

A Vatican II Journey: Fifty Milestones

梵二開啟的旅程

教會需要革新、復甦、轉化、皈依、改變和成長

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 光啟文化事業
Kuangchi Cultural Group

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五十篇短文揭開梵二五十年的面紗

房志榮神父

本書作者，在菲律賓工作的美國瑪利諾會神父克羅格（James H. Kroeger, MM），也真有巧思，他把他為當地教會週刊寫過的五十篇「梵二小品」文，彙集成冊，命名《梵二開啟的旅程》，以紀念梵二大公會議開幕五十週年，使讀者對梵二頒佈的十六道文獻，有個全面的體認。每篇文章不長，但放在一起，卻呈現出另一幅面貌，好像揭開了個別文件的面紗，在四道憲章，九條法令，和三通宣言彼此的關連和相互照耀下，都露出每一文件的本色了。把五十篇文章的目次閱讀一遍，不難發現作者把握了文獻的內容，不死板地一條條介紹，而是關注梵二大公會議的精神，再反省到今天的世界和社會，從這些文獻裡能得到些什麼啟發。

本書不只講述梵二文獻內容，也介紹與天主教教第廿一屆大公會議有關的重要人物。除了被稱為「梵二之父」的教宗若望廿三世，和「大會忠僕」教宗保祿六世之外，耶穌會聖經學者貝亞樞機、道明會神學家孔格樞機、改革的作者薛能樞機等，都是一些卓有

貢獻的學者，而被教宗器重善用，完成了天主聖神照顧教會的美妙安排。至於第 33 篇的〈紐曼樞機與梵二〉是一篇出乎讀者意料的文章，特別顯示了聖神領導教會的奇特道路。此外，42-48 篇也是本書的一大特色，這 7 篇致詞，是梵二大公會議向各階層的人說話，從大會教長、世界執政者、學者與科學工作者、藝術工作者，到窮人、病患及受苦者、工人及世界青年。

最後，這是一本很好讀的書，又可以用不同的方式來讀。先把全書讀一遍，以鳥瞰其內容，這用不了幾個小時。然後每天讀一篇，慢慢讀，仔細反省該篇的內涵，為自己，為別人傳達哪些訊息。最後，還有一種方式，就是想想書中提及的某一重點，如何可以補充我的不足。例如 16 篇說「宗教信仰自由是梵二的一道重大文件。」若說《教會憲章》、《啟示憲章》、《禮儀獻章》、《牧職憲章》，是重大文件等，是不難懂的。但為何《信仰自由宣言》也是一道重大文件呢？那就不得不把這文件展開來，讀它幾遍，以看出這一肯定的真實意義。其他在書中所提出的重點亦然。

梵二大公會議後的旅程

曾慶導神父

二十世紀教會最大的大事，梵諦岡第二屆大公會議(1962-1965) 距今已經五十年了，但實行梵二的決議和教導還有很長的路要走。

(一) 如教宗本篤十六世在他宣布退休後的一次關於梵二的公開講話中說的：有一個真正的神長們的梵二大公會議，但同時也有一個「媒體的大公會議」。而世人常常從後者去了解前者，直接地到達世人的是後者，不是前者。神長的大公會議是在信仰指導下進行的，在信仰中尋求理解天主給我們的時代訊號，尋求回應時代的挑戰，尋求為今天和明天都不變的聖言。然而「媒體的大公會議」卻不是在信仰指導下進行的，而是在信仰外運作。他們有一個很不同的詮釋法，政治性的詮釋法。為媒體來說，梵二是教會內不同趨向的人的一個政治鬥爭、權力鬥爭，特別是藉「天主子民」這句話。禮儀也是一樣，他們對禮儀是信仰的行動不感興趣，卻把禮儀當作只是做一些完全可以明白的事情，「奧祕」的部分被遺忘，崇拜不再是崇拜。同樣的現象也出現在如何理解聖經上：聖經

只是一部歷史書，只從歷史的角度來理解等等。由於這「媒體的大公會議」更有效率地到達世人，而不是神長的大公會議，因此產生了如此多的災難和痛苦：修道院關門了、修女院也關門了、粗俗的禮儀……這些對大公會議思想的矮化和曲解，究其原因，是沒有從信仰的角度來看大公會議，而這信仰的角度是唯一的角度。（參看本篤十六世 2013 年 12 月 14 日對羅馬地區的神職所作的每年一次的講話。）

（二）誠如本書第 49 篇說的：「無庸置疑地，十六份大會文件必須視作一個整體來理解和付諸實施，只強調某些方面而忽視其他方面是不夠的。」例如：

*我們要看到其他宗教裡真的聖的因素，也同時必須不斷地傳揚基督乃「道路、真理、生命」。（非基 2）

*「無名基督徒」的概念和「教會之外沒救恩」的信理都是教會自始至終的官方教導。前者針對的是「非因自己的過錯而不知基督和祂的教會的人」（教會 16）。後者是針對「明知教會是基督創立的，是得救的必經之路，而拒絕進入教會的人。」（教會 14）

*《教會憲章》一方面強調聖母瑪利亞是「教會的一員，教會的典型」，沒有用「教會之母」稱呼，但也完全保留了「教會之母」的內涵：「她確是基督

肢體的母親……以愛德的合作，使信友在教會內得到誕生。」（教會 53）致使教宗保祿六世在《教會憲章》公布以後，宣布聖母為「教會之母」。

*梵二為了民眾的益處，准許甚至鼓勵在彌撒及禮儀中使用本地語言，但同時沒有拋棄拉丁語：「在拉丁禮儀內，除非有規定，應保存使用拉丁語。」（決定的權力屬於地區教會主管當局。）（參《禮儀憲章》36）

（三）另外，有時教友會誤以為梵二之前和之後的信理是一百八十度相反的（就像上面提到的，以為「無名基督徒」的概念是梵二才有的，「教會之外沒救恩」是梵二前的信理。）本書第 49 篇正確指出：「試圖在會議前和會議後的教會之間作區別，並認為會議後的教會是一個『新教會』，那是大錯特錯的。梵二隸屬於前二十屆大公會議的進化傳統內。教宗本篤十六世宣稱：『革新與延續的解釋學』是理解梵二這個聖神偉大禮物的適當態度。」教會的信理來自基督的啟示，所以是不會因時因地改變的。

梵二的十六份重要文獻篇幅廣大，而現代人生活繁忙，全部讀過這十六份文獻的人可能不多。但又因為這些文獻是標準性的指導、未來的指南，很需要閱讀、反省，才能實行梵二的教導、更新教會。雖然梵

篇不能取代原本，有時間或有問題需要詳細探討時，要看原本，但這本由菲律賓保祿會編纂的介紹梵二主要思想的小小「教理書」，為每一個教友認識梵二還是很可貴的。

譯序

今年適逢梵二大公會議（1962-1965）召開五十週年。之前有四個世紀之久，教會是在特利騰大公會議（1545-1563）信理思想氛圍的支配下，行走其人間的旅程。

然而四百年來，人類思想文明的樣貌已經有了翻天覆地的改變。旅途中的教會面對來自世界波濤洶湧的挑戰，在宣揚基督福音及建立地上天國的作為上，有必要做出適切的回應與調整，爰在聖神的推動下，有了梵二大公會議的召開。它是教會史上第廿一次的大公會議，距梵一大公會議已近百年，和特利騰大公會議更相隔超過了四個世紀。

若望廿三世於就任教宗後不久，隨即敏銳洞察時代訊號，做出召開大公會議的睿智決定。梵二大公會議的召開，堪稱廿世紀最重大的宗教事件，它不啻為古老的天主教會引爆了一顆超級核彈，揭櫫教會在傳統內自我更新，打開門窗，呼吸清新空氣，並且走向世界、擁抱世界的決心。

台灣地區主教團早在卅八年前（梵二閉幕後十年）即有《梵諦岡第二屆大公會議文獻》一書的發行。該書為梵二文件之中文全譯本，包括四個憲章、

九個法令、三項宣言及一封致世界書。由於卷帙浩繁，思想深奧，未具神學背景者，恐不易吸收和領會，真正耐心閱讀過的平信徒，容或亦非多數。因此，眼前這本小書的出版，就有其意義。

本書係菲律賓聖保祿會藉梵二召開五十週年的機會，提供給天主子民概括理解梵二核心內涵的一件貼心禮物。全書精心設計了五十個子題，每個子題篇幅不長，文字淺顯易懂，一般教友可以輕鬆閱讀，不致有直接面對文獻時所可能產生的望洋興嘆的沉重感；做為信德年平信徒的培育和進修，堪稱頗為適合的讀物，值得推薦給福傳第一線的堂區牧者，或許能充作陶成信友的一項實用且得力的輔助教材。

願基督的教會萬古常新；願她常能忠實地活出基督的容貌，真正成為世上「基督的聖事」！阿門！

譯者謹識

主曆 2013 年 11 月 12 日



Introduction

“Ignorance of Vatican II is ignorance of the action of the Holy Spirit in the Church today” clearly echoes the famous words of Saint Jerome: “Ignorance of Scripture is ignorance of Christ.”

To promote a deeper understanding and appreciation of the Second Vatican Council (1962-1965), from the Society of Saint Paul in the Philippines published a brief weekly catechesis on a variety of Council material. Later, these brief “Vatican II vignettes” were gathered together into one handy volume, which appeared in both English and Filipino. The project was a small contribution to the celebration of the fiftieth anniversary of Vatican II.

The Council, the greatest religious event of the twentieth century, contains a wealth of insights. Pope Benedict XVI has forcefully noted: “Pope John Paul II rightly pointed out the Council as a ‘compass’ by which to take our bearings in the vast ocean of the third millennium.”

The goal of this collection can simply be expressed in the Italian word that Blessed John XXIII used to capture the purpose of the Council: *aggiornamento* (profound renewal of

導言

「對梵二的無知，就是對聖神在今日教會內行動的無知。」這句話很顯然是聖業樂那句名言：「對聖經的無知，就是對基督的無知」的回響。

為了促進大家對梵蒂岡第二屆大公會議（1962-1965）更深入的了解和接受，菲律賓的聖保祿會發行了關於大公會議諸多材料的週刊式簡短教理講授資料。這些簡短的「梵二小品」被集結成冊，以英文和菲律賓文對照的面貌出現（註：目前的中文版則採中英對照方式編排）。這項企劃為慶祝梵二第五十週年紀念作出了小小的貢獻。

梵二大公會議是二十世紀最偉大的宗教事件，它包含了極為豐富的洞見。教宗本篤十六世強調：「教宗若望保祿二世清楚地指出，梵二如同一具『羅盤』，藉著它，我們可以在第三個千年的茫茫世海中掌穩航向。」

這個集子的目標，能簡單地以真福若望廿三世* 用來描述梵二標竿的那個義大利字「aggiornamento」（教會的深度更新）來表達。你可以使用本書來幫助個人成長、靈修默想和進深洞察聖神在教會內和甚至在你自己生命中的行動。

the Church). Use this book for personal growth, spiritual meditation, and deeper insight into the action of the Holy Spirit in the Church—and in your own life.

The Church never tires of praying: *Veni, Sancte Spiritus!*
Come Holy Spirit!

James H. Kroeger, MM

教會永遠不怠於祈求：聖神，請來！

瑪利諾會會士
傑姆·克羅格

*真福教宗若望廿三世及教宗若望保祿二世，將於2014年4月封為聖人。

Chronicle of Vatican II

January 25, 1959: Pope John XXIII at Saint Paul's Outside the Walls announces his intention to summon a Council.

July 20, 1962: Invitations are sent to separated Christian Churches and Communities to send delegate-observers to the Council.

October 11, 1962: The Second Vatican Ecumenical Council solemnly opens. John XXIII gives his opening address: *Gaudet Mater Ecclesia*.

October 20, 1962: The Council issues its “Message to Humanity.”

December 8, 1962: The First Session of the Council concludes without any completed results or approved documents.

April 11, 1963: John XXIII issues his encyclical *Pacem in Terris*.

June 3, 1963: Pope John XXIII dies.

June 21, 1963: Pope Paul VI is elected and announces his intention to continue the Council.

September 29, 1963: The Second Session of the Council

梵二編年

1959年1月25日：教宗若望廿三世在聖保祿大殿宣布，他有意召開大公會議。

1962年7月20日：向分離的基督新教教會和團體寄出邀請函，邀請他們派代表蒞會作觀察員。

1962年10月11日：梵蒂岡第二屆大公會議隆重揭幕，若望廿三世致開幕辭：「慈母教會的喜事」。

1962年10月20日：大會發布其「致人類書」。

1962年12月8日：大會第一會期結束，未得出任何結果或經核可的文件。

1963年4月11日：若望廿三世發布他的通諭《和平於世》。

1963年6月3日：教宗若望廿三世逝世。

1963年6月21日：教宗保祿六世膺選教宗，並宣布他繼續召開大公會議的意願。

1963年9月29日：大會第二會期開始。

opens.

December 4, 1963: The Second Session of the Council closes.

September 14, 1964: The Third Session of the Council opens.

November 21, 1964: The Third Session closes; Pope Paul proclaims the title of Mary as Mother of the Church.

March 7, 1965: The reformed Eucharistic liturgy is inaugurated; Pope Paul celebrates Mass in the vernacular.

September 14, 1965: The fourth and final session of the Council opens.

October 4-5, 1965: Pope Paul travels to New York to address the United Nations General Assembly.

December 8, 1965: The Second Vatican Ecumenical Council solemnly closes in Saint Peter's Square. The messages addressed to various sectors of society are read.

1963年12月4日：大會第二會期結束。

1964年9月14日：大會第三會期開始。

1964年11月21日：大會第三會期結束；教宗保祿六世宣布聖母為「教會之母」的頭銜。

1965年3月7日：改革後的感恩禮儀正式實施；教宗保祿六世用其本國語舉行彌撒。

1965年9月14日：大會的第四期也是最後一個會期開始。

1965年10月4-5日：教宗保祿六世飛往紐約，向聯合國大會致辭。

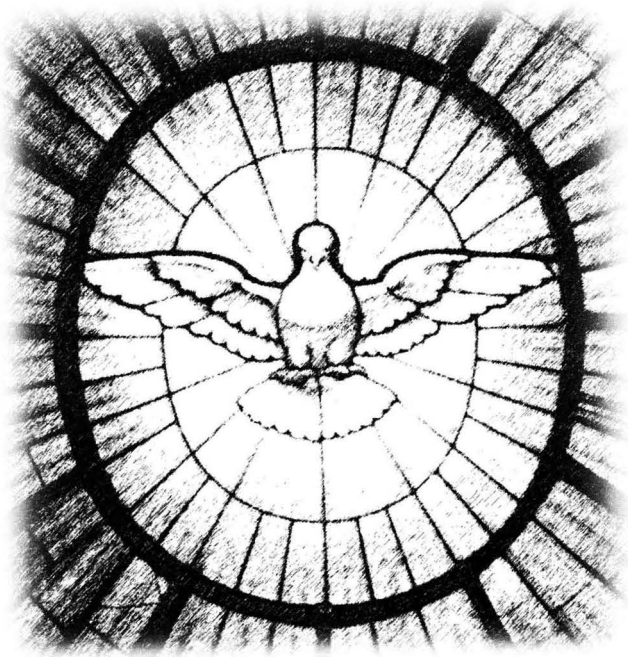
1965年12月8日：梵蒂岡第二屆大公會議在聖伯多祿大殿隆重閉幕。宣讀大會致社會各界書。

Sixteen Vatican II Documents

Abbr.	Latin	English
<u>CONSTITUTIONS</u>		
LG	<i>Lumen Gentium</i>	The Church
DV	<i>Dei Verbum</i>	Divine Revelation
SC	<i>Sacrosanctum Concilium</i>	Sacred Liturgy
GS	<i>Gaudium et Spes</i>	The Church Today
<u>DECREES</u>		
IM	<i>Inter Mirifica</i>	Social Communications
UR	<i>Unitatis Redintegratio</i>	Ecumenism
OE	<i>Orientalium Ecclesiarum</i>	Eastern Churches
CD	<i>Christus Dominus</i>	Bishops
OT	<i>Optatam Totius</i>	Priestly Formation
PC	<i>Perfectae Caritatis</i>	Religious Life
AA	<i>Apostolicam Actuositatem</i>	Laity
PO	<i>Presbyterorum Ordinis</i>	Priests
AG	<i>Ad Gentes</i>	Missionary Activity
<u>DECLARATIONS</u>		
GE	<i>Gravissimum Educationis</i>	Christian Education
NAE	<i>Nostra Aetate</i>	Non-Christian Religions
DH	<i>Dignitatis Humanae</i>	Religious Freedom

梵二的十六份文件

簡寫	全名
<u>憲章</u>	
教會	教會憲章
啟示	天主的啟示教義憲章
禮儀	禮儀憲章
現代	論教會在現代世界牧職憲章
<u>法令</u>	
大眾	大眾傳播工具法令
大公	大公主義法令
東方	東方公教會法令
主教	主教在教會內牧靈職務法令
培養	司鐸之培養法令
修會	修會生活革新法令
教友	教友傳教法令
司鐸	司鐸職務與生活法令
傳教	教會傳教工作法令
<u>宣言</u>	
教育	天主教教育宣言
非基	教會對非基督宗教態度宣言
信仰	信仰自由宣言



Holy Spirit
聖神



Various Bishops

主教羣像

1

Introducing Vatican Council II

The Second Vatican Council was the 21st general or ecumenical council of the Church; its four sessions extended from October 11, 1962 until December 8, 1965. The Council is undoubtedly the most significant religious event of the twentieth century.

On January 25, 1959, less than 100 days after his election, Pope John XXIII summoned the Council. Many people were surprised that this “caretaker” pope (he was already 77 years old) would undertake such an enormous project.

John XXIII set out three general purposes for the Council: (1) spiritual renewal of the Church; (2) an updating (*aggiornamento*) of its pastoral attitudes and approaches, and (3) the promotion of unity among Christians.

The entire Church celebrates the 50th anniversary of the Council (1962-1965). Once again, Catholics are called to *appreciate* and *appropriate* the marvelous fruits of the Council.

1 認識梵二

梵蒂岡第二屆大公會議是教會第 21 次大公性的大會。它的四個會期是從 1962 年 10 月 11 日延續至 1965 年 12 月 8 日。此次大會毫無疑問是二十世紀最重大的宗教事件。

1959 年 1 月 25 日，教宗若望廿三世，在他當選後不到 100 天，宣布召開大公會議。許多人感到不可思議。這位「看守」教宗（他已經 77 歲）竟會展開這麼龐大的計畫。

若望廿三世為大會設定了三個總目標：（1）教會精神的復興；（2）教會牧靈態度與作法的與時俱進（*aggiornamento*）；（3）促進基督徒間的合一。

今年整個教會正在慶祝梵二大公會議召開的五十週年（1962-1965）。所有的天主教徒再次受召去認識和踐履這屆大會的驚人成果。

2

Vatican II: Startling Statistics

The significance of the Second Vatican Council is to be found in its 16 documents as well as in the renewal of the Church wrought by the Holy Spirit; yet, one may enjoy knowing some of the “impressive” facts of the entire Vatican II project.

There were 168 general meetings and 10 plenary ones. During the general meetings 147 introductions or reports were read and 2,212 speeches given; there were also 4,361 written interventions. The average daily attendance of bishops was 2,200; the peak of 2,392 was reached on December 6, 1965.

During the four sessions, 242 Council Fathers died, including 12 cardinals. The number of officially designated experts (*periti*) was 460, of whom 235 were diocesan priests, 45 were Jesuits, 42 Dominicans, and 15 Franciscans.

Statistics do not tell the full story of the Council, but they certainly reveal another rich dimension of John XXIII's ambitious renewal project.

2

梵二：一些令人驚奇的數字

除了在大會的十六份文件中，我們還可以在聖神對教會所作的更新上，看見梵二大公會議的重大意義。然而，有些人可能也樂意知道，在整個大會進程中的一些「令人印象深刻的」數據。

總共召開了 168 次的一般性會議和 10 次的全體會議。在一般性會議中，宣讀了 147 篇引言或報告，發表了 2,212 篇演講；還有 4,361 次的文字協商。平均每天出席的主教人數是 2,200 人；1965 年 12 月 6 日則達到 2,392 人的高峰。

在四個會期中，有 242 位參加會議的教長去世，包括 12 位樞機。官方指派的專家人數是 460 人，他們中 235 位是教區神父，45 位耶穌會士，42 位道明會士，15 位方濟會士。

雖然數字無法完整地說出大會的故事，但是它們確實也透露了若望廿三世雄心勃勃改革計畫的另一個豐富的向度。

3

John XXIII: Father of the Council

Angelo Giuseppe Roncali, who took the name John XXIII, was pope from 1958 to 1963. He was the most beloved pope of modern times. His vision of Vatican II was eloquently expressed in the opening talk he gave to the Council on October 11, 1962.

“Good Pope John,” as he was affectionately known, noted that the Council would bring great joy to Mother Church. He encouraged an attentive reading of the “signs of the times,” so that the Church would be more attuned to the needs of the contemporary world.

John's positive and optimistic outlook prompted him to say that he disagreed “with those prophets of gloom who are always forecasting disaster, as though the end of the world were at hand.”

John definitely put his stamp on the Council, even though he died in 1963 after the completion of only the first of four Council sessions. Paul VI was chosen as his successor and immediately declared the continuation of Vatican II.

3

若望廿三世：梵二之父

龍嘉理樞機，取了若望廿三世的稱號，是1958年至1963年的教宗。他是近代最受人們喜愛的教宗。他對梵二的願景清楚地表露在1962年10月11日，他在梵二大公會議的開幕致詞中。

「和藹教宗若望」（Good Pope John）——人們經常這樣暱稱他——強調，大公會議將為慈母教會帶來極大的喜樂。他鼓舞大家要留心辨別「時代徵兆」，俾使教會更切合當今世界的需要。

若望積極與樂觀的視野，促使他說出，他不同意「那些沮喪的先知，他們總是預言災難，好像世界末日就要到了。」

若望決定性地認可了梵二大公會議，即使他在1963年大會四個會期的第一個會期結束之後就去世了。保祿六世被選為他的繼承人，並立即宣布，梵二繼續召開。

4

The Wit and Wisdom of John XXIII

Pope John XXIII, known as “The People's Pope,” was genuinely loved because of his outgoing personality and accessibility. He liked to stroll in the Vatican Gardens and speak to the workmen. He visited the *Regina Coeli* prison on his first Christmas and later the children's hospital in Rome.

John XXIII manifested both wit and a hearty sense of humor. When he was asked how many persons work at the Vatican, he replied with a wink in his eye: “Oh, no more than half of them.”

Once, when being carried in the portable chair through the crowd, he overheard two Italian ladies speaking of his appearance, saying that his face looked old, his nose was huge, and that he was fat. The Pope quipped to them: “Being Pope is not a beauty contest!”

When John died in June 1963, a major newspaper headline simply read: “A Death in the Family.” John bequeathed this open and congenial spirit to all he met—and to Vatican II.

4

若望廿三世的風趣和機智

被視為「平民教宗」的若望廿三世，由於他外向的個性與和藹可親，是極受愛戴的教宗。他喜歡在梵蒂岡花園，邊散步邊和工人談話。在他就任教宗之後的第一個聖誕節，他拜訪了「天后」監獄，隨後又訪問了羅馬的兒童醫院。

若望廿三世展現出機智和熱情的幽默感。當有人問他，有多少人在梵蒂岡工作時，他擠眉弄眼地回答說：「哦，還不到他們中的一半。」

有一次，他坐在轎椅上被侍衛抬著穿過羣眾，無意間聽到兩個義大利女子在談論他的長相，她們說，他的臉看起來老氣橫秋，他的鼻子太大，而且身體過於臃腫，教宗對她們說出了如下的妙語：「做教宗又不是在選美！」

當若望教宗 1963 年 6 月去世時，一個大報的頭條簡單地說：「家裡有喪！」若望教宗把這種開放、令人如沐春風的精神遺贈給所有他遇過的人——也給了梵二。

5 Two Pillars of Renewal

The term that Blessed Pope John XXIII employed to capture his agenda for Vatican II was *aggiornamento*, an Italian word which means “bringing up to date.”

This vision is reminiscent of the traditional Latin phrase *ecclesia semper reformanda*; the Church must always be reforming, she needs renewal, revitalization, transformation, conversion, change and growth.

Aggiornamento envisions a profound inner transformation (not only external changes). This endeavor demands a second principle: *ressourcement*. This French word expresses a return to the sources of faith (e.g. Scripture, Tradition, Church Fathers) and integrating them into contemporary ecclesiology.

Aggiornamento and ressourcement are two foundational pillars that guided all four sessions of the Second Vatican Council (1962-1965). They also guide all efforts today to truly become Christ's Church, to be the holy People of God.

5 革新的柱石

真福教宗若望廿三世用來描繪他對梵二願景的術語是「aggiornamento」——一個意即「趕上時代」的義大利字。

這個願景令人想起傳統的拉丁諺語「*ecclesia semper reformanda*」（教會必須不斷革新）。她需要革新、復甦、轉化、皈依、改變和成長。

「aggiornamento」預見到一個深層的變革（不只是外在的改變）。這方面的努力要求一個第二原則：*ressourcement*，這個法文字表達出一種對信仰的源頭（如聖經、傳統、教父）的回歸，以及整合它們成為當代的教會學。

革新（aggiornamento）與回歸（ressourcement）是引導梵二大公會議（1962-1965）四個會期的兩根基礎性的柱石。它們今日也帶領著成為基督真教會、成為天主神聖子民的一切努力。

6 Paul VI: Faithful Servant

Pope Paul VI, elected on June 21, 1963, immediately pledged to continue the Second Vatican Council. He served as supreme pontiff for 15 years (1963-1978), laboring tirelessly to complete the Council and to implement the vision and mandates of Vatican II.

When the Council reconvened on September 29, 1963, Paul VI named four priorities: a better understanding of the nature and mission of the Church, continued reforms within the Church, advancement of Christian unity, and better dialogue with the world.

He purposely chose the name Paul to indicate that his pontificate would focus on a renewed worldwide mission to spread Christ's message. He was the first pope to travel by airplane; he visited the Philippines in November 1970.

Paul VI died on August 6, 1978. Church historians regard Paul VI favorably, especially for the deft manner in which guided the Council-inspired renewal of the Church.

6

保祿六世：忠僕

1963年6月21日，教宗保祿六世當選後，立即誓言繼續梵二大公會議的一切議程。他擔任最高宗座牧職15年（1963-1978），孜孜不倦地完成大公會議，並踐行著梵二的願景和付託。

當大會於1963年9月29日重新召開時，保祿六世指定了四項優先：更深入了解教會的本質和使命、持續教會內部的改革、基督徒合一的優先考慮、與世界的更進一步對話。

他刻意選用保祿的稱號，是為了指出，他的宗座牧職願意聚焦於一項全新的傳揚基督訊息的普世使命。他是第一位乘坐飛機旅行的教宗；他於1970年11月訪問了菲律賓。

保祿六世逝世於1978年8月6日。教會史學家們極為尊敬保祿六世，特別是因為他以圓熟機敏的方式領導了在聖神默感下革新教會的大公會議。



Pope John XXIII
教宗若望廿三世



Pope Paul VI
教宗保祿六世

Christ, the Human Face of God

The renewal of humanity fostered by the Second Vatican Council is patterned on the person of Christ, whom the Council calls the “New Man” and the “Alpha and Omega.”

“In reality it is only in the mystery of the Word made flesh that the mystery of humanity truly becomes clear. Christ...fully reveals humanity to itself” (GS 22).

“The Word of God...was made flesh, so that as a perfect man, he could save all...The Lord is the goal of human history, the focal point of the desires of history and civilization, the center of humanity, the joy of all hearts, and the fulfillment of all aspirations” (GS 45).

“By his incarnation, he, the Son of God, has in a certain way united himself with each individual. He worked with human hands, he thought with a human mind. He acted with a human will, and loved with a human heart. Born of the Virgin Mary, he has truly been made one of us, like to us in all things except sin” (GS 22).

基督——天主的人性面貌

由梵二大公會議所促成的人性的更新是按基督的位格所形塑的，大公會議稱祂為「新人」及「阿耳法和敖默加」。

「事實上，只有在天主聖言降生成人的奧蹟內，人性的奧蹟才能得到真正的理解。」（現代 22）

「天主聖言成了血肉，成為一個完人，祂能拯救一切……上主是人類歷史的終向，歷史及文明願望的焦點。祂是人類的中心，人心的喜樂及一切渴望的滿全。」（現代 45）

「藉著降生，祂——天主子——以某種方式，使自己和每一個人結合在一起。祂曾以人的雙手工作，以人的理智思想，以人的意志行動，並以人的心腸去愛。祂既生於童貞瑪利亞，那麼祂就真正是我們當中的一員，並在一切事上，除了罪惡以外，和我們相似。」（現代 22）

Paul VI, Mary and the Church

The Second Vatican Council incorporated its teaching on Mary into its 1964 document on the Church, *Lumen Gentium*; this decision firmly anchors Marian theology within mainstream Church teaching.

The eighth chapter of *Lumen Gentium* (Nos. 52-68) bears the title: “The Role of the Blessed Virgin Mary, Mother of God, in the Mystery of Christ and the Church.” In itself, this title presents a balanced and integrated Mariology, always linking Mary to Christ and the Church.

Pope Paul VI was a Marian devotee. Following his famous predecessor, Saint Ambrose of Milan, Paul VI named Mary “Mother of the Church” at the close of Council Session III on November 21, 1964.

Among Paul VI's pivotal documents is *Marialis Cultus* (On Marian Devotion, 1974). Excellent Marian reflections are also found in John Paul II's *Redemptoris Mater* (Mother of the Redeemer, 1987) . Paul VI dignified Mary with the title “Star of Evangelization” in *Evangelii Nuntiandi* (1975) [82].

8

保祿六世、聖母與教會

梵二大公會議把它關於瑪利亞的教導，放入它於 1964 年所公布的關於教會的文件——《教會憲章》——中，這個決定堅定地將聖母神學嵌入主流的教會教導之內。

《教會憲章》第八章（52-68 號）用了這個標題：〈天主之母榮福童貞瑪利亞在其基督和教會奧蹟中的角色〉。這個標題本身呈現出一個總是將瑪利亞和基督及教會連結在一起的平衡且整合的聖母學。

教宗保祿六世熱心敬禮聖母。追隨他的著名前輩——米蘭的聖盎博，保祿六世於 1964 年 9 月 21 日，大會第三個會期休會時，稱聖母為「教會之母」。

在保祿六世的許多重要文件之中，就有一篇《論虔誠敬禮聖母》（1974）。我們也可以在若望保祿二世的《救主之母》通諭（1987），看到對聖母的卓越反省。在《在新世界中傳福音》中，保祿六世用「福傳之星」的榮銜來尊崇聖母。

9

Fostering Liturgical Renewal

The *Constitution on the Sacred Liturgy (Sacrosanctum Concilium)* [SC] was the first of sixteen documents that Vatican II promulgated. A very close and organic bond exists between the renewal of the liturgy and the renewal of the whole life of the Church.

The Council describes the liturgy as the “source and summit” (the origin and goal) of the Church's life; the Eucharist draws the faithful “into the compelling love of Christ and sets them on fire” (SC 10).

A pivotal principle of liturgical renewal is that the Church “earnestly desires that all the faithful be led to *full, conscious, and active participation* in liturgical celebrations.” For Catholics this is “their right and duty by reason of their baptism” (SC 14).

To achieve better participation, the Church adopted several changes (e.g. use of local languages and indigenous music). Active participation renews the Church and helps shape the Christian community into God's holy people.

9

促成禮儀革新

《禮儀憲章》（簡稱禮儀）是梵二公布的十六份文件中最早公布的一個。它是存在於禮儀革新和整體教會生活革新之間的一個很緊密和有機的連結。

梵二大公會議將禮儀形容為教會生活的「泉源與高峰」（起點與終向）；感恩聖事推動信友「燃起基督的熱烈愛火」。（禮儀 10）

禮儀革新的主要原則是，教會「切願所有信友都能被引入**完整地、有意識地、主動地參與禮儀慶祝**」；作為天主教徒，這是「他們藉洗禮所獲得的權利和義務」。（禮儀 14）

為了達致這種更積極的參與，教會採取了幾種改變（如地方語言和本土音樂的使用）。信友的主動參與禮儀，使教會面貌煥然一新，並有助於形塑基督徒團體，使之成為天主的神聖子民。

10

Renewing the Vision of the Church

The biggest achievement of the Second Vatican Council was its new way of understanding the Church. This renewed vision is articulated in the *Dogmatic Constitution on the Church (Lumen Gentium)* [LG].

LG presents the Church using biblical images, predominantly the “People of God.” She is a communion of baptized believers, moving as a pilgrim people towards the Kingdom of God and heaven. She is one body that is both “holy and sinful”; she “embraces sinners in her bosom” (LG 8).

The Church is organized hierarchically, yet she is to become a true community, the Body of Christ. All members (clergy, religious, laity) are called to holiness; all have specific roles, rights, and responsibilities.

The Holy Spirit guides the Church, so that she will become a “sacrament” (visible sign) of God's love to the world and all sectors of human society. The Council views Mary as the Mother of the Church.

10 更新教會的視域

梵二大公會議最大的成就，是它理解教會的新方式。這個全新的視域，清楚地表達在《教會憲章》（簡稱教會）中。

《教會憲章》使用了許多聖經圖象來表達教會，其中居主導地位的是「天主的子民」。她是一個受洗信徒共融的團體，向著天國和天堂邁進的一個朝聖的民族。她是「既神聖又有罪」的一個身體；她「把罪人抱入懷中」。（教會 8）

教會雖是一個聖統的組織，然而她卻成為一個真正的團體——基督的奧體。所有的成員（神職人員、修會會士、平信徒）都被召成聖，每一個人都有其特有的角色、權利和責任。

聖神帶領著教會，使她成為天主對世界和人類社會一切領域之愛的一件「聖事」（可見的記號）。大公會議視瑪利亞為教會的母親。

The Word of God: Source of Renewal

Entitled *Dei Verbum* [DV] (Word of God), the *Dogmatic Constitution on Divine Revelation* was discussed at all four sessions of Vatican II (1962-1965).

The Council wished to promote both an authentic hearing and confident proclamation of God's Word. Vatican II desired that “by hearing the message of salvation the whole world may believe; by believing, it may hope; and by hoping, it may love” (DV 1).

To achieve these goals, DV discusses the nature of Tradition and its relation to Scripture, how the bible contains God's revelation, the historicity of the Gospels, and the reading, diffusion, and interpretation of the Bible.

The Council urged all the Christian faithful “to learn by frequent reading of the divine Scriptures the ‘exceeding knowledge of Jesus Christ’ (Phil 3:8).” DV 25 recalls the words of Saint Jerome: “Ignorance of the Scriptures is ignorance of Christ.”

天主聖言：革新的泉源

被簡稱為啟示的《天主的啟示教義憲章》，在梵二（1962-1965）的整個四個會期中都被討論著。

大公會議，試圖促成一個忠實聆聽且信心滿滿宣講天主聖言的教會氛圍。梵二切願「使世界因傾聽救世福音而相信，因相信而盼望，因盼望而愛慕。」（啟示1）

為達成這些目標，《啟示憲章》討論了聖傳的本質和聖傳與聖經的關係、聖經如何承載天主的啟示、福音的歷史性，以及聖經的閱讀、普及和詮釋等問題。

大公會議敦促所有基督信徒「藉著不斷地閱讀聖經，學到那有關耶穌基督的卓越知識。」（斐三8）

《啟示憲章》25號提醒我們想到聖業樂的名言：「對聖經的無知，就是對基督的無知。」

12

Christians Engaging the Modern World

The longest of the sixteen documents of Vatican II is *Gaudium et Spes* [GS] (Joy and Hope), the *Pastoral Constitution on the Church in the Modern World*.

GS takes a comprehensive view of the Church's mission in the world, calling her to engage in dialogue with contemporary society and its problems. The Church is to bring her teaching and moral values to bear on a world often experiencing hatred, war, and injustice.

To achieve this task, “the Church has always had the duty of scrutinizing the signs of the times and of interpreting them in the light of the Gospel” (GS 4).

This “Church-World” dialogue is to engage all people: Catholics, other Christians, other religious believers, people of good will, and even those who oppose and oppress the Church. The dialogue is to be all-embracing and comprehensive; the goal is to “build up the world in genuine peace” (GS 92).

12

對現世有承擔的基督徒

梵二的十六份文件中，最長的一份是簡稱為現代（喜樂與希望）的《論教會在現代世界牧職憲章》。

現代憲章對教會在世界的傳教使命，採取了一個寬廣的觀點，呼籲她要跟當代社會及其問題對話。教會是帶著她的教導和道德價值，去和一個時常經歷仇恨、戰爭和不義的世界拉上關係。

為達成這項任務，「教會向來有細察時代徵兆，並在福音的光照下解釋它們的責任。」（現代4）

這個「教會—世界」的交談，需要所有人的參與：包括天主教徒、其他基督徒、其他宗教的信徒、善心人士、以及甚至那些反對和冒犯教會的人。這個對話是擁抱一切人且具有極大包容性的；目標就是為了「建立世界的真正和平。」（現代92）

13

Reformability of the Church

The Second Vatican Council expressed its understanding of the Church through the biblical image of the People of God. While this people was in a covenant relationship and was known as “God’s holy people,” it was sometimes unfaithful. Indeed, it was a holy-yet-sinful people.

Vatican II openly admitted: “The Church, embracing sinners in her bosom, is at the same time holy and always in need of being purified, and incessantly pursues the path of penance and renewal” (LG 8).

The Council commented on divisions among Christians and noted that the responsibility for separations (e.g. Catholic-Protestant) is shared: “people of both sides were to blame” (UR 3).

Pope John XXIII, Father of Vatican II, advised the Church not to “conduct a trial of the past.” As Catholics, we rejoice to be part of God’s people, the Church—with its limitations and with its clear holiness and beauty. We deeply love Christ’s Church.

13 教會的可改革性

梵二大公會議透過聖經中天主子民的圖象來表達它對教會的理解。儘管這個民族和天主是處於盟約的關係中，而被認為是「天主的神聖子民」，然而它有時仍是不忠信的。事實上，它是一個既神聖又有罪的字民。

梵二公開承認：「教會在自己的懷抱中，擁有罪人；教會是聖的，卻同時常需要煉淨，不斷地尋求悔改和革新的途徑。」（教會 8）

大公會議對基督徒間的分裂也有意見，它強調，分裂（例如天主公教和基督新教之間）的責任應由雙方共同承擔：「對於此事，雙方都難辭其咎。」（大公 3）

梵二之父，教宗若望廿三世，忠告教會勿「對過去進行審判」。作為天主教徒，我們歡躍於自己是天主子民——教會——的一分子，儘管它有其限度，然而它也有其神聖和美麗。我們深愛著基督的教會。

14 Attention to God's Word

Vatican II, especially in *Dei Verbum*, placed great emphasis on a renewed love of sacred scripture as the Word of God. Catholics are to know scripture and integrate it in their lives.

The Council asserted: “Easy access to sacred scripture should be provided for all the Christian faithful” (DV 22). This may be achieved through a variety of means: bible study groups, well-prepared liturgies and sermons, personal meditation, daily commitment to read scripture prayerfully. God *will* speak through his inspired word!

Listen to the emphatic words of Vatican II: “This sacred Synod earnestly and specifically urges all the Christian faithful ... to learn by frequent reading of the divine scriptures the ‘excelling knowledge of Jesus Christ’ (Phil 3:8)” (DV 25).

Because sacred scripture is a privileged place to encounter God, a renewed commitment to God's Word should be high on the agenda of Catholics today.

14 聆聽天主的聖言

梵二，特別是在《啟示憲章》中，強調了對於聖經——天主的聖言——的一種嶄新的愛。天主教徒必須了解聖經，並將之融入他們的生活中。

大公會議呼籲：「該給基督信徒們敞開通往聖經的門徑。」（啟示 22）這可藉由一些方法達到：聖經研究小組、充分準備的禮儀和講道、個人默想、每日在祈禱氛圍下讀經的承諾。天主將透過祂靈感性的言語說話！

請聆聽梵二強調的話：「本屆神聖公會議殷切且特別催促所有基督信徒，要藉著勤讀聖經，去學習『耶穌基督那高超的知識』。（斐三 8）」（啟示 25）

因為聖經是與天主相遇的一個特別所在，因此今天的天主教徒，應該以實際行動，在對天主聖言的重新投身上，表現出高度的重視。

15

Cardinal Augustin Bea, Jesuit Biblical Scholar

Cardinal Bea was a highly influential figure at Vatican II. Pope John XXIII had requested Bea to serve on the central preparatory commission for the Council.

In the mind of John XXIII, promoting Christian unity was an important objective of Vatican II. The pope had established the Secretariat for Promoting Christian Unity in 1960 and appointed Bea as its president. He influenced the writing of *Unitatis Redintegratio*, the Council's decree on ecumenism.

Bea was an esteemed biblical scholar; he taught at the Pontifical Biblical Institute in Rome and was its rector from 1930-1949. He influenced the biblical encyclical *Divino Afflante Spiritu* (1943) and participated in drafting the Vatican II document *Dei Verbum* on Revelation and the Word of God.

Bea's skills as a statesman and his biblical scholarship were two great gifts through which he served the renewal of the Church.

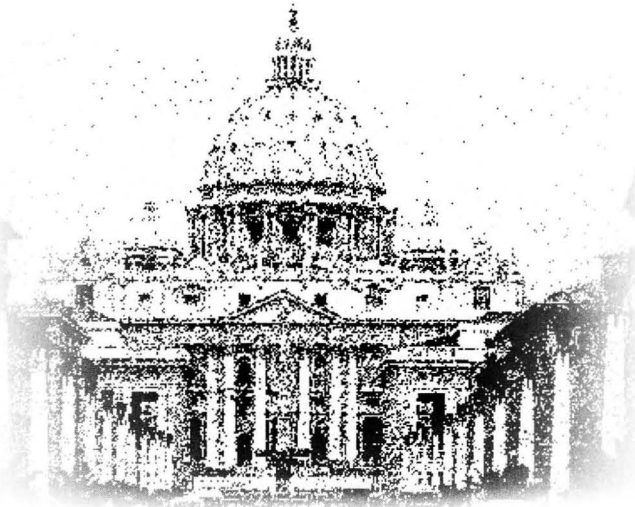
貝亞樞機——耶穌會聖經學者

貝亞樞機是一位對梵二有極大影響的人物。教宗若望廿三世要求貝亞到大公會議的中央籌備委員會任職。

若望廿三世的想，促進基督徒的合一是梵二的一項重要任務。教宗早在 1960 年就已經設立了促進基督徒合一祕書處，並任命了貝亞為主任。他影響了大會《大公主義法令》的寫作。

貝亞是一位望重士林的聖經學家，他從 1930-1949 年都在羅馬的宗座聖經學院任教，並且擔任院長。他影響了聖經通諭《天主聖神的默感》（1943），並參與了梵二文獻《天主的啟示教義憲章》的起草工作。

貝亞作為政治人物的技巧和他聖經學術的精湛，這是他的兩大天賦，透過此等天分，他為教會的革新服務。



Saint Peter's Basilica

聖伯多祿大殿



Cardinal Augustin Bea, S.J.

貝亞樞機

16 Religious Freedom

A significant document of Vatican II is its *Declaration on Religious Freedom (Dignitatis Humanae)*. This well-crafted statement asserts that the Church respects the right and duty of each person to follow his or her conscience with regard to the acceptance or non-acceptance of religious belief.

An individual “is not to be forced to act in a manner contrary to his conscience. Nor, on the other hand, is he to be restrained from acting in accordance with his conscience, especially in religious matters” (DH 3).

“It is one of the major tenets of Catholic doctrine that an individual's response to God in faith must be free... The act of faith of its very nature is a free act” (DH 10).

This Vatican II teaching serves the Church well as it relates to secular and pluralistic societies and tries to build positive relations with the followers of other religions. Pope Paul VI called *Dignitatis Humanae* “one of the major texts of the Council.”

16 宗教信仰自由

梵二的一份意義重大的文件，就是它的《信仰自由宣言》。這份充滿巧思的文件宣稱，教會尊重每一個人有隨從自己良心，決定接受或不接受宗教信仰的權利和責任。

一個人「不該被迫違反其良心行事，也不應阻止人依照良心行事，尤其在宗教事務上更是如此。」

（信仰 3）

「公教會主要道理中的一端，就是人該自由地以信仰答覆天主……原來信仰的行為，本質上就是一種自由的行為。」（信仰 10）

這個梵二的教導，充分為教會提供了與世俗多元社會拉上關係的管道；它表達出教會要和其他宗教的追隨者建立正向關係的企圖。教宗保祿六世稱《信仰自由宣言》為梵二大公會議最主要的文件之一。

Active Role of the Laity

An old—but clearly false—adage asserted that the role of the laity in the Church was to “pray, pay, and obey.” However, the vision of the Second Vatican Council in its *Decree on the Apostolate of the Laity (Apostolicam Actuositatem)* promotes the active involvement of the laity in the faith and life of the Church.

The Council provides for the dynamic participation of the laity in a variety of lay ministries: in divine worship, pastoral councils, and social apostolates, even in the sphere of theological studies.

Some have asserted that the proper role of the clergy is in the inner affairs of the Church and the laity is to be involved in secular matters as their area of competence. The Council does *not* authorize such a sharp division of labor.

Many positive developments have been introduced since the Council that expand “lay involvement” in the Church. The Holy Spirit will continually open new vistas for expanded Church service—to clergy and laity alike.

平信徒的積極角色

有一句古老——卻是錯誤——的格言這麼說：平信徒在教會內的角色就是「祈禱、捐錢和聽話」。然而，梵二大公會議在它的《教友傳教法令》的願景中，鼓勵教友在教會的信仰和生活內的主動投身。

大公會議提出了平信徒能夠積極參與的諸多領域：在感恩祭、牧靈會議和社會使徒工作，或甚至在神學研究的領域中。

有些人主張，聖職人員的適當角色是在教會的內部事務，而平信徒則是按照他們個人能力的不同領域投身於世俗事務。大公會議並未權威地在二者的勞務上作出這種嚴格的區分。

自從大公會議擴大教會內「平信徒的參與」以來，已經取得了許多正面的發展。聖神將為無限寬闊的教會服務——對聖職人員和平信徒皆然——繼續不斷地打開新的視窗。

18
Cardinal Yves Congar,
Dominican Theologian

At the Second Vatican Council several important theologians made great contributions to the renewal of the Church; one of these key persons was ecclesiologist Yves Congar. He possessed a unique combination of brilliance, loyalty to the Church, and personal holiness.

In 1950 Congar published his seminal work *True and False Reform in the Church*. Pope John XXIII, the father of Vatican II, read this work when he served as apostolic nuncio in France; it influenced him deeply. John XXIII asked Congar to serve on the preparatory commission for Vatican II.

Congar's pivotal insights focused on renewal and holiness, the living Tradition of the Church, laity and participation, and viewing the Church as the People of God.

When Congar was made a cardinal by Pope John Paul II in 1994, he noted: “The mystery of the Church was and is the center of my entire life as a Christian and theologian.”

道明會神學家孔格樞機

在梵二大公會議期間，有幾位重要的神學家對教會的革新作出了偉大的貢獻。教會學家孔格就是這些關鍵人物中的一位。他集敏銳的才思、對教會的忠誠和個人的聖德於一身。

1950年，孔格出版了他的重量級著作《教會內的真假改革》。梵二之父教宗若望廿三世，在他擔任駐法國大使期間讀了這本書。本書極深地影響了他。若望廿三世要求孔格為梵二的籌備工作效勞。

孔格的核心洞見，聚焦於教會的革新和聖德、教會的傳統、平信徒的參與，以及洞察出教會是天主的子民。

1994年，當孔格被教宗若望保祿二世擢升為樞機時，他說：「作為一位基督徒和神學家，教會的奧蹟，過去是，現在還一直是我整個生命的中心。」



Cardinal Yves Congar, OP

孔格樞機



Cardinal Suenens

薛能樞機

19

Universal Call to Holiness

The vision of Pope John XXIII in convoking the Second Vatican Council focused on a profound renewal of the entire Church, with the goal that she would be a more effective instrument of missionary evangelization.

The title of the fifth chapter of the document on the Church (*Lumen Gentium*) captures this emphasis: “The Universal Call to Holiness in the Church.” In short, Vatican II asserted that *everyone* who is baptized is called to live a life of holiness. “The classes and duties of life are many, but holiness is one” (LG 41).

Thus, “all the faithful of Christ are invited to strive for the holiness and perfection of their own proper state” (LG 42). “This holiness of the Church is unceasingly manifested in the fruits of grace which the Spirit produces in the faithful” (LG 39).

“Married couples and Christian parents should follow their own proper path to holiness by faithful love, sustaining one another in grace throughout the entire length of their lives” (LG 41).

19 普遍的成聖召叫

教宗若望廿三世召開梵二大公會議的視域，聚焦於整個教會的深度革新，目標是使她成為一個更有效率的福傳工具。

《教會憲章》第五章的標題抓住了這個重點：「教會內普遍的成聖召叫」。簡言之，梵二主張，每一個領過洗的人，都被召去度一個聖德的生活。「雖然生活的形式與職位有很多，但修養同一聖德。」（教會 41）

因此，「所有的基督信徒都被邀請，按照他們自身的狀況，努力去獲得聖德與成全。」（教會 42）「這個教會的聖德，不斷地表現在聖神於信友身上所結出的恩寵的果實。」（教會 39）

「已婚夫婦和基督徒的父母，應該在他們整個的一生中，藉著彼此忠實的愛情，在恩寵內相互扶持，亦步亦趨，沿著適合他們自己的成聖道路邁進。」（教會 41）

20

Living the Paschal Mystery

The opening sentence of the liturgy document of Vatican II states the overall purpose of the Council: “It is the goal of this most Sacred Council to intensify the daily growth of Catholics in Christian living” (SC 1).

Indeed, Christian spirituality focuses on the daily “living into the mystery of Christ,” particularly his death and resurrection (the Paschal Mystery). In a special way, Christians remember, celebrate, and share in the Paschal Mystery during Holy Week and the Easter Season.

Living into Christ's dying and rising reflects the pattern of human life. Salvation in Christ is experienced daily through our trials and sufferings as well as in our joys and victories.

Vatican II asserts that sharing the redemptive paschal mystery of Christ is *available* for all humanity: “we ought to believe that the Holy Spirit in a manner known to God offers every person the possibility of being associated with this paschal mystery” (GS 22). God desires that “everyone be saved and reach full knowledge of the truth” (1 Tim 2:4).

20 活出逾越奧蹟

梵二《禮儀憲章》的開頭，談到了大公會議的總目標：「本屆神聖公會議的目的，乃強化天主教徒之基督化生活日新又新的成長。」（禮儀1）

事實上，基督徒的靈修，集中在每天「活於基督的奧蹟內」，尤其是祂的死亡與復活（逾越奧蹟）。基督信徒在聖週和復活期內以一種特別的方式，紀念、慶祝並分享巴斯卦奧蹟。

活出基督的死亡與復活，反映了人類生命的模型。透過我們的試煉和痛苦，喜樂和勝利，我們每天經驗著在基督內的救恩。

梵二強調，分享基督救贖性的逾越奧蹟，為整個人類都是可能的：「我們必須相信，聖神以只有天主知道的方式，為每一個人提供了和這個逾越奧蹟連結的可能性。」（現代 22）天主願意「所有的人都得救，並得以認識真理。」（弟前二4）

Church: Community of Compassion

In his opening speech at the Second Vatican Council, Pope John XXIII projected an image of the Church as a compassionate community that “desires to show herself to be the loving mother of all, benign, patient, full of mercy and goodness.” Even when facing problems, John XXIII asserted that the Church “prefers to make use of the medicine of mercy rather than that of severity.”

This same compassionate attitude is found in several of the 16 Council documents. Catholics are urged to put on “a heart of mercy, kindness, humility, meekness, patience” (LG 40). In serving humanity, the Church establishes “works of mercy and similar undertakings” (GS 42).

Missionaries (all Catholics) “must bear witness to Christ by charity and works of mercy, with all patience, prudence, and great confidence. Thus, they will prepare the way for the Lord and make Him present...” (AG 6). Truly, mercy and compassion are distinguishing marks of the community of Christ's disciples.

21

教會：慈愛的團體

教宗若望廿三世在他的梵二大公會議開幕辭中，投擲出一個教會的圖象，他稱教會為一個慈愛的團體，「願意表現出自己是所有人的慈母，溫和、耐心、充滿仁慈和良善。」教宗若望廿三世聲稱，甚至在面對困難時，教會仍然「喜歡用慈悲的藥，勝過嚴厲的藥。」

這種慈愛的態度可以在大會的十六份文件中的好多個地方發現其痕跡。教會勸勉天主教徒要懷著「慈悲、和藹、謙恭、良善和忍耐的心腸」（教會 40）。為了服務人羣，教會建立「慈善事業，以及許多類似的機構。」（現代 42）

傳教士（所有的天主教徒）「必須以極大的耐心、細心和信心，藉著慈善事業和工作，為基督作見證。如此，他們將能為主預備道路，並使祂臨現於世間……」（傳教 6）的確，憐憫與慈愛是基督門徒團體的特出標記。

Appreciating Diversity in the Church

From the Middle Ages until recent times a characteristic emphasis within Catholicism was on the universal Church; Vatican II, by contrast, emphasized the importance of local Churches.

Many Council texts portray the universal Church as a communion, a collegial union, of local Churches. “In and from such individual Churches, there comes into being the one and only Catholic Church” (LG 23). The same text calls the universal Church, the *corpus ecclesiarum* [the body of the **churches**].

Thus, the Church recognizes “the diversity of customs and observances” that contributes to the beauty of the Church and to the “carrying out of her mission” (UR 16). This means that the “accommodated preaching of the Gospel ... ought to remain the law of all evangelization” (GS 44).

The Church should “protect legitimate differences” in the local Churches around the world, while assuring that “such differences do not hinder unity but rather contribute to it” (LG 13).

欣賞教會內的多元性

從中世紀到近代，在天主教會內有一個特徵，就是十分強調普世教會；反之，梵二卻強調地方教會的重要性。

許多梵二的文本把普世教會描繪成地方教會的共融、合議制的合一。「在這些個別的教會內，並由它們組成唯一的天主教會。」（教會 23）這同一個文本也稱普世教會是個別教會的身體。

因此，教會承認：「若干習俗與禮儀的不同」，更增添教會的多采多姿；「對於實踐教會的使命，亦大有裨益」（大公 16）。此意即，「適應各文化而宣講福音的做法，應當繼續被奉為福傳的定律。」（現代 44）

教會應當「保護遍布全世界的地方教會內之合法的差異性」，同時也保證「這種差異，不但不妨礙合一，反而有利於合一。」（教會 13）

23

Ecumenism: Collaboration among Christians

Following the Reformation in the 1500s, Catholics have often been hostile and defensive toward other Christian Churches, especially toward Protestants. Both sides frequently forgot what united them and only focused on divisions.

The Second Vatican Council in its decree on ecumenism, *Unitatis Redintegratio*, along with the efforts of Pope John XXIII and others, effected a quiet revolution, urging the promotion of open, positive, and mutually respectful attitudes.

The Council expressed reverence for other Christian Churches, noted the salvific importance they have, and acknowledged that they possess true elements of the Church of Christ. The Council said that “people of both sides were to blame” (UR 3) for the sin of disunity in Christ's body.

Genuine ecumenism requires fidelity to our beliefs coupled with an appreciation of the true values and faith found in other Christian bodies.

大公主義：基督徒間的合作

自 16 世紀以降，天主教徒對其他基督教會的態度經常是敵意且防衛的，特別是對基督新教徒。雙方經常忘記了是什麼把他們連在一起，而只注意到他們之間的區別。

梵二大公會議，繼續教宗若望廿三世與其他人的努力，藉其關於合一運動的《大公主義法令》，帶來了一場寧靜的革命，催迫基督徒發展開放、正面且相互尊重的態度。

大公會議表達了對其他基督教會的尊敬，強調他們所得到的救恩的重要性，並且認知他們也擁有基督真教會的某些因素。大公會議說，對於撕裂基督身體的罪過，「雙方都難辭其咎」。（大公 3）

真正的合一，要求對自己信仰的忠誠，並伴隨著欣賞接納於其他基督徒團體內所發現的真實價值和信念。

Dialogue with Other Religions

A short but very significant Vatican II document, especially for Christians in Asia, is *Nostra Aetate*, the declaration on other religions. It speaks about how Catholics should relate to the followers of other living faiths (e.g. Judaism, Islam, Hinduism, and Buddhism).

“The Catholic Church rejects nothing that is true and holy in these religions... The Church, therefore, exhorts her sons and daughters, that through dialogue and collaboration with the followers of other religions..., they recognize, preserve and promote the good things, spiritual and moral, as well as the socio-cultural values found among these people” (NA 2).

This promotion of respectful relations and mutual understanding among religions is termed: “interreligious dialogue.” While recognizing truth and goodness in other faiths, Catholics do not compromise their own beliefs. The Church seeks for a mature balance in her relations with other believers.

24 與其他宗教的交談

梵二有一份文件，雖然篇幅不長，卻非常重要，特別是為亞洲的基督徒，即《教會對非基督宗教態度宣言》。它所談的是天主教徒該如何與其他現存信仰（如猶太教、伊斯蘭教、印度教和佛教）的追隨者發展關係。

「天主教會絕不排斥這些宗教裡的真的和聖的因素……因此，教會勸告其子女們，同其他宗教的信徒交談與合作……同時承認、維護並倡導在那些宗教徒間所發現的精神與道德的美好事物，以及社會文化的價值。」（非基2）

這種促進宗教間的尊重關係與相互了解，被稱為「宗教交談」。然而在承認其他宗教的真與善的同時，天主教徒絕不在他們自己的信仰上妥協。教會在 she 與其他宗教信徒的關係中尋求一個成熟的平衡。

Cardinal Suenens, Author of Reform

Pope John XXIII, the Father of Vatican II, found in Suenens a man who shared his views on the importance of renewal in the Church. Suenens provided an overview of the agenda for the Council; he asserted that the Church needed to examine both internal aspects (*ad intra*) as well as external questions (*ad extra*).

Following this two-fold vision, Suenens helped shape two pivotal Council documents: *Lumen Gentium* on the Church and *Gaudium et Spes* on the Church in the Modern World.

Suenens contributed to the renewal of the life of religious women through his book *The Nun in the World*. He promoted the collegial dimension of Church authority through *Coresponsibility in the Church*. He also championed the themes of lay involvement and religious liberty.

After Vatican II Suenens remained very active, particularly in the Catholic charismatic renewal movement. His Episcopal motto was *In Spiritu Sancto* (In the Holy Spirit).

改革的作者——薛能樞機

梵二之父，教宗若望廿三世，發現薛能是一個在教會改革重要性之認知上和他的觀點相當一致的人，薛能為大公會議提供了一份議程概覽；他主張，教會需要從內部和外部兩個層面來查考。

循著這個雙重的視域，薛能協助形塑了兩個關鍵文件的架構：《教會憲章》和《論教會在現代世界牧職憲章》。

透過《世界中的修女》這本書，薛能對修女生活的改革作出貢獻；透過《教會中的共同負責》一書，他提出了教會權威的合議幅度。他也支持平信徒的參與和宗教自由的主題。

梵二之後，薛能仍然非常活躍，尤其是在天主教神恩復興運動方面。他的牧職座右銘是：「在聖神內」。

26

Vatican II and the Eucharist

The Second Vatican Council did not issue a specific document on the Eucharist but considered many Eucharistic themes throughout its sixteen documents.

Lumen Gentium boldly states that “the Eucharistic sacrifice is the source and summit of the Christian life” (LG 11). The priesthood document reiterates the same message: “The Eucharistic sacrifice is the root and center of the whole life of the priest” (PO 14).

The laity document asserts that charity, the soul of the apostolate, is nourished in the lay faithful through the sacraments, “especially the most holy Eucharist” (AA 3). Bishops have the duty of instructing the faithful so they will “know and live the paschal mystery more deeply through the Eucharist” (CD 15).

Pope John Paul II, a Vatican II participant, reemphasized in *Ecclesia de Eucharistia* (2003) that the Eucharist is “the source and summit of the whole Christian life” (EE 13).

梵二與感恩聖事

梵二大公會議雖然並未針對感恩聖事頒布一份特定的文件，卻在所頒布的十六份文件中考慮了許多感恩聖事的主題。

《教會憲章》鮮明地陳述：「感恩聖祭是基督徒生活的泉源與高峰。」（教會 11）司鐸職務文件重述了同一個訊息：「感恩聖祭是整個司鐸生活的中心與根源。」（司鐸 14）

平信徒文件宣稱，愛德——宗徒事業的靈魂，在平信徒身上，是透過聖事獲得滋養：「特別是至聖聖體聖事。」（教友 3）主教有教導信友的責任，使他們「透過聖體聖事，更深入認識並活出逾越奧蹟。」（主教 15）

參加過梵二的教宗若望保祿二世，在《活於感恩祭的教會》（2003）通諭中再次強調，感恩祭是「整個基督徒生活的泉源與高峰。」（《活於感恩祭的教會》 13）

The Church's Social Mission

The Second Vatican Council asserted that the Church must be involved with society, because she is endowed with “a function, a light, and an energy which can serve to structure and consolidate the human community” (GS 42).

The motive for social involvement is eloquently and poetically expressed in the opening sentence of *The Church in the Modern World*: “The joys and hopes, the griefs and anxieties of people of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ” (GS 1). In short, we all are brothers and sisters in this world.

Since the Council, Church involvement in social questions has grown, spurred by papal “social teaching” documents such as *The Progress of Peoples* (Paul VI, 1967), *Sollicitudo Rei Socialis [On Social Concern]* (John Paul II, 1987), and *Caritas in Veritate [Integral Human Development]* (Benedict XVI, 2009).

教會的社會使命

梵二大公會議聲稱，教會必須關懷社會，因為她具有「一種作用、一種亮光和一種能量，使她能建構並統合人類社會。」（現代 42）

教會關懷社會的動機，具說服力且詩意地表達在《論教會在現代世界牧職憲章》的開宗明義裡：「我們這時代的人們，特別是那些貧者和遭受折磨者，所有的喜樂與期望、愁苦與焦慮，亦是基督信徒的喜樂與期望、愁苦與焦慮。」（現代 1）簡言之，在這個世界上，我們都是兄弟姐妹。

自從梵二大公會議以來，教會對社會問題的關注持續在增長，此種氛圍的形成，受到教宗的「社會訓導」文件所激勵，諸如保祿六世的《民族的發展》（1967），若望保祿二世的《論社會事物關懷》（1987），和本篤十六世的《在真理中實踐愛德》（2009）等。

28 Rufino Cardinal Santos

Cardinal Santos from Manila was one of 374 bishops from Asia who attended Vatican II. There were 48 Filipino bishops (and one layman) comprising the “Philippine Delegation.” Similar to other “mission countries” worldwide, one-third of the bishops were expatriate missionary-bishops.

Santos is remembered as having played a leading role in the effort by many Council Fathers to have a separate document (and possibly even a new dogma) on the Blessed Virgin Mary. Cardinal König of Vienna argued that Mary's role would be best presented as one full chapter within the document on the Church. After a close vote, the König view prevailed.

In this decision the Council Fathers avoided treating Mary in isolation; they preferred to link her intimately with the main theme of the entire Council, the Church.

The beautiful title of Chapter VIII of *Lumen Gentium*, which reflects solid Mariology, is: “The Blessed Virgin Mary, Mother of God, in the Mystery of Christ and the Church.”

28

桑托斯樞機

來自馬尼拉的桑托斯樞機，是出席梵二大會的 374 位亞洲主教之一。48 位菲律賓主教（和一位平信徒）組成了「菲律賓代表團」。和世界其他「傳教區」類似，它有三分之一的主教是來自外國的傳教主教。

我們還記得，桑托斯曾經在一件事上扮演過一個帶頭的角色，那就是在關於榮福童貞瑪利亞的議題上，許多參加大公會議的教長努力著試圖要擁有一份獨立的文件（甚至可能包括一端新的信理）；維也納樞機柯尼希則主張，聖母的角色最好是用《教會憲章》裡的一個專章來呈現。經過祕密投票之後，柯尼希的觀點取得了上風。

在這個決定下，大公會議的教長們避免了單獨處理瑪利亞，而是選擇把她和整個大會的主題——教會，緊密地連結在一起。

《教會憲章》第八章的美麗標題，反映出一個穩健的聖母學，標題是：〈天主之母榮福童貞瑪利亞在其基督和教會奧蹟中的角色〉。



Cardinal Rufino Santos

桑托斯樞機



Oscar Cullmann

庫爾曼

Media for Evangelization

In its document on social communications, *Inter Mirifica*, Vatican II applauded “the wonderful technological discoveries” which have developed “new avenues of communication” which serve all humanity (IM 1).

These advances benefit the Church in her mission “to preach the Gospel” and “announce the Good News of salvation” (IM 3). The laity has a special role to play in this area, particularly in the formation of sound public opinion; thus, laypersons need catechesis so they will be “imbued with the Christian spirit, especially with respect to the social teaching of the Church” (IM 15).

Parents are asked to “remember that they have a most serious duty” to monitor materials that enter their homes, particularly media that may adversely “affect their children” and be “morally harmful” (IM 10). All people, especially media practitioners, should strive to genuinely promote media that serve “the good of society” (IM 24).

29 媒體傳福音

梵二在其關於社會傳播媒體的文獻《大眾傳播工具法令》中，為現代發展出的造福全人類的「新傳播途徑」喝采道：「驚人的技術發明」。（大眾 1）

這些進步對於教會「傳揚福音」和「宣布救恩喜訊」的使命大有裨益。（大眾 3）平信徒在這個領域能夠扮演一個特殊的角色，特別是在健全輿論的形塑方面；因此，平信徒需具備教理知識，俾使他們能「被基督精神所浸透，特別是在和教會社會訓導有關的事物上。」（大眾 15）

父母們被要求「要記得他們有一項重大的職責，就是去檢查進入他們家庭的媒體材料，特別是可能會負面「影響他們的小孩」和「道德上有害」（大眾 10）的媒介。所有人，尤其是媒體人，應該努力去促進媒體，使其能真正為「社會的善」（大眾 24）服務。

30

Leadership in the Church

Two documents of Vatican II (1962-1965) deal with pastoral leadership in the Church. *Christus Dominus* focuses on the role of bishops, and *Presbyterorum Ordinis* is on the ministry of priests.

The bishops “are successors of the Apostles as pastors of souls” (CD 2); they are to make “every effort to have the faithful actively support and promote works of evangelization and the apostolate” (CD 6). Bishops are to “exert themselves to have the faithful know and live the paschal mystery more deeply through the Eucharist” (CD 15).

Priests have a special ministry “whereby the Church here on earth is unceasingly built up into the People of God, the Body of Christ, and the Temple of the Holy Spirit” (PO 1). For this task they need “a frame of mind and soul whereby they are always ready to know and do the will of him who sent them and not their own will” (PO 15). Laity “should help their priests [and bishops] by prayer and work...” (PO 9).

教會內的領導職務

二份梵二（1962-1965）文獻處理了教會內牧靈職務的領導。《主教在教會內牧靈職務法令》聚焦於主教的角色，而《司鐸職務與生活法令》則關注司鐸的職責。

主教「是繼宗徒之位，做人靈的牧人。」（主教 2）因此，當「竭盡一切努力，使信友主動去支持並推動福傳與使徒工作。」（主教 6）主教要「努力設法使信友透過感恩聖事，更深入地了解並活出逾越奧蹟。」（主教 15）

司鐸有一項特別的職責，「藉以使教會在世間逐步建立為天主的子民、基督的奧體和聖神的宮殿。」（司鐸 1）為了這項使命，他們必須具備一種「心靈狀態，即隨時準備著，不徇己意，而只尋求那派遣他們者的旨意。」（司鐸 15）平信徒則「應該以祈禱和工作，幫助他們的司鐸（和主教）。」（司鐸 9）

31

Promoting Christian Education

Vatican II in its education document *Gravissimum Educationis* notes that the Church is concerned with authentic human development; thus, “she has a role in the progress and development of education” (GE 1).

The Council describes various goals of Christian education: “maturation of the human person,” “awareness of the gift of Faith received,” “worship of God the Father,” and “witness to the hope that is in them [1 Pet 3:15]” (GE 2).

In addition, “since parents have given children their life, they are bound by the most serious obligation to educate their offspring, and therefore must be recognized as the primary and principal educators” (GE 3).

The Church also recognizes the role of the state in education, while maintaining “the right of the Church to freely establish and to conduct schools of every type and level” (GE 8). Thus, ongoing dialogue between Church and State is needed; “cooperation is the order of the day” (GE 12).

推動基督徒教育

梵二在它的教育文獻《天主教教育宣言》中強調，教會關心真正的人類發展，因此，「她對教育的進步及發展，自有其職責。」（教育1）

大公會議描述了基督徒教育的許多目標：「人格的成熟」、「意識到自己所接受的信仰之恩」、「崇拜天父」，以及「為其所懷的希望作見證」（伯前三15）。（教育2）

此外，「為父母者，既然給兒女帶來生命，便有教育子女的重責大任，也因此父母應被認為是最早也是最主要的教育者。」（教育3）

教會也承認國家在教育方面的角色，理應維護「教會自由設立並管理各類及各級學校的權利。」（教育8）因此，教會與國家之間的持續對話是必要的；「合作是今日的常模。」（教育12）

32

Religious Life Today: Special Charisms in the Church

Perfectae Caritatis of Vatican II focused on the renewal and adaptation of religious life in the Church. Members of religious societies pursue “perfect charity through the evangelical counsels... of chastity, poverty and obedience ... [following] the example of the Divine Master” (PC 1).

For religious communities, authentic renewal “includes both the constant return to the sources of all Christian life and to the original spirit of the institutes and their adaptation to the changed conditions of our time” (PC 2).

In harmony with the spirit of renewal (*aggiornamento*) promoted by Blessed John XXIII, the “Father of Vatican II,” religious families of men and women, contemplative and active, are to adapt their “manner of living, praying and working” (PC 3) so as to better serve humanity today—with ever greater apostolic zeal and in imitation of Christ's self-emptying love.

今日的修會生活： 教會內的特別神恩

梵二的《修會生活革新法令》聚焦於教會內修會生活的復興和革新。修會會士「藉由貞潔、神貧與服從的福音勸諭，以及跟隨神聖導師的榜樣，追求圓滿的愛德。」（修會1）

為修會團體，真正的復甦「包含不斷地回歸基督徒生活的源頭和各修會的原始精神，以及對我們時代環境變遷的適應。」（修會2）

為了呼應「梵二之父」真福若望廿三世所推動的革新，男女修會家庭的成員，必須默觀和行動，調整他們的「生活、祈禱及工作方式」（修會3），俾能懷著更大的傳教熱忱，並師法基督自我空虛的愛，去更妥善地服務今日的人類。

Cardinal Newman and Vatican II

John Henry Cardinal Newman has often been called “the Father of Vatican II” because his theological ideas anticipated key themes which entered into mainstream Catholic teaching at the Council.

Pope John XXIII spoke of Newman in his rationale for convoking Vatican II. Pope Paul VI affirmed that Newman's ideas were often “the subjects of the discussion and study of the Fathers of the Second Vatican Council” e.g. ecumenism, the Church-world relationship, emphasis on the laity, non-Christian religions and dialogue.

Bishop Basil Butler noted: “*Cor ad cor loquitur* [Heart speaks to heart]...was Newman's motto which I would propose for the Second Vatican Council. *Cor ad cor loquitur*: the heart of God to the heart of his Church; the heart of the Church to the heart of her God, and therefore to the hearts of all men of good will.”

In addition, Cardinal Avery Dulles asserts: “No contemporary theologian can afford to neglect either Newman or the Council.”

紐曼樞機與梵二

紐曼樞機主教經常被稱為「梵二之祖」，因為他的神學觀念，預示了在梵二大會中要成為主流天主教教導的諸多關鍵議題。

教宗若望廿三世在他關於召集梵二大公會議之理由的談話中提到了紐曼。教宗保祿六世聲明，紐曼的觀念經常是「梵二大公會議的教長們討論和研究的主題」，例如大公主義、教會和世界的關係、對平信徒的重視、和與非基督宗教的對話等。

布特勒主教指出：「『心與心的對話』是我要提供給梵二大公會議的紐曼的銘言。『心與心的對話』：天主的心對祂的教會的心；教會的心對她的天主的心——因此也是對所有善意者的心。」

此外，杜勒斯樞機斷言：「沒有任何當代神學家能在紐曼和梵二之間忽視任何一方。」

Ecumenical Observers at Vatican II

Sixty “delegated observers” from various Christian communions attended the Council. Famous persons such as Oscar Cullmann, Robert McAfee Brown, and George Lindbeck immediately come to mind.

Brother Roger Schutz, founder of the ecumenical community of Taize, was personally invited along with Brother Max by Pope John XXIII to be present for the entire Council. Brother Roger recalls some dimensions of Vatican II.

“As soon as we reached the basilica, before entering the section for the observers, we spent a moment of silent prayer with many bishops before the reserved Eucharist in a side chapel.” Brother Roger speaks of “the face of the beloved Pope John XXIII... I cannot forget the moment in 1963 when I learned of his death.”

Brother Roger's recollections reflect the experience of the ecumenical observers: “During those four years, we discovered multiple facets of that unique communion that is the Church.” There was “the discovery of the mystery of the Church...and our hearts rejoiced.”

梵二的大公觀察員

來自基督新教各教派的 60 個「委任觀察員」出席了大會。庫爾曼、布朗和林貝克，這些著名人物立刻浮現我們的心頭。

泰澤大公團體創立人羅哲兄弟和馬克斯兄弟則以個人身分受教宗若望廿三世邀請，出席了整個大會會期。羅哲兄弟回憶起梵二的某些面向。

「我們一抵達伯多祿大殿，在進入觀察員的座席前，我們先到大殿旁邊的小堂，和許多主教一起在聖體前作了一段時間的默禱。」羅哲兄弟提到了「教宗若望廿三世那張和藹可親的臉……我永遠忘不了 1963 年他逝世的那一刻。」

羅哲兄弟的回憶，反映了大公觀察員們的共同經驗：「在那四年間，我們探索了教會獨特共融的多元面向。」我們有了「教會奧蹟的發現……因而我們滿心喜樂。」

35

Vatican II and the Role of Women

Near the end of the second session of Vatican II (1963), Cardinal Leo Jozef Suenens of Belgium asked a provocative question: “Why are we even discussing the reality of the Church when half of the Church is not even represented here?” Shortly before the next session (1964) Pope Paul VI announced that fifteen women would join several lay men as official auditors of the Council.

In several places Vatican II speaks of the role and dignity of women — and the need to avoid “every type of discrimination... For in truth it must still be regretted that fundamental personal rights are still not being universally honored. Such is the case of a woman who is denied the right to chose a husband freely, to embrace a state of life or to acquire an education or cultural benefits equal to those recognized for men” (GS 29).

In its final message addressed to women, the Council makes this remarkable statement: “Women, it is for you to save the peace of the world.”

梵二與婦女的角色

在梵二第二會期（1963年）接近尾聲時，比利時的薛能樞機問了一個頗具挑戰性的問題：「為什麼我們在教會的一半未派有代表的這裡討論教會的現況呢？」於是在下個會期（1964年）開始前不久，教宗保祿六世宣布，將有十五位婦女加入一些男性教友代表，作為大會官派的觀察員。

梵二多處談到婦女的角色和尊嚴，以及必須避免「任何型式的歧視……因為基本人權尚未普遍獲得重視，的確令人遺憾。例如：否認婦女自由選擇配偶並擁有生活地位的權利，否認她們和男人一樣享有接受教育和獲得文化利益的權利。」（現代 29）

在大會最後的致婦女書中，有一句令人動容的陳述：「婦女們，挽救世界和平的任務，非妳們莫屬！」

Women Observers at Vatican II

Fifteen women attended the Council as official “auditors.” The religious women of the USA were represented by Loretto Sister Mary Luke Tobin; she also served on the commission that drafted the Pastoral Constitution on the Church in the Modern World (*Gaudium et Spes*). Until her death in 2006 at the age of 98, she was an ardent pioneer in the postconciliar renewal of women's religious orders.

Recalling her experience, Sister Tobin has noted: “The presence of women in and around the Council hall called to consciousness the issues that women were facing... I recall an incident when Rosemary Goldie, an auditor who held a curial position in Rome, and I were attending a meeting in preparation for documents to be presented to the bishops. Father Yves Congar, after presenting his position paper asked, ‘What do you think of my presentation?’ Rosemary replied: ‘Père Congar, you can leave out all the pretty phrases about women and omit the flowers. Just make it clear that men *and women* constitute the Church’ .”

梵二的婦女觀察員

有十五位婦女以正式「觀察員」的身分出席了梵二大公會議。美國修女是由洛雷托·路加·塔彬所代表。她也在《論教會在現代世界牧職憲章》的起草委員會裡服務。直到 2006 年以 98 高齡去世時，她一直都是梵二會後女修會革新的熱心先驅。

塔彬修女回憶起她的經驗時指出：「婦女在會議廳內外的臨在，使大家意識到婦女所面對的議題……我記得一件事，那時有一位旁聽者羅絲瑪利·戈爾蒂——她在羅馬教廷任職——和我正要出席一場預備呈給主教們之文件的會議。孔格神父在提出了他的立場的書面資料後，問道：「你們對我這份文件的看法如何？」羅絲瑪利回答道：「孔格神父，你可以拿掉所有關於婦女的美麗辭彙，也可以略過對她們的歌功頌德；你只需要清楚表達，是男人『和女人』組成了教會。」



Sister Mary Luke Tobin
塔彬修女



Cardinal Rugambwa

魯甘博瓦樞機

The Church's Missionary Identity

A fundamental description of the Church in Vatican II is found in the second paragraph of the missionary decree *Ad Gentes*: “The pilgrim Church is missionary by her very nature.” In short, the Council teaches that if the Church is not engaged in evangelization and an active preaching of the Gospel, she is not being faithful to her very self. A truly remarkable assertion!

Ad Gentes centers the Church's missionary identity in the Trinity. The Father sends Jesus Christ and together they send the Holy Spirit. Indeed, our Christian God, Father, Son and Spirit, is a “missionary God,” a God who goes out of himself for the sake of others.

Why is our Trinitarian God missionary? Fundamentally, because *God is love* (cf. I Jn. 4:8, 16); all genuine love constantly seeks the good of the other.

Love motivated the Father to send Jesus on mission to save the world, not to condemn or abandon it (cf. Jn. 3:16). Are you on fire with God's love, a fire that can transform and light up the world?

教會的傳教本質

在《教會傳教工作法令》的第二段裡，我們發現了梵二對教會的基本描述：「旅途中的教會在本質上就是傳教性的。」簡言之，大公會議教導，如果教會不從事福傳和積極宣講福音，她就是不忠於她自己。誠然一句發人深省的斷言！

《教會傳教工作法令》把教會的傳教身分匯聚於聖三內。聖父派遣耶穌基督，並一起派遣聖神。事實上，我們基督徒的天主——聖父、聖子及聖神——是一位「傳教的天主」，一位為了別人而走出祂自己的天主。

我們的三位一體的天主為何是傳教性的？基本上，因為「天主是愛」（參若壹四 8, 16）；所有真正的愛都不斷地尋求別人的好處。

愛推動聖父派遣耶穌從事一項使命：去拯救世界，而不是去審判或拋棄它（參若三 16）。你也想要燃起天主那能改變且照亮世界的愛火嗎？

Family: The Domestic Church

The family has been called the “domestic church” by the Second Vatican Council in *Lumen Gentium* 11. This beautiful description suggests that the community of faith begins in the home, in the family unit.

Families beget new members for the Church. It is in the home that the faith is first transmitted by the word and example of parents. Love is best imbibed in the family setting; children learn to care for one another, share life in common, and to practice forgiveness and reconciliation. Family prayer and devotions can effectively foster the faith.

Pope Paul VI emphasized the role of the “domestic church” in his exhortation on evangelization, *Evangelii Nuntiandi* (71). He encouraged families to be conscious of their mission; the Christian family should become “the evangelizer of many other families.”

Paul VI desired that “there should be found in every Christian family the various aspects of the entire Church.” Strong family life is a special blessing from God!

家庭：小教會

家庭被梵二《教會憲章》稱為「小教會」（教會 11）。這個美麗的稱呼表達出信仰的團體以家庭為單位，由家庭內開始。

家庭為教會生育新的成員。藉著父母的言語和榜樣，信德首先在家庭內被傳遞。在家庭的環境下，愛最能充分被吸收；小孩學會互相關心，共同分享生命，實踐寬恕與修和。家庭祈禱和熱心，能有效培養信德。

教宗保祿六世在他的福傳勸諭——《在新世界中傳福音》裡，強調了「家庭教會」的角色。他勸勉家庭意識到他們的使命；教友家庭應該成為「眾多其他家庭的福傳者」。

保祿六世渴望「在每個教友家庭中，可以看到整個教會的許多不同的面向。」堅實的家庭生活是來自天主的特別祝福！

Universal Sacrament of Salvation

A unique description of the Church found in the documents of Vatican II notes that the Church is a “sacrament” (cf. LG 1, 48; SC 26; AG 5). This assertion may sound strange to the ears of Catholics who have been catechized to know only seven sacraments. What is the Council saying?

Employing a common description of sacrament as “an external sign instituted by Christ to give grace,” one sees how this is true of the Church. Founded by Christ, the Church is visible in the world as a community of faith; she exists to be God's instrument in establishing the Kingdom of God.

To say that the Church is a “sacrament” means, in the words of Pope Paul VI, she is “a reality imbued with the hidden presence of God.” Vatican II is challenging the Church (you and I) to be credible, concrete, witnesses of God's presence in today's world and in human history. To be such an authentic witness demands constant conversion and renewal—the very goals of Blessed John XXIII in calling Vatican II.

39 普遍救恩的聖事

在梵二文獻裡，我們可以發現一個對教會的獨特描述，它指出教會是一件「聖事」。（參教會 1，48；禮儀 26；傳教 5）這種說法聽在受過教理培育而了解聖事只有七件的天主教徒耳裡，可能會覺得莫名其妙。大公會議說的是什麼？

用一個聖事最普遍的說法：「基督所建立，用來施予恩寵的外在標記。」任何人都可以看得出來，這個定義用在教會身上是多麼真實。教會正是基督所建立的一個世上可見的信仰團體。她的存在是成為天主用來建立地上天國的工具。

說教會是一件「聖事」，按照教宗保祿六世的說法，意即她是「看不見的天主臨在其中的一個事實」。梵二挑戰教會（你和我），要她成為天主在今日世界和人類歷史中臨在的可信的、具體的見證。要成為這樣的見證，要求不斷的皈依和革新——這正是真福若望廿三世召開梵二大公會議的目標。

40

Vatican II, War and Peace

Catholic teaching on war began to undergo a major transformation in the 1960s with the encyclical of John XXIII, *Pacem in Terris*. The pope spoke of the inappropriateness of war in the modern world.

John XXIII's thought was further developed by Vatican II in *Gaudium et Spes*. The document proclaimed the need to “undertake an evaluation of war with an entirely new attitude” (GS 80). Governments were called to provide legal protection for conscientious objectors (GS 78-79). Other topics included the need to more rigorously apply just-war criteria; the arms race was critiqued (GS 79-81).

Pope Paul VI took a very prophetic action during the fourth session of the Council. On October 4, 1965 [feast of Saint Francis of Assisi], the pope left the Council and traveled to the United Nations in New York. In his famous speech he passionately declared: “No more war, war never again.”

In *Evangelii Nuntiandi* (37) Paul VI wrote: “We must say and reaffirm that violence is not in accord with the Gospel; it is not Christian.”

梵二、戰爭與和平

天主教關於戰爭的教導，在 1960 年代，隨著若望廿三世《和平於世》通諭的提出，經歷了一個很大的改變。教宗提到了戰爭在現代世界的不正當性。

若望廿三世的思想透過梵二《論教會在現代世界牧職憲章》獲得了進一步的發展。這一份文件聲明，有必要「用一種全新的態度，對戰爭作評估。」（現代 80）政府有責任對良心的反對者提供法律上的保護（現代 78-79）。其他的話題包括需要更嚴格使用正義戰爭的判準；武器競賽必須受譴責（現代 79-81）。

在大會的第四個會期期間，教宗保祿六世採取了一個非常先知性的行動，在 1965 年 10 月 4 日（聖方濟·亞西西的瞻禮），教宗離開大會議場，前往位於紐約的聯合國。在他的著名演說中，他慷慨激昂地呼籲：「不要有戰爭，永遠不要再有戰爭。」

在《在新世界中傳福音》中，保祿六世寫道：「我們必須重申，暴力不符合福音，它不來自基督。」（《在新世界中傳福音》37）

41 The Church as Servant

In *Gaudium et Spes* (Church in the Modern World) the Council reminded all that the Church is to be a “servant Church,” imitating Jesus himself who came “to serve and not to be served” (GS 3).

There are literally dozens of ways for the Church to imitate her servant-master: health-care, education, justice and peace, environmental preservation, promotion of women, interreligious dialogue, human rights, catechesis, media, proclamation; the list seems nearly endless.

However, it is not alone how much we do or accomplish; we must ask how deeply our efforts are imbued with the love of Christ; how deep is our faith-motivation?

In Vatican II the Church sought to teach and to promote a vision of a new humanity and a culture of life. Concrete service must always accompany lofty words and documents. Pope Paul VI has reminded us: “Modern man listens more willingly to witnesses than to teachers, and if he listens to teachers, it is because they are witnesses” (EN 41).

41 作為僕人的教會

在《論教會在現代世界牧職憲章》裡，大公會議提醒所有人，教會是一個「僕人教會」，她師法基督自己，來「服侍人，而不是受人服侍。」（現代3）

為教會，有太多方面必須去效法祂的僕人師傅：健康照護、教育、正義與和平、環保、女權的促進、宗教交談、人權、教理、媒體、宣講；這張表似乎沒有盡頭。

然而，不只是我們做多少或完成多少，我們還必須問，我們的努力是如何被基督的愛所浸透；我們的信仰動機有多深？

在梵二大公會議中，教會尋求教導並促進一種新人道主義的視域，以及一種生命的文化。高妙動聽的言語和文獻，常需要具體服務的附麗。教宗保祿六世提醒我們：「現代人需要的不是導師，而是見證；如果他們信從了福音，那不是因為他們聽到了，而是因為他們看到了。」（《在新世界中傳福音》41）

Paul VI Addresses Council Fathers

The closing ceremonies of Vatican II in 1965 included several messages addressed to diverse sectors of Church and society. By this action the Church wished to affirm that the deliberations of the Council were intended to serve *both* the Church as well as the entire world.

Speaking to all the bishop-participants of the Council, Pope Paul VI noted: “we are taking leave of one another to go out to the world of today with its miseries, its sufferings, its sins, but also with its prodigious accomplishments, its values, its virtues.”

Paul VI said that the Council heard the pleading voices of contemporary humanity; it was precisely for them that the document *The Church and the Modern World* was prepared. The Council committed itself to fulfilling its “prophetic function” in the world and bringing truly “good news” to all humanity, a commitment that remains strong today, nearly five decades after the close of Vatican II.

保祿六世致大會教長詞

梵二在 1965 年的閉幕典禮中，致書給教會和社會的許多不同領域。透過這個行動，教會願意肯定，大公會議的決議是要服務教會和整個世界。

教宗保祿六世在對所有參加大公會議的主教們談話時指出：「我們就要離開，走向今日的世界，它雖然充滿了災難、痛苦和罪惡，但是它也充滿了令人驚奇的成就、價值和美德。」

保祿六世說，大公會議聽到了當代人類的呼聲，正是為了它們，大會預備了《論教會在現代世界牧職憲章》這份文件。

大公會議承諾要實踐它在世界上的「先知使命」，並真正把「福音」帶給全人類。在梵二閉幕將近五十年後的今天，這個承諾仍然強而有力。

Vatican II Speaks to Civil Rulers

In a closing message of Vatican II, it was asserted that all “who hold in their hands the destiny of people of this earth [and] all who hold temporal power” occupy a position that is a sacred trust: “Your task is to be in the world the promoters of order and peace among people.”

Civil rulers were reminded: “It is God, the living and true God, who is the Father of all... Only God is great... God alone is the beginning and the end. God alone is the source of your authority and the foundation of your laws.”

The Council Fathers made several requests of civil rulers. The Church “asks of you only liberty, the liberty to believe and to preach her faith, the freedom to love her God and serve Him, the freedom to live and to bring to people her message of life... Allow Christ to exercise His purifying action on society... Allow us to spread everywhere without hindrance the Gospel of peace on which we have meditated during this Council.”

梵二的致執政者書

在梵二閉幕時的致世界書中的致執政者書，高聲疾呼：「那些在世間左右人民命運，及凡操有現世權力者，你們的權位是來自天主的一項神聖付託：在世上你們有維持人間秩序及和平的責任。」

梵二提醒執政者：「天主，生活而真實的天主，才是萬民之父……只有天主是偉大的……唯天主是根源及終極，只有天主是你們權力的來源與法律的基礎。」

大公會議的教長們向執政者提出幾項要求。教會「只向你們要求自由：信仰及傳道的自由，愛慕並事奉其天主的自由，藉以度日並帶給人生命之訊息的自由……請容許基督在社會中施展其淨化工作！……請勿阻止我們去傳播我們在此大會中默思的和平福音。」

Message to Academics and Scientists

The Second Vatican Council sent a “very special greeting” to “seekers after truth..., people of thought and science, explorers of humanity, of the universe, and of history.”

This special message was sent, because the participants of the Council, like academics and scientists, are always “on the outlook for truth.” The four-year Council was “a more attentive search for and deepening of the message of truth entrusted to the Church and an effort at more perfect docility to the Spirit of truth.”

The Church and academics serve humanity through their collaboration. “We are the friends of your vocation as searchers, companions in your fatigues, admirers of your successes and, if necessary, consolers in your discouragement and your failures.”

The Council encouraged these “truth-seekers” and reiterated words of Saint Augustine: “Let us seek with the desire to find, and find with the desire to seek still more.”

致學者與科學工作者書

梵蒂岡第二屆大公會議送了一封「很特別的致候信」給「真理的追尋者……學者與科學工作者，人類及宇宙和歷史的探索者。」

大會致上這封特別的信，因為就和學者與科學工作者一樣，參加大公會議的教長們，也都是在「諦聽著真理的聲音」。四年的大公會議是「對託付給教會的真理作一個更細心與深入的探索，為能更圓滿地服膺真理之神。」

教會和學者透過他們的合作為人類服務。「以你們探索者的使命來說，我們是朋友；在勞苦中，我們是同舟共濟的夥伴；你們成功了，我們慶幸；你們失敗了，灰心了，若需要，我們給你們安慰。」

大公會議再次援引聖奧斯定的名言來鼓舞這些「真理的追尋者」：「求為能得，得為再求。」

The Council Speaks to Artists

A sincere and heartfelt message was sent to all artists, those “who are taken up with beauty and work for it: poets and literary persons, painters, sculptors, architects, musicians, men and women devoted to the theatre and the cinema. To all of you, the Church of the Council declares to you through our voice: if you are friends of genuine art, you are our friends.”

Recognizing artists’ contributions, “the Church has long since joined in alliance with you...[because] you have aided her in translating her divine message in the language of forms and figures, making the invisible world palpable. Today, as yesterday, the Church needs you and turns to you... Do not close your mind to the breath of the Holy Spirit.”

“This world in which we live needs beauty... It is beauty, like truth, which brings joy to the human heart... And all of this is through your hands... Remember that you are guardians of beauty in the world.”

大會致藝術工作者書

大公會議對藝術工作者致上一封誠摯且窩心的信。那些「獻身藝術、陶醉於美，並為它工作的人：詩人、文學家、畫家、雕刻家、建築師、音樂家、投身戲劇與電影的男女。對你們大家，教會藉我們的口要說的是：如果你們是真藝術的朋友，也會是我們的朋友！」

教會承認藝術工作者的貢獻，「從很久以前，教會便跟你們結下了不解之緣……你們曾幫她用形式和具象的語言表達其來自天上的訊息，使無形的世界成為可捉摸的。今天和過去一樣，教會需要你們且寄望於你們……不要對聖神的嘔氣關閉你們的心靈。」

「我們所居住的世界需要美……美，和真一樣，把喜樂帶入人們的內心……所有這些都是藉助於你們的手……請記得，你們在世間是美的守護人。」

46

Council Message to the Poor, Sick and Suffering

Vatican II sought to view the Church as a “community of compassion.” In its document on the Church, one reads that the Church “recognizes in the poor and suffering the likeness of her poor and suffering Founder. She does all she can to relieve their need and in them she strives to serve Christ” (LG 8).

As the Council concluded, a message was sent to “all of you, brothers and sisters in trial, who are visited by suffering under a thousand forms.” Identifying with their plight, the Council Fathers continued: “Christ did not do away with suffering... He took suffering upon Himself and this is enough to make you understand its value. All of you who feel heavily the weight of the cross..., you are saving the world.”

“This is the Christian science of suffering, the only one which gives peace. Know that you are not alone, separated, abandoned or useless. You have been called by Christ and are His living and transparent image.”

大會致窮人、病患及受苦者書

梵二把教會視為一個「慈愛的團體」。在它的《教會憲章》裡，人們可以讀到，教會「在窮人和受苦者身上認出了她的貧窮和受苦的創立者；她竭盡所能地減輕他們的痛苦，並努力在他們身上事奉基督。」（教會8）

大會在結束時，致書給「所有受考驗，被各種痛苦折磨的兄弟姊妹們」。為了表示對他們遭遇的感同深受，大會的教長們繼續說：「基督未曾取消痛苦；祂自身承擔了痛苦，這已足夠使我們了解痛苦的價值。你們所有感覺十字架太沉重的人，你們正在同祂一起拯救世界。」

「這就是基督徒的痛苦觀，是唯一能給人平安的痛苦觀。請記住，你們不是孤獨的、被隔絕的、被遺棄的、無用的。你們是基督所召叫的，是祂光亮的活肖像。」

47 Message to Workers

In its reflection on *The Church in the Modern World*, Vatican II asserts that the human person is always of primary value; human work must necessarily enhance human dignity.

The Council Fathers state: “we hold that by offering his labor to God a person becomes associated with the redemptive work of Jesus Christ, who conferred an eminent dignity on labor when at Nazareth He worked with his own hands” (GS 67).

A Council message to workers notes: “Pope John XXIII... gave a shining example of the Church's love for working people as well as for truth, justice, liberty and charity, on which is founded the peace of the world. We wish also to be before you witnesses of this love of the Church for you workers... The Church is your friend.”

The Council encourages workers to have faith, because it will “bring you to the knowledge of Jesus Christ, your Companion in work, Master and Savior of the whole human race.”

47 致工人書

梵二在它對「教會在現代世界」的反省中強調，人常是首要的價值，而人類的工作必須提升人性的尊嚴。

大會的教長們說：「我們認為，人藉著將其勞動奉獻給天主，便是參與了耶穌基督的救世工程；祂曾在納匝肋用祂自己的雙手勞動，因而賦予勞動高尚的尊榮。」（現代 67）

在大會的一封致工人書中指出：「教宗若望廿三世……以身作則，把教會對工人，及對構成世界和平之基礎的真理、正義、自由和博愛之愛護，表現得淋漓盡致。我們也願向你們工人保證教會對你們的愛……教會是你們的朋友。」

大會鼓勵工人要有信仰，因為它將「帶領你們認識耶穌基督，祂是你們工作中的夥伴，是全人類的導師及救主。」

48 Message to the Youth

The final message issued by Vatican II was addressed to the youth; it vigorously notes many challenges and expectations.

“It is for you youth, especially for you, that the Church now comes through her Council to enkindle your light, the light which illuminates the future, your future. The Church is anxious that this society that you are going to build up should respect the dignity, the liberty and the rights of individuals. These individuals are you.”

The Church believes that the youth “will know how to affirm faith in life and in what gives meaning to life, that is to say, the certitude of the existence of a just and good God... Be generous, pure, respectful and sincere, and build in enthusiasm a better world.”

The youth are challenged: “Look upon the Church and you will find in her the face of Christ, the genuine, humble and wise hero, the prophet of truth and love, the companion and friend of youth.”

48 致青年書

梵二所發出的最後一封信是向青年們問候；它堅決地指出許多挑戰和期待。

「是為了你們青年，特別是為了你們，教會藉此大會點燃你們的火光，那照亮未來、你們未來的火光。教會企望你們將要建立的社會，能尊重每個個體的尊嚴、自由和權利。這些個體就是你們自己。」

教會相信，青年「會知道如何在生命和給予生命意義的事情上肯定信仰，也就是說，聖善和公義的天主，確實存在……要慷慨、純潔、尊重、誠懇，要以熱誠建設一個比以前更美好的世界。」

教會向青年拋出挑戰：「請注視教會，你們會在她身上看到基督的面容，那位既謙遜又明智的真英雄，那位真理和愛情的先知，那位青年的夥伴及朋友。」

49

Implementing Vatican II

As the Church celebrates the fiftieth anniversary of the Second Vatican Council (1962-1965), questions remain on how best to pastorally integrate its insights in Church life.

Undoubtedly, the texts of the sixteen Council documents must be understood and put into practice *as a whole*; it is not sufficient to stress certain aspects, while neglecting others. For example, one cannot assert that the teachings on religious life and priesthood are fine, while disregarding the vision of ecumenism and interreligious dialogue.

In addition, it would be wrong to distinguish between the pre-conciliar and the post-conciliar Church in a manner that suggests the post-conciliar Church is somehow a “new Church.” Vatican II belongs within the evolving tradition of the previous twenty universal councils. Pope Benedict XVI asserts that the “hermeneutics of reform and continuity” capture the proper attitude for appreciating the great gift of the Spirit that was Vatican II.

49 落實梵二

在教會慶祝梵蒂岡第二屆大公會議五十週年（1962-1965）之際，問題仍然集中在，要如何最好在牧靈上整合它對教會生活的洞察。

無庸置疑地，十六份大會文件必須視作一個整體來理解和付諸實施；只強調某些方面而忽視其他方面是不夠的。例如，一個人不能宣稱，那些關於修會生活和司鐸職務的教導是好的，同時又忽視大公主義和宗教對話的視域。

此外，試圖在會議前和會議後的教會之間作區別，並認為會議後的教會是一個「新教會」，那是大錯特錯的。梵二隸屬於前二十屆大公會議的進化傳統內。教宗本篤十六世宣稱，「革新與延續的解釋學」是理解梵二這個聖神之偉大禮物的適當態度。

50

A Compass for the Future

Several popes have asserted the relevance of Vatican II for the life of the Church. John XXIII saw the Council as a “new Pentecost” in the Church.

Paul VI noted: “The Council is like a spring that becomes a river. The river’s current follows us even though its spring may be far away. One may say that the Council leaves itself as a legacy to the Church that held it.” Indeed, “the first challenge of the Church is to always live Pentecost.”

John Paul II asserted that the Council has been “a gift of the Spirit to his Church.” “The Conciliar documents...have not lost their value nor their brilliance... In the Council we have received a sure compass to guide us on the path of the century that is beginning.”

Benedict XVI forcefully noted: “Pope John Paul II rightly pointed out the Council as a ‘compass’ by which to take our bearings in the vast ocean of the third millennium... I also wish to confirm my determination to continue to put the Second Vatican Council into practice.”

50 未來的指南

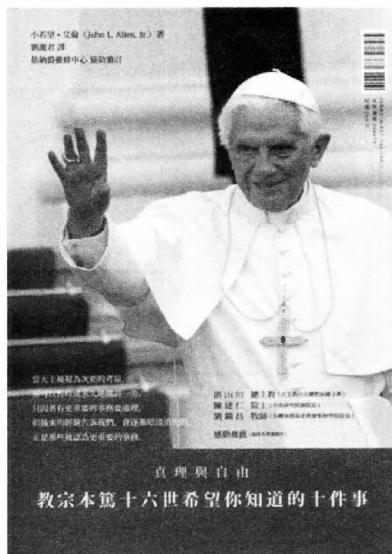
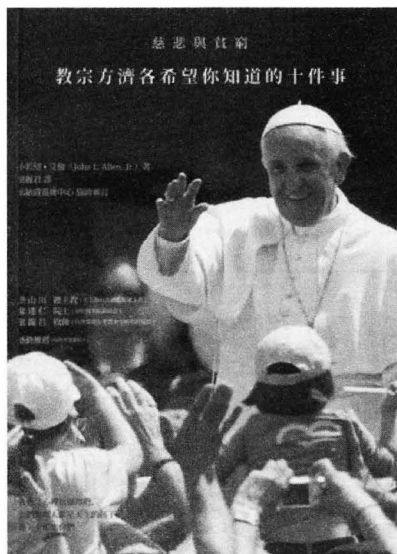
好幾位教宗都聲明了梵二對教會生命的關聯性。若望廿三世視梵二大公會議為一個「新的五旬節」。

保祿六世指出：「大公會議就像一股清泉匯聚成了河流。這條水流追趕著我們，即使它的泉源可能來自遙遠的那一方。有人可能會說，大公會議留下自己，作為召開它的教會的一項遺產。」事實上，「教會的首要挑戰就是不斷地活出五旬節」。

若望保祿二世聲稱，大公會議一直是「聖神給予教會的一件禮物。」「大會的文件……從未失去它們的價值與光輝……在大會中，我們領受了一具正確的羅盤，帶領我們走上新世紀的途徑。」

本篤十六世強有力地指出：「教宗若望保祿二世明確指出，大會如同一具『羅盤』，藉著它，我們能在第三個千年的茫茫世海中，穩操我們的方向舵，……我也證實我的決心，要繼續去把梵蒂岡第二屆大公會議的所有決議付諸實施。」

一本書，認識兩位教宗！一件禮物，介紹天主教會！



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真理與自由：教宗本篤十六世希望你知道的十件事》

小若望·艾倫 (John L. Allen, Jr.) 著，劉麗君譯
光啟書號 208079，定價 260 元

本書由美國資深評論梵蒂岡時事的記者所寫，作者透過長期觀察，翔實記錄了前後兩任教宗的不同特質。您會認識方濟各教宗的領導風格和對教會的願景，也能體會教宗本篤十六世透過當代語言傳遞天主訊息的創意。這是一本讓教友深化和更新信仰的小書，也是一份向教外朋友，介紹天主教會的最佳禮物！

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梵二大公會議(1962-1965)將天主教會帶入新的里程，
也被教宗若望保祿二世稱為「羅盤」，藉著它，
教會可以「在第三個千年的茫茫世海中掌穩航向。」

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