sometimes not even baptized, control and take decisions concerning important ecclesial questions, including the appointment of Bishops, in the name of various State agencies. Consequently, we have witnessed a demeaning of the Petrine and episcopal ministries by virtue of a vision of the Church according to which the Supreme Pontiff, the Bishops and the priests risk becoming *de facto* persons without office and without power. Yet in fact, as stated earlier, the Petrine and episcopal ministries are essential and integral elements of Catholic doctrine on the sacramental structure of the Church” (8.2).

“Communion and unity – let me repeat (cf. section 5 above) – are essential and integral elements of the Catholic Church: therefore the proposal for a Church that is «independent» of the Holy See, in the religious sphere, is incompatible with Catholic doctrine” (8.3).

“Many members of the Chinese episcopate who have guided the Church in recent decades have offered and continue to offer a shining testimony to their own communities and to the universal Church. Once again, let a heartfelt hymn of praise and thanksgiving be sung to the «chief Shepherd» of the flock (*1 Pet 5:4*): in fact, it must not be forgotten that many Bishops have

undergone persecution and have been impeded in the exercise of their ministry, and some of them have made the Church fruitful with the shedding of their blood” (8.5).

“As in the rest of the world, in China too the Church is governed by Bishops who, through episcopal ordination conferred upon them by other validly ordained Bishops, have received, together with the sanctifying office, the offices of teaching and governing the people entrusted to them in their respective particular Churches, with a power that is conferred by God through the grace of the sacrament of Holy Orders. The offices of teaching and governing «however, by their very nature can be exercised only in hierarchical communion with the head and members of the college» of Bishops. In fact, as the Council went on to say, «a person is made a member of the episcopal body in virtue of the sacramental consecration and by hierarchical communion with the head and members of the college»” (8.8).

“Currently, all the Bishops of the Catholic Church in China are sons of the Chinese People. Notwithstanding many grave difficulties, the Catholic Church in China, by a particular grace of the Holy Spirit, has never been deprived of the ministry of legitimate Pastors who have preserved the apostolic succession intact” (8.9).

“Some of them, not wishing to be subjected to undue control exercised over the life of the Church, and eager to maintain total fidelity to the Successor of Peter and to Catholic doctrine, have felt themselves constrained to opt for clandestine consecration. The clandestine condition is not a normal feature of the Church's life, and history shows that Pastors and faithful have recourse to it only amid suffering, in the desire to maintain the integrity of their faith and to resist interference from State agencies in matters pertaining intimately to the Church's life. For this reason the Holy See hopes that these legitimate Pastors may be recognized as such by governmental authorities for civil effects too – insofar as these are necessary – and that all the faithful may be able to express their faith freely in the social context in which they live” (8.10).

“Other Pastors, however, under the pressure of particular circumstances, have consented to receive episcopal ordination without the pontifical mandate, but have subsequently asked to be received into communion with the Successor of Peter and with their other brothers in the episcopate. The Pope, considering the sincerity of their sentiments and the complexity of the situation, and taking into account the opinion of neighbouring Bishops, by virtue of his proper responsibility as universal Pastor of the Church, has granted them the full and legitimate exercise of episcopal jurisdiction (...). It is indispensable, for the spiritual good of the diocesan

communities concerned, that legitimation (of the bishops), once it has occurred, is brought into the public domain at the earliest opportunity, and that the legitimized Bishops provide unequivocal and increasing signs of full communion with the Successor of Peter” (8.11).

“Finally, there are certain Bishops – a very small number of them – who have been ordained without the Pontifical mandate and who have not asked for or have not yet obtained, the necessary legitimation. According to the doctrine of the Catholic Church, they are to be considered illegitimate, but validly ordained, as long as it is certain that they have received ordination from validly ordained Bishops and that the Catholic rite of episcopal ordination has been respected” (8.12).

“The present College of Catholic Bishops of China cannot be recognized as an Episcopal Conference by the Apostolic See: the «clandestine» Bishops, those not recognized by the Government but in communion with the Pope, are not part of it; it includes Bishops who are still illegitimate, and it is governed by statutes that contain elements incompatible with Catholic doctrine” (8.14).

13. 對於任命在中國的主教這事，聖父有何看法？

「一方面，政府當局關注那些將發揮地方天主教會團體領導和牧人重要作用的人選，這是可以理解的……。另一方面，聖座也特別關注主教的任命，因為教宗任命主教，是教會合一和聖統制共融的保障。所以，這事有關教會生命的核心。為此，《天主教法典》（參照第 1382 條）規定嚴懲未經教宗授命擅自祝聖他人為主教者及受祝聖者。事實上，此類祝聖，是教會共融的慘痛創傷，嚴重違反了天主教法典所闡述的紀律。」(9.1)

「聖座切望在任命主教事務上能完全自由。鑒於在中國的教會最近一段時間的特殊經歷，我希望同政府就主教人選和任命主教的公開，以及地方政權承認新主教必要的民事效應等問題，達成協議。」(9.3)

「如果教區內無法找到主教品位的合適人選，可以與鄰近教區主教合作找出適當人選。」(9.4)

13. What is the Holy Father’s view about the nomination of Bishops in China?

“On the one hand, it is understandable that governmental authorities are attentive to the choice of those who will carry out the important role of leading and shepherding the local

Catholic communities (...). On the other hand, the Holy See follows the appointment of Bishops with special care since this touches the very heart of the life of the Church, inasmuch as the appointment of Bishops by the Pope is the guarantee of the unity of the Church and of hierarchical communion. For this reason the *Code of Canon Law* (cf. c. 1382) lays down grave sanctions both for the Bishop who freely confers episcopal ordination without an apostolic mandate and for the one who receives it: such an ordination in fact inflicts a painful wound upon ecclesial communion and constitutes a grave violation of canonical discipline” (9.1).

“The Holy See would desire to be completely free to appoint Bishops; therefore, considering the recent particular developments of the Church in China, I trust that an accord can be reached with the Government so as to resolve certain questions regarding the choice of candidates for the episcopate, the publication of the appointment of Bishops, and the recognition – concerning civil effects where necessary – of the new Bishops on the part of the civil authorities” (9.3).

“Whenever it proves impossible within a diocese to find suitable candidates to occupy the episcopal see, the cooperation of Bishops in neighbouring dioceses can help to identify suitable candidates” (9.4).

14. 對於舉行感恩祭及施行聖事的管理，聖父給了甚麼指引？

關於共祭的問題：「我要提醒你們它的先決條件：就是該宣認同一信仰，並與教宗及普世教會保持聖統制的共融。因此，和與教宗共融的主教及司鐸共祭是合法的，即使他們是政府認可或是與國家建立的、與教會的架構無關的機構保持關係，如上面已說過（參見第 7 號第 8 段）——只要這種認可和關係沒有違背不可背棄的信仰和教會共融的原則。」 (10.4)

「真誠熱愛基督和教會的教友們，不必猶疑去參加由與伯多祿繼承人完全共融，而政權又認可的主教或神父主持的聖祭或其他聖事。」 (10.5)

「那些沒有教宗任命、但按照天主教主教祝聖禮被祝聖的主教所產生的問題是應該解決的。如上面已說過（參見第 8 號第 12 段），他們所接受之祝聖雖不合法、但卻有效。同理，他們所祝聖的司鐸，以及這些主教和司鐸所舉行的聖事都是有效的。但信友們該注意：在可能範圍內當然先該參加與教宗共融的主教和司鐸主持的感恩聖祭和其他聖事。但

如果有嚴重不便而無法做到上述要求時，爲了靈性需要，他們也可轉向尚未與教宗共融者。」(10.6)⁶

14. What guidelines does the Holy Father give regarding the celebration of the Mass and the administration of the other Sacraments?

Regarding the problem of concelebration of the Eucharist “I remind you that this presupposes, as conditions, profession of the same faith and hierarchical communion with the Pope and with the universal Church. Therefore it is licit to concelebrate with Bishops and with priests who are in communion with the Pope, even if they are recognized by the civil authorities and maintain a relationship with entities desired by the State and extraneous to the structure of the Church, provided – as was said earlier (cf. section 7 above, paragraph 8) – that this recognition and this relationship do not entail the denial of unrenounceable principles of the faith and of ecclesiastical communion” (10.4).

“The lay faithful too, who are animated by a sincere love for Christ and for the Church, must not hesitate to participate in the Eucharist celebrated by Bishops and by priests who are in full communion with the Successor of Peter and are recognized by the civil authorities. The same applies for all the other sacraments” (10.5).

“Concerning Bishops whose consecrations took place without the pontifical mandate yet respecting the Catholic rite of episcopal ordination, the resulting problems must always be resolved in the light of the principles of Catholic doctrine. Their ordination – as I have already said (cf. section 8 above, paragraph 12) – is illegitimate but valid, just as priestly ordinations conferred by them are valid, and sacraments administered by such Bishops and priests are likewise valid. Therefore the faithful, taking this into account, where the eucharistic celebration

⁶ With regard to participation in the Mass and in the other sacraments in an officially registered church, the Holy Father distinguishes two cases. If the Bishop or the priest celebrant is in communion with the Pope, the faithful “should not hesitate” to receive the sacraments from him. If, on the contrary, the Bishop or priest celebrant is not in communion with the Pope, the faithful “may” receive communion and the other sacraments from him on two conditions: when they do not succeed in finding legitimate Pastors “without grave inconvenience to themselves”, and yet they feel the need of the sacraments for their own spiritual good. In the second case, the final decision will be taken by the individual Catholic, taking into serious consideration the possibility indicated by the Holy Father.

關於在已向政府正式註冊的聖堂參與彌撒及領受其他聖事，教宗分辨兩種情況。如果主持的主教或神父與教宗完全共融，教友就「不必猶疑」從他手中領受聖事。反之，如果主持的主教或神父沒有與教宗共融，教友「可以」按以下兩個條件從他手中領受聖體和其他聖事：如果他們「因嚴重不便」而找不到合法牧者，以及爲了靈性需要。在第二種情況下，個別天主教友在認真考慮教宗指示的可能性後，自行作出最後決定。

and the other sacraments are concerned, must, within the limits of the possible, seek Bishops and priests who are in communion with the Pope: nevertheless, where this cannot be achieved without grave inconvenience, they may, for the sake of their spiritual good, turn also to those who are not in communion with the Pope” (10.6).

15. 對於教區和堂區的管理，聖父給了甚麼指引？

「面對最近幾年在不同教區團體內出現的問題，我認為有本份提及天主教法典所規定的，就是每位聖職人員必須隸屬一個地方教會或者一個修會團體，並須在與其教區主教共融中執行其職務。僅在有正當理由時，並須經所屬和前往服務教區的兩位主教事先協議下，一名聖職人員才能在另一教區執行其職務。」(10.3)

「每位教區主教都應充分利用教區團體內必不可少的共融與合作的工具：主教公署、司鐸諮議及參議會、牧靈委員會、財務委員會等。上述工具體現了共融，有助於分擔共同的責任，是牧人的莫大幫助，使他們可以藉此利用司鐸、修會人士及教友之間的友愛合作。」(10.7)

「天主教法典中對於堂區也有相同的規定：該有堂區牧靈及財務委員會。」(10.8)

「無論教區或堂區都該特別注意教會的財產：動產和不動產都應以教區或堂區的名義向政府機構依法登記，總不可用私人（主教、本堂神父或一組教友）的名義登記。同時，傳統上指牧靈和傳教所說的『不可沒有主教 *Nihil Sine Episcopo*』的原則始終是有效的。」(10.9)

15. What guidelines does the Holy Father give regarding the administration of dioceses and parishes?

“Faced with certain problems that have emerged in various diocesan communities during recent years, I feel it incumbent upon me to recall the canonical norm according to which every cleric must be incardinated in a particular Church or in an Institute of consecrated life and must exercise his own ministry in communion with the diocesan Bishop. Only for good reasons may a cleric exercise his ministry in another diocese, but always with the prior agreement of the two diocesan Bishops, that is, the Ordinary of the particular Church in which he is incardinated and the Ordinary of the particular Church for whose service he is destined” (10.3).

“Every diocesan Bishop is invited to make use of indispensable instruments of communion and cooperation within the diocesan Catholic community: the diocesan curia, the presbyteral council, the college of consultors, the diocesan pastoral council and the diocesan finance council. These agencies express communion, they favour the sharing of common responsibilities and are of great assistance to the Pastors, who can thus avail themselves of the fraternal cooperation of priests, consecrated persons and lay faithful” (10.7).

“The same is true of the various councils that canon law provides for parishes: the parish pastoral council and the parish finance council” (10.8).

“Both for dioceses and for parishes, particular attention must be devoted to the Church's temporal goods, moveable and immoveable, which must be legally registered in the civil sphere in the name of the diocese or parish and never in the name of individual persons (that is, the Bishop, parish priest or a group of the faithful). Meanwhile, the traditional pastoral and missionary guideline that can be neatly summarized in the principle: “*nihil sine Episcopo*”, retains all its validity” (10.9).

16. 因爲新行政區的劃分而致改變了教區的管轄範圍，聖座採取了甚麼立場？

關於這問題，「聖座願意公開地同中國主教們在建設性的對話中解決教省和分區問題，如果有必要、也同政府磋商。」(11)

16. What is the attitude of the Holy See regarding the delimitation of the borders of dioceses according to the new civil circumscriptions?

Regarding this question, “the Holy See is prepared to address the entire question of the circumscriptions and ecclesiastical provinces in an open and constructive dialogue with the Chinese Episcopate and – where opportune and helpful – with governmental authorities” (11).

17. 聖父對各不同教區及堂區的所有天主教團體有何囑咐？

「見到主教、司鐸、度奉獻生活者和教友，在過去和現在的各種困難中仍能深刻認識到自己是普世教會中活生生的一員，在信仰和生活上同全球所有的教友團體保持了共融，令我倍感欣慰。」(12.1)

「很不幸，你們國家天主教會中的一些人士，特別是主教、司鐸、度奉獻生活者，尙未能獲准以有形可見的方式，完全地善度和表達他們屬於教會的某些方面、他們與教宗的聖統制的共融。因爲，一般情況下他們無法與聖座和在其他各國的天主教團體自由接觸。的確，與過去相比，在近年來教會享有更大的宗教自由。然而，並不能否認，在有關信仰核心的問題上，仍然存在嚴重的限制。從某種程度上，制約了牧靈工作。爲此，我願意重申我的願望（參見第 4 號第 2 段至第 4 段），希望在聖座及中國主教，同政府當局展開的相互尊重和坦率的對話中，能夠克服上述困難。」(12.2)

17. What does the Holy Father recommend to all Catholic communities in their various dioceses and parishes?

“It is consoling for me to note that, despite past and present difficulties, the Bishops, priests, consecrated persons and lay faithful have maintained a profound awareness of being living members of the universal Church, in communion of faith and life with all the Catholic communities throughout the world” (12.1).

“Members of Catholic communities in your country – especially Bishops, priests and consecrated persons – are unfortunately not yet allowed to live and to express fully and visibly certain aspects of their belonging to the Church and their hierarchical communion with the Pope, since free contact with the Holy See and with other Catholic communities in various countries is ordinarily impeded. It is true that in recent years the Church has enjoyed greater religious freedom than in the past. Nevertheless it cannot be denied that grave limitations remain that touch the heart of the faith and that, to a certain degree, suffocate pastoral activity. In this regard I renew my earnest wish (cf. section 4 above, paragraphs 2, 3, 4) that in the course of a respectful and open dialogue between the Holy See and the Chinese Bishops on the one hand, and the governmental authorities on the other, the difficulties mentioned may be overcome” (12.2).

18. 對在中國的司鐸，特別是年青司鐸，聖父有何囑咐？

「目前教會及社會政治的情境，要求我們刻不容緩地該到司鐸神修的泉源去汲取光和力量，即天主的愛、無條件的追隨耶穌、宣講福音的熱忱、對教會的忠貞、爲近人無私的服務。」(13.1)

年青的司鐸要效法那些主教和司鐸的卓越榜樣，在近期的艱難年月裏，他們為見證對教會的不朽愛情，甚至為她和為基督獻上自己的生命。(13.1)

聖父說：「親愛的司鐸們！你們是『整天受苦受熱的』(瑪 20:12)，已把手扶在犁上了，不要向後看(參見路 9:62)！你們要想想那些地方，因多年沒有司鐸，教友們感覺他們的需要，正焦急地等待一位司鐸的到臨。」(13.2)

「你們中有些兄弟為了應付艱難的時局，採取了某些從教會的角度看來是不能贊同的立場。雖說如此，他們也希望能返回教會的完全共融中。我可敬的前任曾反復向在中國的教會發出了深入修和的呼籲。本著這種精神，我也向與伯多祿繼承人有共融的主教們呼籲：請你們以慈父的心去衡量每一個申請，給予適當的回復；需要時可向聖座請示。」(13.2)

「在中國的教會也如同在其他各地一樣，神職人員需要接受相稱的持續培育。」(13.3)

18. What does the Holy Father recommend regarding priests, especially young priests, in China?

“The current ecclesial and socio-political situation renders ever more urgent the need to draw light and strength from the well-springs of priestly spirituality, which are God's love, the unconditional following of Christ, passion for proclamation of the Gospel, faithfulness to the Church and generous service of neighbour” (13.1).

Young priests should follow the shining examples of Bishops and priests who, in the difficult years of the recent past, have testified to an unfailing love for the Church, even by the gift of their own lives for her and for Christ (13.1).

The Holy Father says: “My dear priests! You who bear ‘the burden of the day and the scorching heat’ (Mt 20:12), who have put your hand to the plough and do not look back (cf. Lk 9:62): think of those places where the faithful are waiting anxiously for a priest and where for many years, feeling the lack of a priest, they have not ceased to pray for one to arrive” (13.2).

“Among you there are confrères who have had to deal with difficult times and situations, adopting positions that cannot always be condoned from an ecclesial point of view and who, despite everything, want to return to full communion with the Church. In the spirit of that

profound reconciliation to which my venerable predecessor repeatedly invited the Church in China, I turn now to the Bishops who are in communion with the Successor of Peter, so that with a paternal spirit they may evaluate these questions case by case and give a just response to that desire, having recourse – if necessary – to the Apostolic See” (13.2).

“In China too, as in the rest of the Church, the need for an adequate ongoing formation of the clergy is emerging” (13.3).

19. 聖父對司鐸聖召及修會聖召有何囑咐？

「最近五十年來，在中國的教會從未缺乏豐富的司鐸及度奉獻生活的修會聖召。為此，我們要頌謝天主。」(14.1)

「教會的負責人要更審慎地作聖召的分辨，對有志於鐸職及修會生活者，要施以更深一層的教育和培訓。」(14.2)

「要特別提及對司鐸候選者在獨身生活這方面的培育。」(14.3)

「論及修會聖召，在今日在中國的教會的背景下，迫切需要突出兩個層面，即：一方面，藉貞潔、神貧、聽命的聖願見證完全奉獻給基督的神恩；另一方面，在今日國家的歷史、社會背景中，向宣講福音的需求作出回應。」(14.4)

19. What does the Holy Father recommend regarding Priestly and Religious Vocations?

“During the last fifty years, the Church in China has never lacked an abundant flowering of vocations to the priesthood and to the consecrated life. For this we must thank the Lord” (14.1).

“The need therefore emerges both for more careful vocational discernment on the part of Church leaders, and for more in-depth education and instruction of aspirants to the priesthood and religious life” (14.2).

“The formation for celibacy of candidates for the priesthood deserves particular mention” (14.3).

“As for the religious vocation, in the present context of the Church in China it is necessary that its two dimensions be seen ever more clearly: namely, on the one hand, the witness of the charism of total consecration to Christ through the vows of chastity, poverty and obedience, and on the other hand, the response to the demand to proclaim the Gospel in the socio-historical circumstances of the country today” (14.4).

20. 聖父對教友及家庭有何囑咐？

聖父很欣賞「在中國的天主教會於近代歷史最艱難的時期，教友們不論個人或家庭，或作為神修和使徒運動的成員，均對福音表現出完全的忠誠，甚至為基督付出苦難的代價。」(15.1)

「各位教友，今天，你們的使命還是要把福音生活出來，並以具體行動慷慨地為人民的利益及國家的發展服務作出見證；你們要以做個誠實的公民來完成這使命。」(15.1)

「正因為人類的將來維繫於家庭，我認為教友有不可推卸的責任去推動家庭的價值、維護家庭的需要，且這是件刻不容緩的事。」(15.2)

20. What does the Holy Father recommend regarding lay people and the family?

The Holy Father appreciates that “in the most difficult periods of the recent history of the Catholic Church in China, the lay faithful, both as individuals and families and as members of spiritual and apostolic movements, have shown total fidelity to the Gospel, even paying a personal price for their faithfulness to Christ” (15.1).

“My dear lay people, you are called, today too, to incarnate the Gospel in your lives and to bear witness to it by means of generous and effective service for the good of the people and for the development of the country: and you will accomplish this mission by living as honest citizens” (15.1).

“Since the future of humanity passes by way of the family, I consider it indispensable and urgent that lay people should promote family values and safeguard the needs of the family” (15.2).

21. 聖父對基督徒成人入門禮有何囑咐？

有關成人的信仰入門，「各位牧者，你們都被邀請透過一段適當和嚴格的慕道期，特別監督他們的基督徒入門，幫助他們並準備他們善度耶穌門徒的生活。」(16.1)

「福傳工作永遠都不會只是理智上的傳授，而是包括生活經驗，人整個存在的淨化和轉變，並在共融中前行。」(16.2)

「許多成年人並非時常能充份地學習到基督徒生活的整個真理……。因此，似乎迫切需要甚至以領洗後的慕道期型式，為他們提供一個扎實和深入的基督徒培育。」(16.3)

21. What does the Holy Father recommend regarding the Christian Initiation of Adults?

As regards adults coming to the faith, “you, Pastors, are called to devote particular care to their Christian initiation via an appropriate and serious period of catechumenate aimed at helping them and preparing them to lead the life of Jesus' disciples” (16.1).

“Evangelization is never purely an intellectual communication, but rather includes experience of life, purification and transformation of the whole of existence, and a journey in communion” (16.2).

“Many adults have not always been sufficiently initiated into the complete truth of the Christian life (...). It therefore seems necessary and urgent to offer them a solid and thorough Christian formation, in the shape of a post-baptismal catechumenate” (16.3).

22. 聖父對在中國的教會的傳教聖召有何囑咐？

「無論何時何地、教會常是個福傳的教會，被召宣揚福音並為之作證。在中國的教會亦應在她心中，感受到她的創立者和導師的傳教熱忱。」 (17.1)

「兩千年聖年時，教宗若望保祿二世對聚集在真福山朝聖的青年說：『…… 兩千年來，基督的追隨者一直在繼續著這一使命。如今，在第三千年的黎明時，輪到你們了。』」 (17.2)

「如今，主的中國門徒們，輪到你們作那個神國的勇敢的宗徒了。我深信你們的回應將是偉大和慷慨的。」 (17.3)

22. What does the Holy Father recommend regarding the missionary vocation of the Church in China?

“The Church, always and everywhere missionary, is called to proclaim and to bear witness to the Gospel. The Church in China must also sense in her heart the missionary ardour of her Founder and Teacher” (17.1).

“Addressing young pilgrims on the Mount of the Beatitudes in the Holy Year 2000, Pope John Paul II said: «(...) For two-thousand years Christ's followers have carried out this mission. Now, at the dawn of the third millennium, *it is your turn*»” (17.2).

“Now it is your turn, Chinese disciples of the Lord, to be courageous apostles of that Kingdom. I am sure that your response will be most generous” (17.3).

23. 聖父如何結束他這封信？

這封信以撤銷特權及其他牧靈指南（18），呼籲整個教會以五月二十四日作為「為在中國之教會祈禱日」（19），及一些祝願的話（20）作為結束。

「首先，因考慮到在中國的教會目前在某些方面已有了正面的發展；其次，因聯絡來往已更為方便；最後，有不少主教和司鐸所提出的要求，我乃決定以本函撤銷鑒於艱難時期牧靈的特殊需要而賦與的『所有特權』。

同樣，以往及最近頒佈的所有牧靈指南，也全部撤銷。今後，那些指南背後的信理原則，會應用在本函的新指示上。」（18.1-2）⁷

「親愛的全體牧者及教友，五月廿四日是敬禮榮福童貞聖母瑪利亞『進教之佑』的禮儀日。在上海的佘山聖母聖殿內，人們非常熱誠地恭敬進教之佑聖母。未來，可把這日子定為全世界的天主教友以祈禱，與在中國的教會聯合一起的機會。」（19.1）

「我祝願這個日子成為你們為在中國的教會的祈禱日。我鼓勵你們在慶祝時重申你們在我們的主耶穌內的信仰共融和對教宗的忠誠，為使你們之間的合一日益更深和更明顯而祈禱。」（19.2）

「同時，在這個日子裏，普世教友，特別是華裔教友，將表現出他們對你們的手足友愛之情和關懷，祈求歷史的主賜予你們恒心見證的恩寵，他們深信你們在過去及現在為耶穌聖名所承受的苦難，和你們對祂在世上的代表的英勇忠誠，一定會獲得賞報，即使有時候，一切看起來似乎都失敗了。」（19.3）

「願那在十字架下，懂得在希望的沉寂中期待復活黎明到來的至聖瑪利亞、教會之母、中華之后，滿懷著慈母之心、聯同大聖若瑟和無數中華殉道聖人聖女伴隨你們、為你們轉禱。

在此，我向你們保證，會時常為你們祈禱，並向貴國的長者、病患、孩童及青年致意，並誠心降福你們。」（20.2-3）

⁷ See Appendix I and Appendix II of this “Compendium”.
參閱本綱要的附錄 I 及附錄 II。

23. How does the Holy Father conclude his Letter?

The Letter concludes with the revocation of faculties and other pastoral directives (18), an invitation to the entire Church to hold an annual day of prayer for the Church in China on May 24 (19), and some beautiful words of farewell (20).

“Considering in the first place some positive developments of the situation of the Church in China, and in the second place the increased opportunities and greater ease in communication, and finally the requests sent to Rome by various Bishops and priests, I hereby revoke all the faculties previously granted in order to address particular pastoral necessities that emerged in truly difficult times.

Let the same be applied to all directives of a pastoral nature, past and recent. The doctrinal principles that inspired them now find a new application in the directives contained herein” (18.1-2).

“Dear Pastors and all the faithful, the date 24 May could in the future become an occasion for the Catholics of the whole world to be united in prayer with the Church which is in China. This day is dedicated to the liturgical memorial of Our Lady, Help of Christians, who is venerated with great devotion at the Marian Shrine of Sheshan in Shanghai (19.1).

I would like that date to be kept by you as a day of prayer for the Church in China. I encourage you to celebrate it by renewing your communion of faith in Jesus our Lord and of faithfulness to the Pope, and by praying that the unity among you may become ever deeper and more visible (19.2).

On that same day, the Catholics of the whole world – in particular those who are of Chinese origin – will demonstrate their fraternal solidarity and solicitude for you, asking the Lord of history for the gift of perseverance in witness, in the certainty that your sufferings past and present for the Holy Name of Jesus and your intrepid loyalty to his Vicar on earth will be rewarded, even if at times everything can seem a failure” (19.3).

“May Mary Most Holy, Mother of the Church and Queen of China, who at the hour of the Cross patiently awaited the morning of the Resurrection in the silence of hope, accompany you with maternal solicitude and intercede for all of you, together with Saint Joseph and the countless Holy Martyrs of China.

I assure you of my constant prayers and, with affectionate remembrance of the elderly, the sick, the children and young people of your noble Nation, I bless you from my heart” (20.2-3).

附錄 I

有關新特權的申請

關於所有經已撤銷的特權，若因特別情況所需，教區主教或暫時管理教區的人士，可以向萬民福音傳播部申請新的和合時的特權。聖部將會研究有關的申請，必要時會呈交教宗考慮。

APPENDIX I

On requesting new faculties

With regard to all the revoked faculties, whenever particular situations so require, the Diocesan Bishop or whoever is temporarily governing the diocese may ask for new and updated faculties from the Congregation for the Evangelization of Peoples. The Congregation shall examine the requests and, if necessary, submit them for the Holy Father's consideration.

附錄 II

有關神聖彌撒的舉行

關於舉行彌撒的地點，天主教法典第 932 條 1 項規定，「應在神聖的地點舉行感恩祭，但在特殊的情形下，有特殊的需要時，不在此限；在此情形中，仍應在端莊的地點舉行。」因此，如必要的話，司鐸可以在教友家中舉行感恩祭。

關於每日可以舉行彌撒的次數，天主教法典第 905 條 2 項規定，「如缺少司鐸，教區教長得准許司鐸，因正當的理由一天內兩次舉祭，甚至在牧靈的需求下，在主日和法定的節日內，三次舉行聖祭。」如遇特殊情況，可以向聖座作出申請。

最後，有關為特定意向而奉獻的彌撒獻儀，神職聖部在 1991 年 2 月 22 日頒佈的《彌撒獻儀 *Mos iugiter*》法令 (AAS 83 [1991], 443-446) 訂下一些規則。以下是其中一部份：

前言：「……事實上，尤其在經濟衰退的地區，信友時常習慣給與司鐸微薄的獻儀，而沒有明確要求要為個別獻儀之特定意向奉獻一台彌撒。在這種情況下，把許多這些不同獻儀集合起來，按照教區規定每台彌撒獻儀金額計算，相等地奉獻最多次數的彌撒，是合法的。同時，信友也可以自己把他們的意向和獻儀匯合起來，然後為這些意向只奉獻一台彌撒。」

「第 2 條 1 項：在一些情況，若奉獻獻儀的人預先已清楚獲悉他們的獻儀會集合為一個獻儀，而又願意這樣做的話，司鐸可按一個『集體』意向舉行一台彌撒，已能滿全他們的意向。

2 項：在這情況下，舉行這台彌撒的日期、地點和時間便要公開讓大家知道；但這類彌撒一星期不得舉行多過兩次。」

「第 3 條 1 項：在 2 條 1 項所述的情況中，獻祭者只保留教區規定的獻儀金額，是合法的做法（參閱《天主教法典》950 條）。

2 項：超過這獻儀金額的款項，應按法典 951 條 1 項所指定的，呈交教會教長 (*Ordinarius*)，他會把這些超額的獻儀撥作教律指定的用途（參閱《天主教法典》946 條）。」

為能正確反省這個絕對敏感的課題，值得再提醒大家梵蒂岡第二屆大公會議《司鐸職務與生活 *Presbyterorum Ordinis*》法令所給予的指示：「司鐸，如同主教一樣，在行使某種教會職務時所得的財物，首先要用以維持足夠的生活費用，並用以履行份內的職務；如有剩餘，則自願充作教會公用，或慈善事業」（17 條）。彌撒獻儀正屬於這範疇。

APPENDIX II

On the celebration of Holy Mass

Concerning the place where Mass is to be celebrated, canon 932, § 1, of the *Code of Canon Law* stipulates that “*the Eucharistic celebration is to be carried out in a sacred place, unless in a particular case necessity requires otherwise; in which case the celebration must be in a fitting place*”. Therefore, if necessary, priests may celebrate the Eucharist in the houses of the faithful.

With regard to the number of Masses which may be celebrated daily, canon 905, § 2, of the *Code of Canon Law* stipulates that “*if there is a scarcity of priests, the local Ordinary may allow priests, for a good reason, to celebrate twice on one day or even, if pastoral need requires it, three times on Sundays or holydays of obligation*”. For exceptional cases a request may be sent to the Holy See.

Finally, as to the offering for the application of the Mass for a determined intention, the Congregation for the Clergy laid down some rules in the decree “*Mos iugiter*” of 22 February 1991 (AAS 83 [1991], 443-446). Among these, the following may be recalled:

Preamble: “*(...) It is true that the faithful have always, especially in economically depressed regions, had the practice of giving the priest modest offerings, without requesting expressly that, for each of these offerings, one single Mass be celebrated according to a particular intention. In such cases it is licit to combine the various offerings in order to celebrate as many Masses as would correspond to the fixed diocesan stipend. The faithful are, of course, always free to combine their intentions and offerings for the celebration of a single Mass for these intentions.*”

“*Art. 2 - § 1. In cases in which the people making the offering, have been previously and explicitly informed and have freely consented to combining their offerings with others in a single offering, their intentions can be satisfied with a single Mass celebrated according to a «collective» intention.*

§ 2. *In this case it is necessary that the day, place and time for the celebration of this Mass, which is not to be more than twice a week, be made public.*”

“*Art. 3 - § 1. In cases described in art. 2, § 1, it is licit for the celebrant to keep only the amount of the offering established by the diocese (cfr Code of Canon Law, canon 950).*

§ 2. *Any amount exceeding this offering shall be transmitted to the Ordinary as specified in canon 951, § 1, who will provide for its destination according to the ends established by law (cfr Code of Canon Law, canon 946)*”.

For a proper reflection on this entire delicate topic it is good to recall also the directives given by the Second Vatican Council in the decree *Presbyterorum Ordinis*: “*Priests, just like bishops, are to use moneys acquired by them on the occasion of their exercise of some ecclesiastical office primarily for their own support and the fulfilment of the duties of their state. They should be willing to devote whatever is left over to the good of the Church or to works of charity*” (n. 17). Mass stipends fall into this category.