

**教宗本笃十六世  
致在中华人民共和国的天主教会的  
主教、司铎、度奉献生活者及教友的信  
纲要**

**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「纲要」的目的，是要协助读者能更明白教宗这封信的重点，并透过引用圣父在这信中所说的话，回答一些天主教徒经常提出的问题。

*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.*

### **导言 Introduction**

圣父在这封信内多次引用梵二的文件，尤其是《论教会在现代世界牧职宪章 *Gaudium et Spes*》（GS）和《教会宪章 *Lumen Gentium*》（LG），他也引用了他的前任，教宗若望保禄二世，的好几道文献，及他自己的教宗任期首三年的多次讲话和教廷圣部的一些声明。这封信内的 56 个注脚所引用的原始文件，证明了一个重要事实：不论从本质上或从历史上而言（尤其是梵二之后的教会史），在中国的天主教会是普世教会的一员。凡是对耶稣基督的教会所说的一切，都适用于在中国的天主教会。

*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.*

说到这封信的内容的铺排，前后两部份的安排清楚明晰，使读的人容易把握其要旨及应遵循的途径。第一部份，「教会现状 — 神学方面」，建立此信的神学基础。这是天主教会的传统作风。从圣保禄的书信到每一届的大公会议，那些文件的内容都是如此安排：先有天主的启示及神学上的解释，然后才连接到伦理道德的规范，这正是第二部份，「牧灵生活指南」，所传递的重要职责。无论是那七个神学方面的现状，或是那八项牧灵指南，都是由普世教会向在中国的教会说的，藉此将在中国的教会现况中的非正常化现象予以纠正，并协助在中国的教会团体，将复活的基督显示给当代的世界。（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「目录」，其中以不同标题，列出整封信编了号的 20 项：1-2 号是问候及说明此信之目的；3-9 号详述教会现况中七个神学方面的问题；10-17 号提供八个与牧灵生

活有关的指南；最后 18-20 号是结论，内容包括：特权和牧灵指南的撤销，订定为在中国的教会的祈祷日，及信末的祝愿。展读本信前，先读这 20 个标题，将有助对此信的内容的揣度。这一定能够加深对这封信的理解。

*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.*

怀着写信者的精神来阅读他的信，肯定可以帮助读信的人更透切和更深入地理解所读的信。当圣父撰写此信时，他心中到底在想些什么？我们可以从这封信的内容，举出三对描述片语作答复：知识与感性兼顾，真理与仁爱并存，感恩祭与圣统制齐进。再说清楚一点就是：这封信不仅明之以理，更动之以情。这是一位牧者兼父亲的真情流露。

*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.*

## 问答 Questions and Answers

### 1. 这封信的对象是谁？

这是一封「致在中华人民共和国的天主教会的主教、司铎、度奉献生活者及教友的信」（信的标题）。<sup>1</sup>

#### 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. 这封信的目的是甚么？

为表达教宗「心中多么牵挂你们，每天都在为你们祈祷；你们深知，在精神上将我们联合在一起的共融关系是多么的密切。」(1.2) 和表达教宗对他们亲切的关怀，并钦佩他们为耶稣基督所受的重大痛苦。(2.1)

教宗以伯多禄的继承人及教会的普世牧者的身份写这封信，旨在就在中国的教会的生活提出一些指导。(2.2) 这封信回答了人们于近年提出的许多实际问题，例如教会内部的张力与分裂，和教会与社会的紧张关系(6)，国家机构的功能(7)，主教的任命及他们的牧职的行使(8 至 10)，圣事的举行(10)，以及教省和教区的承认和划分等问题。(11)

这封信欣然指出，为中国的天主教团体在过去和目前，坚贞地奉献了信仰的见证，而衷心感谢主。(4.1)

这封信指向巩固中国天主教友的信德和辅助他们合一。(4.1)

这封信表达了圣父欲与中国政府展开相互尊重及建设性对话的愿望。(4.3)

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<sup>1</sup> 这封信内亦有致中国政府的讯息。(4.3)

The Letter contains messages for the Chinese Government authorities (4.3) as well.

## 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. 这封信分多少部份？

全信分为两部份。第一部份题为「教会现状 — 神学方面」；第二部份题为「牧灵生活指南」。

## 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. 现今在中国的教会面临着怎样的社会处境？

人对经济和社会需求的发展以及现代化的追求，夹杂着两个背道而驰的现象，它们同样该以审慎积极的宗徒精神加以衡量。我们一方面看到人，尤其在青年身上，越来越关

注人性的精神及超自然的层面，因此对宗教发生兴趣，以基督宗教为最。另一方面，也呈现出物质主义及享乐主义的倾向，此现象也正在中国发生，且逐渐地由大城市蔓延到全国各地。(3.3)

在中国，教会亦蒙召作基督的见证，怀着希望向前看，在宣讲福音时考虑中华民族要面对的新挑战。(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. 圣父如何看待圣座与中国政府之间的交谈？**

对全体中华民族怀着炽热友情和尊重的圣父，他深知同中华人民共和国的关系的正常化，需要时日及双方的善意。至于圣座方面，始终准备着协商，这为克服目前的困境是必需的。(4.3)

天主教会并不要求中国及其领导者给予任何特殊的待遇，她的唯一愿望是恢复对话，以建立互相尊重及彼此深入认识为基础的关系。(4.4)

天主教会热切希望可以再度按她的专能，为中国天主教友、以及所有中国人民的利益奉献谦卑无私的服务。(4.4)

在中国的天主教会的使命不是为改变国家的结构或行政组织。她应该借着提升理性之道而置身其中，并且应该唤醒人们精神的力量，无此，正义不能发展，亦不能伸张，因为正义常要求牺牲。正义的社会不能由教会来实现，而应该由政治予以达成。然而，为促

进正义，而致力开启人的心志、倡导热心公益事业，教会是责无旁贷的。(4.6)

在这些不可放弃的原则下，与合法的政权持续冲突并不能解决现存的问题。但同时，当政权不恰当地干涉教会的信仰和教律时，我们亦不能就此屈从。政权知道得很清楚，教会训导教友在其国内要做个好公民、做个尊重且积极于公益的合作者。但是，教会亦同样清楚要求国家，尊重真正的宗教自由，保证同一的天主教公民能完整地生活他们的信仰。(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. 圣父的信还向中国政府传达什么其它讯息？**

圣父相信就主教人选和任命主教的公开，以及地方政权承认新主教必要的民事效应等问题，可以同政府达成协议。(9.3)

圣座也准备与中国的主教，就教省和分区的整个问题，展开坦率和建设性的对话，如果有必要、也同政府磋商。(11)

圣父重申他的愿望 (参见第 4 号第 2 段至第 4 段)，希望在圣座及中国主教，同政府当局展开的相互尊重和坦率的对话中，能够克服上述困难。由此达成共识，使天主教会受益、促进社会的和睦相处。(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. 对那些在中国曾为信仰受苦的天主教友，圣父说了甚么话？**

圣父对他们的见证深感欣慰，这欣慰之情流露于整封信的字里行间：

「我很想向你们表达我对你们亲切的关怀。你们对主基督及教会所持的忠诚，『有时需要付出痛苦的代价的忠诚』，所带给我的喜乐是丰厚的。因为，『为了基督的缘故，赐给你们的恩赐，不但是为相信祂，而且也是为祂受苦』(斐 1:29)。」(2.1)

「天主的圣言再次协助我们发现教会旅居于世上的奥妙和深刻的意义。事实上，在《默示录》的主要神视中，其中一个的内容是有一个羔羊欲展开一卷有七个印密封着，一直没有人能展开的书卷，若望更因为没有找着一位当得起展开那书卷并阅读它的人，甚至大哭起来(参看默 5:4)。历史为我们始终难解、难明，没有人能阅读它。若望在如此晦涩的历史奥迹前的大哭，或许是要表达出其时亚洲的教会，因为天主在面对她们正在遭受到的迫害前的沉默，所感到的惶恐。这惶恐正好反映出面对教会今日在世界不同地区遭遇到的严重困难、误会和敌视，给我们带来的惊诧。教会原不该遭受这些苦难，正如耶稣自己本不该忍受祂受过的苦难一样。然而，正是这些苦难，显示出当人堕落于罪恶时所生的邪恶，和显示出天主对世事的更高的引导。」(3.6)

「身为教会的普世牧者，我要为中国的天主教团体衷心感谢主，因为她在极其艰难的环境中坚贞地奉献了信仰的见证。同时，出于我不可推卸的责任以及慈父的爱心，我意识到当务之急是巩固中国天主教友的信德，并采用属于教会的方法辅助他们合一。」(4.1)

「你们也要记得，在和好的路途上有许多『信仰见证者』的榜样和祈祷在支持你们。他们曾为了天主教会在中国的将来奉献了他们的生命、受了苦难、作了宽恕。他们本身的存在正表示你们在天父面前有一个永久的祝福，缅怀他们必能生出丰盛的美果。」(6.7)

「最近这几十年，许多中国主教悉心地领导了教会，他们给自己的团体和普世教会作出了，现在仍在做，的灿烂的见证。我们为此要再一次从心底向群羊的「至高牧者」(伯前 5:4)发出称谢的赞颂：因为总不能忘记他们中有很多遭遇了迫害并被禁止执行他们的职务，有些则以自己的鲜血蕃殖了教会。」(8.5)

「我们应为这些坚贞而备受磨难的主教的存在感谢天主。他们按天主教的传统接受了主教祝圣礼，就是说，在与伯多禄的继承人、罗马的主教的共融中、遵循了天主教的礼规、藉主教们的手既合法又有效地获得祝圣。」(8.9)

「在中国的天主教会于近代历史最艰难的时期，教友们不论个人或家庭，或作为神修和使徒运动的成员，均对福音表现出完全的忠诚，甚至为基督付出苦难的代价。各位教

友，今天，你们的使命还是要把福音生活出来，并以具体行动慷慨地为人民的利益及国家的发展服务作出见证：你们要以做个诚实的公民，并在各自的环境里，不论是城市或乡村，做个积极和共同承担责任的合作人，以传播天主圣言，来完成这使命。近年来，你们为信仰作出了勇敢的见证，你们是教会未来的希望！这要求你们在与你们各自的牧者的共融中，越来越积极、主动地参与教会生活中所有的事务。」(15.1)

「最后，天主教会在中国的各位亲爱的主教、司铎、度奉献生活者及教友，我祝愿你们心中『欢跃，虽然如今你们暂时还该在各种试探中受苦，这是为使你们的信德，得以精炼，比经过火炼而仍易消失的黄金，更有价值，好在耶稣基督显现时，堪受称赞、光荣和尊敬』(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. 圣父对在中国的天主教会的生活有何指引？

「在中国的天主教会是普世教会、基督的教会的临在。我们在信经中宣认她是至一、至圣、至公、从宗徒传下来的，也就是说，她是主的门徒的普世团体。」(5.2)

「正如你们所知道的，把现今在中国各处的地方教会连系起来，并使她们也和所有其它分布世界各地的地方教会密切共融的深切合一的基础，除了同一个信仰和同一个圣洗外，尤以感恩（圣体）圣事和主教的品位为基础。而众主教的合一，则是以『罗马教宗，伯多禄的继承人，为其永恒和有形可见的本原和基础』。这合一，在各世代中，借着宗徒的传承而得以延续，也是每一个时代的教会，仍是那基督在伯多禄和其它宗徒身上建立的教会的基础。」(5.3)

「为了在各国的教会的合一，每一位主教与其它主教保持共融，所有主教与教宗保持有形可见和具体的合一，是不可或缺的。」(5.4)

「宗徒及他们的继承人，是基督交托给教会的真理宝库的权威护卫者和见证人。」(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. 国内教会有紧张关系及分裂，也有强烈分歧造成的痛心局势，教友和牧者都被牵涉，面对这一切，圣父给了什么指示？

「『共融』 (*koinonía*) 体现并显示教会奥迹的真正本质。」 (6.1)

「以上有关普世教会本质所说的一切，对在中国的教会有特殊的意义。因为，正如你们所见，不论是教会自己内部或同中国社会的关系，她都面对着一些要克服的问题——紧张，分裂和抱怨。」 (6.2)

「教会的历史也教导我们，真正的共融必须经过艰苦地致力于修和才能达成。事实上，因被钉死而又复活了的耶稣之名而净化记忆，宽恕作恶者，忘掉所受的委屈，及让我们的心重新在爱中找到平安，这一切或许要求我们放弃由痛苦或艰难的经验中形成的个人立场或见解，然而，为了使在中国的教会的教友和牧者之间共融的联系能增长并展现，这些都是急切需要完成的。」 (6.4)<sup>2</sup>

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<sup>2</sup> 我们可以看到圣父所称的是灵性上的修和，这修和可以而且必须于现在立即进行，甚至先于官方和非官方的天主教团体在体制上的合并。事实上，圣父似乎想界分「灵性上的修和」与「体制上的合并」。他认为修和就好像一个旅程，「不可能一日之间完成」 (6.6)；然而，他亦强调有必要而且是迫切地要立即采取行动，所以，绝不能为了——或只是托辞——这些行动充满困难，因为这要求放弃个人立场或看法，而加以推迟。时间和方法可能因应各地的情况而改变，但不可以放弃对修和的承担。此外，这修和的途径亦不能只局限于祈祷的灵修范围，而必须透过有效的教会共融的实际行动来表达（经验的交流、牧民计划的分享，共同的倡议等）。最后，不要忘记，所有人包括主教、司铎、度奉献生活者和教友，都被邀参与这些行动，无一例外。正是借着实际的行动，这样灵性上的修和，包括可见的修和，才会逐渐出现，以至最终将有一天，在体制上达致完全的合一，每个教区团体环绕着一位主教，而各个教区团体彼此合一，并与普世教会合一。在这背景下，鼓励圣职人员和教友按照这方向作出宽恕与修和行动，是合法和适宜的。

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

为了这缘故，在两千年圣年开始前，教宗若望保禄二世曾寄给中国的天主教友一份文告，对他们说：「于此准备庆祝大禧年之际，请你们不要忘记，圣经的传统要求人们在圣年里要宽免彼此的债务，弥补所行的不义并与邻人修和。」(6.5)<sup>3</sup>

## **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).

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

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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 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.

<sup>3</sup> 教宗的这封信并没有使用「官方和非官方教会」或「公开和地下教会」这些字眼，更没有采用今时今日人们有时仍可以在传媒中见到的误称「爱国教会」。

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.

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. 圣父如何描述那些国家机构及「被强加在天主教会团体之上，俨然成了教会生活的主要负责者」？

「上面提到了信众教友和牧者们都涉及的强烈冲突的痛心局势（参见第 6 号）。对此作个认真的分析则突显出，在各种导致上述状况的原因中，若干机构扮演着角式举足轻重，他们被强加在天主教会团体之上，俨然成了教会生活的主要负责者。事实上，时至今日，上述机构的认可，仍然是衡量一个团体、一个人或者一个宗教场所是否合法，即官方的 ("*ufficiali*") 标准。由此，导致了神职内部和教友内部的分裂。这个由教会外因给教会造成的状况，严重制约了教会的步伐。由此而产生了相互之间的猜疑、责难和指控，且继续是一个令人忧虑的教会的问题。」(7.1)

「就处理与国家机构之间的关系这微妙敏感问题，梵蒂冈第二届大公会议要我们追随耶稣基督言行的教导这邀请，极具启发性。事实上，祂「不愿作一位以权力统治的政治性的默西亚，却甘愿自称『人子』，祂来是『为服事人，并交出自己的生命，为大众做赎价』（谷 10:45）。祂表现自己是天主的完善仆人，『已压破的芦苇祂不折断；将熄灭的灯心，祂不吹灭』（玛 12:20）。承认国家的职权及其权利，命令给凯撒纳税，但也明白地教训人该保持天主的至高权利：『凯撒的，就应归还凯撒；天主的，就应归还天主』（玛 22:21)。」(7.2)

「考虑到『耶稣 [建立教会] 的初衷』充分显示出，某些由国家建立，与教会的架构无关的机构，企图凌驾于主教之上，以领导教会团体的生活，并不符合天主教的教义。根据这教义，教会是『从宗徒传下来的』，梵蒂冈第二届大公会议也重申了这一点。」(7.5)

「上述机构所宣称的宗旨，落实『独立自主自办教会和民主办教原则』，<sup>4</sup>与天主教的教义无法调和，这教义自古代的信经，就已宣认教会是『至一、至圣、至公、从宗徒传下来』。」(7.6)

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<sup>4</sup> 根据教宗这封信原文的脚注第 36 号，该等宣称出自「中国天主教爱国会章程（2004 年）第 3 条。」根据「耶稣 [建立教会] 的初衷」（7.5），教宗指出（7.6）这些机构的某些特质与天主教的教义无法调和，尤其是它们声称凌驾于主教之上，领导教会团体的生活，以及落实「独立自主自办教会和民主办教原则」（《中

## 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 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).

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国天主教爱国会章程》[2004 年] 第 3 条) 的宗旨。因此, 关于与这些政府机构维持关系, 教宗劝告牧者和司铎们, 要竭尽己力避免产生恶表之事, 要利用机会培育教友的良心, 一切的一切以生活共融、友爱谅解为准则, 避开批判以及彼此指控。在这种情况下, 亦该注意特别审核行为人的真正意图。为此, 每件事情必须按其个别情况去考虑 (7.9)。

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

“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. 进行修和是否就表示人们必须现在就加入于官方登记的天主教团体？

「鉴于这一艰难局势，不少天主教团体的成员都在自问，政权当局的认可——这是公开进行活动所必要的——是否会在某种程度上威胁到与普世教会的共融。我深知，这个问题痛苦地煎熬着牧者和教友们的心。就这一问题，我首先强调的是义不容辞地、勇敢地保护信仰宝库，和圣事上及圣统上的共融，这事就其本身而言，并不代表反对与当权者，就教会团体生活中涉及民事的部份进行对话。此外，在不违背不可放弃的信仰原则及教会共融的前提下，教会接受政权当局的认可并没有甚么特别的困难。但是，在获得认可过程中，有为数不少的具体案例，若不说是经常地发生，某些机构的干预迫使有关人士要作出有违他们的天主教良知的表态行为和承诺。为此，我明白在此类条件和情况下要作出正确选择是困难的。所以，圣座在重申了原则后，让个别主教来决定，因为主教在听取了其司铎们的意见后，能更好地了解当地的情况、衡量具体的选择、评估给教区团体内部可能带来的后果。最终的决定，也可能无法得到全体司铎和教友的同意。总之，我希望大家都能接受，即使是很痛苦的，也要接受，从而维护教区团体与其牧者的合一。」(7.8)<sup>5</sup>

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<sup>5</sup> 关于政权当局的认可——这是公开进行活动所必要的——教宗重申一些基本原则：「秘密状态并非属于教会生活的常规。历史告诉我们，只有当迫切渴望维护自身信仰的完整性、不接受国家机构干涉教会切身生活时，牧者和信友们才这样做」(8.10)；「在不违背不可放弃的信仰原则及教会共融的前提下」教会可以接受政权当局的认可；可是，「几乎经常地」，有关人士被迫「要作出有违他们的天主教良知的表态、行为和承诺」(7.8)；圣座让个别主教来决定，因为主教在听取了其司铎们的意见后，能更好地了解当地的情况、衡量具体的选择。因此，教宗既不排除接受或寻求政府认可的可能性，也不鼓励这样做：理想的是摆脱秘密的状态，但一切要视乎政府强逼有关人士做甚么。应该谨慎处理这事，而且最后判断是属于地方主教，而主教要听取其司铎的意见(7.8)。当然，在衡量当地情况以找出最佳的行动这艰巨的任务时，主教随时可以咨询圣座的意见，以寻求协助，但最后还是由主教作决定。

「最后，劝告牧者和司铎们，要以真正牧者的心、竭尽己力避免产生恶表之事，要利用机会培育教友的良心，尤要注意信德薄弱者：一切的一切以生活共融、友爱谅解为准则，避开批判以及彼此指控。在这种情况下，亦该注意，特别在缺乏自由的真正空间之下，在评估一个行为的伦理道德时，除了所犯的行为之外，还应特别审核行为人的真正意图。为此，每件事情必须按其个别情况去考虑。」(7.9)

「秘密状态并非属于教会生活的常规。历史告诉我们，只有当迫切渴望维护自身信仰的完整性、不接受国家机构干涉教会切身生活时，牧者和信友们才这样做。为此，圣座期望政府也能给予这些合法的主教所必要的法理方面的承认，使所有信友都能在自己的社会环境中自由地实践信仰生活。」(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 safeguarding of the deposit of faith and of sacramental and hierarchical communion is not of itself

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另外也想在此提醒大家，每个地区、每个教区的情况的差异都很大(例如，教会行动的自由程度)，因此即使一些「客观」条件解决了(例如，主教的合法性)，仍然必须尊重个别天主教友的成熟程度和良心。

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 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.

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. 圣父对中国主教的整体看法如何？

「近年来，因着各种原因，你们主教弟兄遇到了一些困难，因为有『非圣职者』，甚至尚未受洗者，以国家不同机构的名义控制、决策教会的重大事务，包括主教的任命。其结果是因着一种教会观的产生，而贬抑了伯多禄与主教的职务；也由于这种观念，教宗、主教及司铎们会实质上变成无职无权的人。相反，按天主教论教会圣事结构的教义，伯多禄及主教的职务是其基本的、使其成为完整的因素。」(8.2)

「我要再次重申(参见第 5 号)，共融与合一是天主教会的基本和使其完整的因素。从宗教层面讲，设立一个『独立』于圣座的教会，与天主教的教义是不相容的。」(8.3)

「最近这几十年，许多中国主教悉心地领导了教会，他们给自己的团体和普世教会作出了，现在仍在做，的灿烂的见证。我们为此要再一次从心底向群羊的『至高牧者』(伯前 5:4)发出称谢的赞颂：因为总不能忘记他们中有很多遭遇了迫害并被禁止执行他们的职务，有些则以自己的鲜血蕃殖了教会。」(8.5)

「天主教会在中国一如世界各地的教会一样，属宗徒的继承人 — 主教 — 管理。他们由有效祝圣的主教们祝圣，接受训导、管理、圣化的职务，照管托付给他们教区的子民；他们的职权是天主藉圣秩圣事赋与的。然而为执行训导及管理的职务，『按其性质，只有在与 [主教] 团体的首领及成员有系统的共融下，才能运用』。有关此事，梵蒂冈第二届大公会议肯定地说：『一个人接受了圣事的祝圣，保持着与主教团的首领及其它团员的圣统共融，就是主教团的一份子』。」(8.8)

「今日在中国的天主教会的所有的主教都是中华民族的儿子。虽然教会在中国遭遇了许多重大的困难，然而仰赖天主圣神的特殊恩佑，总未缺乏过合法牧者的服务，无损地保持了宗徒的继承。」(8.9)

「有些主教因不愿屈从对教会生活的不当控制，且为了完全忠于天主教的教义和伯多禄的继承人，被迫秘密地接受了祝圣。秘密状态并非属于教会生活的常规。历史告诉我们，只有当迫切渴望维护自身信仰的完整性、不接受国家机构干涉教会切身生活时，牧者和信友们才这样做。为此，圣座期望政府也能给予这些合法的主教所必要的法理方面的承认，使所有信友都能在自己的社会环境中自由地实践信仰生活。」(8.10)

「但是，也有一些主教在特殊环境的催逼下，未经教宗授命而接受了祝圣，事后提

出欲与伯多禄的继承人及其它主教完全共融的要求。教宗考虑到他们的诚意和环境的复杂性，在咨询了其邻区主教们的意见后，以普世牧者的职权授给了他们合法身份的全部职权……。为了相关教区团体的神益，必须在短期内公开其已合法的主教身份，并不断地表现出与伯多禄继承人完全共融的明显行为。」(8.11)

「最后，也有 — 为数不多 — 的主教，既未经教宗授命、且直至今日尚未提出申请、或已申请而尚未获得合法身份而受了祝圣。按天主教的教义，如果能确定他们是由有效身份的主教，按天主教祝圣主教的礼规进行祝圣，其祝圣是属非法，然却是有效的。」(8.12)

「目前在中国的『主教团』，宗座不能承认其为主教团：因为那些与教宗共融然尚未获政府认可而被称为『地下』的主教们，都不在其中。相反，却有那些直至今日尚未合法的主教，且其规章内也含有与教会教义不相容的因素。」(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. 对于任命在中国的主教这事，圣父有何看法？

「一方面，政府当局关注那些将发挥地方天主教会团体领导和牧人重要作用的人选，这是可以理解的……。另一方面，圣座也特别关注主教的任命，因为教宗任命主教，是教会合一和圣统制共融的保障。所以，这事有关教会生命的核心。为此，《天主教法典》（参照第 1382 条）规定严惩未经教宗授命擅自祝圣他人为主教者及受祝圣者。事实上，此类祝圣，是教会共融的惨痛创伤，严重违反了天主教法典所阐述的纪律。」(9.1)

「圣座切望在任命主教事务上能完全自由。鉴于在中国的教会最近一段时间的特殊经历，我希望同政府就主教人选和任命主教的公开，以及地方政权承认新主教必要的民事效应等问题，达成协议。」(9.3)

「如果教区内无法找到主教品位的合适人选，可以与邻近教区主教合作找出适当人选。」(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. 对于举行感恩祭及施行圣事的管理，圣父给了甚么指引？**

关于共祭的问题：「我要提醒你们它的先决条件：就是该宣认同一信仰，并与教宗及普世教会保持圣统制的共融。因此，和与教宗共融的主教及司铎共祭是合法的，即使他们是政府认可或是与国家建立的、与教会的架构无关的机构保持关系，如上面已说过（参见第 7 号第 8 段）——只要这种认可和关系没有违背不可背弃的信仰和教会共融的原则。」 (10.4)

「真诚热爱基督和教会的教友们，不必犹疑去参加由与伯多禄继承人完全共融，而政权又认可的主教或神父主持的圣祭或其它圣事。」 (10.5)

「那些没有教宗任命、但按照天主教主教祝圣礼被祝圣的主教所产生的问题是应该解决的。如上面已说过（参见第 8 号第 12 段），他们所接受之祝圣虽不合法、但却有效。同

理，他们所祝圣的司铎，以及这些主教和司铎所举行的圣事都是有效的。但信友们该注意：在可能范围内当然先该参加与教宗共融的主教和司铎主持的感恩圣祭和其它圣事。但如果有严重不便而无法做到上述要求时，为了灵性需要，他们也可转向尚未与教宗共融者。」(10.6)<sup>6</sup>

#### **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

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<sup>6</sup> 关于在已向政府正式注册的圣堂参与弥撒及领受其它圣事，教宗分辨两种情况。如果主持的主教或神父与教宗完全共融，教友就「不必犹疑」从他手中领受圣事。反之，如果主持的主教或神父没有与教宗共融，教友「可以」按以下两个条件从他手中领受圣体和其它圣事：如果他们「因严重不便」而找不到合法牧者，以及为了灵性需要。在第二种情况下，个别天主教友在认真考虑教宗指示的可能性后，自行作出最后决定。

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.

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 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. 对于教区和堂区的管理，圣父给了甚么指引？

「面对最近几年在不同教区团体内出现的问题，我认为有本份提及天主教法典所规定的，就是每位圣职人员必须隶属一个地方教会或者一个修会团体，并须在与其教区主教共融中执行其职务。仅在有正当理由时，并须经所属和前往服务教区的两位主教事先协议下，一名圣职人员才能在另一教区执行其职务。」(10.3)

「每位教区主教都应充分利用教区团体内必不可少的共融与合作的工具：主教公署、司铎咨议及参议会、牧灵委员会、财务委员会等。上述工具体现了共融，有助于分担共同的责任，是牧人的莫大帮助，使他们可以藉此利用司铎、修会人士及教友之间的友爱合作。」(10.7)

「天主教法典中对于堂区也有相同的规定：该有堂区牧灵及财务委员会。」(10.8)

「无论教区或堂区都该特别注意教会的财产：动产和不动产都应以教区或堂区的名义向政府机构依法登记，总不可用私人（主教、本堂神父或一组教友）的名义登记。同时，传统上指牧灵和传教所说的『不可没有主教 *Nihil Sine Episcopo*』的原则始终是有效的。」(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. 因为新行政区的划分而致改变了教区的管辖范围，圣座采取了甚么立场？**

关于这问题，「圣座愿意公开地同中国主教们在建设性的对话中解决教省和分区问题，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. 圣父对各不同教区及堂区的所有天主教团体有何嘱咐？**

「见到主教、司铎、度奉献生活者和教友，在过去和现在的各种困难中仍能深刻认

识到自己是普世教会中活生生的一员，在信仰和生活上同全球所有的教友团体保持了共融，令我倍感欣慰。」(12.1)

「很不幸，你们国家天主教会中的一些人士，特别是主教、司铎、度奉献生活者，尚未能获准以有形可见的方式，完全地善度和表达他们属于教会的某些方面、他们与教宗的圣统制的共融。因为，一般情况下他们无法与圣座和在其它各国的天主教团体自由接触。的确，与过去相比，在近年来教会享有更大的宗教自由。然而，并不能否认，在有关信仰核心的问题上，仍然存在严重的限制。从某种程度上，制约了牧灵工作。为此，我愿意重申我的愿望（参见第4号第2段至第4段），希望在圣座及中国主教，同政府当局展开的相互尊重和坦率的对话中，能够克服上述困难。」(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. 对在中国的司铎，特别是年青司铎，圣父有何嘱咐？**

「目前教会及社会政治的情境，要求我们刻不容缓地该到司铎神修的泉源去汲取光

和力量，即天主的爱、无条件的追随耶稣、宣讲福音的热忱、对教会的忠贞、为近人无私的服务。」(13.1)

年青的司铎要效法那些主教和司铎的卓越榜样，在近期的艰难年月里，他们为见证对教会的不朽爱情，甚至为她并为基督献上自己的生命。(13.1)

圣父说：「亲爱的司铎们！你们是『整天受苦受热的』（玛 20:12），已把手扶在犁上了，不要向后看（参见路 9:62）！你们要想想那些地方，因多年没有司铎，教友们感觉他们的需要，正焦急地等待一位司铎的到临。」(13.2)

「你们中有些兄弟为了应付艰难的时局，采取了某些从教会的角度来看是不能赞同的立场。虽说如此，他们也希望返回教会的完全共融中。我可敬的前任曾反复向在中国的教会发出了深入修和的呼吁。本着这种精神，我也向与伯多禄继承人有共融的主教们呼吁：请你们以慈父的心去衡量每一个申请，给予适当的回复；需要时可向圣座请示。」(13.2)

「在中国的教会也如同在其它各地一样，神职人员需要接受相称的持续培育。」(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. 圣父对司铎圣召及修会圣召有何嘱咐？**

「最近五十年来，在中国的教会从未缺乏丰富的司铎及度奉献生活的修会圣召。为此，我们要颂谢天主。」(14.1)

「教会的负责人要更审慎地作圣召的分辨，对有志于铎职及修会生活者，要施以更深一层的教育和培训。」(14.2)

「要特别提及对司铎候选者在独身生活这方面的培育。」(14.3)

「论及修会圣召，在今日在中国的教会的背景下，迫切需要突出两个层面，即：一方面，藉贞洁、神贫、听命的圣愿见证完全奉献给基督的神恩；另一方面，在今日国家的历史、社会背景中，向宣讲福音的需求作出回应。」(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. 圣父对教友及家庭有何嘱咐？**

圣父很欣赏「在中国的天主教会于近代历史最艰难的时期，教友们不论个人或家庭，或作为神修和使徒运动的成员，均对福音表现出完全的忠诚，甚至为基督付出苦难的代价。」(15.1)

「各位教友，今天，你们的使命还是要把福音生活出来，并以具体行动慷慨地为人民的利益及国家的发展服务作出见证；你们要以做个诚实的公民来完成这使命。」(15.1)

「正因为人类的将来维系于家庭，我认为教友有不可推卸的责任去推动家庭的价值、维护家庭的需要，且这是件刻不容缓的事。」(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. 圣父对基督徒成人入门礼有何嘱咐？**

有关成人的信仰入门，「各位牧者，你们都被邀请透过一段适当和严格的慕道期，特别监督他们的基督徒入门，帮助他们并准备他们善度耶稣门徒的生活。」(16.1)

「福传工作永远都不会只是理智上的传授，而是包括生活经验，人整个存在的净化

和转变，并在共融中前行。」(16.2)

「许多成年人并非时常能充份地学习到基督徒生活的整个真理……。因此，似乎迫切需要甚至以领洗后的慕道期型式，为他们提供一个扎实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. 圣父对在中国的教会的传教圣召有何嘱咐？**

「无论何时何地、教会常是个福传的教会，被召宣扬福音并为之作证。在中国的教会亦应在她心中，感受到她的创立者和导师的传教热忱。」(17.1)

「两千年圣年时，教宗若望保禄二世对聚集在真福山朝圣的青年说：『…… 两千年来，基督的追随者一直在继续着这一使命。如今，在第三千年的黎明时，轮到你们了。』」(17.2)

「如今，主的中国门徒们，轮到你们作那个神国的勇敢的宗徒了。我深信你们的回应将是伟大和慷慨的。」(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. 圣父如何结束他这封信？

这封信以撤销特权及其它牧灵指南 (18)，呼吁整个教会以五月二十四日作为「为在中国之教会祈祷日」(19)，及一些祝愿的话(20)作为结束。

「首先，因考虑到在中国的教会目前在某些方面已有了正面的发展；其次，因联络来往已更为方便；最后，有不少主教和司铎所提出的要求，我乃决定以本函撤销鉴于艰难时期牧灵的特殊需要而赋与的『所有特权』。

同样，以往及最近颁布的所有牧灵指南，也全部撤销。今后，那些指南背后的信理原则，会应用在本函的新指示上。」(18.1-2)<sup>7</sup>

「亲爱的全体牧者及教友，五月廿四日是敬礼荣福童贞圣母玛利亚『进教之佑』的礼仪日。在上海的佘山圣母圣殿内，人们非常热诚地恭敬进教之佑圣母。未来，可把这日子定为全世界的天主教友以祈祷，与在中国的教会联合一起的机会。」(19.1)

「我祝愿这个日子成为你们为在中国的教会的祈祷日。我鼓励你们在庆祝时重申你们在我们的主耶稣内的信仰共融和对教宗的忠诚，为使你们之间的合一日益更深和更明显而祈祷。」(19.2)

「同时，在这个日子里，普世教友，特别是华裔教友，将表现出他们对你们的手足友爱之情和关怀，祈求历史的主赐予你们恒心见证的恩宠，他们深信你们在过去及现在为耶稣圣名所承受的苦难，和你们对祂在世上的代表的英勇忠诚，一定会获得赏报，即使有时候，一切看起来似乎都失败了。」(19.3)

「愿那在十字架下，懂得在希望的沉寂中期待复活黎明到来的至圣玛利亚、教会之母、中华之后，满怀着慈母之心、联同大圣若瑟和无数中华殉道圣人圣女伴随你们、为你

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<sup>7</sup> 参阅本纲要的附录 I 及附录 II。

See Appendix I and Appendix II of this “Compendium”.

们转祷。

在此，我向你们保证，会时常为你们祈祷，并向贵国的长者、病患、孩童及青年致意，并诚心降福你们。」(20.2-3)

### **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).

## 附录 I

### 有关新特权的申请

关于所有经已撤销的特权，若因特殊情况所需，教区主教或暂时管理教区的人士，可以向万民福音传播部申请新的和合时的特权。圣部将会研究有关的申请，必要时会呈交教宗考虑。

## 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.

## 附录 II

### 有关神圣弥撒的举行

关于举行弥撒的地点，天主教法典第 932 条 1 项规定，「应在神圣的地点举行感恩祭，但在特殊的情形下，有特殊的需要时，不在此限；在此情形中，仍应在端庄的地点举行。」因此，如必要的话，司铎可以在教友家中举行感恩祭。

关于每日可以举行弥撒的次数，天主教法典第 905 条 2 项规定，「如缺少司铎，教区教长得准许司铎，因正当的理由一天内两次举祭，甚至在牧灵的需求下，在主日和法定的节日内，三次举行圣祭。」如遇特殊情况，可以向圣座作出申请。

最后，有关为特定意向而奉献的弥撒献仪，神职圣部在 1991 年 2 月 22 日颁布的《弥撒献仪 *Mos iugiter*》法令 (AAS 83 [1991], 443-446) 订下一些规则。以下是其中一部份：

前言：「……事实上，尤其在经济衰退的地区，信友时常习惯给与司铎微薄的献仪，而没有明确要求要为个别献仪之特定意向奉献一台弥撒。在这种情况下，把许多这些不同献仪集合起来，按照教区规定每台弥撒献仪金额计算，相等地奉献最多次数的弥撒，是合法的。同时，信友也可以自己把他们的意向和献仪汇合起来，然后为这些意向只奉献一台弥撒。」

「第 2 条 1 项：在一些情况，若奉献献仪的人预先已清楚获悉他们的献仪会集合为一个献仪，而又愿意这样做的话，司铎可按一个『集体』意向举行一台弥撒，已能成全他们的意向。

2 项：在这情况下，举行这台弥撒的日期、地点和时间便要公开让大家知道；但这类弥撒一星期不得举行多过两次。」

「第 3 条 1 项：在 2 条 1 项所述的情况中，献祭者只保留教区规定的献仪金额，是合法的做法（参阅《天主教法典》950 条）。

2 项：超过这献仪金额的款项，应按法典 951 条 1 项所指定的，呈交教会教长 (*Ordinarius*)，他会把这些超额的献仪拨作教律指定的用途（参阅《天主教法典》946 条）。」

为能正确反省这个绝对敏感的课题，值得再提醒大家梵蒂冈第二届大公会议《司铎职务与生活 *Presbyterorum Ordinis*》法令所给予的指示：「司铎，如同主教一样，在行使某种教会职务时所得的财物，首先要用以维持足够的生活费用，并用以履行份内的职务；如有剩余，则自愿充作教会公用，或慈善事业」（17 条）。弥撒献仪正属于这范畴。

## 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.