

耶穌會  
第卅五屆大會文獻

THE DOCUMENTS  
OF  
GENERAL CONGREGATION 35  
OF  
THE SOCIETY OF JESUS



中英對照

耶穌會中華省編譯

耶穌會  
第卅五屆大會文獻

The Documents  
of  
General Congregation 35  
of  
the Society of Jesus

耶穌會中華省 編譯  
2008年10月

 光啟文化事業  
Kuangchi Cultural Group





【La Storta 小聖堂的神視】

天父向背著十字架的耶穌說：「我要你收他為僕人。」

然後對依納爵說：「我在羅馬會支持你們。」

教宗保祿三世說：「羅馬就是你們的耶路撒冷。」

## Contents (目次)

|             |   |
|-------------|---|
| <b>vii</b>  | 省會長序  |
| <b>viii</b> | 編者序   |
| <b>xiii</b> | 詞彙英漢對照表   |
| <b>2</b>    | Letter of Promulgation of the Decrees, 30 May 2008 (公佈法令函)                              |
| <b>4</b>    | 1. Historical Introduction (歷史性簡述)  |
|             | 2. Decrees (正式法令)   |
| <b>24</b>   | 1. With Renewed Vigor and Zeal<br>法令一 以新的熱忱和衝勁：回應教宗的邀請                                  |
| <b>33</b>   | 2. A Fire that Kindles Other Fires: Rediscovering our Charism<br>法令二 燃點其他火焰之火：重新發現我們的神恩 |
| <b>50</b>   | 3. Challenges to our Mission Today<br>法令三 今日我們使命面對的挑戰                                   |
| <b>68</b>   | 4. Obedience in the Life of the Society of Jesus<br>法令四 耶穌會生活中的服從                       |
| <b>89</b>   | 5. Governance at the Service of Universal Mission<br>法令五 為普世使命服務的治理                     |
| <b>106</b>  | 6. Collaboration at the Heart of Mission<br>法令六 在使命的中心合作                                |



3. Other Documents from the General Congregation (大會的其他文件)
- 120** 1. Issues for the Ordinary Government
- 128** 2. Letter of Members of GC35 to Fr. Kolvenbach
- 133** 4. Complementary Documentation (補充性文件)
1. Benedict XVI (教宗本篤十六)
- 134** 1. Letter to Fr. Kolvenbach, 10 Jan. 2008
- 140** 2. Address to the Congregation, 21 Feb. 2008  
教宗向大會致詞
2. Fr. General (總會長)
- 148** 1. Fr. Kolvenbach to the Society: On the Pope's Response
- 150** 2. Fr. Kolvenbach: Initial Answer to the Pope, 15 Jan. 2008
- 152** 3. Fr. Nicolás: Audience: To the Pope, 21 Feb. 2008
- 155** 4. Fr. Nicolás: First Letter of Greetings to the Society
3. Documentation on the Resignation of Fr. Kolvenbach
- 160** 1. Fr. Valentín Menéndez: Words of Gratitude to  
Fr. Kolvenbach in the Name of GC35
- 162** 2. Fr. Kolvenbach's Letter to the Society, 14 Jan. 2008
4. Homilies (大會彌撒中的證道詞)
- 166** 1. Card. Franc Rodé
- 173** 2. Fr. Francis E. Case: Mass of the Holy Spirit
3. Fr. Adolfo Nicolás
- 175** 1. Mass of Thanksgiving, 20 Jan. 2008
- 178** 2. Final Mass, 6 Mar. 2008

# 中華省會長序

這本書的直接對象是耶穌會會士，其內容表達主耶穌今日對我們會士的召喚；背景是聖依納爵及其伙伴被主召叫的經驗和他們的答覆。《神操》代表著他們經驗的核心，而且這份經驗一直流傳到今天，豐富了無數男、女的生命，並燃起他們福傳的心火。依納爵所寫的《耶穌會會憲》詳細描述修會的進行方式。耶穌會不定期舉辦大會（這次為第卅五屆），設法把神操和會憲的精神，參照時代的徵兆重新表達出來，並指出聖神今天所帶領我們的方向。

書只是文字，還不是生命。如同《神操》、《會憲》或甚至《聖經》，需要個人及團體用心去閱讀、反省、默想……才能成爲好的精神食糧，協助我們活出修會的特恩和回應天主今天交付給我們的使命。

第卅五屆耶穌會大會的文件是天主恩賜給我們的一份大禮物。因此，我們願意與我們的朋友分享，希望藉此能增強我們的友誼及合作的能力。有些人渴望多了解耶穌會的聖召（請參考：法令二）；有些合作者想了解與耶穌會（彼此）的關係（請參考：法令六）。相信每一位讀者將會找到一些新的發現！

讓我們來聆聽及回應吧！

詹德隆

主曆 2008 年 9 月 10 日

## 編者序

耶穌會第卅五屆大會，於 2008 年 1 月 7 日下午三點鐘隆重開幕，於 3 月 6 日閉幕。閉幕前，大會通過授權新任總會長倪勝民神父（Adolfo Nicolás），可在經過必要的修訂過程之後，正式頒布大會通過的「法令」。

5 月 30 日，倪總會長正式頒布了「六大法令」，並同大會的相關文獻，大大小小總共廿二個文件，從公佈的目錄上得知，原文包括了英文、法文、西班牙文、義大利文等。

日前，中華省會長詹德隆神父將六大法令的中譯初稿擲交筆者，希望筆者能籌劃中譯本官方版的付梓事宜。並囑咐若有可能，希望 11 月 1 日在會士入會金慶的典禮上，正式公佈官方版的中文譯本，最好能是中英對照本。

協助中文初稿的翻譯同道，有徐可之、盛常在、郭春慶、吳智勳、呂晶器、房志榮等六位神父，以及劉嘉玲、張令熹及龔聖美三位女士。

筆者收到中英文初稿，立即構思版面：本書題名《耶穌會第卅五屆大會文獻》，依照總會頒布文獻時所列的目次順序為順序，並以經大會正式通過的「六大法令」為主，這六大法令可以中英對照方式呈現，如此可讓無法以英文閱讀的華籍會士及修會友好人士，得知耶穌會的時代精神。其餘相關文件，是為了解正式法令形成的過程，以及解讀法令時必須參考的背景資料。這些文件為那些願進一步分析研究廿一世紀初耶穌會精



神的朋友很有價值，這些有研究精神的人對英文的閱讀理當有某種程度的把握，因此，我們決定只以英譯文（注意：原文幾乎全不是英文）的方式出現。不過，其中「補充性文件之一」的《教宗本篤十六世向耶穌會卅五屆大會致詞》，是直接促使大會草擬並通過〈法令一、以新的熱忱和衝勁：回應教宗的邀請〉的基本動力，這個演講稿有其特殊意義及價值，所以我們也以中英對照方式呈現在本書中。

「六大法令」的中譯初稿共約四萬字，文筆風格的表達各異，需要先做一番整合筆調的工夫。筆者先在電腦上以快速略讀的方式，做了第一步的順稿工作，將文風作了初步的調和。接著房志榮神父再仔細針對羅馬最後傳來的英文定稿，一字一句地斟酌，完成了中文定稿。在此，特別向諸位初稿譯者及房神父所下的工夫致謝。

會長神父擲交法令中文初稿時，同時也交給筆者一份由吳智勳神父編的〈詞彙英漢對照表〉（見本書第 x~xi 頁）。我們完全依照這個表的譯法統一全書。不過經房神父與筆者再三斟酌後，決定稍微更正了下列三個詞彙的中文表達：

1. Commission on Ministries 原譯「職務委員會」，我們改爲「職務**協調**委員會」，較符合本委員會的功能。
2. General Council 原譯「諮議會」，我們改爲「**總**諮議會」，更能表達是對總會長諮議的功能。
3. Way of proceeding 原譯「行事方式（GC34 譯「進行方式」）」，我們改回「**進行**方式」，因爲本詞彙所表達的內涵「不只行事，也包括**爲人**」。

走筆至此，很感欣慰。本書的付梓，表示耶穌會第卅五屆大會精神理念的中文官方表達方式正式底定。能在總會正式頒布這些「法令」半年之內完成中文的官方文件，很值得欣慰。中文與西方語文很不相同，要在很短的時間內，把以西方文字寫成的概念，以中文完全表達清楚是很不容易的，我們試著做到了；然而，我們也不認為我們表達得完全沒有瑕疵，為此，我們把英文的正式譯文對照地呈現在一起，希望這是最理想的表達方式。

耶穌會在中華文化的領域中，已經生存了四百多年。希望我們所傳達的基督訊息，以及其時代性的意義，能為對中華文化發展有所關心的人士所理解並認同。其間，翻譯是很必要的工具，這是華籍耶穌會士應有的責任，希望我們這方面的能力，日益精進。

胡國楨 謹誌

主曆 2008 年 9 月 10 日

## 編後附言：

房神父工作完成，筆者進行比對，並依中英文對照作版面調整後，影印四份，分別交給雷敦蘇、馬遠程兩位神父，以及徐世瑛、陳菟如兩位神學院的同學。拜託他們末校，並注意版面的美觀及可讀性。中文部分除了錯別字的更正，以及將太生

澀的成語改得更白話一點之外，並沒有太大問題。可是英文部分筆者需要說明一下：

雷、馬兩位神父發現全書各文件引用教宗信件及大會致詞時，所引的英譯文版本並不一致，而且耶穌會發表的英譯文標準版本就在本書之中<sup>1</sup>，前後不一很嚴重。尤其〈法令三、今日我們使命面對的挑戰〉的 27 號：He invites us with a prophetic call to renew our mission “among the poor and for the poor”，這一句當中的「for」在本書的教宗講稿英譯文用的是「with」<sup>2</sup>。

面對引文的不一致，作為本書的編輯群的我們開始有一個困擾：我們這本中英對照本是否要統一，使所有引文都和耶穌會總部發表的正式文件吻合一致？本來這也是書籍的編者應該為讀者做的一種服務。可是這是大會通過的正式法令……

筆者推測這個現象發生是因為：(1)教宗的信及演講都用的是義大利文；(2)大會正式法令有六個，按照我們收到的羅馬寄來正式目錄上註明的，除了「法令一」回應教宗的這篇是用西班牙文起草之外，其餘五個法令全是以英文起草的，原文就是英文；(3)教宗公佈他的信及演講完的第二天，就有不同的英譯本出現，不同的報紙、電台、電視等媒體，都有他們自己的英譯本，但是大會本身並沒有公佈自己的英譯標準本；(4)大會的各法令的起草委員在以英文起草時，有的用了甲譯本，有的用了乙譯本，有的用了丙譯本，大會代表們在討論表決時也沒有發現這是個問題，所以通過的法令(原文是英文)本身就不一致；(5)總會長在 5 月 31 日公佈大會所有文獻的正式英譯文標準版本，其中包括了「教宗給柯總會長的信」及「教宗向大會的致詞」；(6)大會在通過各個法令的當下，這個英譯標準版本可能還不存在；(7)可是，5 月 31 日公佈法令時，並沒有參考這個官方版標準本的英譯本作協調。以上的過程是造成馬遠程、雷敦兩位神父提出疑問，使我們編輯群發生困擾。

---

<sup>1</sup> 請見本書的 134~146 頁。

<sup>2</sup> 見：本書 144 頁，第 8 號。



經與多位會士交談，並與省會長作了溝通，編輯群認為：耶穌會總部既然已正式公佈了大會法令，雖然其中的引文不太一致，但這也是大會代表們正式通過的，又經總會長正式公佈，就法律觀點來說是合法的。我們就按照這個雖不完美、但「合法」的文件出版發行了，引文不統一就讓它不統一罷。

但是，關於「法令三」27節當中的「for」，這明顯是個錯誤，而且不只本會正式版本用「with」，梵蒂岡官方版本用的也是「with」，所以我們在省會長也同意之下，這句話本書採用：He invites us with a prophetic call to renew our mission “among the poor and with the poor”，中譯文為「他以先知性的召叫邀請我們更新自己『在窮人中，與窮人同在』的服務使命」。

其他我們發現的明顯錯誤及錯別字，本書也會作適度的更正，特此聲明。

胡國楨 謹誌  
主曆 2008 年 9 月 10 日

## Glossary 詞彙英漢對照

|  |  |
|--|--|
| Assistants ad providentiam             | 有司參贊                                       |
| Coetus praeivus                        | 籌備委員會                                      |
| Commission on Ministries               | 職務協調委員會                                    |
| Complementary Norms                    | 補充規則                                       |
| Conference of Major Superiors          | 高級長上聯會                                     |
| Congregation ad electionem             | 有選舉的大會                                     |
| Congregation of Procurators            | 事務代表會議( GC32 譯「代表會議」,<br>GC34 譯「全會事務代表大會」) |
| Congregation of Provincials            | 省會長會議                                      |
| Cura apostolica                        | 使徒關懷                                       |
| Cura personalis                        | 個人關懷                                       |
| Deliberative vote                      | 決議票  |
| Director of work                       | 工作主管                                       |
| Elector                                | 選舉人  |
| Formula of General Congregation        | 大會程序( GC34 譯「大會章程」)                        |
| Formula of Province Congregation       | 省會議程序                                      |
| Formula of Congregation of Procurators | 事務代表會議程序                                   |
| General Congregation                   | 大會   |
| General Council                        | 總諮議會                                       |
| General governance                     | 全體治理                                       |
| Local superior                         | 地區長上                                       |
| Major Superior                         | 高級長上( GC34 譯「高級上司」)                        |

Practica Quaedam 實用手冊  
President of the Conference 聯會主席  
Principle of subsidiarity 從屬原則  
Province 會省  
Province consultor 會省諮議  
Province governance 會省治理  
Provincial 省會長  
Provincial Congregation 省會議  
Region 會區  
Relationes Praeviae 會前報告  
Status Societatis 耶穌會現況  
Statutes 章程  
Way of proceeding 進行方式





耶穌會  
第卅五屆大會文獻

The Documents  
of  
General Congregation 35  
of  
the Society of Jesus

# Letter of Promulgation of the Decrees of GC 35

2008/11

TO THE WHOLE SOCIETY

Dear Brothers in Christ,

Pax Christi!

In accordance with the Formula of a General Congregation n. 142, and following the decision of General Congregation 35 taken during its concluding session on 6 March 2008, we have concluded all the tasks associated with the preparation of the decrees and documents of the General Congregation. This important and complex task was carried out with the wise counsel of the *Assistentes ad Providentiam* as well as other members of the Curia with the right to take part in the affairs of a General Congregation.

The decrees of General Congregation 35 are effective as of today, the date of their promulgation.

On this occasion it is certainly fitting for us to pray in gratitude to the Lord who accompanied us during the time of the Congregation. These two months were marked by a sincere search for his will, deep communication with one another and fervent prayer. We were particularly blest by our common morning prayer and our evening Eucharist. From our first session we implored the Lord for guidance and confirmation; we experienced his Spirit until the final Mass of Thanksgiving. At no time did we sense even a hint of resistance to what the Lord was asking of us. All of us in the Society are "Friends in the Lord" and "Servants of Christ's Mission," and the General Congregation has given us a clear witness of obedience to the Lord, to the Church and the Holy Father, and to our tradition and our way of proceeding.

The members of the General Congregation worked with unconditional dedication, a consequence, no doubt, of their awareness that

Letter of Promulgation of the Decrees

in them the whole Society was truly present. The task now at hand lies with the whole Society. It is our responsibility to “receive” the decrees and to give them life in our ministries, communities and personal lives. Our experience has taught us that the success or failure of a General Congregation does not lie in documents but in the quality of lives which are inspired by them. Because of this, I earnestly exhort all Jesuits to read, study, meditate on and appropriate these decrees. Likewise, I encourage you to enrich them with the depth of your own faith and insight. General Congregation 35 began a spiritual journey. As Ignatius would say, continue this journey in the Lord, always guided by his Spirit and in communion with our brother Jesuits throughout the world.

Certainly the recommendations and suggestions of the Congregation will shape the discernment and decisions of those of us at the General Curia. I am deeply aware of the expectations which the Congregation has raised and I am grateful to its members for providing me with an excellent and highly qualified team of counselors and companions.

It is my earnest prayer that the Lord’s abiding presence and the gift of his Spirit will help us to promote in the Society the way of proceeding which was experienced during General Congregation 35. I also pray that the process we have begun will produce abundant fruit in our ministries, in which we strive to bring the light of the Gospel and living hope to all our brothers and sisters.

Sincerely in the Lord,

A handwritten signature in black ink, appearing to read "A. Nicolás, S.I.", written in a cursive style.

A. Nicolás, S.I.

Rome, 30 May 2008  
Solemnity of the Sacred Heart of Jesus

# Historical Introduction

## 1. Preliminary Stages

The aim of this historical introduction is to help us to understand the important elements and the development of this 35th General Congregation from its convocation on 2 February 2006 until its conclusion on 6 March 2008.

On 2 February 2006, the feast of the Presentation of the Lord, Father General Peter-Hans Kolvenbach wrote to the whole Society that “it had become more and more clear that the Society had arrived at a situation....which required a General Congregation.”

Besides that, having obtained the agreement of his Holiness Benedict XVI and having heard the advice of the assistants *ad providentiam* and of the provincials of the whole Society, in accordance with the provision of Complementary Norm 362 §2 for the resignation of a superior general, Father Kolvenbach decided that the General Congregation must also be convened to provide for the supreme government of the Society. Consequently, he decreed the convocation of the 35th General Congregation for 5 January 2008 and added that it was the responsibility of major superiors to convoke and prepare provincial congregations which should conclude by 1 March 2007.

### **a) Remote preparation**

There is no doubt that the preparation of this 35th General Congregation had begun several years before its official convocation. Here are some milestones:

In September 2003, the 69th Procurators' Congregation met in Loyola. For several days the 85 procurators had the opportunity to inform themselves about the lights and shadows of the universal body of the Society, thanks to the information given to them by the superior general, the sectorial secretaries, the general councillors and the secretary of the Society. Once in possession of this indispensable information, the procurators were able to make a judgement on whether it was opportune or not to convoke a General Congregation.

The Congregation of Procurators has no legislative power at its disposal but it is perceived rather as a sort of enlarged consult of the superior general. In 2003, it voted *non cogenda*, that is that it was not in favour of imposing the convocation of a General Congregation. Nevertheless, it formulated a large number of proposals addressed to the central government of the Society and some recommendations in view of the next General Congregation.

In November 2005, a little over five years after the preceding meeting, Father General convoked a meeting of major superiors at Loyola. This was in conformity with what is stipulated by decree 23 of the 34th General Congregation, which asked the superior general to convoke a meeting of all the provincials about every six years counting from the last General Congregation.

The purpose of the meeting in Loyola was to “examine the state, the problems and the initiatives of the universal Society as well as international and supra-provincial collaboration.” (*GC 34*, d. 24, c5).

The following themes were treated: the government of the Society, apostolic preferences, formation and collaboration with non-Jesuits. After a week of examination on the state of the Society and after prayerful reflection and discussion on the different themes, the provincials made numerous recommendations (21 in all) for the whole Society, independently of a General Congregation. Five recommendations, however, were retained as more important from the perspective of a General Congregation.

In a letter of 23 January 2006, Father General communicated to the whole Society these five recommendations from Loyola 2005:

1. The creation of a commission to study the new structures of government in the Society.
2. The creation of a commission to evaluate the implementation of the decree on collaboration with the laity.
3. An examination, by the General Congregation, of the quality of community life.
4. Attention given by general government to the coherence and continuity of formation.
5. A study, by the General Congregation, of the question of Jesuit

identity in relation to the mission in the Church and in today's world.

### **b) Immediate preparation**

In his official letter of convocation of the General Congregation, on 2 February 2006, Father General indicated that no particular subject for discussion had been laid down for the provincial congregations, but it would be opportune if they should consider in their deliberations the five recommendations reserved by the major superiors at Loyola and also some questions raised in the allocution *De Statu Societatis*, especially at the end of that document.

The provincial congregations took place within the appointed time; they chose electors and formulated postulates.

In the meantime, Father General, having examined with his consultors the recommendations voted at Loyola, decided upon and announced, in a letter of 7 July 2006, the creation of five preparatory commissions for the General Congregation. The task of these commissions was to study the themes likely to be treated by the General Congregation. The five commissions were as follows: social apostolate, juridical questions, collaboration with the laity, obedience and community life. It was planned that these commissions would finish their work by the end of the year 2006 so that the fruits of their studies might be used by the *Coetus Praevius* of the 35th General Congregation, which would have its first meeting in March 2007.

All this preparation for the 35th General Congregation took place in the spiritual climate of the jubilee year, which began on 3 December 2005 in Xavier, at the end of the meeting of major superiors at Loyola. This jubilee, celebrating St. Ignatius, St. Francis Xavier and Bl. Peter Faber, reminded the Society that, following the example of its founders and seeking evermore to live out the charism received from them, this same Society must have as its only desire to serve God our Lord, trusting that his Divine Majesty will be pleased to make use of it.

It is worth remembering here that the General Congregation which had been convoked was of necessity a congregation *ad electionem*. As indicated earlier, the Holy Father had given his "*placet*" to Fr. Kolvenbach and allowed him to set in place the procedures which would

lead to the presentation of his resignation. The latter took advantage of the meeting of provincials in Loyola in 2005 to ask their opinion confidentially. They were unanimously in favour.

In order to help the future electors of the General Congregation to prepare themselves to elect a new superior general, Fr. Kolvenbach, having taken advice from his councillors, wrote a letter on 29 June 2006 to all the major superiors suggesting to them some common rules of conduct for the time leading up to the General Congregation and for the election of the new General. He asked the moderators of the assistancies to meet with the major superiors and the other future members of the 35th General Congregation who had the right to participate in the election. In a climate of spiritual discernment, the profile of the future General would be initially outlined. Then Father Kolvenbach asked that the electors suggest the names of some Jesuits who are professed of the four vows and who might be considered capable of assuming the office of superior general. This was to be done in accordance with the profile and simply as some kind of indication, without entering into details.

One important clarification was communicated to the electors in February 2007 concerning the mandate of the new General. A letter of Cardinal Bertone, Secretary of State, gave the answer of the Holy Father to the question which had been put to him: the mandate of the new General remains *ad vitam*, the norms concerning his right to submit his resignation remain in force.

On 20 February 2007, when all the provincial congregations had taken place, Father General convoked the *Coetus Praevius*, a commission charged with the immediate preparation of the General Congregation. The members of this commission were as follows: Father General (*ex officio*), and Frs. Lisbert D'Souza (general councillor and co-ordinator of the *coetus*), Fratern Masawe (AOR), Eugène Goussikindey (AOC), Ernesto Cavassa (PER), Arturo Sosa (VEN), Peter Bisson (CSU), Thomas Smolich (CFN), Edward Mudavassery (HAZ), Stanislaus Amalraj (AND), Adolfo Nicolás (JPN), Daniel Huang (PHI), Mark Rotsaert (BSE), David Smolira (BRI). Father Pasquale Borgomeo, at the request of Father General, was present at all the meetings of the *Coetus Praevius* as secretary; he had previously read and classified all the postulates of the provincial congregations as well as those which came from particular

groups or individuals.

### **c) The work of the *Coetus Praevius***

This preparatory commission met in Rome from 15 March to 3 April 2007. Its principal task was to finish the immediate preparation of the Congregation by carefully analysing all the postulates which had been received and by preparing some preliminary reports on the main questions which had been raised (*Formula of the General Congregation - FGC 12, 2*). The different reports were put together in a booklet entitled *Relationes Praeviae*, which was given to the delegates before the General Congregation itself.

Three hundred and fifty postulates had been received by the General's curia and they were classified into three groups: those which must be passed on to the General Congregation, those which came within the competence of Father General (117) and those which were rejected (31). The first group formed the basis of the material prepared by the *Coetus Praevius*.

The postulates were classified into eleven themes and a *relatio praevia* was prepared for each theme. Within each *relatio* there was first of all a list of the postulates concerned with this particular theme. A summary stated what the postulates were asking for. Then the *Coetus Praevius* presented the state of the question, an analysis of the situation, an evaluation and finally some recommendations.

The *Coetus Praevius* also suggested dividing the groups of postulates into two categories: those which the Congregation might deem likely to lead to a decree and those which could be discussed by the Congregation with a view to recommendations and mandates addressed to Father General and the ordinary government of the Society. The possible themes for an eventual decree were: mission, identity, government, obedience and relations with the laity. The possible themes for ordinary government were: community life, formation, promotion of vocations, youth apostolate and JRS.

The *Relationes Praeviae*, translated into the three official languages (English, Spanish and French), were sent to all the electors with a questionnaire so that they might think about them and answer the



questions asked at the planned assistancy meetings.

The *Coetus Praevius* met for a second time in Rome from 21 to 29 November 2007 in order to finish its work of examining the postulates which had been received since March as well as the responses which had been sent to them from the assistancies regarding the questions which had been put to them. The *Coetus Praevius* also proposed a schedule for the General Congregation.

After this second session, Father General, sent to all the members of the General Congregation a letter dated 12 December 2007 in which he informed them of the work of the *Coetus Praevius*. The commission was proposing a plan for five decrees:

- 1) An inspirational document to express our Jesuit identity and our charism.
- 2) A document on mission in order to reformulate the apostolic orientations of the 34th General Congregation (faith/justice, culture, dialogue).
- 3) Collaboration with others.
- 4) Apostolic obedience.
- 5) Leadership and governance.

The commission then proposed a list of twelve subjects concerning ordinary government.

The commission also reflected upon the process and practical functioning of the Congregation so that the delegates' time might be put to the best possible use. It proposed a possible schedule, pointing out mainly that there would be two phases in the General Congregation: the first the election of the new General and the second the examination of some important questions affecting the universal Society and its mission. The first phase (*ad electionem*), devoted to the resignation of Father General, the study of the *De Statu Societatis* report and (once the resignation had been accepted) the election of the new Father General, would take about two weeks. During the second phase (*ad negotia*), regional assistants would be nominated, and the assistants *ad providentiam* as well as the admonitor of Father General would be elected. At the same time the *Relationes Praeviae* would be presented by the *Coetus Praevius* and the Congregation would treat the questions proposed and would decide to

vote on decrees or to give recommendations to Father General.

#### **d) Other aspects of the preparation for the General Congregation**

In the meantime, Father General had included the provinces in the work of the preparation of the General Congregation by sending them some presentations on the different themes studied by the *Coetus Praevius*. These documents, as Father Kolvenbach wrote in his letter of 4<sup>th</sup> September 2000 to the major superiors, aimed to allow communities to “participate in the preparation (of the General Congregation) by prayer and reflection”.

Several other aspects of the preparation of the General Congregation which have not been touched on deserve to be mentioned here. Father Josep Sugrañes, along with his collaborators, fulfilled an enormous task by taking care of reception, accommodation, logistics and a host of other details, before, during and after the Congregation. A range of facilities was put in place for the debates in the Aula, for the translations, for the voting (a rapid and remarkably effective electronic system), for the distribution of texts (in three languages), and for communication with the provinces. All of this presupposed the competent dedication of many people. Rules had been adopted concerning the communication of information to the outside and a team was set up to help with this. The daily prayers and special celebrations were also carefully prepared. In due course, the evaluation of the Congregation will tell of the high degree of satisfaction which was experienced for the preparations done, for the smooth functioning of arrangements and services and for the dedication of those looking after them.

## **2. Opening of the 35th General Congregation**

### **a) The opening Mass**

The members of the 35th General Congregation arrived in Rome during the early days of January 2008. All were present on the morning of 7 January 2008 in the Church of the Gesù, the mother church of the Society, for the solemn opening Mass presided by Cardinal Franc Rodé, Prefect of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life.

In his homily, the Cardinal, having recalled the aim of a General Congregation and the prospect of the election of a new General, addressed Father Kolvenbach in these terms: “I wish to express to you, in my name and in the name of the Church, a heartfelt thanks for your fidelity, your wisdom, your uprightness, and your example of humility and poverty.”

The rest of the homily was devoted to texts from the Constitutions and the Spiritual Exercises which treat of the Society’s apostolic charism, of obedience to the Holy Father and of *sentire cum ecclesia*.

The Cardinal concluded by issuing a strong invitation to the Jesuits: “Despite the urgent apostolic needs, maintain and develop your charism to the point of being and showing yourselves to the world as ‘contemplatives in action’ who communicate to men and women and to all of creation and orient them once again to the love of God. Everyone understands the language of love”.

At the end of the celebration, Cardinal Rodé and Father General turned towards the altar of St. Ignatius, and before the statue of the saint, Father General lit a lamp which, during the time of the General Congregation, symbolised the prayer of the whole Society throughout the world.

## **b) The official opening of the 35th General Congregation**

At three o’clock in the afternoon of that same day 7 January 2008, the members of the General Congregation met in assistancy groups to prepare for the official opening which had been planned for 16.30. The task was to propose names for the election of members of the commission *De Statu* and for the positions of secretary of the election and his assistant.

The first session of the General Congregation was chaired by Father Peter-Hans Kolvenbach. Two hundred and six electors participated. In accordance with the Formula, the session began with the singing of the *Veni Creator*. Then Father General extended his welcome to the electors and explained to them the reason for his presence as chairman. Pope Benedict XVI had asked Father General to remain in office until the moment when the General Congregation would accept his resignation and to continue as his delegate until the election of the new superior general

## Historical Introduction

At the invitation of Father General, by a majority public vote, the General Congregation allowed ten regional superiors to take part in the General Congregation as electors by right. These were the superiors of the following regions: Amazonia, Cuba, Malaysia-Singapore, Mozambique, Nepal, East Timor, Puerto Rico, Russia, Ruanda-Burundi and Vietnam (the latter region having been established as a province after the convocation of the General Congregation).

Also, given the fact that the provincial congregation of Gujarat, which had the right to elect two electors, had only elected one, it was decided by a public majority vote to admit Fr. Fernando Fernández Franco as a second elector. He was the substitute for the first elector (FGC 35).

These eleven fathers entered the Aula thus bringing the number of electors to 217.

The electors, in conformity with the Formula of the General Congregation, then decided by a public majority ballot that the Congregation could be considered as complete and legitimate. Father General then went on to the election of the secretary of the election and of his assistant. Fr. Orlando Torres (Puerto Rico) was elected as secretary and Fr. Ignacio Echarte (Loyola) as his assistant.

Father General indicated the names of the electors who formed the commission charged with judging cases of “ambitioning” for the position of General. This commission is composed of the most senior members in religion from the ten assistancies (FGC 54). Therefore they were Frs. Augustin Karekezi (Africa), Ramón Alaix (South Latin America), Jorge Ambert (North Latin America), Jose Changanacherry (South Asia), Adolfo Nicolás (East Asia and Oceania), Wendelin Köster (Central Europe), Elías Royón (South Europe), Peter-Hans Kolvenbach (Western Europe), Adam Žak (Eastern Europe), and Vincent Cooke (United States of America).

Next came the elections of the constitution of the *Deputatio de Statu* responsible for gathering information and for submitting a report on the “lights and shadows” in the Society. This commission included the four assistants *ad providentiam* and ten members elected by the General Congregation, namely: Frs. Eugène Goussikindey (Africa), Alfonso Carlos Palacio (South Latin America), José Morales (North Latin America),

Mudiappasamy Devadoss (South Asia), Bienvenido Nebres (East Asia and Oceania), Stefan Dartmann (Central Europe), Elías Royón (South Europe), Mark Rotsaert (Western Europe), Adam Žak (Eastern Europe), Bradley Schaeffer (United States of America).

Father General announced that the commission *de Statu* would begin its work on the following day, 8 January 2008, under the chairmanship of Fr. Valentín Menéndez, one of the assistants *ad providentiam*.

The General Congregation was ready to begin its work. Father General then offered his resignation in these terms:

With the blessing of the Holy Father granted the 20 of June 2005 and after having obtained a positive vote from the Assistants for provident care and from the Provincials of the whole Society on the seriousness of the reasons to resign, I present now to the judgement of the General Congregation my resignation as Superior General of the Society of Jesus.

As stated in article 362 of the Complementary Norms: although the Superior General is elected for life and not for any determined time, he may nonetheless in good conscience and by law resign from his office for a grave reason that would render him permanently unequal to the labours of his post. I feel that the Society of Jesus has the right to be governed and animated by a Jesuit in full capacity of his spiritual and corporal gifts and not by a companion whose energies will continue to diminish because of his age -soon 80 years old- and because of the consequences of that age, especially in the area of health. Even if the Constitutions and the Norms do not mention it, may I add that the election of a new General will give the Society God's grace of renewal, or to express it with the words of Saint Ignatius "una nueva devoción", "nuevas mociones".

The discussion and the vote on the resignation will take place at the eve of the four days of *murmurationes* which will be determined by the deputation *de statu Societatis*. In a less formal and a more fraternal way the decision of the General Congregation will be communicated to the whole Society. So much for the resignation".

Father General read the letter of the Holy Father by which the Sovereign Pontiff gave his blessing to the General Congregation. The Congregation then accepted the proposal of Father General to assign to Fr. Jacques Gellard the task of giving an exhortation on the same day as the election. In conclusion Father General recited the prayer to the Holy Spirit.

The debate and the vote of the Congregation on the resignation were fixed for Monday 14 January 2008.

Everything happened in the presence of a statue of St. Ignatius given by the province of English Canada and placed beside the president's table. Thus the 35th General Congregation was launched, committed to discern, by the light of the Spirit, what must today "be determined for the greater glory of God".

### **3. Beginning the Work of the Congregation**

From 8 to 12 January 2008, the commission *de Statu* carried on its work while the other members of the Congregation held meetings in language or assistancy groups to discuss the *Relationes Praeviae* of the *Coetus Praevius*, in preparation for the second phase (*ad negotia*) of the General Congregation.

On 14 January, in plenary session, the Congregation submitted the resignation of Father General to the vote. First the signed letter sent to Father Kolvenbach by the Holy Father was read. Then Fr. Menéndez, the moderator, invited the electors who wished to do so to put questions to the four assistants *ad providentiam* on the reasons for the resignation of Father General. This time for questions was followed by a moment of silent individual prayer before proceeding to the ballot.

Father General, who had left the Aula during the ballot, was invited to return to learn the result of the ballot. The Congregation had accepted the reasons which had led him to present his resignation. Fr. Menéndez, in moving terms and in the name of the whole Society, thanked him for his 25 years as General at the service of the Society. In his turn Fr. Kolvenbach thanked the delegates and concluded: "At this time before the election of my successor and before the choices which the General

Congregation will have to make, I make my own the prayer with which St. Ignatius finishes his letters: 'May it please the Lord by his infinite and sovereign goodness to grant us his perfect grace so that we may always have the sense of his most holy will and that we may fulfil it completely'."

#### **4. The Election of the Superior General**

After four days of prayer, reflection and consultation among themselves (*murmurationes*), the 217 electors of the 35th General Congregation were ready, on the morning of 19 January 2008, to proceed to the election of the new General.

Under the chairmanship of Fr. Francis Case, secretary of the Society, they concelebrated the Mass of the Holy Spirit in the nearby church of the Holy Spirit in Sassia. When this was over, the electors went immediately into the Aula of the Congregation where there were enclosed. After the prayer *Veni Creator*, they listened to the exhortation of Fr. Jacques Gellard (assistant *ad providentiam*). Then in silence each of the electors continued in prayer until the end of the first hour of the session. Each elector then wrote, in his own hand, on a printed ballot sheet, the name of the one whom he chose as General.

By a majority of votes, Fr. Adolfo Nicolás was elected, from the province of Japan. Former provincial of Japan, he had been for three years president of the Conference of Major Superiors of East Asia and Oceania.

The decree of appointment was immediately drawn up by the secretary of the Congregation and signed by Fr. Peter-Hans Kolvenbach as delegate of the Holy Father.

The newly elected General approached the crucifix in the centre of the Aula and pronounced the profession of faith.

The name of the elected was immediately communicated to the Holy Father.

Then, after Fr. Kolvenbach, the secretary and his assistant, all the electors approached the newly elected General to greet him. After this demonstration of respect and affection, the doors of the Aula were opened and the members of the community of the curia came to greet the General.

A Mass of thanksgiving was celebrated the day after the election, Sunday 20 January, in the church of the Gesù in the presence of a great number of Jesuits as well as members of numerous religious congregations.

Some days later, on Saturday 26 January in the morning, Pope Benedict XVI received the newly elected General in private audience. It was a brief and cordial meeting in the course of which, according to the custom of the Society, Father General renewed his vow of obedience to the Holy Father.

## 5. The Phase *ad negotia* of the 35th General Congregation

### a) Organisation

As laid down in the Formula, once the election of the General has been completed, the Congregation started the second phase *ad negotia*. The Congregation began by electing a secretary and two assistants. Fr. Mark Rotsaert (North Belgium) was elected as Secretary of the Congregation, and Frs. Ignacio Echarte (Loyola) and Thomas Smolich (California) as his assistants.

Next came the elections to form the *Deputatio ad negotia*, a commission responsible for helping Father General to organise the work of the Congregation. Ten members coming from ten assistancies were elected: Jean-Roger Ndombi (West Africa), Ernesto Cavassa (Peru), George Pattery (Calcutta), Arturo Sosa (Venezuela), Daniel Huang (Philippines), János Lukács (Hungary), Lluís Magriñà (Tarragona), František Hylmar (Bohemia), François-Xavier Dumortier (France), Thomas Smolich (California).

Three members of this *Deputatio* were chosen to be moderators of the general sessions: Frs. Ndombi, Huang, and Magriñà. A smaller co-ordinating committee was also set up: Frs. Cavassa, Dumortier, Pattery and Smolich.

On 23 January the General Congregation clarified the manner of proceeding in order to treat the different themes in language groups. Twenty-one groups were formed in this way to treat the five themes of possible decrees proposed by the *Coetus Praevius*: ten groups for mission



and identity, three for the theme of the government of the Society, three for apostolic obedience and five for collaboration with others. On 24 January, the different groups sent a written report back to the secretary indicating the principal points raised in the discussion. Included in the report were a preliminary draft of a document on the subject discussed and an indication of the 'tone' which the decree should adopt.

### **b) The new team around Father General**

After the election of Fr. Nicolás, the General Congregation devoted some days to the question of the constitution of a new team around Father General. First, the manner of proceeding had to be clarified. The 34<sup>th</sup> General Congregation, in its decree 23 (section e ii) had adopted, on an experimental basis, a procedure for the appointment of general councillors and for the election of assistants *ad providentiam*. It had also envisaged a revision of this procedure by the following General Congregation. Information was then given on the actual sharing of responsibilities and on the tasks of councillors, regional assistants and assistants *ad providentiam*. The electors exchanged ideas on this, and by a vote which took place on 28 January, decided to maintain the system of government and the election procedure of the members of Father General's council adopted by the 34th General Congregation.

The electors of each assistancy proposed to Father General the names of three candidates who were members of their assistancy and who would be suitable to become general councillors and to be appointed regional assistants.

Consequently on 12 February the following general councillors and regional assistants were appointed by Father General:

- Fr. Jean-Roger Ndombi (West Africa): assistant for Africa
- Fr. Marcos Recolons (Bolivia): assistant for southern Latin America
- Fr. Gabriel Rodríguez (Colombia): assistant for northern Latin America
- Fr. Lisbert D'Souza (Bombay): assistant for South Asia
- Fr. Daniel Huang (Philippines): assistant for East Asia and Oceania
- Fr. Adam Źak (Southern Poland): assistant for Central and Eastern Europe

Fr. Joaquín Barrero (Castille): assistant for Southern Europe  
Fr. Antoine Kerhuel (France): assistant for Western Europe  
Fr. James Grummer (Wisconsin): assistant for the United States of  
America

Since a single assistant is now responsible for Central Europe and Eastern Europe, the number of regional assistants went from ten to nine.

On 14 February Father General introduced something new: the appointment of two general councillors non-resident in Rome, Fr. Mark Rotsaert (president of the Conference of European Provincials) and Arturo Sosa (rector of the Catholic University of Táchira, Venezuela).

Finally, on 18 February, the General Congregation elected the four assistants *ad providentiam* (FGC 130-137): Frs. Lisbert D'Souza, James Grummer, Federico Lombardi, and Marcos Recolons. It then elected Fr. Marcos Recolons as Admonitor to Father General (FGC 138-141).

Fr. General appointed two other general councillors: Fr. Orlando Torres (Puerto Rico), confirmed as general councillor for formation, and Fr. Joseph Daoust, Delegate for the Interprovincial Houses of Rome. Then Father General appointed Fr. Ignacio Echarte (Loyola) Secretary of the Society, replacing Fr. Francis Case.

## 6. The Documents

### a) The method of treating the work

Independently of the appointments mentioned above, the General Congregation continued its work, still using the same method for dealing with subjects with a view to voting decrees. Commissions were set up to work on various themes and to present them in the Aula. Each assistancy then met to react, to prepare remarks and to present them in plenary assembly. The commissions gathered and evaluated the suggestions and commentaries in order to draft a second report and a text for a decree. This was presented in the assembly and followed by questions for clarification and discussion. Eventually there came a final draft to which amendments in writing could be proposed. The assembly then moved to a final vote on these amendments and on the text of the decree in its totality.

In certain cases, after discussion in the Aula, the draft text had to be

re-examined by an editing committee. A new presentation and a new discussion followed. In this way the Congregation as a whole worked together to improve texts by observations and suggestions presented in the Aula or sent in writing to the various commissions responsible for the drafting of the decrees.

### **b) The decrees**

Five commissions worked on drafting the documents which were voted on and accepted as decrees on the following subjects:

1. Identity: A Fire that Kindles Other Fires: Rediscovering our Charism.
2. Challenges to our Mission Today: Sent to the frontiers.
3. Obedience in the life of the Society of Jesus.
4. Governance at the Service of Universal Mission.
5. Collaboration at the Heart of Mission.

It should be further noted, however, that a sixth commission was set up to write and propose a response from the Society to the letter of Pope Benedict XVI to Fr. Kolvenbach (10 January 2008) - to which the latter had replied on 15 January—as well as to the Pope's speech to the members of the Congregation during the audience on 21 February. This *ad hoc* commission worked in various stages and produced the document "With renewed vigor and zeal", in which the General Congregation and the Society expressed their gratitude to the Holy Father for his esteem and trust as well as their response to his call.

### **c) Subjects entrusted to the ordinary government of the Society**

From the beginning, the 35th General Congregation, in harmony with the proposals of the *Coetus Praevius*, had expressed its desire not to produce a large number of documents. Nevertheless it touched on many other subjects which were not destined to be developed into decrees but which were presented by a commission, freely discussed by the delegates and sent to Father General, usually in the form of suggestions or recommendations, for the ordinary government of the Society.

The following are the subjects which were dealt with in this manner and which are presented together in another document: youth ministry; migrants; dialogue and religious fundamentalism; the intellectual

apostolate; communications; ecology; formation; community life; finances; Africa; China; the Roman houses; Jesuit brothers; indigenous peoples.

## **7. The Papal Audience**

On 21 February 2008, in response to an invitation from the Holy Father, all the members of the General Congregation made their way to the Vatican and went to the *Sala Clementina* where they were received in audience at 12.15 by His Holiness Pope Benedict XVI. Father General addressed to him some words of greeting and gratitude. The Holy Father, in his speech to the General Congregation, reaffirmed his trust in the Society and encouraged it in its present mission in terms which deeply moved the members of the Congregation: “I very much hope, therefore, that the entire Society of Jesus, thanks to the results of your Congregation, will be able to live with a renewed drive and fervour the mission for which the Spirit brought it about and has kept it for more than four centuries and a half with an extraordinary abundance of apostolic fruit. Today I should like to encourage you and your confrères to go on in the fulfilment of your mission, in full fidelity to your original charism, in the ecclesial and social context that characterizes this beginning of the millennium... the Church needs you, counts on you, and continues to turn to you with confidence.”

## **8. Conclusion: the End of the General Congregation**

On 1st March in the Aula, in a special ceremony which was simple and short but very warm, Father General expressed in the name of the entire Society the gratitude owed to Fr. Peter-Hans Kolvenbach for his almost 25 years of service to the universal Society as superior general. The whole assembly stood up and applauded at length, thus expressing their profound appreciation. The General Congregation also approved the text of a letter of thanks to Fr. Kolvenbach.

On Wednesday 5 March, at the end of the afternoon plenary session, Father General thanked the assembly and formulated some recommendations.

On Thursday 6 March, four members of the General Congregation gave witness to their experience of these two months of General

Congregation.

Then the delegates voted unanimously to renounce the right to have three days for intercessions (*FGC* 125). After a pause, the assembly by a large majority voted the powers granted to Father General for the promulgation of the authorised text of the decrees, as soon as the necessary corrections have been made. Thus the 35th General Congregation officially ended.

Father General thanked the Brothers for their participation in the work of the General Congregation. He also thanked the translators, the two secretaries of the Congregation, the assistant secretaries, the moderators, the members of the *Deputatio*, the *ad hoc* commission, the liturgical team, the media technicians, the Treasurer's office, the infirmary and the entire Curia staff.

On the afternoon of the same day, the delegates and all those who had helped them met once again in the church of the Gesù to celebrate the final Eucharist which had been carefully prepared by the liturgical team. The *Te Deum* was sung at the end of the Mass (*FGC* 143).

In his homily Father General said in conclusion: "We have lived a great experience and I believe we are all aware of it. But the word of God invites us to go to the source of that experience and to understand well that this transformation is not something which finishes here, but it is something which goes on; all of this becomes mission, a total mission which will go on producing fruits in others".

耶穌會第卅五屆大會

# 正式法令

The Decrees  
of  
General Congregation 35  
of  
the Society of Jesus

中英對照

## Decree One

### **With Renewed Vigor and Zeal**

The Society of Jesus responds to the Invitation of the Holy Father

#### **I. A spiritual experience of consolation in the Lord**

- 1 The 35th General Congregation experienced the deep affection of the Holy Father on two occasions, in his letter of January 10, 2008 and at the audience on February 21, 2008. Following in the footsteps of St. Ignatius and his companions, we gathered, the 225 delegates led by our Father General Adolfo Nicolás, as the General Congregation of the Society of Jesus, to be hosted by the Vicar of Christ and to listen, with open hearts to what he would say about our mission. It was a powerful moment and a moving spiritual experience.

In his address, Pope Benedict XVI openly revealed his confidence in the Society of Jesus, as well as his spiritual closeness and deep esteem, in words that touched our hearts, stirring and inspiring our desire to serve the Church in this contemporary world marked “by many complex social, cultural and religious challenges.”<sup>1</sup>

- 2 These two events gave new clarity to the challenging task of the General Congregation. After the election of our Superior General, the largest part of our work was actually devoted to

---

<sup>1</sup> BENEDICT XVI, *Letter to Very Reverend Father Peter Hans-Kolvenbach* (10 January 2008), 3.

法令一

## 以新的熱忱和衝勁 耶穌會回應教宗本篤十六世的邀請

### 一、一次體味主內神慰的靈性經驗

- 1 第 35 屆大會有過兩塊里程碑，標示著教宗兩次的深情流露：一次是 1 月 10 日寫給總會長的信，另一次是 2 月 21 日的接見大會代表。我們 235 位代表，以總會長倪勝民神父為首而合成的耶穌會大會，像當初依納爵及其最初伙伴們那樣，受到基督代表的接待。我們以開放的心胸，聆聽他有關我們使命的各種指示。的確，這是一次深刻的、感人肺腑的靈性經驗。

教宗本篤十六在其講話中，公開表達了他對耶穌會的信任，他跟我們的精神接近，及對我們的深度器重。他的話深入了我們的心坎，在這個被「多而複雜的社會、文化、宗教挑戰」<sup>1</sup> 所牽動的世界上，催促、啓發了我們服務教會的熱忱。

- 2 在上述兩件事的照明下，大會的艱辛任務有了新的可見度。事實上，選完總會長後，我們大部分的工作都集中在、關連到我們的身分、生活，和使命的一些主題上。

---

<sup>1</sup> 2008 年 1 月 10 日教宗致總會長柯文伯神父的信第 3 段。



issues concerning our identity, our religious life, and our mission. As is its duty, the General Congregation attentively scrutinized the situation of our apostolic body in order to provide guidance that will enhance and increase the spiritual and evangelical quality of our way of being and proceeding. First in importance is our intimate union with Christ, “the secret of the authentic success of every Christian’s apostolic and missionary commitment, and especially of those who are called to a more direct service of the Gospel.”<sup>2</sup>

- 3 Our effort to be completely honest with ourselves and with the Lord included much of the dynamic of the First Week of the Spiritual Exercises: it helped us discover and recognize our weaknesses and inconsistencies but also the depth of our desire to serve. This required that we reexamine our attitudes and our way of living.
- 4 However, this experience could not lose sight of the perspective that grounds it: our mission. Indeed, the transition from the First to the Second Week of the Exercises is a change in perspective: the retreatant experiences how his entire life has been embraced with mercy and forgiveness, ceases to concentrate on himself, and starts to “gaze upon Christ our Lord, the eternal King, and all the world assembled before him. He calls to them all and to each person in particular.”<sup>3</sup> Truly we are sinners and “yet called to be companions of Jesus as Ignatius was.”<sup>4</sup>
- 5 For the delegates this was the spiritual effect of the allocution of the Holy Father at the audience on February 21. In presenting to us with deep affection a dynamic vision of our mission and our service to the Church, he seemed to say: Turn your gaze to the

---

<sup>2</sup> *Letter*, §2

<sup>3</sup> *Sp. Ex.* 95.

<sup>4</sup> *GC* 32, d. 2, n. 1 (11).

大會按其職責，仔細傾聽了我們全會使徒團體的現況報告，然後提供一些方向，以滋養並提升我們所是和所行的精神素質和福音品質。尤其是我們與基督的親密聯繫，這是「我們的使徒生活和福傳工作，真實獲得成功的秘訣」<sup>2</sup>。

- 3 這個對自己及在天主前的全然誠實的努力，跟神操第一週的經驗十分接近：它幫助我們發現並承認我們的弱點和失序，但也使我們體會到我們渴望服務的深度；這樣要求我們作一次生活方式和各種態度的審察。
- 4 儘管如此，上述經驗不可把「我們的使命」這一遠景置諸度外，因為是這遠景讓我們獲得那個經驗。其實，神操由第一週過渡到第二週，就在於遠景的轉移：做神操的人體驗到自己整個的生命都被仁慈和寬恕所包圍，他不再看自己，而轉眼瞻望「基督，永世的君王，及在他面前的整個世界：他在召喚這個世界及每一個人」<sup>3</sup>。我們的確都是「罪人，雖然如此，還是被召叫，作耶穌的伙伴，就像依納爵當初一樣」<sup>4</sup>。
- 5 這是教宗 2 月 21 日接見我們時的講話，在代表們身上所引發的神效。當他以深厚的感情，在我們眼前繪出一幅我們的使命及為教會服務的生動畫面時，他好似在說：把你們的視線投向未來「為答覆教會在你們身上所

---

<sup>2</sup> 同上，第 2 段。

<sup>3</sup> 《神操》95 號。

<sup>4</sup> GC 32, d.2, n. 1. (11).

issues concerning our identity, our religious life, and our mission. As is its duty, the General Congregation attentively scrutinized the situation of our apostolic body in order to provide guidance that will enhance and increase the spiritual and evangelical quality of our way of being and proceeding. First in importance is our intimate union with Christ, “the secret of the authentic success of every Christian’s apostolic and missionary commitment, and especially of those who are called to a more direct service of the Gospel.”<sup>2</sup>

- 3 Our effort to be completely honest with ourselves and with the Lord included much of the dynamic of the First Week of the Spiritual Exercises: it helped us discover and recognize our weaknesses and inconsistencies but also the depth of our desire to serve. This required that we reexamine our attitudes and our way of living.
- 4 However, this experience could not lose sight of the perspective that grounds it: our mission. Indeed, the transition from the First to the Second Week of the Exercises is a change in perspective: the retreatant experiences how his entire life has been embraced with mercy and forgiveness, ceases to concentrate on himself, and starts to “gaze upon Christ our Lord, the eternal King, and all the world assembled before him. He calls to them all and to each person in particular.”<sup>3</sup> Truly we are sinners and “yet called to be companions of Jesus as Ignatius was.”<sup>4</sup>
- 5 For the delegates this was the spiritual effect of the allocution of the Holy Father at the audience on February 21. In presenting to us with deep affection a dynamic vision of our mission and our service to the Church, he seemed to say: Turn your gaze to the

---

<sup>2</sup> *Letter*, §2

<sup>3</sup> *Sp. Ex.* 95.

<sup>4</sup> *GC* 32, d. 2, n. 1 (11).

大會按其職責，仔細傾聽了我們全會使徒團體的現況報告，然後提供一些方向，以滋養並提升我們所是和所行的精神素質和福音品質。尤其是我們與基督的親密聯繫，這是「我們的使徒生活和福傳工作，真實獲得成功的秘訣」<sup>2</sup>。

- 3 這個對自己及在天主前的全然誠實的努力，跟神操第一週的經驗十分接近：它幫助我們發現並承認我們的弱點和失序，但也使我們體會到我們渴望服務的深度；這樣要求我們作一次生活方式和各種態度的審察。
- 4 儘管如此，上述經驗不可把「我們的使命」這一遠景置諸度外，因為是這遠景讓我們獲得那個經驗。其實，神操由第一週過渡到第二週，就在於遠景的轉移：做神操的人體驗到自己整個的生命都被仁慈和寬恕所包圍，他不再看自己，而轉眼瞻望「基督，永世的君王，及在他面前的整個世界：他在召喚這個世界及每一個人」<sup>3</sup>。我們的確都是「罪人，雖然如此，還是被召叫，作耶穌的伙伴，就像依納爵當初一樣」<sup>4</sup>。
- 5 這是教宗 2 月 21 日接見我們時的講話，在代表們身上所引發的神效。當他以深厚的感情，在我們眼前繪出一幅我們的使命及為教會服務的生動畫面時，他好似在說：把你們的視線投向未來「為答覆教會在你們身上所

---

<sup>2</sup> 同上，第 2 段。

<sup>3</sup> 《神操》95 號。

<sup>4</sup> GC 32, d.2, n. 1. (11).

future “in order to respond to the expectations the Church has of you.”<sup>5</sup>

## II. Confirmed and sent on mission

- 6 With such powerful words, the Holy Father definitively placed the future of our mission before us, a mission expressed with complete clarity and firmness: the defense and proclamation of the faith, which leads us to discover new horizons and to reach new social, cultural and religious frontiers. As Fr Adolfo Nicolás noted in his words to the Holy Father, these frontiers can be places of conflict and tension that threaten our reputation, our peace, and our security. That is why we were so moved by the Pope's evocation of the memory of Fr. Arrupe. The Holy Father referred to his proposal that Jesuits be in service to refugees as “one of his last farsighted intuitions<sup>6</sup>.”

The service of faith and the promotion of justice must be kept united. Pope Benedict reminded us that the injustice that breeds poverty has “structural causes,”<sup>7</sup> which must be opposed, and that the source of this commitment can be found in the faith itself: “the preferential option for the poor is implicit in the Christological faith in the God who became poor for us, so as to enrich us with his poverty (cf. 2 Cor 8: 9).”<sup>8</sup>

---

<sup>5</sup> BENEDICT XVI, *Allocution to the 35th General Congregation of the Society of Jesus* (21 February 2008), §1.

<sup>6</sup> *Allocution*, §8.

<sup>7</sup> *Allocution*, §8.

<sup>8</sup> BENEDICT XVI, *Allocution at the Opening of Fifth General Conference of the Latin American and Caribbean Bishops' Conferences*, Aparecida, Brazil (13 May 2007), pp.16–19, at 17.

放置的許多期待」<sup>5</sup>。

## 二、在使命上得到肯定而被派遣

- 6 教宗以遒勁有力的語詞，把我們義無反顧地放在一個未來的使命上，一個表達得十分清楚而堅決的使命：信仰的衛護與傳播，這一使命催促我們尋找、發掘新的視野，伸向社會的、文化的、宗教的新境界。正因為是一些交界點——總會長倪勝民神父在向教宗致詞時說——可能也是衝突和張力的所在，因而會使我們的聲望、平靜和安全陷入危險。因此，當教宗提及我們的雅魯貝神父，說他所提倡的為難民服務的籌畫，是「他高瞻遠矚的最後一些洞見中的一個」<sup>6</sup>時，我們都深受感動。

關鍵在於服務信仰與推行正義二者必須保持在一起。本篤十六叫我們記起，貧窮所產生的不正義有「結構性的原因」，必須予以擊破<sup>7</sup>，而從事這一戰鬥的理由來自信仰：「以窮人為抉擇的優先選擇，隱含在基督論中對天主的信仰裏：祂為我們成了窮人，好用祂的貧窮使我們成為富有的」（格後八9）<sup>8</sup>。

當教宗派我們「前往他人不能、或難以抵達的地理或精神領域」<sup>9</sup>，他託付給我們的課題，是做「互相了解，

---

<sup>5</sup> 2008年2月21日講話，第1段。

<sup>6</sup> 2008年2月21日講話第8段。

<sup>7</sup> 同上。

<sup>8</sup> 教宗本篤十六，2007年5月13日在巴西第五屆拉丁美洲主教會議開幕致詞。

<sup>9</sup> 同上，第2段。

By sending us to “those physical and spiritual places which others do not reach or have difficulty in reaching,”<sup>9</sup> the Pope entrusts to us the task to “build bridges of understanding and dialogue,”<sup>10</sup> according to the best tradition of the Society, in the diversity of its ministries: “In its history the Society of Jesus has lived extraordinary experiences of proclamation and encounter between the Gospel and world cultures - it suffices to think of Matteo Ricci in China, Roberto De Nobili in India or of the “Reductions” in Latin America. And you are rightly proud of them. I feel it is my duty today to urge you to set out once again in the tracks of your predecessors with the same courage and intelligence, but also with an equally profound motivation of faith and enthusiasm to serve the Lord and his Church.”<sup>11</sup> In a decisive manner Benedict XVI confirmed what our previous General Congregations have said of our specific mission of service to the Church.

- 7 In this light we can better understand why the Pope stresses so much - in his letter and in his allocution - that “The Church's evangelizing work therefore relies heavily on the Society's responsibility for formation in the fields of theology, spirituality and mission.”<sup>12</sup> In an era of complex social, cultural and religious challenges, the Pope asks us to faithfully help the Church. This fidelity demands serious and rigorous research in the theological field and in dialogue with the contemporary world, cultures and religions. What the Church expects from us is sincere collaboration in the search for the full truth to which the Spirit leads us, in full adherence to the faith and the teaching of the Church. This help and this service are not confined to our

---

<sup>9</sup> *Allocution*, §2.

<sup>10</sup> *Allocution*, §5.

<sup>11</sup> *Allocution*, §5.

<sup>12</sup> *Letter*, §6.

解，彼此交談的橋樑」<sup>10</sup>，按照耶穌會的優良傳統，在各式各樣的使徒工作上與人接觸：「耶穌會在其歷史上，有過傳報福音，及促進福音與世界文化碰面的傑出經驗，只須略提中國的利瑪竇，印度的 Roberto de Nobili，及拉丁美洲的印底安人村莊（Reducciones）。這一切你們有理由引以自豪。今天我覺得有責任勸告你們，要踩在你們先人的腳印上，以同樣的果斷和才華，毫不減少信仰的深刻動機，和服事主耶穌及其教會的熱情，重新出發」<sup>11</sup>。本篤十六堅定不疑地確認了我們最後幾屆大會針對我們服事教會的特殊使命所說的一切。

- 7 在以上這些話的燭照下，我們會更清晰地瞭解，為何教宗在他的信和講話中，那樣強調說，「教會的福傳大業，信賴耶穌會在神學、靈修、宣教各領域所負的責任」<sup>12</sup>。在一個充滿社會、文化、宗教繁複挑戰的時代，教宗要求我們，做教會的忠實助手。這一忠信要求我們，在神學領域痛下功夫，作嚴肅精確的研究，並與現代世界建立交談，與各種文化和宗教對話。教會期待於我們的，是一個坦誠的合作，共同尋求聖神帶領我們所追求的整個真理，常以圓融的態度和牧人的心腸說話行事。教宗所要求的這一協助，不限於我們的神學家，而延伸到所有的耶穌會士，要我們在各種任務和使徒工作上，且在

---

<sup>10</sup> 同上，5 段。

<sup>11</sup> 同上。

<sup>12</sup> 2008 年 1 月 10 日的信第 6 段。



theologians; they extend to all Jesuits, called to act with great pastoral sensitivity in the variety of our missions and apostolic work. They are manifest also in the institutions of the Society as a characteristic of their identity.

### **III. The response of the Society to the call of the Holy Father**

- 8 It is obvious that the Society can not let this historic moment pass without giving a response at the same high level as the ecclesial charism of St. Ignatius. The Successor of Peter told us of the confidence he has in us; for our part, we sincerely want to respond to him, as an apostolic body, with the same warmth and same affection he has shown us, and to affirm in a resolute way our specific availability to the “Vicar of Christ on earth.”<sup>13</sup> The 35th General Congregation expresses its full adherence to the faith and the teaching of the Church, as they are presented to us in the intimate relationship that unites Scripture, Tradition, and the Magisterium.<sup>14</sup>
- 9 The 35th General Congregation calls all Jesuits to live with the great spirit and generosity that is at the center of our vocation: “to serve as a soldier of God beneath the banner of the Cross... and to serve the Lord alone and the Church his spouse, under the Roman Pontiff, the Vicar of Christ on earth.”<sup>15</sup>
- 10 From the beginning of our formation and throughout our lives, we must be and remain men familiar with the things of God. Our desire is to grow now and in the future in the “interior knowledge

---

<sup>13</sup> Formula of the Institute, *Exposcit debitum* (15 July 1550), §3 (MHSI 63, 375).

<sup>14</sup> Cf. Vatican II, *Dei Verbum*, 7-10 and the instruction *Donum Veritatis*, 6, 13-14.

<sup>15</sup> Formula of the Institute, *Exposcit debitum* (15 July 1550), §3 (MHSI 63, 375).

我們所有的機構裏顯露出來，作為我們的身分和我們機構的特徵。

### 三、耶穌會對教宗求助的答覆

- 8 不用說，耶穌會不可讓這樣一個歷史性的時刻溜過去，而不給予一個配得上聖依納爵教會神恩高度的答覆。伯多祿的繼承人已向我們披露了他放在我們肩上的信任；我們一方面，以一個使徒整體的名義，誠懇地願意答覆他的召喚：像他對我們顯示的熱情，我們也熱烈而堅決地肯定，對「基督在地上的代表」隨時待命，是我們的一個特徵<sup>13</sup>。第 35 屆大會明言它對信仰及教會訓導的全心依附，按照一路傳到我們身上的樣式，即聖經、傳承、教會訓導的合一與密不可分<sup>14</sup>。
- 9 在此，本屆大會召請所有的耶穌會士，擴大大胸，慷慨大方地活出我們聖召的核心價值：「在十字旗下為天主而戰，在羅馬教宗，基督地上的代表的領導下，只服事天主及其淨配教會」<sup>15</sup>。
- 10 從我們受修會培育開始，一直在整個生命旅途上，我們必須是、且常該是熟習天主之事的人。我們的想望是、且應該是「深切認識為我降生成人的主，好愛他更深，

---

<sup>13</sup> 《會典綱要》，1552 年 7 月 21 日，教宗儒略三世上諭 *Exposcit debitum*。

<sup>14</sup> 參：《啓示憲章》7-10 號；*Donum veritatis*, 6, 13-14 號。

<sup>15</sup> 《會典綱要》，1 號。

of Our Lord, who became human for me, that I may love him more intensely and follow him more closely,”<sup>16</sup> especially in prayer and in community life and in apostolic work. As Nadal said, “La Compañía es fervor.”<sup>17</sup>

- 11 As we know, “mediocrity has no place in Ignatius’ world view.”<sup>18</sup> It is therefore essential to give young Jesuits a human, spiritual, intellectual, and ecclesial formation as deep, strong, and vibrant as possible to allow each of them to achieve our mission in the world with “a proper attitude of service in the Church.”<sup>19</sup>
- 12 To be authentically “contemplatives in action”, seeking and finding God in all things, we must continually return to the spiritual experience of the Spiritual Exercises. Aware that they are “a gift which the Spirit of the Lord has made to the entire Church,” we should, as we are called by the Holy Father, “focus special attention on that ministry of the Spiritual Exercises.”<sup>20</sup>
- 13 We are aware of the importance of the intellectual apostolate for the life and mission of the Church today, as Pope Benedict XVI has told us on several occasions since the beginning of his pontificate. We have heard his appeal and want to respond fully. In this context, we encourage our theologians to carry out their task with courage and intelligence; as we have heard the Holy

---

<sup>16</sup> *Sp. Ex.* 104.

<sup>17</sup> Cf. Jerónimo Nadal, *Plática 3ª en Alcalá (1561)*, §60 (MHSI 90, 296).

<sup>18</sup> Peter-Hans KOLVENBACH, *To Friends and Colleagues of the Society of Jesus*, AR 20 (1991), p. 606.

<sup>19</sup> GC 34, d. 11.

<sup>20</sup> *Allocution*, §9.

跟隨他更近」<sup>16</sup>，在這方面日日長進，在祈禱上如此，在團體生活和使徒行動上也如此。就像拿達爾（Nadal）說的「耶穌會是一團熱忱」<sup>17</sup>。

- 11 我們知道「在依納爵看世界時，沒有一處容得下平庸凡俗」<sup>18</sup>因此，一個基礎功夫是給年輕會士一個人文、靈修、理性、教會學各方面兼顧的深而堅實的培育，期使每個會士都能充分活出我們在世界上的使命，秉持著「我們在服事教會時，應該有的真情實意」<sup>19</sup>。
- 12 為做真實的「行動中的默觀者」，在一切事上尋找，且實在遇到天主，我們必須一再回到做《神操》的靈性經驗。既然《神操》是「主的神賜給教會的一份禮物」，聽取教宗的這聲呼喚，我們應該「特別關注講授神操的職務」<sup>20</sup>。
- 13 我們意識到知識界的使徒工作為今日教會的生活和使命的重要性，這是本篤十六教宗從上任之初，就多次給我們提說的。我們已經聽到他的邀請，這裏願意給他一個全盤的答覆。本此，我們鼓勵神學家們果敢地、敏銳地繼續他們的功課，因為教宗親自告訴我們，這「不是

---

<sup>16</sup> 《神操》104 號。

<sup>17</sup> Cf. Jerónimo Nadal, *Plática 3ª en Alcalá (1561)*, §60 (MHSI 90, 296).

<sup>18</sup> P. H. Kolvenbach, *AR* 20 (1991) 606.

<sup>19</sup> *GC* 34, d.11.

<sup>20</sup> 2008 年 2 月 21 日講話，第 9 段。

Father say: “This is not of course a simple task, especially when one is called to proclaim the Gospel in very different social and cultural contexts and is obliged to address different mindsets.”<sup>21</sup> Given the difficulties inherent in the task of evangelization in our time, it is important that they are disposed “in the most genuine Ignatian spirit of ‘feeling with the Church and in the Church’ – ‘to love and serve’ the Vicar of Christ on earth with an ‘effective and affective devotion’ which must make them his invaluable and irreplaceable collaborators in his service for the universal Church.”<sup>22</sup> To be missioned to this work at the new frontiers of our times always requires that we also be rooted at the very heart of the Church. This tension, specific to the Ignatian charism, opens the way to true creative fidelity.

- 14 In the light of Decree 11 of the 34th General Congregation and the final speech of Fr. Peter-Hans Kolvenbach to the Congregation of Procurators in September 2003, we call each Jesuit to consider “the proper attitude of service in the Church”, which should be ours. This means recognizing, with honesty to ourselves and before God, that some of our reactions and our attitudes have not always been expressed as our Institute demands of us: to be “men humble and prudent in Christ.”<sup>23</sup> We regret, this, conscious of our common responsibility as an apostolic body. Therefore, we call on each Jesuit, with a resolutely constructive attitude, to strive with the Holy Father, to create a spirit of “communion” so that the Church can bring the Gospel of Christ to a world as complex and troubled as ours.

---

<sup>21</sup> *Letter*, §5.

<sup>22</sup> *Allocution*, §7.

<sup>23</sup> Formula of the Institute, *Exposcit debitum* (15 July 1550), §6 (MHSI 63, 381).

一個簡單的差使，尤其當我們被召傳福音的脈絡，是許多不同的社會和文化，它們呈現於我們眼前的是各式各樣的心態」<sup>21</sup>。注意到福傳任務在今天所帶來的許多特殊困難，重要的是我們的神學家不僅以「受命者」的身分完成任務，「還要進一步——按照依納爵最純正的精神在教會內與教會同感——時時處處愛與服事基督地上的代表，懷著熱情的、有效的虔誠，使你們成為他在服務普世教會上的有力和不可替代的合作者」<sup>22</sup>。在我們時代的「新臨界點」從事這一工作，要求我們以不斷革新的方式紮根於教會心中。這一合乎依納爵神恩的張力，會讓我們尋獲真正有創造性表達忠誠的一些途徑。

- 14 循著第 34 屆大會第 11 法令的路線，同時記住柯文博神父 2003 年 9 月在羅耀拉對事務會議代表的最後致詞，我們邀請每位耶穌會士慎重思考「我們在服事教會上的真情實意」該是怎樣的。這裏必須坦誠地面對自己，並在天主面前承認，我們的反應和態度並沒有時常表達出修會向我們所要求的：是「一群在基督內的謙虛而明智的人」<sup>23</sup>。意識到我們是一個使徒團隊的共同責任，我們誠懇地爲此道歉。因此我們懇請每位會士，用建設性的態度協助教宗創造一個共融的精神，使教會有能力把福音帶給我們這個既複雜又紛擾的世界。

---

<sup>21</sup> 2008 年 1 月 10 日信，第 5 段。

<sup>22</sup> 2008 年 2 月 21 日講話第 7 段。

<sup>23</sup> 儒略三世上諭 *Exposcit debitum* V。《會典綱要》§6。

- 15 Recalling the Examen<sup>24</sup> and asking the Lord for the grace of conversion, we ask each of our companions to examine his own way of living and working at “the new frontiers of our time.” This examination will include the following: the demands of our mission “among the poor and with the poor;” our commitment to the ministry of the Spiritual Exercises; our concern for the human and Christian formation of a complete cross section of individuals; “that harmony with the Magisterium which avoids causing confusion and dismay among the People of God”<sup>25</sup> about the “themes, continuously discussed and called into question today, of the salvation of all humanity in Christ, of sexual morality, of marriage and the family.”<sup>26</sup> Each Jesuit is invited to acknowledge humbly his mistakes and faults, to ask the Lord's grace to help him live his mission and, if necessary, the grace of forgiveness.
- 16 The letter and the allocution of the Holy Father open for us a new epoch. The General Congregation gives us the opportunity to live “with renewed vigor and zeal the mission for which the Spirit willed it [the Society] in the Church.”<sup>27</sup> Conscious of our responsibility, in, with, and for the Church, we desire to love it more and help others love it more, for it leads the world to Christ humble and poor and announces to every person that “Deus Caritas Est.”<sup>28</sup> We can not separate the love of Christ from this “sense of the Church,”<sup>29</sup> which leads “the entire Society to seek

---

<sup>24</sup> *Sp. Ex.* 32~43.

<sup>25</sup> *Allocution*, §6.

<sup>26</sup> *Allocution*, §6.

<sup>27</sup> *Allocution*, §2.

<sup>28</sup> BENEDICT XVI, encyclical, *Deus Caritas Est* (25 December 2005).

<sup>29</sup> *Sp. Ex.* 352~370.

- 15 根據〈總省察〉的精神<sup>24</sup>，我們祈求上主給我們回頭改過的恩寵，並邀請每位伙伴省察他在我們時代的**新前線**是如何生活、如何工作的：我們在**窮人中間及與窮人一起的使命**有哪些要求；我們對講授神操的承諾；我們給**十分不同的人士**興辦人文和基督式培育的關切；我們是否處心積慮地要「跟訓導權同步同調，以避免在天主子民間引發疑慮不安」<sup>25</sup>，就是面對那些「今天不斷討論並予以懷疑的問題：人人都要透過基督得救，性倫理，婚姻與家庭。這些問題都該加深研究，並在目前實況的脈絡裏加以照明」<sup>26</sup>。因此，每個會士都被邀請，謙虛地承認自己的過錯和缺陷，懇求上主的恩寵把自己的使命活出來，如果需要的話，也求祂的寬恕。
- 16 教宗的信和向大會代表的講話，為我們開創了一個新的歷史階段。第 35 屆大會則給我們一個機會「以新的衝動和熱忱活出聖神在教會裏所興起的使命（耶穌會）」<sup>27</sup>。我們活在教會內及對教會的責任感，促使我們渴望熱愛教會，並叫別人也都愛她，大家日深一日地愛這個教會。因為是這個教會帶領世界到達謙遜的、貧窮的基督面前，也是這個教會向每個人宣告「天主是愛」<sup>28</sup>。我

---

<sup>24</sup> 《神操》32~43 號。

<sup>25</sup> 教宗講話，第 6 段。

<sup>26</sup> 同上。

<sup>27</sup> 同，第 2 段。

<sup>28</sup> 本篤十六通諭《天主是愛》。



to integrate itself more and more vigorously and creatively in the life of the Church so that we may experience and live its mystery within ourselves.”<sup>30</sup>

- 17 We acknowledge what the Lord calls us to be and to live with greater intensity, through the letter of the Holy Father on January 10 and his address at the audience on February 21. “In the spirit of the fourth vow *in regard to missions* that so distinctively unites us with the Holy Father,”<sup>31</sup> we want to express our willingness to achieve what he invites us to put into practice and what he encourages us to continue or to initiate. We express our renewed availability to be sent into the Lord's vineyard, for the greater service of the Church and the greater glory of God. In asking the Lord for the power of his Spirit to do his will, all of us unite our voices to that of the Successor of Peter in praying with him:

“Take, Lord, and receive all my liberty,  
My memory, my understanding and my entire will,  
All I have and possess; you have given me, I now give it back to you,  
O Lord; all is yours, dispose of it according to your will;  
Give me only your love and your grace; that is enough for me.”<sup>32</sup>

---

<sup>30</sup> GC 33, d. 1, n. 8.

<sup>31</sup> GC 34, d. 11, n. 18.

<sup>32</sup> *Sp. Ex.* 234.

們不可把對基督的愛，與這個「教會意識」<sup>29</sup>分開，這使整個耶穌會「日深一日，殫精竭慮地努力不懈，為要堅強而有創意地深入教會的生命中，好能由教會的內心體驗、感受她的奧秘」<sup>30</sup>。

- 17 在教宗 1 月 10 日的信，及他 2 月 21 日接見我們時的講話中，我們辨認出，是上主在召叫我們，以更密集的方式，活出我們所活的，肯定我們所是的。本著「有關被派遣的第四願精神，這誓願很特別地把我們與教宗連在一起」<sup>31</sup>，我們願意向教宗表達我們的坦誠意願，願意實踐他邀請我們做的事，以及他鼓勵我們繼續做，或新創的事。這樣我們常以新的方式，表達我們的隨時待命，按教宗認為最合適的地方，讓他派我們去到主的葡萄園去工作賣命，為給教會提供更大的服務，為使天主獲得更大的光榮。同時我們祈求主，賜給我們祂聖神的力量，讓我們實行祂的旨意。最後把我們的聲音與伯鐸繼承人的聲音合在一起，我們同他一起說：

主耶穌基督，請接受，請悅納我的全部自由，  
我的記憶，我的理智，和我的整個意志。  
凡我所有所喜，都是你給的，主啊，我都還給你。  
一切都是你的，完全按你的旨意處理吧，  
只求你把你的愛和恩寵賜給我，這為我就足夠了。<sup>32</sup>

---

<sup>29</sup> 《神操》352~370 號：在作戰的教會中，為持守正確的（教會）意識該守的規則。

<sup>30</sup> GC 33, d.1, n.8.

<sup>31</sup> GC 34, d.11, n.18.

<sup>32</sup> 《神操》234 號。

Decree Two

**A Fire that Kindles Other Fires**

Rediscovering our Charism

***Many Sparks, One Fire: Many Stories, One History***

- 1 The Society of Jesus has carried a flame for nearly five hundred years through innumerable social and cultural circumstances that have challenged it intensely to keep that flame alive and burning. Things are no different today. In a world that overwhelms people with a multiplicity of sensations, ideas, and images, the Society seeks to keep the fire of its original inspiration alive in a way that offers warmth and light to our contemporaries. It does this by telling a story that has stood the test of time, despite the imperfections of its members and even of the whole body, because of the continued goodness of God, who has never allowed the fire to die. Our attempt here is to present it anew as a living narrative that, when brought into contact with the life-stories of people today, can give them meaning and provide focus in a fragmented world.
- 2 The continued narrative of the Society has provided, over the centuries, the ground for numerous experiences of unity-in-multiplicity. We Jesuits are frequently surprised that, despite our differences in culture and context, we find ourselves remarkably united. Through prayerful discernment, open discussion, and spiritual conversations, we have again and again been privileged to know ourselves as *one* in the Lord:<sup>1</sup> one united, apostolic body

---

<sup>1</sup> cf. *Const* 671.

法令二

## 燃點其他火焰之火 重新發現我們的神恩

### 點點火花、一道火焰：連篇故事、一個歷史

- <sup>1</sup> 將近五百年來，耶穌會歷盡無數社會及文化的嚴峻挑戰，傳遞著火炬，永不熄滅。今日亦如此，在世界眾多令人眼花撩亂的感覺、思想及影像中，修會尋求並保持原先靈感之火，繼續為現代人發出溫暖和光明。為此，儘管會士、甚至全體修會有缺點，我們仍講述經得起時間考驗的故事，因為天主無限的善良，祂從不讓火焰熄滅。我們在此嘗試再次呈獻活生生的故事，當它和現代人生命的故事接觸時，能給予人們意義，及在破碎的世界中提供焦點。
- 幾百年以來，耶穌會持續的故事為很多異中求同的經驗提供了一片園地。我們耶穌會士從世界各處聚集，而此刻在這屆大會，時常感到驚訝，不管我們文化及背景的差別，發覺彼此非常團結。藉著祈禱的神辨、開放的討論及靈修的交談，我們屢次有幸體驗在主內的合一<sup>1</sup>：一個尋求在教會內更佳侍奉天主及世界的合一和使徒

---

<sup>1</sup> 參：《會憲》671。

seeking what is best for the service of God in the Church and for the world. This graced experience reminds us of the experience recounted in the Deliberation of the First Fathers. Our earliest companions, even though they considered themselves weak and fragile and originating from many different places, found the will of God together amid great diversity of opinion.<sup>2</sup> What enabled them to find God's will was their "decided care and alertness to initiate a completely open way" and to offer themselves fully to it for the greater glory of God.<sup>3</sup> Thus they began a narrative; they lit a fire, which was handed on in subsequent generations whenever people encountered the Society, enabling the personal histories of generations to become embedded in the Society's history as a whole. This collective history formed the basis of their unity; and at its heart was Jesus Christ. Despite the differences, what unites us as Jesuits is Christ and the desire to serve him: not to be deaf to the call of the Lord, but prompt and ready to do his most holy will.<sup>4</sup> He is the unique image of the unseen God,<sup>5</sup> capable of revealing himself everywhere; and in a tantalizing culture of images, he is the single image that unites us. Jesuits know who they are by looking at him. him.

- 3 We Jesuits, then, find our identity not alone but in companionship: in companionship with the Lord, who calls, and in companionship with others who share this call. Its root is to be found in Saint Ignatius's experience at La Storta. There, "placed" with God's Son and called to serve him as he carries his cross, Ignatius and the first companions respond by offering themselves for the service of faith to the Pope, Christ's Vicar on earth. The Son, the one image of God, Christ Jesus, unites them and sends

---

<sup>2</sup> *Deliberation of the First Fathers (1539)*, § 1 (MHSI 63, 2).

<sup>3</sup> *Deliberation of the First Fathers (1539)*, § 1 (MHSI 63, 2).

<sup>4</sup> *Sp.Ex.* 91.

<sup>5</sup> 2 Cor 4: 4; Col 1: 15; Hb 1:3.

性團體。這種恩寵的經驗使我們回想起在《初期會士的分辨》中所描述的早期的同伴。他們共同找到天主的意願，雖然「我們軟弱又容易受傷」，並來自不同的地方，有那麼多「不同的意見」<sup>2</sup>。使他們能夠尋找天主的旨意是他們「果斷的謹慎和警覺地去尋找一個完全開放的方法」和為愈顯主榮而完全奉獻自己<sup>3</sup>。所以，他們開始一個故事，燃點一道火焰，傳遞給未來世代遇到耶穌會的人，使世代的個人歷史植根於整體修會的歷史內。這種集體歷史構成他們合一的基礎；並以耶穌基督為中心。儘管有所差異，那使我們合一的是耶穌基督和侍奉祂的渴望：對祂的召喚勿裝聾作啞，卻要敏捷勤奮地奉行祂的至聖聖意<sup>4</sup>。祂是不可見的天主的肖像<sup>5</sup>，能夠到處自我啓示；而在誘人的映像文化中，祂是唯獨能團結的肖像。看著祂，耶穌會士才認識自己。

- 3 故此，我們耶穌會士並非單獨地尋找身分，而是與夥伴一起：和召叫的主，及與分享這召叫的人同行。它的根源可在聖依納爵於拉斯多達（La Storta）的經驗中找到。在那裏，與天主子「放在一起」，並被召叫為背負十字架的耶穌服務。依納爵及初期同伴在教宗——基督在世的代表——跟前回應，為服務信仰而奉獻自己。天主的

---

<sup>2</sup> 參閱：*Deliberation of the First Fathers*, 1.

<sup>3</sup> *Deliberation* 1.

<sup>4</sup> 《神操》91 號。

<sup>5</sup> 格後四 4；哥一 15；希一 3。

them out to the whole world. He is the image at the very heart of Jesuit existence today; and it is his image that we wish to communicate to others as best we can.

***Seeing and Loving the World as Jesus Did***

- 4 Fundamental for the life and mission of every Jesuit's mission is an *experience* that places him, quite simply, with Christ at the heart of the world.<sup>6</sup> This experience is not merely a foundation laid in the past and ignored as time moves on; it is alive, ongoing, nourished, and deepened by dynamic Jesuit life in community and on mission. The experience involves both conversion *from* and conversion *for*. Saint Ignatius, recuperating on his bed at Loyola, entered into a profound interior journey. He gradually came to realise that those things in which he took delight had no lasting value but that responding to Christ beckoning instilled peace in his soul and a desire to know his Lord better. But – as he came to see later – this knowledge could only be won through confronting the falseness of the desires that had driven him. It was at Manresa that this confrontation took place. There the Lord, who taught him like a schoolboy, gently prepared him to receive an understanding that the world could be seen in another way: a way freed from disordered attachments<sup>7</sup> and opened up for an ordered loving of God and of all things in God. This experience is part of every Jesuit's journey.
  
- 5 While at Manresa, Ignatius had an experience at the river Cardoner that opened his eyes so that “all things seemed new to him”<sup>8</sup> because he began to see them with new eyes.<sup>9</sup> Reality

---

<sup>6</sup> cf. CN 246, 4°; 223 §§ 3-4.

<sup>7</sup> *Sp. Ex.* 21.

<sup>8</sup> *Autobiography* 30.

<sup>9</sup> Diego LAYNEZ, *Letter about Fr. Ignatius (1547)*, § 10 (MHSI 66, 80).

唯一肖像，聖子基督耶穌，把他們團結起來，並遣散他們於普世。祂是現代耶穌會士生活的中心，而我們正想盡力傳達這肖像給別人。

### 如同耶穌這樣看及愛世界

- 4 每位耶穌會士的使命，建基於與基督一起置身於世界中的經驗<sup>6</sup>。這經驗不單是奠基於過去，並不因時光流逝而被忽略；它是活潑的、持續的，藉會士在團體生活及履行使命而得到滋養及加深。那經驗涉及皈依的起點和終點。聖依納爵在羅耀拉養病時，進入一段深刻的心路歷程。他逐漸醒悟自己過去嚮往的事物毫無永恆價值，但在回應基督召喚時，獲得內心的平安和渴望更能認識他的主。不過——正如他後來看到——這知識祇有藉著面對驅策他的虛假慾念才能贏取。這場對抗在芒萊撒發生。在那兒上主教導他像學童一樣，溫柔地準備他去接受了解另一種世界觀：擺脫悖理之情的方式<sup>7</sup>，並開拓按次序地愛天主及在主內愛一切事物。芒萊撒的經驗是每位耶穌會士的旅程。
  
- 5 在芒萊撒時，依納爵在卡道耐河（Cardoner）有開啓他眼目的經驗，以致「一切事情都顯得新奇」<sup>8</sup>，因為他開

---

<sup>6</sup> 參閱：CN 246. 4°; 223 §§ 3~4.

<sup>7</sup> 《神操》21 號。

<sup>8</sup> 《自傳》30。



became transparent to him, enabling him to see God working in the depths of everything and inviting him to “help souls”. This new view of reality led Ignatius to seek and find God in all things.

- 6 The understanding that Ignatius received taught him a contemplative way of standing in the world, of contemplating God at work in the depths of things, of tasting “the infinite sweetness and charm of the divinity, of the soul, of its virtues and of everything there”.<sup>10</sup> Starting from the contemplation of the incarnation<sup>11</sup> it is clear that Ignatius does not sweeten or falsify painful realities. Rather he begins with them, exactly as they are – poverty, forced displacement, violence between people, abandonment, structural injustice, sin – but then he points to how God’s Son was born into these realities; and it is here that sweetness is found. Tasting and seeing God in reality is a process. Ignatius had to learn this himself through many painful experiences. At La Storta he received the grace to be placed with the Son bearing the Cross; and so he and his companions were drawn into the Son’s pattern of life, with its joys and with its sufferings.
  
- 7 Similarly today the Society, in carrying out its mission, experiences the companionship of the Lord and the challenge of the Cross.<sup>12</sup> Commitment to “the service of faith and the promotion of justice”,<sup>13</sup> to dialogue with cultures and religions,<sup>14</sup> takes Jesuits to limit-situations where they encounter energy and

---

<sup>10</sup> *Sp. Ex.* 124.

<sup>11</sup> *Sp. Ex.* 101~109.

<sup>12</sup> *Sp. Ex.* 53.

<sup>13</sup> *GC* 32, d. 2.

<sup>14</sup> *GC* 34, d. 2, nn. 19~21.

始用新眼光看它們<sup>9</sup>。現實為他變成透明，使他看到天主正在每件事的深處運作，最初是邀請他去「幫助靈魂」。這種對現實的新看法引領依納爵在萬物中尋覓及找到天主。

- 6 依納爵所領受的徹悟，教導他在世界中的默觀方式，默觀天主運作於事物的深處，品嚐「天主的無限甘飴與美妙，及靈魂與德行的一切馨香」<sup>10</sup>。從降生的默觀<sup>11</sup>，清楚顯示依納爵沒有把痛苦的現實變甜或竄改。他寧願面對真實情況——貧窮、被逼流亡、人間的暴力、遺棄、結構的不義、罪惡——指出天主如何誕生於其內；而這裏正好找到甘飴。在現實中品嚐及看見天主是一種過程，依納爵本人必須透過很多痛苦經驗學習。在拉斯多達，他從上主領受恩寵，被放置於背著十字架的聖子旁邊；所以，他和同伴被吸引進入聖子的生活模式，連同它的苦與樂。
- 7 今天一樣，在履行它的使命時，耶穌會體驗上主的陪伴及十字架的挑戰<sup>12</sup>。承諾「服務信仰和促進正義」<sup>13</sup>，與

---

<sup>9</sup> Diego LAYNEZ, *Letter about Fr. Ignatius (1547)*, § 10 (MHSI 66, 80).

<sup>10</sup> 《神操》124 號。

<sup>11</sup> 《神操》101~109 號。

<sup>12</sup> 《神操》53 號。

<sup>13</sup> GC 32, d.2.

hidden”.<sup>15</sup> The experience of a hidden God cannot always be avoided, but even in the depths of darkness when God seems concealed, the transforming light of God is able to shine. God labours intensely in this hiddenness. Rising from the tombs of personal life and history, the Lord appears when we least expect, with his personal consolation as a friend<sup>16</sup> and as the centre of a fraternal and servant community.<sup>17</sup> From this experience of God labouring in the heart of life, our identity as “servants of Christ’s mission”<sup>18</sup> rises up ever anew.

### ***Our ‘Way of Proceeding’***

- 8 To find divine life at the depths of reality is a mission of hope given to us Jesuits. We travel again the path taken by Ignatius. As in his experience so too in ours, because a space of interiority is opened where God works in us, we are able to see the world as a place in which God is at work and which is full of his appeals and of his presence. Thus we enter, with Christ who offers living water,<sup>19</sup> into the dry and lifeless areas of the world. Our mode of proceeding is to trace the footprints of God *everywhere*, knowing that the Spirit of Christ is at work in all places and situations and in all activities and mediations that seek to make him more present in the world.<sup>20</sup> This mission of attempting “to feel and to taste” (*sentir y gustar*) the presence and activity of God in all the persons and circumstances of the world places us Jesuits at the centre of a tension pulling us both to God and to the world at the same time. Thus arises, for Jesuits on mission, a set of polarities,

---

<sup>15</sup> *Sp. Ex.* 196.

<sup>16</sup> *Sp. Ex.* 224.

<sup>17</sup> cf. Mt 18: 20.

<sup>18</sup> *GC* 34, d. 2

<sup>19</sup> cf. John 4: 10~15.

<sup>20</sup> cf. Vatican II, *Gaudium et Spes*, 22; also *GC* 34, d. 6.

文化及宗教交談<sup>14</sup>，把會士帶到極限情況，在那裏他們雖獲得力量與新生命，但亦遇到擔憂及死亡——在那裏「天主是隱藏的」<sup>15</sup>。體驗隱藏的天主並非時常可以避免，但即使如此，即使在黑暗深處，天主轉變的光芒仍能夠照耀，天主在這隱蔽中熱烈工作。在我們最不期待時，上主從個人生活及歷史的墳墓中，如同朋友一樣安慰我們<sup>16</sup>，並作為兄弟及僕人團體的中心<sup>17</sup>。從體驗天主在人生命中的勞作，我們作為「基督使命的僕人」<sup>18</sup>的身分一再重新浮現。

### 我們的「進行方式」

- 8 在現實深處尋找神聖生命，是給我們耶穌會士帶來希望的使命。我們再次走依納爵的路；因為在我們內敞開天主運作的空間，使我們能夠看到世界是天主操作之地，充滿祂的吸引力及臨在。故此，我們與賜予活水<sup>19</sup>的基督進入世界乾旱及了無生機之處。我們進行的方式是到處追隨天主的足跡，知道基督的聖神在所有地方、情況、一切活動及調解中運作，使祂更臨在於世上<sup>20</sup>。這

---

<sup>14</sup> GC 34, d.2, 19~21.

<sup>15</sup> 《神操》196 號。

<sup>16</sup> 《神操》224 號。

<sup>17</sup> 參閱：瑪十八 20。

<sup>18</sup> GC 34, d.2.

<sup>19</sup> 參閱：若四 10~15。

<sup>20</sup> 梵二《現代憲章》22 號；亦見 GC 34, d.6.

Ignatian in character, that accompanies our being firmly rooted in God at all times, while simultaneously being plunged into the heart of the world.

- 9 Being and doing; contemplation and action; prayer and prophetic living; being completely united with Christ and completely inserted into the world with him as an apostolic body: all of these polarities mark deeply the life of a Jesuit and express both its essence and its possibilities.<sup>21</sup> The Gospels show Jesus in deep, loving relationship with his Father and, at the same time, completely given over to his mission among men and women. He is perpetually in motion: from God, for others. This is the Jesuit pattern too: with Christ on mission, ever contemplative, ever active. It is the grace – also the creative challenge – of our apostolic religious life that it must live this tension between prayer and action, between mysticism and service.
  
- 10 It is necessary for us to examine ourselves critically in order to remain mindful of the need to live faithfully this polarity of prayer and service.<sup>22</sup> However we cannot abandon this creative polarity, since it marks the essence of our lives as contemplatives in action, companions of Christ sent into the world.<sup>23</sup> In what we do in the world there must always be a transparency to God. Our lives must provoke the questions, “who are you, that you do these things...and that you do them in this way?” Jesuits must manifest – especially in the contemporary world of ceaseless noise and stimulation – a strong sense of the sacred inseparably joined to involvement in the world. Our deep love of God and our passion for his world should set us on fire – a fire that starts

---

<sup>21</sup> cf. Peter-Hans KOLVENBACH, *Sobre la vida religiosa*, Havana, Cuba, (1 June 2007), p. 1.

<sup>22</sup> cf. Peter-Hans KOLVENBACH, *Sobre la vida religiosa*, p. 3.

<sup>23</sup> GC 33, GC 34.

項使命嘗試在所有的人和情況中「去感受及品嚐」上主的臨在及活動，把會士放置於「張力」之中，拉我們走向天主同時走向世界。所以，具使命的會士引致一連串的對立，以依納爵為本，陪伴對我們在任何時刻紮根於天主內，並且同時投入世界的核心。

- 9 存在與行動；默觀與行動；祈禱與先知性生活；和基督完全結合並和他以使徒團體身分投入社會：所有這些對立，深刻標明了耶穌會士的生活，並表達它的本質和可能<sup>21</sup>。福音顯示耶穌和祂天父的深切互愛關係，同時又完全獻身於他對世人的使命。祂經常在行動中：出自天主，為了別人。這也是耶穌會士的模式：和基督履行使命，時時刻刻既默觀、又行動。它是我們使徒修道生活的恩寵，亦是創新的挑戰，這生命必須活出祈禱與行動，神秘生活與服務間的張力。
  
- 10 我們要作批判性的自我反省，好能留意忠於活出祈禱及服務之間的兩極化的需要<sup>22</sup>。不過，我們不能放棄這種創新的兩極化，因為它標誌著我們生活的核心在於做行動中的默觀者，被派遣進入世界的基督伙伴<sup>23</sup>。我們在世所做的，必需對天主具有「透明度」。我們的生活必

---

<sup>21</sup> 參閱：Peter-Hans KOLVENBACH, *Sobre la vida religiosa* (Havana, Cuba: 1 June 2007), p. 1.

<sup>22</sup> 參：同上 p. 3.

<sup>23</sup> GC 33, GC 34.

other fires! For ultimately, there is no reality that is only profane for those who know how to look.<sup>24</sup> We must communicate this way of looking and provide a pedagogy, inspired by the *Spiritual Exercises*, that carries people – especially the young – into it. Thus will they be able to see the world as Saint Ignatius did, as his life developed from what he understood at the Cardoner to the eventual founding of the Society with its mission to bring the message of Christ to the ends of the earth. This mission, with its roots in his experience, continues today.

### ***A Life Shaped by the Vision of La Storta***

- 11 Saint Ignatius had the most significant experience for the founding of the Society in the little chapel of La Storta on his way to Rome. In this mystical grace he saw clearly “that the Father placed him with Christ, his Son”,<sup>25</sup> as the same Ignatius had asked insistently of Mary. At La Storta, the Father placed him with His Son carrying His Cross, and Jesus accepted him saying: “I wish you to serve us”. Ignatius felt himself confirmed personally, and felt the group confirmed, in the plan moving their hearts to place themselves at the service of the Vicar of Christ on earth. “Ignatius told me that God the Father imprinted these words on his heart: ‘Ego ero vobis Romae propitius’”.<sup>26</sup> But this affirmation did not make Ignatius dream of easy paths, since he told his companions that they would encounter “many contradictions”<sup>27</sup> in Rome, and perhaps even be crucified. It is

---

<sup>24</sup> cf. Pierre TEILHARD DE CHARDIN, *Le Milieu Divin*, London: Collins, 1960 [original 1957], p. 66.

<sup>25</sup> *Autobiography*, 96.

<sup>26</sup> Diego LAINEZ, *Adhortationes in librum Examinis (1559)*, §7 (MHSI 73, 133).

<sup>27</sup> *Autobiography* 97.

須引起這些類似問題：「你是誰而做這些事……而你以這方式做？」尤其在現世不停的噪音及刺激中，耶穌會士必須在世上顯出強烈的神聖及積極的參與。我們對天主及其世界的深愛應該燃燒我們，使我們傳火點燃他人。因為最終，為知道怎樣觀看的人<sup>24</sup>，沒有純粹世俗的事。我們必須傳達這觀點，並提供一種受《神操》靈感啓發的教育方法，使他人，特別是年輕人，能如同聖依納爵一樣看世界，就像他的生命從卡道耐河的領悟，到最後創立耶穌會，往天涯海角履行傳揚基督訊息的使命。這根植於他的經驗中的使命，今天仍繼續著。

## 拉斯多達神視塑造的生命

- 11 聖依納爵往羅馬途中，在拉斯多達小聖堂獲得創立耶穌會最深刻的體驗。在此神秘的恩寵裏，他清楚看到「聖父把他與聖子基督放在一起」<sup>25</sup>，就如依納爵曾堅持地向瑪利亞懇求過的一樣。在拉斯多達，父介紹他給背十字架的子，而耶穌接納他，說：「我願意你侍奉我們。」依納爵感覺自己被肯定，也覺他們這一批人被肯定，他們在心靈推動下，要奉獻自己為效勞基督在世的代表。「依納爵告訴我，天父把這些話印在他的心上：『我會

---

<sup>24</sup> 參：Pierre TEILHARD DE CHARDIN, *Le Milieu Divin*, London: Collins, 1960 [original 1957], p. 66.

<sup>25</sup> 《自傳》96。



from Ignatius's encounter with the Lord at La Storta that the future life of service and mission of the companions emerges in its characteristic contours: following Christ bearing his Cross; fidelity to the Church and to the Vicar of Christ on earth; and living as friends of – and thus in – the Lord in one single apostolic body.

### ***Following Christ.....***

- 12 To follow Christ bearing his Cross means opening ourselves with him to every thirst that afflicts humanity today. Christ is nourishment itself, the answer to every hunger and thirst. He is the bread of life, who, in feeding the hungry,<sup>28</sup> draws them together and unites them.<sup>28</sup> He is the water of life,<sup>29</sup> the living water of which he spoke to the Samaritan woman in a dialogue that surprised his disciples because it took him, like free-flowing water, beyond the river-banks of what was culturally and religiously familiar and into an exchange with someone with whom custom forbade him to speak at all. Jesus, in his outreach, embraced difference and new horizons. His ministry transcended boundaries. He invited his disciples to be aware of God's action in places and people they were inclined to avoid: Zacchaeus,<sup>30</sup> a Syro-Phoenician woman,<sup>31</sup> Roman centurions,<sup>32</sup> a repentant thief.<sup>33</sup> As water bringing life<sup>34</sup> to all who thirst, he showed himself interested in every parched area of the world; and in every parched area of the world he can thus be welcomed, for all

---

<sup>28</sup> cf. Mark 6: 31~44 par.

<sup>29</sup> cf. John 4: 7~15.

<sup>30</sup> Luke 19: 1~10.

<sup>31</sup> Mark 7: 24~30.

<sup>32</sup> Luke 7: 2~10; Mark 15: 39.

<sup>33</sup> Luke 23: 39~43.

<sup>34</sup> cf. John 7: 38.

在羅馬善待你們』」<sup>26</sup>。但這肯定未使依納爵夢想有捷徑可走，因為他告訴同伴，他們會在羅馬遇到「很多矛盾」<sup>27</sup>，或者甚至被釘。從依納爵在拉斯多達與主相遇的經驗，浮現會士未來服務及使命生活的基本特點，即：跟隨背十字架的基督、對教會及基督在世代表的忠誠、以及做主的朋友，在主內形成一個使徒團體。

### 跟隨基督…

- 12 跟隨背十字架的基督，指和祂一起對今天人類受苦的每種渴求開放自己，祂本身是滋養，每樣飢渴的解答；祂是生命之糧，在飽飢餓者時，祂引領他們團結一致<sup>28</sup>。祂是生命之泉<sup>29</sup>，即那與撒瑪黎雅婦人交談中提及的活水，使祂的門徒驚訝，因為這交談像流水淙淙，跨越熟悉的文化及宗教河岸，把祂和習俗禁止對話的人交流。在祂向外的延伸中，耶穌擁抱差異與新的視野，祂的職務超越界限。祂邀請門徒察覺天主運作在他們疏於注意的地方和人物身上：匠凱<sup>30</sup>、敘利亞腓尼基婦人<sup>31</sup>、羅

---

<sup>26</sup> Diego LAINEZ, *Adhortationes in librum Examinis (1559)*, §7 (MHSI 73, 133).

<sup>27</sup> 《自傳》97。

<sup>28</sup> 參：谷六 31~44；及平行章節。

<sup>29</sup> 參：若四 7~15。

<sup>30</sup> 路十九 1~10。

<sup>31</sup> 谷七 24~30。

who are thirsty can understand what living water means. This image of living water can give life to all Jesuits as servants of Christ in his mission because, having tasted this water themselves, they will be eager to offer it to anyone who thirsts and to reach out to people beyond frontiers – where water may not yet have welled up – to bring a new culture of dialogue to a rich, diverse, and multi-faceted world.

- 13 To follow Christ bearing his Cross means announcing his Gospel of hope to the many poor who inhabit our world today. The world's many 'poverties' represent thirsts that, ultimately, only he who is living water can assuage. Working for his Reign will often mean meeting material needs, but it will always mean much more, because human beings thirst at many levels; and Christ's mission is directed to human beings. Faith *and* justice; it is never one without the other. Human beings need food, shelter, love, relationship, truth, meaning, promise, hope. Human beings need a future in which they can take hold of their full dignity; indeed they need an absolute future, a 'great hope' that exceeds every particular hope.<sup>35</sup> All of these things are already present in the heart of Christ's mission, which, as was particularly evident in his healing ministry, was always more than physical. In healing the leper, Jesus restored him to the community, gave him a sense of belonging. Our mission finds its inspiration in this ministry of Jesus. Following Jesus, we feel ourselves called not only to bring direct help to people in distress, but also to restore entire human persons in their integrity, reintegrating them in community and reconciling them with God. This frequently calls for an engagement that is long-term, be it in the education of youth, in the spiritual accompaniment of the *Exercises*, in intellectual research, or in the service of refugees. But it is here, aided by

---

<sup>35</sup> BENEDICT XVI, *Spe Salvi* (30 November 2007), see paragraphs 4 and 35, for example.

馬百夫長<sup>32</sup>、悔改的凶犯<sup>33</sup>。正如水為所有口渴者帶來生命<sup>34</sup>，祂對世界每處乾旱之地感到興趣，而世界每處乾旱之地歡迎祂，因為所有口渴的能了解活水的意義。這活水的圖象給予使命中作基督僕役的耶穌會士生命，因為，嚐過這水後，他們切望給予任何渴求者，並超越邊界向人伸手——那裏可能仍未有水湧出——把交談的新文化帶給富裕、不同及多樣的世界。

- 13 跟隨背十字架的基督，意指向今天世界的衆多貧窮人宣揚祂的希望福音。世界的多種「貧窮」代表口渴，最終，祇有活泉的祂才能解渴。為祂的王國效勞常指滿足物質的需要，但它將會有更廣的意義，因為人有多層面的渴求，而且基督的使命與人息息相關。信仰和正義，二者從不分隔。人需要食物、住所、愛情、關係、意義、承諾、希望。人需要掌握全部尊嚴的未來；他們確實需要絕對的將來，一個超越個別希望的「偉大希望」<sup>35</sup>。所有這一切早已在基督的使命中，尤其在祂的治病職務裏，時常表示多過身體的治療。在醫治癩病人時，耶穌使他恢復團體的歸屬。我們正好在此標明耶穌會的使命。我們跟隨耶穌的，感到自己不但被召叫直接援助困

---

<sup>32</sup> 路七 2~10；谷十五 39。

<sup>33</sup> 路廿三 39~43。

<sup>34</sup> 參：若七 38。

<sup>35</sup> 教宗本篤十六世《希望》通諭（*Spe Salvi*）（2007年11月30日）4, 35。

grace and drawing on whatever professional capacities we may have that we try to offer ourselves to God fully, for his service.

- 14 The Son's way of acting provides the pattern for how we must act in the service of his mission.<sup>36</sup> Jesus preached the Reign of God; indeed it was given with his very presence.<sup>37</sup> And he showed himself as having come into the world not to do his own will but the will of his Father in heaven. Jesus' entire life was a kenosis, and he approached situations by self-forgetfulness, seeking not to be served, but to serve, and to give his life as a ransom for many.<sup>38</sup> Thus incarnation and paschal mystery unfold in his life-pattern; his life-pattern will be ours also when we join with him. As companions with him on mission, his way is our way.
- 15 In following this way Jesuits today affirm all that has been specified regarding the Society's mission in the last three General Congregations. The service of faith and the promotion of justice, indissolubly united, remain at the heart of our mission. This option changed the face of the Society. We embrace it again and we remember with gratitude our martyrs and the poor who have nourished us evangelically in our own identity as followers of Jesus: "our service, especially among the poor, has deepened our life of faith, both individually and as a body".<sup>39</sup> As followers of Jesus today, we reach out also to persons who differ from us in culture and religion, aware that dialogue with them is integral also to our service of Christ's mission<sup>40</sup>. In every mission that we carry out, we seek only to be where he sends us. The grace we

---

<sup>36</sup> *Sp. Ex.* 91~98.

<sup>37</sup> cf. Matthew 12: 28, Luke 11: 20; 17: 21.

<sup>38</sup> Mark 10: 45.

<sup>39</sup> *GC* 34, d. 2. 1.

<sup>40</sup> *GC* 34, d. 2.

苦者，而且使人恢復完整狀況，在團體中重新整合他們，並使他們與天主修和。這經常要求長期的參予，無論教育青年、《神操》的靈修陪伴、學術研究、或難民的服務。但在這裏，藉恩寵的幫助及具備專業的才能，我們完全奉獻自己給天主，為祂服務。

- 14 聖子的行動方式提供我們須怎樣服務祂使命的方式<sup>36</sup>。祂宣講天主的王國。的確，祂的臨在<sup>37</sup>正好帶來了天國；而且祂來到世界並非實行自己的意願，而是實行祂天父的旨意。祂以空虛自己及忘我面對情況，尋求非以役人，乃役於人，並用自己的性命為大眾作贖價<sup>38</sup>。故此，降生及逾越的奧蹟在祂的生命模式中展示出來；藉著和祂結合，這生活方式亦將成為我們的。作為祂使命的同伴，我們所被給予的，正是祂生命的一部分，走往城鎮及村莊，祂的道路就是我們的道路。
- 15 今天耶穌會士在跟隨這道路時，肯定過去三屆大會有關耶穌會使命的指示。服務信仰和促進正義，二合為一，仍是我們使命的中心。這選擇改變了耶穌會的面貌。我們再次擁抱它，並以感恩之心，想起信仰上滋養我們跟隨耶穌的殉道者及貧窮者：「我們的服務，尤其在窮人中間，已加深我們個別與整體的信德生活」<sup>39</sup>。今天我

---

<sup>36</sup> 《神操》91~98號。

<sup>37</sup> 參：瑪十二 28；路十一 20；十七 21。

<sup>38</sup> 谷十 45。

<sup>39</sup> GC 34, d.2, n. 1.

receive as Jesuits is to be and to go with him, looking on the world with his eyes, loving it with his heart, and entering into its depths with his unlimited compassion.

***In the Church and for the World.....***

- 16 Knowing ourselves to be sent with Jesus as companions consecrated to him in poverty, chastity, and obedience, although we are sinners, we listen attentively to the needs of people whom we seek to serve. We have been chosen to live as his companions in a single body governed by means of the account of conscience and held together by obedience: men of and for the Church under obedience to the Supreme Pontiff and our Father General and duly appointed superiors.<sup>41</sup> In all of this, our aim is to be ever available for the more universal good – indeed desiring always the *magis*, that which is truly better, for the greater glory of God.<sup>42</sup> It is this availability for the Church’s universal mission that marks our Society in a particular way, makes sense of our special vow of obedience to the Pope, and makes us a single apostolic body dedicated to serving, in the Church, men and women everywhere.
- 17 It is in its obedience, above all, that the Society of Jesus should be distinct from other religious families. One need only recall the letter of Saint Ignatius, where he writes: “We can tolerate other religious institutes outdoing us in fasting and in other austerities that they practise according to their Rule, but it is my desire, dear brothers, that those who serve the Lord our God in this Society be outstanding in the purity and perfection of their obedience, the renunciation of their will, and the abnegation of their

---

<sup>41</sup> cf. *Sp. Ex.* 352~370.

<sup>42</sup> cf. *Sp. Ex.* 23, *Const* 622.

們身為跟隨耶穌的人，亦和異於我們文化及宗教的人接觸，意識到和他們交談，亦是履行服務基督使命<sup>40</sup>的一部份。在實踐每項使命中，我們祇尋求去祂派遣我們的地方。我們身為耶穌會士所領受的恩寵，是和祂一起走，以祂的眼睛去看世界，以祂的心去愛它，以祂無限的憐憫深入世界。

### 在教會並為世界…

- 16 我們雖然是罪人，但知道自己被派遣，作耶穌的同伴，與祂專心聆聽人的需要及期望，藉神貧、貞潔、服從奉獻給祂，來為人服務。我們被揀選作祂的同伴，在訴心及服從的團體內生活：我們是屬於教會並為了教會的人，服從教宗、總會長及受委任的長上<sup>41</sup>。在这一切之上，我們的目標是向較普遍的善開放——確實經常渴望那「更」，那真的更好，為天主更大的光榮<sup>42</sup>。這種為教會普世使命開放，是我們修會的特色，也說明我們對教宗服從的特別聖願，並使我們在教會內成為一個統一的使徒團體，為世人服務。
- 17 耶穌會和其他修會最大的分別，在於它的服從。我們可記起依納爵所寫的信：「我們能容忍其他修會在禁食及其他每人按他們的會規所遵守的刻苦上勝過我們，但對

---

<sup>40</sup> GC 34, d. 2.

<sup>41</sup> 參：《神操》325~370 號。

<sup>42</sup> 參：《神操》23 號；《會憲》622。



judgment”.<sup>43</sup> It is to the obedience of the *Suscipe* that Saint Ignatius looked in order to highlight what it was that gave the Society its distinctive difference.

***As an Apostolic Religious Community.....***

- 18 Together with obedience, our Jesuit vows of poverty and chastity enable us to be shaped in the Church into the image of Jesus himself,<sup>44</sup> they also make clear and visible our availability for God’s call. This availability is expressed in a variety of ways, according to the particular vocation of each. Thus the Society of Jesus is enriched and blessed by the presence of brothers, spiritual coadjutors and professed fathers who together, as companions in one family – enlivened in particular by the presence of those in formation – serve the mission of Christ according to the graces given to each.<sup>45</sup> Thus we Jesuits live our consecrated lives in response to different graces. We minister sacramentally at the heart of the Church, celebrating the Eucharist and the other sacraments and preaching the word of God faithfully. We take this word to the very ends of the earth, seeking to share its riches with people everywhere.
- 19 The differentiation of roles and ministries of Jesuits finds its necessary complement in a life of companionship lived in community. Our life together testifies to our friendship in the Lord, a sharing of faith and life together, above all in the celebration of the Eucharist. Following Jesus together acts as a pointer to the disciples *en mouvement* with their Lord. Jesuit identity and Jesuit mission are linked by community; indeed, identity, community, and mission are a kind of tryptich shedding

---

<sup>43</sup> *Letter to the Jesuits of Portugal (26 March 1553)*, § 2 (MHSI 29, 671).

<sup>44</sup> 2 Cor 3: 18.

<sup>45</sup> *Const* 511.

服從的純潔完美，放棄自己的私意私見，親愛的弟兄們，我懇切願望，凡在本會事奉我們的主天主的人，都超 出眾，放棄他們的私意和判斷」<sup>43</sup>。聖依納爵以〈奉獻頌〉（*Suscipe*）的服從強調耶穌會的特色或識別標誌。

## 作為一個使徒的修會團體

- 18 連同服從，耶穌會士的神貧及貞潔聖願，使我們在教會內形成耶穌本人的肖像<sup>44</sup>，亦清楚顯示我們對天主的召叫是隨時待命。這種待命仍是按照每人的獨特召叫，以多種方式表達出來。故此，耶穌會因了終身修士、神職輔理會士及顯願會士的臨在而富裕及蒙祝福，他們一起就如一家的伙伴，尤其那些在培育中的，按照每人所接受的恩寵<sup>45</sup>，服務基督的使命。所以，耶穌會士活出我們奉獻的生命來回應這些不同的恩寵。我們在教會的核心內作聖事性的職務，慶祝感恩祭及其他聖事，並忠誠地宣講天主的聖言。我們把這聖言帶到天涯海角，尋求與四面八方的人分享它的財富。
- 19 耶穌會士的角色與職務的分別，在同伴的團體生活中，找到它需要的補足。這種一起生活印證在主內的友誼，大家分享信仰與生活，尤其在感恩祭的慶祝中。我們一起跟隨祂是門徒與主同行的指針。耶穌會士的身分與使

---

<sup>43</sup> *Letter to the Jesuits of Portugal (26 March 1553)*, § 2 (MHSI 29, 671).

<sup>44</sup> 格後三 18。

<sup>45</sup> 《會憲》511。

light on how our companionship is best understood. This companionship shows how people different in background and diverse in talent can live together as true “friends in the Lord”. Jesuit identity is relational; it grows in and through our diversities of culture, nationalities, and languages, enriching and challenging us. This is a process that we enter upon as we join the Society, and we grow in it every day. As we do so, our community life can become attractive to people, inviting them – above all the young – to ‘come and see’,<sup>46</sup> to join us in our vocation and to serve with us in Christ’s mission. Nothing could be more desirable and more urgent today, since the heart of Christ burns with love for this world, with all its troubles, and seeks companions who can serve it with him.

### *A New Context – To New Frontiers*

- 20 Serving Christ’s mission today means paying special attention to its *global* context. This context requires us to act as a universal body with a universal mission, realising at the same time the radical diversity of our situations. It is as a worldwide community – and, simultaneously, as a network of local communities – that we seek to serve others across the world. Our mission of faith and justice, dialogue of religions and cultures has acquired dimensions that no longer allow us to conceive of the world as composed of separate entities; we must see it as a unified whole in which we depend upon one another. Globalization, technology, and environmental concerns have challenged our traditional boundaries and have enhanced our awareness that we bear a common responsibility for the welfare of the entire world and its development in a sustainable and living-giving way.<sup>47</sup>

---

<sup>46</sup> John 1: 39.

<sup>47</sup> cf. Social Justice Secretariat, *Globalisation and Marginalisation: Our*

命由團體連結在一起；的確，身分、團體與使命就像祭台上方三幅相連的圖畫，光照我們作為同伴的理解，這份同伴友誼指出來自不同背景及才幹的人，能夠一起生活，真的作「主內的朋友」。耶穌會士的身分是關係性的；它透過我們不同的文化、國籍及語言成長，豐富及挑戰我們。這是我們參加修會時進去的過程，而我們每天在這過程上成長。與此同時，我們的團體生活能吸引人，邀請他們，特別年輕人，「來看看吧」<sup>46</sup>，參與我們的召叫，在基督的使命內和我們一起服務。在今日，沒有更想要或者更迫切的事，因為基督的心對這個困擾的世界愛火炎炎，並尋覓能夠和祂一起服務的同伴。

### 一個新的環境——去新的領域

20 在今日，為基督的使命服務，指特別注意全球環境，這環境需要我們以普世性的團體，履行普世性的使命，亦同時知道我們情況的徹底差異。我們以全球的團體，亦同時以本地團體的網絡，尋求服務世人。我們信仰及正義的使命，宗教及文化的交談，已承擔世界的合一及互相依賴的幅度，而非各自為政。全球化、科技與環保對我們傳統的界限提出疑問，並增加我們意識到為普世的福祉及其持續、衍生發展，共同承擔責任<sup>47</sup>。

---

<sup>46</sup> 若— 39。

<sup>47</sup> 參：Social Justice Secretariat, *Globalisation and Marginalisation*.

- 21 Today's consumerist cultures do not foster passion and zeal but rather addiction and compulsion. They demand resistance. A compassionate response to these cultural malaises will be necessary and unavoidable if we are to share in the lives of our contemporaries. In such changing circumstances, our responsibility as Jesuits to collaborate at multiple levels has become an imperative. Thus our provinces must work ever more together. So also must we work with others: religious men and women of other communities; lay persons; members of ecclesial movements; people who share our values but not our beliefs; in short, all persons of good will.
- 22 God has created a world with diverse inhabitants, and this is good. Creation expresses the rich beauty of this lovable world: people working, laughing, and thriving together<sup>48</sup> are signs that God is alive among us. However, diversity becomes problematic when the differences between people are lived in such a way that some prosper at the expense of others who are excluded in such a way that people fight, killing each other, and are intent on destruction.<sup>49</sup> Then God in Christ suffers in and with the world, which he wants to renew. Precisely here is our mission situated. It is here that we must discern our mission according to the criteria of the *magis*<sup>50</sup> and the more universal good.<sup>51</sup> God is present in the darkness of life intent on making all things new. God needs collaborators in this endeavour: people whose grace consists in being received under the banner of his Son.<sup>52</sup>

---

*Global Apostolic Response*, Rome: February 2006, pp. 16~17.

<sup>48</sup> cf. *Sp. Ex.* 106.

<sup>49</sup> cf. *Sp. Ex.* 108.

<sup>50</sup> *Sp. Ex.* 97.

<sup>51</sup> *Const* 622.

<sup>52</sup> *Sp. Ex.* 147.

- 21 在今日，消費文化中生活的人缺乏熱誠，反而有上癮及衝動。我們必須抗拒。如果我們要進入現代男女的生活內，必須熱切回應這些文化的疾病。像這些改變的情況中，我們作為耶穌會士，與許多層面合作的責任已是當務之急。因此，我們各會省必須加緊合作。我們亦要和其他人合作：男女修會會士、平信徒、教會運動的成員，分享相同價值觀而非同一信仰的人士；總之，所有善意的人。
- 22 天主創造了世界給各種人居住，一切都是好的。它表達這可愛世界的優美——人們工作、歡笑、共同繁榮<sup>48</sup>；標誌著天主活在我們當中。不過，當人際間的差別藉排斥異己而提升另一些人時，多樣性變成問題——人們彼此打鬥、殺戮、一心要毀滅<sup>49</sup>。然後，天主在基督內臨於世界，並與世界一起受苦，而想更新它；我們的使命尤其在此。我們必須在此按照「更」的標準<sup>50</sup>及更大的好處<sup>51</sup>作分辨。天主臨在生命的黑暗中，經常嘗試更新一切。在履行此任務中，天主需要合作者：即在祂兒子的旗下<sup>52</sup>接受恩寵的人。跨越地理定義的「國度」等待著我們，這些今日的「國度」包括貧窮及流離失所的、

---

*Our Global Apostolic Response*, Rome: February 2006, pp. 16–17.

<sup>48</sup> 參：《神操》106 號。

<sup>49</sup> 參：《神操》108 號。

<sup>50</sup> 《神操》97 號。

<sup>51</sup> 《會憲》622。

<sup>52</sup> 《神操》147 號。

‘Nations’ beyond geographical definitions await us, ‘nations’ that today include those who are poor and displaced, those who are profoundly lonely, those who ignore God’s existence and those who use God as an instrument for political purposes. There are new ‘nations,’ and we have been sent to them.<sup>53</sup>

- 23 Recalling Father Jerónimo Nadal, we can say with him: the world is our house.<sup>54</sup> As Father Kolvenbach said recently: “a stable monastery does not serve us, because we have received the entire world to tell about the good news...we do not close ourselves up in the cloister, but we remain in the world amid the multitude of men and women that the Lord loves, since they are in the world”.<sup>55</sup> All men and women are our concern for *dialogue* and for *proclamation* because our mission is that of the Church: to discover Jesus Christ where we have not noticed him before and to reveal him where he has not been seen before. In other words, we look to “find God in all things”, following what Saint Ignatius proposes to us in the ‘Contemplation for Achieving Love’.<sup>56</sup> The entire world becomes the object of our interest and concern.

- 24 Thus as this world changes, so does the *context* of our mission; and new frontiers beckon that we must be willing to embrace. So we plunge ourselves more deeply into that dialogue with religions that may show us that the Holy Spirit is at work all over

---

<sup>53</sup> Adolfo NICOLÁS, *Homily on the Day After his Election as Superior General of the Society of Jesus (20 January 2008)*.

<sup>54</sup> Jerónimo NADAL, *13<sup>a</sup> Exhortatio Complutensis (Alcalá, 1561)*, § 256 (MHSI 90, 469~470).

<sup>55</sup> Peter-Hans KOLVENBACH, *Homily Regimini Militantis Ecclesiae*, celebrating the anniversary of the approval of the Society of Jesus (27 September 2007).

<sup>56</sup> cf. *Sp. Ex.* 230~237.

那些被孤立及深度寂寞的、那些無求於天主和那些利用天主達到政治目標的人。我們被派往這些新的貧窮「國度」去<sup>53</sup>。

- 23 記起那達爾神父，我們能跟他一起說：「世界是我們的住所」<sup>54</sup>。正如柯文博神父最近說過：「一座穩定的隱修院不適合我們，因為我們接受整個世界作為宣講福音的地方……我們不會把自己關在修道院內，但我們停留於世界中，在眾多主愛的男女當中，因為他們就在此世界上」<sup>55</sup>。所有這些男女是我們所關注、作交談及宣講的對象，因為我們的使命和教會的一致，而我們要發現以往未留意的耶穌基督，並帶祂到祂從前未被人看見之處。換句話說，我們要跟隨聖依納爵在「獲得愛情的默觀」<sup>56</sup>中所說的，要「在萬物中尋找天主」，整個世界變成我們的興趣和關注的目標。
- 24 故此，當這世界改變時，我們使命的背景亦不一樣；而新邊界示意我們必須願意擁抱接納。所以，我們更深入地投入宗教交談，這交談會顯示聖神在主所愛的世界裏

---

<sup>53</sup> 倪勝民總會長，〈被選為耶穌會總會長後的講道〉，2008年1月20日，羅馬耶穌堂。

<sup>54</sup> Jerónimo NADAL, *13ª Exhortatio Complutensis (Alcalá, 1561)*, § 256 (MHSI 90, 469~470).

<sup>55</sup> 柯文博總會長 2007年9月27日准許耶穌會成立的紀念日講道 *Regimini militantis Ecclesiae*。

<sup>56</sup> 參：《神操》230~237號。



the world that God loves. We turn also to the ‘frontier’ of the earth, increasingly degraded and plundered. Here, with passion for environmental justice, we shall meet once again the Spirit of God seeking to liberate a suffering creation, which demands of us space to live and breathe.

### ***Ite Inflammate Omnia***

- 25 Legend has it that Saint Ignatius, when he sent Saint Francis Xavier to the East, told him: “go, set the world alight”. With the birth of the Society of Jesus, a new fire was lit in a changing world. A novel form of religious life came about, not through human enterprise but as a divine initiative. The fire that was set alight then continues to burn in our Jesuit life today, as was said about Saint Alberto Hurtado, “a fire that kindles other fires”. With it, we are called to set all things alight with the love of God.<sup>57</sup>
- 26 There are new challenges to this vocation today. We live our identity as companions of Jesus in a context where multiple images, the innumerable faces of a fragmented culture, compete for our attention. They seep into us, take root in the fertile soil of our natural desires, and fill us with sensations that flow through and take control of our feelings and decisions without our awareness. But we know and proclaim one image, Jesus Christ, true image of God and true image of humanity, who, when we contemplate him, becomes flesh in us, healing our inner brokenness, and making us whole as persons, as communities, and as an apostolic body dedicated to Christ’s mission.

---

<sup>57</sup> Luke 12: 49.

運作的新方式。我們亦轉向越來越被貶抑及被掠奪的地球的「邊界」。在此，懷著對環境的正義心火，我們將再次遇到天主聖神設法釋放受苦的受造界，要求我們給它空間去生活及呼吸。

### 把一切燃燒起來

- 25 傳說依納爵派遣聖方濟各沙勿略東行時，對他說：「去，把世界燃燒起來。」隨著耶穌會的誕生，一把新火燃點在變幻的世界，一種新式的修道生活應運而生，不是由人計畫，而是天主的創舉。那時燃點的火今天繼續在耶穌會士生活中燃燒，作為「燃點其他火焰之火」（聖阿爾伯胡特度 St. Alberto Hurtado）。藉此，我們被召叫以天主的愛燃點一切<sup>57</sup>。
- 26 今天這聖召有新的挑戰。我們以耶穌的同伴活出我們的身分，是在眾多圖象的環境、在此支離破碎文化的無數面孔爭取我們的注意力。它們無孔不入，紮根於我們本性渴望的肥沃泥土內，充滿及控制我們的知覺、感受及決定，我們甚至一點也未察覺。但我們知道並宣講一個肖像，耶穌基督，天主及人性的真實肖像，當我們默觀祂時，祂在我們內成了血肉，醫治我們破碎的心，並使我們成為完整的人，完整的團體，一個獻身於基督使命的使徒團體。

---

<sup>57</sup> 路十二 49。

- 27 To live this mission in our broken world, we need fraternal and joyful communities in which we nourish and express with great intensity the sole passion that can unify our differences and bring to life our creativity. This passion grows out of our ever new experience of the Lord, whose imagination and love for our world are inexhaustible. This love invites us to “participation in the mission of the One sent by the Father, in the Spirit, in an ever greater service, in love, with all the variants of the cross, in an imitation and following of that Jesus who wants to lead all people and all of creation to the glory of the Father”.<sup>58</sup>

---

<sup>58</sup> Pedro ARRUIPE, “Trinitarian Inspiration of the Ignatian Charism”, § 79, *AR* 18 (1980~1983) 150.

- 27 在我們破碎的世界活出這使命，我們需要情同手足的喜樂團體，從中我們得到滋養及深切表達團結我們差異的熱忱，賦予創造力的生機。這熱忱來自對上主常新的經驗，而祂對世界的慈愛和想像是無窮無盡的。這愛邀請我們去「參與天父派遣唯一聖子的使命，在聖神內，在這從未有過這麼偉大的服務中，在愛中，藉著所有不同形式的十字架，學習與跟隨耶穌，祂渴望帶領所有的人和創造物回到天父的光榮中」<sup>58</sup>。

---

<sup>58</sup> 雅魯培總會長，“Trinitarian Inspiration of the Ignatian Charism”，§ 79, *AR* 18 (1980~1983) 150.

Decree Three

## Challenges to our Mission Today

Sent to the Frontiers

### I. Re-Affirming Our Mission

- 1 As servants of Christ's mission, we recall with gratitude the graces received from the Lord during the past years. In our lives together as Jesuits, we have experienced an ongoing process of renewal and adaptation of our mission and way of proceeding as called for by the Second Vatican Council<sup>1</sup>.
  
- 2 Since the Council, the Spirit has led the whole Society gathered in General Congregations to the firm conviction that,  

*"The aim of our mission received from Christ, as presented in the Formula of the Institute, is the service of faith. The integrating principle of our mission is the inseparable link between faith and the promotion of the justice of the Kingdom".*<sup>2</sup>
  
- 3 Reflecting on our experience during GC 34, we discerned that the service of faith in Jesus Christ and the promotion of the justice of the Kingdom preached by him can best be achieved in the contemporary world if inculturation and dialogue become essential elements of our way of proceeding in mission.<sup>3</sup> We

---

<sup>1</sup> Vatican II, *Perfectae Caritatis*, 2.

<sup>2</sup> GC 34, d. 2, n. 14.

<sup>3</sup> GC 34, d. 2, nn. 14~21.

# 今日我們使命面對的挑戰

## 奉派遣前往尚待開拓的前線

### 一、重申我們的使命

- 1 身為基督使命的僕人，我們要懷著感恩之情，回想過往這些年中由上主領受的恩寵。在耶穌會會士共同的生活中心，我們經驗到不斷革新的過程，並按梵二大公會議的呼籲，持續調整我們的使命及進行方式。<sup>1</sup>
- 2 自梵二大公會議以來，聖神一直在歷屆大會中引領整個耶穌會，使我們抱持此一堅定的信念：

「一如在《會典綱要》中所提出的，本會自基督所接受的使命，是服務信仰。信仰與促進天主國的正義之間不可分割的聯繫是我們使命的整合原則。」<sup>2</sup>
- 3 第 34 屆大會中，我們由反省經驗而分辨出來：要在我們這個時代為基督信仰服務，並促進耶穌所宣講的天國正義，最佳途徑是讓本地化及對話成為我們使命進行方式的基本要素<sup>3</sup>。我們經驗到，此一使命是教會福傳的整體使命之部分，而福傳使命是「單一而複雜的事實」，

---

<sup>1</sup> 梵二《修會生活革新法令》2。

<sup>2</sup> GC 34, d.2, n. 14.

<sup>3</sup> GC 34, d.2, nn. 14~21。

experience this mission as being part of the Church's overall mission of evangelization, "a single but complex reality" containing all these essential elements.<sup>4</sup> We want to re-affirm this mission which gives meaning to our religious apostolic life in the Church:

*"Thus the aim of our mission (the service of faith) and its integrating principle (faith directed toward the justice of the Kingdom) are dynamically related to the inculturated proclamation of the Gospel and dialogue with other religious traditions as integral dimensions of evangelization".*<sup>5</sup>

- 4 During the past years, the fruitful engagement of the Society in the dialogue with people belonging to different cultures and religious traditions has enriched our service of faith and promotion of justice and confirmed that faith and justice cannot be simply one ministry among others; they are integral to all ministries and to our lives together as individuals, communities, and a worldwide brotherhood.<sup>6</sup>
- 5 Our pastoral, educational, social, communication and spiritual ministries have increasingly found creative ways of implementing this mission in the challenging circumstances of the modern world. Different ministries carry out the mission in ways that are appropriate to them. However, all have experienced mission as the grace of being "placed with the Son". We remember with gratitude so many of our brothers and collaborators who have offered their lives generously in response to the call of the Lord to labour with him.

---

<sup>4</sup> cf. JOHN PAUL II, *Encyclical Letter 'Redemptoris Missio'*, 41: "Mission is a single but complex reality, and it develops in a variety of ways." Cf. nn. 52~54; 55~57.

<sup>5</sup> GC 34, d. 2, n. 15.

<sup>6</sup> GC 32, d. 2, n. 9.

包含一切不可或缺的要素<sup>4</sup>。我們要重申在教會內賦予我們使徒性修會生活意義的這項使命：

「那麼，我們使命的目的（服務信仰）及其整合原則（指向天國正義的信仰），與宣講福音的本地化，以及和其他宗教傳統的對話密切相關，是福傳不可或缺的一些向度。」<sup>5</sup>

- 4 過去這幾年來，耶穌會在從事與種種不同文化及宗教傳統的人們對話方面的工作上頗有成果，豐富了我們為信仰的服務及倡導正義，並讓我們確信：信仰與正義不能僅是其他許多服務工作中的一項；而是貫徹我們所有的職務，也是我們作為個人、團體以及四海一家世界性修會（worldwide brotherhood）的共同生活所不可或缺的<sup>6</sup>。
- 5 我們在牧靈、教育、社會、傳播及靈修事工上，日益找到富於創意的方式，在現代世界具挑戰性的環境中履行這使命。不同的服務事工各以適合的方式來實現同一使命，但所有的人都經驗到在使命中被「與聖子放在一起」的恩寵。我們滿懷感激地回想起衆多弟兄與合作夥伴，他們慷慨地奉獻出自己的生命，回應吾主與祂一同勞苦工作的召喚。

---

<sup>4</sup> 參：若望保祿二世《救主的使命》通諭 41 號：「傳教是單一而複雜的事實，它以多種方式發展。」並參 52~54；55~57 號。

<sup>5</sup> GC 34, d.2, n. 15。

<sup>6</sup> GC 32, d.2, n. 9。



- 6 In our desire to continue “serving the Lord alone and his spouse, the Church, under the Roman Pontiff”,<sup>7</sup> we find confirmation in the words the Holy Father addressed to the members of this congregation:

*“Today I want to encourage you and your brothers to go on in the fulfilment of your mission, in full fidelity to your original charism, in the ecclesial and social context that characterises the beginning of this millennium. As my predecessors have often told you, the Church needs you, counts on you, and continues to turn to you with confidence...”*<sup>8</sup>

- 7 In response to the challenging new contexts we face, we want to reflect further on our mission in the light of our experience.

## II. A New Context for Mission

- 8 The new context in which we live our mission today is marked by profound changes, acute conflicts, and new possibilities. In the words of the Holy Father:

*“Your Congregation takes place in a period of great social, economic, and political changes; sharp ethical, cultural and environmental problems, conflicts of all kinds, but also of more intense communication among peoples, of new possibilities of acquaintance and dialogue, of a deep longing for peace. All these are situations that challenge the Catholic Church and its ability to announce to our contemporaries the Word of hope and salvation”*.<sup>9</sup>

---

<sup>7</sup> *Expositio Debitum* (1550), § 3 (MHSI 63, 375).

<sup>8</sup> BENEDICT XVI, *Allocution to the 35th General Congregation of the Society of Jesus* (21 February 2008), § 2 (Allocution).

<sup>9</sup> *Allocution*, § 2.

- 6 在我們對繼續「在羅馬宗座指導下，只為吾主及祂的淨配教會」服務的渴望中<sup>7</sup>，我們由教宗對本屆大會成員的致詞中得到確認：

「今日我要鼓勵你們和你們的弟兄，在呈現出這個千禧年開端之特色的教會與社會脈絡中，完全忠於你們原初的特恩，繼續履行你們的使命。正如前任教宗常常告訴你們的：教會需要你們，倚重你們，並懷著信任繼續找你們……」<sup>8</sup>

- 7 為回應眼前面對的深具挑戰的新環境，我們要進一步以自己的經驗來反省我們的使命。

## 二、使命的新環境

- 8 今日我們要活出我們使命的新環境顯示的特色是重大的改變、激烈的衝突和種種新的可能性。如教宗所說的：

「你們在社會、經濟和政治重大變革的時期中舉行這次大會，面臨尖銳的倫理、文化和環保問題，及各式各樣的衝突，但在這個時期民族之間也有更密切的溝通，有新的可能互相認識與對話，還有著對和平的深切渴望。這一切的情勢都向天主教會提出挑戰：她是否有能力向當代人宣報希望與救贖的聖言。」<sup>9</sup>

---

<sup>7</sup> *Exposcit Debitum* (1550), § 3 (MHSI 63, 375).

<sup>8</sup> 教宗本篤十六世，2008年2月21日講話。

<sup>9</sup> 同上。

- 9 We live in a global world. GC 34 already noted the “growing consciousness of the interdependence of all people in one common heritage”.<sup>10</sup> This process has continued at a rapid pace; as a result, our interconnectedness has increased. Its impact has been felt deeply in all areas of our life, and it is sustained by interrelated cultural, social and political structures that affect the core of our mission of faith, justice, and all aspects of our dialogue with religion and culture.
- 10 Globalisation has also given birth to a world culture affecting all cultures; often this has resulted in a process of homogenisation and in policies of assimilation that deny the right of individuals and groups to live and develop their own cultures. In the midst of this upheaval, post-modernism, mentioned also by GC 34,<sup>11</sup> has continued to shape the way the contemporary world and we Jesuits think and behave.
- 11 In this new world of instant communication and digital technology, of worldwide markets, and of a universal aspiration for peace and well being, we are faced with growing tensions and paradoxes: we live in a culture that shows partiality to autonomy and the present, and yet we have a world so much in need of building a future in solidarity; we have better ways of communication but often experience isolation and exclusion; some have greatly benefited, while others have been marginalised and excluded; our world is increasingly transnational, and yet it needs to affirm and protect local and particular identities; our scientific knowledge has reached the deepest mysteries of life, and yet the very dignity of life itself and the world we live in are threatened.

---

<sup>10</sup> GC 34, d. 3, n. 7.

<sup>11</sup> GC 34, d. 4, n. 19~24.

- 9 我們生活在一個全球化的世界。第 34 屆大會已注意到：「人們逐漸意識到，所有民族都是在一個人類共同的遺產之下相互依存」。<sup>10</sup>這過程以飛快的速度繼續進行，其結果是我們的相互聯繫日益增長。我們在生活的各個領域中，都已更深刻地感受到這重大影響，而相互關連的文化、社會與政治結構正支持著這樣的過程；這些結構影響到我們信仰與正義的使命核心，也影響到我們與宗教和文化進行對話的各個層面。
- 10 全球化也催生了一種世界文化，其影響遍及所有文化；這往往造成一種同質化的過程與同化的政策，拒絕給予個人和團體按自己文化去生活和發展的權利。在這樣的動盪中，第 34 屆大會已提過的後現代主義<sup>11</sup>，一直在繼續形塑當代世界及我們耶穌會會士的思考和行為方式。
- 11 在這個擁有即時通訊、數位科技和全球市場，以及對和平及幸福生活的普世渴望的新世界中，我們面對日漸增長的張力和弔詭：我們生活在獨尊自主權與當下的文化中，然而所擁有的世界卻如此迫切需要建立同舟共濟的未來；有著更好的通訊方式，卻往往經驗到疏離與拒絕；有些人獲得龐大利益，其他人卻遭到邊緣化並受排斥；世界日益具有跨國性質，卻需要肯定並保護本地和特殊的身分認同；科學知識已觸及生命深處，然而生命本身的尊嚴以及我們生活於其中的世界卻遭到威脅。

---

<sup>10</sup> GC 34, d.3, n. 7.

<sup>11</sup> GC 34, d.4, nn. 19~24.

### **III. Call to Establish Right Relationships: A Mission of Reconciliation**

- 12 In this global world marked by such profound changes, we now want to deepen our understanding of the call to serve faith, promote justice, and dialogue with culture and other religions in the light of the apostolic mandate to establish right relationships with God, with one another, and with creation.<sup>12</sup>
- 13 In Luke's Gospel Jesus inaugurated his public ministry in the synagogue of Nazareth.<sup>13</sup> Reading from the prophet Isaiah, and acknowledging being anointed by the Spirit, he announced good news to the poor, the release of captives, the recovery of sight by the blind, and freedom for the oppressed. With this action he rooted himself and his ministry in the tradition of the Jewish prophets who passionately proclaimed God's justice, the duty of the people of Israel to establish right relationships with God, with one another (especially with the least among them), and with the land.<sup>14</sup>
- 14 In proclaiming God's message of love and compassion Jesus crossed over physical and socio-religious frontiers. His message of reconciliation was preached both to the people of Israel and to those living outside its physical and spiritual frontiers: tax collectors, prostitutes, sinners, and persons of all kinds who were marginalised and excluded. His ministry of reconciliation with

---

<sup>12</sup> *Compendium of the Social Doctrine of the Church*, § 575.

<sup>13</sup> Luke 4: 16 ff.

<sup>14</sup> JOHN PAUL II, *Tertio Millennio Adveniente* (1994), 11~13.

### 三、蒙召建立健全的關係——一項和好的使命

- 12 在這呈顯出影響深遠之轉變的全球化世界中，現在我們要在這先知性的召叫——與天主、與萬物及彼此建立健全的關係<sup>12</sup>——的光照下，加深對於自身召叫的了解，亦即服務信仰、促進正義以及與文化與其他宗教對話。
- 13 《路加福音》中，耶穌在納匝肋的會堂裏為他的公開事工揭開序幕<sup>13</sup>。在誦讀《依撒意亞先知書》，並認知道自己接受了聖神傅油之際，他向窮人傳報喜訊，向俘虜宣告釋放，向盲者宣告復明，使受壓迫者獲得自由。他以此行動讓自己和自己的工作回溯到猶太先知傳統的根源，這些先知曾熱切宣揚天主的正義，及以色列有義務與天主、與大地及彼此（尤其是最小的兄弟）建立健全的關係。這三重義務在喜年中，並在耶穌所宣告與體現「上主仁慈之年」時，呈現出特殊的重要意義<sup>14</sup>。
- 14 在宣告天主愛與同情的訊息當中，耶穌跨越了物理上及社會宗教上的前線邊界。他和好的訊息是對以色列子民宣講的，也是對活在以色列物理與心靈邊界之外的人而講的：稅吏、妓女、罪人，以及各式各樣遭到邊緣化和排斥的人。他使人與天主、及彼此和好的服事工作無遠弗屆。他對有權勢的人說話，提出挑戰，要他們回心轉

---

<sup>12</sup> 《教會社會訓導彙編》，575。

<sup>13</sup> 路四 16ff。

<sup>14</sup> 若望保祿二世《第三個千年將臨之際》（1994），11~13。

God and with one another knew no boundaries. He spoke to the powerful, challenging them to a change of heart. He showed special love for the sinner, the poor widow, and the lost sheep. The kingdom of God, which he constantly preached, became a vision for a world where all relationships are reconciled in God. Jesus confronted the powers that oppose this kingdom, and that opposition led him to death on the cross, a death which he freely accepted in keeping with his mission. On the cross we see all his words and actions revealed as expressions of the final reconciliation effected by the Crucified and Risen Lord, through whom comes the new creation in which all relationships will be set right in God.<sup>15</sup>

- 15 Ignatius and his first companions understood the importance of reaching out to people on the frontiers and at the centre of society, of reconciling those who were estranged in any way.<sup>16</sup> From the centre in Rome, Ignatius sent Jesuits to the frontiers, to the new world, “to announce the Lord to peoples and cultures that did not know him as yet”.<sup>17</sup> He sent Xavier to the Indies. Thousands of Jesuits followed, preaching the Gospel to many cultures, sharing knowledge with and learning from others. He also wanted Jesuits to cross other types of frontiers between rich and poor, between educated and unlearned. He wrote a letter to the Jesuits at the Council of Trent on how to behave and insisted that they should minister to the sick. Jesuits opened colleges in Rome and in the great cities of Europe, and they taught children in villages across the world.

---

<sup>15</sup> 2 Cor 5: 19; Eph 2: 16.

<sup>16</sup> *Exposcit Debitum* (1550), § 3 (MHSI 63, 376).

<sup>17</sup> *Allocution*, § 3.

意。他向貧窮人伸出援手，將自己對罪人、窮寡婦和迷途羔羊的特別眷愛顯示給他們。他常宣講的天國成爲一幅願景：所有關係都在天主內得以和好的一個世界。耶穌挺身對抗壓迫這天國的勢力，終至死於十字架上，而他卻甘願接受這死亡，始終與祂的使命一致。我們看到他在十字架上的一切言行，都透露出是表達最終和好的方式，這和好是遭釘死而復活的主達成的結果，藉由他，新天新地得以來臨，到那時一切關係都將在天主內和好修復<sup>15</sup>。

- 15 依納爵和他的首批同伴了解向社會的邊緣人及中堅分子伸出援手的重要，以及讓遭到任何形式的疏離排斥者得到和好調停的重要<sup>16</sup>。從位於羅馬的修會核心，依納爵派遣耶穌會會士到尚待開拓的邊境，到新世界去，「向尚未認識上主的民族與文化宣告祂」<sup>17</sup>。他派遣沙勿略前往印度群島。數以千計的會士接踵而來，向許多文化宣講福音，分享知識，也從他人那裏學習。他也要求耶穌會會士跨越其他類型的邊界：貧與富、受教育與未受教育的人。雷奈斯和撒爾墨龍是奉派出席特利騰大公會議的神學家，但依納爵也堅持要他們服事病人。耶穌會會士在羅馬和歐洲的大都市開設大學，同時在世界各地的小村莊裏教導孩童。

---

<sup>15</sup> 格後五 19；弗二 16。

<sup>16</sup> *Exposcit Debitum* (1550), § 3 (MHSI 63, 376).

<sup>17</sup> 教宗本篤十六世，2008年2月21日講話。



- 16 We are sent on mission by the Father, as were Ignatius and the first companions at La Storta, together with Christ, risen and glorified but still carrying the cross, as he labours in a world yet to experience the fullness of his reconciliation. In a world torn by violence, strife and division, we then are called with others to become instruments of God, who “in Christ reconciled the world to himself, not counting their trespasses”.<sup>18</sup> This reconciliation calls us to build a new world of right relationships, a new Jubilee reaching across all divisions so that God might restore his justice for all.
- 17 This tradition of Jesuits building bridges across barriers becomes crucial in the context of today’s world. We become able to bridge the divisions of a fragmented world only if we are united by the love of Christ our Lord, by personal bonds like those that linked Francis Xavier and Ignatius across the seas, and by the obedience that sends each one of us in mission to any part of this world.<sup>19</sup>

#### **IV. Our Apostolic Response**

- 18 As servants of Christ’s mission we are invited to assist him as he sets right our relationships with God, with other human beings, and with creation. “Our world is the theatre of a battle between good and evil”, the Holy Father reminded us:<sup>20</sup> and so we again place ourselves before the Lord in the meditation on the Two

---

<sup>18</sup> 2 Cor 5: 19.

<sup>19</sup> *Const* 655~659.

<sup>20</sup> *Allocution*, § 6.

- 16 如同依納爵和首批夥伴在斯道達小堂一樣，我們是奉天父派遣，與基督一起去進行此一使命；基督已光榮地復活，卻仍背著十字架，因為他是在一個有待經驗他帶來的和好之圓滿的世界裏辛勞工作。在這個因暴力、爭鬥傾軋和分裂而破碎的世界中，我們蒙召與他人一起，從事天主那「使世界與自己和好，不再追究他們的過犯」的工作<sup>18</sup>。這和好召叫我們建立一個關係健全的新世界，一個跨越所有分隔界線的新喜年，為所有的人恢復天主的正義。
- 17 在今日世界的環境脈絡中，耶穌會會士跨越前線邊界修築橋樑的傳統變得極為重要。唯有記住三項依納爵原則，並依據它們生活，我們才能將這個支離破碎世界的種種分歧連結起來。這三項原則是：對吾主天主的愛、遠隔重洋的方濟各沙勿略和依納爵之間個人聯繫所反映出的同心合意，以及那派遣我們每個人到世界任一角落進行使命的服從<sup>19</sup>。

#### 四、我們的使徒性回應

- 18 身為基督使命的僕人，我們受邀請與他一起工作，修復我們與天主、與他人、與萬物的關係。教宗提醒我們：

---

<sup>18</sup> 格後五 19。

<sup>19</sup> 《會憲》655~659。

Standards. There are powerful negative forces in the world, but we are also aware of God's presence permeating this world, inspiring persons of all cultures and religions to promote reconciliation and peace. The world where we work is one of sin and of grace.

### ***Reconciliation with God***

- 19 The Spiritual Exercises invite us to a renewed and deepened experience of reconciliation with God in Christ. We are called to share, with joy and respect, the grace of this experience that we have received and that nourishes our hope. Globalisation and new communication technologies have opened up our world and offer us new opportunities to announce with enthusiasm the Good News of Jesus Christ and the Kingdom he proclaimed. Our ministries of the proclamation of the Word and the celebration of the life of Christ in the sacraments continue to be fundamental for our mission and our lives together as Jesuits. They must be seen as part of the three-fold responsibility that lies at the heart of the deepest nature of the Church: proclamation of the word of God (*kerygma-martyria*), celebrating the sacraments (*leitourgia*), and exercising the ministry of charity (*diakonia*).<sup>21</sup> In fulfilling this responsibility, we search for new forms of integral evangelization to “reach the geographical and spiritual places others do not reach or find it difficult to reach”,<sup>22</sup> always attentive to the demands of the cultural context within which we carry out our mission.

---

<sup>21</sup> BENEDICT XVI, *Encyclical Letter ‘Deus Caritas Est’* (2005), 25.

<sup>22</sup> *Allocution*, § 2.

「我們的世界是善惡進行戰鬥的舞台」<sup>20</sup>；因而我們再度將自己置於吾主前，進行兩旗默想。世上有著強大的負面勢力，但我們也覺察到天主的臨在充溢這世界，激發各文化和宗教人去倡導和好與和平。我們在其中工作的世界，是有罪也有恩寵的世界。

### 與天主建立健全的關係

- 19 《神操》邀請我們在基督內，更新並加深與天主和好的經驗。我們蒙召，懷著喜樂與尊重，去分享我們所領受到的此一經驗之恩寵，這恩寵滋長了我們的望德。全球化和新的傳播科技開啓了我們的世界，提供我們新的機會，以熱忱宣報耶穌基督的福音和他的國。宣揚聖言和在聖事中紀念基督生命的工作，仍然是我們作為耶穌會會士的使命與共同生活之根基。必須視它們為教會最深本質核心的三重責任之部分，亦即：宣揚天主聖言（*kerygma-martyria*）、舉行聖事（*leitourgia*）、實行慈善工作（*diakonia*）<sup>21</sup>。在履行這責任當中，我們尋索整個福傳的新方式，以「延伸到地理上及靈修上他人尚未到達，或難以到達的地方」<sup>22</sup>，並且永遠留意到我們實現使命之處文化環境的需求。

---

<sup>20</sup> 教宗本篤十六世，2008年2月21日講話。

<sup>21</sup> 教宗本篤十六世，《天主是愛》通諭，*Deus Caritas Est*, 2005, 25。

<sup>22</sup> 教宗本篤十六世，2008年2月21日講話。

- 20 Globalization has hastened the spread of a dominant culture which has brought to many people wide access to information and knowledge, an enhanced sense of the individual and freedom to choose, and openness to new ideas and values across the world. At the same time, this dominant culture has been marked by subjectivism, moral relativism, hedonism, and practical materialism leading to a “erroneous or superficial vision of God and of man”.<sup>23</sup> In many societies people find themselves increasingly alone and struggling to find meaning for their lives. This has become a new apostolic challenge and opportunity for us. In all our ministries, we are called to a more serious engagement with this reality and to broaden the spaces of a continuing dialogue and reflection on the relationship between faith and reason, culture and morality, and faith and society, in order “to make the true Face of the Lord known to so many for whom it remains hidden or unrecognizable.”<sup>24</sup>
- 21 The rapid pace of cultural change has been accompanied by an interior emptiness as well as a new interest in popular religiosity, a renewed search for meaning, and a thirst for a spiritual experience often sought outside institutional religion. The *Spiritual Exercises*, which from the start have been a precious instrument in our hands, are today of invaluable assistance to many of our contemporaries. They help us to initiate and to progress in a life of prayer, to search for and to find God in all things, and to discern his will, making faith more personal and more incarnate. Our contemporaries are also helped in the difficult task of feeling a deeper sense of integration in their lives; the experience of the *Exercises* helps them achieve this by entering into a dialogue with God in freedom. We encourage

---

<sup>23</sup> *Allocution*, § 3.

<sup>24</sup> *Allocution*, § 4.

- 20 全球化加速了一種主流文化的散播，它在世界各地帶給許多人更廣的資訊與知識管道，增強個人感及做選擇的自由，以及對新觀念與價值的開放態度。同時，這股主流文化也顯示了這些特色：主體性（subjectivism）、道德相對論、享樂主義和實際的物質主義，導致「對天主與對人錯誤或淺薄的幻象」<sup>23</sup>。許多社會中，人們發現自己日益孤獨，而努力尋找生命的意義。這為我們成了新使徒工作的契機和挑戰。在我們所有的工作中，我們蒙召更認真地與此現實狀況交鋒，並拓寬持續對話及反省信仰與理性、文化與道德、信仰與社會之間關係的空間，「好讓上主的真面貌顯示給許多仍找不到祂或不認得祂的人」<sup>24</sup>。
- 21 伴隨文化變遷的快速步調而來的，是一種內在的空虛，同時也引發大眾對虔誠信仰的新興趣、重新尋找意義，以及對靈修經驗的渴望，人們有時在體制性宗教之外尋求這種經驗。《神操》從開始就一直是我們手中的寶貴工具，今日對我們當代的許多人是無價的珍貴幫助。它們能幫助人開始度祈禱生活且日益進步，在一切事物中尋找和發現天主，並分辨祂的旨意，讓信仰更深入個人也更具體。當代的人在生命中面對尋求內在更深整合的艱辛任務時，也由神操獲得幫助；神操經驗協助他們透過自由進入與天主的對話而達到此目的。我們鼓勵耶穌

---

<sup>23</sup> 同上。

<sup>24</sup> 同上。

Jesuits to give the *Spiritual Exercises*, “to allow the Creator to deal immediately with the creature and the creature with its Creator and Lord”<sup>25</sup> to lead people to a deeper relationship with God in Christ and through that relationship to service of his Kingdom.

- 22 We live in a world of many religions and cultures. The erosion of traditional religious beliefs and the tendency to homogenise cultures has strengthened a variety of forms of religious fundamentalism. Faith in God is increasingly being used by some to divide people and communities, to create polarities and tensions which tear at the very fabric of our common social life. All these changes call us to the frontiers of culture and of religion. We need to strengthen and support those Jesuits and collaborators actively involved in the fourfold dialogue recommended by the Church,<sup>26</sup> to listen carefully to all, and to build bridges linking individuals and communities of good will.
- 23 We need to discern carefully how we carry out educational and pastoral ministries, especially among youth, in this fast-changing post-modern culture. We need to walk with young people, learning from their generosity and compassion so as to help each other to grow through fragility and fragmentation to joyful integration of our lives with God and with others. Volunteer work with and for the poor helps young people to live in solidarity with others and find meaning in and direction for their lives.

---

<sup>25</sup> *Sp. Ex.* 15.

<sup>26</sup> cf. *GC* 34, d. 5, n. 4: dialogues of life, action, religious experience, and theological exchange.

會士以各種方式帶領神操，作為一種讓受造物與造物主相遇的途徑，「讓造物主與祂的受造者，受造者與祂的造物主直接往還」<sup>25</sup>，以引領人在基督內與天主建立更深的關係，並藉此而為天主的國服務。

- 22 我們生活在有多種宗教和文化的世界。傳統宗教信仰的磨蝕與不同文化漸漸同質化的趨勢，強化了各式各樣宗教上的基本教義主義。對神的信仰越來越遭人用來區隔民衆與團體，並製造對立與緊張，撕裂我們共同的社會生活組織結構。這一切的改變都召叫我們到文化與宗教的邊界前線去。我們需要鼓勵支持那些積極從事生活和行動上宗教交談的會士和夥伴們<sup>26</sup>，細心聆聽所有的人，並與所有懷有善意的人一起建立跨團體的溝通橋樑。
- 23 我們需要謹慎分辨如何實行教育與牧靈工作，尤其是在這變遷的後現代文化中面對青年。我們需要與年輕人同行，從他們的慷慨和同情中學習，並幫助彼此成長，在經歷脆弱和破碎後，讓我們的生命與天主、與他人和諧，走向喜樂的整合。和窮人在一起並為他們服務的義務工作，能幫助青年人度與他人團結一致，休戚與共的生活，並在生命中找到意義和方向。

---

<sup>25</sup> 《神操》15 號。

<sup>26</sup> GC 34, d.5, n. 4.



- 24 Since Christ's death and resurrection has re-established our relationship with God, our service of faith must lead necessarily to the promotion of the justice of the Kingdom and to the care of God's creation.

***Reconciliation with one another***

- 25 In this global world, there are social, economic, and political forces that have facilitated the creation of new relationships among people, but there are other forces which have broken the bonds of love and solidarity within the human family. While many poor people have been lifted from poverty, the gap between rich and poor within nations and across national boundaries has increased. From the perspective of those living at the margins, globalisation appears to be a massive force that excludes and exploits the weak and the poor, which intensifies exclusion on the basis of religion, race, caste, and gender.
- 26 A political consequence of globalisation has been the weakening of political sovereignty experienced by many nation-states all over the world. Some states feel this phenomenon as a particular type of global marginalisation and the loss of national respect. Transnational interests, unconstrained by national laws and often abetted by corruption, frequently exploit the natural resources of the poor. Powerful economic groups foment violence, war, and arms trafficking.
- 27 Our commitment to help establish right relationships invites us to see the world from the perspective of the poor and the marginalised, learning from them, acting with and for them. In this context, the Holy Father reminds us that the preferential option for the poor "is implicit in the Christological faith in a God who for us became poor, to enrich us with his poverty (2

- 24 我們與天主建立健全關係的一切努力，亦即我們為信仰的服務，必定導向促進天國正義及關懷天主所造的萬物。

### **彼此建立健全的關係**

- 25 在這全球化的世界，有些社經與政治力量促進了人們之間新關係的衍生，但也有其他勢力破壞了人類家庭愛與團結的聯繫。儘管許多人已脫離貧窮，國家之間以及國家內部的貧富差距卻更見擴大。由那些在邊緣生存者的視角來看，全球化有如一股巨大勢力，不僅排斥且剝削弱小者與窮人，還加強了基於宗教、種族、階級和性別而來的排斥。
- 26 全球化帶來的一項政治後果是：世界各地許多單一民族國家的政治主權削減。有些國家對此現象的經驗，有如在全球遭到某種特殊型態的邊緣化及喪失國家尊嚴。它們的自然資源遭到跨國利益團體開採榨取，不受國家法律約束，並且往往受貪污賄賂唆使而發生。強大的經濟利益則煽動了暴力、戰爭和非法的軍火交易。
- 27 我們致力建立健全關係的許諾邀請我們由貧窮人和邊緣人的觀點來看世界，從他們身上學習，並和他們一起，為了他們而行動。在此脈絡中，教宗提醒我們：對窮人的優先選擇「已隱含在基督論的信仰中，我們相信這位天主為了我們成了貧困的，好使我們因著他的貧困

Cor 8: 9)".<sup>27</sup> He invites us with a prophetic call to renew our mission "among the poor and with the poor".<sup>28</sup>

- 28 The complexity of the problems we face and the richness of the opportunities offered demand that we build bridges between rich and poor, establishing advocacy links of mutual support between those who hold political power and those who find it difficult to voice their interests. Our intellectual apostolate provides an inestimable help in constructing these bridges, offering us new ways of understanding in depth the mechanisms and links among our present problems. Many Jesuits in educational, social promotion, and research institutions, together with others engaged directly with the poor, are already committed to this work. Still others have helped in the growth of corporate social responsibility, the creation of a more humane business culture, and economic development initiatives with the poor.
- 29 Among the defining characteristics of our globalized world are new communications technologies. They have a tremendous impact on all of us, especially the young. They can be powerful instruments for building and supporting international networks, in our advocacy, in our work of education, and in our sharing of our spirituality and our faith. This Congregation urges Jesuit institutions to put these new technologies at the service of those at the margins.
- 30 Our response to these situations must come from our deep faith in the Lord who calls us to work with others for the Kingdom of

---

<sup>27</sup> *Allocution*, § 8.

<sup>28</sup> *Allocution*, § 8.

而成為富有的」（格後八 9）<sup>27</sup>。他以先知性的召叫邀請我們更新自己「在窮人中，與窮人同在」的服務使命<sup>28</sup>。

- 28 我們所面對的問題相當複雜，而可資運用的機會也相當豐富，這些在在要求我們從事在富人與窮人間做築橋的工作，並提倡那些掌握政治權力者和難以為自身利益發聲者相互支援，建立他們之間的連結。在建立這些橋樑時，我們智力方面的使徒事業提供了不可計量的幫助，提供我們新的途徑，對現今問題之機制和問題間的連結進行深度了解。許多在教育、社會發展及研究機構的耶穌會會士已與其他直接從事窮人服務的人們一起投身此項工作。還有許多其他的人在共同社會責任的成長、更具人性的企業文化以及窮人的經濟發展創舉上提供了幫助。
- 29 新的通訊科技是界定全球化世界的特徵之一。這些科技對我們所有的人都具有極大的影響，尤其是對年輕人。在我們的聲援工作和教育工作中，以及在分享我們的靈修與信仰上，它們能成為建立和支持國際網絡的有力工具。本屆大會極鼓勵耶穌會機構運用這些新科技來服務處於社會邊緣者。
- 30 我們對這些情勢的回應，必須發自對主的深刻信仰，祂召叫我們與他人一起為天主的國，也為建立人與人之

---

<sup>27</sup> 教宗本篤十六世，2008年2月21日講話。

<sup>28</sup> 同上。

God, for the establishment of right relationships among people and with creation. In this way we cooperate with the Lord in building a new future in Christ for a “globalization in solidarity, a globalization without marginalization”.<sup>29</sup>

### ***Reconciliation with creation***

- 31 Following the directive<sup>30</sup> of GC 34, Fr. Peter-Hans Kolvenbach commissioned a study and invited all “Jesuits and those who share our mission to show ever more effective ecological solidarity in our spiritual, communal, and apostolic lives”.<sup>31</sup> This invitation calls us to move beyond doubts and indifference to take responsibility for our home, the earth.
- 32 Care of the environment affects the quality of our relationships with God, with other human beings, and with creation itself. It touches the core of our faith in and love for God, “from whom we come and towards whom we are journeying”.<sup>32</sup> It might be said that St. Ignatius teaches us this care of the environment in the Principle and Foundation<sup>33</sup> when speaking of the goodness of creation, as well as in the *Contemplatio ad Amorem* when describing the active presence of God within creation.<sup>34</sup>

---

<sup>29</sup> JOHN PAUL II, *From the Justice of Each Comes the Peace of All*, *World Day of Peace Message (1 January 1998)*, § 3.

<sup>30</sup> GC 34, d. 20, n. 2.

<sup>31</sup> Peter-Hans KOLVENBACH, *We Live in a Broken World. Introduction, Promotio Iustitiae 70*, April 1999.

<sup>32</sup> BENEDICT XVI, *for the day of Peace (1 January 2008)*, § 7.

<sup>33</sup> *Sp. Ex.* 23.

<sup>34</sup> *Sp. Ex.* 230~237.

間、人與萬物之間的健全關係而工作。我們以此方式，在基督內，為「休戚與共的全球化、不帶來邊緣化效應的全球化」建立新的未來<sup>29</sup>。

### 與萬物建立健全的關係

- 31 遵照第 34 屆大會的訓令<sup>30</sup>，柯文博神父委託進行一項研究調查，並邀請所有「耶穌會會士和分享我們使命的人，要在我們靈修、團體與使徒生活中顯示出與生態環境更有效的團結共存」<sup>31</sup>。這項邀請召叫我們走出疑慮和冷漠，為我們的家園——地球負起責任。
- 32 對環境的關懷影響到我們與天主、與他人、與萬物之間關係的品質，並觸及我們對天主的信仰與愛的核心：「我們從祂那裏來，又要歸向祂那裏去」<sup>32</sup>。在依納爵對善用萬物的教導<sup>33</sup>，和他對天主在這一切事物內積極臨在的感受中<sup>34</sup>，我們能找到對於關懷環境的靈感。

---

<sup>29</sup> 教宗若望保祿二世，1998 年 1 月 1 日「世界和平日文告：各人的正義帶來衆人和平的果實」，3。

<sup>30</sup> GC 34, d.20, n. 2.

<sup>31</sup> 柯文博總會長，“Introduction”, *We live in a broken World*, April 1999.

<sup>32</sup> 教宗本篤十六世，2008 年 1 月《和平文告》7 號。

<sup>33</sup> 《神操》23 號。

<sup>34</sup> 同上，230~237 號。

- 33 The drive to access and exploit sources of energy and other natural resources is very rapidly widening the damage to earth, air, water, and our whole environment, to the point that the future of our planet is threatened. Poisoned water, polluted air, massive deforestation, deposits of atomic and toxic waste are causing death and untold suffering, particularly to the poor. Many poor communities have been displaced, and indigenous peoples have been the most affected.
- 34 In heeding the call to restore right relationships with creation, we have been moved anew by the cry of those suffering the consequences of environmental destruction, by the many postulates received, and by the recent teaching of the Holy Father and many episcopal conferences on this issue.
- 35 This Congregation urges all Jesuits and all partners engaged in the same mission, particularly the universities and research centres, to promote studies and practices focusing on the causes of poverty and the question of the environment's improvement. We should find ways in which our experiences with refugees and the displaced on one hand, and people who work for the protection of the environment on the other hand, could interact with those institutions, so that research results and advocacy have effective practical benefits for society and the environment. Advocacy and research should serve the poor and those who work for the protection of the environment. This ought to shed new light on the appeal of the Holy Father that costs should be justly shared "taking due account of the different levels of development"<sup>35</sup>.

---

<sup>35</sup> BENEDICT XVI, *Message for the day of Peace (1 January 2008)*, § 7.

- 33 使用並開發能源及其他自然資源的這股驅力，正迅速地擴大對土地、空氣、水源和整體環境的破壞，以致我們地球的未來遭到威脅。有毒的水、遭污染的空气、大規模的砍伐森林、核廢料與毒性廢料之儲存，都正在造成死亡與說不盡的痛苦，窮人受害尤深。許多貧窮的社群已被迫遷移，而以原住民所受影響最大。
- 34 注意到恢復與萬物健全關係的召叫之際，那些因環境破壞的結果而受苦者的吶喊、我們所接收到的許多定理假設、教宗近來的教導以及許多關於此一議題的主教會議也再次觸動我們。
- 35 本屆大會極力鼓勵所有耶穌會會士及從事同樣使命的所有夥伴，尤其是大學和研究中心，繼續倡導以貧窮之導因與環境改善為主題焦點的研究和實務工作。我們應找到一些途徑，一方面讓我們與難民、窮人、流離失所者共處的經驗，另一方面也讓環保工作者，能與那些機構互動，好讓研究結果與支持工作能對社會和環境有實際助益。這些努力應為教宗的訴求帶來希望，他呼籲應「將發展層級不同的因素列入適當考量」，公平分攤成本<sup>35</sup>。

---

<sup>35</sup> 教宗本篤十六世，2008年1月《和平文告》7號。



- 36 In our preaching, teaching, and retreat direction, we should invite all people to appreciate more deeply our covenant<sup>36</sup> with creation as central to right relationships with God and one another, and to act accordingly in terms of political responsibility, employment, family life, and personal lifestyle.

## V. Global Preferences

- 37 In continuity with the recommendations<sup>37</sup> made by GC 34, and to respond effectively to the global challenges described above, this Congregation has emphasized the importance of structures for apostolic planning, implementation, and accountability at all levels of the Society's government.<sup>38</sup>
- 38 During the last years the Society has made a concerted and generous effort to increase inter-provincial cooperation in a variety of ways. In this context, GC 34 stated that "Fr. General [...] in his regular contacts with Provincials and with the Moderators of the Conferences will discern the greater needs of the universal Church and will establish global and regional priorities".<sup>39</sup>
- 39 While respecting provincial or regional priorities, these "preferences" indicate apostolic areas requiring "special or privileged attention".<sup>40</sup> In our present context, we may

---

<sup>36</sup> BENEDICT XVI, *Message for the day of Peace (1 January 2008)*, § 7.

<sup>37</sup> GC 34, d. 21.

<sup>38</sup> GC 35, d. 5, nn. 12, 18~21.

<sup>39</sup> GC 34, d. 21, n. 28.

<sup>40</sup> Peter-Hans KOLVENBACH, "*Souhaits de Noël et de Nouvel An: Nos préférences apostoliques*" (1 January 2003), *AR* 23,1 (2003) 31~36: "[The choice of apostolic priorities] has been accomplished in

- 36 我們在講道、授課和指導避靜中，應邀請所有的人更深體會到：在與天主和彼此的健全關係上，我們與萬物的盟約<sup>36</sup>具有核心重要性，因而在他們的政治責任、職務、家庭生活和個人生活方式這些層面上，按照此一體認而行動。

## 五、全球性的優先

- 37 延續 34 屆大會的建議<sup>37</sup>，並爲了對上述這些全球性挑戰做出有效回應，本屆大會強調了所有管理層級上使徒性規劃、實施、負責結構的重要性，好能適宜地實現我們今日的使命<sup>38</sup>。
- 38 近年來本會已試圖進行協調且慷慨的努力，以種種方式增加會省之間的合作。在此脈絡中，第 34 屆大會陳述：「總會長神父與其工作人員，在其與省會長及聯會主席的定期直接接觸中，將分辨普世教會的更大需要，並訂立全球以及地方性的優先」<sup>39</sup>。
- 39 在尊重會省或地區優先的同時，這些「優先」指出需要「特別或優先注意」的使徒性範疇<sup>40</sup>。在當今的環境脈

---

<sup>36</sup> 同上。

<sup>37</sup> GC 34, d.21.

<sup>38</sup> GC 35, d. 5, nn. 12, 18~21.

<sup>39</sup> GC 34, d.21, n. 28.

<sup>40</sup> 柯文博，2003 年 1 月 1 日〈致全體高級長上〉（*To all Major Superiors*）：「使徒優先的選擇……是在祈禱分辨中完成的，認出某些至爲重要及迫切的需要，或者更具普遍性的，或是那些本

confidently say that they offer areas for the realisation of the mission orientations provided by this decree. In consultation with the Conferences of Major Superiors, Fr. Peter-Hans Kolvenbach decided on the following apostolic preferences:

- (i) *Africa*. Aware of the cultural, social, and economic differences in Africa and Madagascar, but also conscious of the great opportunities, challenges, and variety of Jesuit ministries, we acknowledge the Society's responsibility to present a more integral and human vision of this continent. In addition, all Jesuits are invited to greater solidarity with and effective support of the Society's mission of inculturating faith and promoting more justice in this continent.
- (ii) *China* has become of central importance not only for East Asia but for the whole of humanity. We want to continue our respectful dialogue with its people, aware that China is an important key for a peaceful world and has great potential for enriching our faith tradition, as many of its people long for a spiritual encounter with God in Christ.
- (iii) The *intellectual apostolate* has been a defining characteristic of the Society of Jesus from its beginning. Given the complex yet interrelated challenges that Jesuits face in every apostolic sector, GC 35 calls for a strengthening and renewal of this apostolate as a privileged means for the Society to respond adequately to the important intellectual contribution to which the Church calls us. Advanced studies for Jesuits must be encouraged and supported throughout formation.

---

prayerful discernment, identifying some of the most important and urgent needs, those that are more universal, or those to which the Society is being called to respond more generously”.

絡中，我們可以確信地說，它們提供了實現本法令所提出使命導向的一些範疇。柯文博神父經過與高級長上會議的磋商，決定了以下的使徒優先：

- (i) **非洲**：覺察到非洲大陸與馬達加斯加各個不同國家的文化、社經差異，但同時也意識到耶穌會工作的龐大機會、挑戰及多樣性，我們認定本會有責任讓這個大洲有更加整合也更具人性的願景。此外，本會在此大洲的信仰本地化及更加促進正義之使命上，邀請所有耶穌會會士更與之團結一致，並提供有效支援。
- (ii) **中國**：現今中國不僅為東亞而言，也為全人類具有核心的重要地位。我們要與中國人民繼續進行尊重的對話，意識到中國為世界和平是一重要關鍵，並具有極大潛力豐富我們的信仰傳統，因為當地許多人渴望在基督內能與天主心靈相遇。
- (iii) **智力性使徒工作**：自創始以來，此項使徒工作一直是耶穌會的一項明確特色。考量到耶穌會會士在各個區域所面對的複雜而又息息相關的挑戰，本屆大會要求加強及更新這項使徒工作，作為本會適宜地回應教會召叫我們在這方面做出重要貢獻的呼籲。在整個培育過程中，耶穌會會士的高

---

修會蒙召去更慷慨地答覆的服務。」

- (iv) The *Inter-provincial Institutions in Rome* are a special mission of the Society received directly from the Holy Father.<sup>41</sup> Ignatius wrote that we should “treat the missions from His Holiness as being most important”.<sup>42</sup> This Congregation reaffirms the commitment of the Society to the Houses and Common Works of Rome as an apostolic preference of the universal Society. To serve that mission most fruitfully, there should be ongoing strategic planning and evaluation by the institutions and by the Society.<sup>43</sup>
- (v) *Migration and Refugees*. Ever since Fr Arrupe called the attention of the Society to the plight of refugees, the phenomenon of forced migration for different reasons has increased dramatically. These massive movements of people create great suffering among millions. Therefore, this Congregation reaffirms that attending to the needs of migrants, including refugees, internally displaced, and trafficked people, continue to be an apostolic preference of the Society. Moreover, we reaffirm that the Jesuit Refugee Service adhere to its present Charter and Guidelines.

40 We invite Fr. General to continue to discern the preferences for the Society, to review the above preferences, to update their specific content, and to develop plans and programmes that can be monitored and evaluated.

---

<sup>41</sup> BENEDICT XVI, *Address to the Pontifical Gregorian University* (3 November 2006), AR 23,4 (2006) 696–697.

<sup>42</sup> *Const* 603.

<sup>43</sup> cf. GC 34. d. 22.

等學術研究必須受到鼓勵和支持。

(iv) **羅馬的跨省機構**：這些機構是本會直接由教宗領受的一項特殊使命<sup>41</sup>。依納爵寫過：我們應「將教宗委派之使命視為最重要的」<sup>42</sup>。本屆大會重申本會對於羅馬的跨省會院和事業的承諾，是整個修會的一項使徒優先。為能更有成果地為此使命服務，應由這些機構與本會進行持續的策略規劃及評估<sup>43</sup>。

(v) **移民與難民**：自從雅魯伯神父呼籲本會注意難民的困境以來，出於不同理由而被迫遷移的現象已急遽增加。這些民衆的大遷徙，造成數百萬人們極大的痛苦。因此，本屆大會重申：注意移民的需要——包括難民、在自己國內因戰亂流離失所者，及被買賣的人口在內，仍持續是本會的使徒優先。並且，我們重申耶穌會難民服務堅持它的憲章和指導方針。

40 我們邀請總會長繼續分辨本會的優先，回顧上述的優先事項，更新它們的特殊脈絡以符合時代需要，並發展出能受到監督與評估的計畫及方案。

---

<sup>41</sup> 教宗本篤十六世，2006年11月3日訪宗座國瑞大學致詞。

<sup>42</sup> 《會憲》603。

<sup>43</sup> 參：GC 34, d.22。

## VI. Conclusion

- 41 Our mission is not limited to our works. Our personal and community relationship with the Lord, our relationship to one another as friends in the Lord, our solidarity with the poor and marginalised, and a life style responsible to creation are all important aspects of our lives as Jesuits. They authenticate what we proclaim and what we do in fulfilling our mission. The privileged place of this collective witness is our life in community. Thus, Jesuit community is not just for mission: it is itself mission.<sup>44</sup>
- 42 An apostolic body that lives in creative obedience and in which the members know how to appreciate their collaborators in mission gives a powerful witness to the world. Our ministries and institutions are the first place where faith in our Lord Jesus Christ, which we profess, should be incarnated through the justice of our relationships with God, others, and creation.
- 43 In this global context it is important to highlight the extraordinary potential we possess as an international and multicultural body. Acting consistently with this character can not only enhance the apostolic effectiveness of our work but in a fragmented and divided world it can witness to the reconciliation in solidarity of all the children of God.

---

<sup>44</sup> cf. Peter-Hans KOLVENBACH, “*Sur la vie communautaire*” (12 March 1998), *AR* 22 (1996-2002) 276–289.

## 六、結論

- 41 我們的使命不僅限於我們的工作。我們個人和團體與上主的關係、我們作為主內朋友彼此的關係、我們與窮人和邊緣人的團結一致，以及對萬物負起責任的生活形態，都是我們作為耶穌會會士生活的重要層面，為我們在實現使命中所宣講的、所做的作見證，驗證其真實。這讓我們得以集體作見證的特殊之地，正是我們的團體生活。因此，耶穌會團體不僅是為使命而存在，它本身即是使命<sup>44</sup>。
- 42 一個使徒性團體若活在富於創意的服從中，並且知道如何欣賞他們使命中的合作者，便能給予這世界有力的見證。我們的工作與機構是我們應將信仰具體化的首要地方，藉由對天主、對他人、對萬物關係的正義，來活出我們所宣告對吾主耶穌基督的信仰。
- 43 在這全球化脈絡中，強調我們團體國際性、多元文化的特色所呈現的非凡潛力，是很重要的。與此特色一致地行動，不僅能增加我們工作的使徒效力，也能在破碎分裂的世界中為和好作見證，與所有天主兒女休戚與共。

---

<sup>44</sup> 柯文博總會長，1998年3月12日，「論團體生活之書信」。



## Decree Four

# Obedience in the Life of the Society of Jesus

### *Introduction*

- 1 Obedience is central to the mission and union of the Society of Jesus and a special bond of obedience links the Society to the Holy Father, “the successor of St. Peter and vicar of Christ on earth” as St. Ignatius was accustomed to call him. Therefore, the Society must constantly deepen and renew its life of obedience. The last four General Congregations of the Society have not been silent on this theme, and the Thirty-Fifth General Congregation confirms their directives and norms.<sup>1</sup> In addition, we feel the need to add a word of encouragement and guidance adapted to our present circumstances and to respond to the request of Pope Benedict XVI that we reflect on the fourth vow.<sup>2</sup> To do so, we will begin, as the Second Vatican Council instructs us,<sup>3</sup> with a reflection on the Sacred Scriptures and the charism of our founder.

---

<sup>1</sup> See: *CN* 149~156, 252~262; *GC* 31, d. 17; *GC* 32, d. 11; *GC* 34, d. 11.

<sup>2</sup> Cf. Peter-Hans KOLVENBACH, *The Holy Father's response (21 February 2007)*, Letter to all Major Superiors and electors of GC 35, 2007/03.

<sup>3</sup> Vatican II, *Perfectae Caritatis*, 2.

## 耶穌會生活中的服從

### 引言

- 1 服從為耶穌會的使命和團結一致是首要的。又因為「服從願」把耶穌會與教宗特別連結在一起，而聖依納爵習慣稱教宗是「伯鐸的繼承人和基督在世的代表」，因此本會必須時常加深自己的服從生活，並隨時予以革新。本會的最後四屆大會對此主題都曾發言，而本屆大會（GC 35）也確認歷屆大會所給的指示和所定的規章<sup>1</sup>。儘管如此，我們仍覺必須再鼓勵大家，並作一些適合我們現況的指導，一如下文將要解釋的。這也是我們給教宗的一個答覆，他曾要求本屆大會討論第四願<sup>2</sup>。以下就按照梵二大公會議的指示<sup>3</sup>，參照聖經，反省我們會祖的神恩。

---

<sup>1</sup> 見：《補充規則》149~156, 252~262；GC 31, d.17；GC 32, d.11；GC 34, d.11。

<sup>2</sup> 柯文博總會長 2007 年 4 月 22 日致第 35 屆大會代表的信。

<sup>3</sup> 梵二《修會革新法令》第 2 號。

***The Experience of St. Ignatius and the First Companions***

2 We find the origins of the mysticism of service of St. Ignatius and his First Companions in their experience of the Spiritual Exercises. In the meditations of the First Week,<sup>4</sup> they came into contact with the merciful love of God extended to them in Christ. Through the contemplations of the Second Week and especially the invitation of the Eternal King,<sup>5</sup> they felt called “to make offerings of greater moment...offering their whole selves for this labor”.<sup>6</sup> In the Meditation on the Two Standards,<sup>7</sup> they asked to be placed under Christ’s standard in order to “put into practice their union with Christ and his power as a grace of the Spirit of the Lord”.<sup>8</sup> Each of them wanted to feel “that he thinks with Christ’s thoughts, wills with Christ’s will, and remembers with Christ’s memory; that he is and lives and acts no longer as himself but completely in Christ”.<sup>9</sup>

3 The First Companions’ desire to accompany Christ and to wear themselves out in his service so that all men and women might be saved and freed from their suffering and slavery took on concrete form in the vow they took at Montmartre in 1534. If their plan to travel to the Holy Land did not come to fruition, they promised to place themselves at the disposal of the pope so that he might use their help as he thought would be for God’s glory and the

---

<sup>4</sup> *Sp. Ex.* 45~47.

<sup>5</sup> *Sp. Ex.* 91~100.

<sup>6</sup> *Sp. Ex.* 97, 96.

<sup>7</sup> *Sp. Ex.* 136.

<sup>8</sup> Jeronimo NADAL, *Orationis Observationes*, § 308, Michael Nicolau (edit.), Roma, IHSI, 1964, p. 122.

<sup>9</sup> *Ibid.*

## 聖依納爵及最初伙伴的經驗

- 2 聖依納爵及其最初伙伴的服務神秘學的泉源，是他們的「神操」經驗。在第一週的默想中<sup>4</sup>，他們體驗到天主大慈大悲的愛，透過基督向他們伸展過來。然後，透過第二週的默觀，特別是永生之王的邀請<sup>5</sup>，他們深深感悟到被召喚「做出攸關重大的奉獻……把自身完全獻上，以從事這一服役」<sup>6</sup>。如是，在兩旗默想中<sup>7</sup>，他們懇求天主讓自己投入基督旗下，好能「把他們與基督的合一實踐出來，並求賜基督的能力，作為主之聖神的恩寵」<sup>8</sup>。他們每人都願體驗到「他所想的是基督的思想，所願的是基督的意願，並用基督的記憶記起任何往事；總之，使自己的所是、所活、所行，不再是他自己，而完全在基督內」<sup>9</sup>。
- 3 最初伙伴們有過一個深切的願望，就是陪伴基督，並為侍奉他耗盡自己，以促進世上所有的人得救，讓他們擺脫自身的痛苦和奴役。1534 年在巴黎致命山（Montmartre），當他們發初願時，這一奉獻有了一個具

---

<sup>4</sup> 《神操》45~47 號。

<sup>5</sup> 《神操》91~100 號。

<sup>6</sup> 《神操》97, 96 號。

<sup>7</sup> 《神操》136 號。

<sup>8</sup> 那達爾神父，《祈禱守則》308（Nadal, *Orationis Observaciones*, Number 308）。

<sup>9</sup> 同上。

salvation of souls.<sup>10</sup> This offering of the First Companions was confirmed in the vision at La Storta where, through St. Ignatius, the Eternal Father gave them to his Son as his companions and promised to be propitious to them in Rome.<sup>11</sup> In this way, God responded to their unceasing prayer, through the intercession of the Virgin Mary, to be placed with the Son.

- 4 When the pope decided to send the First Companions on various missions that would involve their separation from each other, they asked whether they should unite themselves as a body. According to the *Deliberation of the First Fathers*, they unanimously decided, after prayerful discernment, to become a body in which each would care for the others, strengthening their bond of union through mutual knowledge and sharing in each others' lives.<sup>12</sup>
  
- 5 Before their priestly ordination in 1537, the First Companions had taken vows of poverty and chastity. In 1539 they asked whether or not to take a vow of obedience to one of the group at the same time that they dedicated their entire will, understanding, and strength to carrying out the missions they received from the pope. Their answer to this question was also affirmative. After prayerful discernment, they concluded that vowing obedience to one of them would allow them "to follow the will of God in all

---

<sup>10</sup> *Autobiography of St. Ignatius*, 85.

<sup>11</sup> *Autobiography of St. Ignatius*, 96; Jerónimo NADAL, *Exhortationes in Hispania (1554)*, § 16 (MHSI 66, 313); Diego LAÍNEZ, *Adhortationes in librum Examinis (1559)*, § 7 (MHSI 73, 133).

<sup>12</sup> *Deliberatio primorum Patrum (1539)*, § 3 (MHSI 63, 3~4).

體的表達：如果他們去聖地的計畫不能落實，他們打算把自己置於教宗權下，讓他利用他們的協助去推動他認為光榮天主及拯救人靈的事<sup>10</sup>。最初伙伴的這一奉獻，在羅馬郊外的思道達小堂的聖依納爵的神視中得到確認：永生聖父把他們交給祂的聖子，作為他的伙伴，並許下要在羅馬寬待他們<sup>11</sup>。這樣，天主答覆了他們的不斷的、透過童貞瑪利亞所做的祈禱，求天主把他們跟自己的兒子放在一起。

- 4 當教宗決定派遣最初伙伴們到不同的地區時，這假定他們必須彼此分離。於是他們自問是否應該保持彼此的合一，大家共同形成一體。按照《第一批會祖的仔細考慮》所記，他們在祈禱分辨以後，全體一致決定，要伙伴們成為一體，在這一身一體中，每人照顧別人，以彼此認識，及分享各自的生活來加強他們合一的聯繫<sup>12</sup>。
- 5 1537年，最初的伙伴們在他們接受司鐸品位之前，先誓發了貧窮和貞潔二願。這時他們自問是否要發服從願，就是在他們全心、全意、全力執行由教宗接受的使命的同時，也聽命於他們中的一人。這一問題的答覆也是肯定的。然後，在以祈禱伴隨著分辨之後，他們終於

---

<sup>10</sup> 依納爵，《自傳》85。

<sup>11</sup> 依納爵，《自傳》96；那達爾，《家訓》（1554）16號（MHSI，FNI，313）；Lainez, *Adhortationes in librum Examinis* 1559（MHSI，FN II，133）。

<sup>12</sup> *Deliberation of the First Fathers, Numbers 2~3.*

things with greater certainty and with greater praise and merit”.<sup>13</sup>

- 6 The papal bull *Regimini Militantis Ecclesiae* is the Church’s confirmation of this foundational experience. That is why the only way the Society can be true to the historical and mystical experience of the First Companions is “to serve the Lord alone and the Church, his spouse, under the Roman Pontiff, the Vicar of Christ on earth”.<sup>14</sup>
- 7 The goal of the spiritual formation outlined in the Constitutions is to prepare Jesuits in formation for apostolic life in the Society and to deepen the apostolic life of the body of the Society on mission. The Third Part of the Constitutions introduces the novice to spiritual and apostolic discernment. It confronts him with the demands of a life lived in companionship at the service of the apostolate and offers him an opportunity to grow in faith and trust in the Lord, to understand the obstacles to human and spiritual growth,<sup>15</sup> and to avail himself of the spiritual means to overcome them.
- 8 The Sixth and Seventh Parts of the Constitutions address formed Jesuits and propose the fundamental virtues of apostolic life in the Society: *discreta caritas* and the *magis*.<sup>16</sup> The Sixth Part insists that passionate love for Christ must become incarnate in obedience to the pope and superiors in the Society whose commands the formed Jesuit should obey as if they come from

---

<sup>13</sup> *Deliberatio primorum Patrum (1539)*, § 4 (MHSI 63, 4).

<sup>14</sup> *Formula of the Institute, Exposcit Debitum (1550)*, § 3 (MHSI 63, 375).

<sup>15</sup> *Const 260; CN 45, 1; GC 32, d. 6, n. 7.*

<sup>16</sup> *Const 582.*

做出下面的結論：發願服從他們之間的一人，會讓他們「更確切地在一切事上隨從天主的旨意，並且能更多讚頌天主，也更有價值」<sup>13</sup>。

- 6 教宗詔書《戰爭教會的管理》( *Regimini Militantis Ecclesiae* ) 是這一基礎經驗的確認。由此可見，耶穌會真誠地忠於最初伙伴們的歷史經驗和神秘經驗的唯一途徑，是「只侍奉主耶穌及其淨配教會，在羅馬教宗，基督在世的代表權下」<sup>14</sup>。
- 7 《會憲》所勾畫的靈修培育的目的，無非是準備在培育期中的會士從事本會的使徒工作，也為加深本會整體使命的使徒生活。《會憲》第三部分引領初學修士進入靈修的和使徒性的分辨。這部分《會憲》使初學修士面對一個互為伙伴的生活，以共同為使徒事業服務。《會憲》也為初學修士提供在信仰及依賴上主上成長的機會，叫他懂得人性及靈性成長的障礙，以及如何用靈性方法裝備自己以克服那些困難<sup>15</sup>。
- 8 《會憲》第六和第七部分是為培訓完畢的會士而寫，提出本會使徒生活上的基礎德操：明智的愛德和「更」的精神 ( *discreta caritas et magis* )<sup>16</sup>。第六部分強調對基督的熱

---

<sup>13</sup> 同上，4 號。

<sup>14</sup> 《會典綱要》1。

<sup>15</sup> 《會憲》260；《補充規則》45, 1；GC 32, d.6, 7。

<sup>16</sup> 《會憲》582。



Christ because it is for love of Christ that he obeys.<sup>17</sup> The whole Seventh Part is a demonstration of the foundational principle of obedience, the *magis*. Here the emphasis is on discernment, freedom, and creativity in seeking the will of God and engaging in apostolic activity.<sup>18</sup> Thus, fidelity to obedience becomes the way the Jesuit incarnates the values of the Gospel and of the Spiritual Exercises: availability for being at the service of the Kingdom of God and freedom to be a “man for others”.

### ***Theological Aspects of Obedience***

- 9 Before all else, our obedience seeks to fulfill the will of God. Its foundation is personal love for Jesus Christ who has deigned to choose us as his companions. The Holy Spirit, who has freely poured this love into our hearts, inspires in us a desire to identify ourselves with Christ and gives us the strength to “let the same mind be in you that was in Christ Jesus”.<sup>19</sup> This desire “to clothe ourselves with the same garb and uniform of the Lord”,<sup>20</sup> situates us in the mysticism of the Third Degree of Humility.<sup>21</sup>

---

<sup>17</sup> *Const* 547, 551.

<sup>18</sup> Ignatius’s instruction to the Jesuit sent to be patriarch of Ethiopia breathes the atmosphere of the Seventh Part. “All this is proposed under the heading of advice. The patriarch should not consider himself obliged to comply with it. Rather, he should be guided by *discreta caritas*, taking into account the circumstances of the moment and the unction of the Holy Spirit which should be his principal guide in everything”. (MHSI 36, 689~690).

<sup>19</sup> *Philippians* 2: 5.

<sup>20</sup> *Const* 101.

<sup>21</sup> *Sp. Ex.* 167.

愛應該活現在服從上，服從教宗和本會的上司，聽他們的命如同聽基督的命一樣，因為會士是爲了愛基督而服從<sup>17</sup>。會憲第七部分全篇是給服從的奠基原則「更」字做一展示。其重點在於分辨、自由及創造性，以尋求天主的旨意，而投入使徒行動<sup>18</sup>。這樣一來，對於服從的忠信，成了耶穌會會士體現《福音》和《神操》價值的路：爲建立天主的神國，會士隨時待命，爲做一個「爲他人而活的人」會士有充分的自由。

### 服從的神學層面

- 9 在一切之先，我們的服從是尋求完成天主的旨意。它的基礎是我們對耶穌基督的個人之愛，祂屈尊就卑地揀選我們爲祂的伙伴。天主聖神既已將此愛，自由地傾注在我們心中，也就在我們內激發與基督認同合一的願望，並給我們力量使能「懷有基督耶穌所懷有的心情」<sup>19</sup>。這「切望穿戴上吾主耶穌的服裝與標誌」<sup>20</sup>的願望，使我們置身於謙遜第三級<sup>21</sup>的奧秘靈修之中。

---

<sup>17</sup> 《會憲》547, 551。

<sup>18</sup> 依納爵給一位要擔任依索匹亞宗主教的耶穌會士的教導，充滿了第七部分的氣息：「所建議的這一切都只是一些提示。宗主教不必認爲自己受這些提示的束縛。他毋寧要讓 *discreta caritas* 來帶領，注意每一時刻的情況，和聖神的感悟。聖神的靈感應該是每件事的主要嚮導」。

<sup>19</sup> 斐二 5

<sup>20</sup> 《會憲》101。

<sup>21</sup> 《神操》167 號。

- 10 Our religious vows place us with the Lord and move us to follow him in fidelity to the mission of announcing the Kingdom conferred on him by the Father. From the first moment of his existence, Jesus' life was oriented to the Father: "Here I am; I have come to do your will".<sup>22</sup> Jesus has "no other food but the will of the Father".<sup>23</sup> Knowing himself sent by the Father "that whoever sees the Son and believes in him shall have eternal life",<sup>24</sup> Jesus does not act of himself but only does "what he sees the Father doing".<sup>25</sup>
- 11 Jesus' fidelity to his mission brought him into conflict with human sinfulness and injustice, and it led him to "death, death on a cross".<sup>26</sup> Conquering even his resistance and weakness, "Abba, let not my will but your will be done",<sup>27</sup> Jesus became the source of salvation for all by fulfilling the Father's will. "Although he was Son he learned obedience through suffering and having been made perfect became the source of eternal salvation for all who obey him".<sup>28</sup>
- 12 To be joined with Christ as his companions in obedience to the will of the Father allows us to become servants of his mission of evangelization. Obedience frees us to give ourselves exclusively to the service of the Gospel. By freeing us from our own

---

<sup>22</sup> Hebrews 10: 7.

<sup>23</sup> John 4: 34.

<sup>24</sup> John 6: 40.

<sup>25</sup> John 5: 19.

<sup>26</sup> Philippians 2: 8.

<sup>27</sup> Mark 14: 36.

<sup>28</sup> Hebrews 5: 9.

- 10 我們的修會聖願使我們與基督在一起，並推動我們在忠於宣揚天國的使命上追隨祂；這使命是天父給祂的。從其存在開始，基督的生命就是歸向天父：「看我已來到，我來是為承行祢的旨意」<sup>22</sup>。祂的「食物」沒有別的，「就是承行天父的旨意」<sup>23</sup>。祂知道自己是从天父所派遣，「為使所有的人都能獲得永生」<sup>24</sup>，祂不由自己去作什麼，而只是「看見父作什麼，才能作什麼」<sup>25</sup>。
- 11 基督對其使命的忠實，將祂帶入與人的罪惡和不正義的衝突中，並使祂「受死，且死在十字架上」<sup>26</sup>。「阿爸，父啊！不要照我的意願，而要照祢的意願完成」<sup>27</sup>，祂以此而戰勝其自身的抗拒與軟弱，使祂透過完成父的旨意而成為一切救恩的泉源。「祂雖然是天主子，卻由所受的苦難學習了服從；且在達到完成之後，為一切服從祂的人，成了永遠救恩的根源」<sup>28</sup>。
- 12 在服從天父旨意上，我們與基督聯合一起如其伙伴，使我們就此成為祂福傳使命的僕役。服從使我們自由，為能使我們專為福音服務而獻上自己。服從使我們擺脫個

---

<sup>22</sup> 希十 7。

<sup>23</sup> 若四 34。

<sup>24</sup> 若六 40。

<sup>25</sup> 若五 19。

<sup>26</sup> 斐二 8。

<sup>27</sup> 谷十四 36。

<sup>28</sup> 希五 9。

“affections, desires and interests”,<sup>29</sup> obedience lets us dedicate ourselves totally to what God loves and to those who are the object of God’s special concern.

- 13 To be joined to Christ as his companions in obedience and in mission, in poverty and in chastity, makes us witnesses to the Kingdom and its values.<sup>30</sup> At the same time that we work for the growth of the Kingdom in this world, we await its fullness as a gift God alone can give. Renouncing the use of this world’s goods as if they were our own, and putting our affections and our entire freedom at the service of the Kingdom, we contribute to making the Kingdom we long for a reality here and now.
  
- 14 The incarnation of the Son of God in human history invites us to see God in all things and leads us to understand that he can make use of all things in carrying out his saving work. This is why our discernment must take into account our historical, social, and personal circumstances; it is in the midst of them that God calls us to fulfill his will.
  
- 15 When created realities have been distorted by sin and injustice, however, they can cease to express the goodness of God and can become impediments to our response to the Lord’s call. This is why some degree of participation in Jesus’ *kenosis*<sup>31</sup> will never be absent from our lives. Like Jesus, we spend ourselves day after day, trustfully handing ourselves over to the will of God who has shown us so many proofs of his love, even though at

---

<sup>29</sup> *Sp. Ex.* 189.

<sup>30</sup> Vatican II, *Lumen Gentium* 44.

<sup>31</sup> *Philippians* 2: 5-8.

人的「私愛、私意和私利」<sup>29</sup>，並進而能使我們為天主所愛的一切以及祂所特別關懷的人們，完全奉獻自己。

- 13 在服從與使命上，在貧窮與貞潔中，我們與基督聯合一起如其伙伴，使我們成為天國及其價值的證人<sup>30</sup>。我們為了天國在這世界上的擴展而工作的時候，我們期待著它的圓滿實現，這只有天主自己能給予的禮物。放棄對此世一切財物的支配而不再視為己有，並將我們所有的感情和整個自由完全專為天國而使用，我們就在此時此地對所渴望的促成天國實現上有所貢獻。
- 14 在人類歷史中，天主子的降生成人邀請我們在一切中看到天主，並引領我們去了解祂會利用一切來完成祂的救贖工程。為此原故，我們的分辨必須將歷史、社會以及個人的境況，一併考慮在內。就是在這一切境況中，天主召叫我們去實現祂的旨意。
- 15 可是由於受造界的一切都已被罪惡與不正義所扭曲，它們無法表現天主的美善，並能成為我們回應吾主召喚上的阻礙。這就是為什麼在我們的生命中，以某種程度來參與基督的「自我空虛」<sup>31</sup>是不可或缺的。如同基督一樣，我們一天一天的付出自己，滿懷信任而交託自己於天主的聖意；祂以那麼多的明證來顯示祂的愛，即使有

---

<sup>29</sup> 《神操》189 號。

<sup>30</sup> 《教會憲章》44。

<sup>31</sup> 斐二 5~8。

times he may seem far from us<sup>32</sup> or hidden from us by the effects of sin.<sup>33</sup>

- 16 By his resurrection, the Lord continues to be present in the Church through the Spirit, and through the Church he continues to make his voice heard. “Whoever hears you hears me and whoever rejects you rejects me”.<sup>34</sup> The Church is the mediation of the Word of God and the sacrament of our salvation in spite of the imperfections of her children. It is through the Church that the Christian finds God, and we profess obedience in the Church in order to serve God. Within the Church, the Society is a privileged place where the will of God is manifested to us; it becomes our “pathway to God”.<sup>35</sup>
- 17 We will only be able to live our vow of obedience as freedom and true self-realization if the mystical experience of passionate love for Christ, the one who is sent by the Father and who is obedient to the Father’s will, remains alive in us and if we daily renew our unconditional commitment to be his companions. It is precisely our love for Jesus Christ that will make our work in service to his mission fruitful, because “the means which unite the instrument with God and so dispose it that it may be wielded well by his divine hand are more effective than those that equip it in relation to human beings”.<sup>36</sup>

---

<sup>32</sup> Matthew 27: 46; Mark 15: 34.

<sup>33</sup> *Sp. Ex.* 196.

<sup>34</sup> Luke 10: 16.

<sup>35</sup> Formula of the Institute, *Exposcit Debitum* (1550), §3 (MHSI 63, 376).

<sup>36</sup> *Const* 813.

時祂好像離我們很遠<sup>32</sup>，或是由於罪惡的後果而好像隱藏了起來<sup>33</sup>。

16 藉其復活，主基督透過聖神而繼續臨在於教會中，並透過教會，祂繼續使人能聽到祂的聲音。「凡聽從你們的，就是聽從我；凡拒絕你們的，就是拒絕我」<sup>34</sup>。教會儘管有其子女的許多不完美，但她就是天主之言的中介和我們得救的聖事。是透過教會，信友才找到天主，而我們是在教會內宣發服從，為能事奉天主。在教會內，耶穌會是向我們顯示主之旨意的特殊園地；它成為我們的「走向天主的路」<sup>35</sup>。

17 惟有我們對基督，就是父所派遣並常順從天父心願的基督，能活生生地保持那份熱切之愛的神秘體驗，並日日更新為其伙伴的無條件投身，我們才能活出我們的服從聖願，有如心靈自由和真正的自我實現。正是我們對耶穌基督的這份熱愛，使我們在服務使命中的工作產生豐富的果實，因為「使工具與天主聯合，並準備它好好讓天主能運用自如的方法，比準備它對人的方法更為有效」<sup>36</sup>。

---

<sup>32</sup> 瑪廿七 46；谷十五 34。

<sup>33</sup> 《神操》196 號。

<sup>34</sup> 路十 16。

<sup>35</sup> 《會典綱要》1。

<sup>36</sup> 《會憲》813。



***Our Contemporary Context and its Challenges***

- 18 Many positive values prized by our contemporaries are essential to living religious obedience according to our Jesuit way of proceeding: respect for the human person and for human rights, willingness to engage in dialogue marked by freedom of expression, openness to creative alternatives, the desire to build community, and the longing to live for something greater than oneself. But our culture is also marked by a tendency to exaggerated self-sufficiency and individualism that create difficulties for the practice of religious obedience.
  
- 19 Faith in Jesus Christ teaches us that self-realization comes from self-giving and that freedom is not so much the power to choose as the power to order our choices toward love. At the same time, love for Jesus Christ and the desire to follow him call us to trusting commitment. Commitment to the Word Incarnate cannot be separated from commitment to the concrete mediations of the Word that are at the center of our lives, the Church and the Society which exists to serve the Church. At times, however, our desire to commit ourselves to the Lord in personal trust is not matched by our desire to commit ourselves to the Church or to the body of the Society and its way of proceeding.
  
- 20 An exaggerated desire for autonomy has led some to various expressions of self-sufficiency and lack of commitment: lack of availability to our superiors, lack of prudence in the expression of our opinions, lack of a spirit of cooperation in our approach to the local Church, and even disaffection from the Church and the Society. Some have used the language of discernment to excuse a desire to determine their own mission, forgetting that discernment in the Society is a communal exercise that takes into account a multiplicity of voices but reaches its completion only in the conferral of a mission by the superior.

## 我們的現代境況及其挑戰

- 18 現代人所珍視的許多積極價值，為按照我們的進行方式來活出修會的服從聖願，也是必要的：重視人格與人權，樂意從事以自由表達為標誌的會心交談，對有創意的改善方式保持開放，切願建立團體，以及渴望為某種超越小我的更大目標而生活。但是我們的文化也明顯帶著過分誇張的自我滿足與個人主義的傾向，這些傾向為修會服從的具體實行會造成許多困難。
- 19 對耶穌基督的信仰教導我們，自我實現是來自自我給予；而且自由並不那麼在於有作選擇的能力，而更是有能力朝著愛來安排我們的選擇。同時，對耶穌基督的愛和切望追隨祂，召喚我們作信任的投身。對降生聖言的投身，絕不能離開對在我們生活中中心作為聖言具體中介的投身，就是教會和為其服務而存在的本會。可是有時候，我們在個人信賴中投身於主基督的願望，並未和我們對教會或本會整體以及其進行方式的投身願望平行配合。
- 20 一種過分的自主願望，曾使一些人對自我滿足有多樣的表達並缺乏投身：對我們的長上缺乏隨時待命，在表達我們的看法上缺乏明智，在我們對地方教會的接觸上缺乏合作精神，甚至對教會和本會表示不滿。有些人曾以分辨之名來袒護其決定個人使命的願望，忘記了在本會中的分辨是團體性的分辨，它將多種不同的聲音都考慮在內；而且只有在長上所給的使命授予中才達致完成。

- 21 The patterns of our contemporary world have their effect on the exercise of authority as well. The way in which our world prizes productivity can lead to overwork, and this can lead to distraction and lack of attention to the human person. The exercise of authority can be reduced to an exercise of power that marginalizes others or to a demand to be heard that is not matched by sufficient willingness to listen. We know these tendencies disfigure many structures and relationships in our world; we cannot imagine we will be immune from their influence when obedience places us in positions of authority within the Society or in institutions through which the Society carries out its mission.
- 22 These attitudes exist around us and within us. However, many of them are far from the spirit of the gospel, far from the spirit of obedience the Society wishes to foster in its members, and far from the ideal of obedience our way of proceeding presupposes.

***Some Specific Aspects of the Practice of Obedience in the Society***

- 23 The practice of obedience in the Society has its roots in the spiritual experience of Ignatius and the first companions. Drawn together by the Spiritual Exercises, they came to have but one goal: to be sent on mission in the image of the Son and so serve the Lord in companionship. Therefore, obedience in the Society is grounded in the desire to be sent effectively, to serve completely, and to create ever stronger bonds of union among ourselves.<sup>37</sup>

---

<sup>37</sup> CN 149~156.

- 21 我們現代世界的一些模式對行使職權也有其影響。今日世界高度重視業績的方式能導致工作過度，而還會引向對人性本身的疏忽與缺乏關注。行使職權能縮減為權勢操作，這會使人疏離或只是聽從要求，而沒有甘心聆聽相伴。我們知道這些傾向在現代世界上使好多結構與相互關係受到扭曲而變形；我們不易想像，在耶穌會中當服從將我們放在權力的地位上時，或是放在本會為完成其使命而有的機構中時，我們如何會免疫不受它們的影響。
- 22 這一切都在我們周圍並在我們內。但是很多這些心態，都與福音精神相差很遠，與本會切願在其成員心中所孕育的服從精神也相差很遠，以及與我們的進行方式所預設為先決條件的服從理想都相差很遠。

### 耶穌會中實地服從的一些特殊情況

- 23 耶穌會中的實行服從是植根於聖依納爵及其首批同伴的靈心經驗中。藉著神操被吸引在一起，他們只有一個共同目標：如同聖子被派遣去執行使命，他們也如此在手足情誼中去服事吾主。所以，服從在本會中是建基於：切望有效地被派遣，完完全全地去服事，並在我們之間創造一種日益堅強的合一連繫<sup>37</sup>。

---

<sup>37</sup> 《補充規則》149~156。

- 24 These three strands come together in the account of conscience. For this reason, the account of conscience is essential to the practice of obedience in the Society.<sup>38</sup> A Jesuit reveals to his superior all that is happening in his soul, the graces that he has received and the temptations he has undergone, so that his superior can more prudently and confidently send him on mission. The account is repeated annually so that the Jesuit and his superior can evaluate and confirm that mission together.
- 25 This degree of transparency is possible because our superiors are also our companions. Ignatius wanted superiors to love their companions. To love is to act responsibly. Jesuits bear the responsibility to reveal themselves completely to their superiors; superiors bear the responsibility to hear their brothers attentively and to dialogue with them honestly. This is especially true when a Jesuit humbly represents to his superior any difficulty he has with the mission he has been given, a practice Ignatius valued and encouraged.<sup>39</sup>
- 26 The trust that marks obedience is mutual. Jesuits make an act of trust in their superiors when they obey; superiors make an act of trust in their brothers when they send them on mission. This trust is grounded in the superior's appreciation of the Jesuit he sends as someone who discerns; that is, someone who seeks familiarity with the Lord through prayer, desires freedom from disordered attachment, and thus opens himself to the guidance of the Spirit in an on-going quest to discover the divine will.

---

<sup>38</sup> *CN* 155 §1.

<sup>39</sup> *Const* 543, 627.

- 24 這三項一起出現在訴心之中。爲此原故，在本會中爲實行服從，訴心有其本質上的需要，是不能缺少的<sup>38</sup>。一位會士向其長上披露在自己心靈上所發生的一切，所領受的恩寵和所受到的誘惑，爲使長上能更明智、更有效地賦予使命而派遣他。這訴心每年都重新再作，爲使會士與其長上能一起來評估並確定其使命。
- 25 這樣的透明度是可能的，因爲長上也是我們的伙伴。依納爵要長上愛他們的伙伴。愛就是負責地去作。會士們有責任向他們的長上完全披露自己；長上們有責任留心聆聽並和他們的弟兄作誠懇的交談。當一位會士向其長上謙遜地陳述在其所領受的使命中遇有任何困難時，這聆聽與交談特別要如此；這是依納爵所重視並鼓勵的實際運作<sup>39</sup>。
- 26 爲服從之標誌的信任是相互爲用的。當會士服從時，他們是向其長上發出信任；當長上派遣弟兄擔負使命時，他們是對弟兄發出信任。這信任是基於長上對其所派遣之會士的重視與欣賞，是一位會分辨的人。就是他會透過祈禱去尋求與主的日常親密；他切願擺脫偏差、束縛而得到心靈自由；並如此向聖神的引導開放自己，爲能在不斷尋求中找到天主的旨意。

---

<sup>38</sup> 《補充規則》155, 1。

<sup>39</sup> 《會憲》543、627。

- 27 Because Ignatius knew and trusted the prayerful desires of the Jesuits he sent on mission, he left much to their discretion.<sup>40</sup> Following the example of Ignatius, the Society expects that Jesuits will exercise creativity in carrying out their mission as they see circumstances require, that they will go beyond what has been asked in the true spirit of the *magis*.<sup>41</sup> Thus the superior's trust expresses itself in effective delegation, and the Jesuit who obeys knows he can rely on his superior's openness to creative initiatives he might propose.<sup>42</sup> This is why obedience in the Society has rightly been described as an exercise of creative fidelity.<sup>43</sup> It is creative, because it calls on the individual's freedom and resourcefulness. It is fidelity because it calls for a generous response to the directives of the superior whose duty it is to make decisions "keeping in view the purpose of the Constitutions, which is the greater divine service and the good of those who live in this Institute".<sup>44</sup>
- 28 A consideration of the practice of obedience would be incomplete if it were limited to the relationship between the superior and the individual Jesuit. The community has its role to play. We obey our superiors in community so that our common

---

<sup>40</sup> *Const* 633~635.

<sup>41</sup> *Const* 622~623.

<sup>42</sup> *GC* 31, d. 17, n. 11.

<sup>43</sup> All of this clarifies the significance of phrases like "an old man's staff" or "*perinde ac cadaver*" that can be found in the Constitutions. The context makes it clear that to obey is not to become lifeless; rather, it is to offer oneself to be carried by the mission conferred by the superior. "For in this way the obedient man ought joyfully to employ himself in any task in which the superior desires to employ him in aid of the whole body of the religious order". (*Const* 547).

<sup>44</sup> *Const* 746.

- 27 因為依納爵知道並信任，他所派遣去擔負使命的會士有祈禱精神的切望，他將很多事留給他們去明辨處理<sup>40</sup>。隨從依納爵的榜樣，本會也期盼會士們在實現自己的使命時，都會依照具體境況的要求而發揮創意，並在真正「更」的精神中，能超越其使命的原先要求<sup>41</sup>。因此，長上的信任就表達在其有效的授權中，而服從中的會士，知道自己如有什麼創新性的建議，他可信賴長上的接納開放<sup>42</sup>。這就是為什麼服從在本會中，被描述為有創意之忠實的操練運作，確是如此<sup>43</sup>。有創意，因為它邀請運用個人的自由與機智。要忠實，因為它需要以慷慨的答覆來回應長上的一切指示；而作決定乃是長上的責任，「注意到《會憲》的目的，就是更能侍奉天主和在本會中生活者的益處」<sup>44</sup>。
- 28 對實踐服從的考慮，如果只局限在長上與會士個人之間的關係上，那就不夠齊全。團體也有其角色扮演。要在團體中服從我們的長上，是為使我們的公共生活能有效

---

<sup>40</sup> 《會憲》633~635。

<sup>41</sup> 《會憲》622~623。

<sup>42</sup> GC 31, d.17, n. 11.

<sup>43</sup> 這一切都在說明，在《會憲》中能找到的詞句如「老人的拐杖」或「就如一具屍體」，有何意義。在上下文中很清楚的是，服從並不是變得了無生氣，而更是奉獻自己，讓長上所託付的使命來帶領一切。「這樣，長上為協助教會全體無論命令作何事，服從的屬下，都應欣然奉行」（《會憲》547）。

<sup>44</sup> 《會憲》746。



life can effectively support our mission and become a sign of the possibility of human communion our world so sorely needs.<sup>45</sup>

The community is also a privileged place for the practice of apostolic discernment, whether through formally structured communal discernment<sup>46</sup> or through informal conversation that has the more effective pursuit of the mission as its goal. Such discernment will help us not only accept our personal missions but also rejoice in and support the missions received by our brothers. In this way, our common mission is strengthened and the union of minds and hearts confirmed and deepened.

- 29 For Ignatius and for the Jesuit, obedience is both grace and gift. It is a path to which we are called by the Lord, and it is the Lord who enables us to follow this path in his service. A personal history of generous response to the grace of obedience allows a Jesuit to serve joyfully and effectively.

#### ***The Fourth Vow of Obedience to the Pope with Regard to Missions***

- 30 Ignatius and the First Companions offered themselves to the Vicar of Christ to be sent on mission out of a “desire to serve the Church in the most beneficial way possible”.<sup>47</sup> By means of the fourth vow pronounced by the professed, the whole body of the Society puts itself at the disposition of the ministry of the Successor of Peter “for distribution into the vineyard of Christ our Lord”.<sup>48</sup> In this way, we achieve greater availability to the divine will and offer the Church better service.

---

<sup>45</sup> Peter-Hans KOLVENBACH, “*Sur la vie communautaire*” (12 March 1998), *AR* 22 (1996~2002) 276~289.

<sup>46</sup> *CN* 150~151.

<sup>47</sup> Benedict XVI, *Allocution to the Members of the Society of Jesus* (22 April 2006), *AR* 23, 4 (2006) 677.

<sup>48</sup> *Const* 604.

地支持我們的使命，並成爲人性共融之可能的一項標誌，而此共融是我們的世界所迫切需要的<sup>45</sup>。團體也是實行使徒性分辨的優越處所，不論是經由正式組成的團體分辨<sup>46</sup>，或是透過那更有效來追尋使命目標的非正式之一般交談。這樣的分辨會幫助我們，不僅是接受我們自己的使命，而且也爲我們弟兄們所接到的使命感到喜樂並予以支持。如此我們的使命便得以堅強，我們的心神合一便獲得肯定與加深。

- 29 爲依納爵和耶穌會士，服從也是恩寵與恩賜。它是吾主召喚我們去走的途徑，而且是祂自己來使我們能順此途徑爲祂服務。對服從之恩寵的慷慨回應的個人歷史，能使一位會士喜樂與有效地去服務。

### 在派遣使命上服從教宗的第四願

- 30 依納爵及其首批同伴將自己獻給基督的代表去派遣他們，是「出自要以最有用、最有效之方式來服務教會的切望」<sup>47</sup>。藉著顯願會士們所發的第四願，耶穌會整個團體將自己交託於伯鐸的使徒服務，「爲分派到吾主基督的葡萄園去」<sup>48</sup>。這樣，我們對天主的旨意就會達成更大的隨時待命，並對教會獻上更好的服務。

---

<sup>45</sup> 柯文博總會長書信《論團體生活》，1998年3月3日。

<sup>46</sup> 《補充規則》150~151。

<sup>47</sup> 教宗本篤十六對耶穌會成員的講話，2006年4月22日。

<sup>48</sup> 《會憲》604。

- 31 The fourth vow, which Ignatius himself defined as “our beginning and principal foundation”,<sup>49</sup> expresses what is specific to the Society: total availability to serve the Church wherever the pope sends us. The fourth vow also makes clear the place of the Society in the Church. It gives the Society structural incorporation into the life of the Church by linking its charism as an apostolic religious order to the hierarchical structure of the Church in the person of the pope. It is through this vow that the Society participates in the universal mission of the Church and that the universality of its mission, carried out through a wide range of ministries in the service of local churches, is guaranteed.
- 32 According to the Constitutions, “the entire purport of this fourth vow of obedience to the pope was and is with regard to missions... for having the members dispersed throughout the various parts of the world”.<sup>50</sup> This is the matter of the vow. But the Constitutions also invite us to distinguish ourselves in obedience “not only in the matters of obligation but also in others even though nothing else be perceived except an indication of the superior’s will without an expressed command”.<sup>51</sup> This is thoroughly congruent with Ignatius’s ideal

---

<sup>49</sup> *Declarationes circa missiones (1544~1545)* (MHSI 63, 162); Peter FABER, *Memoriale*, n. 18 (MHSI 68, 498); GC 31, d. 1, n 4.

<sup>50</sup> *Const* 529 and 605.

<sup>51</sup> *Const* 547. Although the reference in the *Constitutions* is to obedience to Jesuit superiors, the Thirty-First General Congregation applies the citation to obedience to the pope. “With all our force and energy we should strive to obey first the Sovereign Pontiff and then the superiors of the Society ‘not only in matters of obligation, but also in others, even at the mere hint of the superior’s will, apart from any express command.’” (GC 31, d. 17, n. 10).

- 31 依納爵自己將這第四願定義為「我們的起源與主要基礎」<sup>49</sup>，表達出什麼是耶穌會的特色：無論教宗派遣我們去何處，都是以完全隨時待命來服務教會。這第四願也使耶穌會在教會中的地位明顯清楚。它將本會以結構性的合一而融入教會生活，就是將其身為使徒性修會之神恩，來與以教宗為首的教會聖統結構，連結在一起。此一聖願使耶穌會參與教會的普世使命，而此使命的普世性，是在透過為地方教會所作的各種使徒服務中，獲得落實保證。
- 32 按照《會憲》，「這服從教宗的第四願之全部意向，是對使命而言，已往如此，今日依然……為將他們分派到世界各地」<sup>50</sup>。這是聖願的中心內涵。但是《會憲》也邀請我們要在服從上超群出眾，「不但在有責任的事上，連在其他事上，長上雖只是示意而並未出命，也要遵守」<sup>51</sup>。這與依納爵的服從理想，完完全全相吻合，那就是「除了奉行之外，出命者與服從者的意志與理智

---

<sup>49</sup> 〈對福傳使命的聲明〉1544~1545（《耶穌會歷史文獻·依納爵文獻》第三集一卷，162頁；法伯爾神父《回憶錄》18號）；GC 31, d.1, n. 4。

<sup>50</sup> 《會憲》529、605。

<sup>51</sup> 《會憲》547；雖然在《會憲》上是指「服從耶穌會長上」，GC 31 卻將此引用作為「對教宗的服從」。「要用我們的全部力量和精力去服從，首先是服從教宗，其次是服從本會的長上，『不僅只在命令的事上，而且還應在其他事上，甚至雖然長上沒有明明出命，只要一暗示他的意願，就去服從』」（GC 31, d.17, n. 10）。

of obedience, which holds “that obedience is imperfect in which there does not exist, in addition to the execution, agreement in willing and judging between him who commands and him who obeys”.<sup>52</sup>

- 33 The availability promised in the fourth vow is distinct from the Ignatian spirituality of “the proper attitude we ought to have in the Church” or “*sentire cum ecclesia*”.<sup>53</sup> However, both are rooted in the love we have for Christ our Lord, a love that extends itself to love for the Church and for “the one who holds the place of Christ our Lord for us”.<sup>54</sup> This is why we speak of being united with the pope effectively and affectively. Taken together, the fourth vow and our ecclesial spirituality move us to offer the service asked of us by the pope.<sup>55</sup>
- 34 The Society is deeply grateful to God for its vocation to serve the Church and derives great consolation from the innumerable examples of generous Jesuits who offer their lives in service to the mission of Christ throughout the world, making themselves available for missions from the Holy Father and collaborating with local churches under the guidance of their pastors. In the name of the whole Society, the Thirty-Fifth General Congregation asks the Lord’s pardon for those times when its members have been lacking in love, discretion, or faithfulness in their service of the Church. At the same time, this Congregation affirms the Society’s commitment to grow daily in love for the Church and availability to the pope.

---

<sup>52</sup> *Const* 550.

<sup>53</sup> *Sp. Ex.* 352. *cf.* *GC* 34, d. 11; final allocution of Father Kolvenbach to the 69th Congregation of Procurators (Loyola, 23 September 2003), *AR* 23, 1 (2003) 431~438.

<sup>54</sup> *Const* 552.

<sup>55</sup> *CN* 253.

並不相合，那樣的服從就是不完美」<sup>52</sup>。

- 33 在第四願中所許下的隨時待命，和依納爵靈修中的「我們在教會中應有的心態」或「與教會同感」<sup>53</sup>，是清楚有別的。但是二者均植根於我們對吾主基督的愛中，而此愛也延伸到對教會之愛和對「為我們而代表吾主基督的那一位」<sup>54</sup>。這就是為什麼我們談到要有效並有情地與教宗聯合在一起。總結一切來說，第四願和我們的教會靈修推動我們向教宗獻上他對我們所要求的服務<sup>55</sup>。
- 34 耶穌會為其服務教會的聖召深深感謝天主，並由無數慷慨的會士之芳表中獲取很大的安慰；他們在全球各地為服務基督使命而奉獻自己的生命，使自己常為由教宗而來的派遣隨時待命，並在地方教會牧人的領導下通力合作。第 35 屆大會以全體耶穌會之名，懇求吾主寬恕其成員，曾有些時刻在他們對教會之服務中，缺乏愛德、審慎、或忠實。同時本屆大會也肯定耶穌會，在對教會之愛和對教宗之隨時待命上，日日成長的投身奉獻。

---

<sup>52</sup> 《會憲》550。

<sup>53</sup> 《神操》352 號；參：GC 34, d.11；柯文博總會長向 69 屆全體代表大會致詞（2003 年 9 月 23 日）。

<sup>54</sup> 《會憲》552。

<sup>55</sup> 《補充規則》253。

***Obedience in Daily Life***

- 35 This Congregation does not want to repeat everything set down about obedience in the Constitutions and Complementary Norms; neither does it want to repeat the directives on obedience to be found in the decrees of the most recent General Congregations. However, we do wish to offer some advice that can assist us in our present circumstances so that we can continue to distinguish ourselves in the perfection of our obedience<sup>56</sup> as St. Ignatius urges us.

***Jesuits in Formation***

- 36 The Thirty-Fifth General Congregation invites Jesuits in formation to live their progressive incorporation into the Society with joyful hearts, reproducing the First Companions' fruitful experience of being friends in the Lord and committing their lives to generous service of all men and women, especially those most in need.
- 37 We encourage Jesuits in formation to grow throughout the stages of formation in the spirituality of obedience and in availability for placing their lives and freedom at the service of the mission of Christ. It will be good for them to take advantage of the opportunities for self-abnegation that community life, constant and rigorous dedication to studies, and other aspects of their experience will doubtless provide. Self-abnegation, "the fruit of our joy at the approach of the Kingdom and the result of a

---

<sup>56</sup> "We can tolerate other religious institutes outdoing us in fasting and in other austerities that they practice according to their Rule, but it is my desire, dear brothers, that those who serve the Lord our God in this Society be outstanding in the purity and perfection of their obedience, the renunciation of their will, and the abnegation of their judgment". *Letter to the Jesuits of Portugal (26 March 1553)* (MHSI 29, 671).

## 日常生活中的服從

- 35 本次大會有關服從在《會憲》及《補充規則》中所訂定的一切不願重複，也不願重複在最近前幾次大會有關服從法令所給的指示。但我們願在此提供忠告，為能幫助我們在現今的環境中，繼續使我們在依納爵力勸我們的要達到的服從的完美<sup>56</sup>上凸顯自己。

## 培育中的耶穌會士

- 36 第 35 屆大會邀請在培育中的耶穌會士以愉快的心情逐漸融入耶穌會的生活，產生並體會出在主內成為朋友的初期會士，有過的成果豐碩的經驗，而慷慨地獻身為所有男女，尤其為最需要的人服務。
- 37 我們鼓勵在受培育中的耶穌會士在受培育的各階段，在服從的靈修和隨時待命上成長，而一生全心地為基督的使命服務。在這時期：團體生活、恆久及努力的讀書，以及其他方面的經驗必然有不少克己的機會，把握這樣的機會用心實踐，對他們是很有益的。耶穌會士應該接受服從提出的困難要求時，所需要的德行克己，克己是

---

<sup>56</sup> 「我們能容忍其他修會會士在按其會規所行的齋戒或其他苦行上超越我們，但是，可愛的弟兄，我渴望在這個修會服務於吾主天主的人，在純正和完美的服從上，在放棄自己的意志和克制自己的判斷上要卓越出眾」：1553 年 3 月 26 日給葡萄牙會士的信。



progressive identification with Christ”,<sup>57</sup> is a virtue Jesuits need to accept peacefully the sometimes difficult demands of obedience.

- 38 We encourage *formatores* to help Jesuits in formation understand and live the mystical source of obedience: an unconditional love for the Lord which will bring them to a desire to serve him in fulfilling the Father’s will. We ask *formatores* to help Jesuits in formation become progressively aware of the demands of a life of obedience: transparency with superiors, esteem for the account of conscience, the responsible exercise of personal initiative, and a spirit of discernment which accepts the decisions of the superior with good grace.
- 39 The spirituality and tradition of the Society require that Jesuits be filled with a spirit of obedience to the Holy Father as an essential characteristic of our mission and identity. Jesuit spiritual and ecclesial formation should emphasize availability for mission and “the proper attitude we ought to have in the Church” as established by the Thirty-Fourth General Congregation.<sup>58</sup>

### ***Formed Jesuits***

- 40 The Thirty-Fifth General Congregation invites formed Jesuits to grow in interior freedom and trust in God. In this way, their availability to go to any part of the world and undertake any ministry “of more universal scope and from which greater fruit can be expected”<sup>59</sup> will increase.

---

<sup>57</sup> CN 223 §4.

<sup>58</sup> GC 34, d. 11.

<sup>59</sup> Const 622.

「在天國鄰近我們時我們喜樂的果實，也是與基督日益同化的成果」<sup>57</sup>。

- 38 我們鼓勵培育者幫助受培育的會士瞭解並生活出服從的奧秘根源：毫無條件的愛主，這會引領他們渴望幫助耶穌實踐天父的旨意。我們要求培育者幫助受培育的會士逐漸注意到服從生活的要求：對長上完全坦白透明，重視訴心，負責地實行個人創意，且具有欣然接受長上決定的分辨的精神。
- 39 耶穌會的靈修和傳承要求受培育者和培育者，都要把服從教宗當作耶穌會士的使命和身分不可或缺的精神。耶穌會士的靈修及教會精神的培育，著重隨時接受使命派遣，而且我們在教會內該有如第 34 屆大會建立的適當的精神<sup>58</sup>。

#### 已陶成的會士

- 40 第 35 屆大會邀請已陶成的耶穌會士在內在的自由和信賴天主上成長。這樣他們就可隨時待命去世界任何地方，並從事「任何視野更廣的職務，因此可期待有更大的成果」<sup>59</sup>而使之增長。

---

<sup>57</sup> 《補充規則》223, § 4。

<sup>58</sup> GC 34, d.11.

<sup>59</sup> 《會憲》622。

- 41 The Congregation encourages all Jesuits to strengthen their affection for the pope and their respect for the pastors of the Church and to correct any faults that might exist in this regard.
- 42 Similarly, the Congregation asks all Jesuits to recognize with gratitude the service local and major superiors offer the Society and to support them in their task.
- 43 It is of vital importance that all Jesuits consider the account of conscience essential for the practice of obedience and that they offer it according to the guidelines set down by Father Kolvenbach in his letter to the Society of February 21, 2005. Because “the mission is conferred, confirmed, or changed”<sup>60</sup> in the account of conscience, it should be given in the first place to the major superior. However, what the letter says in regard to opening one’s conscience to the local superior should also be noted: “A Jesuit may always open his conscience to his local superior – and indeed the latter would be permitted to request this if need be”.<sup>61</sup>
- 44 We ask Jesuits to refer to the local superior all questions that lie within his competence and not take these questions directly to the major superior.
- 45 In our present circumstances, it is not infrequent that Jesuits find themselves serving in works of the Society under a director of the work who may or may not be a Jesuit. In either case, Jesuits owe directors of the work complete, loyal cooperation in what pertains to their office. Jesuits are to make every effort to contribute to maintaining the work’s Jesuit identity.

---

<sup>60</sup> Peter-Hans Kolvenbach, “*Le compte de conscience*” (21 February 2005), *AR* 23, 1 (2003) 558.

<sup>61</sup> Peter-Hans Kolvenbach, “*Le compte de conscience*” (21 February 2005), *AR* 23, 1 (2003) 558; *Guidelines for Local Superiors*, 16, *AR* 22 (1996~2002) 369.

- 41 這次大會鼓勵耶穌會士增強對教宗的敬愛，和對教會牧人的尊敬，並改正在這方面的任何缺失。
- 42 同樣的，大會也要求所有會士以感恩的心情承認地區和高級長上給耶穌會的服務貢獻，並支持他們的業務。
- 43 向長上訴心有其絕對重要性。所有耶穌會士要視訴心是實踐服從的核心。前總長柯文博神父在 2005 年 2 月 21 日已訂定了《訴心指南》，會士應按「指南」訴心。因為訴心是「授予、肯定，或改變使命的時機」<sup>60</sup>，首先應向高級長上訴心。然而，在那封信中關於向地區長上訴心的話也應注意。「一位耶穌會士可以在任何時候向地區長上訴心，而且地區長上如有需要時，的確有權要求會士向他訴心」<sup>61</sup>。
- 44 我們要求耶穌會會士向地區長上提出在其權限內的一切問題，而不要直接向高級長上提出這些問題。
- 45 在現今的環境下，耶穌會士往往發現在耶穌會的事業中，在一位事業的領導下服務，而這位領導也許是會士或非會士。在兩種狀況下，耶穌會士都應在其職責內的事務上，對他要完全和忠誠的合作。耶穌會會士應全力去維護該事業的耶穌會事業的特性。

---

<sup>60</sup> 柯文博總會長，2005 年 2 月 21 日，《論訴心的信》。

<sup>61</sup> 柯文博總會長，2005 年 2 月 21 日，《論訴心的信》，第七節（為地區長上的指南）16 號。

- 46 The Congregation wishes to express its profound gratitude to formed Jesuits of advanced years who have given their lives to the service of the Church. We also wish to remind them that they are as closely identified with the Lord when they serve him with reduced energies or even in sickness and suffering as they were when they went about “proclaiming the kingdom in towns and villages”.<sup>62</sup> Those whose primary task is to pray for the Church and the Society are truly on mission, and their contribution to the Society’s well-being and its service of the Kingdom can never be overemphasized, for they provide an example of placing oneself entirely in the hands of God, which can only inspire and console their brothers.

### ***Superiors***

- 47 The General Congregation encourages major superiors to exercise their roles with confidence and joy, to assign Jesuits to their mission with clarity, and to show interest and care for the Jesuits they send on mission.
- 48 When major superiors name non-Jesuit directors of works, they should not only take into account candidates’ professional competence but also their understanding and commitment to our mission and way of proceeding.
- 49 In the spirit of subsidiarity, we recommend that major superiors respect the scope for decision making that appropriately belongs to the local superior.
- 50 The General Congregation wants to emphasize once more the importance of the role of the local superior. Local superiors need to receive the formation and preparation necessary for their mission. In this regard, major superiors are responsible for offering regular and timely courses and programs to prepare local superiors.

---

<sup>62</sup> *Sp. Ex.* 91.

- 46 本大會願向年長的會士致萬分的謝意，因為他們用一生的歲月為教會服務。我們也提醒他們，當他們體力減弱，甚至在病痛中和上主結合為一，與他們「向城鎮宣報天國時」<sup>62</sup>沒有兩樣。現在，他們的首要任務是為教會和耶穌會祈禱，其實仍在服務使命，他們給耶穌會偉大的貢獻，以及給天國的服務是言詞不會過分強調的。他們把自己完全委託在天主手中的善表，能激勵並安慰弟兄們。

#### 長上

- 47 本大會鼓勵高級長上以自信和愉悅的心情扮演他們的角色，清楚地指派會士去履行使命，而且對被派去服務的會士，顯出對他們的注意和關心。
- 48 當高級長上提名非會士作我們事業的領導時，他們不單要考慮他們的專業能力，也要考慮他們是否理解我們履行的使命和進行的方式。
- 49 以分層負責的精神，我們提醒高級長上，在地區長上權限內的事務上，尊重他們作決定的範圍。
- 50 本大會願意再一次強調地區長上的重要性。地區長上需要得到為達成使命的重要資訊及各樣準備。在這方面，高級長上負責提供一些經常的和適時的課程和活動訓練地區長上們。

---

<sup>62</sup> 《神操》 91 號。

- 51 The local superior shares with the whole community responsibility for the care and formation of Jesuits who have not yet pronounced final vows. Local superiors are asked to take special care to request the account of conscience twice a year, to provide for the renewal of vows, and to ensure a community atmosphere that encourages the Jesuit in formation to grow as a person and as a religious.
- 52 It is important that community life be governed by clear directives. Local superiors should collaborate with their brothers in working out and putting into practice a daily order and guidelines for common life. These practices should be evaluated at the time of the major superior's annual visit or other appropriate times.<sup>63</sup>

### ***Conclusion***

- 53 Along his pilgrim way from Loyola to Rome, Ignatius prayed unceasingly to Mary, Our Lady, asking her to obtain for him the grace to be received under the banner of her Son.<sup>64</sup> In her expression, "Behold the servant of the Lord, let it be done to me according to your word",<sup>65</sup> Mary shows us how to live in total availability and to place our whole lives at the service of her Son. In her instruction to the servants at Cana, "Do whatever he tells you",<sup>66</sup> Mary points out for us the basic orientation that should guide our lives. For this reason, the Society has always seen in Mary a model of obedience.

---

<sup>63</sup> CN 319, 324.

<sup>64</sup> *Sp. Ex.* 147.

<sup>65</sup> Luke 1: 38.

<sup>66</sup> John 2: 5.

- 51 地區長上和整個團體分擔照顧尚未發終身願的受培育的耶穌會士的責任。並要求他們要特別注意一年兩次訴心，準備重發聖願，而確保團體的氣氛，鼓舞在培育中的會士於人格及修會精神上成長。
- 52 團體生活以清楚的規範管理是很重要的。我們要求地區長上，在規劃團體生活的計畫和實踐它的方針上，要和該團體弟兄合作。團體在地區長上的領導下應時時重估團體生活的方針和團體的計畫<sup>63</sup>。

## 結論

- 53 聖依納爵在從羅耀拉去羅馬時，一路上向聖母瑪利亞祈禱，求她代禱，求得被接納在她聖子的旗幟下服務的恩惠<sup>64</sup>。在她回答天使說「看！上主的婢女，願照你的話成就於我罷」<sup>65</sup>時，她教導我們怎樣度完全隨時待命，並一生服侍她的聖子。在加納婚筵時她指示僕人說：「祂無論教你們做什麼，你們就做什麼」<sup>66</sup>。瑪利亞指示我們如何生活的基本方針。爲此，耶穌會常以她爲服從的模範。

---

<sup>63</sup> 《補充規則》319, 324。

<sup>64</sup> 《神操》147 號。

<sup>65</sup> 路— 38。

<sup>66</sup> 若二 5。



- 54 Through the intercession of Mary, the Mother of the Lord, of St. Ignatius, and of the great company of brothers who have lived their lives of obedience with a love so profound that it has even led some to martyrdom, the Society rededicates itself to the practice of obedience “for the greater service of God and for the more universal good”.<sup>67</sup>

---

<sup>67</sup> *Const* 618, 622.

- 54 因了瑪利亞的代禱，即吾主的母親，聖依納爵的母親，全體耶穌會弟兄的母親的代禱。這些會士以大愛度服從的生活，其中有人甚至不惜爲之犧牲性命。耶穌會重新奉獻自己爲「愈顯主榮和追求更全面的益處」<sup>67</sup>而實踐服從。

---

<sup>67</sup> 《會憲》618、622。

## Decree Five

# Governance at the Service of Universal Mission

### Introduction

- 1 General Congregation 35 establishes three principles to guide our consideration of governance in the Society of Jesus based on the experiences of recent decades and our apostolic mission:

a) *Our governance structures and ways of proceeding should flow from a perspective of greater universality.* This is in keeping with the directions set by previous General Congregations<sup>1</sup> and responds to the accelerated pace of globalization, the transnational and multicultural dimensions of the challenges facing the Church, and our desires to work more collaboratively throughout this universal Society.

b) *Structures of governance should be streamlined, modernized, and made more flexible where possible.* The Society is organized in function of its mission. We will serve that apostolic mission more effectively by simplifying some structures and procedures of governance, using modern methods of communication and collaboration, and introducing increasingly flexible structures at various levels.

---

<sup>1</sup> cf. GC 31, d. 48, n. 8; GC 32, d. 4, n. 81; GC 33, d. 1, n. 46; GC 34, d. 21.

## 為普世使命服務的治理

### 引言

<sup>1</sup> 基於最近數十年來我們實踐宗徒使命的經驗，大會相信在考慮耶穌會內的治理時，應受三個原則指導：

- a) **我們的治理結構與行事方式應來自具較大普世性的觀點。**這是符合前幾屆大會訂定的指示<sup>1</sup>，並回應全球化的快速步伐，教會面對跨國及多元文化幅度的挑戰，和我們在這個普世修會內更緊密合作的願望。
  
- b) **治理的結構應盡可能效率化、現代化和更有彈性。**耶穌會為了它使命的運作而組織起來。為了更有效地服務宗徒使命，我們會簡化治理的結構與程序，使用傳播和合作的現代方法，並在不同層次上引進不斷應變的結構。

---

<sup>1</sup> 參：GC 31, d.48, n. 8；GC 32, d.4, n. 81；GC 33, d.1, n. 46；GC 34, d.21。

- c) *Changing circumstances require a better articulation of Ignatian values and ways of proceeding in our contemporary life and work.* Such changes as apostolic collaboration with others, the separation between apostolic institutions and community, and the development of an inter- and supra-provincial level of some ministries demand certain clarifications about how to exercise governance so that it might continue as genuinely Ignatian.

Following from these principles, we offer some concrete directions for the different levels and organs of our current structure of governance.

## **I. General Governance**

### **General Congregation**

- 2 The General Congregation directs and authorises the General to undertake, in anticipation of General Congregation 36, a comprehensive revision of the *Formula of a General Congregation (FCG)*, and of the *Formulae* of the Congregation of Procurators and of the Province Congregation.
- 3 The revised *FCG* should be approved by GC 36 in its first sessions. After consulting with the Major Superiors and receiving the approval of the General Council by deliberative vote, Father General may approve revisions in the *FCG* that would take effect before GC 36, as well as any related changes in the *Formulae* of the Congregation of Procurators and the Province Congregation.
- 4 The revision should, in accord with the principles enunciated in the introduction (cf. n. 1), aim at better facilitating the effective, responsible, and adaptable use of the rich diversity of human and material resources that are employed in the preparation and conduct of a General Congregation, for the service of the life and mission of the universal Society. The revision should also respect, among other things, the following:

- c) **變化的環境要求我們在現代的生活與工作裏，對依納爵的價值和行事方式有更好的表達。**變化諸如與別人的使徒合作、使徒機構與團體的區分、省際間和超省際層次若干職務的發展，皆要求澄清如何行使治理，可使它繼續具備真正的依納爵精神。

根據這些原則，我們願意為我們目前不同層次和機構的治理結構，提供一些具體的方向。

## 壹、全體治理

### 大會

- 2 大會指示及授權總會長，為第 36 屆大會，要負起責任全面檢討《大會程序》（FCG）、事務代表會議及省會議的《程序》。
- 3 修正的《大會程序》必須經由第 36 屆大會在會議開始階段通過。《大會程序》的修正部分若在第 36 屆大會前要生效，連同事務代表會議和省會議《程序》相關的改變，可由總會長經諮詢高級長上及諮議會決議票後批准。
- 4 修正應符合「引言」所闡明的原則（參：第 1 號），目的是在準備和領導大會時，更能使豐富多樣化的人力物力資源得到有效的、負責的及適應的利用，好能為普世耶穌會的生活與使命服務。除了其他事情外，修正應重視以下幾點：

- a) The threefold character of the General Congregation as
  - a.1. the body which elects the General and which has a major role in the choice of the members of the General Council;
  - a.2. the highest instance of giving expression to the self-understanding of the universal body of the Society at a given moment; and
  - a.3. the supreme legislative body of the Society.
  
- b) Given the traditional conviction that a General Congregation is an exceptional occurrence in the governance of the Society, its work should be confined to “matters of greater moment” (*FCG 1 § 2*).
  
- c) The importance of the whole Society’s being represented in the General Congregation, especially in the Congregation *ad electionem*. In this context, at least two other matters are to be respected:
  - c.1. the number of elected members being greater than that of the appointed and *ex officio* members combined (cf. GC 34, d. 23 A, n. 1);
  - c.2. the presence of an adequate number of Brothers as electors.
  
- d) With regard to the duration of the General Congregation: the need to balance, on the one hand, a responsible use of limited resources, and, on the other, the creation of an atmosphere of Ignatian discernment in the proceedings.
  
- e) The need for a more thorough preparation of the General Congregation, especially in the work leading to the formulation of the *Relationes Praeviae* and the report *De Statu Societatis*, but without prejudice to the freedom of the General Congregation itself to determine the content of its deliberations. Such preparation may require the role of a Province Congregation in preparing for a General Congregation to be expanded.

- a) 大會的三個特性，即
  - a.1. 是一個在選總會長及選擇諮議會成員時扮演重要角色的團體；
  - a.2. 是一個在一特定時刻為耶穌會普世團體表達自我了解的最高實例；
  - a.3. 是耶穌會最高立法機構。
- b) 有鑒於大會是耶穌會治理的特殊情況這傳統信念，大會的工作應僅限於「較重大的事件」(FCG 1, §2)。
- c) 全耶穌會皆有代表在大會中的重要性，特別是**選舉**的大會 (Congregation *ad electionem*)。在這情形下，最少兩個其他事項要獲得重視：
  - c.1. 選出的會員應該多於委任會員及當然會員加起來的總和 (參：GC 34, d.23A, 1)；
  - c.2. 應有足夠數目的終身修士作為選舉人。
- d) 有關大會時間的長短：一方面需要平衡地負責使用有限的資源，另一方面，在進行期間，創造一個有具依納爵分辨的氣氛。
- e) 需要更全面地準備開大會，尤其是導致撰寫《會前報告》( *Relationes Praeviae* ) 和《耶穌會現況》( *De Statu Societatis* ) 報告的工作，但不可妨礙大會自由決定其商討的內容。這種準備可能需要省會議在預備大會的角色上作進一步的擴展。



- f) The rapid development of means of communication, as they affect both the preparation and the conduct of Congregations.
- 5 Of particular importance in preparing the General Congregation are the meetings of Major Superiors (cf. GC 34, d. 23 C, n. 4), of Presidents of Conferences (cf. GC 34, d. 21, n. 25), of electors of each Assistancy or Conference, and assemblies of various apostolic sectors. Each of these bodies could make a substantial contribution in the preparation of the General Congregation.
- 6 The Congregation of Procurators should be maintained, as representing the “rank and file” of the membership of the Society. As indicated above, however, its *Formula* should be reviewed along with and in consequence of the revision of the *FCG*.

## Central Governance

### *Principle*

- 7 The Superior General is a source of unity in the universal body of the Society.<sup>2</sup> The Congregation recognizes the rich diversity in the Society’s membership and the inculturation necessary and proper for carrying out our mission within the universal Church and in an increasingly globalized world. As governance in the Society is always measured in an appropriate balance of union and diversity, the office of General must be exercised in a manner which respects diversity while placing it at the service of our universal mission and identity.

### *Reorganization*

- 8 The General Congregation confirms the procedures to elect the four Assistants *ad providentiam* and to renew Father General’s Council determined by GC 34, d. 23 e, ii, 1.

---

<sup>2</sup> *Const* 666, 719.

- f) 溝通工具的急速進步發展，影響到大會的籌備及導向。
- 5 對準備大會有特別重要性的有高級長上會議（參：GC 34, d.23C, 4）、聯會主席會議（參：GC 34, d.21, 25）、參贊區或聯會被選代表會議、和不同使徒領域的聚會。每個這類團體皆能為準備大會提供實質的貢獻。
- 6 事務代表會議應要維持，好能代表「各階層」的耶穌會成員。不過，如上所述，《事務代表會議程序》應聯同並按《大會程序》修正的結果作檢討。

## 中央治理

### 原則

- 7 總會長是耶穌會普世團體團結的泉源<sup>2</sup>。大會明白耶穌會成員豐富的多樣性，及在普世教會和不斷全球化的世界中推行我們的使命時本地化的必要性與適當性。既然耶穌會的治理常以團結和多樣性的適當平衡去衡量，總會長行使職務時必須有尊重多樣性的態度，同時把它置於我們普世使命和身分的服務中。

### 重新組織

- 8 大會肯定要遵照 GC 34, d.23e, ii, 1 指示：推舉四位有司參贊（*Assistants ad providentiam*）。

---

<sup>2</sup> 《會憲》666、719。

- 9 In order that the General may have the most effective support for carrying out his responsibilities, he is directed by this General Congregation to undertake a comprehensive review of the central governance of the Society, with a view to reorganization for the service of mission.
- 10 Included in the purpose of this review is the provision of the resources and staff needed to handle the ordinary business of the Society, while allowing the General the opportunity to do comprehensive apostolic planning and to animate the whole body of the Society.
- 11 This review should take account of but is not limited to:
  - a) the framework provided by *CN 380~386*;
  - b) the need for communication among the various persons and groups mentioned in *CN 380~386*, as well as between these persons and the General;
  - c) the need for coordination and articulation of the functions of these persons and groups;
  - d) the importance of avoiding unnecessary “bureaucratisation” or unnecessary multiplication of officials and secretariats;
  - e) the importance of developing appropriate job profiles, which would involve regular articulation of goals and expected outcomes, together with an effective mechanism for review and evaluation.
- 12 The General is encouraged to look to ways in which finances might be used more effectively and equitably for the service of the international mission of the Society.
- 13 A professional and comprehensive strategy needs to be developed to improve our internal and external communications, so as to facilitate governance, foster cooperation, and enhance the effectiveness of our universal mission.

- 9 為了使總會長能最有效地履行他的責任，本大會指示他對耶穌會的中央治理採取一個全面性的檢討，好能重新組織對使命的服務。
- 10 檢討的目的包括提供需要的資源與人力去處理耶穌會日常的事務，好能給予總會長機會去作全面性的使徒計劃及激勵耶穌會整個團體。
- 11 檢討應注意下列事項，但不受其限制：
  - a) 《補充規則》380~386 所提供的架構；
  - b) 《補充規則》380~386 提及不同人士和不同團體間溝通的需要，以及這些人士與總會長間溝通的需要；
  - c) 統籌和清楚表達這些人士和團體之作用的需要；
  - d) 避免不必要的「官僚化」或不必要的工作人員和秘書處的重疊；
  - e) 發展恰當的工作簡介的重要，這包括經常清楚表達目標和所期望的結果，並具有效的機制去檢討及評估。
- 12 鼓勵總會長尋找方法，好能更有效地和公平地使用財源，為耶穌會的國際使命服務。
- 13 需發展專業的和全面性的策略去改善我們內部與外部的溝通，好能暢通治理，促進合作，增強普世使命的有效性。

- 14 The General is encouraged, in undertaking this review of central governance, to make use of the best professional assistance that is available within and outside the Society.

### ***Evaluation***

- 15 The General is asked to develop instruments and programs for assisting all those in governance (central, conference, provincial and local) to review the effective implementation of and accountability for their proper responsibilities. *Practica Quaedam* is to be updated to reflect these developments.
- 16 A review of the progress made in these matters should be included in the agenda of subsequent meetings with Presidents of Conferences. A more comprehensive report should be made at the next meeting with Major Superiors.

## **Conference of Major Superiors**

### ***Principle***

- 17 Since we are aware that “today many problems are global in nature and therefore require global solutions”<sup>3</sup>, we consider the Conferences of Major Superiors –at present Africa and Madagascar, East Asia/Oceania, Europe, Latin America, South Asia and USA– to be a significant initiative in the governance structure of the Society<sup>4</sup>. While recognising the authority of the General for universal mission, we hold the conviction that today cooperation among Provinces and Regions to realise the apostolic mission of the Society is an undeniable necessity.
- 18 The Conferences are expected to continue to be structural means that foster in all Jesuits a sense of universal mission, while facilitating union, communication, a common vision among the

---

<sup>3</sup> CN 395 § 1; cf. also CN 395–400.

<sup>4</sup> cf. GC 34, d. 21, nn. 21–28.

- 14 鼓勵總會長在執行檢討中央治理時，使用會內和會外可能有的最專業的支援。

### 評估

- 15 邀請總會長去發展工具和方案，好能支援所有在治理中的人（中央、聯會、會省、地區），檢討他們本身責任的有效執行和負責性。《實用手冊》（*Practica Quaedam*）將作修訂，以便反映這些發展。
- 16 這些事項進度的檢討應包括在隨後聯會主席會議的議程內。一個更全面性的報告應在下一個與高級長上的會議中完成。

## 高級長上聯會

### 原則

- 17 我們既意識到「很多問題是全球性的，所以需要全球性的解決辦法」<sup>3</sup>，我們考慮到高級長上聯會——非洲與馬達加斯加、東亞/大洋洲、歐洲、拉丁美洲、南亞、美國——在耶穌會治理的架構內是一明顯的創新<sup>4</sup>。承認總會長對普世使命的權力之餘，我們深信要實現耶穌會的宗徒使命，會省與會區之間的合作是個不能否認的需要。
- 18 我們期待聯會繼續成為培養耶穌會士普世使命意識的架構工具，同時促進團結、溝通、在長上和省際及超省

---

<sup>3</sup> 《補充規則》395 § 1；亦參：《補充規則》395-400。

<sup>4</sup> 參：GC 34, d.21, nn. 21-28。

superiors, and inter- and supra-provincial cooperation. In order that the Conferences may respond more adequately to these aims, the following principles should be observed:

- a) Conferences are structures oriented for mission and not mere instruments of inter-provincial coordination. They must continue doing apostolic planning at the inter-provincial level, taking into account the apostolic preferences of the universal Society. This apostolic planning is the result of discernment among the Major Superiors of the Conference, should be approved by the General, and should be evaluated and revised periodically.
- b) Conferences are structures of cooperation among Provinces and Regions regarding specific inter- and supra-provincial aspects of mission (common works, formation centres, networking, inter-provincial teams, geographical regions, etc.). While Conferences do not constitute a new level of government between the General and the Provincials, they offer an opportunity to enhance the governance of Provincials by enabling them to care for the mission of the Society beyond their own Provinces.
- c) Conferences have followed varying courses of development in the Society due to regional differences. The Statutes of each Conference should, therefore, respect those differences and take into account the following:
  - c.1. The Statutes are to be approved by the General and should include the following points: the membership, their rights and duties, the matters that come under the Conference's competence, the method of making decisions, internal structures, the authority and duties of the President (in accordance with nn. 19-23), and in general, whatever is considered necessary for an expeditious and efficient functioning of the Conference.
  - c.2. Each Conference should adapt its Statutes in accordance with the orientations of GC 35.

際合作間的共同願景。為使聯會能更充分地回應這些目標，應遵守下列的原則：

- a) 聯會是導向使命的架構，而不光是省際間協調的工具。它們必須繼續做省際層次的使徒計劃，考慮普世耶穌會的使徒優次。這些使徒計劃是聯會中的高級長上分辨的結果，它須由總會長批准，並定期評估和檢討。
- b) 聯會是會省和會區間合作的架構，針對特殊的省際及超省際方面的使命（共同工作、培育中心、網絡、省際團隊、地理區域等）。雖然聯會並沒有構成總會長和省會長之間一個新的管理階層，它們提供機會增強省會長的治理，使他們能關懷他們會省外耶穌會的使命。
- c) 聯會跟隨耶穌會因區域分歧而發展的變化過程。因此，每個聯會的章程須尊重這些分歧，並注意下列事項：
  - c.1 章程要經總會長批准並須包括以下幾點：會員身分、他們的權利和責任、屬聯會權下的事務、做決定的方法、內部結構、主席的權力和責任（符合下列 19~23 號）、以及普遍來說，所有被視為對聯會的探索和有效率的運作必須的事。
  - c.2 每個聯會應修改它的章程，以便符合第 35 屆大會的導向。



- d) Conferences should have the resources necessary to attend to the financial needs of works and houses dependent on the Conference.

***President of the Conference***

- 19 The General appoints the President after appropriate consultation with the Major Superiors of the Conference. He has the faculties of a Major Superior to carry out the specific responsibilities entrusted to him by the Statutes of the Conference.
- 20 The principles of unity of governance (*cura personalis, cura apostolica*), subsidiarity, and sufficient authority to exercise one's office, are to be applied appropriately to the role of Presidents of Conferences in this way:

a) *Assignments*:

- a.1. In the area of his competence as defined in the Statutes, the President has authority to request and to assign persons from the Provinces or Regions needed for the activities and works dependent on the Conference. A basic criterion to make these assignments is that, all other things being equal, the needs of Conference activities and works have priority over those of individual Provinces<sup>5</sup>.
- a.2. Respecting the centrality of the account of conscience in missioning, any such assignment requires the consultation of the man's Major Superior, who is the one who makes him available for a mission in the Conference.
- a.3. In those rare situations in which the President and the respective Major Superior cannot come to an agreement regarding an assignment, the matter should be referred to the General for resolution.

---

<sup>5</sup> The second sentence of GC 34, d. 21, n. 24 is thus modified.

- d) 聯會應有必須的資源應付依賴聯會的工作和會院的財政需要。

### 聯會主席

- 19 總會長經恰當諮詢聯會的高級長上後委任主席。他具備高級長上的功能，實行聯會章程賦予他的特殊職責。
- 20 統一治理（個人關懷、使徒關懷）、輔助原則、充分權力去履行任務的這些原則，應該適當地用在聯會主席的角色上：

#### a) 任命

- a.1 在章程闡明的職權範圍內，主席有權為了應付聯會的活動和工作的需要，向會省或會區要求和委任人員。假如其他情況相同，作這種任命的基本標準是，聯會的活動和工作的需要優於個別會省的需要<sup>5</sup>。
- a.2 任命時訴心的中心地位要受到尊重，任何這類的委派應諮詢該人的高級長上，是高級長上讓該人出來實行聯會的使命。
- a.3 在罕有的情況下，主席與有關的高級長上對委任未能達成協議，事情應呈給總會長作決定。

---

<sup>5</sup> GC 34, d.21, n. 24 第二句如此修改了。

b) *Decision-making:*

- b.1. In the area of his competence as defined in the Statutes, the President is to make decisions as he sees fit, after having heard and considered attentively the views of the members of the Conference.
- b.2. Although the President is endowed with the proper faculties to make decisions, it is necessary to emphasize the importance of his moral authority with the Provincials, which will enable him to propose objectives for collaboration and to promote discerned consensus among the Provincials. He himself needs to be an especially good leader, prudent, tactful, and considerate (cf. *Const.* 667).

c) *Relations with Provincials and Regional Superiors:*

- c.1. The existence of Conferences with their Presidents, as well as their decision making authority in the inter- and supra-provincial sphere, implies that Provincials and Regional Superiors are involved in a new way of interconnection and interdependency, and are oriented toward cooperation.
- c.2. The President does not have any direct authority in the internal governance of the Provinces nor does he supervise it. Provincials depend directly on the General. They are accountable to him in what concerns the internal governance of Provinces; they are accountable to the President in the strict area of his competence.
- c.3. In exercising apostolic leadership, the President should be involved, as appropriate, in the apostolic discernment of Provinces and Regions.

21 The President is also the Major Superior of the common houses and works of the Conference, which the General has designated as such. In this sense,

- a) the President, together with the other Major Superiors, has the responsibility to provide the human and financial resources needed for houses and works dependent on the Conference;

**b) 議決**

- b.1 在章程闡明的職權範圍內，經過聆聽和仔細考慮聯會成員的意見後，主席作出他認為適當的決定。
- b.2 雖然主席具備做決定的適當功能，他對省會長的道德權力的重要性應受到重視，使他能提議合作的目標，促進省會長之間經過分辨的共識。他本人必須是個良善的、明智的、得體的、體貼的領袖（參：《會憲》667）。

**c) 與省會長和會區長上的關係**

- c.1 聯會與它們的主席的存在，加上他們在省際及超省際層面內作決定的權力，表示省會長和會區長上皆牽涉在一相通及相依的新道路上，並導向合作。
- c.2 主席對會省內部的治理沒有任何直接的權力，也不能監察它。省會長們直接依附總會長。對於會省內部的治理，他們直接向總會長負責；只在嚴格屬於主席職權的範圍內，他們才向主席負責。
- c.3 在行使使徒領導時，主席應恰當的參與會省和會區的使徒分辨。

21 主席也是總會長委任為聯會共同會院和工作的高級長上。據此，

- a) 聯同其他高級長上，主席有責任提供屬於聯會的會院和工作，得到所需要的人力及財力資源；

- b) the President hears the manifestation of conscience of the Jesuits assigned on a stable basis to common houses and works;
  - c) the President has the responsibility for the ongoing formation and health care of the Jesuits assigned to common houses and works.
- 22 The President of the Conference attends a General Congregation as an *ex-officio* elector.
- 23 The Presidents of Conferences shall meet together with the General at least once a year, or whenever called by him for consultation on important matters<sup>6</sup>.

## II. Province Governance

### The nature of the Province

- 24 While our vocation is to the universal Society, Provinces have been established for greater apostolic effectiveness and more effective governance so that the specific articulation of a Jesuit's mission is the direct result of the animating leadership of the Provincial.

Essential in this governance is the manifestation of conscience, conducted in an atmosphere of transparency and trust that enable the Provincial to assign men to specific ministries after discerning carefully how the holy desires, needs and gifts of his men meet the needs of the Province's apostolic plan and works alongside those of the Conference as well as the apostolic preferences established by the General.

- 25 Through the centuries, the structure of Province governance has had much to commend it in apostolic and administrative efficiency; respect for varied cultural, linguistic, national and

---

<sup>6</sup> cf. GC 34, d. 21, n. 25.

- b) 主席聆聽那些長期委派在共同會院和工作的耶穌會士的訴心；
  - c) 主席有責任照顧委派在共同會院和工作的耶穌會士的持續培育及健康。
- 22 聯會主席以**當然選舉人**身分參加大會。
- 23 聯會主席們最少一年一次與總會長聚會，或在重要事情上為總會長召集作諮詢<sup>6</sup>。

## 貳、會省治理

### 會省的性質

- 24 我們的聖召是為普世耶穌會，但會省的設立是為更大的使徒有效性和更有效的治理，好使耶穌會使命的特點及其清楚表達直接來自省會長鼓勵性的領導。
- 訴心是這種治理的重點，它給予省會長透明度與信任，使他仔細分辨他手下的人的神聖願望、需要及才能，如何配合會省使徒計劃及工作，以及聯會和總會長建立的使徒優次的需要後，委派人擔當特殊的職務。
- 25 好幾個世紀以來，會省治理的結構值得表揚的是在使徒及行政效率上；尊重不同文化、語言、國家和地區傳統

---

<sup>6</sup> 參：GC 34, d.21, n. 25。

regional traditions; and the effective uniting of *cura personalis* with *cura apostolica*. Given today's globalized context within which Jesuits exercise ministry, sophisticated communications technologies, growing apostolic networks, and transnational realities, new challenges and new opportunities for ministry require reflection, formation, and concerted action that enables us to think and act across Province and even Conference boundaries.

This constantly evolving context calls for greater and better coordination and cooperation among Provinces (for example, in apostolic planning and financial administration) at the service of our universal mission. It also suggests a need for consideration of how Provinces can best be governed including the regular evaluation and review of effective governance, apostolic plans, administration of apostolic resources, and engagement with other Provinces through Conference structures (cf. *supra* nn.19~20).

- 26 With a view towards better serving our universal mission, the General Congregation requests the General to commission a process of reflection on Provinces and Province structures which will lead to practical proposals for adapting this aspect of our governance to today's realities. This commission's responsibility should include a comprehensive review of the criteria for the establishment (cf. *NC* 388), reconfiguration, and suppression of Provinces and Regions. The criteria would include numerical and geographic size, age distribution, availability of effective leadership for governance and formation, financial viability, and capacity for developing a comprehensive apostolic plan which meets local, regional, and universal needs. The progress of this commission's work should be presented at the next meeting of Major Superiors.

### **Province and Local Church**

- 27 It is particularly important that the Provincial actively pursue good communication and harmonious relationships with the Bishops of the local Churches in which we serve. This would

上；以及有效的結合**個人關懷**和**使徒關懷**上。在今天全球化的環境下耶穌會士履行職務，先進傳達科技、不斷發展的使徒網絡、超越國家的實際情況、新的挑戰和新的機會，對職務來說，需要反省、培育和聯合行動，使我們的思考與行動超越會省甚至聯會的領域。

這個不斷進化的脈絡要求會省之間有更大及更好的協調與合作（例如在使徒計劃和財政管理上），好為我們普世使命服務。這脈絡也指出需要思考會省如何能夠達到最佳治理，包括經常評估和檢討有效的治理、使徒計劃、使徒資源管理、以及通過聯會架構和其他會省交往（參：上述 19~20 號）。

- 26 為使我們普世使命有更完善的服務，大會要求總會長為會省和會省結構委派人作一反省程序，務求達致具體建議，把我們這個治理的理念納入今天的實際情況中。這個委員會的職責應包括會省和會區的建立（參：《補充規則》388）、重組及解散的標準之全面性檢討。標準應包括數目上和地理上的大小、年齡分佈、為治理和培育作有效領導的可能性、財政上的可行性、發展全面性使徒計劃以應付本地、區域和普世需要的能力。

### **會省與地方教會**

- 27 省會長積極爭取與我們服務的地方教會的主教有良好的溝通與和諧的關係是非常重要的。這包括期望鼓勵地



include the expectation that local superiors and directors of works be encouraged to do their part in the fostering of such relationships.

### **Province Planning and Decision-Making**

28 The Society's law (cf. especially *NC 354 § 1*) strongly encourages a participatory and discerning approach to decision-making at all levels, including that of the Province<sup>7</sup>. So that this approach may be even more effective, care needs to be taken that:

- a) it remain clear that it is the appropriate superior, not a consultative body, that makes the final decision (cf. *NC 354 § 1*).
- b) there be sufficient clarity about the process for planning and decision-making, with the specific roles of various commissions and officials being adequately communicated to members of the Province.
- c) the role of the Province Consultors, as laid down in universal and proper law<sup>8</sup>, be respected. This role should not be eroded by the responsibilities rightly given to staff, officials, or commissions.
- d) the Commission on Ministries (cf. *NC 260 § 1*) be an effective instrument for apostolic planning and its review, especially as this relates to established works and ministries of the Province, the creation of new apostolic works, and the ongoing apostolic formation of collaborators.
- e) the legal and economic aspects of any decision should be considered.

---

<sup>7</sup> Cf. *Guidelines for Provincials*, 30~35, *AR 23*, 1 (2003) 297~298.

<sup>8</sup> Cf. *Guidelines for Provincials*, 30, *AR 23*, 1 (2003) 297.

區長上和工作主管盡他們的力量促進這些關係。

### 會省計劃與議決

- 28 耶穌會的法律（尤應參《補充規則》354, §1）強烈鼓勵對所有層面上的議決，包括會省層面的<sup>7</sup>，採取一個具參與性和分辨性的進路。為了使這進路能更有效，應注意：
- a) 清楚表明是正當的長上做最後的決定，而非諮詢的團體。
  - b) 計劃與議決的進程有足夠的透明度，不同的委員會和職員的特殊角色充分地向會省成員表達。
  - c) 會省諮議們的角色，一如普通與個別法律所釐定的<sup>8</sup>，應受到尊重。這一角色，不應被合法給予僱員、職員或委員會的職責所侵蝕。
  - d) 職務協調委員會（參：《補充規則》260, §1）是使徒計劃和檢討的有效工具，尤其是有關會省已樹立的工作和職務，新使徒工作的建立，以及為合作者的持續使徒培育。
  - e) 任何決定的法律和經濟角度應加以考慮。

---

<sup>7</sup> 參：《省會長的指引》30~35。

<sup>8</sup> 參：同上，30。

- f) there be structures for implementation and ongoing evaluation of the effectiveness of Province plans.

### **Apostolic Works of the Province**

- 29 Another critical aspect of the Provincial's governance is comprehensive care for the Province's apostolic works, including a thorough evaluation of their contribution to the Society's mission and of their Jesuit character. These works should be visited regularly by the Provincial (or his delegate) (cf. *CN* 391 § 3), a report of which is to be included in his letters to the General. When the director of a work is someone other than a Jesuit, that director is expected to report on the work during the Provincial's visitation. A comprehensive articulation of the relationship between apostolic works (including international works of the Society) and the Province is expected and would include written agreements as helpful or required.

### **Training for Leadership**

- 30 Leadership in the Society today is a very demanding ministry. The need for international cooperation, new structures for partnership with others, and heightened expectations about the quality of community life are only some of the factors that call for new attitudes and new skills in superiors and directors of works at all levels of governance. Specific formation for Jesuits and others in positions of leadership is needed.
- 31 Ongoing formation in such attitudes and skills will often take place at the Province level, although there will also be many occasions when Conference-wide programmes will be extremely helpful. Critical areas for such training include:
- a) Principles of Ignatian leadership, including the practice of apostolic discernment in common.

- f) 要有履行和持續評估會省計劃的有效性架構。

### 會省的使徒工作

- 29 另一個省會長治理的重要角度是會省使徒工作的全面關懷，包括它們對耶穌會使命的貢獻和它們的耶穌會面貌的徹底評估。省會長（或他的代表）（參：《補充規則》391, §3）應經常巡視這些工作，他給總會長的信要包括一個工作報告。假如工作主管並非耶穌會士，這主管要在省會長巡視時提交報告。使徒工作（包括耶穌會國際性的工作）與會省的關係要全面性的清楚表達，且包括有幫助的或需要的書面協議。

### 領導訓練

- 30 今天耶穌會內的領導是一要求非常高的職務。國際合作的需要、與別人合伙的新架構、團體生活素質越來越高的期望，只不過是一部分因素，要求長上和工作主管在所有治理層次上有新的態度及技巧。我們不能假定善意和愉快的心態便足夠了；耶穌會士和其他人士在領導位置上需要受特別培育。
- 31 這種態度與技巧的持續培育要常在會省層次舉行，雖然在很多情況下，聯會性的活動安排是非常有幫助的。這類培訓關鍵性的範圍包括：
- a) 依納爵領導原則，包括共同的使徒分辨的練習。

- b) Formation in an attitude that enables one to work as a member of a team<sup>9</sup>.
- c) Principles of leadership in general.
- d) Management skills in areas such as:
  - 1. financial administration
  - 2. human resources
  - 3. planning
  - 4. conflict resolution
  - 5. confrontation
  - 6. conducting of meetings
  - 7. crisis management
  - 8. media and public relations
- e) Skills required for effective membership of a board of governance.

32 In addition to leadership training courses or workshops, there is great value in using forms of apprenticeship and mentoring. In appropriate ways potential leaders can be identified and be put in situations where they can learn from an experienced and wise leader.

### III. LOCAL GOVERNANCE

#### Local Superior

##### *Principle*

33 The effectiveness of the local superior is critical to the apostolic vitality of the Jesuit community as a sign to the world of the Reign of God which we proclaim by our lives together. For Ignatius, love for the members of his community was to be the distinguishing mark of the Jesuit Superior<sup>10</sup>. From that starting

---

<sup>9</sup> Cf. *Guidelines for the Relationship between the Superior and the Director of the Work*, 16, AR 22 (1996~2002) 386~387.

<sup>10</sup> cf. *Guidelines for Local Superiors*, 11, AR 22 (1996~2002) 368.

- b) 態度的培育，使人成為團隊中的一分子而工作<sup>9</sup>。
- c) 一般領導原則。
- d) 各種範圍的管理技巧，例如：
  - 1. 財政管理
  - 2. 人力資源
  - 3. 計劃
  - 4. 衝突處理
  - 5. 對抗情況
  - 6. 主持會議
  - 7. 危機處理
  - 8. 傳媒和公共關係
- e) 擔任治理會議的有效成員所需要的技巧。

32 除了領導訓練課程或工作坊外，使用學徒與導師形式也是很有價值的。通過恰當的途徑，可鑒別出有潛能的領袖，並置放他們在一些環境內，使他們能向有經驗和明智的領袖學習。

## 參、地區治理

### 地區長上

#### 原則

33 我們的共同生活是我們對世界宣告天主統治的標記，而地區長上的效率對耶穌會團體的使徒活力是關鍵性的。為依納爵來說，對團體成員的關愛是耶穌會長上突

---

<sup>9</sup> 參：《長上與工作主管關係的指引》16。

point, the Superior can encourage the mission of apostolic men and ensure the quality of religious and community life that enables them to fulfil their mission<sup>11</sup>.

In a spirit of service, the Superior supports the members in their apostolic responsibilities and religious lives as servants of Christ's mission. These duties require an intimate knowledge of each man made possible by regular spiritual conversation and, where appropriate, manifestation of conscience. With such aids, the Superior can help each Jesuit to see how his apostolic work, assigned by the Major Superior, is properly integrated into the universal mission of the Society, promoting the sense of apostolic solidarity of all the community members, even of those who may be engaged in very diversified activities<sup>12</sup>.

- 34 From his privileged place at the heart of the community, the superior is also responsible, together with each member, for developing its apostolic life. Concretely, this commits the local superior to lead his community in a Jesuit common life characterised by the celebration of Eucharist, prayer, faith sharing, communal discernment, simplicity, hospitality, solidarity with the poor, and the witness that “friends in the Lord” can make to the world.

The General Congregation insists once again on the importance of the mission of local superior and emphasises the relevance of the points described in the *Complementary Norms*<sup>13</sup>.

### *Challenges*

- 35 Actual practice has not always followed the guidelines presented in the *Complementary Norms*. The General Congregation recognizes that several factors jeopardize the proper fulfillment of the mission entrusted to the local superior:

---

<sup>11</sup> cf. *Guidelines for Local Superiors*, 33, AR 22 (1996–2002) 373.

<sup>12</sup> cf. CN 403 § 2.

<sup>13</sup> cf. CN 148, 151, 226, 323, 324, 349–354, 403, 406–407.

出的記號<sup>10</sup>。由這出發點，長上能激勵使徒人員的使命，肯定修道生活與團體生活的素質能令他們滿全他們的使命<sup>11</sup>。

在服務精神下，長上支援成員的使徒職責和修道生活作為基督使命的僕人。他的這些職務要求他對每人有親密的認識，這要通過經常的屬靈談話及適當的訴心才有可能。有了這類支援，長上能幫助每個耶穌會士看清，由高級長上委派他的使徒工作，妥當地融入耶穌會的普世使命，推動所有團體成員，即使那些參與非常多樣化的活動<sup>12</sup>，具備使徒團結合一的意識。

- 34 由他在團體中心的優越地位，長上亦同時負責與每一成員一起發展使徒生活。具體來說，地區長上負起領導他的團體去過耶穌會士的共同生活，其特徵為舉行感恩祭、祈禱、信仰分享、團體分辨、簡樸、好客、與窮人團結、以「主的朋友」姿態向世界作見證。

大會再次堅持地區長上使命的重要，並強調《補充規則》<sup>13</sup>所描述重點的中肯。

### 挑戰

- 35 我們的實踐很多次沒有隨從《補充規則》所給的指引。大會注意到很多因素阻礙了委託給地區長上要妥善完

---

<sup>10</sup> 參：《地區長上指引》11。

<sup>11</sup> 參：同上，33。

<sup>12</sup> 參：《補充規則》403 § 2。

<sup>13</sup> 參：《補充規則》148、151、226、323、324、349-354、403、406-407。



- a) Communities are of different types: in some of them, Jesuits have received very different missions in a great variety of places; other communities are closely linked with the life of a particular apostolic work (directed by a member of the community or by another); other communities mix a number of Jesuits involved in the one apostolic work and other Jesuits whose missions take place in other institutions.
- b) It is fundamental that every Jesuit be able to maintain a direct relationship with his Major Superior; but ready access to modern communication technologies can facilitate bypassing the local superior to directly communicate with the Major Superior in ways which undermine the proper relationship with the local superior.
- c) It is often too easy to minimize the importance of decision making at the local level by concentrating too much authority at the provincial level, in apparent violation of the principle of subsidiarity in governance.
- d) In some circumstances, relationships between local superiors and the director of the work, whether Jesuit or not, are a source of confusion and even conflict.

***Recommendations***

- 36 The General Congregation recommends that, in each Province or Conference of Major Superiors, formation sessions be developed in order to assist new superiors to come to an understanding of their mission and to learn practical ways of carrying out that mission.
- 37 The General Congregation recommends that Major Superiors set up regular meetings of local superiors; with the following objectives: to promote mutual support among superiors; to encourage discernment among those in charge of apostolates; and to facilitate ongoing formation in the mission of local superior.

成的使命：

- a) 團體屬於不同類型：在有些團體內，耶穌會士在衆多地方接受不同的使命；另外有些團體是與某一特殊使徒工作的生活緊密連結（由一位團體成員或由其他人領導）；還有些團體混合了做同一使徒工作的耶穌會士，以及一些其使命是在其他機構的耶穌會士。
- b) 每一耶穌會士能與他的高級長上保持直接關係是基本的；但易於使用現代傳達科技促成繞過地區長上，直接與高級長上溝通，削弱了與地區長上的正當關係。
- c) 經常看輕地區層面所作決定的重要性，把太多權力集中在會省層面，明顯違反了治理的從屬原則。
- d) 在某些環境裏，地區長上與工作主管的關係，不論那人是否耶穌會士，是混亂甚至衝突的來源。

### 建議

- 36 大會建議在每個會省或高級長上聯會發展培育聚會，以便幫助新長上了解他們的使命，同時學習新方法去履行這使命。
- 37 大會建議高級長上設立地區長上的經常會議，其目標如下：提升長上之間的互相支持；鼓勵那些負責使徒工作者之間的分辨；促進地區長上使命的持續培育。

- 38 The General Congregation recommends that Major Superiors allow for proper application of *NC 351* by assuring that the Superior's primary responsibility is the animation of the local community.
- 39 The General Congregation recommends that superiors acquire a good knowledge of the *Guidelines for Local Superiors*. They are to make a responsible application of the *Guidelines* (i.e. adapted to the local situation), with particular attention given to the proper use of the house consult<sup>14</sup>.

### **Superiors and Directors of the Work**

- 40 The relations between superiors and directors of the work must be developed in accordance with the *Guidelines for the Relationship between the Superior and the Director of the Work*; these must be adapted to the local context in dialogue with the Major Superior.
- 41 The superior must have a clear awareness of his responsibility regarding apostolic works and be prepared to exercise it. The director of a work must know to which superior or Provincial delegate he is called to give an account of his apostolic action.
- 42 It is important for the Major Superior to consider ahead of time the ways in which the relationship between the director and the relevant local superior will develop<sup>15</sup>. Often this relationship will also be formed with those in charge of institutions which are under the jurisdiction of civil law. Account must be taken of the requirements of both civil and canon law, and the relations between the two.

---

<sup>14</sup> *Guidelines for Local Superiors*, 18, *AR 22* (1996~2002) 369~370.

<sup>15</sup> Cf. *Guidelines for the Relationship between the Superior and the Director of the Work* 18, 19, 23, 26~29, *AR 22* (1996~2002) 387~388; *NC 406* § 1~2.

- 38 大會建議高級長上容許恰當實施《補充規則》351，保證長上的基本職責是使地區團體充滿生氣。
- 39 大會建議長上對《地區長上指引》有良好的認識。他們要負責地實施《指引》所說（即適應地區環境），特別注意要善用會院諮議會<sup>14</sup>。

### 長上與工作主管

- 40 長上與工作主管的關係必須按照《長上與工作主管關係的指引》去發展；這必須在與高級長上交談下適應地區環境。
- 41 長上必須意識到他對使徒工作的職責，並有意去履行。工作主管必須知道對於他的使徒行動，他是向那一位長上或省會長代表交代。
- 42 高級長上預先考慮到主管與有關地區長上關係的發展方式<sup>15</sup>是件重要的事。這種關係亦時常出現於與在民法管轄下的那些機構主管身上。民法和《天主教法典》的要求，以及兩者之間的關係必須加以注意。

---

<sup>14</sup> 《地區長上指引》18。

<sup>15</sup> 參：《長上與工作主管關係的指引》18、19、23、26~29；《補充規則》406 § 1~§ 2。

Decree Six  
**Collaboration at the Heart of Mission**<sup>1</sup>

**Encouraging the dynamism initiated by GC34**

- 1 When Jesus wanted to teach his disciples about the power of the word of God, which every Jesuit ministry proclaims, he began: “Listen! Imagine a sower going out to sow”.<sup>2</sup> He explained how some seed falls upon rocky ground, some among weeds, and other upon fertile soil where it yields a rich harvest. In his allocution to the members of GC 35, Pope Benedict XVI stressed the importance of the mission in which we are all engaged: “make the face of the Lord known to so many for whom it remains hidden or unrecognisable”.<sup>3</sup> He told us that the Church needs the Society, counts on it to “reach the geographical and spiritual places where others do not reach or find it difficult to reach”.<sup>4</sup>

---

<sup>1</sup> ‘Collaboration in mission’ is described in different ways in various languages across the Society: Ignatian apostolic partners, partnership in mission, companions, collaborators, co-workers, colleagues. The common aspiration is *apostolic companionship based on discernment and oriented towards service*. In this document, we have simply used the word ‘collaboration’.

<sup>2</sup> Mark 4: 3.

<sup>3</sup> BENEDICT XVI, *Allocution to the 35th General Congregation of the Society of Jesus (21 February 2008)*, §4.

<sup>4</sup> *Allocution*, §2.

## 在使命的中心合作<sup>1</sup>

### 鼓勵第 34 屆大會已啓動之能量

- 1 耶穌向門徒們指出傳揚福音的寬廣和挑戰時，他如此開端：「你們聽：有個撒種的出去撒種」<sup>2</sup>。他說明如何有的種子落在石頭地裏，有的落在荊棘中，有的落在好地裏，在這好地裏結了豐富的果實。教宗本篤十六世在對本次大會成員的訓諭中，針對我們全體所從事的使命之重要性，再度教導：「把上主的面容展現給如此眾多從未有機會接觸或認識他的世人認識」<sup>3</sup>。他說，教會需要耶穌會，並依賴我們「前往他人不能、或難以抵達的地理或精神領域」<sup>4</sup>。

---

<sup>1</sup> 「在使命上的合作」（collaboration in mission）一詞在耶穌會內有不同的說法：依納爵使徒夥伴、使命中的合夥、同伴、合作者、同工、同事。共同的意涵是：基於神類分辨、導向服務的使徒性夥伴關係（apostolic companionship based on discernment and oriented towards service）。本文件使用「合作」（collaboration）以表達。

<sup>2</sup> 谷四 3。

<sup>3</sup> 教宗本篤十六世向耶穌會第 35 屆大會致詞，2008 年 2 月 21 日。

<sup>4</sup> 同上。

- 2 As men sent by the Vicar of Christ, we are led more and more to offer our gifts and to share with others the Good News of the Kingdom. Following the inspiration of the Second Vatican Council, the Society of Jesus has been transformed by a profound movement of the Spirit. Recognising this, GC 34 approved the decree, “Cooperation with the Laity in Mission”, that both affirmed and encouraged apostolic collaboration, calling on Jesuits to cooperate with others in their projects and in ours<sup>5</sup>. GC 35, reviewing our own life and service to the Church, and noting how the seeds which have been scattered through the inspiration of GC34 are yielding a harvest “thirty, sixty, and even a hundredfold”<sup>6</sup>, renews our commitment to apostolic collaboration and to a profound sharing of labour for the life of the Church and the transformation of the world.
  
- 3 We are humbled and grateful that so many—inspired as we have been by the vocation of Ignatius and the tradition of the Society—have chosen both to work with us and to share our sense of mission and our passion to reach out to the men and women of our broken but lovable world. We are enriched by members of our own faith, but also by people from other religious traditions, those women and men of good will from all nations and cultures, with whom we labour in seeking a more just world. Rich is the harvest. In many countries, important Jesuit works depend largely on the generous, loyal, and skilled collaboration of women and men of diverse religious and humanistic convictions. As the Holy Father affirmed our ministry and mission, saying to us, “The Church needs you”, we must in turn look to our collaborators in mission and say, with gratitude and affection, that the call we have received is a call shared by us together.

---

<sup>5</sup> GC 34, d. 13, n.7.

<sup>6</sup> Mark 4: 8.

- 2 我們受自基督在世代表的派遣，是這使命的一部分，它引領我們愈發廣泛地獻出所領受的恩賜，並與他人分享天國的偉大事工。耶穌會受到梵二大公會議的啓迪，已因聖神深深感動而改變。因此，第 34 屆大會通過一項法令，肯定並鼓勵使徒性合作，召喚耶穌會士與他人在彼此的計畫上合作<sup>5</sup>。第 35 屆大會檢視了我們本身的生命和對教會的服務，觀察到前次大會後所散播的種子如何結出「三十、六十甚至百倍」的果實<sup>6</sup>，爲了教會的生命並期改造世界，在此重新肯定我們對使徒性合作以及深度分工的承諾。
  
- 3 如此衆多的人像我們一樣，被依納爵的召喚和耶穌會的傳統所激勵，選擇與我們並肩工作，分享我們的使命感和熱情，一同伸出手觸及這分裂但仍然可愛的世界裏的人，爲此我們謙卑地感謝。我們固然因了同一信仰而豐富；而更多普世萬國不同文化裏心懷善意、與我們志同道合追求更公義的世界的男女人士，雖來自不同宗教信仰，也使我們因他們而豐富。如此結出的果實是豐碩的。在許多國家，耶穌會士的重要工作皆依賴來自各種不同宗教和人道信念的人慷慨、忠誠、和專業的合作。當教宗肯定我們的使命與聖召，向我們說「教會需要你們」時，我們必須轉向在使命中與我們合作的人，以感激和深厚的愛告訴他們，耶穌會所領受的召喚是與他們共享的。

---

<sup>5</sup> GC 34, d.13, n. 7.

<sup>6</sup> 谷四 8。



***Challenges and Responses since GC34***

- 4 Since GC 34 we have learned much. In some regions the development of collaboration has been limited because the participation of lay people in the local Church is minimal. In other regions, where Christians are in the minority, the challenge rests on bringing an awareness of the Ignatian charism to those whose spiritual experiences are often far different. Furthermore, in places oppressed by mass culture, the distractions of exaggerated individualism and consumerism have encouraged resistance to the powerful call of community and service found in our mission. Furthermore, our own uncertainty, born of the changing face of our ministries in a time of growing collaboration, has led to some hesitation and even resistance to a full engagement with the call of GC 34.
  
- 5 At the same time, the powerful spirit acknowledged and encouraged by GC 34 has not been idle, and for every challenge greater creativity and zeal have been the response. Numerous programmes of Ignatian formation have grown up around the world, adapted to various religious and cultural contexts. The foundational grace of the Spiritual Exercises is more widely available and provides a common language and experience, in which collaboration in mission is rooted and inspired. Increasing numbers of Jesuit works are directed by committed lay people, by other religious, and by diocesan clergy. The members of the Society — priests and brothers, those formed and those in formation — have a greater awareness of shared responsibility with others for the mission and ministry of the Society. Further, the Society has been enriched by our encounter with diverse communities of dialogue and cooperation. Lay and religious, women and men, indigenous persons and those of different religious and spiritual experiences: all these have changed us and nurtured in us a greater sense of the God “in whom we live and

#### 第 34 屆大會以來的挑戰和回應

- 4 第 34 屆大會以來，我們學習良多。在一些地區，由於平信徒對當地教會事務參與甚少，合作的關係很有限。另一些地區，基督徒居少數，人們的靈修經驗往往極不相同，我們面對的挑戰是幫助他們對依納爵神恩有所認知。更有受到群眾文化壓抑的地區，渲染誇張的個人主義和消費主義造成的紛亂，鼓動了與我們使命中對團體與服務的強力召喚相抗拒的力量。最後，在這與時俱進的合作時代中，使徒工作顯現出變動不居的面貌，我們本身因而游移不定，也引致些許猶豫甚至抗拒，使得第 34 屆大會的召喚未能全力執行。
- 5 然而，受第 34 屆大會肯定並鼓勵的強有力的精神並未懈怠；每遇挑戰，總以更大的創造力和熱情來回應。不勝枚舉的依納爵培育計畫在全世界各地展開，都按各種不同宗教和文化的內涵而調整。依納爵神操的恩寵也更可能獲致；神操形成了共同的語言和經驗，使命上的合作在其中得以生根、受激發、並獲得保證。日漸增多的原屬耶穌會士的工作，如今由獻身的平信徒、其他修會會士、教區神職人員執行。耶穌會的成員——司鐸和修士、已受陶成和在陶成中者——對本會的使命及使徒工作要與他人同享同擔，都有了更多的認知。同時，本會與各種不同團體的對話與合作，也因而更豐富。平信徒與其他修會會士、女性與男性、原住民與不同宗教和靈修經驗的人士，全都使我們改變，在我們心中滋生了更

move and have our being”.<sup>7</sup> The grace of these years is reflected in both more extensive and deeper apostolic collaboration, which places all—Jesuits and others—with the Son.

- 6 The seeds of mission sown by our collaboration have actually yielded a rich harvest, for the Ignatian charism serves not just the Society but the whole Church. We are aware of the contribution of this Ignatian charism in forming an apostolic laity, a development called for by the Vatican Council and identified by GC 34 as “a grace of our day and a hope for the future”.<sup>8</sup>

### **Orientations for Furthering Collaboration**

- 7 While GC 34 recognized the Spirit’s movement and opened for us fresh avenues to implement our mission through more profound collaboration with the laity, the current Congregation recognizes the more diverse community of those with whom we have been called to share this common mission. The seeds sown by grace are growing in many ways and in many lands, and we wish to support this growth, while also indicating some other ways by which that growth might be fostered.
- 8 In this Decree we wish especially to reflect upon the way in which collaboration in mission calls us to a new and often challenging renewal of our ministries. This renewal demands that we address the following questions:

8.1 What constitutes a Jesuit work, and how might it be sustained with other than Jesuits in leadership?

---

<sup>7</sup> Acts 17: 28.

<sup>8</sup> Vatican II, *Apostolicam Actuositatem*, 29; GC 34, d.13, n.1.

強烈的「我們生活、行動、存在，都在他內」的感覺<sup>7</sup>。這些年來的恩寵，反映在更深更廣的使徒性合作，使所有人——耶穌會士和他人——都與天主聖子在一起。

- 6 我們合作所撒的種子實際上已經結出更豐富的果實，因為依納爵神恩不僅為耶穌會，更為整個教會服務。我們清楚知道依納爵神恩在培育平信徒使徒上的貢獻，這培育是梵蒂岡大公會議所要求，並在第卅四屆大會揭示為「現時代的恩寵，來日的希望」<sup>8</sup>。

### 認清時務以加強合作

- 7 第 34 屆大會明認聖神的運作，為我們開啓新的途徑，藉著與平信徒更密切的合作，實現我們的使命。本次大會更認清，我們蒙召與其之分享此共同使命者，實在是更多元的人群。聖寵播下的種子在許多土地上、以許多不同的方式生長，我們煩瑣事務。
- 8 我們願意在本法令中特別思考，在使命上的合作如何召喚我們以革新而富挑戰的方式更新使徒工作。此項更新促使我們答覆以下的問題：

8.1 什麼是耶穌會的工作？這工作在非耶穌會士的領導下如何持續？

---

<sup>7</sup> 宗十七 28。

<sup>8</sup> Vatican II, *Apostolicam Actuositatem*, 29; GC 34, d.13, n. 1.

8.2 What constitutes a Jesuit work, and how might it be sustained with other than Jesuits in leadership?

8.3 What bonds might appropriately unite us as collaborators in mission who seek to serve together, with deepening affection, the mission given to the Society?

***What Constitutes and Sustains a Jesuit Work?***

9 The heart of an Ignatian work is the *Spiritual Exercises* of Ignatius. Indeed, any work may be said to be *Ignatian* when it manifests the Ignatian charism: i.e., when it intentionally *seeks God in all things*; when it practices Ignatian discernment; when it engages the world through a careful analysis of context, in dialogue with experience, evaluated through reflection, for the sake of action, and with openness, always, to evaluation. Such a work does not rely necessarily upon the Society of Jesus for its Ignatian identity, though it may affiliate with the Society in partnership through networks and other structures.

10 An *Ignatian* work can be said to be *Jesuit* when it has a clear and definitive relationship with the Society of Jesus and when its mission accords with that of the Society by a commitment to a faith that does justice through interreligious dialogue and a creative engagement with culture. In such a context, the mission of the work, whether administered by a Jesuit or by another who shares this commitment, will be “ultimately accountable to the General of the Society through appropriate lines of authority”.<sup>9</sup>

---

<sup>9</sup> *Guidelines for the Relationship between the Superior and the Director of the Work*, 9, AR 22 (1996~2002) 385; *Instruction on the Administration of Goods*, 109~111.

8.2 什麼是耶穌會士和他人所需培育的要素，以確保我們的使命在精神與實務上成長？

8.3 有哪些紐帶能把我們連在一起，成為使命上的合作者，以日益深化的友愛，為交付給耶穌會的使命並肩服務？

**什麼構成耶穌會的工作，並使之持續？**

- 9 依納爵工作的中心是依納爵《神操》。的確，任何一項工作，只要其執行具備依納爵神恩的特點，就可稱為**依納爵的**；換言之，只要這工作刻意地在一切事上尋求天主，或使用依納爵的方式分辨神類，或以審慎的態度分析前因後果、以經驗與人對話、藉思考來評估、然後付諸行動、並時時以開放的心接受評量。此等工作不一定依附耶穌會以取得依納爵的身分，卻可藉工作網或其他架構，以合夥的關係與耶穌會相聯繫。
- 10 一項**依納爵的**工作可稱之為**耶穌會的**工作，只要該工作與生活的耶穌會之間有清楚而明確的關係，且其使命，藉著對一個尋求公義的信仰持守承諾、透過宗教間對話和創造性的文化行動，與耶穌會的使命相符合。在這樣的內涵裏，工作的使命，不論由耶穌會士或其他持守共同承諾的人管理，將「透過適當的職權系統，最終向耶穌會總會長負責」<sup>9</sup>。

---

<sup>9</sup> 〈長上與服務工作主任間關係之準則〉，9，〈財產管理指示〉109~111。

- 11 The leadership of a Jesuit work depends upon commitment for mission and can be exercised by Jesuits or by others. Such leaders must have a commitment to the mission of the Society as realized in the particular work, though they may be of religious or spiritual traditions different from our own. Clarity about the mission of each apostolic work and the respective roles of all parties prevents misunderstandings, promotes greater accountability, and builds teamwork. All those in leadership should understand and affirm these varied responsibilities in order to be better able to participate in the discernment and decision-making processes regarding matters of mission.
  
- 12 In developing a relationship between the Society and a Jesuit work, it is vital that Major Superiors engage and support those entrusted with leadership, whether Jesuit or other. Regular dialogue, conducted in a spirit of trust and with respect for appropriate subsidiarity, serves to promote discernment, accountability, and a clearer sense of collaboration for mission. Further, the Provincial or others should provide such leaders important information and directives from the wider Society of Jesus, thus encouraging a broader vision of mission and a better understanding of apostolic priorities and criteria.
  
- 13 The local Jesuit superior and local Jesuits do much to foster the connection between a Jesuit ministry and the Society. All Jesuits, but especially those assigned to a work, can help to foster a spirit of discernment and collaboration by their example and their willingness to share their lives with others. Likewise, our communities, as apostolic centres and not as mere residences, are called to explore how their hospitality may promote collaboration.

- 11 耶穌會工作的領導者需要對使命投身，可由耶穌會士或他人擔當。領導者必須對所投身之耶穌會工作的使命有所承諾，儘管他們可能來自不同的宗教或靈修傳統。認清每一種使徒工作的使命以及工作中所有參與者各自的角色，可預防誤解、促進更大的責任感、並建立團隊。所有居領導地位者應瞭解並肯定這些責任，以便面對使命有關的事務時，能更有效地參與分辨和決策過程。
  
- 12 在發展耶穌會與耶穌會工作之關係時，不論該工作的領導者是否為耶穌會士，會長們應對其支持，以信任的精神及尊重其輔助性的態度經常交談，如此可促進領導者對使命的分辨、負責任及更清楚的合作感。進而言之，省會長或其他耶穌會士應與這些領導者分享來自耶穌會的重大訊息和指示，鼓勵他們對使命產生更寬廣的視野，並更瞭解使徒工作的優先事項與標準。
  
- 13 耶穌會院長與當地耶穌會士也應盡其所能促成耶穌會使徒工作和耶穌會的關聯。全體耶穌會士，尤其是被派擔任工作者，宜以其行為表率 and 充分臨在的意願，協助養成分辨與合作的精神。同樣地，我們的團體不僅是居所，更是使徒中心，應受召思索，如何以熱誠接納之情來加強合作。



14 Recommendations:

- a) We encourage Father General to revise the *Guidelines for the Relationship Between the Superior and the Director of the Work* to provide effective support for all those in positions of responsibility, whether Jesuit or others, and assist all parties in the understanding of their various roles and responsibilities. This document should recognize the multiplicity of contexts and give parameters that foster unity while allowing appropriate diversity.
- b) We encourage Major Superiors (and Conferences, where appropriate) to develop provincial or regional guidelines for endorsing and sponsoring Jesuit works.
- c) We encourage Major Superiors (and Conferences, where appropriate) to develop tools to evaluate the effectiveness of Jesuit ministries in accomplishing their mission.
- d) We encourage local Jesuit communities to explore ways of offering hospitality and support for the development of collaboration in mission.

***What are the Elements of Formation for Collaborative Mission?***

- 15 Collaboration in mission has resulted in abundant blessings for the apostolates and the Society of Jesus. Being with apostolic collaborators in mission encourages us to live more fully and authentically our Jesuit religious vocation. Ultimately, we bring to these relationships our own identity as men of the vows and of the Constitutions, men whose experience of the *Spiritual Exercises* has bound us to one another and to a particular “pathway to God”.<sup>10</sup> In collaboration with others, in respectful dialogue and shared reflection, in labour alongside those similarly engaged who walk a different pathway, we come to

---

<sup>10</sup> *Expositio Debitum* (1550), §3 (MHSI 63, 376).

14 建議：

- a) 鼓勵總會長修改〈修會長上與工作主任間關係之準則〉，以對承擔責任者提供更有效的支持，不論其是否為耶穌會士，並協助所有參與工作者瞭解他們的角色與責任。這份文件也應承認多元的脈絡，並提出界限促進合一，同時允許適當的多樣性。
- b) 鼓勵會長們（和會長聯會，若適用）訂定省會或區會準則，以認可並支持耶穌會的工作。
- c) 鼓勵會長們（和會長聯會，若適用）訂定適用於耶穌會工作的評量工具，以評估其執行情形。
- d) 鼓勵本地耶穌會團體研究如何以熱誠接納和支持之情，發展使命上的合作。

**什麼是合作性的使命所需之培育要素？**

- 15 藉由不斷深化合作生出的恩寵，已經產生佳果，不僅為我們受派遣所服務的人們，也為耶穌會本身。與使徒工作合作者並肩服務，挑戰我們更圓滿、更信實地活出耶穌會士的聖召。我們對給這些關係所帶來的，最終是我們作為「宣發誓願和持守《會憲》」者的身分；我們是以神操經驗彼此結合的人，是與「通向天主之路」<sup>10</sup>結合的人。與他人合作、尊重地交談和分享思考、與路雖

---

<sup>10</sup> 《會典綱要》（1550），1。

know our own journey better and to follow it with new zeal and understanding.

- 16 From the earliest stages of Jesuit formation and throughout our lives as Jesuits, training in collaboration must be experiential, not only informing our understanding of ministry but molding our identity as men for others who are also men with others.<sup>11</sup> The vital role of collaboration for our way of proceeding as Jesuit ministers has implications for the content and methodology of formation as well as for the role of *formatores*.
- 17 Likewise, the importance of collaboration in mission means that all Jesuits, as men on mission, must also be men of collaboration. On-going formation in this area should be encouraged and supported within provinces and throughout Jesuit conferences. When undertaken together with collaborators, programs of professional development and spiritual enrichment can help us deepen our sense of common vision and our unity in mission.
- 18 The formation of Jesuits for collaboration, however, must be accompanied by a parallel formation of those with whom we minister, so that they might deepen their understanding of the mission they share with us. Diverse programs that respect and draw upon the wisdom and experience of the participants allow for a personal appropriation of the mission of the Society. Respecting various levels of connection and understanding, these programs invite each person—whether employee or volunteer, newly arrived or veteran, Christian believer or member of another faith community, or person without a religious affiliation—into a deeper awareness of his or her place in the Ignatian and Jesuit mission.

---

<sup>11</sup> GC 34, d. 13, n. 4.

不同但所為相同者同行，我們更看清自己的旅程，並以新的熱情和理解來生活。

- 16 從最初接受培育到耶穌會士整個一生，合作的訓練必需是經驗式的，不僅為知性地瞭解使命，更塑造我們成為我為人人的人，也是與他人在一起的人<sup>11</sup>。作為耶穌會服務者，「合作」在我們的進行方式上扮演著基本的角色，對培育的內容與方法以及對培育者的責任都有其意涵。
- 17 同樣，在使命上合作的重要性，意味著全體耶穌會士作為使命的行動者，必須同時是使命的合作者。關於此點，持續培育應受到各會省和整個耶穌會的鼓勵與支持。與合作者一同從事專業發展和靈修充實的計畫，可深化雙方的共同願景，並在使命中合一。
- 18 在培育耶穌會士與他人合作時，必須同時培育與我們並肩服務的人，方可使後者加深他們對共同使命的瞭解。不同的培育計畫，尊重並汲取參與者的智慧和經驗，將可允許個人在使命中的個別發展。這些培育計畫，尊重各層次間的連繫與瞭解，邀請每一個人——不論員工或志工、新或舊、基督信仰者或另一種宗教信仰者、或不歸屬任何信仰的人——深入體認他們在依納爵和耶穌會使命中的地位。

---

<sup>11</sup> GC 34, d.13, n. 4.

- 19 Such formation should provide professional skills, develop a special understanding of Ignatian spirituality regarding mission, and include opportunities for growth in the interior life. Part VII of the Constitutions, the Complementary Norms, and the Autobiography of St. Ignatius provide important insights, although the Spiritual Exercises is always primary.
- 20 A final dimension of formation for mission involves programs of preparation and support for collaborators in leadership positions. All those in leadership positions have a special relationship with the Society of Jesus. Since their challenging work is important for the mission of the Society, they need ongoing support and care from the Society and one another. Furthermore, they should receive suitable formation in the distinctive dimensions of our way of proceeding, especially the integration of apostolic discernment in decision making.
- 21 Recommendations:
- a) We encourage Conferences and Assistancies to examine the program of Jesuit formation to ensure that all men in formation have appropriate experience of collaborative ministry.
  - b) We encourage Major Superiors (and Conferences, where appropriate) to assist in the continuing development of opportunities and structures for the on-going formation of Jesuits in collaborative ministry.
  - c) We encourage Major Superiors (and Conferences, where appropriate) to assist in the continuing development of opportunities and structures for the formation of others who collaborate in the mission of the Society.
  - d) We encourage Major Superiors (and Conferences, where appropriate) to ensure the development of opportunities and structures for the appropriate formation of those in

- 19 這種培育不應侷限於專業技能，而必須發展對依納爵靈修的瞭解，尤其在有關使命部分，並應涵蓋內心生命成長的機會。關於此點，《會憲》第七章、《補充規則》與《依納爵自傳》很重要，然而《神操》永遠是根本。
- 20 使命的培育最後一個向度關乎準備與支持合作的領導者。所有居領導地位的人——耶穌會士和平信徒、修會會士和教區神職、基督信徒和其他信仰傳統——在其使徒工作中，與耶穌會承擔一種特別的關係。他們的工作富挑戰性，又對耶穌會的使命具關鍵性，因此他們需要耶穌會和其他合作者的持續支持與關懷。進而言之，他們應該接受我們進行方式中富特色向度的適當培育，尤其是做決策時所需的使徒性分辨之整合。
- 21 建議：
- a) 鼓勵所有地區性會長聯會及參贊區檢討現有的耶穌會士培育計畫，以確保所有受培育者都能具備適度的合作性使徒工作之經驗。
  - b) 鼓勵會長們（和會長聯會，若適用）協助，為耶穌會士在合作性使徒工作上不斷接受培育，而持續創造機會、發展架構。
  - c) 鼓勵會長們（和會長聯會，若適用）協助，為在耶穌會使徒工作上以各種形式合作者接受培育，而持續創造機會、發展架構。
  - d) 鼓勵會長們（和會長聯會，若適用）確保，在耶穌會

leadership positions in Jesuit ministries.

***What Connections might make our Work more fruitful?***

- 22 As means of communication develop, the Society works more effectively as an international body and seeks synergies in service of its universal mission. Jesuits are often engaged beyond their province boundaries in national and international networks and in collaboration with a variety of persons, including other Jesuits. Some of these international networks such as Jesuit Refugee Service, Fe y Alegría, and the African Jesuit AIDS Network are works of the Society. Others are collaborative projects. In all such works, however, the good accomplished is multiplied by participation of the Society in collaboration with diverse parties united in a common mission.
- 23 GC 34 invited the Society to develop an “Ignatian Apostolic Network”<sup>12</sup> among persons and associations that share an Ignatian commitment to service in the Church. In those places in which the Society has responded zealously to this call, cooperation is growing in programs for formation as well as in the discernment, planning, and execution of common projects. These networks enable men and women with common concerns to share their experience and make use of their expertise. In this they realize the ever-widening possibilities of our networking. Moreover, the Ignatian tradition, when expressed by various voices—women and men, religious and lay, movements and institutions, communities and individuals — becomes more welcoming and more vigorous, capable of enriching the whole Church.

---

<sup>12</sup> GC 34, d. 13, n. 21.

使徒工作上的領導者得以接受適當培育，而創造機會、發展架構。

**哪些關聯可使我們的工作更有效果？**

- 22 在溝通工具進步發展，身為國際組織的耶穌會更為有效地運作，並在普世使命上尋求協力合作。耶穌會士常是越過會省界限、在國內以及國際網絡中，與各種各樣的人合作，包括其他耶穌會士在內。耶穌會的國際性使徒工作網包括這些團體：耶穌會難民服務、信仰與喜樂學校（Fe y Alegria）和非洲耶穌會愛滋病網絡等。其餘為合作性的計畫。但因耶穌會和多種多樣的團體與個人共同參與這些使徒工作，而結出倍數的善果。
- 23 第 34 屆大會促請耶穌會發展「依納爵使徒工作網」<sup>12</sup>，把同受依納爵感召投身於教會服務的個人和團體結合起來。耶穌會所在的一些地區，已經熱切地答覆這項召叫，培育、分辨、規畫和執行等共同計畫都已在合作中進行並逐漸成長。這些工作網使得心存共同關懷的男性與女性分享彼此的經驗，並互用彼此的專才。他們在其中，體認這個工作網有不斷發展的可能性。此外，依納爵傳統若由各種人士發聲——女性與男性、神職和平信徒、運動和機構、團體和個人——變得更為受歡迎、更有活力，能豐富整個教會。

---

<sup>12</sup> GC 34, d.13, n. 21.



- 24 The Society desires strong relationships in mission with as many collaborators in the Lord's vineyard as possible. Those asking to be more closely linked with the mission of the Society<sup>13</sup> normally come to this desire through an experience of the Spiritual Exercises.
- 25 Among the many different forms of collaboration, GC 34 considered a specific 'closer personal bond' between individuals and the Society, whereby a lay person could be missioned by a Provincial. This relationship implies mutual commitments by the Society and the individual.<sup>14</sup> Sometimes called a 'juridical bond,' this manner of collaboration was authorized and recommended by GC 34 for an experimental period of 10 years, subject to evaluation by GC 35.
- 26 GC 35 affirms that this experiment was meant to be spiritual and mission focused,<sup>15</sup> rather than legal or canonical. Over the last 13 years, the experience of this specific form of 'closer personal bond' has not been widespread in the Society, nor was there much demand for it. Some individuals became devoted to our common mission in this way, and they have contributed much to it. Occasionally, however, misperceptions arose as to what mutual expectations were, and collaborators without such a relationship wondered whether their manner of collaboration was somehow less valued than those with the 'closer personal bond'.

---

<sup>13</sup> cf. Peter-Hans KOLVENBACH, "*Concernant les laïcs associés*" (25 February 2003), AR 23, 1 (2003) 102~103.

<sup>14</sup> GC 34, d. 13, nn. 23~25.

<sup>15</sup> This bond between the Society and the individual "is by its nature spiritual and apostolic, not legal". Peter-Hans KOLVENBACH, "*Sobre la 'vinculación jurídica' de los laicos a la Compañía*" (17 March 1999), AR 22 (1996~2002) 530~533.

- 24 耶穌會渴望與上主葡萄園中多多益善的合作者在使徒工作上建立堅固的關係。而那些在耶穌會的使徒工作<sup>13</sup>上尋求更密切的關係的合作者，通常藉著活出神操的經驗而滋生如此的渴望。
- 25 在多種形式的合作上，第 34 屆大會考慮了一種個人與耶穌會間特定的「與個人較密切的結合」，平信徒可藉此被省會長賦予使徒工作。這種關係意味著耶穌會和平信徒個人間的相互承諾<sup>14</sup>。這種合作模式也被稱為「法律性結合」(juridical bond)，經第 34 屆大會授權並建議，以十年作為實驗期，由第 35 屆大會評估其成效。
- 26 第 34 屆大會肯定這項實驗之本意，著眼於靈修和使徒工作<sup>15</sup>，而非法律或教會法的，雖然有些情況似乎造成後者的印象。過去十三年中，這種「與個人較密切的結合」的經驗在耶穌會內並不普遍，也並未見很多需要。有些人藉此方式投身於共同的使徒工作，他們貢獻良多。然而也偶然發生誤解：或誤會彼此的期待，或有不具此關係的合作者誤認自己多少比具「較密切的結合」的合作者價值較低。

---

<sup>13</sup> 參：柯文博總會長，2003 年 2 月 25 日書信：「關於平信徒同仁」( *On Lay Associates* )。

<sup>14</sup> GC 34, d.13, nn. 23~25.

<sup>15</sup> 耶穌會和個人的這種結合「其本質屬於靈修性和使徒性，而非法律性」，參看：柯文博總會長，1999 年 3 月 17 日致全體會長之書信中，關於耶穌會與平信徒間「法律性結合」(juridical bonding)。

- 27 GC 35 acknowledges with sincere gratitude the contribution that has been made to the Society of Jesus and its mission by these experiences. However, after reviewing them, the Congregation concludes that it is preferable no longer to promote the special kind of spiritual bond which GC34 described in d.13, nn.23~25. Those who already have entered into this closer personal bond with the Society should be able to continue in it as long as local provincials discern with them that it is the best way to proceed in mission. But this option for such a specific 'closer personal bond' should no longer be open to new candidates. As we continue to accompany those desiring to work in the mission of the Society, we can encourage them to live their vocation in one of the many ways of collaboration with which the Church has been blessed, especially since Vatican II has so clearly spelled out the mission of the laity in the Church. Among these are an increasing number of associations inspired by Ignatian spirituality.
- 28 We note with gratitude and joy the many autonomous associations with whom we share a spiritual bond, the fruit of which is greater and more effective service to the mission of Christ in the world. Among these, the Christian Life Community has roots that are deep in the charism and history of the Society. We wish to continue to support CLC in its journey towards ever greater apostolic effectiveness and collaboration with the Society. Likewise, other Ignatian groups, including Jesuit alumni/ae associations, various Jesuit volunteer organizations, the Apostleship of Prayer, the Eucharistic Youth Movement, and many others deserve our continued spiritual accompaniment as well as our support for their apostolic service.
- 29 Recommendations:
- a) We encourage the Society's government at all levels to explore means by which more effective networking might take place among all apostolic works associated with the

- 27 經整理研究這些經驗後，一方面誠摯地感激合作者對耶穌會及其使徒工作的貢獻，另一方面感覺不需繼續推行 GC 34, d.13, 23~25 所敘述之特別的靈修結合。至於已經與耶穌會建立此較密切關係的合作者，各省會長可與其分辨，若繼續此項關係對從事使徒工作更具意義，則可繼續。不過，此項「與個人較密切的結合」之關係，不應開放予新來合作者。我們可以繼續陪伴在耶穌會使徒工作上的合作者，也可鼓勵他們運用教會許可的多種合作方式，以活出他們的聖召，尤其是梵二以來教會對平信徒的使徒工作已有清晰的說明。其中一例為日漸增多、受依納爵靈修感召的各種協會。
- 28 我們以深深的感激與喜樂注目於許多自主的協會，他們與我們分享同一靈修，結出更多果實，對世界上基督的使徒工作也提供更有效果的服務。其中，基督生活團在耶穌會的神恩和歷史中紮根極深。我們願意繼續支持基督生活團朝向更有效的使徒工作和與耶穌會更深的合作。同時，其他依納爵團體，包括耶穌會校友協會、各種耶穌會志願計畫組織、祈禱宗會和聖體青年運動，以及許多其他協會，都值得我們繼續以靈修陪伴，並支持他們的使徒性服務。
- 29 建議：
- a) 鼓勵耶穌會各層管理者探尋依納爵和耶穌會使徒工作間更有效果的網絡方式。

Society of Jesus.

- b) We encourage the Society's government at all levels to explore with other communities of Ignatian inspiration, both religious and lay, ways to promote and support an "Ignatian Family" or "Ignatian Community" which will have a common vision of service, will promote networks of mutual support, and will foster new and closer forms of collaboration locally, regionally, and internationally.
- c) We encourage Superiors, especially Major Superiors, to seek ways to support and accompany CLC and other Ignatian inspired autonomous associations locally, regionally, and nationally.

## Conclusion

- 30 In his day, St Ignatius gave shelter to the homeless of Rome, cared for prostitutes, and established homes for orphans. He sought collaborators and with them established organizations and networks to continue these and many other forms of service. To respond today to the pressing needs of our complex and fragile world, many hands are surely needed. Collaboration in mission is the way we respond to this situation: it expresses our true identity as members of the Church, the complementarity of our diverse calls to holiness,<sup>16</sup> our mutual responsibility for the mission of Christ,<sup>17</sup> our desire to join people of good will in the service of the human family, and the coming of the Kingdom of God. It is a grace given to us in this moment, one consistent with our Jesuit way of proceeding

---

<sup>16</sup> cf. John Paul II, *Vita Consecrata*, 12.

<sup>17</sup> 1 Cor 12: 12 ff.

- b) 鼓勵耶穌會各層管理者與其他受依納爵感召的團體，不論聖職或平信徒，一同探尋如何更能推動和支持——本地、地區、或國際——有共同服務願景、肯推動互相支持的網絡、並養成新而更密切的合作模式的「依納爵家族」或「依納爵團體」。
- c) 鼓勵長上尤其是會長們尋找在本地、地區和國內，支持與陪伴基督生活團和其他受依納爵感召的自主協會之方式。

## 結論

30 聖依納爵在他的年代，給羅馬的無家可歸者予庇護所、照顧娼妓、建立了孤兒院。他尋找合作者，與他們一同成立組織和網絡繼續提供這些以及更多其他服務。為回應今日複雜而脆弱的世界之迫切需要，肯定需要許多人手。在使命上合作是我們回應這情勢的方法，這方法彰顯我們作為教會成員的真實身份、我們成聖的多種召叫的互補<sup>16</sup>、我們對基督使命的相互責任<sup>17</sup>、我們與善意人士攜手共同為人類大家庭服務及天國之來臨的渴望。這是此時賦予我們的恩寵，是與我們耶穌會進行方式一貫的恩寵。

---

<sup>16</sup> 參：〈奉獻生活〉12。

<sup>17</sup> 格前十二 12 等。

耶穌會第卅五屆大會

# 其他文件

Other Documents

## ISSUES FOR THE ORDINARY GOVERNMENT OF THE SOCIETY OF JESUS STUDIED AT THE 35th GENERAL CONGREGATION<sup>1</sup>

Once the election of Father General was concluded, the 35th General Congregation began to deal with agenda, *negotia*. To do this they accepted the proposal of the Coetus Praevius to organize the postulates by topics and to consider two main categories. One category consisted of five topics which were proposed for decrees: mission, identity, government, obedience and laity; the other category consisted of five topics which were proposed as possible recommendations or mandates for the ordinary government of the Society: community, formation, vocation promotion, youth ministry and the Jesuit Refugee Service.

After gathering the suggestions which had been made by the electors in meetings according to Assistancy, the General Congregation added ten other topics which were judged appropriate for consideration. With these additions the list of topics proposed for ordinary government was the following:

|                                   |                          |
|-----------------------------------|--------------------------|
| Africa                            | Religious Fundamentalism |
| Intellectual Apostolate           | Brothers                 |
| International Houses in Rome      | Youth Ministry           |
| Communications                    | Migrants and Refugees    |
| China                             | Indigenous Peoples       |
| Ecology/Environment/Globalization | Community Life           |
| Finances                          | Vocations                |
| Formation                         |                          |

---

<sup>1</sup> The General Congregation decided that, together with the official decrees of the Congregation, a narrative document should be published dealing with the discussions of the topics for the ordinary government, without including the suggestions directed to Father General. This document was entrusted to Father General, with the deliberative vote of the Fathers of the Curia who have the right to participate in a General Congregation due to their office.



The Congregation decided to form commissions to deal with these topics. Each commission prepared a document which was then presented and discussed in a plenary session. After receiving reactions, the commissions made proposals for action on the part of the ordinary government of the Society. In other plenary sessions the opinion of the General Congregation was sought by means of a vote. Some of the approved proposals were included in decrees; others were presented to Father General for his government; still others were directed to the Provinces and Conferences of Provincials and are included in this document.

The following is a summary of the discussions in the commissions and in the plenary sessions of the 35th General Congregation.

**Africa:** The delegates of the African Assistancy to the 35th General Congregation asked the Society to join their efforts to promote a better understanding of the continent. The negative image frequently presented by the media must be changed. We need to foster respect and unified action.

In Africa good work is being done in Jesuit institutions and there are advocacy efforts to prevent the forced displacement of peoples and the exploitation of resources. These initiatives, however, are not well known.

The African Jesuits are grateful for the international collaboration which has been offered to them and they invite Jesuits throughout the world to continue to join their apostolic efforts. Even though their continent has many needs, they offer themselves to collaborate in the universal mission of the Society beyond their own borders.<sup>2</sup>

**Intellectual Apostolate:** As the commission assigned to study this topic reflected on the tradition of the Society and the recent urging of Benedict XVI,<sup>3</sup> it originally proposed a decree. In the end it made three recommendations.

First, young Jesuits should be encouraged to consider this apostolate

---

<sup>2</sup> Africa is one of the global preferences established by *GC 35*, d. 3, 39 (i).

<sup>3</sup> BENEDICT XVI, "To the members of the Society of Jesus" (22 April 2006), *AR 23,4* (2006) 676-679, "Address to the 35th General Congregation of the Society of Jesus" (21 February 2008), *OR* (27 Feb 2008) 3-4.

and to be assigned to it. In spite of the cost and time involved, it is indispensable to promote special studies among them without neglecting care for their personal and community life.

Secondly, it is crucial that the intellectual apostolate foster every possible form of collaboration among persons, teams, centers and journals, promote working in networks and choose institutions which can assure excellence in research.

Thirdly, Conferences and Provincials should care for the conservation and preservation of our intellectual patrimony or its distribution.<sup>4</sup>

**International Houses in Rome:** After an introduction to the topic by Father General's Delegate, the commission met with the members of the CIP (Permanent Interprovincial Commission for the Roman Houses), which explained its program.

It is important to engage in planning which involves not only a general framework for these works but also a reorganization and integration of administrative structures, as well as an improvement in networking among them.

There is a need to design a relevant pedagogical plan which includes not only the formation of professors and administrative staff but also the recruitment of highly talented students.

The commission pointed out some *ad intra* tasks: the relationships between Superiors and Directors of the Roman institutions and between the Delegate and the Provincials, the type of religious community which is helpful to young professors and the reentry of retiring professors into their Provinces.<sup>5</sup>

**Communications:** The commission appointed to discuss this topic first pointed out how important the world of communications is for our vocation as evangelizers. Our whole history bears witness to the efforts that have been made to find better and more effective means to evangelize.

---

<sup>4</sup> The intellectual apostolate is another of the global preferences established by the *GC 35* d. 3, 39 (iii).

<sup>5</sup> The Roman Houses are another of the global preferences established by the Decree The intellectual apostolate is another of the global preferences established by the *GC 35* d. 3, 39 (iv).

We are, however, in a new world. Modern means of communication and new technologies demand that we adapt our way of proceeding to today's generation which lives in a continuous process of change.<sup>6</sup>

The commission also spoke about concrete topics, for example a review of the norms for publication and a possible broadening of them to include what is placed on the Internet. The General Congregation asked that communication be given special attention during formation and it urged Provinces and Conferences to promote creative and apostolic use of the Internet.

**China:** The 35th General Congregation discussed the situation of China because this country has become a global power which cannot be neglected.

The commission charged with this topic explained how experts on China view its economic power, its impressive rate of growth, the rapid decrease in poverty and areas of tension.

The commission spoke about advances in the area of religious freedom as well as the positive contribution which persons of different faiths have made to the construction of a better Chinese society. Finally, the commission mentioned the letter of Benedict XVI to Catholics in China<sup>7</sup> and the generally positive reaction which it received.<sup>8</sup>

**Ecology/Environment/Globalization:** The 35th General Congregation wished to discuss these topics as a whole and appointed a commission for this task. During the discussion which took place in a plenary session, reference was made to the magnitude and complexity of this phenomenon.<sup>9</sup> For this reason it is essential that we collaborate with individuals and institutions in establishing networks.

In collaborating with others, Jesuits must not forget the specific contribution which the Christian faith can make to this topic. It is sad that

---

<sup>6</sup> Cfr. *GC* 35, d. 3, 29.

<sup>7</sup> BENEDICT XVI, "Letter to the Bishops, Priests... of the Catholic Church in the People's Republic of China," (27 May 2007), *OR* (18 July 2007), 3-9.

<sup>8</sup> China is another of the global preferences established by *GC* 35 d. 3, 39 (ii).

<sup>9</sup> Cfr. *GC* 35, d. 3, 31-36.

the contribution of the Society<sup>10</sup> in this area is too little known and made use of, even by Jesuits. The General Congregation recommends that the Provinces draw up guidelines so that individual Jesuits as well as Jesuit communities and institutions may use their resources in an ecologically responsible way.

**Finances:** In a plenary session the General Treasurer of the Society presented the economic situation of the Society in the context of the world economic situation. He emphasized how this situation affects the resources available to many Provinces and the capacity of the Society to obtain and distribute them. He stressed the necessity of making decisions which would lead to a better use of the resources which are available. To achieve this goal Jesuits are needed who are competent in planning, administration and accounting, and who can assure transparency and good management.

The General Treasurer suggested some concrete courses of action: the creation of adequate structures to obtain funds, the reinforcement of mechanisms for reaching decisions with the help of advisors and consultants, a knowledge and application of the Statutes on Poverty and the Instruction on the Administration of Goods, and the formation of men in administration.

**Formation:** In a plenary session the commission in charge of this topic presented the positive and negative aspects of formation in the Society. Among the success are the excellent documents for all stages of formation and greater interprovincial collaboration. On the negative side, mention must be made of the difficulty in adapting formation to the diverse candidates who come to the novitiate as well as of the rapid rate of cultural change which affects young men and hinders their integration into the Jesuit way of proceeding.

It is a challenge for formation to find not only adequate pedagogies but also a sufficient number of trained men who are able to work in formation. There was a consensus that the main “formator” is the body of the Society and that all Jesuits, therefore, must assume their part of the responsibility for formation.

---

<sup>10</sup> Social Justice Secretariat, “We live in a Broken World,” *Promotio Iustitiae*, 70 (April 1999); Social Justice Secretariat, “Globalisation and Marginalisation: Our Apostolic Global Response,” February 2006.

**Religious Fundamentalism and Dialogue:** From the beginning this commission stressed the multifaceted character of fundamentalism. Jesuits have to make an effort to understand it in all its complexity. The 35th General Congregation reaffirmed the commitment of the Society to interreligious and cultural dialogue and recognized the work being carried out in this field.<sup>11</sup>

Now Jesuits are asked to accept the difficult task of expanding this dialogue to religious fundamentalism, of entering into contact with it, of improving activities in networks, and of cooperating with secretariats and organizations committed to dialogue.

**Brothers:** The commission appointed by the 35th General Congregation was composed mostly of brothers and presented several practical proposals in a plenary session.

The commission first proposed that the government of the Society always keep the brothers in mind when planning programs for studies for Jesuits in formation.

It was suggested there be some programs of formation specifically for brothers, as is already being done in some parts of the Society. The "Alphonsus Month" would be an example. Attention should be given to the ongoing formation of formed brothers.

**Youth Ministry:** Although only three postulates on this topic were received, the General Congregation decided to appoint a commission to study it. After reviewing the most successful experiences, the commission identified the principal points of youth ministry and the new challenges emerging since the 34th General Congregation.

The reality of young people depends on the geographical context. In some areas what is needed is listening to young people and promoting a deeper spirituality; in other areas the accent is on inviting young people to participate in social projects or in reaching out to and engaging young people who are not involved.

The Congregation suggests that each Conference consider whether it would be helpful to appoint a coordinator of youth ministry.

**Migrants and Refugees:** In a presentation during a plenary session, the

---

<sup>11</sup> GC 35, d. 3, 3-4.

commission noted that since the founding of the Jesuit Refugee Service in 1980, the phenomenon of “people in movement” has become more complex. Some migrants move to another country of their own free will; others are forced to move, sometimes to another place within their own country, because of war, natural disasters and even human trafficking. They are received with hostility and weak legal structures do not protect their rights.

The General Congregation asks that the Society continue to support the JRS with the assignment of Jesuits and other resources and to promote close collaboration between the Provinces/Conferences and the JRS. It also urges all Provinces, through their institutions, to promote the integration of migrants into the society which receives them.<sup>12</sup>

**Indigenous Peoples:** The 35th General Congregation received numerous postulates on this topic. In a plenary session the commission which studied them emphasized the fact that today there about 370,000,000 indigenous people spread throughout the world<sup>13</sup> and that they represent a rich cultural heritage and an important legacy of civilization.

Because of various political and socioeconomic factors, indigenous peoples are among the most marginalized and exploited. The process of globalization, which is partly responsible for environmental degradation and the pillage of natural resources, has a particular affect on them. In addition, climate change continues to seriously harm them.

Since this situation threatens the very survival of these peoples, the Society should increase its commitment to them. The General Congregation suggests that in every area where this challenge exists, the Conference of Provincials form “work groups” of Jesuits working in this apostolate.

**Community Life:** The commission which was charged with this topic originally wanted to make a decree. Although the proposal was not accepted, the plenary session provided the opportunity for a rich discussion on community as a part of the mission of the Society and not merely as a locus for its members to restore their energies for the

---

<sup>12</sup> This is another global preference established in *GC 35*, d. 3, 39 (v).

<sup>13</sup> Cfr. United Nations Permanent Forum on Indigenous Issues (UNPFII), *Report*, p. 1.

apostolate. It was stated that the Kingdom of God has need of clear signs in this world and that the quality of our community life is one of them. This presupposes grace, but also an effort to experience personal and community conversion, to share faith, to discern and to adopt an austere lifestyle close to the poor. If Jesuit communities are not going to be mere residences but signs of the Kingdom of God, the office of Superior, according to the Ignatian way of proceeding, has to assume its crucial importance.

**Vocations:** The commission evaluated the implementation of Father Kolvenbach's letter on vocation promotion. It paid particular attention to the cultural changes which make the countercultural and lifelong commitment of a religious very difficult.

There has certainly been progress in this area. There is a growing awareness that all Jesuits are responsible for vocation promotion.<sup>14</sup> Stable structures have been set up for vocational promotion and follow-up. The Society has greater experience of and confidence in the pedagogy of the Exercises as applied to young men.

Some problems still remain, such as the lack of articulation between youth and vocational ministry and the lack of spiritual directors for young men. Some Jesuits, unfortunately, are not convinced and concerned about vocation promotion.

The General Congregation invites the Society to put into practice what has already been established on these topics and hopes that the treatment that has been given here will be an effective aid in the ordinary government of the Society.

---

<sup>14</sup> Peter-Hans KOLVENBACH S.J.; "Sobre la promoción de vocaciones" (29 September 1997), *AR* 22 (1996-2002) 158-161.

**Letter of Members of the 35th General Congregation  
of the Society of Jesus  
to  
Father Peter-Hans Kolvenbach, S.J.**

Tuesday 4 March 2008

Dear Father Kolvenbach,

The Peace of Christ!

On the morning of Saturday 1 March, shortly before you took your leave of us, we had the opportunity to thank you in person for the outstanding contribution you made to our Society during your twenty-four years and more as Superior General. Our farewell came from the heart: both the warm words of Fr Nicolás and our spontaneous and affectionate response expressed not only our sentiments but those of our brother Jesuits around the world.

We could not end this General Congregation, however, without providing you with this written record of our gratitude and esteem, one which gives brief and no doubt inadequate expression to our conviction that your years as General have been a great grace for us. For this grace, we now give God thanks as we shall no doubt continue to do for a long time to come.

Many of us have reason to know something of the burdens carried by those in leadership positions in the Church and of the increasing complexity of their work. As over the years we have set about our many tasks, we have been unfailingly supported by your own devotion to duty. This involved a daily schedule of work that would have taxed a man many



years younger than yourself.

We have all benefited from your wisdom, your sense of humour, your precise attention to detail and from your already legendary capacity to remember people and places in our provinces often better than we can ourselves. On a number of occasions during this Congregation, we have had reason to appreciate once again the fruits of your profound sense of *sentire cum ecclesia* and of your devotion to our vocation “to serve as a soldier of God beneath the banner of the Cross...and to serve the Lord alone and his Church, under the Roman Pontiff, the Vicar of Christ on Earth”.

Your governance was also always personal. Your many letters, your lunches with those visiting the Curia, and your visits to our provinces and regions, where you met so many Jesuits and collaborators, shook as many hands and participated in numerous meetings, made the central government of the Society present to us in a way that has both inspired us and encouraged us.

The challenges that faced the Society in the years of your generalate were considerable. These were years of rapid change both in the Church and in the wider world, changes from which the Society could not be, nor would wish to be, immune.

It was your gift to motivate us to take up the opportunities for mission provided by these new contexts. As our work expanded on the new geographical frontiers of the Church, we also explored those equally challenging frontiers where many faiths and cultures meet. While it was always your way to support provincials in the exercise of their local responsibilities, you nonetheless challenged us to respond generously to the universal mission of the Society and to put our sometimes scarce resources at the service of the greater need. The development of conferences of major superiors, which you promoted, and the apostolic preferences for the whole Society, which you identified, will surely enable this more universal perspective to come to still greater prominence in the years ahead.

It was always your desire to encourage the Society in its life with the Lord and in its fidelity to the Ignatian charism. To this end, you wrote us many inspirational letters, on aspects of formation, discernment, poverty, community life and the Eucharist, to name but a few. These were all the more valuable to us because they were clearly informed by your own personal prayer and reflection.

In these letters, as in your articles, addresses, talks and homilies, you taught us to ground ourselves in the experience of the first companions. At the same time, you demonstrated an acute understanding of the challenges which face those who live our life today. What you have written will nourish the quality of our religious life for many years to come. The attention you gave to bringing the *Complementary Norms* to fruition, moreover, will long remain a sign to us of the care we should have for the *Constitutions* of our Society.

Meanwhile, you also encouraged us to be not only “men for others” but “men with others”. You have seen, as we have, so much new energy and enthusiasm coming to our service of the Church from those many others who have also been called to follow the path of Ignatius and with whom we now more readily, and more constructively, collaborate in mission.

Nowhere has this collaboration borne more fruit than in our service of the poor, not least in our accompaniment of refugees and forced migrants. The work of the Jesuit Refugee Service has, with your unflagging support, expanded considerably during your years as General. It is just one of the many ways in which we give witness both to a faith that does justice and to our conviction that we cannot be companions of Jesus unless we are also companions, as he was, with those who have least.

During the Jubilee Year which you opened in December 2005, you reminded us that our vocation is above all a missionary vocation, as it was for Francis Xavier, which has its origins in that ever deeper encounter with Jesus himself in the *Spiritual Exercises* of Ignatius. This vocation finds its

Letter of Members of GC35 to Father P-H. Kolvenbach

expression in that warm and devoted companionship epitomised by Peter Faber: a companionship with Jesus, with one another and with those whom it is our privilege to serve as we engage in our mission of faithful service to the Church. This was the vocation you promoted amongst us and you did so, first and foremost, by embodying it yourself.

May the Lord bless you with safe travels, good health, and many years of happiness as you return to serve the Church and the Society in the Lebanon.

While assuring you of our continued prayers, our very best wishes and our profound gratitude, we remain

Your devoted brothers in Christ

*The Members of the 35th General Congregation of the Society of Jesus*

耶穌會第卅五屆大會

# 補充性文件之一

教宗本篤十六

Complementary Documentation

**Benedict XVI**

## **Benedict XVI**

### **Letter to Father Peter-Hans Kolvenbach, S.J.**

To the Reverend Father

**PETER-HANS KOLVENBACH, S.J.**

Superior General of the Society of Jesus

- 1        On the occasion of the 35<sup>th</sup> General Congregation of the Society of Jesus, it is my fervent desire to extend to you and to all those taking part in the Assembly my most cordial greetings, together with an assurance of my affection and of my constant spiritual nearness to you. I know how important for the life of the Society is this event which you are celebrating, and I further know that, consequently, it has been prepared with great care. This is a providential occasion for impressing upon the Society of Jesus that renewed ascetic and apostolic impulse which is wished by all, so that Jesuits might fulfill completely their mission and confront the challenges of the modern world with that faith to Christ and to the Church which distinguished the prophetic action of Saint Ignatius of Loyola and his first companions.
  
- 2        The Apostle writes to the faithful of Thessalonica of having announced to them the gospel of God, “encouraging you and imploring you” —Paul specifies— “to comport yourselves in a manner worthy of God who calls you to his kingdom and to his glory” (1 Th. 2:12), and he adds: “Indeed on account of this we

continually thank God because, having received the divine word preached by us, you welcomed it not as the word of men, but as it truly is, as the word of God, which works in you who believe” (1 Th. 2:13). The word of God therefore is first “received”, i.e., heard, and then—penetrating all the way to the heart—it is “welcomed”, and who receives it recognizes that God speaks through the agent sent to deliver it: in this way the word acts in believers. As then, so even today evangelization demands a total and faithful adhesion to the word of God: adhesion first of all to Christ and to attentive listening to his Spirit which guides the Church; humble obedience to the Pastors whom God has placed to guide his people; and prudent and frank dialogue with the social, cultural, and religious appeals of our time. All this presupposes, as we know, an intimate communion with Him who calls us to be friends and disciples, a unity of life and of action which is fed by listening to his word, by contemplation and by prayer, by detachment from the mentality of the world and by unceasing conversion toward his love so that it may be He, the Christ, who lives and works in each of us. Here is the secret of authentic success for the apostolic and missionary commitment of every Christian, and even more of all those called to a more direct service of the Gospel.

- 3        Such an awareness is certainly well present among those taking part in the General Congregation, and I am eager to honor the great work already completed by the preparatory commission which in the course of 2007 has examined the postulates sent by Provinces and indicated the themes to be faced. I would like to direct my thoughts of gratitude in the first place to you, dear and venerated Father Superior General, who since 1983 has guided the Society of Jesus in an enlightened, wise, and prudent manner, seeking in every way to maintain it in the channel of its founding charism. For objective reasons, you have at various times asked to be relieved of so heavy a post, assumed with a great sense of

responsibility at a moment in your Order's history which was not easy. I express to you my most heartfelt gratitude for the service you have rendered to the Society of Jesus and, more generally, to the Church. My sentiments of gratitude extend to your closest collaborators, to the participants of the General Congregation, and to all Jesuits scattered in every part of the world. To all and to each should arrive this greeting from the Successor of Peter, who follows with affection and esteem the multiple and appreciated apostolic works of the Jesuits, and who encourages all to continue in the path opened by your holy Founder and walked by innumerable hosts of your brothers dedicated to the cause of Christ, many of whom are inscribed by the Church among its saints and blessed. From heaven, may they protect and sustain the Society of Jesus in the mission which it carries out in this our current age, marked by numerous and complex social, cultural, and religious challenges.

- 4           Indeed regarding this theme, how can one not recognize the valid contribution which the Society offers to the Church's activity in various fields and in many ways? Truly a great and meritorious contribution, one which only the Lord will be able to rightly reward! As did my venerated Predecessors, the Servants of God Paul VI and John Paul II, I too gladly wish to take this opportunity of a General Congregation to bring such a contribution to light and, at the same time, to offer for your common reflection some considerations which might be of encouragement for you and a stimulus to implement ever better the ideal of the Society, in full fidelity to the Magisterium of the Church, such as described in the following formula which is well familiar to you: "To serve as a soldier of God beneath the banner of the Cross and to serve the Lord alone and the Church, his spouse, under the Roman Pontiff, the Vicar of Christ on earth" (Apostolic Letter *Exposcit debitum*, 21 July 1550). One treats here of a "peculiar" fidelity confirmed also, by not a few among

you, in a vow of immediate obedience to the Successor of Peter “*perinde ac cadaver*”. The Church has even more need today of this fidelity of yours, which constitutes a distinctive sign of your Order, in this era which warns of the urgency of transmitting in an integral manner to our contemporaries—distracted by many discordant voices—the unique and immutable message of salvation which is the Gospel, “not as the word of men, but as it truly is, as the word of God”, which works in those who believe.

- 5           That this might come to pass, it is indispensable—as earlier the beloved John Paul II reminded participants of the 34th General Congregation—that the life of the members of the Society of Jesus, as also their doctrinal research, be always animated by a true spirit of faith and communion in “humble fidelity to the teachings of the Magisterium” (*Insegnamenti*, Vol. I, pp. 25-32). I heartily hope that the present Congregation affirms with clarity the authentic charism of the Founder so as to encourage all Jesuits to promote true and healthy Catholic doctrine. As Prefect of the Congregation for the Doctrine of the Faith, I had the opportunity to appreciate the valid collaboration of Jesuit Consultors and experts, who, in full fidelity to their charism, contributed in a considerable way to the faithful promotion and reception of the Magisterium. Certainly this is not a simple undertaking, especially when called to announce the Gospel in very different social and cultural contexts and when having to deal with different mentalities. I therefore sincerely appreciate such labor placed at the service of Christ, labor which is fruitful for the true good of souls in the measure in which one lets oneself be guided by the Spirit, remaining humble as regard the teachings of the Magisterium, having reference to those key principles of the ecclesial vocation of the theologian which are delineated in the Instruction *Donum veritatis*.



- 6 The evangelizing work of the Church very much counts on the Society's responsibility for formation in the fields of theology, of spirituality and mission. And, really so as to offer the entire Society of Jesus a clear orientation which might be a support for generous and faithful apostolic dedication, it could prove extremely useful that the General Congregation reaffirm, in the spirit of Saint Ignatius, its own total adhesion to Catholic doctrine, in particular on those neuralgic points which today are strongly attacked by secular culture, as for example the relationship between Christ and religions; some aspects of the theology of liberation; and various points of sexual morality, especially as regards the indissolubility of marriage and the pastoral care of homosexual persons.
- 7 Reverend and dear Father, I am convinced that the Society senses the historic importance of this General Congregation and, guided by the Holy Spirit, wants once again—as the beloved John Paul II said in January 1995—to reaffirm “unequivocally and without any hesitation its specific way to God, which St. Ignatius sketched in the *Formula Instituti*: loving fidelity to your charism will be the certain source of renewed effectiveness” (*Insegnamenti*, Vol. XVIII/1, 1995, p. 26). Furthermore, the words my venerated Predecessor Paul VI directed to the Society in another analogous circumstance appear so very current: “All of us must be vigilant so that the necessary adaptation will not be accomplished to the detriment of the fundamental identity or essential character of the role of the Jesuit as is described in the *Formula Instituti* as the history and particular spirituality of the Order propose it, and as the authentic interpretation of the very needs of the times seem still to require it. This image must not be altered; it must not be distorted.” (*Insegnamenti*, Vol. XII, 1974, pp. 1181~1182)

- 8           The continuity of the teachings of the Successors of Peter stands to demonstrate the great attention and care which they show toward the Jesuits, their esteem for you, and the desire to be able to count always on the precious contribution of the Society to the life of the Church and to the evangelization of the world. I entrust the General Congregation and the entire Society of Jesus to the intercession of your holy Founder and the saints of your Order, and to the maternal protection of Mary, so that every spiritual son of Saint Ignatius might be able to keep before his eyes “first of all God and then the nature of this his Institute” (*Formula Instituti*, 1). With such sentiments, I assure you of a constant remembrance in prayer and in a heartfelt way I impart to you, Reverend Father, and to the Fathers of the General Congregation and to the entire Society of Jesus, a special Apostolic Blessing.

Vatican, 10 January 2008

**Benedict PP XVI**

## **Benedict XVI**

### **Address to the 35th General Congregation of the Society of Jesus**

21 February 2008

Dear Fathers of the General Congregation of the Society of Jesus,

1 I am pleased to welcome you today as your demanding work is reaching its conclusion. I thank the new Superior General, Fr Adolfo Nicolás, for expressing your sentiments and your commitment to respond to the expectations that the Church has of you. I spoke to you of this in the Message I addressed to Rev. Fr Kolvenbach and—through him—to the entire Congregation at the beginning of its work. I once again thank Fr Peter-Hans Kolvenbach for the valuable service he has rendered to your Order in governing it for almost a quarter of a century. I also greet the members of the new General Council and the Assistants who will help the Superior General in his most delicate task as the religious and apostolic guide of your entire Society.

2 Your Congregation is being held during a period of great social, economic and political change; of conspicuous ethical, cultural and environmental problems, of conflicts of all kinds; yet also of more intense communication between peoples, of new possibilities for knowledge and dialogue, of profound aspirations for peace. These are situations that deeply challenge the Catholic Church and her capacity for proclaiming to our contemporaries the word of hope and salvation. I therefore ardently hope that thanks to the results of your Congregation the entire Society of Jesus will be able to live out with renewed dynamism and fervour

# 教宗本篤十六世向耶穌會卅五屆大會致詞

2008年2月21日

敬愛的耶穌會大會的會士代表們：

- 1 我今天非常高興歡迎你們到我這裏來；你們任重道遠的工作已近尾聲了。謝謝你們的新總會長倪勝民神父，他就教會對你們的寄望，表達出你們對教會的那份情懷和承諾。對於這點，我早在大會開始之際，藉著給柯文博神父寫給你們的信中提及過。我再次感謝柯文博神父為貴會擔任近廿五年如此受重視的行政工作。我趁此機會也問候新的總諮議和參贊成員，他們的重任是將協助總會長領導貴會。這個領導包含宗教上和宗徒使命上的指引。
- 2 你們的大會在千變萬化的時代舉行：無論在社會、經濟和政治上都有顯著的改變；倫理、文化和環境方面都有尖銳的問題和鬥爭；但另一方面民族之間的溝通非常發達，彼此有更多機會去認識和交談，存在著一種為和平的深切渴求。這種種的情況無疑深深地召喚著天主教教會並挑戰其能力向現代人宣揚希望和救恩的聖言。我誠意地希望整個耶穌會的所有會士，藉著此次大會的功效，重振其使命的熱忱；聖神在教會內掀起了，也保存著這個使命，在 450 多年來，結出了豐碩的成

the mission for which the Spirit willed it in the Church and has preserved it for more than four and a half centuries with extraordinary apostolic fruitfulness. Today, in the ecclesial and social context that marks the beginning of this millennium, I would like to encourage you and your confrères to continue on the path of this mission in full fidelity to your original charism. As my Predecessors have said to you on various occasions, the Church needs you, relies on you and continues to turn to you with trust, particularly to reach those physical and spiritual places which others do not reach or have difficulty in reaching. Paul VI's words remain engraved on your hearts: "Wherever in the Church, even in the most difficult and extreme fields, at the crossroads of ideologies, in the social trenches, there has been and there is confrontation between the burning exigencies of man and the perennial message of the Gospel, here also there have been, and there are, Jesuits" ("Address to the 32nd General Congregation of the Jesuits," 3 December 1974; *OR*, 12 December 1974, n. 2, p. 4.).

- 3 As the Formula of your Institute says, the Society of Jesus was founded in the first place "for the defence and propagation of the faith". In an age when new geographical horizons were unfolding, Ignatius' first companions placed themselves at the Pope's disposal so that "he might use them wherever he deemed it would be for the greater glory of God and the benefit of souls" (*Autobiography*, n. 85). Thus, they were sent to proclaim the Lord to peoples and cultures that did not yet know him. They did so with a courage and zeal that have lived on to our day as an exemplary inspiration. The name of Francis Xavier is the most famous of all, but how many others one could give! The new peoples, who do not know the Lord or who do not know him well so that they cannot recognize him as the Saviour, are distant today not so much from the geographical as rather from the cultural viewpoint. It is not oceans or immense distances that

果。我今天願意勉勵大家和你們的眾弟兄，繼續秉承你們的使命，在這基督紀元第三千年開始的教會和社會中，完全忠於你們起初的神恩。正如我的前人曾多次告訴你們，教會需要你們、依仗你們，繼續以信心要求你們前往他人不能、或難以抵達的地理或精神領域。教宗保祿六世的話銘刻於你們心中：「在教會各處，即使在尖端和最困難的行動範圍，在意識型態的十字路口，在各種社會領域，在人迫切的需要與教會恆久福音訊息之間，不論從前或現在，都有耶穌會士的臨在」<sup>1</sup>。

- 3 正如你們的《會典綱要》陳明：耶穌會的創立是特別為「捍衛和傳播信仰」。依納爵的時代適逢新的地理視野逐漸開展，故此，依納爵和他的早期同伴待命於教宗，待他派遣他們前往他認為那些可以更愈顯主榮和對人靈有幫助的地方<sup>2</sup>。為此，他們被派遣到一些地方，向完全還未認識天主的人傳播福音。他們的勇氣和熱忱一直到今天是我們的表率 and 靈感。除了聖方濟·沙勿略是最有名氣的一位外，其他可被提名的大有人在。今天，新的民族，他們不認識天主，或他們錯認了祂，因此，他們不承認祂是救世主，他們不是因為地理的距離而遠離，而是因為文化觀點的不同而遠離。並不是海洋和遙遠的距離阻礙或挑戰傳揚福音的人，而是當人對天主懷有錯誤或表面的看法所造成的界限，使信仰和人的

---

<sup>1</sup> 教宗保祿六世在 1974 年 12 月 3 日向耶穌會第 32 屆大會的致詞。

<sup>2</sup> 《自傳》85。

challenge the heralds of the Gospel but the boundaries resulting from an erroneous or superficial vision of God and man that stand between faith and human knowledge, faith and modern science, faith and the commitment to justice.

4           The Church thus urgently needs people with a deep and sound faith, a well-grounded culture and genuine human and social sensitivity, of Religious and priests who dedicate their lives to being on these very frontiers to bear witness and to help people understand that on the contrary there is profound harmony between faith and reason, between the Gospel spirit, the thirst for justice and initiatives for peace. Only in this way will it be possible to make the true Face of the Lord known to the many for whom it remains hidden or unrecognizable. The Society of Jesus should therefore give preferential attention to this. Faithful to its best tradition, it must persevere in taking great pains to form its members in knowledge and virtue and not to be content with mediocrity, since confrontation and dialogue with the very different social and cultural contexts and the diverse mentalities of today's world is one of the most difficult and demanding tasks. This quest for quality and for human, spiritual and cultural validity must also characterize the whole of the Jesuits' many-faceted formative and educative activities as they come into contact with people of every sort wherever they may happen to be.

5           In its history, the Society of Jesus has lived extraordinary experiences of proclamation and encounter between the Gospel and world cultures—it suffices to think of Matteo Ricci in China, Roberto De Nobili in India or of the “Reductions” in Latin America. And you are rightly proud of them. I feel it is my duty today to urge you to set out once again in the tracks of your predecessors with the same courage and intelligence, but also with an equally profound motivation of faith and enthusiasm to

知識之間、信仰和現代科學之間，以及信仰和促進正義之間造成對立。

4 爲此，教會迫切需要一些人具備堅強和扎根的信仰、穩重的文化、懂得以敏銳的鑑賞力洞察人類和社會，教會也迫切需要修會人士和司鐸奉獻自己的生命，駐守在這些邊界上，從而見證和幫助別人去明白在福音的精神內、信仰和理智之間、渴求正義和尋求和平之間，存有一種深厚的和諧。只有這樣，我們才可以讓現今很多的人認識那被隱藏或不被人洞悉的上主的面孔。這應該是耶穌會優先的工作。耶穌會忠於其最佳的傳統，要繼續悉心培育其成員增進知識和德行，不要滿足於平凡，事實上，在現代不同社會、文化和世界思想差異之中，要面對和進入交談正是最困難和艱巨的事。無論你們在何處，遇到不同種類的人，在耶穌會衆多的培育和教育活动，都要有以上的特徵，就是有品質的探求、人類在精神上和文化上的和衷共濟的探求。

5 在耶穌會的歷史中，福音與世俗文化相遇有著顯著和非凡的一頁，只要提到在中國的利瑪竇、在印度的 Roberto De Nobili 或在南美洲的「土著村」，你們也應該爲此自豪。我覺得今天應該勸勉你們繼續踏在你們前輩的足跡上，以他們同樣的勇氣和智慧，也以他們同樣因信仰爲根基的動力，以及爲主、爲教會服務的宏心邁進。當你們在世界各處，甚至在有形教會之外，尋找天



serve the Lord and his Church. However, while you seek to recognize the signs of God's presence and work in every corner of the world, even beyond the bounds of the visible Church, while you strive to build bridges of understanding and dialogue with those who do not belong to the Church or have difficulty in accepting her outlook or messages, at the same time you must loyally take on the Church's fundamental duty to remain faithful to her mandate and to adhere totally to the Word of God and to the Magisterium's task of preserving the integral truth and unity of Catholic doctrine. This not only applies to the personal commitment of individual Jesuits: since you are working as members of an apostolic body, you must also take care that your work and institutions always maintain a clear and explicit identity, so that the goal of your apostolic activity is neither ambiguous nor obscure and that many others may share in your ideals and join you effectively and enthusiastically, collaborating in your commitment to serve God and man.

- 6 As you are well aware, since in the Spiritual Exercises you have often undertaken meditation on "the two standards" under St Ignatius' guidance, our world is the theatre of a battle between good and evil where powerful negative forces are at work. These are what cause the dramatic situations of spiritual and material enslavement of our contemporaries which you have several times declared you wished to combat, committing yourselves to the service of faith and the promotion of justice. These forces are manifest today in many ways but are especially evident in such overriding cultural trends as subjectivism, relativism, hedonism and practical materialism. This is the reason why I asked you for a renewed commitment to promoting and defending Catholic doctrine, "especially... its key points, under severe attack today by the secular culture" (*Letter to Fr Kolvenbach*, 10 January 2008), of which I gave some examples in my Letter. The themes, continuously discussed and called into question today, of the

主和其事業的標記，或當你們克盡己能，為不屬於教會或難以接受教會立場和訊息的人士，在他們與教會之間建立彼此諒解和交談的橋樑的同時，你們務必要忠誠地履行在教會內基本的責任，完全信奉天主的聖言和依附教會的訓導權，以能保存天主教完整教義的真理與合一。這不只是在耶穌會會士個別的使命上要注意的事：由於你們是一個整體的使徒事業，你們要謹慎行事，務使你們的工作和機構得以常常保持著清晰和明確的身分，你們工作的目標不會含糊不清，而眾人皆能分享你們的理想，興高采烈並有貢獻地加入你們的行列，為你們對天主和人類的服務共同合作。

- 6 你們很熟悉依納爵《神操》所提供的「兩旗默想」。我們的世界猶如善與惡鬥爭的劇場，負面的勢力令現代人的精神和物質的情況受害，你們屢次聲明要全力為信仰和促進正義而反擊。今天這些負面的勢力以不同的方式演繹出來，但尤其以柔態的文化出現，但瞬即轉變為最有勢力的，例如：主觀主義、相對主義、享樂主義、實利主義。為此，我請求你們重新致力宣揚和捍衛天主教教義，尤其「現時被俗世文化強烈攻擊的熱門議題上」<sup>3</sup>，其中一些我在信函中已提及。現在我們不斷討論和質疑的問題包括：全人類在基督內的救贖、合乎道德的性、婚姻和家庭。我們必需在現世的景況下，深入探討

---

<sup>3</sup> 教宗 2008 年 1 月 10 日給柯文博神父的信。

salvation of all humanity in Christ, of sexual morality, of marriage and the family, must be explored and illumined in the context of contemporary reality but preserving that harmony with the Magisterium which avoids causing confusion and dismay among the People of God.

7 I know and understand well that this is a particularly sensitive and demanding point for you and for some of your confrères, especially those involved in theological research, interreligious dialogue and dialogue with contemporary cultures. For this very reason I have invited you and also invite you today to reflect in order to rediscover the fullest meaning of your characteristic “fourth vow” of obedience to the Successor of Peter, which does not only involve the readiness to be sent on mission to distant lands but also—in the most genuine Ignatian spirit of “feeling with the Church and in the Church”—“to love and serve” the Vicar of Christ on earth with that “effective and affective devotion” which must make you his invaluable and irreplaceable collaborators in his service for the universal Church.

8 At the same time, I encourage you to continue and to renew your mission among the poor and with the poor. Unfortunately, new causes of poverty and marginalization are not absent in a world marked by grave financial and environmental imbalances, from globalization processes prompted by selfishness rather than solidarity and by devastating and senseless armed conflicts. As I was able to reaffirm to the Latin American Bishops gathered at the Shrine of Aparecida, “the preferential option for the poor is implicit in the Christological faith in the God who became poor for us, so as to enrich us with his poverty (cf. 2 Cor 8: 9)”. It is therefore natural that those who truly want to be a companion of Jesus really share in his love for the poor. For us, the option for the poor is not ideological but is born from the Gospel. Situations

這些議題，但務必要與教會訓導權一致，並且避免使天主子民感到混淆或迷惑。

7 我知道，也明白你們有不少弟兄，尤其那些從事於神學研究、宗教交談，以及現代文化交談而努力的弟兄，對這點非常敏感。正因如此，我曾經邀請你們，但今天再邀請你們去反省，重新找回你們特有的、服從伯多祿繼承人的「第四愿」的完滿意義。這個矢愿不僅要求你們隨時待命，被派到遠方傳教，而且要以最純真的依納爵精神所指的「與教會感同身受和在教會內的情懷」去愛和服務基督在世的代表，並且以「有效和有感情」的方式向他表達，好讓他為普世教會服務時，你們是他重視和無可取代的合作者。

8 與此同時，我們勉勵你們重申為貧苦大眾的使命，繼續在他們當中和與他們一起工作。嚴重經濟和環境不平衡的衝擊、全球化過程左右著自我主義而非由同舟共濟精神、以大量武器相殘和荒謬的鬥爭，都助長衍生新的貧窮因素和邊緣人士。我曾有機會這樣提醒聚集在巴西聖保羅市的 Santuario di Aparecida 拉丁美洲的主教們：「選擇窮苦者為優先是隱藏在基督的信仰中，天主屈尊就卑成為窮人是為了能以祂的貧窮富裕我們」<sup>4</sup>。為此，誰願意成為耶穌真正的伙伴很自然就會與祂分享這份

---

<sup>4</sup> 格後八 9。

of injustice and poverty in today's world are numerous and tragic, and if it is necessary to seek to understand them and fight their structural causes, it is also necessary to penetrate to the very heart of man, to extirpate the deep roots of evil and sin that cut him off from God, without forgetting to meet people's most urgent needs in the spirit of Christ's charity. Gathering and developing one of Fr Arrupe's last far-sighted intuitions, your Society continues to do praiseworthy work in the service for refugees, who are often the poorest of the poor and in need not only of material aid but also of the deeper spiritual, human and psychological closeness that is very much a part of your service.

- 9           Lastly, I ask you to focus special attention on that ministry of the *Spiritual Exercises* which has been a characteristic feature of your Society from the outset. The *Exercises* are not only the source of your spirituality and the matrix of your Constitutions but also a gift which the Spirit of the Lord has made to the entire Church. It is your task to continue to make them a valuable and effective means for the spiritual growth of souls, for their initiation to prayer, to meditation in this secularized world where God seems to be absent. Only last week I myself benefited from the *Spiritual Exercises*, together with my closest collaborators of the Roman Curia, under the guidance of a distinguished confrère of yours, Cardinal Albert Vanhoye. In a time like ours when the confusion and multiplicity of messages and the speed of changes and situations makes it particularly difficult for our contemporaries to put order into their lives and respond with determination and joy to the call the Lord addresses to each one of us, the *Spiritual Exercises* are a particularly precious means and method with which to seek God, within us, around us and in all things, to know his will and to put it into practice.

對窮人的愛。就我們來說，揀選為貧苦者服務不是一種意識型態而是來自福音。世界有著數不盡和悲慘的不公義和貧窮的景況，如果需要深入研究和打擊架構上的原因，那麼，我們更需要懂得深入人的內心去拔出那與主隔離的根——惡和罪；同時不要忘記以基督仁愛精神幫助他們迫切的需求。在汲取和發展雅魯培神父後期遠見的靈感上，貴會繼續致力於難能可貴的難民服務，他們通常都是貧困者中最貧窮的，他們不僅需要物質的援助，但更需要你們的服務所供給的精神和人性及心理上的陪伴。

- 9 最後，我邀請你們特別注意保存你們在神操方面的牧職，這自始是貴會的特徵。《神操》是你們靈修的泉源，也是你們《憲章》不可或缺的部分，然而神操也是天主聖神賜給整個教會的一份恩賜。這在乎你們怎樣繼續善用這寶貴和有效的恩賜，幫助眾靈成長，在這天主似乎不存在的世俗中啓發他們祈禱，做默想。剛巧上星期我和羅馬總部親密的合作者，在你們優秀的弟兄 Albert Vanhoye 樞機的帶領下以神操做避靜。現時世代的資訊是那麼發達和混淆，情況轉瞬變幻無窮，使現代人很困難循規蹈矩生活，決然和喜樂地回應上主對我們每人的召喚，而神操代表著一個特別和寶貴的途徑去尋找天主，祂在我們內，在我們的四周，在每事每物中，幫助我們尋找天主的旨意，並將之實踐。

10        In this spirit of obedience to God's will, to Jesus Christ, which also becomes humble obedience to the Church, I ask you to continue carrying out your Congregation's work and I join you in the prayer St Ignatius taught us at the end of the *Exercises*—a prayer which to me always seems too sublime in the sense that I hardly dare to say it, yet we must always be able to return to it:

“Lord Jesus Christ, take all my freedom,  
My memory, my understanding and my will.  
All that I have and cherish you have given me.  
I surrender it all to be guided by your will.  
Your grace and your love are wealth enough for me.  
Give me these, Lord Jesus, and I ask for nothing more”  
(*Sp. Ex.* 234).

10 這個服從天主和主耶穌基督的精神也成為謙遜服從教會的精神。我邀請你們繼續完成你們貴會的使命。我偕同你們誦唸聖依納爵在結束《神操》時的禱文——這段禱文太偉大了，使我難以啓口。然而我們必須常常這樣的交託，這樣祈禱：

「主耶穌基督，請接受，請悅納我的全部自由，  
我的記憶，我的理智，和我的整個意志。  
凡我所有所喜，都是你給的，主啊，我都還給你。  
一切都是你的，完全按你的旨意處理吧，  
只求你把你的愛和恩寵賜給我，這為我就足夠了。」<sup>5</sup>

---

<sup>5</sup> 《神操》234 號。



耶穌會第卅五屆大會

# 補充性文件之二

總會長神父

Complementary Documentation

Fr. General

**Fr. Peter-Hans Kolvenbach, S. J.  
Superior General of the Society of Jesus**

**To the Society on the Pope's Response**

21 February 2007

Curia Generalizia della Compagnia di Gesù  
Borgo S. Spirito, 4  
C.P. 6139 / 00195 ROMA-PRATI (Italia)  
Tel. 06/689.771 – Fax 06/686.8214

The Holy Father's Response

2007/03

TO THE WHOLE SOCIETY AND ELECTORS OF GC 35

Dear Father,

As material for your meetings and discussions in preparation for the 35th General Congregation, I would like to share with you a decision and a desire that the Holy Father recently communicated to me.

In accord with our *Constitutions*, last 24 January I submitted to the Holy Father the issue about whether or not to maintain the *ad vitam* mandate of the Superior General of the Society. This issue had been discussed previously by the commission on juridical matters in preparation for the General Congregation.

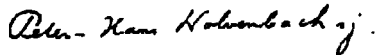
In his response of 29 January, the Holy Father determined that the term of the Superior General remains *ad vitam*, while maintaining the General's right to resign in special cases after having first informed the

Holy Father of his intention. The Holy Father's agreement then allows the whole process laid out in the Constitutions and the Complementary Norms for the convocation of a General Congregation *ad electionem* to begin. Thus the Holy Father has confirmed the present practice.

Furthermore, the Holy Father expressed the desire that the General Congregation reflect on the spiritual and ecclesial formation of young Jesuits, and also on the value and observance of the fourth vow for the whole Society. The Holy Father had already mentioned this concern in his address to the Society in the Basilica of St. Peter on 22 April 2006. The commission that is preparing a document on obedience in the Society will give this deeply Ignatian characteristic of our apostolic commitment its due importance. It merits our attention during this time of preparation. The Society, in effect, completely submits its judgment and its will to Christ Our Lord and to his Vicar (Cf. *Constitutions* 606).

I assure you of my union of prayer and of work in the preparation for the upcoming General Congregation.

Fraternally yours in the Lord,



**Peter-Hans Kolvenbach, S.J.**  
Superior General

Rome, 21 February 2007

**Fr. Peter-Hans Kolvenbach, S. J.  
Superior General of the Society of Jesus**

**Initial Answer to the Pope**

**15 January 2008**

Curia Generalizia della Compagnia di Gesù  
Borgo S. Spirito, 4  
C.P. 6139 / 00195 ROMA-PRATI (Italia)  
Tel . 06/689.771 – Fax 06/686.8214

HIS HOLINESS BENEDICT XVI  
Vatican City

Rome, 15 January 2008

Most Holy Father,

The General Congregation has received with profound attention and gratitude the message that His Holiness, Pope Benedict XVI, has addressed to the Superior General and—through him—to the whole Society of Jesus during this meaningful and important moment in the life of our Order.

The Holy Father has manifested once again the affection, spiritual closeness, esteem and gratitude with which the Successors of Peter have regarded and see the Society of Jesus, continuing to expect the faithful service of the Society for the integral and clear proclamation of the Gospel in our time. While the Holy Father confirms that the intimate union with Christ should be the secret of our apostolic and missionary life, he recalls the original charism of the Society of Jesus as defined in the Formula of the Institute: “to serve as a soldier of God beneath the banner of the cross...and to serve the Lord alone and the church, his spouse, under the

Roman Pontiff, the Vicar of Christ on earth”.

In continuity with the interventions of His predecessors—in particular Pope Paul VI and Pope John Paul II, on the occasion of the previous General Congregations—and with his other previous interventions, the Holy Father recalls the particular bond that binds the Society of Jesus to the Successor of Peter, as expressed in the “fourth vow” of special obedience to the Pope. The Holy Father underlines “the formative responsibility of the Society in the fields of theology, spirituality and mission”, asking “that the Congregation reaffirms, in the spirit of Saint Ignatius, its own total adhesion to Catholic Doctrine, in particular on the crucial points under attack today from secular culture”, examples of which he mentions explicitly.

The Society of Jesus affirms its own desire to respond sincerely to the call and demands of the Holy Father. The General Congregation will give them full attention in the course of its labors, a considerable part of which will be dedicated exactly on the topics of the identity and mission of the Jesuits, and on religious and apostolic obedience, in particular obedience to the Holy Father.

The Congregation has set out to face its tasks with confidence and serenity, knowing that it can count on the affection and prayer of the Holy Father and his deep understanding of the difficult challenge “to announce the Gospel in the various social and cultural contexts, being confronted with different mentalities”, as the mission the Society of Jesus demands today for the service of the Church.

With profound gratitude,

devotedly yours in the Lord,

*Peter-Hans Kolvenbach, S.J.*

**Peter-Hans Kolvenbach, S.J.**

**Fr. Adolfo Nicolás, S.J.**  
**Superior General of the Society of Jesus**

**Address to the Holy Father, Pope Benedict XVI**

**21 February 2008**

*At 11:30 on 21 February 2008, the members of the General Congregation were received by the Holy Father Benedict XVI in a special audience. Before the Pope's discourse, Father General pronounced the following words:*

Most Holy Father,

I would like my first word to be, in my name and in the name of all present, a heartfelt “thank you” to Your Holiness for kindly receiving today the members of the General Congregation meeting in Rome, after having already bestowed on us the precious gift of a Letter which by way of its rich content and its positive tone, encouraging and affectionate, has most surely been appreciated by the whole Society of Jesus.

Gratitude, indeed, and a strong sense of communion in feeling confirmed in our mission to work at the frontiers where faith and science, faith and justice, and faith and knowledge, confront each other, and in the challenging field of serious reflection and responsible theological research. We are grateful to Your Holiness to have been once more encouraged to follow our Ignatian tradition of service right where the Gospel and the Church suffer the greatest challenges, a service which at times also lends itself to the risk of disturbing a peaceful lifestyle, reputation and security. For us it is a cause of great consolation to note that Your Holiness is more than aware of the dangers that such a commitment exposes to us.

Holy Father, I would like to return once again to the kind and generous Letter which you sent to my predecessor Fr. Kolvenbach and through him to all of us. We have received it with an open heart, meditated on it, reflected on it, we have exchanged our reflections, and we are determined to carry its message and its unconditional words of welcome and acceptance to the whole Society of Jesus.

We wish moreover to convey the spirit of such a message to all our formation structures and to create—taking the message as our starting point—opportunities for reflection and discussion which will enable us to assist our confrères engaged in research and in service.

Our General Congregation, to which Your Holiness has given Your paternal encouragement, is looking, in prayer and in discernment, for the ways through which the Society can renew its commitment to the service of the Church and of humanity.

What inspires and impels us is the Gospel and the Spirit of Christ: if the Lord Jesus was not at the centre of our life we would have no sense of our apostolic activity, we would have no reason for our existence. It is from the Lord Jesus we learn to be near to the poor and suffering, to those who are excluded in this world.

The spirituality of the Society of Jesus has as its source the Spiritual Exercises of St Ignatius. And it is in the light of the Spiritual Exercises – which in their turn inspired the Constitutions of the Society – that the General Congregation is in these days tackling the subjects of our identity and of our mission. The Spiritual Exercises, before becoming a precious tool for the apostolate, are for the Jesuit the touchstone by which to judge our own spiritual maturity.

In communion with the Church and guided by the Magisterium, we seek to dedicate ourselves to profound service, to discernment, to research. The generosity with which so many Jesuits work for the Kingdom of God, even to giving their very lives for the Church, does not mitigate the sense of responsibility that the Society feels it has in the Church. Responsibility that Your Holiness confirms in Your Letter, when You affirm: “The evangelizing work of the Church therefore relies a lot on the formative responsibility that the Society has in the fields of theology, spirituality and mission”.

Alongside the sense of responsibility, must go humility, recognizing that the mystery of God and of man is much greater than our capacity for understanding.

It saddens us, Holy Father, when the inevitable deficiencies and superficialities of some among us are at times used to dramatize and

represent as conflicts and clashes what are often only manifestations of limits and human imperfections, or inevitable tensions of everyday life. But all this does not discourage us, nor quell our passion, not only to serve the Church, but also, with a deeper sense of our roots, according to the spirit of the Ignatian tradition, to love the hierarchical Church and the Holy Father, the Vicar of Christ.

“En todo amar y servir”. This represents a portrait of who Ignatius is. This is the identity card of a true Jesuit.

And so we consider it a happy and significant circumstance that our meeting with You occurs on this particular day, the vigil of the Feast of the Chair of St Peter, a day of prayer and of union with the Pope and His highest service of universal teaching authority. For this we offer You our good wishes. And now, Holy Father, we are ready and willing, to listen and attend to what You have to say to us.



**Fr. Adolfo Nicolás, S.J.**  
**Superior General of the Society of Jesus**

**First Letter of Greetings to the Society**

22 February 2008

Curia Generalizia della Compagnia di Gesù  
Borgo S. Spirito, 4  
C.P. 6139 / 00195 ROMA-PRATI (Italia)  
Tel . 06/689.771 – Fax 06/686.8214

First Greetings

2008/05

TO THE WHOLE SOCIETY

Dear Friends in the Lord,

This is the first time I write to you since the election, exactly one month ago, on 19 January. I think you can easily imagine the surprise, even shock, I received with the election. I had considered myself out of bounds because of my age, without entering into the long series of inadequacies and shortcomings that are well known to those with whom I have lived and worked.

Maybe the most difficult thing to explain is the experience we all went through on those days, searching in the fog, looking for the Will of God and the good of the Church and the Society. It was this intense, sincere and open search that made it impossible for me to decline or refuse the choice. You cannot say “no” to people so sincerely looking for the Will of God. And now I assure you that I will give all my energy and person to the work of helping the Society move forward, supporting what is good, responding to new challenges, encouraging to face the difficult task of being consistent with and credible witnesses of the Gospel of Jesus Christ that we believe in.

The task is daunting, the service needed is unlimited, the pace of

change in our world is dizzying; we could not even dream of contributing to the mission of our Society if the Lord were not with us, guiding, supporting and comforting us with his Spirit. We will be led and supported by this Spirit and the love for the Church in all its different manifestations. We want to serve this Church with total dedication and depth under the guidance of and in fidelity to the Holy Father, and in an ever friendly and trusting cooperation with the Hierarchy wherever we are.

The incredible support, availability and spirit of service that I am finding in the General Congregation and at all levels of this Roman Curia is a source of joy and of hope. This convinces me that we, Jesuits, will be able to continue doing our best for others; and that we will take our humble position in the Church, as servants called to share our lives, invited to teach and to learn, to search for depth and to pray with intensity and joy.

The weeks following the Election have been equally intensive in the search of a good team to help me with the Governance of the Society. We have almost concluded the task with the election of the Four Assistants *ad providentiam* and the *Admonitor*. I am deeply grateful to the General Congregation; they have given me an excellent team that will help me sleep better, with the confidence that I have the best possible advice and support. Even so I will probably make mistakes and will need your understanding and forgiveness whenever they happen. Be “generously” ready!

As you have surely read elsewhere, the new group of Regional Assistants and General Councillors is composed of the following men:

|                          |                                     |
|--------------------------|-------------------------------------|
| Africa :                 | Fr. Jean-Roger Ndombi (AOC)         |
| South Latin America:     | Fr. Marcos Recolons de Arquer (BOL) |
| North Latin America:     | Fr. Gabriel Ignacio Rodríguez (COL) |
| South Asia:              | Fr. Lisbert D'Souza (BOM)           |
| East Asia and Oceania:   | Fr. Daniel Patrick L Huang (PHI)    |
| Central and East Europe: | Fr. Adam Žak (PME)                  |
| South Europe:            | Fr. Joaquín Barrero Díaz (CAS)      |
| West Europe:             | Fr. Antoine Kerhuel (GAL)           |
| United States:           | Fr. James E. Grummer (WIS)          |

I have also named two General Councilors who will normally reside outside of Rome and come to Rome as needed. They are:

Fr. Mark Rotsaert (BSE and CEP)  
Fr. Arturo M. Sosa Abascal (VEN)

The four Assistants *ad providentiam* elected on Monday 18 February are:

Fr. Lisbert D'Souza  
Fr. James E. Grummer  
Fr. Federico Lombardi (ITA)  
Fr. Marcos Recolons de Arquer

Also on 18 February I named Fr. Ignacio Echarte Oñate (LOY) the new Secretary of the Society to succeed Fr. Frank E. Case (ORE).

It is my pleasure to take this occasion to thank, on behalf of the entire Society, all who will soon be leaving the General Curia after the General Congregation. First of all, we all owe a deep and sincere vote of thanks to Fr. Peter-Hans Kolvenbach for his tireless, inspiring and very wise leadership of the Society over the past quarter of a century. Likewise I want to thank the out-going General Councilors – Fathers Joseph Nguyễn Công Đoan (ASO and VIE), Jacques Gellard (EOC and GAL), Jean Ilboudo (AFR and AOC), Wendelin Köster (ECE and GER), Valentín Menéndez (ALS and CAM), Manuel Morujão (EMR and POR), and Ignacio Echarte (DIR and LOY) – and Father Frank Case, the out-going Secretary of the Society. They have served the Church and the Society generously and well.

Other changes will be taking place in the Curia after the Congregation, of which I will be informing you in due time.

Finally, while counting on the accompaniment of your prayers during the coming months of transition, I also commend the remaining days of the General Congregation to your continued good prayers.

Sincerely in the Lord,



A. Nicolás, S.J.  
Superior General

Rome, 22 February 2008

耶穌會第卅五屆大會

# 補充性文件之三

前總會長退職相關文件

Complementary Documentation

**Documentation**

**on the resignation of Fr. Kolvenbach**

## **General Congregation 35**

### **Words of Gratitude to Fr. Peter-Hans Kolvenbach, S.J.**

Now that General Congregation 35 has accepted your resignation, it is fitting that this same Congregation gathered here today express, in the whole Society's name, its profound gratitude to you for your crucial service, as missioned by the Lord, to the Church and to the Society.

First of all, we wish to tell you how edified we are with your manner of submitting your resignation, namely, in that freedom of spirit that frames the Gospel and the Exercises. The example you give us today, of course, is very different from what commonly is found in a world characterized by the clinging to, and fighting for, positions of power and prestige. Our charism and legislation are not good merely because they propose beautiful ideals, but precisely because there are people who know how to embody and live them.

We are most especially grateful to you for the way in which you governed the Society following the difficult 1981 Pontifical intervention. Since then, you have known how to navigate the Society with serenity, recognizing how to balance fidelity to the Church with fidelity to our way of proceeding as expressed in our Constitutions and the most recent General Congregations. The words we heard in Cardinal Rodé's homily, which represent the thinking of the Church, clearly express the Holy See's esteem for you and your leadership during these past years.

We also appreciate the charism of union that you and your governance have represented for us, especially in light of the Society's ever greater plurality and cultural diversity. While living that freedom of spirit typical of our manner of proceeding and in the midst of cultural diversity, of varied ways of feeling and thinking, and through different historical contexts, you have maintained the union of the Society's corporate body. You have kept that union by being respectful of others, by means of your wise and balanced counsel, and by your inspiring presence in every province.

The trust that you have shown through your governance, not only to your curial staff but also to all of the provincials, has created a fraternal and collaborative setting. This broad setting has indeed affected the entire body of the Society and expresses very well one of our ideals, namely, to be, all of us together, companions of Jesus.

May our Creator and Lord reward you for your faithful service during nearly a quarter of a century. Additionally, we ask that the Lord continue to bless you in whatever new ministry He grants you for His greater glory.

In the name of the 35th General Congregation and that of the whole Society, and with all of our heart, we say: thank you very much, Fr. Kolvenbach! We are proud of you and of your service during these difficult, but exciting years the Lord has seen fit to give us.

Your devoted brothers in Christ

*The Members of the 35th General Congregation of the Society of Jesus*

Rome, 14 January 2008

**Fr. Peter-Hans Kolvenbach, S. J.**  
**Former Superior General of the Society of Jesus**

**Letter to the Society of Jesus**

Curia Generalizia della Compagnia di Gesù  
Borgo S. Spirito, 4  
C.P. 6139 / 00195 ROMA-PRATI (Italia)  
Tel. 06/689.771 – Fax 06/686.8214

Dear Fathers and Brothers,

Today the General Congregation has thought it well to accept my resignation as General Superior of the Society of Jesus. At the end of these nearly twenty—five years of service, I want first of all to thank the Lord, who—to use the words of Saint Ignatius—has truly been propitious to me at Rome, in leading a Society He has called into service for his greater glory.

I am also most grateful for the privilege of having met and accompanied so many friends in the Lord, who in their many diverse vocations have always shown themselves to be true servants of the Mission of Christ.

No single Jesuit should feel himself excluded from this profound sentiment of recognition. Nonetheless I would like to thank in a particular way those in the General Curia who have helped me day after day over many years in carrying out my responsibilities for the Society, as well as all the Major Superiors spread throughout the entire world.

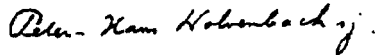
Earlier I was able to express my great thanks to the Holy Father for his apostolic orientations which have allowed the Society to continue our mission “under the banner of the cross and under the Vicar of Christ on earth”.

Let us be grateful to the Lord that despite a disconcerting diversity of persons and cultures, of desires and works, our union of minds and hearts

has never failed, and, despite an increasing fragility, the Society retains the capacity of apostolic dialogue before the challenges of the modern world in proclaiming the one Good News.

On this eve of the election of my successor and of the many decisions that the General Congregation will have to make, I unite myself with the prayer with which Saint Ignatius finished his letters: "May God our Lord in his infinite and supreme goodness be pleased to give us his abundant grace, so that we may know his most holy will and entirely fulfill it."

Fraternally yours in the Lord,

A handwritten signature in cursive script that reads "Peter-Hans Kolvenbach S.J.".

**Peter-Hans Kolvenbach, S.J.**

Rome, 14 January 2008



耶穌會第卅五屆大會

# 補充性文件之四

大會彌撒證道詞

Complementary Documentation

Homilies

**Cardinal Franc Rodé, C.M.  
Prefect of the Congregation for Institutes of Consecrated Life  
and Societies of Apostolic Life**

**Opening of the 35th General Congregation  
Church of the Gesù  
Monday 7 January 2008**

Dear Members of the 35th General Congregation of the Society of Jesus,

St Ignatius considered the General Congregation “work and a distraction” (*Const 677*) which momentarily interrupts the apostolic commitments of a large number of qualified members of the Society of Jesus and for this reason, clearly differing from what is customary in other religious Institutes, the Constitutions establish that it should be celebrated at determined times and not too often.

Nevertheless, it must be called principally on two occasions: for the election of the Superior General and when things of particular importance or very difficult problems which touch the body of the Society must be treated.

This is the second time in the history of the Society wherein a General Congregation gathers to elect a new Superior General while his predecessor is still living. The first time was in 1983, when the 33rd General Congregation accepted the resignation of the much loved Fr. Arrupe, for whom the exercising of the role of governance had become impossible, due to a serious and unforeseen illness. Today it gathers a second time, to discern, before the Lord, the resignation presented by Fr. Kolvenbach, who has directed the Society for nearly twenty-five years with wisdom, prudence, commitment and loyalty. This will be followed by the election of his successor. I wish to express to you, Fr. Kolvenbach, in my name and in the name of the Church, a heartfelt thanks for your fidelity, your wisdom, your righteousness and your example of humility and poverty, Thank you Fr. Kolvenbach.

The election of a new Superior General of the Society of Jesus has a fundamental value for the life of the Society, not only because its centralized hierarchical structure constitutionally concedes to the General full authority for good governance, the conservation and growth of the whole Society, but also because as Saint Ignatius says so well, “the wellbeing of the head resounds throughout the whole body and as are the Superiors so in turn will their subjects be (cf. *Const* 820).” For this reason your founder when pointing out the qualities which the general must have places first of all that he must be “a man very united to the Lord our God and familiar with prayer”( *Const* 723). After having mentioned other important qualities which are not easily found in a single person, he ends by saying “if any of the above qualities should be missing, at least may he not lack much goodness, love for the Society and good judgment” ( *Const* 735).

I join you in your prayer that the Holy Spirit, the father of the poor, giver of graces, and light for hearts will assist you in your discernment and your election.

This Congregation also gathers together to treat important and very difficult matters which touch all members of the Society, such as the direction which the Society is presently taking. The themes upon which the General Congregation will reflect have to do with basic elements for the life of the Society. Certainly you will deal with the identity of today’s Jesuit, on the meaning and value of the vow of obedience to the Holy Father which has always defined your religious family, the mission of the Society in the context of globalization and marginalization, community life, apostolic obedience, vocation recruitment and other important themes.

Within your charism and your tradition you can find valuable points of reference to enlighten the choices which the Society must make today.

Certainly and necessarily, during this Congregation you are carrying out an important work but it is not a “distraction” from your apostolic activity. As St Ignatius teaches you in the *Spiritual Exercises* you must with the same vision of the three Divine Persons, look at “the entire surface of the earth crammed with men” (*Sp. Ex.* 102) Listening to the Spirit, the creator who renews the world and returning to the fonts to

preserve your identity without losing your own lifestyle, the commitment to discern the signs of the times, the difficulty and responsibility of working out final decisions are activities which are eminently apostolic because they form the base of a new springtime of being religious and of the apostolic commitment of each of your brothers in the Society of Jesus.

Now the vision becomes broader. It is not only for your own Jesuit brothers that you provide a religious and apostolic formation. There are many institutes of Consecrated Life who, following an Ignatian spirituality, pay attention to your choices; there are many future priests in your Colleges and Universities who are preparing for their ministry. There are many peoples from both within and outside the Church who frequent your centers of learning seeking a response to the challenges which science, technology and globalization pose to humanity, to the Church, and to the faith, with the hope of receiving a formation which will make it possible for them to construct a world of truth and freedom, of justice and peace.

Your work must be eminently apostolic with a universal human, ecclesial and evangelical fullness. It must always be carried out in the light of your Charism, in such a way that the growing participation of laity in your activities does not obscure your identity but rather enriches it with the collaboration of those who, coming from other cultures, share your style and your objectives.

Once again I join in your prayer that the Holy Spirit may accompany you in your delicate work.

As a brother who is following your works with great interest and expectation, I want to share with you “the joys and hopes” (*GS* 1) as well as “the sorrows and anguish” (*GS* 1) which I have as a man of the Church called to exercise a difficult service in the field of Consecrated Life, in my role as Prefect of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life.

With pleasure and hope I see the thousands of religious who generously respond to the Lord’s call and, leaving all they have behind consecrate themselves with an undivided heart to the Lord to be with him and to collaborate with him, in his salvific desire to “conquer all things and thus enter unto the Glory of the Father” (*Sp. Ex.* 95). It is clear that consecrated life continues to be a “divine gift which the Church has

received from the Lord” (LG 43) and it is for this very reason that the Church wants to carefully watch over it in order that that the proper Charism of each Institute might be evermore known, and, although with the necessary adaptations to respond to the present time, it keeps its proper identity intact for the good of the whole Church. The authenticity of religious life is characterized by the following of Christ and by the exclusive consecration to Him and to his Kingdom through the profession of the evangelical counsels. The Second Vatican Ecumenical Council teaches that “this consecration will be the more perfect, in as much as the indissoluble bond of the union of Christ and His bride, the Church, is represented by firm and more stable bonds” (LG 44). Consecration to service to Christ cannot be separated from consecration to service to the Church. Ignatius and his first companions considered it thus when they wrote the Formula of your Institute in which the essence of your charism is spelled out: “To serve the Lord and his Spouse the Church under the Roman Pontiff” (Julius III, *Formula of the Institute*). It is with sorrow and anxiety that I see that the *sentire cum ecclesia* of which your founder frequently spoke is diminishing even in some members of religious families. The Church is waiting for a light from you to restore the *sensus Ecclesiae*. The *Spiritual Exercises of St Ignatius* are your specialty. The rules of *sentire cum Ecclesiae* form an integral and essential part of this masterpiece of Catholic spirituality. They form, as it were, a golden clasp which holds the book of the *Spiritual Exercises* closed.

You hold in your very hands the elements needed to realize and to deepen this desire, this Ignatian and Ecclesial sentiment.

Love for the Church in every sense of the word—be it Church people of God be it hierarchical Church—is not a human sentiment which comes and goes according to the people who make it up or according to our conformity with the dispositions emanating from those whom the Lord has placed to direct the Church. Love for the Church is a love based on faith, a gift of the Lord which, precisely because he loves us, he gives us faith in him and in his Spouse, which is the Church. Without the gift of faith in the Church there can be no love for the Church.

I join in your prayer asking the Lord to grant you the grace to grow in your belief in and love for this holy, Catholic and apostolic Church which we profess.

With sadness and anxiety I also see a growing distancing from the Hierarchy. The Ignatian spirituality of apostolic service “under the Roman Pontiff” does not allow for this separation. In the Constitutions which he left you, Ignatius wanted to truly shape your mind and in the book of the Exercises (*Sp. Ex.* 353) he wrote “we must always keep our mind prepared and quick to obey the true Spouse of Christ and our Holy Mother, the Hierarchical Church.” Religious obedience can be understood only as obedience in love. The fundamental nucleus of Ignatian spirituality consists in uniting the love for God with love for the hierarchical Church. Your 33rd General Congregation once again took up this characteristic of obedience declaring that “the Society reaffirms in a spirit of faith the traditional bond of love and of service which unites it to the Roman Pontiff” You once again took up this principle in the motto “In all things love and serve.”

You must also place this 35th General Congregation, which opens with this liturgy, celebrated close to the remains of your founder in this line, which has always been followed by the Society throughout its multi-century history in order to show your desire and your commitment to be faithful to the charism which he left you as an inheritance and to carry it out in ways which better respond to the needs of the Church in our time.

The service of the Society is a service “under the banner of the Cross” (*Formula*). Every service done out of love necessarily implies a self-emptying, a *kenosis*. But letting go of what one wants to do in order to do what the beloved wants is to transform the *kenosis* into the image of Christ who *learned obedience through suffering* (Hebrews 5: 8). It is for this reason that St. Ignatius, realistically, adds that the Jesuit serves the Church “under the banner of the Cross” (*Formula*).

Ignatius placed himself under the orders of the Roman Pontiff “in order to not err *in via Domini*” (*Const* 605) in the distribution of his religious throughout the world and to be present wherever the needs of the Church were greater.

Times have changed and the Church must today confront new and urgent necessities, I will mention one, which in my judgment is urgent today and is at the same time complex and I propose it for your

consideration. It is the need to present to the faithful and to the world the authentic truth revealed in Scripture and Tradition. The doctrinal diversity of those who at all levels, by vocation and mission are called to announce the Kingdom of truth and love, disorients the faithful and leads to a relativism without limits. There is one truth, even though it can always be more deeply known.

It is the “living teaching office of the Church, whose authority is exercised in the name of Jesus Christ” (DV 10) which is the voucher for revealed truth. The exegetes and theological scholars are involved in working together “*under the watchful care of the sacred teaching office of the Church, to an exploration and exposition of the divine writings* (DV 23). Through your long and solid formation, your centers of research, your teaching in the philosophical-theological-biblical fields you are in a privileged position to carry out this difficult mission. Carry it out with study and in-depth examination; carry it out with humility; carry it out with faith in the Church; carry it out with love for the Church.

May those who, according to your legislation, have to oversee the doctrine of your magazines and publications do so in the light of and according to the “rules for *sentire cum ecclesia*”, with love and respect.

The feeling of ever growing separation between faith and culture, a separation which constitutes a great impediment for Evangelization (*Sapientia Cristiana, proemio*) also worries me.

A culture immersed with a true Christian spirit is an instrument which fosters the spreading of the Gospel, faith in God the Creator of the heavens and of the earth. The Tradition of the Society, from the first beginnings of the Roman College always placed itself at the crossroads between Church and society, between faith and culture, between religion and secularism. Recover these avant-garde positions which are so necessary to transmit the eternal truth to today’s world, in today’s language. Do not abandon this challenge. We know the task is difficult, uncomfortable and risky, and at times little appreciated and even misunderstood, but it is a necessary task for the Church. The apostolic tasks demanded of you by the Church are many and very diverse, but all have a common denominator: the instrument which carries them out, according to an Ignatian phrase must be an instrument united to God . It is

the Ignatian echo to the Gospel proclaimed today: *I am the vine, you are the branches. He who remains in me and I in him will bear much fruit* (Jn.15: 15). Union with the vine, which is love, is realized only through a personal and silent exchange of love which is born in prayer, “from the internal knowledge of the Lord who became man for me and who, integral and alive, extends himself to all who are close to us and to all that is close to us”. It is not possible to transform the world, or to respond to the challenges of a world which has forgotten love, without being firmly rooted in love.

Ignatius was granted the mystic grace of being “a contemplative in action” (annotation to the Examen MNAD 5, 172). It was a special grace freely given by God to Ignatius who had trodden a tiring path of fidelity and long hours of prayer in the Retreat at Manresa. It is a grace which, according to Fr. Nadal, is contained in the call of every Jesuit. Guided by your Ignatian *magis* keep your hearts open to receive the same gift, following in the same path trodden by Ignatius from Loyola to Rome, a path of generosity, of penance, of discernment, of prayer, of apostolic zeal of obedience, of charity, of fidelity to and love for the hierarchical Church.

Despite the urgent apostolic needs, maintain and develop your charism to the point of being and showing yourselves to the world as “contemplatives in action” who communicate to men and women and to all of creation the love received from God and to orient them once again toward the love of God. Everyone understands the language of love.

The Lord has chosen you to go and bear fruit, fruit that lasts. Go, bear fruit confident that “*all that you ask the Father in my name, he will give you* (cfr. John 15: 16).

I join with you in prayer to the Father through the Son and in the Holy Spirit together with Mary, Mother of Divine Grace, invoked by all the members of the Society as *Santa Maria della Strada*, that he may grant you the grace of “seeking and discovering the will of God for the Society of today which will build the Society of tomorrow”.



**Fr. Francis E. Case, S.J.**  
**Secretary of the Society of Jesus**

**Mass of the Holy Spirit**  
**Church of the Holy Spirit in Sassia**  
**Saturday 19 January 2008**

These days the General Congregation, in the persons of the Electors, is passing through a moment of profound obedience on behalf of the entire Society of Jesus. It has been and will be for many one of the most meaningful and memorable acts of obedience of your Jesuit lives. The word “obedience” comes from the Latin root *audire*, to hear or to listen. You have been listening to the Spirit of the Lord, both in personal prayer and in your conversations with one another. The election of a new Superior General today is a key fruit of this listening. It takes place here in Rome in the context of and in solid continuity with the Society’s founding over four and a half centuries ago, so that we might “serve the Lord alone and the church, his spouse, under the Roman Pontiff, the Vicar of Christ on earth.” It takes place also in the context of today’s first reading from Paul’s letter to the Corinthians describing the gifts of the Spirit to the Church we serve, gifts packaged in a variety of mixes in the men you have been considering these past four days.

In today’s gospel we see Jesus, after his resurrection, breathing on his apostles, giving them the Holy Spirit for the forgiveness of sins. This Holy Spirit, whom Jesus gives, will abide in the Church to remind us of who Jesus was and of what he said and did, and to guide us in carrying His message faithfully to all the cultures and historical epochs where the gospel has been preached and is being preached today. In reminding us of who Jesus was and what he said and did, the Spirit keeps the Church faithful to her traditional roots in the revelation of God through the incarnation of his Son. The Spirit guarantees the Church’s fidelity to its original inspiration and mission. In guiding us through diverse historical

situations and cultures the Spirit instills the Church's mission of evangelization with a creativity that puts the gospel in words and images appropriate to so many diverse settings. This is the Church's mission under the Vicar of Christ, inspired by the Spirit.

The Spirit raised up the Society through Ignatius and his companions to serve this mission under the Vicar of Christ. Therefore what the Electors will do today, and what the Congregation will do in the following weeks, is squarely within the obedience we proclaim, an obedience of listening to the Spirit who reminds and guides, who inspires us to discern our paths in creative fidelity to our founding as articulated in the *Formula of the Institute*, "to serve as a soldier of God beneath the banner of the cross...and to serve the Lord alone and the church, his spouse, under the Roman Pontiff, the Vicar of Christ on earth." If we listen to and follow the Spirit speaking in the Church and in our superiors, we can trust that our creativity will be faithful and our fidelity will be creative.

Besides reminding and guiding the Church in its spread of the gospel, the Spirit also holds the followers of Christ in unity with one another. For our part, in electing a Superior General today, you will give the Society a new point of union of minds and hearts and of obedience to the Spirit as servants of Christ's mission at the core of His Church.

In the words of today's Eucharist Prayer we pray the Lord: "through the power of your Spirit of love include us now and for ever among the members of your Son, whose body and blood we share."

**Fr. Adolfo Nicolás, S.J.  
Superior General of the Society of Jesus**

**Mass of Thanksgiving  
Church of the Gesù  
Sunday 20 January 2008**

Above all I would like to say that this is not a message for the whole world. Rather, it is merely a simple homily; a prayerful reflection of today's readings for us Jesuits who are here this afternoon.

The first reading taken from the prophet Isaiah briefly describes to us Christians our mission in the world. The prophet Isaiah tells us that we have all been called to serve, that we are here precisely to serve. It is a clear message regarding our mission as Jesuits, as Christians, as the people of God. God has made us servants and, in so doing, God finds delight. The Spanish version of this first reading says that God is proud of the servant, while the Italian version says that God "is satisfied". I believe the latter is closer to what the Bible wants to say. The more we become as servants, the more pleased God is. I think this is an image we should all take home today.

Newspapers and magazines these past few days have been toying with a number of clichés, namely, the Black Pope, the White Pope, power, gatherings, discussions...But it is all so superficial, so artificial! These are but crumbs for those who love politics, but they are not for us.

The prophet Isaiah says that serving pleases the Lord. To serve is what counts: to serve the Church, the world, our fellow men and women, and the Gospel. Saint Ignatius also has written in summary form about our life: in all things to love and to serve. And our pope, Holy Father Benedict XVI, has reminded us that God is love; he has reminded us of the Gospel's essence.

Later on the prophet Isaiah describes the servant's strength. God is the servant's only strength. We do not have any other source of strength: not the external strength found in politics, in business, in the media, in

studies, in titles, nor the internal fortitude found in research. Only God. Exactly like the poor. Not too long ago I spoke to one of you regarding something that happened to me while working with immigrants. It was an experience that deeply affected me. A Filipino woman who had experienced many difficulties adapting to the Japanese society, a woman who had suffered a great deal, was asked by another Filipino woman for advice. The second woman said, "I have many problems with my husband and I do not know if I should get divorced or try to save my marriage..." In other words, she wanted advice concerning a rather common problem. The first woman replied, "I do not know what advice to give you right now. However, come with me to Church so that the two of us can pray because only God really helps the poor." This statement deeply touched me because it is so true. The poor only have God in whom to find their strength. For us only God is our strength. Unconditional, disinterested service finds its source of strength only in God.

The prophet Isaiah continues today's first reading by speaking about health. Our message is a message about health, about salvation. A bit later he stresses what has most caught my eye about this reading, namely, that our God, our faith, our message, and our health are so great that they cannot be enclosed within a container, in any one group or community, regardless of whether or not the group in question happens to be a religious community. What is at stake is the Good News of salvation for all nations. It is a universal message because the message itself is enormous; a message that in itself is irreducible.

All represented nations are gathered here today. All, everyone, is represented here. However, nations continue to open up. I ask myself today which are those "nations". Indeed, all geographic nations are here today. However, there may be other nations, other non-geographic communities, human communities, that claim our aid: the poor, the marginalized, the excluded. In this globalized world of ours the number of those excluded by all is increasing. Those excluded are diminished, since our society only has room for the big and not the small. All those who are disadvantaged, manipulated, all of these, may perhaps be for us those "nations": The nations that need the prophetic message of God.

Yesterday after the election, after the first shock, there came the moment of fraternal aid. All of you have greeted me very affectionately,

offering your support and help. One of you whispered to me: “Don’t forget the poor!”. Perhaps this is the most important greeting of all, just as Paul turns to the wealthier churches of his time requesting aid for the poor of Jerusalem. Don’t forget the poor: These are our “nations”. These are the nations for whom salvation is still a dream, a wish. Perhaps it may be in their midst, but they don’t realize it.

And the others? The others are our collaborators, if they share our same perspective, if they have the same heart Christ has given us. And if they have a bigger heart and an even greater vision, then we are their collaborators. What counts is health, salvation, the joy of the poor. What counts, what is real, is hope, salvation, health. And we want that this salvation, this health, be an explosion of salvation that reaches out everywhere. This is what the prophet Isaiah is talking about: That salvation may reach and touch everyone. A salvation according to God’s heart, will, Spirit.

We go on with our General Congregation. Perhaps this is what we need to discern. In this moment of our history where do we need to fix our attention, our service, our energy. Or, in other words, what is the color, the tone, the image of salvation today for those many people who are in need of it, those human non-geographic nations that demand health. There are many who wait for a salvation that we have yet to understand. To open ourselves up to this reality is the challenge, the call, of the moment.

And we turn to the Gospel. This is how we can be true disciples of the Lamb of God, He who takes away our sins and leads us to a new world. And He, the Lamb of God, has shown himself as Servant, he who fulfills Isaiah’s prophecies, the message of the Prophets. His identity as Servant will be his sign, the mark of our own mission, of the call which we try to respond to these days.

Let us pray together for this sense of Mission of the Church, that it may be for the “nations’ ” benefit and not our own. The “nations” that are still far away, not geographically, but humanly, existentially. That the joy and the hope that come from the Gospel be a reality with which we can work little by little, doing it with a lot of love and disinterested service.

**Fr. Adolfo Nicolás, S.J.**  
**Superior General of the Society of Jesus**

**Closure of the General Congregation**  
**Church of the Gesù**  
**Thursday 6 March 2008**

I shall deliver this simple homily in Italian. I do not know whether that will put you at ease or make you uncomfortable.

Right now we are filled with the experience which we have lived for the past two months. This morning, in a prayerful and grateful spirit, we heard some reflections on this experience, an experience of incredible diversity, perhaps the greatest diversity we have ever had in the history of our General Congregations.

Along with this diversity we have experienced a strong desire to listen to others, to be open with others so different from ourselves. We have also experienced the will to change. And, yes, we have changed. We have changed in our points of view, in the drafting of our texts and in our discussions. We have developed an attitude of greater attentiveness to others. In such a large and diverse community we have rarely witnessed so much rejoicing in the joy of others and so much sadness in the suffering of others. We have prayed for one another.

The first reading of the day invites us to go to the source of this experience and to make it fully Christian. The logic of the Christian experience is very clear. God is love, and so we too love. God is mercy, and so we too show mercy. God is good, and so we too desire to be good. If we do not love, we really do not have anything to say. Here we discover, I think, the root and source of our identity and our mission. Here is our *raison d'être*. Why do we want to love the poor, to help the lonely, to console the sad, to heal the sick and to bring freedom to the oppressed? Simply because this is what God does. Nothing else. As the Holy Father told us, love for the poor does not have an ideological but a Christological basis. It is the very essence of Christ. Christ has taught us how he acts,

how he lives, how God loves—and we try to learn.

Another thing which John's letter tells us is that this is not something sporadic, something we do in a fleeting moment when we feel strong, even heroic. No, it is a constant in our lives. The letter invites us to "remain" in love. This word is repeated several times in the letter. In order for God to "remain" in you, you must "remain" in love. For Christ to "remain" in you, you must be united with others. There is a play of words as the concept of "remaining" is repeated several times.

The invitation which we have received in our Congregation and in today's liturgy is to become new persons—persons who "remain" with our insights and who "remain" with the contacts we have established with the Lord through one another.

In the document in which we considered our charism, we say that in looking at Jesus we understand who we ought to be. "Remaining" in him. We all know that it is not through guidelines or directives written for others that the Church and the Society will change. They will change if we know how to become new persons. The question is not what we wish to do in community, but what kind of community men we need to become in order to "remain" obedient men, men who know how to discern, men who are always companions, always. Not with some people whom we choose to be our collaborators, but to be companions of others always and everywhere—ready to serve, ready to offer solidarity. Men who live continually in love and in service. "To love and to serve in all things." How often we have sung these words in the past two months! In all things. This is not an act of heroism; it is a way of life. This is what we have prayed for these two months.

The Gospel takes us still further. It tells us that everything we have done is for mission. I did not choose the Gospel text for our Mass here in the Gesù. Others chose the mission of Christ as the text. At the very heart of the sending is the "remaining." We are sent, as you have discussed these days and indicated in the documents. We are sent because we have entered into Christ and it is Christ who has sent us. The mission has its source, its *zampilla* as the Italians say, in our encounter with God, but it ends in others. It begins with Christ and ends with others—in their joys, in their hopes, in their sufferings. Then Mark tells us: make universal what

has happened to each one of us from the moment we became Christians, from the moment we became Jesuits. This has been a process of transformation, an all-embracing process, a process which changes the person and a process which opens the doors to hope, to love and to the risk of caring for others. When the Gospel touches us, we change. Something happens and we all grow.

The Gospel goes on to say that this is salvation. It is not a matter of saying, "If I believe, I will be saved." That is far too external. If I believe, I am already saved. To believe, to enter into this process means to find salvation. Ignatius understood this very well. This is the very essence of Ignatian pastoral practice, whether in a parish, in education, in the spirituality of our houses. Salvation consists in interior change, in interior transformation. Ignatian pastoral care, based on the Spiritual Exercises, consists precisely in helping people to change interiorly. From this interior change of heart comes the change in feet, hands, service, work and love for others.

The end of the Gospel states that there will be visible signs. These signs will be in those who believe, not in the missionary who may already have been forgotten. The center of attention, therefore, is those whom we serve. Believers will find that their lives have been changed. The signs are the result of faith, of a life that has been transformed. Perhaps our challenge today is to discern the signs of the Gospel. Nowadays we do not handle snakes! What, then, are the signs? Justice, peace, compassion, solidarity, reconciliation and human dignity. When these have become universal, when everyone has access to these most human elements of our lives, these will be the signs. The Gospel tells us that our mission is to go and proclaim the Gospel which transforms the human person. The signs will follow. In yet another passage the Gospel states that "by their fruits you will know who is true and who is not." Our question, then, must always be this: What signs do we need in our parishes, our schools, our services and all our works?

Now I conclude for today. I believe that we are all aware that we have had a great experience. The Word of God, however, invites us to go to the source of this experience and to make sure that it is being transformed into mission, an all-embracing mission, a mission which will continue to bear fruit in others. To return home with less than this cannot



justify the two months we have spent together, guided by the Spirit and seeking to find God's will in all things. We pray, therefore, that this experience as well as the Word of God we have heard today will bear fruit in transforming our own lives and the lives of others, so that the faith which we communicate may always be a transforming faith. This is what I ask for all of us.

國家圖書館出版品預行編目資料

耶穌會第卅五屆大會文獻 = The Documents of General Congregation 35  
of the Society of Jesus / 耶穌會中華省編譯

台北市：光啓文化，2008.10

面； 公分。

中英對照

ISBN 978-957-546-632-9 (平裝)

1. 耶穌會 2. 天主教 3. 文獻

248.85

97018339

## 耶穌會第卅五屆大會文獻

---

2008 年 10 月

◆ 版權所有 翻印必究 ◆

編譯者：耶穌會中華省

准印者：台北總教區總主教 洪山川

出版者：光啓文化事業

[10688] 台北市敦化南路一段 233 巷 20 號 A 棟

電話：(02) 27402022 傳真：(02) 27401314

郵政劃撥：0768999-1 光啓文化事業

登記證：行政院新聞局局版北市業字第 94 號

發行人：鮑立德

光啓文化事業網址：<http://www.kcg.org.tw>

Email: [kgc@kgc.org.tw](mailto:kgc@kgc.org.tw)

承印者：永望文化事業有限公司

[10088] 台北市師大路 170 號 3F-3

電話：(02) 23680350、23673627

定價：250 元

---

光啓書號 201035

ISBN：978-957-546-632-9

ISBN 978-957-546-632-9 \$250



9 789575 466329 0 0250

光啓書號 201035

定價 250元

