

Address by His Eminence, Cardinal Lorenzo Baldisseri
Secretary General of the Synod of Bishops
Hong Kong – Saturday, 13 May 2017

**巴爾迪塞里樞機，世界主教會議秘書長，在 2017 年 5 月 13 日
於香港的演講辭**

I am particularly pleased to be here tonight to meet you and share with you some moments of reflection on the topic of the next Ordinary General Assembly of the Synod of Bishops, which is scheduled for October 2018. The topic is: “Young People, the Faith and Vocational Discernment.”

I would initially like to thank His Eminence Card. John Tong, Bishop of Hong Kong for the invitation, for his hospitality and words of introduction. I am also grateful to all you, especially you young people, for coming out in such great numbers and for the warm welcome.

We started this meeting with a prayer. Dear young people, I would like to say to you that, in the Church, you should feel that you are leading characters, because you are indeed so, even though you might not realize it. You need to be aware, all of you, that you are the present and future of the Church, society and the world. This is part of your DNA, your identity as young people; to make plans, to strongly and persuasively present them and to seek to realize them, in short, to dream so that you can prophesy, as Pope Francis says, when he often cites, in your regard, the Book of Joel, in reference to generations in the sign of prophecy: “old people will dream dreams and young people shall prophesy” (Joel 3).

As a novelty and not to overly test your concentration, I have purposely composed my presentation by quoting questions which young people have asked me, earlier, in a similar gathering, questions which I am sure are of universal interest to everyone, but especially to young people. I have asked some of your number to read the questions and I shall give my response. The first question was raised by a university student.

今天晚上我深感榮幸能夠在此與你們見面及分享一些有關下屆，即 2018 年 10 月所舉行的世界主教會議的主題『青年、信德及聖召辨識』中所引發出來的反思。

首先我要感謝香港教區主教湯漢樞機的邀請，當中包括他所安排的接待以及他給我的介紹辭。此外，我也感激你們各人，尤其是在座的青年人，能夠如此踴躍地出席今天晚上的聚會。

我們透過祈禱開始這個聚會。親愛的青年人，我確實地告訴你們，盡管你們可能還未意識到你們在教會內應擔當的領導角色，你們確實肩負著如此的重任。你們每一個人就是整個教會，整個社會和整個世界的現在和未來。這本身就是你們作為青年人與生俱來的特質，好正如你們會為未來作打算，而又會從那些計劃中逐步把它們一一實踐。簡而言之，你們需要透過夢想來預測未來。教宗方濟各也經常引用岳厄爾先知書中的一句話，「你們的老人要人要看夢境，你們的青年要見神視」（岳 3）來呼籲你們要繼續預測未來。

為求作出新嘗試與及好讓你們不用費神，我特意把今次的分享重新整合，將之前在相類似的聚會中青年人曾提及過的問題來作引子，因為我相信那些問題也是普世青年的問題。在你們當中，我已經叫了好幾位把問題逐一讀出，而我亦會一一回答。當中的第一條問題是來自一名大學生。

Q. Good evening, Your Eminence, thank you for being here with us. I am a young university student. As I study and reflect on the many experiences afforded me by the university, I am seeking to understand them and incorporate them in my life and the decisions I am required to make.

The current climate and the dominant culture in our world regarding the Church and young people is not so much that young people are openly “against” the Church, but they seem to be content to live their lives “without” the Church.

My question is this: how can we resist these two extremes of being against the Church or living without the Church but choosing to be within the Church, actively participating in her life. How can I seek and find God in the people, events and experiences which I encounter as a university student and embark on a communal and mutual path of human, spiritual and cultural growth? How can my studies become the place which will make me grow and foster a culture for discerning the many wonders of God in my life? Thank you.

A. Without a doubt, universities are a very fertile ground for the Church’s pastoral care and activity. The classrooms of universities are where tomorrow’s leaders are being formed, those who, taking up the challenging legacy of a previous generation, will be called to shape the society in which we live. If, in the past, in some parts of the world, universities were sometimes places of tension, conflict and opposition against the Church, the situation today often seems to point to a certain indifference to the Church, namely, a life lived, as cited in the Preparatory Document for the next synod, without the Church. Pope Francis is well aware of this situation. Therefore, in his meeting with university students in Rome in 2013, he invited them to resist this indifference to the Church, and not allow themselves “to be fettered by weak ways of thinking and by uniform ways of thinking” or “by a globalization understood as mere uniformity” (Homily to University Students, St. Peter’s Basilica, Rome, 30 November 2013). In his documents, the Holy Father oftentimes explains these two concepts of “globalization” and “uniformity” by using the figure of a prism. A prism suggests a multiplicity of elements, which respects a unity in diversity (cf. *ibid.*). Unlike a sphere, “in which every edge is smoothed over and all differences disappear” (*ibid.*), the prism “is an expression of an ‘open mind, enlightened by truth, which discerns the good and the beautiful’” (*ibid.*).

Let us now hear from a seminarian.

問：主教晚安，感謝你今天晚上與我們在一起。我是一名大學生。每當我在大學溫習時又或嘗試從一些生活經驗中作反思的時候，我也嘗試去理解它們箇中的因由，從而讓我能夠把它們好好融入我的生命和引領我去作出適當的抉擇。

畢竟在現實環境中和主流文化下，雖然青年人並沒有公開地反對教會，但是他們好像覺得生活中未必需要有教會的存在。

而我要問的問題是：我們如何能抗拒這兩個極端，一方面是絕對反對教會的一切，而另一方面是覺得生活中未必需要有教會的存在，相反我們應如何把生命與教會的關係變得更加緊密。作為大學生的我，從我所接觸到的人或是我所參與的事，甚至於從我所經歷的一切，我應該如何尋找天主呢？而且我又應該如何地透過這些互動的關係來建立一條能讓我個人，靈修上和文化上的得以成長途徑呢？

我應該如何利用我的學習來構建一個空間好讓我更加明白到天主在我的一生中所行的奇妙善功呢？謝謝。

答：毫無疑問，大學校園的確是教會培育的優良土地。未來的主人翁就在這些大學班房之中學習如何把從前人對社會所留下的一切來作出適當的改善。若然之前在地球上的某一個角落，一些大學校園被用作來對抗，反對，或批判教會，時到如今那些地方都可能已經演變到對教會漠不關心了。換言之正如下屆主教會議的籌備文件中所描述到，活在那些地方確實已經完全變得沒有教會了。

教宗方濟各完全明白這個現況。因此在2013年，當他與一眾大學生在羅馬會面時，他提醒他們不要輕視教會生活，更「不要被一些薄弱的普世觀念所束縛」或「只追蹤一些僅僅是普遍而劃一的思維」。（〈給大學生的講道〉，羅馬聖伯多祿大殿，2013年11月30日）

在教宗的文告中，他時常利用一個角柱體來解釋全球化和一體化這兩個思想概念。一個角柱體本身就包括多種的原素，而它亦是多元化的結合。一個角柱體就是代表著思想開明，追求真理和辨識秀麗和美善；它跟圓滑和毫無差異的球體是完全相反的。

就讓我們現在聆聽一個修生所問的問題。

Q. Your Eminence, I'm a young seminarian in the third year of priestly formation in a regional seminary. I recently read this in a book: "even in seminaries and formation centres of the consecrated life we find the idea that a vocation is not a permanent choice, as if to say, we'll pursue a vocation as long as we feel like doing so, then we'll see if we want to continue or seek another vocation." The existence of this idea is cited in the Preparatory Document for the synod, when it speaks of changing one's choices in life and not making definitive, life-long ones.

My question is twofold, Your Eminence: the first, what key elements must I have in mind in my formation so that my vocation might mature and be grounded in the Lord and not based on the passing character of my feelings; the second, in relation to my formators in the seminary, what criteria must a formation team follow to discern how to concentrate on the person and not regard him as a problem to be solved? Thank you!

A. The first part of your question refers to a widespread problem among young people today, namely, the difficulty in making a definitive commitment and to view every choice as reversible, even those relating to a state in life.

The Holy Father, refers to this phenomenon as a "culture of the ephemeral." Speaking to the young people on the occasion of World Youth Day in Rio de Janeiro, so Francis said: "In a culture of relativism and the ephemeral, many preach the importance of 'enjoying' the moment. They say that it is not worth making a life-long commitment, making a definitive decision, 'for ever', because we do not know what tomorrow will bring. I ask you, instead, to be revolutionaries, I ask you to swim against the tide; yes, I am asking you to rebel against this culture that sees everything as temporary and that ultimately believes you are incapable of responsibility, that believes you are incapable of true love. I have confidence in you and I pray for you. Have the courage 'to swim against the tide'" (Meeting with the Volunteers of World Youth Day, Rio de Janeiro [Brazil] 28 July 2013).

We could say that the core of the invitation of the Holy Father to youth is summarized very well in this aphorism: "Who does not risk, does not walk!" (Meeting at Villa Nazareth, Rome, 18 June 2016). And if one risks and one fails, patience! Therefore, risk for noble ideals, risk "getting your hands dirty"! Confront

問：主教，我是一名在教區修院接受司鐸培育第三年的修生。最近我在其中的一本書中看到以下的一句話：「即使在修院和為獨身生活而設的培育中心，我們不難發現其實聖召並非一個永久性的選擇。換言之，我們去追尋聖召的原動力其實只是我們本身內心覺得應該去做就去做。如此，我們將再看是否希望繼續或尋找另外的聖召。」這個把聖召理解為一個人對本身生命中暫時性的選擇，而非永久性的承諾的概念，也曾經在主教會議的籌備文件中所提及過。

主教，我有個一個雙重的問題；首先，在我的修道過程中我應該必備哪些主要的原素讓我的聖召在主內成熟地發展而，而非受制於我個人內心會轉變的情感。其次，為著我和我的神師們的關係，我想問整個修道團體應有著哪些標準來集中為修生辨識其聖召，而非把他當為團體中一個有待解決的問題呢？謝謝！

答：你的第一條問題其實反映了現今許多青年人所面對的困擾，他們既為要作出永久性的承諾而感困難，同時而視每個選擇也有可改變的可能，甚至包括那些關係於終身的抉擇。

教宗稱這個現況為『短暫性的文化』。在里約熱內盧舉行的普世青年節中，方濟各向青年人提及到：「在相對主義和短暫性的文化中，許多人提倡活在當下。他們認為沒有必要作一生一世的承諾或永久性的選擇，因為今天不知明天的事。可是，我卻要求你們成為革命者，我要你們逆流而上，我要你們衝擊這個認為所有東西都是短暫性而又認為你們沒有能力去承擔和去追尋真愛的文化。我對你們充滿信心。我會為你們而祈禱。你們要有勇氣去逆流而上。」（普世青年節義工聚會，巴西里約熱內盧，2013年7月28日）

教宗對青年人的邀請可用以下的格言來總結「誰不冒險，就不會行走。」

（在 Villa Nazareth 舉行的會議，羅馬，2016年6月18日）若某人冒了險而跌倒，請忍耐！因為冒險才會令人投入，而又因為冒險才會孕育崇高的理想。你們必須面對問題和勇敢地打破一貫傳統的思維。「否則，你們的生命只會停滯

problems, break from pre-conceived ideas of yourself and take a risk. "Otherwise you will slowly come to a stand still; a life happy and content in a family but stalled out. It is very sad to see lives stalled out; it is very sad to see people who look more like mummies in a museum than living beings" (ibid.). It is a question of "living and not just struggling along!" (Apostolic Visit to Turin, 21 June 2015), that is, not aging prematurely and already going into retirement at 20 years old!

The second part of your question refers instead to vocational discernment, especially to the one conducted in the seminary and houses of formation. Discernment, something very dear to the Pope because it is greatly honoured in the spiritual tradition of the Society of Jesus, has to do with reading and interpreting events, signs and circumstances in life, a discernment which is done under the guidance of experts. Just as a world-class athlete requires a "personal coach" to achieve objectives and important goals, so too, those who wonder about the God's plan in their lives need personal support from experienced people.

Consequently, these guides must be attentive, thoughtful, competent, docile to the action of the Holy Spirit, far from any form of bias and conscious of being a humble instrument in the hands of the Lord. Formators, in fact, do not replace God, but are a means he uses to form those who are destined for a particular service in the kingdom of God.

We now hear from a young refugee.

A YOUNG REFUGEE

Q. Your Eminence, I'm a young man from When a person is young, he does not think of boundaries and even less of a desire to be happy and fulfilled in life. Sometimes, words such as "refugee" and "migrant" are labels that people attach to others. Many young people, especially children, are among those who are seeking safety and security in another land and wait in line in the snow just for a meagre bowl of soup. I have a wish, Your Eminence, that the approaching Synod consider the real experiences of young people, above all, in lands of violence, suffering, torture and malice.

My question is this: can you indicate some essential elements to enable us to grow in a spirit of listening to each other, so that everyone might abandon their preconceived ideas of others and listen to God who acts in each person, race, language, skin

可能會嚮往這種無憂的生命，但你們卻會迷失了方向。當人的生命失去了方向時，他們不但不再像有生命的生物，他們卻好比在博物館內的木乃伊一樣。這個情況確實是一件非常可悲的事。」箇中的主旨是「活得精彩而非活在困擾之中」。(在都靈的牧訪，2015年6月21日)換言之，不要過早老化或在二十歲時就提早退休。

你問題的第二部分是關於聖召的辨識，尤其在修院內所要面對的情況。教宗非常重視聖召的辨識，因為它本身就是耶穌會內重視的其中一項靈修傳統。在神師的指導下，修生透過閱讀和解讀生命中的事件，跡象和相關的情境。正如世界級的運動員需要一個個人教練才可達致目標，那些正在辨識聖召的人在生活中同樣需要有經驗的神師作個人的支持從而明白到天主為他而設的計劃。

因此，這些神師們本身就要耐心觀察，細心思考，勝任能幹，和溫順地遵循聖神的帶領，遠離任何偏見並完全明白到他只是一個由是天主所揀選的謙卑的工具。事實上，這些神師們不能代替上主，他們只是為天主確定那些真正被召叫為天國服務的人。

我們現在聆聽一個年青難民所提出的問題。

一個年青難民

問：主教，我是一個年輕人，來自.....。當一個人還年輕的時候，他總不會著意一些規範，更不會為生活上幸福和快樂而費心。有時候一些詞彙如「難民」和「移民」等等，都是社會給一些人的標籤。但是許多年輕人，尤其是孩子們，即使要冒著風雪排隊只為等待一碗熱湯，他們無時無刻卻正在尋求另一片土地能給予他們安全和保障。主教，我有一個希望，在即將舉行的會議中，你們會考慮到年輕人的真實經歷，尤其是那些正生活在暴力，痛苦，酷刑和惡意的土地上的一群。

我的問題是：你能指出一些基本要素，使我們能夠在彼此互相傾聽的精神

colour and religion. Thank you!

- A. Your question and indeed your presence here help us reflect on a momentous challenge that many countries are experiencing. Among refugees and immigrants, many are young people who are oftentimes disoriented and confused, but also full of dreams and a new vitality.

Faced with this unprecedented and often tense situation, we must practice the art of receiving these people, trying to understand not only their problems but also the opportunities related to migration. We are called to overcome every form of ignorance, racism and fear of diversity, which paralyses people and prevents them from going out to meet others. I believe you young people can do a lot — and indeed you are doing it already — to create the conditions for a multi-ethnic and multi-cultural society, able to overcome those fears and prejudices which cripple many adults today.

Next is a young family with a question on bringing up their sons and daughters.

A YOUNG FAMILY

- Q. We are a young family, Your Eminence, and we wish to undertake the synodal journey so that the Church might continue to meet our needs. Oftentimes, we ask ourselves how are we to raise our children and the Pope's guidance in *Amoris laetitia*, mentioned in the Preparatory Document, are assisting us in our choices, namely, "the reality is greater than the idea." All discernment, Your Eminence, begins in the concrete realities of life.

We would like to ask this question: As a young family, in our relations with other young married couples, how are we to fulfill what we call "everyday discernment," in relationships in the family, at work, in our children's schools and in the development of choices in service of and for life?

- A. Thank you for asking this question. Discernment in general and that specifically required in the raising of children is treated at length in Chapter VII of *Amoris laetitia*, the document which serves as a compass for everything related to the family today. The contents of this chapter seek to re-emphasize the work of raising children for their benefit. In fact, the family cannot relinquish being a place of support, accompaniment and guidance, even if the

下成長，讓每一個人都可以放棄他們對別人先入為主想法，透過每個人，不論他們本身的種族，語言，膚色和宗教信仰聆聽天主的旨意。謝謝！

答：按你提出的問題以及這一刻你親身在這裡與我們在一起都足以讓我們反思許多國家正在經歷著的重大挑戰。在眾多難民和移民當中，即使許多青年人都懷著滿腔熱誠和夢想，他們卻往往迷失方向和感到困擾。

當我們要面對這個前所未有和非常緊張的局面時，我們必須學習如何接納這些人。我們不僅要了解他們的問題，還要了解與移民相關的機遇。我們要克服各種形式的無知，種族主義和對多樣性的恐懼，因為那些問題使人變得無動於衷，而且更會防阻他們出去接觸其他人。我相信你們青年人可以做得比現在更多事情，為多民族和多元文化社會創造更有利的條件，為能夠克服那些使當今許多成年人陷入困境的恐懼和偏見而作出適當的改變。

接下來是一個年輕的家庭關於養育子女的問題。

一個年輕的家庭

問：主教，我們是一個年輕的家庭，我們希望能夠參與即將舉行的主教會議，好讓教會可以繼續滿足我們的需要。我們經常問自己，我們如何養育我們的孩子及在會議籌備文件中提到的教宗在《愛的喜樂》的教導怎樣幫助我們作出選擇，即是如何理解「現實往往比想像中更大」。主教，你可知道所有的聖召辨識必須從生活的具體現實開始。

我們想問一個問題：身為一個年輕的家庭，與其他一般年輕夫婦無異，我們如何在家庭內，在工作上，在子女就讀的學校內和個人發展中的一切服務和生活之間實踐聖召辨識？

答：謝謝你提出這個問題。一般而言，在《愛的喜樂》中的第七章已經解釋了父母在養育子女方面時應有的天職，而該文件亦能夠多給予現今家庭要面對的一切事項的一些指引。這一章的內容是要再一次強調養育子女是為謀其福利的本質。事實上，即使要一些家庭必須想出更佳的办法，他們仍不能放棄其作為支持，同行和指導的角色。家庭需要為子女們所提出的建議作設想。在培育他

family has to rethink its methods and find new resources. The family needs to envisage what to propose to their children. In transmitting their faith (cf. AL, 287), parents should guide and prepare children and adolescents so that they know how to face difficult situations (cf. AL, 260).

Since “time is greater than space,” it is a question of generating processes more than dominating space. If parents are obsessed in knowing the whereabouts of their child and seek to control their every movement, they will only seek to dominate their space. This method is not the way to raise children or to build their character or to prepare them for challenges. What is of interest is to set into motion in the child, through love, a process of maturation in freedom, preparation, integral growth and the cultivation of a genuine autonomy. Only in this way, will children possess the elements they need to know how to defend themselves and act with intelligence and foresight in difficult situations. Consequently, a major question is where is a true sense of living found; what place does it have in terms of beliefs, goals, desires and a plan of life (cf. AL, 261).

Even though parents need the school to ensure the basic education of their children, they can never fully delegate their children’s moral formation. This is an essential responsibility in bringing up their children. Through their love and witness, parents instill confidence in their children and inspire in them a loving respect (cf. AL, 263). Let us remember that the first and foremost school of human values is the family, where one learns the proper use of freedom (cf. AL, 274) and the ability to wait, which consists not so much in denying one’s desires as to delay their gratification so as to learn self-control and autonomy (cf. AL, 275).

們的信仰時（參見《愛的喜樂》287），父母應悉心地指導和準備兒童和青少年，以便他們知道如何克服困難的情況（參見《愛的喜樂》260）。

由於「時間大於空間」，這一個問題本身是關於當中所牽涉的演變過程，而不是其中所牽涉的主導空間。如果父母只懂管制子女的一舉一動，到頭來他們只會爭取主導的地位。這種方法不是養育子女們或建立他們健康和正確的性格的有效方法。相反地，如果能夠透過父母與他們的情懷，在一個充滿自由選擇，充分準備和完整的成長環境下，子女們才可完全地學懂和培養出自立的能力。只有在這樣的環境下，子女們才能學懂如何保護自己，在困難的情況下如何利用他們的智慧以採取適當的行動。因此，一個較為重大的問題是如何在信仰中，在實質的目標中，在慾望抑或在計劃生活中找到真正的生活意識呢？（參見《愛的喜樂》261）。

縱使父母需要正規的學校來確保子女們有基本的教育，他們卻不能不親身教導子女有關道德的觀念。這確實是養育子女的重要責任。通過給予他們的愛與見證，父母對自己的子女灌輸了信心，激發了他們的愛心（參見《愛的喜樂》263）。讓我們緊記，人類的價值觀本身就應該是來自家家庭，在那裡孩子們學習正確使用他們的自由選擇和等待的能力（參見《愛的喜樂》274），這卻不等於從否認他們的慾望而拖延他們滿足感來達致讓他們學習自我控制和自主權（參見《愛的喜樂》275）。

Let us now hear the question of a young man in secondary school.

A SECONDARY SCHOOL STUDENT

Q Your Eminence, as you can see here in my hand, I have a smartphone and headphones, two objects that have become almost like appendages!! Seriously speaking, however, underlying this reality are dangers and possible risks with which we need to be aware and cautious. I feel that I am product of my times, your Eminence, and oftentimes the first people who do not understand me or my peers are adults, namely, parents, priests, teachers and catechists. Your Eminence, the occasions for approaching God are limitless and not confined to those traditionally used in the past, as stated in the Preparatory Document.

My question is this: what would you say to the adults who are present this evening, above all, the priests who are responsible for our formation, so that they can relate to us on the basis of three verbs “to recognize”, “to interpret” and “to choose?” And what would you say to us so that we can grow in truth and freedom? Thank you!

A. I’ll immediately respond to the first part of your question, the one about the priests and educators.
“To recognize”, “to interpret” and “to choose.” These three verbs, taken from the Holy Father’s Apostolic Exhortation *Evangelii gaudium*, summarize the essence of “vocational discernment.” “Life’s journey requires decision-making, because a person cannot remain indefinitely in uncertainty.” This gives rise to the importance of accompanying young people in a personal way, which is not so much a “theory about discernment” as it is the ability to “promote a relationship between the person and God, and providing assistance in removing what might hinder it.” This fundamentally differentiates accompaniment, discernment and psychological support.

“To recognize” is to look within oneself; “to interpret” is to see what is both positive and negative; “to choose” is to make a decision for the good.

In addition, three other verbs are also found in *Evangelii gaudium*, namely, “to go out”, “to see,” and “to call,” which were placed at the centre of the third and final part of the Preparatory Document in an attempt to answer the central question of the text: “what does it mean for the Church to accompany young people to respond to their calling to the joy of the Gospel, especially in a time marked by uncertainty, instability and insecurity?” I strongly urge you to go read it and, above all, to treasure it in

現在讓我們聆聽一個中學生的問題。

一名中學生

問：主教，正如你可以在這裡看到的，我手中正好握著有一部智能手提電話和一副耳機，這兩件物件幾乎已變成我身體上不可或缺的部份！然而，認真地說，這個現實的確有著潛在的危險和風險，我們需要謹慎地注意。主教，我覺得我是這個時代的產物，而且第一批最不了解我和我的同輩人就那些成年人，又即是我們的父母，神父們，教師和傳導者。主教，正如在主教會議的籌備文件所述，能夠接觸到天主的地方應該是無限的，不僅限於過去傳統上所確定的地方。

我的問題是這樣的：主教你如何對今天晚上出席聚會的成年人，尤其是當中的司鐸們，給他們解釋如何可以利用以下的三個動詞「認識」，「解釋」和「選擇」來說明對我們的信仰培育呢？謝謝！

答：我即時回答你問題的第一部分，關於司祭們和教育者的問題。

其實這三個動詞，即是「認識」，「解釋」和「選擇」，本身是取自於教宗的宗徒勸諭《福音的喜樂》中有關辨識聖召的總結。「人生的旅程就需要作出決策，因為一個人總不能保持無限期的不確定性。」這樣必會激發起與青年人同行的重要性，當中這不僅只是「促進人與天主之間的關係」它更是讓青年人辨識其本身的聖召並排除一切可能阻礙它發展的地方。這根本上已區分了同行，辨別和心理支持的不同範疇。

「認識」是指看看自己本身；「解釋」是分別甚麼是正面和負面；「選擇」是為了自己做出好的決定。

在《福音的喜樂》中除了這三個動詞之外，還有其餘的三個新的動詞，即「探索」，「探視」和「呼喚」。這三個動詞在主教會議中的準備文件內的第三部分和最後部分之中都有所提及過。「其實教會與青年人回應福音喜樂而一起同行是什麼意思呢？尤其在這個充滿不確定性，不穩定性和不安全性的時代？」我強烈地敦促你去閱讀這份檔案並把箇中最重要的道理與你的孩子分享。

「探索」就是去除給別人的無形標籤，「探視」就是和青年人在一起，聽聽他們的個人故事，「呼喚」是重新喚醒慾望，把別

relating to your children.

“To go out” is to abandon a “mentality” which pigeonholes people, “to see” is to spend time with young people so as to hear their personal stories and “to call” is to reawaken desires, to free people from what might hold them captive and to ask questions which have no ready-made answers. Let us give no mind to improvisation and incompetence, what is needed are “trustworthy adults, authoritative believers, with a clear human identity and a strong affiliation to the Church.” Obviously the role of families in teaching and raising children is “irreplaceable”; priests and educators offer only assistance, an important assistance indeed and a concerned and useful assistance, but only an assistance.

Now I’ll respond to the second part of your question. In one of his meetings with university students in Rome, Pope Francis made an impassioned call to you, young people: “Don’t let people steal your youthful enthusiasm!” Enthusiasm results from pursuing high ideals, having and proposing good ideas and achieving lofty goals.

Next is a young disabled person.

A DISABLED YOUNG PERSON

Q. Your Eminence, good evening. There is a verb which I would like to point out to you and all the people present here this evening. The verb is “to go out.” From your puzzled faces, I understand that some of you are working within the framework of a rigid system and outlook, and, therefore, in your mind have pigeonholed me in a class of persons who are disadvantaged. You need not speak, I can see it in your eyes.

I want to ask Your Eminence: do you not believe that the time has come to consider weakness, disability and frailty as objects of vocational discernment, namely, beginning with this imperfect condition of the human nature of each of us as the very place where God is working, acting and creating? Otherwise, how can Paul say, “when I am weak, then I am strong?” Thank you!

A. Thank you for your question and indicating the verb “to go out”, meaning to abandon pre-conceived and long-accepted ideas! Pope Francis spoke of a “throw-away culture.” He said: “there is something vile in this adherence to the throw-away culture. But we are accustomed to throwing people away.

人從困惑中釋放出來並解答他們沒有預設答案的問題。讓我們不須憂慮即興和無知的問題，相反我們需要成為能給青年人可值得信賴的成年人，虔誠的信徒，具有正直人格和對教會有緊密關係的人。當然家庭必定是教育和養育子女方面不可取代的重要角色，神父和教育工作者只提供援助。而這種援助，即使有何重要它都只是給予一種援助的角色。

現在我回答你問題的第二部分。當教宗方濟各與一眾大學生在羅馬會面時，他對那些青年人致以熱烈的呼籲：「不要讓別人偷走你們年輕的熱情！」青年人應繼續追求崇高的理想，擁有和倡議更佳的想法，因為這一切都是出自其本身的熱情。

接下來是一個年輕的殘疾人士。

一個年輕的殘疾人士

問：主教晚安。我必需明確地為你所有在場的人士指出在今天晚上曾提及過的一個動詞。這個動詞就是「探索」。從你們那困惑的表情之中，我明白你們中的一些人是仍被困在僵硬的制度和框架內工作的，因此，在你心目中，我早已被標籤為一個弱勢者。你們確不需要開聲說話，我可以在你們眼中看到這一切。

主教，我想問你：現在是否時機成熟把弱勢，殘疾和病弱者都看作為辨識聖召的條件嗎？換句話說，即使我們每個人有著各種不健全的狀態，天主卻為可不利用我們各人的長處為祂在世上繼續履行祂的旨意呢？否則，聖保祿如何說過，「當我軟弱的時候，我便是堅強的呢？」謝謝！

答：感謝您的問題，並指出那個動詞「探索」的意思是放棄預先設想和長期接受的想法！教宗方濟各曾提及到一個「掉棄的文化」。他說：「這個堅持扔掉的文化確實不好。但我們卻習慣於把別人扔掉。我們希望可以消除我們不斷增長的弱點和減低我們對自己本

We want to remove our growing fear of weakness and vulnerability; but by doing so we increase in the elderly [and the weak] the anxiety of being poorly tolerated and neglected” (Wednesday General Audience, 4 March 2015).

However “each of us, sooner or later, is called to face – at times painfully – frailty and illness, both our own and those of others. [...] Human nature, wounded by sin, is marked by limitations. We are familiar with the objections raised, especially nowadays, to a life characterized by serious physical limitations. It is thought that sick or disabled persons cannot be happy, since they cannot live the lifestyle held up by the culture of pleasure and entertainment. In an age when care for one’s body has become an obsession and a big business, anything imperfect has to be hidden away, since it threatens the happiness and serenity of the privileged few and endangers the dominant model. Such persons should best be kept apart, in some ‘enclosure’ – even a gilded one – or in “islands” of pietism or social welfare, so that they do not hold back the pace of a false well-being. In some cases, we are even told that it is better to eliminate them as soon as possible, because they become an unacceptable economic burden in time of crisis. Yet what an illusion it is when people today shut their eyes in the face of sickness and disability! They fail to understand the real meaning of life, which also has to do with accepting suffering and limitations. The world does not become better because only apparently ‘perfect’ people live there – I say “perfect” rather than ‘false’ – but when human solidarity, mutual acceptance and respect increase. How true are the words of the Apostle: ‘God chose what is weak in the world to shame the strong’ (1 Cor 1:27)!”

“The happiness that everyone desires, [which is the purpose of discernment], can be expressed in any number of ways and attained only if we are capable of loving. This is the way [...] Our experience of illness and disability is an index of the love we are ready to offer. The way we face suffering and limitation is the measure of our freedom to give meaning to life’s experiences, even when they strike us as meaningless and unmerited. Let us not be disturbed, then, by these tribulations (cf. 1 Thess 3:3).). We know that in weakness we can become strong (cf. 2 Cor 12:10)” (Jubilee of the Sick and Disabled People, 12 June 2016).

身軟弱性的恐懼；但就是這樣的做法，我們卻增加了對老年人和弱勢者的忽視和焦慮。

(教宗的週三公開接見，2015 年 3 月 4 日)

然而，「我們每個人遲早，甚至於有時候會非常痛苦地，都要面對我們自己和其他人的軟弱和疾病……受原罪的傷害，人的本性是有限制的。我們對於別的生活方式相當熟悉，尤其是於現今的時代對身體有著嚴重殘缺的人的限制。我們總是認為病弱者或殘疾人士不能活得快樂，因為他們不能享受任何娛樂的生活方式。當現今社會都崇尚大企業和過份著重個人外表的情況的大環境下，任何不完美的東西都不得不隱藏起來，因為它們卻威脅到那些少數特權人士的幸福和寧靜，更會危及到箇中的主導模式。在社會福利容許的情況下，不管是奢華的或者在孤島上，這些人士最好被放進一些封閉的地方，好讓他們被分隔開來，以免他們阻礙整個社會環境的進步。在某些更特殊的情況下，我們甚至會遇到一些情況要求最好盡快將他們消除，因為他們的存在實在為整個經濟體系上加重了不可接受的負擔。然而，今天當人們面對疾病和殘疾前卻閉上眼睛時，這實在是一種掩耳盜鈴的處事方法。他們完全不了解生命的真正義意，因為生命就是要接受痛苦和限制。這個世界不會因為只有完美的人住在那裡而變得更好。請注意我用上「完美」而不是「虛假」的形容詞。當有一天人類終於團結起來，相互接受和尊重時，這個世界才會變得更完美。宗徒曾經說過：「天主偏召選了世上愚妄的，為羞辱那有智慧的。」(格前 1:27)

「只有我們有能力去愛，每個人所渴望的歡欣和幸福都可以用許多方式來表達，而這亦是辨識聖召的目的了。我們的病弱和殘疾的經驗是給予我們去愛的最好準備。即使我們要面對無意義的苦難和限制，它們卻是衡量我們對自由生活經驗的意義。那麼我們不要因為這些苦難而受到干擾。(參閱撒下 3:3) 我們知道當我們軟弱時，我們可以變得更強壯。(參閱哥前 12:10) (病患傷殘者之慈悲禧年慶祝，2016 年 6 月 12 日)

Part II

1) The choice of the topic of youth for the Synod of 2018

The choice of topic, dear young people, is the result of an extensive consultation process, which began with a request for topics during the final days of the preceding Ordinary General Assembly of the Synod of Bishops, held in October 2015. The next stage was contacting the customary Church bodies for their suggestions, namely, the episcopal conferences, the Eastern Catholic Churches sui iuris, the Department heads of the Roman Curia and the Union of Superiors General. The Holy Father also wanted to consult the cardinals in a consistory celebrated in June 2016. Finally, taking all the suggestions into consideration and the cardinals' recommendation, the Pope decided to choose for treatment at the next synod the topic of youth, with the following formulation: "Young People, the Faith and Vocational Discernment."

In conjunction with the 15-member Ordinary Council resulting from the previous synod, a Preparatory Document was prepared, made public on 13 January and subsequently widely distributed in various ways. This document, in 6 languages, can be found on the Vatican website, vatican.va, and then clicking on the entry "Synod of Bishops." The document was published with a Letter from the Holy Father addressed to young people, which I hope all of you have read and take to heart. In this letter, the Pope indicated that the Preparatory Document and its Questions are part of the preparation for the Synod, which will provide valuable information in drafting the document which will determine the points of discussion at the synodal assembly.

The basis and importance of the topic of youth, proposed by the Church for the Synod, can be traced back a few decades, even you were born, to the watershed event of the Second Vatican Council, held in the years 1962-1965.

2) Young people and the Church from Vatican II to Pope Francis

Ever since the Second Vatican II, young people have received great attention by the Church. Pope Paul VI, in closing Vatican II, addressed a Message to Young People, which was a particularly significant sign of his concern. In the course of the Message, he said: "you, young people, [...] will form the society of tomorrow: you will save yourselves or perish with it. [...] May the society which you are going to build, respect the dignity, the freedom, the right of persons; you, yourselves are these persons. [...] "Enthusiastically build a better world than the present one, [rather than] give free rein to the tendencies of violence and hatred, which cause wars and their sad trail of misery."

Continuing the spirit of Pope Paul VI, Pope John Paul II also showed a particular love and concern for young people

第二部份

1) 2018 年主教會議所訂立的主題

自上一屆於 2015 年 10 月舉行的主教大會中的最後幾天開始討論，經過廣泛的磋商過程後，主教會議訂立了下一屆的主題為「親愛的青年人」。然後又透過與其他教會機構，包括主教團會議，東方禮天主教會，羅馬教廷部長會議和修會會長聯會等收習他們所提出的建議。另外，教宗於 2016 年 6 月在慶祝紀念活動中諮詢了樞機主教們。當考慮到所有建議和收習完紅衣主教的建議之後，教宗最後決定確立下一屆主教大會的主題為「青年，信仰與聖召辨識」。

經過在上一屆主教會議中所組成一共十五人的理事會處理，於 1 月 13 日公佈了一份主教會議的籌備文件，而這份文建又隨即以各種方式廣泛分發。該文件已翻譯成六種不同的語言，亦已經上載至梵蒂岡網站中主教大會的一欄。教宗同時寫了一封給青年人與這份文件一同發放。我希望你們所有人都已經閱讀這封信並銘記在心。在這封信當中，教宗指出該份籌備文件及其課題是主教大會籌備工作的一部分，將在起草文件時提供有價值的資料，同時該份文件將決定主教議會大會上的討論重點。

因為「青年」這個議題本身具備重要性，所以把這個議題作為主教會議的主題，可追溯到早於數十年在 1962 至 1965 年之間所舉行的第二屆梵蒂岡大公會議。

2) 從梵二到教宗方濟各看青年人與教會的關係

梵蒂岡第二屆大會會議以來，青年人受到教會的高度重視。因為教宗保祿六世對青年人的關心和重視，所以他在梵二閉幕時發表了一份致青年人致辭。他在當中的訊息提到：「青年人，你們……將會成為社會的未來，你們必要拯救你們自己否則就會面對滅亡……期望你們即將建立的社會會尊重人類應有的尊嚴，自由和權利。你們就是這些人的塑造者……你們要熱心地建立比現在更美好的世界，而不是由暴力和仇恨，戰爭，悲傷和苦難制止這個世界。」

延續教宗保祿六世的精神，教宗若望保祿二世也對年青人表達出特別眷顧和關

to the point of instituting the now-popular “World Youth Day.” This event has helped form a class of people who are customarily called the “John Paul II Generation.” The Pope’s sharing in his encounters with young people produced a strong sense of “belonging” to a group and, then, to the Church. In fact, the Pope’s aim, through his words and gestures, was to make young people feel that they are part of a family which the Pope has near-at-heart. In large gatherings and in local parishes, John Paul II displayed the Church’s pastoral care for the young and, in his person, as the one who brings young people into communion and unity with the entire Church. The Pope also encouraged young people to actively participate in the life of the Church, because — he said — “the Church needs young people.” At the same time, he also told young people that they themselves are the Church and stressed the importance of recognizing this fact and working together. He stressed that young people must become aware that pastoral care is not intended solely for them, but that they themselves are the agents of pastoral care to their peers and to others, in general.

In addition to the World Youth Day, Pope John Paul II, deeply moved by the renewed interest in pilgrimages, saw in them one of the signs of life in young people, telling them: “In the world today there is a revival of the practice of going on pilgrimage, especially among the youth. Today, you are among those more inclined to experience a pilgrimage as a ‘way’ to interior renewal, to a deepening of faith, a strengthening of the sense of communion and solidarity with your brothers and sisters and as a help in discovering your personal vocation” (Message for the IV World Youth Day, 1988 Vatican City). He also saw in this renews practice what was affirmed at the Second Vatican Council, namely, that the Church is the People of God on pilgrimage towards the future and abiding city (cf. LG, 9). In fact, the value of pilgrimages is mainly the experience of going forth as a pilgrim people, bearing the strong features of one’s culture. Going forth is an expression of a progressive advance towards communion, which, while not excluding anyone from the Church, invites all, nevertheless, go forth towards the all-transcendent end, which is heaven.

3) Youth and daring-heroism (venturing forth from pre-conceived ideas)

Today, the term “heroism” is used almost exclusively to describe the actions of rescue workers, namely, those who put their lives in jeopardy to save others and not, as in the past, the actions of a weapon-yielding knight. Upon his return from his apostolic visit to Africa, Pope Francis spoke of finding a renewed and particularly strong sense of witness. He exhorted his listeners to bring “the words of hope of Jesus [...] words that are lived each day by many humble and simple people, with noble dignity. They are words witnessed to in a tragic and heroic way by the young people” (General Audience, 2 December 2015). This is another form of heroism, one which goes beyond pre-conceived ideas that give a false sense of comfort and

心，他更開創了一項新的傳統「普世青年節」。透過這項活動一群被稱為「若望保祿二世的世代」也組織起來。藉教宗與年青人的分享和交往過程中，他讓青年人感到一種強烈的歸屬感，更好讓他們對教會的事更加在意。事實上，教宗的目的是透過他的言辭和舉動，讓年青人覺得他們與教宗更加親近，好像家庭般的一樣。不論在大型聚會中或本地教會內，若望保祿二世向年青人表達了教會對年青人的牧養，而他更是把年青人和整個教會融合在一起的人。教宗也鼓勵年輕人積極參與教會的生活，正如他說過：「教會需要年青人」。同時他也告訴年青人，他們自己本身就是教會，並強調這一切都是事實，而他也會與年青人共同合作建立這教會。他又強調，年青人必須意識到，教會為他們的牧養和關懷不僅僅是為了他們，他們自己本身也要向同輩和其他人提供相關的教養。

除了普世青年節之外，教宗若望保祿二世也因為朝聖活動的復興而感動。因為他注意到這些活動是年青人的生活目標之一，所以他更告訴他們：「今天在世界」上，尤其是在青年人之間，朝聖也開始復興起來。今天，你們將朝聖化作成你們更新內心的新途徑，讓你們深化信仰，加強與弟兄姐妹間的交往和團結，並幫助發掘你們個人職業的興趣」。(第四屆普世青年節文告，1988 年梵蒂岡城) 透過這些復興的朝聖活動，他確實在梵二中所確認的情況也實踐起來，即教會本身就是一班天主的子民朝著將會來臨的天國邁進。(參見 LG 9)。事實上，朝聖的中心價值主要是朝聖者的個人經歷，當中也具有強烈的文化原素。朝聖代表著邁向共融的途徑，它不排除教會內任何人士的參與，它更誠邀所以人邁步向前直至到達預許的天國。

3) 青年和英雄主義 (從預設的想法出發)

今天，「英雄主義」一詞幾乎完全用來描述救援人員的行為，因為他們經常要將自己的生命置於危險之中來以拯救別人。這樣的解說跟歷史中武士和騎士英勇行為有所不同。自從由官式訪問非洲回來之後，教宗方濟各便分享了一個更新而又特別見證。他勸勉聽眾把「那些望得滿全的耶穌聖訓……又即是每天由許多謙卑樸素信徒所尊崇的訓話傳揚開去。這些話語本身就是青年人以謙卑和英勇的方式來作見證 (General Audience, 2015 年 12 月 2 日)。這是英雄主義的另一種認知，因為

security. Instead, as Pope Francis says in his Letter to Young People: “The heavenly Father invites you to ‘go’, to set out towards a future which is unknown but one which will surely lead to fulfilment, a future towards which he himself accompanies you” (Letter to Young People, 13 January 2017). To “go out” requires strength, hope and courage. It also demands that young people not give up too quickly nor lose their enthusiasm and become bored with life. Above all, this renewed outlook and way of acting requires a heart which is free and capable of sacrifice, as suggested in the Beatitudes which Jesus left us as a blue print to follow in our lives. Indeed, “Jesus does not say: ‘Happy are those who have a good time of it’, but rather: ‘Happy are those who can suffer for the pain of others’” (Apostolic Visitation to Ecuador, Bolivia and Paraguay, 12 July 2015). “If you do not allow yourselves to be conditioned by prevailing opinions, but rather remain faithful to Christian ethical and religious principles, you will find the courage to go against the tide. In a globalized world, you will be able to contribute to saving particular traits and characteristics, seeking however not to lower your ethical standards” (Homily to University Students in Rome, St. Peter’s Basilica, 30 November 2013).

This call to “be counter-cultural” is a constant refrain between Pope Francis and young people. On the occasion of the celebration of World Youth Day in Rio de Janeiro in Brazil, the Pope’s first encounter with great numbers of young people, he was already insisting on this subject. You Chinese are famous for your many wise proverbs and sayings. The following one comes to mind in the Holy Father’s thinking: “Only dead fish in a river always go in the direction of the current.” This pearl of wisdom always needs to be borne in mind. Only “live fish” know how to swim against the current, even if it is risky.

4) The synodal initiative: the Church listening to young people

With the upcoming synod, Pope Francis wants to engage young people in making history. In fact, he purposely penned a Letter to Young People, dated 13 January, announcing the Synod on young people and recommending that young people read the Preparatory Document as an effective tool in its preparation. He refers to this document as a “compass” in the journey leading up to the synod. Some of you have already read this Letter; to others, I would suggest reading it and taking it to heart. This reading will also help you to better understand the contents of the Preparatory Document and what the Synod will be for you.

So, dear young people, have you understood that the

它的確超越了預先設想的想法，給人一種虛假的安慰和安全感。相反，正如教宗方濟各在他給「青年人的信」中所提及到：「天主正邀請你去探索一個未知的未來，但這個未來一定在不久的將來出現，而祂自己也會伴隨著你到這個未來。」（致青年人的信，2017年1月13日）要去「探索」其實是需要力量，希望和勇氣。同樣也要求青年人不要太快放棄，也不要因無聊的生活而失去當初的熱忱。最重要還是在面對這種史無前例的環境下，青年人必須要有願意犧牲的心態和一股崇尚自由的能力，又正如耶穌在真福八端中已經給予我們一生要跟隨的藍本一樣。事實上，耶穌未說過：「過著無憂無慮的人真是有福。」相反祂說：「為義而受迫害的人是有福的。」（厄瓜多爾、玻利維亞和巴拉圭的牧訪，2015年7月12日）如果你不允許自己受到普世意見而同化，相反地你能夠保持忠於教會對道德和宗教上的原則，你便會發現你有勇氣反對潮流。在這個全球化的世界中，若你不降低你的道德標準，你這樣的貢獻就是見證著那獨特的特質了」。（給羅馬大學生的講道，羅馬，聖伯多祿大殿，2013年11月30日）

這個「反對文化」的呼籲是教宗方濟各不斷向青年人的訓誨。在巴西里約熱內盧慶祝的普世青年節當中，教宗第一次遇到了那麼多的青年人，而他也一直在堅持這個問呼籲。你們中國人有許多諺語和成語。在教宗的思想中，我便立刻聯想到以下的一句話：「只有一條河裡的死魚才會朝著水流的方向游去。」這句說話的智慧就是『活魚』才知道如何逆流迎上如何克服風險。

4) 主教議會中的倡議：教會需聆聽年輕人

隨著即將舉行的主教會議，教宗方濟各希望讓青年人能夠一同締造歷史。事實上，他特意在1月13日已發出了一封給青年人的信，內容是向青年人宣布是次會議議題為「青年」，並同時建議他們好好地認識當中的籌備文件作為有效的與會前的準備工作。他稱這份文件為步向會議前的指南。你們當中可能已經有些人看過這封信，而其他我則建議你們用心地把它細閱。在理解過這份文件之後，它將會幫助你更好地了解籌備文件的內容以及大會將為你所提供的內容。

所以，親愛的青年人，你是否明白了教宗

Pope is with you and wants to accompany and follow you? You must be the leading characters in this Synod especially in its preparation and activities on the local level, in dioceses, movements, associations and youth groups.

The synod topic is “Young People, the Faith and Vocational Discernment.”

“Young people”. When I say “Young”, I am referring to all young people on the earth, not just Catholics and Christians, but also those belonging to all faiths and beliefs, even non-believers, regardless of race, color, and social condition.

“Faith” is the person of Jesus. Everything is in him.

“Discernment” is the tool needed in knowing, evaluating and finally making a decision for life, under the direction of a knowledgeable and trusted guide.

“Vocational” means a choice of life which requires a commitment, whether it be marriage, priesthood, the consecrated life, volunteer work, charitable work, etc.

“Youth, the Faith and Vocational Discernment” are interconnected and constitute the elements needed to make a real and effective choice in life, one which can lead a person to the much-sought-after goal of happiness. What do young people want more than happiness? On the other hand, everyone, no matter what their age, wants to be happy. Pope Francis said to the volunteers of World Youth Day in Rio de Janeiro, “have the courage to be happy!” (Address to Volunteer-Workers, World Youth Day, Rio de Janeiro [Brazil] 28 July 2013). This expression is quite powerful, intriguing and soul-searching. Happy? Certainly! We all want to be happy, but the Pope says that we must have the courage to be happy. Such happiness, then, is not as simple and obvious as a laugh and a pleasant evening in a discotheque.”

What is the foundational element in achieving this happiness? Pope Francis answers that question by saying that it is faith in Jesus. Despite what is often believed or said, “Faith is no refuge for the fainthearted, but something which enhances our lives” (Lumen fidei, 53). Faith, once it is embraced — as Pope Francis told young Argentinians at World Youth Day in Rio de Janeiro — “helps everyone discover their vocation to love which has its foundation in God's faithfulness.” This faith needs to be pondered and lived and not to be a simple hodge-podge of pious sayings and sentiments. The Holy Father, in a series of images, insists: “We dilute fruit drinks — orange, apple, or banana juice — but please do not drink a diluted form of faith. Faith is whole and entire, not something that you water down. It is faith in Jesus. It is faith in the Son of God made man, who loved me and who died for me.” (Address to Young People from Argentina, World Youth Day, Rio de Janeiro [Brazil] 25 July 2013).

During this synodal journey, the Church will attempt to listen to you young people and take into account your needs, your faith, your concerns and even your criticisms.

真的和你在一起，並且陪伴跟著你們呢？透過在不同層面的活動，包括本地教會或在教區內或社動中或青年團體的準備，你們是這個大會的主角。

世界主教會議的主題是「青年，信德與聖召辨識。」

「青年」。當我說「青年」時，我指的是世上的所有青年人，當中不僅僅是天主教徒和基督徒，也是屬於所有宗教人士，甚至是非信徒，更加不論種族，膚色，或社會狀況如何。

「信德」就是耶穌的本人。一切都屬於他。

「辨識」是經過深思熟慮和指導下，用來為生命中的一些選舉作假引證，評估和決定時所需的工具。

「聖召」是指需要承諾的生活選擇，無論是婚姻，司鐸，獨身生活，志願工作，或慈善工作等。

「青年，信德與聖召辨識」本身就是相互關聯而構成人生中真正有效選擇所需要的元素。它可以引導人們追求幸福的目標。對青年人來說有什麼比幸福快樂更重要呢？在另一方面，無論任何年齡，每個人都想要幸福快樂。教宗方濟各向里約熱內盧普世青年節的義工話：「勇於開心吧！」（給普世青年節義工的講辭，巴西里約熱內盧，2013年7月28日）這句說話相當有力，它同時又據有豐富的感染力讓聆聽者探索箇中的理由。幸福快樂？當然悅納！我們當然悅納幸福快樂，但教宗方濟各卻提醒我們必須要有勇氣才可悅納。那麼這樣的幸福快樂並不像迪斯科舞廳內的笑聲和愉快的夜晚那麼簡單了。

要實現這幸福快樂的基本要素是什麼？

教宗方濟各簡單直接地道出這就是在主內的望德。儘管他人經常認為或解說，「信仰對於一個虛心的人來說並不是避難所，而是一種為了滿全生活的東西」（信德之光 53）。可是教宗方濟各在里約熱內盧的普世青年節就告訴年輕的阿根廷人說，信仰一旦被悅納「它必定會幫助每個人發現自己內心對愛的召叫，而這是基於對天主信德的基礎。」這種信德當然需要被思考才可實踐，而它卻不是一個簡單又虛構的謠言。教宗又利用一系列的圖像解釋說：「我們會稀釋果汁飲品，包括橙汁，蘋果汁或香蕉汁，但請不要喝稀釋你們的信德。信德必須是完整無缺的，而不是可稀釋的東西。我信耶穌是天主子，祂愛我甚至為我而死」。（給阿根廷青年人的話，2013年7月25日，巴西里約熱內盧普世青年節）

在這次會議的籌備過程之中，教會將嘗試聆聽你們青年人的聲音，並會考慮到你們的要

Therefore, please make your voice heard; let it resonate in your communities and among your pastors and bishops. At World Youth Day in Rio de Janeiro, Pope Francis asked the young people present to “make noise,” to make themselves heard in their dioceses, to go into the streets and to defend themselves “from everything worldly, everything static, everything comfortable, everything to do with clericalism, everything that might make us closed in on ourselves” (Address to Young People from Argentina, World Youth Day, Rio de Janeiro [Brazil] 25 July 2013). In short, you young people have an extraordinary opportunity to go into action and have your say.

5) Roll up your sleeves!

It's time to roll up our sleeves! All of us must understand, — the young and those who are not so young, laity and clergy, those far and near — the importance of this synod which we are preparing at this stage. I appeal to everyone to take an active part and not ignore the opportunity to be involved, when Jesus is definitely calling us to collaborate in his work. The Holy Father calls out: “Today I ask you: Who do you want to be? [...] Tell me: are you one of those who wash their hands, who feign ignorance and look the other way? [...] Jesus is looking at you now and is asking you: do you want to help me carry the Cross? Brothers and sisters, with all the strength of your youth, how will you respond to him?” (Way of the Cross, Copacabana, Brazil, 26 July 2013).

To know that God requires our active and courageous collaboration gives us great confidence and security in facing the challenges of the present moment. In fact, “You know, dear young university students, that we cannot live without facing challenges, without responding to challenges. Whoever does not face challenges, whoever does not take up challenges, is not living” (Homily at Vespers with University Students of Rome, St. Peter's Basilica, 30 November 2013). Therefore I tell you; get involved in life's many challenges, namely, with those who ask your assistance in life, in development, in the fight for the dignity of persons, in the fight against poverty, in the fight for values and the many other struggles which we encounter every day (cf. *ibid.*).

This evening, dear young people, in preparing for the Synod, the Lord asks you once more to become leading characters in serving the Church; the Lord wants you to respond to the needs and sufferings of humanity; the Lord wants you to be a sign of his merciful love in our times! (cf. The Way of the Cross, World Youth Day, Krakow [Poland], 29 July 2016). In short, he wants your participation and support in witnessing to the Gospel of hope to your peers (cf. Meeting with Asian Youth, Shrine in Solmoe, Korea, 15 August 2014). The Church needs you! It needs enthusiasm; it needs creativity; and it needs joy, all of which is a part of being young. Pope Francis often repeats it in speaking with young people: “Do you know what the best tool is for

求，你們的信德，你們的疑慮，甚至你們的批評聲音。所以請你們盡量發聲；讓你們在社區內與司鐸和主教之間產生共鳴。在里約熱內盧舉行的普世青年節中，教宗方濟各要求當地的青年人發聲，讓他們的聲音傳遍整個教區，進入每一街角，來保護自己免於從世俗的一切事物來把我們自己關閉起來。」（給阿根廷青年人的話，巴西里約熱內盧普世青年節，巴西 2013 年 7 月 25 日）換言之，你們年輕人有一個非凡的機會去採取行動並發表言論。

5) 準備行動吧

現在就讓我們準備行動吧！不論你是年青的一輩，又或是較年長的，不論你是平信徒抑或是神職人員，不論你身在何處，我們所有人都必須明白以下這一點，我們現階段就應該明白準備的這個會議的重要性。我在此呼籲大家積極參與，不要忽視這參與的機會，因為耶穌現在就邀請我們與祂一同合作。教宗亦呼籲：「今天我問你：你希望成為誰呢？……請告訴我：你是否那一位偽裝無知，視而不見聽而不聞的旁觀者嗎？……耶穌現在就注視著你及問你：會否幫助祂背起祂的十字架嗎？弟兄姐妹們，憑你們年輕力壯的天賦，你們會怎樣回應祂？」（苦路禮儀，巴西科巴卡巴納，2013 年 7 月 26 日）

因為我們洞悉到天主需要我們積極而勇敢的配合才能面對當下的挑戰時，這絕對是給予我們很大的信心 and 安全感。事實上，「親愛的年輕大學生，你們要知道，我們不能避免面臨挑戰，更沒有可能對挑戰乍看不見。因為誰不面對挑戰，誰不接受挑戰，就不是真正生活。」（在與羅馬大學生晚禱時的講道，聖伯多祿大殿，2013 年 11 月 30 日）所以我實在告訴你們應面對生活中的所有挑戰，包括那些尋求你協助的人，渴望你給予援助的人，正在爭取人身尊嚴的人，務求消除貧困的人，嘗試爭取被認同價值觀的人，和我們身邊有著不同掙扎的人。（同上）

親愛的青年人，在今天晚上我們便開始為大會做準備工作了，天主再一次問你們是否成為服務教會的主角？天主希望你們能回應人類現今的需要和痛苦；天主希望你們在我們這個時代成為祂成為仁慈和愛的標記！（參見苦路禮儀，波蘭克拉科夫普世青年節，2016 年 7 月 29 日）換言之，祂希望你們會踴躍地參與和支持，向你們的同行者作福音的見證和希望）（與亞洲青年的聚會，韓國松山聖地，2014 年 8 月 15 日。教會需要你們！她需要一群充滿熱情，充滿創造力，

evangelizing the young? Another young person. This is the path for all of you to follow!” (Homily, World Youth Day, Rio de Janeiro [Brazil] 28 July 2013). Consequently, the Church does not want to deprive herself of the strength of your hands or your minds, much less many talents (cf. Homily, Vespers, 31 December 2016).

Following the example of St. Paul who drew on an image taken from sports (cf. 1 Cor 9: 24-26), the Pope referred to a “soccer team”. For him, Jesus asks us to “play on his team” and to “work as a team.” What does a player do when he is asked to be a part of a team? He must train and keep at it! He must also be able to be an active part of the team and share the work with other players. Our life as the Lord’s disciples is the same, the happy life. For us, the only “price” to pay is to train in “being fit,” and to confidently face life’s many situations by witnessing to our faith as true “athletes of Christ!” Our world today, more than ever, needs young people who are fully equipped, because the times in which we live require active players, not those who sit on the sidelines. Today’s world is asking young people to be leading characters in these historic times, because life is beautiful, as long as we live it, as long as we want to leave a mark (cf. Prayer Vigil, World Youth Day, Rio de Janeiro [Brazil] 27 July 2013). We must go forward, not as part-time Christians but full-time Christians. “Three ideas: Go, do not be afraid, and serve. Go, do not be afraid, and serve. If you follow these three ideas, you will experience that the one who evangelizes is evangelized, the one who transmits the joy of faith receives more joy” (Homily, World Youth Day, Rio de Janeiro [Brazil], 28 July 2013).

6) The next stages

In a real sense, what needs to be done now? What are the next steps to take? What are the next stages in the synodal journey?

Firstly, I would ask all of you to make use of the Pope’s Letter and the Preparatory Document, along with whatever might be available on the synod, to assist you in proceeding on this synodal journey.

Secondly, work at every level to generate interest and enthusiasm in diocesan, parish and civic initiatives. Afterwards, collect material and experiences, which have resulted, for submission to the General Secretariat of the Synod of Bishops for use in the drafting of the *Instrumentum Laboris*, the document containing the points of discussion during the synodal assembly in 2018.

In addition, keep your eye out at the General

充滿喜悅的人，而你們就恰好有齊以上所有的要求。教宗方濟各經常與青年人談話時重複：「你知道哪是為青年人傳福音最好的一個渠道嗎？就是用另一個年輕人作橋樑。這應當是所有人遵循的方法！」（巴西里約熱內盧普世青年節，2010年7月28日）。就是如此，教會不想剝奪你們本身的才華。（晚禱講道，2016年12月31日）。

按照聖保祿採用體育運動員的形象作榜樣，（參見哥前9：24-26），教宗指那榜樣為出了一隊足球隊。對於他而言，耶穌邀請我們成為那足球隊隊員之一並要通力合作。當我們被邀請成為一個團隊的一份子時，我們應該要做什麼呢？我們當然要接受訓練！我們同時也必須與其他隊員一同積極參與和合作，又要與其他隊員分工合作。我們身為基督徒的生活也是一樣的。對於我們而言，唯一的付出就是接受合適的訓練，並面對我們面前各式各樣對信仰衝擊的事項才能成為真正基督的運動員！今天我們的世界比以往任何時候都需要已裝備好的青年人，因為我們的現世代需要積極的參與者，而不是坐在旁邊的旁觀者。今天的世界正在要青年人在這個歷史時刻站出來成為領導人物，因為只要我們能繼續活下去，留下我們的印記，生命才會變得更美麗的。（參見 普世青年節祈禱晚會，巴西里約熱內盧，2013年7月27日）在我們想繼續前進之時，我們必須要成為一個全職的基督徒而非一個兼職的基督徒。我有「三個想法：勇往直前，不要害怕，為他人服務。勇往直前，不要害怕，為他人服務。如果你遵循這三個想法，你必然會體會到當你傳福音時你也被傳福音了，當傳遞信德時你會得到更多的快樂。」（參見 普世青年節講道，巴西里約熱內盧，2013年7月28日）

6) 下一步

在現實的情況下，有甚麼事情是刻不容緩呢？接下來的下一步又是什麼呢？議會後的下一個階段是什麼？

首先，我會再次邀請你們所有人好好利用教宗的信和會議的籌備文件，以及在會議上將出的任何文件，以協助你們準備進入這個會議之中。

其次，在各級工作會議中，不論在教區，堂區或公民社會中產生對相關事情的興趣和輿論。之後，再收集相關的資訊和採納廣泛的經驗，提交給主教大會總秘書處，好讓所有的東西可用於起草工作文件，而該文件將會在2018年大會期間成立討論的焦點。

此外，請你們留意總秘書處的網站並填

Secretariat website for a questionnaire which you can fill out online. The data collected on this site will be of great help in drafting the second Preparatory Document, called the *Instrumentum Laboris* or “work-document,” which will be the centre of discussion at the synod. The contributions from individuals, groups and associations, in addition to the special responses from episcopal bodies, will ensure that this document faithfully reflects, more or less, the situation and the challenges of young people today. In this regard, the Holy Father made an urgent appeal to young people: “Please, don’t leave it to others to be the protagonists of change. You are the ones who hold the future! You ... Through you the future is fulfilled in the world. I ask you also to be protagonists of this transformation. Continue to overcome apathy, offering a Christian response to the social and political anxieties, which are arising in various parts of the world. I ask you to be builders of the world, to work for a better world. [...] Dear young people, please, don’t be observers of life, but get involved!” (Prayer Vigil, World Youth Day, Rio de Janeiro [Brazil] 27 July 2013). This is indeed a challenge. However, if you do not give the best in you, nothing will change. Consequently, in some way, God is inviting you to dream; he wants you to see that the world can become a different place (cf. Prayer Vigil, World Youth Day, Krakow [Poland], 30 July 2016)

Dream great things; dream that things can be different. In this regard, Pope Francis jokingly said that people have two eyes, one of flesh and the other of glass. “With the eye of flesh, we see what is in front of us; with the eye of glass, we see what we dream of.” (Address to Students, Cuba, 20 September 2015). Dreaming big things also means leaving your mark on life, a mark that makes history, which characterizes your personal story and the personal story of others. Jesus calls you to leave a positive imprint (cf. Prayer Vigil, World Youth Day, Krakow [Poland], 30 July 2016) and to avoid a death-trap, namely, the illusion of a false freedom which sweeps a person up in passing fads and novelties (cf. Prayer Vigil, World Youth Day, Rio de Janeiro [Brazil] 27 July 2013).

Finally, in all of this, risks always exist — I call it the “Jeremiah syndrome” (Jer 1:6) — which tempts people to shy away from making a commitment, with the excuse of a lack of experience and ability, convinced that they are unsuitable instruments due to their low self-esteem. We must be convinced in our heart that God loves us as we are and that, in his eyes, we have a priceless value, which no sin, fault or mistake will ever change. God counts on us for who we are, not for what we did or did not do in the past (cf. Homily, World Youth Day, Krakow [Poland], 31 July 2016). In this regard, Pope Francis said during the prayer Vigil in Krakow: “When the Lord calls us, he doesn’t worry about what we are, what we have been, or what we have done or not done. Quite the opposite. When he calls us, he is thinking about everything we have to give, all the love we are capable of spreading. His bets are on the future, on

寫一份網上問卷。經這個在網站所收集的數據將有助於起草第二份會議的工作文件，這份文件將會成為會議的討論焦點。憑個人，團體和相關單位所給予的資料，這份工作文件最終或多或少都會如實地反映今天的青年人的處境和所面對的挑戰。因此，教宗緊急地呼籲青年人：「請不要錯失這個推動變革的機會。你們是擁抱未來的人！透過你們，未來的世界才得到實現。我也要求你們成為這個轉變中的主角。你們要繼續克服冷漠，為基督宗教對世界各地出現的社會和政治焦慮作出反應。我要求你們成為世界的建設者，為更美好的世界而努力。……尊敬的青年人，請不要做生命中的旁觀員，而是參與者！」（普世青年節守夜祈禱會，巴西里約熱內盧，2013年7月27日）這的確實是一個巨大的挑戰。但是，如果你們不給予最好的，那麼什麼也不會改變了。因此，在某種程度上，天主正在邀請你們去發揮你們的想像力。祂希望你們可以看到這個世界可以成為一個不同的地方。（參見 普世青年節守夜祈禱會，波蘭克拉科夫，2016年7月30日）

夢想中偉大的事和夢想中普通的事當然是不一樣的。在這方面，教宗方濟各卻開了一個玩笑說：人們有兩隻眼睛，一隻是肉體的眼睛，另一隻是玻璃造的眼睛。「我們用肉體的眼睛來看我們面前的事，相反我們會用玻璃造的眼睛來欣賞我們的夢想。」（與學生的講話，古巴，2015年9月20日）夢想中的大事意味著要留下你的生命標記，創造歷史的標記，同時也會分享屬於你的個人和他人的個人故事。耶穌叫你們要留下一個正面的印記（參見 普世青年節守夜祈禱會，波蘭克拉科夫，2016年7月30日），並避免死亡的陷阱，又即是一個虛假的自由幻想空間，把一個人蒙蔽在過往的經歷和貪圖新奇的事物。（參見普世青年節守夜祈禱會，巴西里約熱內盧，2013年7月27日）

最後，在所有這一切之中仍存在一定的風險——我稱之為「耶肋米亞綜合症」（耶肋米亞 1：6）——因為不同的理由，人們總會逃避作出承諾，又會找藉口給自己因缺乏經驗和能力去避免應有的責任，又或者相信他們自己自尊心低所以他們是不合適的人才。在我們的心中我們必須相信上主就是愛我們這樣，在祂的眼中，我們確實是一個無價之寶，所以不論任何沒有罪惡，錯誤或缺失都不會改變這個事實。不管我們是誰更不管我們以前做過甚麼不應做的事情，上主就是這樣地指望我們。（參見 普世青年節講道，波蘭克拉科夫，2016年7月31日）在這方面，弗教宗方濟各在克拉科夫的晚禱說：「當

tomorrow. Jesus is pointing you to the future, and never to the museum” (Prayer Vigil, World Youth Day, Krakow [Poland], 30 July 2016). “Not young people who are “museums”, “storehouses”, but young people who are wise. To be wise, use the three languages: think well, feel well and act well. And to be wise, let yourselves be surprised by God’s love, then go out and burn life!” (Meeting with Young People, Manila [Philippines], 18 January 2015), using the Gospel as a “navigator” on the road of life (cf. Homily, World Youth Day, Krakow [Poland], 31 July 2016). My dear young people, the Church expects to hear from you; please don’t be missing!

Thank you all for your attention!

天主打電話給我們的時候，祂不擔心我們是什麼，又不擔心我們一直在做什麼，更不擔心有甚麼事情我們沒有做的。恰恰相反。當祂打電話給我們的時候，祂正在考慮我們所要做的一切。我們只要傳播祂的愛便可。祂把未來都放在我們的手裡。耶穌一直都把未來交給你，而不是放進博物館去。(普世青年節守夜祈禱會，波蘭克拉科夫，2016年7月30日)「青年人不可是『博物館』或『倉庫』因為他們半身就是明智的。身為明智的人有三種特徵：思想正確，感覺良好，行為正直。為了成為明智的人，你們應該要讓自己對上主的愛感到驚訝及奉獻你們的生命！」(與青年人會面 菲律賓馬尼拉 2015年1月18日)。你們應把福音作為人生道路上的嚮導員。(參見 普世青年節講道，波蘭克拉科夫，2016年7月31日)我親愛的年輕人，教會期望聽到你們的話；請不要錯過這個機會！

謝謝你們的關注！