

目錄

教宗良十四世的默想

禧年主教日

聖伯多祿大殿

2025年6月25日（禮拜三）

因父、及子及聖神之名。願你們平安！

親愛的主內弟兄們，早安，歡迎你們！

我深深感謝你們每一位為了這次羅馬朝聖所付出的努力，因為我知道你們牧職的責任是多麼繁重。然而，你們每一位，如我一樣，在成為牧人之前，都是羊，是主羊群中的一員。因此，我們也要在其他人之前，穿越聖門——那是基督救主的象徵。如果我們要引領那託付給我們的教會，就必須讓自己在深處被耶穌善牧更新，好能全然與祂的聖心與愛的奧蹟相契合。

「望德不叫人蒙羞」（羅五5）。我們曾多少次聽教宗方濟各重複聖保祿的這句話！這句話幾乎成為他的標誌性用語，甚至被他選為本禧年詔書的開頭語句。

我們作為主教，是這先知性遺產的首要繼承人，應以言語與生活的方式，保存並傳遞給天主的子民。有時，要宣講「希望不令人失望」的訊息，就意味著要逆流而行，甚至是在某些看似毫無希望的痛苦處境中。然而，正是在那些時刻，我們的信德與希望更顯明地表達出，它們並非出於我們自身，而是來自天主。若我們真能親近受苦者，聖神就能在他們心中重新燃起幾近熄滅的火焰。（參閱：《望德不叫人蒙羞》禧年詔書，3）

親愛的朋友們，一位主教藉著以天主為根基、全心奉獻於教會的生命，成為希望的見證人。唯有在個人生活與宗徒職務中與基督契合，他才能如此見證。那時，主的聖神會塑造他的思想、感情與行動。讓我們暫停片刻，一同省思這見證的幾個層面。

首先，主教是託付給他的特定教會中，可見的合一原則。他的職責是建構該教會內部的共融，並與普世教會保持合一，促進各種恩賜與職務的發展，為福音的傳播服務。在這項使命中，以及他整個牧職生活中，主教可依靠在晉牧聖秩中所領受的特殊神恩。這恩寵支持他成為信仰的師傅、聖化的執行者與靈修的領導者；並堅固他對天主國、靈魂永恆得救與以福音力量改變歷史的承諾。

第二個層面，是主教作為以基督為榜樣之人的神學生命。簡言之，他是一位完全順服聖神感動的人，充滿信、望、愛三德，並使這三德的亮光在日常各種處境與挑戰中照耀眾人。

主教是一個懷有信德的人。我想到《希伯來書》那段精彩的文字（參閱：希十一），作者列出從亞伯爾開始整個信德見證人的譜系。我特別想到梅瑟，天主召叫他帶領百姓走向應許之地，經上說：「因為他好像看見了那看不見的一位，而堅定不移」（希十一27）。這是信德之人的壯麗畫像：憑著天主的恩寵，他能遠見未來，瞥見目標，並在試煉中堅持不懈。想想梅瑟多少次為百姓向天主轉求。同樣，主教在教會中也是轉求者，因為聖神使信德的火焰常在他心中燃燒。

主教也是一個懷有望德的人，因為「信德是所希望之事的擔保，是未見之事的確證」（希十一1）。特別在民眾困難的時刻，主教藉著這超性德行，幫助他們不至絕望：不僅用言語，更以親近的臨

在。當家庭負擔沉重、公共制度無力支援時；當青年厭倦虛假承諾、感到幻滅時；當長者與身心障礙者感到被遺棄時，主教便是那位不以空洞解答，而以一個努力活出福音的團體臨在於他們當中，以簡樸與共融為風格。

信、望兩德在主教身上結合，成為一位懷有牧靈愛德的人。整個主教的生活與牧職，不論多樣與複雜，都在聖奧斯定所稱的「愛德職務」(*amoris officium*)中達至圓滿統一。在宣講、探訪團體、聆聽司鐸與執事、進行行政決策等每一事務中，他皆以基督善牧的愛德為動力與靈感。在每日聖體聖祭與祈禱中汲取天主的恩寵後，主教為輔理主教、助理主教、榮休主教與鄰近教區的主教，尤其是身處困難或疾病中的神職人員，展現出兄弟之愛。他的心是開放與接納的，他的居所亦然。

親愛的弟兄們，這就是主教生活的神學核心。圍繞這核心，並在同一聖神的啟發下，還有其他重要的德行得以培育：牧靈智德、神貧、在獨身生活中完美的守貞與人性的美德。

牧靈智德是一種實際的智慧，引導主教在決策、治理、與信友及其團體關係中行事明確。其明顯標誌是以對話作為風格與方法，無論在人際互動中，或在主持共議性機構時皆如此。換言之，在主教治理其特定教會的共議性過程中，展現這份明智。教宗方濟各在這方面給了我們極多教導，以他教育性的智慧強調共議性是教會生活的本質維度。牧靈明智亦使主教得以在珍視傳統的同時，推動教區更新與創新。

為了見證主耶穌，主教過著福音貧窮的生活。他的生活方式應簡樸、莊重、大方，既體面又符合絕大多數信友的實際情況。窮人應在主教身上遇到一位父親與弟兄，絕不感受到被拘束或

被排斥。他在個人生活中，應超脫於財富的追求與金錢或權勢帶來的偏私。主教永不能忘記，他如同耶穌，是被聖神傅油者，被派遣去向貧窮人報喜訊。（參閱：路四18）

除了物質貧窮，主教生活還應有一種特別的貧窮方式：為天國而守貞與貞潔（參閱：瑪十九12）。這不僅是守獨身，更是以心靈與行為的貞潔，活出門徒的生活，呈現教會真正的形象——如其元首基督一般的聖潔與貞潔。他應堅定果決地處理可能引發醜聞的情況，特別是涉及未成年人的濫權事件，並完全遵守現行教會法規。

最後，主教蒙召培養那些梵蒂岡第二屆大公會議《司鐸職務與生活法令》(3)中也特別提及的人性德行。這些德行對他在履行聖職及與他人交往中有極大助益。當中包括：公正、真誠、寬宏大量、心胸開闊，以及能與喜樂的人一同喜樂、具有與受苦的人分憂共患的能力；同時也包括自制、細膩、耐心、謹慎、善於聆聽、樂於對話，以及服務的意願。這些德行，每個人天性中或多或少都具備一些，而主教應以主耶穌為楷模，在聖神的恩寵助祐下不斷培養與深化這些德行。

親愛的弟兄們，願聖母瑪利亞、聖伯多祿與聖保祿的轉求，為你們及你們的團體獲得所需的恩寵。尤其願他們幫助你們成為共融的人，在教區司鐸團中常促進合一。願每一位司鐸，無一例外，都能感受到主教的為父之情、兄弟之情與友愛。這共融的精神能鼓舞司鐸們的牧靈行動，使特定教會在合一中日益成長。

感謝你們在祈禱中惦記我！我也為你們祈禱，並從我內心深處，為你們大家頒賜我的降福。

（天主教會台灣地區主教團 恭譯）

教宗良十四世講道

耶穌聖心節及晉鐸彌撒

禧年司鐸日

聖伯多祿大殿

2025年6月27日（禮拜五）

今天是耶穌聖心節，也是司鐸聖化祈禱日，我們滿心喜悅地舉行這台司鐸在禧年中的感恩祭。

親愛的司鐸弟兄們，首先我要對你們說：你們已跨越聖門，前來伯多祿宗徒的墓前祈禱，並再次將你們的洗禮和司鐸祭服沉浸在救主聖心內。對你們當中某些人來說，今天更是生命中獨特的一天，是你們晉鐸、領受聖秩聖事的日子。

在此脈絡中談論基督聖心，就是省思上主降生成人、受難、聖死與復活的整個奧蹟，這奧蹟特別託付給我們，使我們能在世界呈現這奧蹟。在剛才所聆聽的讀經的啟迪之下，讓我們一同默想，省思我們該如何為這救恩工程有所貢獻。

在第一篇讀經中，厄則克耳先知描繪天主如同一位牧人，看顧祂的羊群，一一數點祂的羊隻。祂尋找迷失的，包紮受傷的，堅固軟弱和病弱的（參閱：則卅四11~16）。在這個充斥著恐怖且具毀滅性衝突的時代，祂提醒我們，天主的愛是無窮無盡的。我們蒙召讓自己被這份愛擁抱與陶塑，並意識到，在天主眼中、也是在我們自己眼中，任何形式的分裂與仇恨絕無容身之地。

在第二篇讀經中(參閱:羅五5~11),聖保祿宗徒提醒我們,天主「當我們還在軟弱的時候」(羅五6)、「在我們還是罪人的時候」(羅五8),就與我們和好。勉勵我們在每日的悔改中,把自己完全交託給那寓居我們心中、不斷更新我們的聖神,並相信祂的德能。我們的希望奠基於這許諾:主永不離棄我們,祂常與我們同在。而我們蒙召與祂合作,首先便是以感恩聖祭作為我們生命的核心,因它是「基督徒生活的泉源與高峰」(《教會》憲章,11)。其次,要「勤領聖事,特別是懺悔聖事;再者要祈禱、默想天主聖言、行愛德,使我們的心日漸相似「慈悲天父」的那顆心」。(參閱:《司鐸職務與生活》法令,18)

今天的福音(參閱:路十五3~7)提示我們天主的喜樂,以及當每一位效法祂的聖心而去愛的牧人,在找到一隻迷失的羊回到羊棧時的喜悅。我們蒙召以天父那樣寬宏大量的愛心,實踐牧靈愛德;並在我們心中跟天父懷著同樣的希望:甚至一個人都不會失去(參閱:若六39),但願人人都能透過我們的牧職認識基督,並在祂內獲得永生(參閱:若六40)。我們蒙召加深與耶穌的親密關係(參閱:《司鐸職務與生活》法令,14),並與司鐸弟兄們精誠團結。我們要背負迷失的羊隻,寬恕誤入歧途者,尋找迷途或遭遺棄並照顧身心受苦的人。讓我們在這偉大的愛中交流共融,讓這愛從被釘的主的肋旁傾流而出,擁抱所有人,盈溢全世界。正如教宗方濟各所說:「從基督肋旁的聖傷,仍然不斷湧出一條源源不絕的生命之河,至今仍永不止息、永不消逝,不斷向那些願意去愛的人開放。唯有天主的愛,才能孕育出新的人性。」(《祂愛了我們》宗座通諭,219)

司鐸職務是聖化與修和的職務,藉著與基督奧體的結合而實踐(參閱:《教會》憲章,7)。因此,第二屆梵蒂岡大公會議勉勵司鐸

要盡一切努力，「為領導大家團結相愛」（《司鐸職務與生活》法令，9），積極調和，求同存異，使「無人……感到被排除在外」（同上）。同時，大公會議也鼓勵司鐸與主教及司鐸諮議會保持共融與合一（《司鐸職務與生活》法令，7~8）。事實上，我們彼此之間越合而為一，也就越能引領他人進入善牧的羊棧，在天父唯一的家中以手足相待。

聖奧斯定在晉鐸周年的講道中，論及信友、司鐸與主教間團體共融的喜樂果實，乃源自於同樣蒙受天主慈悲的救贖。在這脈絡中，道出了那句膾炙人口的名言：「為你們，我是主教；與你們，我是基督徒。」（《講道集》，340、1）

在教宗職務就職彌撒中，我曾在天主子民前表達深切的願望：「一個合一的教會，即合一與共融的記號，為一個和好的世界成為酵母」（2025年5月18日）。今天，我再次與你們分享這個願望。讓我們彼此和好，因著從基督聖心傾流的愛而合一及更新，謙卑而堅定地與祂的足跡同道偕行，以堅定的信德與開放的愛德攜手並進。讓我們懷著那來自於「我們已被天父所愛、所揀選、所派遣」的自由，將復活主的平安帶給這世界。

在結束之前，我願向你們，親愛的晉鐸候選人說幾句話。片刻之後，藉由主教覆手與聖神更新的恩澤，你們將領受聖秩聖事。我所說的話雖簡單，卻語重心長，關乎你們的未來，也關乎託付給你們的靈魂的未來：愛天主，也愛你們的弟兄姊妹，並慷慨地把自己奉獻給他們。你們要熱忱地舉行聖事、祈禱，尤其是朝拜聖體，以及從事牧靈工作。你們要與你們的羊群在一起，為所有人付出時間與心力，不遺餘力和一視同仁，如同

被釘在十字架上的耶穌——祂的肋旁被刺透——以及眾聖人給我們留下的榜樣那樣。你們要記住：教會兩千年的歷史，曾經擁有，今天仍持續擁有，無數卓越的司鐸聖德典範。從初期教會起，就有許多為信仰殉道、熱情洋溢、勤勉不懈的宗徒、傳教士與愛德的見證人。你們要珍惜這寶貴的遺產：熟悉他們的故事，研讀他們的生命與服務事工，效法他們的德行，從他們的熱忱中汲取靈感，並經常熱切地向他們祈求轉禱！當今世界太常提供那些令人質疑、曇花一現的功名利祿，切莫為其所迷惑！你們要仰望那些信德堅強、默默無聞、卻充滿使徒精神的司鐸聖德典範，他們畢生致力於愛主事主及服務弟兄姊妹的各項事工。要以你們忠誠的見證，使他們卓越非凡的典範永世流傳。

現在，讓我們把自己託付於聖母瑪利亞——司鐸之母、希望之母——慈愛的護佑之下，願她扶持我們，引導我們的腳步，使我們的心越發契合於基督——至高永恆牧者——的聖心。

（天主教會台灣地區主教團 恭譯）



教宗良十四世

世界司鐸聖化祈禱日

致司鐸文告

(耶穌聖心節，2025年6月27日)

親愛的司鐸弟兄們！

今天是耶穌聖心節，也是莊嚴隆重的司鐸聖化日，我滿懷感恩和信賴之情，向各位致意。

基督為愛而被刺透的心，是活生生的、富有生命的血肉之軀，擁抱我們每一個人，使我們成為善牧的肖像。我們是在基督的心中發現自己職務的真諦。我們被天主的慈悲驅使，成為祂療癒、陪伴和救贖之愛的喜樂見證人。

因此，今天的隆重慶典再次更新在我們心中的召叫，要我們全然投身於對天主聖潔子民的服務。這使命以祈禱開始，並在與主的結合中逐步實現——祂持續不斷地復興在我們心中的禮物：神聖的司鐸聖召。

正如聖奧斯定所說的，紀念司鐸聖化日這恩寵，意味著進入「一個廣大而深邃的內室」(參閱：《懺悔錄》第十卷，第八章第15節)，並非僅是保存過去的記憶，而是使過去曾交託給你們的重新呈現且益發豐富常新。唯有藉著紀念，我們才能活出並更新上主所託付和囑咐我們的一切，同時要求我們以祂的名將之代代相

傳。我們在紀念中慶祝，我們的心便在基督的心中互相聯結，使我們活在主內，因而我們能將聖言和救恩的聖事分施給聖潔的天主子民，讓世界在愛中和好。唯有在耶穌聖心內，我們才能發現身為天主子女及為彼此手足的真實人性。為此，今天我由衷向你們發出誠摯的呼籲：你們要成為合一與和平的締造者！

世界局勢日益緊張，即使在家庭內和教會團體裡，司鐸也蒙召去促成和好、增進共融。成為合一與和平的締造者，意思是做一個能分辨的牧者，善於將託付給我們照顧的生命碎片拼湊起來，幫助人在坎坷的人生中看到福音的光芒；這意味著，牧者要具備領略和解读現實生活的能力，超脫當下的情緒、恐懼和對抗主流的壓力。也就是說，我們要及時提供能激發和重塑信仰的牧靈方案，從中建立良好的關係、精誠團結的紐帶以及共融和樂的團體。成為合一與和平的締造者，是要服務人，而不是孤行己意。司鐸之間的兄弟情誼，正是我們作為司鐸共同旅程的標誌，也是復活主臨在我們中間的可靠記號。

因此，今天我邀請你們在基督的聖心前，重申你們在晉鐸那天對天主和祂的聖潔子民說「是」的答覆；讓恩寵塑造你們，守護那日所領受的聖神愛火，好使你們因與主結為一體而成為耶穌在世間愛的聖事。我們不要因個人的軟弱而畏懼：上主並非召喚完美無缺的司鐸，而是勇於改變、甘於愛人如己的謙卑之心。

親愛的司鐸弟兄們，教宗方濟各重新懇請我們敬禮耶穌聖心，使自己在耶穌聖心敬禮中與主相遇（參閱：《祂愛了我們》宗座通諭，103），向祂傾訴自己內心的掙扎，並為那些正在撕裂當代世界的衝突祈禱，因為「在祂內我們可以跟別人建立健康和快樂的關係；

也能在這世界建立愛和公義的國度。我們的心與耶穌聖心聯結起來，就能創造這社會奇蹟。」(《祂愛了我們》宗座通諭，28)

在這聖年中，我們蒙召成為懷著希望的朝聖者，我們的牧靈職務越扎根在祈禱與寬恕的根基上；越貼近窮人、家庭和尋求真理的年輕人，就越能結出豐碩的果實。各位不要忘記：聖潔的司鐸使聖德在自己的周遭發揚光大。

我將你們眾人託付給聖母瑪利亞——宗徒之后和眾司鐸之母，並誠摯降福你們所有人。

教宗良十四世

梵蒂岡，2025年6月27日

(天主教會台灣地區主教團 恭譯)



教宗良十四世講道

家庭、兒童、祖父母及長者禧年慶祝

聖伯多祿廣場

復活期第七主日，2025年6月1日（主日）

我們剛才所聆聽的福音，呈現了耶穌在最後晚餐中為我們祈禱的情景（參閱：若十七 20）。天主聖言降生成人，祂在世上生活即將結束之際，惦記著我們這些屬於祂的弟兄姊妹們，在聖神的大能中，祂自己成了我們的祝福，成為向天父懇求與讚頌的祈禱。當我們滿懷驚喜與信賴進入耶穌的祈禱時，因著祂的愛，我們參與了關乎整個人類的宏偉計畫。

耶穌基督祈求「眾人合而為一」（若十七21）。這是我們所能渴望的最美善之事，因為這普世合一所帶來的，是所有受造物之間愛的永恆共融，而這正是天主本身：聖父賜予生命，聖子承受生命，而聖神分享生命。

然而，天主不願我們在這合一當中成為無名無姓、面貌模糊的群眾。祂願我們「合而為一」（若十七21）。耶穌所祈求的合一，是根植於天主愛的共融，天主以這同樣的愛，愛了我們，這愛為世界帶來了生命與救恩。因此，這「合一」是耶穌帶給我們的第一個恩賜。天主聖子從祂人性的心中向天父祈禱：「我在他們內，祢在我內，使他們完全合而為一，為叫世界知道是祢派遣了我，並且祢愛了他們，如愛了我一樣。」（若十七23）

讓我們以驚歎的心聆聽這番話。耶穌在告訴我們：天主愛我們，如同祂愛自己一樣。天父對我們的愛，毫不遜於祂愛祂的獨生聖子。換句話說，天主的愛是無限的。天主的愛不會打折，因為祂先愛了我們，從一開始就愛了我們！當基督對天父說：「祢在創世之前，就愛了我」（若十七24），祂就為這番話作了見證。確實如此，天主出於祂的慈悲，始終渴望聚集萬民歸向祂。祂藉著基督所賜給我們的生命，使我們合而為一，彼此連結。

在今日慶祝「家庭、兒童、祖父母及長者禧年」的此刻，聆聽這段福音，讓我們心中充滿喜樂。

親愛的朋友們，我們在尚未渴望得到生命之前，便已領受了生命。正如教宗方濟各所言：「我們每個人都是兒女，卻沒有人是自己選擇出生的」（三鐘經，2025年1月1日）。不僅如此，從一出生開始，我們便需要他人的照顧才能生存；若是靠自己，我們必定無法存活。有人照顧我們的身體與心靈，我們才得以活下來。今日我們所有存活的人，都要歸功於一種關係，一種富於仁愛和互相照顧、無償和令人自由的關係。

但這份人性的仁愛，有時卻遭背叛。例如，有人以自由之名，不是為了扶持生命，而是奪走生命；不是為了幫助，而是造成傷害。然而，即使面對這與生命為敵的邪惡，耶穌仍不斷為我們向天父祈禱。祂的祈禱是治癒我們創傷的良藥，向我們訴說寬恕與和好。祂的祈禱使我們身為父母、祖父母、子女彼此之間相愛的經驗，獲得深刻的意義。這正是我們要向世界宣告的：我們存在，是為了如主所願，在家庭中，以及在我們生活、工作、學習的地方「合而為一」。我們雖各不相同，卻結為一體；

雖眾多，卻同為一體；在一切境況和人生的每個階段中，總是如此。

親愛的朋友們，若我們以這種方式彼此相愛，植根於基督——「阿耳法」和「敖默加」、「元始」和「終末」(參閱：默廿二13)；我們在社會與世界中，就會成為每個人的和平記號。讓我們永遠不要忘記：家庭是人類未來的搖籃。

最近的幾十年間，出現了一個令人欣慰也值得深思的記號：有數對夫婦被列入真福、甚至聖品，他們不是個別被宣聖，而是作為婚配的一體被宣聖。我想到聖女小德蘭的雙親——路易與潔莉·馬丁夫婦(Louis and Zélie Martin)；也想到真福貝爾特拉梅·瓜特羅基夫婦(Blessed Luigi and Maria Beltrame Quattrocchi)，他們在上個世紀於羅馬成家生子。我們也不能忘記波蘭的烏爾瑪一家(the Ulma family)：父母與子女，在愛與殉道中合而為一。我強調這確實是一個值得深思的記號。教會藉著將他們列為婚姻生活的榜樣，就是要告訴我們：今日的世界需要婚姻盟約，好能認識並接受天主的愛，婚姻能帶來合一與和好的力量，藉此可以戰勝那些破壞人際關係與撕裂社會的種種勢力。

因此，我懷著感恩與希望的心，願提醒所有夫婦：婚姻並非一種理想，而是男女之間真愛的實際度量：「一個完全的、忠貞的、富有生命力的愛」(參閱：聖保祿六世《人類生命》宗座通諭，9)。這份愛使你們成為一個身體，並使你們在天主的肖像中，傳遞生命的恩賜。

我鼓勵你們，成為孩子正直的榜樣，以你們期望他們的行為方式去行事；以服從來教導自由，常看到孩子內在的良善，並以

合宜的方式去培養它。至於你們，親愛的孩子們，要向父母表示感激。每日對他們所賜予的生命和隨之而來的一切說聲「謝謝」，這是履行「孝敬父母」誡命的第一步（參閱：出廿12）。最後，親愛的祖父母與長者們，我請你們以智慧與憐憫看顧你們所愛的人，並以年長者所具的謙遜與耐心陪伴他們。

在家庭中，信仰與生命一樣，代代相傳。它就像家庭餐桌上的食物，也像是我們心中的愛，樂於彼此分享。主耶穌永遠愛我們，並渴望我們得享美善，而家庭正是我們與主耶穌相遇的特選之地。

最後，容我補充一點：天主聖子的祈禱，為我們的旅程帶來希望，也提醒我們終有一日將成為「合一中的一體」（參閱：聖奧斯定，《聖詠釋義》第127篇講道），在唯一的救主內合為一體，被天主永恆的愛所擁抱。不僅僅是我們，那些已先我們而去的祖先、那些已進入主的永恆逾越光明的父母、祖父母、弟兄姊妹、甚至兒女們也是一樣，我們今天在此慶典中也感受到他們與我們同在。

（天主教會台灣地區主教團 恭譯）



教宗良十四世

第五屆世界祖父母及長者日文告

2025年7月27日

「不失望的人是有福的。」（參閱：德十四2）

親愛的弟兄姊妹們：

我們正在慶祝的禧年引領我們認識到：無論年齡多大，希望永遠是喜樂的泉源。當這份希望經歷了長年累月如烈火般的淬鍊，更成為深切幸福的根源。

聖經為我們舉出一些例子，說明許多男女是在晚年時蒙天主召叫參與祂的救恩計畫。我們想到亞巴郎與撒辣，年事已高，對天主許諾他們有子嗣感到難以置信；他們沒有子孫，似乎使他們對未來不再有任何盼望。

匝加利亞在得知洗者若翰將誕生時也有相同的反應：「我憑著什麼能知道這事呢？因為我已經老了，我的妻子也上了年紀」（路一18）。顯然年老、不孕與體力衰退阻斷了這些人對生命與生育的希望。當耶穌向尼苛德摩談及「重生」時，尼苛德摩也是反問：「人已年老，怎樣能重生？難道他還能再入母腹而重生嗎？」（若三4）。然而，每當我們以為事情無法改變時，天主總是以救恩的行動力量帶給我們驚喜。

長者是希望的標記

在聖經中，天主多次藉由長者彰顯祂的眷顧與照料。不只是亞巴郎、撒辣、匝加利亞和依撒伯爾，梅瑟也是在八十歲時被召喚，帶

領子民獲得自由(參閱：出七7)。天主藉此教導我們，在祂眼中，老年是祝福與蒙恩的時期，長者是祂希望的第一見證人。聖奧思定問道：「什麼是老年？」他引述天主的回答：「讓你的力量衰退，使我的力量住在你內，使你能與宗徒一起說：『我幾時軟弱，正是我有能力的時候』」(《聖詠註釋》70, 11)。長者的人數持續增加，正是我們這個時代的徵兆，我們應該加以分辨，才能正確地詮釋這歷史時刻的意義。

教會與世界的生命，唯有在世代交替的光照下，才能被人理解。擁抱長者能幫助我們領悟：生命不只是當下的片刻，不該浪費於膚淺的相遇與短暫的關係中。相反地，生命不斷引導我們走向未來。在創世紀中，我們看見動人的一幕，年老的雅各伯祝福自己的孫子，也就是若瑟的兩個兒子，他的話語呼籲大家以希望展望未來——天主實現許諾的那一刻(參閱：創四十八8~20)。如果說，老年人的衰弱需要年輕人的力氣，同樣地，年輕人的缺乏經驗也需要老年人的見證，好使他們能以智慧建設未來。我們的祖父母時常是我們的榜樣，他們展現出信仰與虔誠、公民美德與社會承擔，也在困境中保有記憶與毅力！他們以希望與愛所傳承給我們的珍貴遺產，將永遠是我們感恩與喚起堅持的泉源。

老年人的希望標記

從聖經時代開始，禧年就被理解為一段解放的時期：奴隸獲得釋放，債務得被豁免，土地也回歸原主。禧年是一個天主所願的社會秩序得以重建的時刻，是修補多年累積的各種不平等與不公義的機會。耶穌在納匝肋會堂中的宣講，正是喚起這些釋放的時刻：祂向貧窮人宣報喜訊，使盲者復明，並為被囚禁和受壓迫的人帶來自由。(參閱：路四16~21)

本著禧年的精神來看待長者，我們蒙召去幫助他們獲得真正的釋放，特別是從孤獨與被遺棄中釋放出來。今年正是實現這個目標的恰當時刻。天主的信實所許下的諾言教導我們：老年擁有一種福樂，一種真正福音的喜樂，它激勵我們打破因漠視而使長者受困的藩籬。在世界各地的社會中，已日益習慣於把這些偉大與豐富的生命邊緣化和遺忘。

有鑑於此，我們需要改變步伐，而這種轉變應在整個教會共同承擔責任的行動中具體展現出來。每個堂區、每個善會、每個教會團體，都被召叫成為這場感恩與關懷「革命」的主角：透過定期探訪長者、建立支援與祈禱的網絡、與他們一同祈禱並建立關係，使那些覺得自己被遺忘的人重新找回希望與尊嚴。「基督徒的希望」總是敦促我們更有膽識、擴大視野，且不要滿足於現狀。在這個具體情況中，「基督徒的希望」促使我們努力帶來一種真正的轉變，使長者重新獲得應有的尊重與關愛。

正因如此，教宗方濟各希望「世界祖父母及長者日」的慶祝要以探訪獨居長者為核心要務。為此，那些在神聖禧年期間無法前來羅馬朝聖的人，也可以「用適當時間去探訪孤獨老人……，如朝聖者一樣前去朝拜臨現在他們身上的基督，[……]，亦可獲得禧年大赦」（參閱：聖赦院，〈頒賜大赦的規則〉，三）。探訪一位長者，就是一次與耶穌相遇的行動，祂釋放我們脫離冷漠與孤單。

我們身為長者仍能懷抱希望

德訓篇稱那不喪失希望的人是有福的（參閱：德十四2）。我們的人生經歷過漫長歲月，我們也許會受到誘惑，容易將目光轉向過去，而非面向未來。然而，正如教宗方濟各在最近一次住院期間所寫的那樣：「即便我們的身體軟弱，但沒有什麼能阻止我們去愛、去

祈禱、去奉獻自己，在信德中彼此相互扶持，成為希望的光輝見證」（三鐘經，2025年3月16日）。我們擁有一種在任何困難中都無法被奪走的自由：那就是去愛與去祈禱的自由。每一個人，無論何時何地，永遠都能愛與祈禱。

我們對摯愛親人的情感——無論是對與我們白頭偕老的另一半、陪我們走過漫長歲月的子女，或是那些讓我們生活充滿光明喜樂的孫子們——即使體力漸衰，也不會消失。事實上，正是他們的愛常常振奮我們的心神，帶給我們希望與安慰。

這些生活的愛之標記——其根源乃是天主本身——給予我們勇氣，並提醒我們：「縱使我們外在的人日漸損壞，但我們內在的人卻日日更新」（格後四16）。尤其當我們年歲增長時，讓我們堅定信靠上主，勇往直前。願我們每天都能在祈禱和參與感恩祭中獲得生命的更新。讓我們在家庭以及與其他人在日常的相遇中，以愛心將我們多年來所活出的信仰傳承下去。願我們不斷讚美天主的良善，維繫與親人們的合一，敞開心門接納遠方的弟兄姊妹們，尤其是那些有需要的人。如此，我們無論在任何年齡，都能成為希望的標記。

教宗良十四世

梵蒂岡，2025年6月26日

（天主教會台灣地區主教團 恭譯）



第五屆世界祖父母及長者日

我們滿懷喜悅地籌備慶祝第五屆世界祖父母及長者日。這項活動年復一年地日益深入地融入我們團體的牧靈生活。第五屆世界祖父母及長者日標誌著一個重要的里程碑，呈現出教會和社會對老年人的價值的認識日益加深。

教宗良十四世今年選定的主題是「不失望的人是有福的」（參閱：德十四2），這正契合希望禧年的大背景，並邀請我們認識到長者不僅是牧靈關懷的受患者，更是希望的見證者和教會生活的積極倡導者。他們的生活和信仰經驗是寶貴的遺產，能夠豐富新一代，鞏固團體的「細胞構造」。

於2021年奠立的世界祖父母及長者日正在成為一項傳統，它教導我們的團體日益將長者置於中心，不是以一種臨時或偶爾的方式，而是以一種經常性和結構性的方式。這是一種教育學，教導我們認識到長者為記憶的守護者、信仰的見證者和人生導師的不可替代的角色。

今年，值此希望禧年之際，我們想特別強調一點：天父無限的慈悲，是要被所有人體驗到的，包括那些因健康或年紀老邁的原因而無法親身前往朝聖的人們。因此，在牧靈指引裡，各位可以找到一個簡單的建議，在長者居住的場所內舉辦禧年慶典。

這項儀式將使他們獲得禧年大赦，獻上他們的痛苦和祈禱，在心神上與普世教會相通。

我們相信，這日子將成為恢復代際對話、加強精誠團結的紐帶和作出此生活的見證：教會是所有人，特別是最脆弱的人的溫馨家園。

考慮到前幾屆活動採取的各種舉措以及希望在第五屆活動上採取的舉措，我們將logo提供給教區和主教管區免費使用。

為了廣泛宣傳這次的活動內容，我們誠摯地請您透過電子郵件 (anziani@laityfamilylife.va) 或在社交媒體上使用 **#elderlyandgrandparents** 來告知我們各地所舉行的活動。

同時，您也可從聖座平信徒、家庭及生命部的英文網站下載「牧靈工具包」：www.laityfamilylife.va。

希望第五屆世界祖父母及長者日的慶祝活動，能夠讓所有長者感受到教會的親近和主的溫柔，我們向你們致以基督最深切的問候。

平信徒、家庭及生命部部長

凱文·法雷爾樞機

(Card. Kevin Farrell)

平信徒、家庭及生命部祕書長

+ 達里奧·格瓦西主教

(+ Dario Gervasi)

第五屆世界祖父母及長者日祈禱文

「不失望的人是有福的。」（參閱：德十四2）

上主，祢的這句話是何等美好！

求祢扶助我們在人生的朝聖之旅中，

懷著從祢而來的希望繼續前行。

求祢幫助我們在這日益分裂的世界裡，

帶來共融的希望。

求祢幫助我們在這飽受戰爭摧殘的世界裡，

帶來和平的希望。

求祢幫助我們在失去人性光輝的世界裡，

帶來微笑那始終不變的美好。

求祢幫助我們在晚輩、親友，

以及所有遇見的人心中，

憶起祢的溫柔。

求祢幫助我們在這個對祢漫不經心的世界裡，

帶來那只有祢能賜予的新生命的希望！

因為，上主，在祢內沒有失去什麼；

因為，上主，在祢內一切都有新的開始！阿們。

牧靈指引

我們建議，像往常一樣，這一天的慶祝活動應圍繞兩個基本要素：

1. 為長者奉獻和慶祝感恩祭。
2. 探訪自己社區內的孤獨老人。

值此希望禧年之際，我們建議讓教區團體參與進來，以方便所有老年人——甚至是那些很少離開家的老年人——參加禧年朝聖活動。

對於所有無法親自參加的人，我們建議他們按照頒發禧年大赦的規範，在他們居住的地方舉行禧年慶典。

探訪孤獨的長者

- 為了活出這日子的訊息，即：向每個人（甚至那些最孤立的人）表達親近和安慰，我們建議拜訪社區中的孤獨老人，並向他們傳達教宗的訊息。
- 這次探訪是教會向前邁進的具體標誌，它重申了長者，甚至是最孤獨的老年人，是我們社區的中心。
- 這探訪表示個人和集體不拋棄任何人的選擇。
- 這探訪也是個好機會，讓我們帶一份禮物給對方，例如一束花，同時可以一起誦唸祖父母及長者日的祈禱文。
- 青年人及長者的相遇，以及所產生的友誼，正是呈現了「天主的仁慈世世代代於無窮世」的標記。

與長者一同預備這個日子

- 長者是這個日子各種活動的主要對象。聖父——教宗的文告是特別為他們發表的。
- 儘可能讓最多的長者在這日子當天親自參與主日的感恩儀式。
- 這一天可以是一個機會，幫助長者及其家人重新養成習慣，與整個堂區團體一起參與感恩祭。
- 可把〈文告〉分送給所有的參與者，邀請堂區或教會的長者，一同反省這份文告。
- 即使在世界祖父母及長者日之後，最好也開始為自己社區的老人組織反思時刻。教宗關於老年教理的講授可能是伴隨會議的有用資源。
- 可以請長者們為年輕人和為世界和平祈禱。代禱事工是長者們真正的聖召。
- 探訪獨居長者時，也可以把教宗的文告送給那些無法參加聚會的長者。

與青年人一起預備這個日子

- 可以在祖父母及長者日的前幾個星期，召集青年人，向他們說明並確定他們能儘可能接觸更多的長者。
- 我們建議讓年輕人與社區的長者一起組織一場或多場聚會。
- 這一天可以是組織一次會議以聽取長者的一些見證的機會。
- 青年人可組織社會運動，用Hashtag來宣傳祖父母及長者日的內容(**#ElderlyAndGrandparents**)。

禮儀注意事項

- 今年7月27日的主日彌撒，其中應有一台彌撒是與堂區祖父母及長者一起慶祝「世界祖父母及長者日」。
- 為鼓勵長者參與彌撒，堂區教友可為行動不便的長者安排交通接送。
- 在彌撒慶典中，堂區青年人可分送教宗的〈世界祖父母及長者日文告〉。
- 在7月27日或前後的日子，可以在符合醫護規定的情況下，安排在醫院或安老院舉行慶祝「世界祖父母及長者日」的彌撒，讓院內的堂區長者教友參加。
- 當日彌撒收集的獻儀，可用來支持為堂區中貧困長者的服務計劃。

信友禱詞的建議內容

- 請為教宗良十四世祈禱：求上主降福和守護他的職務，以及他所領導的教會，使教會成為祖父母及長者更受歡迎的大家庭。我們同聲祈禱。
- 請為我們所有身為長者的人祈禱：願我們能夠繼續展望未來，並憑藉我們的經驗和祈禱，繼續努力建立一個更富於兄弟情誼的世界。我們同聲祈禱。
- 請為年輕人祈禱：好使他們將自己的活力作為食糧奉獻給上主，求主使之倍增，而不保留給自己；願世界因年輕人與長者重新互相擁抱而充滿喜悅。我們同聲祈禱。

- 請為我們所有身為祖父母的人祈禱：好使我們成為家庭智慧的源泉，並且能學習將信仰的寶藏傳遞給我們的子孫和新一代。我們同聲祈禱。
- 請為了結束世界各地的每一場戰爭祈禱：讓我們祈求主安慰那些失去親人的人，使傷者痊癒、囚犯重返家園；讓對話與和平的途徑近在咫尺。我們同聲祈禱。

與無法前往朝聖的老年人一起慶祝禧年

聖赦院所頒布的《頒賜大赦的規則》指出：

「真誠悔改的信友，因特殊緣故（尤其是所有男女隱修士、年長者、病患者、在囚人士，以及身在醫院或其他醫護場所而要為病人提供不間斷服務的人員）而不能參與隆重慶典、朝聖活動和熱心地前往教堂等活動者，在滿全相同條件下，如在精神上與在場的信友保持合一——特別是當媒體直播教宗或教區主教的講話時，並在家中或受阻之處（諸如隱修院的小聖堂、醫院、療養院、監獄……）誦念天主經、任何認可的信經和符合聖年宗旨的其他經文，同時向天主奉獻個人的痛苦或生活上的辛勞者，亦可獲得禧年大赦。」

從這個角度來看，我們建議在第五屆世界祖父母及長者日或教區團體或老年人居住機構的重要日子舉行慶祝活動，讓所有無法親自參加禧年朝聖的人感受到天父無限的慈悲。

- 慶祝活動應由司鐸、執事、負責神師、傳教員或通常負責該場所牧靈活動的人員主持。

- 慶祝活動應有大量參與者，如果可能的話，可以用聖歌來營造祈禱氣氛，並應特別注意所有老年人的參與。
- 必要時，主禮應與幾位從事牧靈工作員一同探訪所有無法下床的長者所住的房間。與他們一起誦念天主經和信經，並為他們留下聖像、禱文或聖牌，以提醒他們參與禧年慶典。切勿將任何人排除在慶典之外。
- 負責神師應盡一切努力確保老年人能夠在慶典前夕領受和好聖事及聖體聖事。

禮儀歌曲

致候詞

主禮者：

因父、及子、及聖神之名。

參與者：

阿們。

主禮者：

願賜予希望的天主，

藉著降生成人的聖言，

使我們因信充滿一切喜樂、平安，並藉著聖神的大能，

與你們眾人同在。

參與者：

也與你的心靈同在。

禧年禱文

主禮者：

讓我們一起誦念教宗方濟各所寫的禧年禱文：

天父，願祢藉著祢的聖子——
我們的兄長耶穌基督所賦予我們的信德，
和聖神在我們心中燃點的愛德火焰，
重振我們對祢神國的望德。

願祢的恩寵轉化我們，
使我們努力不懈地栽種福音的幼苗。
但願那些福音幼苗，
使人類和宇宙萬物由內而外得以轉化，
並能懷著確切的希望，
期待新天新地的來臨，
那時，邪惡勢力要全被摧毀，
祢的榮耀卻要永遠常存。

願禧年的恩寵
重振我們這些希望的朝聖者對天國寶藏的渴求。
願這同一恩寵
使我們救主的喜樂與平安惠及普世萬民。
願讚頌和光榮歸於祢——天主，
至於無窮之世。阿們。

（天主教香港教區版）

聖詠

可詠唱或誦念一篇朝聖的聖詠，如：

第十五篇 「上主，誰能住在祢的帳幕裡？」

第廿四篇 「大地和地上的萬物，屬於上主。」

第八四篇 「萬有的上主，祢的殿宇多麼可愛。」

第九五篇 「請大家前來，向上主歡呼，向拯救我們的磐石歌舞。」

第一二二篇 「我真高興，因為有人對我說。」

第一三六篇 「請你們稱謝上主，因為祂的仁慈永遠常存。」

恭讀天主聖言

（建議：）

恭讀聖保祿宗徒致羅馬人書（五1~5）

弟兄姊妹們：天主使我們藉著信德而成義；因此，我們藉著主耶穌基督，與天主和好了。我們靠著耶穌、藉著信德就可以生活在天主的恩寵中，並歡欣地希望分享天主的光榮。不但這樣，我們在磨難中也歡躍，因為我們知道：磨難產生忍耐，忍耐產生毅力，毅力產生望德，望德不會使人失望，因為天主的愛，已經藉著賜給我們的聖神，傾注在我們心中了。

默想

可以參考以下或採用另一相似的文件：

第五屆世界祖父母及長者日正值希望禧年。

有時我們會把「希望」的美德與我們關心的事情發生的好機會混為一談。例如，我們希望自己不生病，或希望自己喜歡的球隊贏球等等。通常，我們希望的是等待那些可能發生的事情，但可能不會發生。或者，我們認為希望是對未來的一種樂觀態度，是我們性格的一種特徵。我們應該如何理解基督教的希望，即我們所說的神學德行？

聖保祿在致羅馬人書中，透過論證基督徒的盼望之根基，闡明了希望的意義。如果希望僅僅建立在我們自身的力量 and 人性態度之上，我們就有理由懷疑它的持續性。然而，由於聖保祿宗徒將傾注於我們心中的天主之愛作為希望的根基，我們完全可以說，這是恩典的工夫，因此不會失敗。我們的任務是接納它，並讓自己被它引導和扶持。

當基督徒的希望在我们的生活中發揮作用時，它就會擁有非凡的力量。《天主教教理》寫道：「望德是回應人對幸福的嚮往，這嚮往是天主放置在人心內的；望德接受那激發人行動的各種希望，並予以淨化，使之導向天國；望德保護人不致陷於敗興；望德在無依無靠中給予支持；望德使期待永福的人心花怒放。望德的熱情奔放預防自私，導向愛德的幸福。」（參閱：《天主教教理》，1818）

認識一位在生活中培育希望的長者，是世間的一道真正的光芒。因為長者對年輕人的微笑、親切的問候、鼓勵的話語背後，彷彿

蘊藏著更偉大的智慧，最終彰顯著天主經年累月的信實。教宗良十四世在第五屆世界祖父母及長者日文告中寫道：

德訓篇稱那不喪失希望的人是有福的（參閱：德十四2）。我們的人生經歷過漫長歲月，我們也許會受到誘惑，容易將目光轉向過去，而非面向未來。然而，正如教宗方濟各在最近一次住院期間所寫的那樣：「即便我們的身體軟弱，但沒有什麼能阻止我們去愛、去祈禱、去奉獻自己，在信德中彼此相互扶持，成為希望的光輝見證」（三鐘經，2025年3月16日）。我們擁有一種在任何困難中都無法被奪走的自由：那就是去愛與去祈禱的自由。每一個人，無論何時何地，永遠都能愛與祈禱。

那些長期經歷過天主信實的長者可以向世界證明，在我們這個時代，我們擁有一種越來越罕見的能力，那就是滿懷希望地展望未來的能力！

的確，世界上有許多情況並非如此，老年人非但沒有受到尊重，反而被置於群體生活的邊緣。《希望禧年詔書》強調了這一點，並回顧：

經常感到孤獨和被遺棄的長者也應看到希望的曙光。基督信仰團體和公民社會有義務尊重長者，珍視他們是擁有人生經驗的寶藏，不僅累積智慧且仍能作出貢獻，同時呼籲他們與不同的世代聯盟，共同奮鬥。

「在此，我也要提到祖父母們，他們是年輕一代信仰和智慧的傳承者。願他們在兒孫的感恩和愛護中得到支持，因為兒孫在他們身上能找到自己的根源，並找到理解和鼓勵的源泉。」（《希望禧年詔書》，14）

我們被邀請慶祝第五屆世界祖父母及長者日，期盼從啟迪我們所有人的希望中重新出發。為了真正體會老年人生命的整個價值，事關重要的，是不讓任何人孤單。我們的長輩應該被視為維繫世代的寶貴財富，並向我們展現天主如何是每個世代、每個時代傳承的主宰。

教宗良提醒我們聖奧斯定那句精闢的名言：讓我們的生活美好，時代就也美好。我們就是日子；我們怎樣，日子也將怎樣！¹

如果我們能夠珍惜長輩們活潑的信德和愛的教誨，未來的日子一定會更加美好！



¹. 聖奧斯定，〈《論聖詠》80，「*Mala tempora, laboriosa tempora, hoc dicunt homines. Bene vivamus, et bona sunt tempora. Nos sumus tempora: quales sumus, talia sunt tempora*」。

信經

天主經

第五屆世界祖父母及長者日祈禱文

禮成式

祈求長壽的恩賜：

慈愛的天主，

請賜予祢的孩子們長壽的恩賜，請賜予他們祢的祝福。

讓他們感受到祢存在的甜蜜和力量：回顧過去，

在祢的慈悲中歡欣；展望未來，

懷著不滅的希望，堅持不懈。

願光榮和讚頌永遠歸於祢。

禮成曲

分發第五屆世界祖父母及長者日文告

（天主教會台灣地區主教團祕書處 譯）



主教團祕書處公告

(114) 主團祕公字第 11408 號

依照聖座禮儀及聖事部法令（2025 年 7 月 3 日），《羅馬彌撒經書》自今年新增「為照料受造界」的彌撒經文，以便每年於 9 月 1 日「世界受造界祈禱日」以及其他日子為慶祝彌撒使用。關於照料受造界彌撒經文和聖經選讀，請瀏覽主教團禮儀及聖事委員會網站（<https://sliturgy.catholic.org.tw>）。

主教團祕書長陳科神父

2025 年 7 月 21 日

Jubilee of Bishops

MEDITATION OF POPE LEO XIV

St Peter's Square

7th Sunday of Easter - Sunday, 1 June 2025

In the name of the Father, and the Son, and the Holy Spirit. Peace be with you!

Dear brothers, good morning and welcome!

I deeply appreciate the effort all of you have made to come on pilgrimage to Rome, since I realize how pressing are the demands of your ministry. Yet each of you, like myself, before being a shepherd, is a sheep, a member of the Lord's flock. So we too, even before others, are asked to pass through the Holy Door, the symbol of Christ the Saviour. If we are to lead the Churches entrusted to our care, we must let ourselves be profoundly renewed by Jesus, the Good Shepherd, in order to conform ourselves fully to his heart and to the mystery of his love.

“Spes non confundit,” “Hope does not disappoint” (Rom 5:5). How often did we hear **Pope Francis** repeat those words of Saint Paul! They became one of his trademark phrases, so much so that he chose them to be the opening words of the **Bull of Indiction of this Jubilee Year**.

We, as Bishops, are the primary heirs of that prophetic legacy, which we must preserve and transmit to the People of God by our words and the way we live our lives. At times, preaching the message that hope does not disappoint means swimming against the tide, even in certain painful situations that appear to be hopeless. Yet it is precisely at those times when it becomes all the more apparent that our faith and

our hope do not come from ourselves, but from God. If we are truly close to those who suffer, the Holy Spirit can revive in their hearts even a flame that has all but died out (cf. Bull *Spes Non Confundit*, 3).

Dear friends, a Bishop is a witness to hope by his example of a life firmly grounded in God and completely devoted to the service of the Church. This will be the case only insofar as he is conformed to Christ in his personal life and in his apostolic ministry. The Spirit of the Lord will then shape his way of thinking, his feelings and his actions. Let us stop for a moment and together consider a few aspects of this witness.

First, the Bishop is the *visible principle of unity* in the particular Church entrusted to him. It is his duty to build communion among its members and with the universal Church by fostering the variety of gifts and ministries given for its own growth and for the spread of the Gospel. In this service, as in his entire mission, the Bishop can count on the special divine grace conferred on him at his episcopal ordination. This grace sustains him as a teacher of the faith, a minister of sanctification and a spiritual leader; it strengthens his commitment to the Kingdom of God, to the eternal salvation of souls and to the transformation of history by the power of the Gospel.

The second aspect I would like to consider, again in the light of Christ as the model of the Bishop's life, could be put this way: the Bishop is *a man who lives the theological life*. In a word, he is a person completely docile to the promptings of the Holy Spirit, who fills him with faith, hope and charity, and fans them into flame amid the various situations and challenges of daily life.

The Bishop, then, is a *man of faith*. Here I think of that marvelous passage in the Letter to the Hebrews (cf. *Heb* 11), where the author lists an entire genealogy of "witnesses" of faith, beginning with Abel. I think specifically of Moses, who was called by God to lead

the people to the promised land, and who, we are told, “remained steadfast, as if seeing him who is unseen” (*Heb 11:27*). Here we have a magnificent portrayal of a man of faith: he is one who, by the grace of God, sees ahead, glimpses the goal, and perseveres in times of trial. Think of all the times that Moses interceded for the people before God. So too, the Bishop in his Church acts as an intercessor, because the Spirit keeps the flame of faith alive in his heart.

Then too, the Bishop is a man of hope, since “faith is the substance of things hoped for, the evidence of things not seen” (*Heb 11:1*). Especially at moments of difficulty in people’s lives, the Bishop, by this theological virtue, helps them not to despair: not simply by his words but by his closeness. When families are greatly burdened and public institutions fail to provide adequate support; when young people are disillusioned and fed up with empty promises; when the elderly and those with grave disabilities feel abandoned, the Bishop is close to them, not offering easy solutions, but rather the experience of communities that strive to live the Gospel in simplicity and solidarity.

Faith and hope then come together in him as a *man of pastoral charity*. The whole life of the Bishop, his entire ministry, diverse and multifaceted as it is, finds its unity in what Saint Augustine calls the *amoris officium*. Here his theological life is expressed and shines forth in the highest degree. Whether preaching, visiting communities, listening to priests and deacons, or making administrative decisions, all that he does is inspired and motivated by the charity of Christ the Shepherd. With the help of God’s grace, drawn daily from the celebration of the Eucharist and his prayer, the Bishop gives an example of fraternal love to his Coadjutor or Auxiliary, to the Bishop Emeritus and to the Bishops of neighboring dioceses, to the priests, his closest collaborators, particularly those experiencing moments of difficulty or illness. His heart is open and welcoming, and so is his home.

Dear brothers, this is the theological core of the life of a Bishop. Centered on these aspects, and always awakened by the same Spirit, a number of other essential virtues can be added: pastoral prudence, poverty, perfect continence in celibacy, and human virtues.

Pastoral prudence is the practical wisdom that guides the Bishop in his decisions, in his governance, in his relations with the faithful and with their associations. A clear sign of prudence is his exercise of dialogue as a style and method, both in his relationships with others and in his presiding over participatory bodies: in other words, in his overseeing of synodality in his particular Church. **Pope Francis** taught us much in this regard, insisting with pedagogical wisdom on synodality as a dimension of the life of the Church. Pastoral prudence also enables the Bishop to guide the diocesan community by cherishing its traditions and by promoting new directions and initiatives.

To bear witness to the Lord Jesus, the Bishop lives a life of evangelical *poverty*. His is a simple, sober and generous lifestyle, dignified and at the same time suited to the conditions of the majority of his people. The poor must find in him a father and a brother, and never feel uncomfortable in meeting him or entering his home. In his personal life, he must be detached from the pursuit of wealth and from forms of favoritism based on money or power. The Bishop must never forget that, like Jesus, he has been anointed with the Holy Spirit and sent to bring good news to the poor (cf. *Lk* 4:18).

Together with material poverty, the life of the Bishop is also marked by that specific form of poverty which is *celibacy and virginity* for the sake of the Kingdom of Heaven (cf. *Mt* 19:12). Here, it is not just a question of living as a celibate, but of practicing chastity of heart and conduct, and in this way living a life of Christian discipleship and presenting to all the authentic image of the Church, holy and

chaste in her members as in her Head. He must be firm and decisive in dealing with situations that can cause scandal and with every case of abuse, especially involving minors, and fully respect the legislation currently in force.

Finally, the Bishop is called to cultivate those human virtues which the Council Fathers also chose to mention in the Decree *Presbyterorum Ordinis* (No. 3). These are of great help to him in his ministry and in his relationships with others. They include fairness, sincerity, magnanimity, openness of mind and heart, the ability to rejoice with those who rejoice and to suffer with those who suffer, as well as self-control, delicacy, patience, discretion, great openness to listening and engaging in dialogue, and willingness to serve. These virtues, which each of us possess to a greater or lesser extent by nature, can and must be cultivated in conformity to the Lord Jesus, with the grace of the Holy Spirit.

Dear brothers, may the prayers of the Blessed Virgin Mary and Saints Peter and Paul obtain for you and your communities the graces that you most need. In particular, may they help you to be men of communion, always promoting unity in the diocesan presbyterate. May every priest, without exception, sense the fatherhood, brotherhood and friendship of his Bishop. That spirit of communion encourages priests in their pastoral outreach and makes the particular Church grow in unity.

Thank you for remembering me in your prayers! I am also praying for you and from my heart, I offer all of you my blessing.

Jubilee of Priests

Holy Mass & Priestly Ordinations

Homily of the Holy Father Leo XIV

Saint Peter's Basilica, Altar of the Confession

Friday, 27 June 2025

Today, the Solemnity of the Sacred Heart of Jesus, the Day of Prayer for the Sanctification of Priests, we celebrate this Eucharist with great joy as part of the **Jubilee of Priests**.

Before all else, dear brother priests, I wish to say a word to you, who have passed through the Holy Door to pray at the tomb of the Apostle Peter and to immerse your baptismal and priestly garments once more in the Heart of the Savior. For some of you, this is happening on a unique day in your lives: the day of your Ordination.

To speak of the Heart of Christ in this context is to reflect on the entire mystery of the Lord's incarnation, death and resurrection, which is entrusted in a special way to us, so that we can make it present in our world. In the light of the readings that we have just heard, let us reflect on how we can contribute to this work of salvation.

In the first reading, the prophet Ezekiel describes God as a shepherd who watches over his flock, counting his sheep one by one. He seeks out the lost, binds up the wounded, and strengthens the weak and sick (cf. *Ezek* 34:11-16). He thus reminds us, in this age of vast and devastating conflicts, that the love of God has no limits. We are called to let ourselves be embraced and shaped by that love, and to realize that in God's eyes – and our own as well – there is no place for division and hatred of any kind.

In the second reading (cf. *Rom* 5:5-11), Saint Paul reminds us that God reconciled us to himself “while we were still weak” (v. 6) and “sinful” (v. 8), and exhorts us to entrust ourselves, along a daily path of conversion, to the transforming power of his Spirit who dwells in our hearts. Our hope is grounded in the knowledge that the Lord never abandons us: he is always at our side. At the same time, we are called to cooperate with him, above all by putting the Eucharist at the center of our lives, inasmuch as it is “the source and summit of the Christian life” (SECOND VATICAN ECUMENICAL COUNCIL, Dogmatic Constitution *Lumen Gentium*, 11). Then too, “through the fruitful reception of the sacraments, and especially by the frequent practice of sacramental penance” (Decree *Presbyterorum Ordinis*, 18), and finally through prayer, meditation on God’s word, and the exercise of charity, conforming our hearts ever more closely to that of “the Father of mercies” (*ibid.*).

This brings us to today’s Gospel (cf. *Lk* 15:3-7), which speaks of the joy of God – and of every shepherd who loves in the manner of his Heart – at the return of even one of his sheep to the fold. We are called to exercise pastoral charity with a generous love, like that of the Father, and to foster in our hearts the desire that no one be lost (cf. *Jn* 6:39) but that everyone, also through our ministry, may come to know Christ and have eternal life in him (cf. *Jn* 6:40). We are called to deepen our closeness to Jesus (cf. *Presbyterorum Ordinis*, 14) and to be a source of harmony in the midst of our brother priests. We do so by bearing on our shoulders those who are lost, granting forgiveness to those who have erred, seeking out those who have gone astray or been left behind, and caring for those who suffer in body or spirit. And to do all this in a great exchange of love that, flowing from the pierced side of the crucified Lord, embraces all people and fills the entire world. For, in the words of **Pope Francis**, “the wounded side of Christ continues to pour forth that stream which

is never exhausted, never passes away, but offers itself time and time again to all those who wish to love as he did. For his love alone can bring about a new humanity” (Encyclical Letter *Dilexit Nos*, 219).

The priestly ministry is one of sanctification and reconciliation for the building up of the Body of Christ in unity (cf. *Lumen Gentium*, 7). For this reason, the **Second Vatican Council** exhorted priests to make every effort to “lead all to the unity of charity” (*Presbyterorum Ordinis*, 9), harmonizing differences so that “no one... may feel left out” (*ibid.*). It also encouraged priests to remain united with their bishop and within the presbyterate (*ibid.*, 7-8). For the more we are united among ourselves, the more we will be able to lead others to the fold of the Good Shepherd, and to live as brothers and sisters in the one house of the Father.

Saint Augustine, in a homily delivered on the anniversary of his ordination, spoke of the joyful fruit of communion that unites the faithful, priests and bishops, grounded in the recognition that all of us are redeemed and saved by the same gracious mercy of God. It was in that context that he spoke the celebrated words: “For you I am a bishop, with you I am a Christian” (*Serm.* 340, 1).

In the **solemn Mass inaugurating my Pontificate**, I voiced before the People of God my great desire for “a united Church, a sign of unity and communion, which becomes a leaven for a reconciled world” (18 May 2025). Today, I share this desire once more with all of you. Reconciled with one another, united and transformed by the love that flows abundantly from the Heart of Christ, let us walk together humbly and resolutely in his footsteps, firm in faith and open to all in charity. Let us bring the peace of the risen Lord to our world, with the freedom born of the knowledge that we have been loved, chosen and sent by the Father.

Now, before concluding, I would like to say a word to you, dear

Ordinands, who in a few moments, by the laying on of hands of the bishop and a renewed outpouring of the Holy Spirit, will become priests. What I have to say is simple, but I consider it important for your future and for the future of the souls entrusted to your care. Love God and your brothers and sisters, and give yourselves to them generously. Be fervent in your celebration of the sacraments, in prayer, especially in adoration before the Eucharist, and in your ministry. Keep close to your flock, give freely of your time and energy to everyone, without reserve and without partiality, as the pierced side of the crucified Jesus and the example of the saints teach us to do. Remember that the Church, in the two thousand years of her history, has had – and today continues to have – wonderful examples of priestly holiness. From the earliest communities on, the Church has raised up priests who have been martyrs, tireless apostles, missionaries, and champions of charity. Cherish this treasure: learn their stories, study their lives and work, imitate their virtues, be inspired by their zeal, and invoke their intercession often and insistently! All too often, today's world offers models of success and prestige that are dubious and short-lived. Do not let yourselves be taken in by them! Look rather to the solid example and apostolic fruitfulness, frequently hidden and unassuming, of those who, with faith and dedication, have spent their lives in service of the Lord and their brothers and sisters. Keep their memory alive by your own example of fidelity.

Let us now entrust ourselves to the loving protection of the Blessed Virgin Mary, Mother of priests and Mother of hope. May she direct and sustain our steps, so that each day we may conform our hearts more closely to that of Christ, the supreme and eternal Shepherd.

Message of the Holy Father to Priests on the Occasion of the World Day of Prayer for the Sanctification of Priests

27 June 2025 - Solemnity of the Most Sacred Heart of Jesus

Dear brothers in the priesthood!

On this *Day for the Sanctification of Priests*, celebrated on the Solemnity of the Sacred Heart of Jesus, I address each of you with gratitude and great confidence.

The Heart of Christ, pierced for love, is the living and life-giving flesh that embraces each of us and conforms us to the image of the Good Shepherd. There we discover the true nature of our ministry. Consumed by God's mercy, we become joyful witnesses of his love that heals, accompanies and redeems.

Today's Solemnity thus renews in our own hearts the call to be completely committed to the service of God's holy people. This mission starts with prayer and is carried out in union with the Lord, who constantly revives in us the sacred gift of our vocation to the priesthood.

To be mindful of this grace means, as Saint Augustine tells us, to enter into "a vast and deep inner chamber" (cf. *Confessions*, X, 8.15), which does not simply preserve a memory of the past, but makes its riches ever new and present. Only by such remembrance, can we experience and renew that gift which the Lord entrusted to us and charged us to pass on in his name. Remembrance joins our

hearts together in the Heart of Christ and our lives in his life, and thus enables us to bring the word and the sacraments of salvation to God's holy people, in order to bring about a world reconciled in love. Only in the Heart of Jesus do we discover our authentic humanity as children of God, brothers and sisters of one another. For all these reasons, I would make this heartfelt appeal to you today: Be builders of unity and peace!

In a world marked by growing tensions, even within families and ecclesial communities, priests are called to promote reconciliation and foster communion. Building unity and peace demands that we be pastors capable of wise discernment, skilled in the art of piecing together the fragments of the lives entrusted to our care, so that we can enable people to see the light of the Gospel in the midst of life's trials. It calls for the ability to understand and interpret complex situations, and to rise above immediate emotions, fears and the pressure of passing fashions. It means providing pastoral solutions that generate and regenerate faith by building good relationships, bonds of solidarity and communities in which the style of communion shines forth. Being builders of unity and peace means serving and not domineering. Priestly fraternity becomes a credible sign of the presence of the Risen Lord in our midst precisely when it is the hallmark of our shared journey as priests.

Today, then, I invite you to renew before the Heart of Christ the "yes" that you said to God and to his holy People on the day of your Ordination. Let yourselves be shaped by grace and guard the fire of the Spirit received on that day, so that, in union with him, you may be a sacrament of Jesus' love in the world. Do not be daunted by your personal frailty: the Lord does not look for perfect priests, but for

humble hearts that are open to conversion and prepared to love others as he himself loved us.

Dear brother priests, **Pope Francis** called us to renewed devotion to the Sacred Heart as the locus of our personal encounter with the Lord (cf. *Dilexit Nos*, 103), the place where we can bring and resolve not only our inner conflicts but also those that are tearing apart the world in which we live. For in him, “we learn to relate to one another in wholesome and happy ways, and to build up in this world God’s kingdom of love and justice. Our hearts, united with the heart of Christ, are capable of working this social miracle” (*ibid.*, 28).

Throughout this **Holy Year**, in which all of us are called to be pilgrims of hope, our ministry will be all the more fruitful the more it is rooted in prayer and forgiveness, and in closeness to the poor, to families and to young people who are searching for truth. Never forget that a holy priest makes holiness flourish around him.

Entrusting all of you to Mary, Queen of Apostles and Mother of Priests, I bless each of you from my heart.

From the Vatican, 27 June 2025

LEO PP. XIV

Jubilee of Families, Children, Grandparents & the Elderly

HOMILY OF THE HOLY FATHER LEO XIV

St Peter's Square

7th Sunday of Easter - Sunday, 1 June 2025

The Gospel we have just heard shows us Jesus, at the Last Supper, praying on our behalf (cf. *Jn* 17:20). The Word of God, made man, as he nears the end of his earthly life, thinks of us, his brothers and sisters, and becomes a blessing, a prayer of petition and praise to the Father, in the power of the Holy Spirit. As we ourselves, full of wonder and trust, enter into Jesus' prayer, we become, thanks to his love, part of a great plan that concerns all of humanity.

Christ prays that we may "all be one" (v. 21). This is the greatest good that we can desire, for this universal union brings about among his creatures the eternal communion of love that is God himself: the Father who gives life, the Son who receives it and the Spirit who shares it.

The Lord does not want us, in this unity, to be a nameless and faceless crowd. He wants us to be one: "As you, Father, are in me and I am in you, may they also be in us" (v. 21). The unity for which Jesus prays is thus a communion grounded in the same love with which God loves, which brings life and salvation into the world. As such, it is firstly a *gift* that Jesus comes to bring. From his human heart, the Son of God prays to the Father in these words: "I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me" (v. 23).

Let us listen with amazement to these words. Jesus is telling us that God loves us as he loves himself. The Father does not love us any less than he loves his only-begotten Son. In other words, with an infinite love. God does not love less, because he loves first, from the very beginning! Christ himself bears witness to this when he says to the Father: “You loved me before the foundation of the world” (v. 24). And so it is: in his mercy, God has always desired to draw all people to himself. It is his life, bestowed upon us in Christ, that makes us one, uniting us with one another.

Listening to this Gospel today, during the Jubilee of Families, Children, Grandparents and the Elderly, fills us with joy.

Dear friends, we received life before we ever desired it. As Pope Francis said: “all of us are sons and daughters, but none of us chose to be born” (*Angelus*, 1 January 2025). Not only that. As soon as we were born, we needed others in order to live; left to ourselves, we would not have survived. Someone else saved us by caring for us in body and spirit. All of us are alive today thanks to a relationship, a free and freeing relationship of human kindness and mutual care.

That human kindness is sometimes betrayed. As for example, whenever freedom is invoked not to give life, but to take it away, not to help, but to hurt. Yet even in the face of the evil that opposes and takes life, Jesus continues to pray to the Father for us. His prayer acts as a balm for our wounds; it speaks to us of forgiveness and reconciliation. That prayer makes fully meaningful our experience of love for one another as parents, grandparents, sons and daughters. That is what we want to proclaim to the world: we are here in order to be “one” as the Lord wants us to be “one,” in our families and in those places where we live, work and study. Different, yet one; many,

yet one; always, in every situation and at every stage of life.

Dear friends, if we love one another in this way, grounded in Christ, who is “the Alpha and the Omega,” “the beginning and the end” (cf. Rev 22:13), we will be a sign of peace for everyone, in society and the world. Let us not forget: families are the cradle of the future of humanity.

In recent decades, we have received a sign that fills us with joy but also makes us think. It is the fact that several spouses have been beatified and canonized, not separately, but as married couples. I think of Louis and Zélie Martin, the parents of Saint Therese of the Child Jesus; and of Blessed Luigi and Maria Beltrame Quattrocchi, who raised a family in Rome in the last century. And let us not forget the Ulma family from Poland: parents and children, united in love and martyrdom. I said that this is a sign that makes us think. By pointing to them as exemplary witnesses of married life, the Church tells us that today’s world needs the marriage covenant in order to know and accept God’s love and to defeat, thanks to its unifying and reconciling power, the forces that break down relationships and societies.

For this reason, with a heart filled with gratitude and hope, I would remind all married couples that marriage is not an ideal but the measure of true love between a man and a woman: a love that is total, faithful and fruitful (cf. SAINT PAUL VI, *Humanae Vitae*, 9). This love makes you one flesh and enables you, in the image of God, to bestow the gift of life.

I encourage you, then, to be examples of integrity to your children, acting as you want them to act, educating them in freedom through obedience, always seeing the good in them and finding ways to

nurture it. And you, dear children, show gratitude to your parents. To say “thank you” each day for the gift of life and for all that comes with it is the first way to honour your father and your mother (cf. *Ex* 20:12). Finally, dear grandparents and elderly people, I recommend that you watch over your loved ones with wisdom and compassion, and with the humility and patience that come with age.

In the family, faith is handed on together with life, generation after generation. It is shared like food at the family table and like the love in our hearts. In this way, families become privileged places in which to encounter Jesus, who loves us and desires our good, always.

Let me add one last thing. The prayer of the Son of God, which gives us hope on our journey, also reminds us that one day we will all be *uno unum* (cf. Saint Augustine, *Sermo super Ps. 127*): one in the one Saviour, embraced by the eternal love of God. Not only us, but also our fathers, mothers, grandmothers, grandfathers, brothers, sisters and children who have already gone before us into the light of his eternal Pasch, and whose presence we feel here, together with us, in this moment of celebration.

Message of the Holy Father for the fifth World Day of Grandparents and the Elderly

27 July 2025

Blessed are those who have not lost hope (cf. Sir 14:2)

Dear brothers and sisters,

The Jubilee we are now celebrating helps us to realize that hope is a constant source of joy, whatever our age. When that hope has also been tempered by fire over the course of a long life, it proves a source of deep happiness.

Sacred Scripture offers us many examples of men and women whom the Lord called late in life to play a part in his saving plan. We can think of Abraham and Sarah, who, advanced in years, found it hard to believe when God promised them a child. Their childlessness seemed to prevent them from any hope for the future.

Zechariah's reaction to the news of John the Baptist's birth was no different: "How can this be? I am an old man and my wife is advanced in years" (*Lk* 1:18). Old age, barrenness and physical decline apparently blocked any hope for life and fertility in these men and women. The question that Nicodemus asked Jesus when the Master spoke to him of being "born again" also seems purely rhetorical: "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?" (*Jn* 3:4). Yet whenever we think that things cannot change, the Lord surprises us with an act of saving power.

The elderly as signs of hope

In the Bible, God repeatedly demonstrates his providential care by turning to people in their later years. This was the case not only with Abraham, Sarah, Zechariah and Elizabeth, but also with Moses, who was called to set his people free when he was already eighty years old (cf. *Ex* 7:7). God thus teaches us that, in his eyes, old age is a time of blessing and grace, and that the elderly are, for him, *the first witnesses of hope*. Augustine asks, “What do we mean by old age?” He tells us that God himself answers the question: “Let your strength fail, so that my strength may abide within you, and you can say with the Apostle, ‘When I am weak, then I am strong’” (*Super Ps.* 70,11). The increasing number of elderly people is a sign of the times that we are called to discern, in order to interpret properly this moment of history.

The life of the Church and the world can only be understood in light of the passage of generations. Embracing the elderly helps us to understand that life is more than just the present moment, and should not be wasted in superficial encounters and fleeting relationships. Instead, life is constantly pointing us toward the future. In the book of Genesis, we find the moving episode of the blessing given by the aged Jacob to his grandchildren, the sons of Joseph; his words are an appeal to look to the future with hope, as the time when God’s promises will be fulfilled (cf. *Gen* 48:8-20). If it is true that the weakness of the elderly needs the strength of the young, it is equally true that the inexperience of the young needs the witness of the elderly in order to build the future with wisdom. How often our grandparents have been for us examples of faith and devotion, civic virtue and social commitment, memory and perseverance amid

trials! The precious legacy that they have handed down to us with hope and love will always be a source of gratitude and a summons to perseverance.

Signs of hope for the elderly

From biblical times, the Jubilee has been understood as a time of liberation. Slaves were freed, debts were forgiven and land was returned to its original owners. The Jubilee was a time when the social order willed by God was restored, and inequalities and injustices accumulated over the years were remedied. Jesus evoked those moments of liberation when, in the synagogue of Nazareth, he proclaimed good news to the poor, sight to the blind and freedom for prisoners and the oppressed (cf. *Lk* 4:16-21).

Looking at the elderly in the spirit of this Jubilee, we are called to help them experience liberation, especially from loneliness and abandonment. This year is a fitting time to do so. God's fidelity to his promises teaches us that there is a blessedness in old age, an authentic evangelical joy inspiring us to break through the barriers of indifference in which the elderly often find themselves enclosed. Our societies, everywhere in the world, are growing all too accustomed to letting this significant and enriching part of their life be marginalized and forgotten.

Given this situation, a change of pace is needed that would be readily seen in an assumption of responsibility on the part of the whole Church. Every parish, association and ecclesial group is called to become a protagonist in a "revolution" of gratitude and care, to be brought about by regular visits to the elderly, the creation of networks of support and prayer for them and with them, and the

forging of relationships that can restore hope and dignity to those who feel forgotten. Christian hope always urges us to be more daring, to think big, to be dissatisfied with things the way they are. In this case, it urges us to work for a change that can restore the esteem and affection to which the elderly are entitled

That is why Pope Francis wanted the World Day of Grandparents and the Elderly to be celebrated primarily through an effort to seek out elderly persons who are living alone. For this reason, those who are unable to come to Rome on pilgrimage during this Holy Year may “obtain the Jubilee Indulgence if they visit, for an appropriate amount of time, the elderly who are alone... making, in a sense, a pilgrimage to Christ present in them (cf. *Mt 25:34-36*)” (APOSTOLIC PENITENTIARY, *Norms for the Granting of the Jubilee Indulgence*, III). Visiting an elderly person is a way of encountering Jesus, who frees us from indifference and loneliness.

As elderly persons, we can hope

The Book of Sirach calls blessed those who have not lost hope (cf. 14:2). Perhaps, especially if our lives are long, we may be tempted to look not to the future but to the past. Yet, as Pope Francis wrote during his last hospitalization, “our bodies are weak, but even so, nothing can prevent us from loving, praying, giving ourselves, being there for one another, in faith, as shining signs of hope” (*Angelus*, 16 March 2025). We possess a freedom that no difficulty can rob us of: it is the freedom to love and to pray. Everyone, always, can love and pray.

Our affection for our loved ones – for the wife or husband with whom we have spent so much of our lives, for our children, for

our grandchildren who brighten our days – does not fade when our strength wanes. Indeed, their own affection often revives our energy and brings us hope and comfort.

These signs of living love, which have their roots in God himself, give us courage and remind us that “even if our outer self is wasting away, our inner self is being renewed day by day” (2 *Cor* 4:16). Especially as we grow older, let us press forward with confidence in the Lord. May we be renewed each day by our encounter with him in prayer and in Holy Mass. Let us lovingly pass on the faith we have lived for so many years, in our families and in our daily encounter with others. May we always praise God for his goodness, cultivate unity with our loved ones, open our hearts to those who are far away and, in particular, to all those in need. In this way, we will be signs of hope, whatever our age.

From the Vatican, 26 June 2025

LEO PP. XIV



World Day
for Grandparents
and the Elderly
2025

Fifth World Day for Grandparents and the Elderly

It is with great joy that we prepare to celebrate the *Fifth World Day for Grandparents and the Elderly*, an appointment that, year after year, is entering more and more deeply into the pastoral life of our communities. This fifth edition marks a significant milestone, a sign of the growing awareness of the value of the elderly in the Church and society.

This year's theme chosen by Pope Francis, ***'Blessed are those who have not lost hope'*** (cf. *Sir 14:2*), fits into the context of the Jubilee of Hope, and invites us to recognize in the elderly not only recipients of pastoral attention, but witnesses of hope and active protagonists of ecclesial life. Their life and faith experience is a valuable heritage, capable of enriching new generations and strengthening the community fabric.

The World Day for Grandparents and the Elderly, established in 2021, is becoming a tradition that teaches our communities to increasingly put the elderly at the centre, not in an extraordinary or occasional way, but in a regular and structural way. It is a pedagogy that teaches us to recognize their irreplaceable role as keepers of memory, witnesses of faith and teachers of life.

This year, on the occasion of the Jubilee of Hope, we wish to emphasize one special aspect: the Father's limitless mercy is to be experienced by all, including those who, for reasons of health or age, cannot physically make a pilgrimage. Therefore, in the pastoral directions pages you will find a simple proposal for a Jubilee celebration to be held within the facilities where the elderly live.

This rite will enable them to obtain the Jubilee Indulgence, spiritually joining the universal Church and offering their sufferings and prayers.

We are confident that this *Day* will be an opportunity to renew dialogue between generations, to strengthen bonds of solidarity and to witness that the Church is a welcoming home for all, especially the most fragile.

Aware of the variety of initiatives that have been taken at previous editions and those that will hopefully mark the fifth *Day* as well, we make the logo available for parishes and dioceses to use freely.

In this regard and in order to give more dissemination to what will be organized for the occasion, we ask you to kindly let us know about the various initiatives undertaken through the email **anziani@laityfamilylife.va** or our social channels via the hashtag **#ElderlyandGrandparents**

A **Pastoral Kit** is available on the website of the Dicastery for Laity, Family and Life at **www.laityfamilylife.va**

In the hope that the celebration of *the Fifth World Day for Grandparents and the Elderly* will help bring to all the elderly the closeness of the Church and the tenderness of the Lord, we send you our most loving greetings in Christ.

Card. Kevin Farrell

Prefect

Dicastery for Laity, Family and Life

+ Dario Gervasi

Secretary

Dicastery for Laity, Family and Life

Prayer for the

Fifth World Day for Grandparents and the Elderly

‘Blessed are those who have not lost hope’ (Sir 14:2)

How beautiful are these words of yours, Lord!

*Help us to continue our pilgrimage through time,
animated by the hope that comes from You!*

*Help us in this divisive world,
to bring the hope of communion.*

*Help us in this world, wounded by wars,
to bring the hope of peace.*

*Help us in this world, which is dehumanizing,
to bring the beauty of an ancient smile.*

*Help us to be, for our grandchildren, for our loved ones
and for everyone we meet,
the memory of your tenderness.*

*Help us to bring, in a world distracted from You,
the Hope of a new life that only You can give!*

For in You, Lord, nothing is lost

For in You, Lord, everything begins again! Amen

Pastoral Indications

We suggest that the celebration of the *Day* - as usual - be organized around two fundamental gestures:

1. **the celebration of a Eucharistic liturgy dedicated to the elderly**
2. **the visit to the lonely elderly in your community.**

On the occasion of the Jubilee of Hope, we suggest involving parish communities to **facilitate the participation of all elderly people - even those who rarely leave home - in Jubilee pilgrimages.**

For all those for whom it will not be possible to participate physically, based on what is established in the norms for granting the Jubilee Indulgence, we suggest that they carry out **a Jubilee celebration in the places where they live.**

Visiting lonely elderly people

- In order to get the message of closeness and consolation that the *Day* seeks to express to everyone -even those who are most isolated- we suggest making a visit to the lonely elderly in your community and handing them the Holy Father's message.
- The visit, a tangible sign of a Church going forth, is a way to reiterate that the elderly, even the loneliest, are at the centre of our communities.
- The visit demonstrates the personal and communal choice not to abandon anyone.
- The visit can be an opportunity to bring a gift, such as a flower, and to read the Day's message and prayer together.
- The encounter between young and elderly, the friendship that can arise from it, shows how the Lord's mercy extends from generation to generation.

The preparation of the *Day* with the elderly

- The elderly are the main beneficiaries for the *Day*'s activities. The Holy Father's message is addressed to them.
- It is important to make sure that as many elderly people as possible participate in person in the Sunday liturgy celebrated on the *Day*.
- The *Day* can be an opportunity to help the elderly and their family members convincingly resume the habit of attending Holy Mass together with the entire parish community.
- Elderly from the parish or from our own church reality can be invited for a time of reflection on the Pope's Message for the *Day*, which can be distributed to all participants.
- It would be desirable if, even from the *Day*, people begin to organize moments of reflection dedicated to the elderly in their community. The Pope's catecheses on old age could be used as handouts to accompany the meetings.
- Special prayers for youth and peace can be asked of the elderly. The ministry of intercession is a true vocation of old age.
- Through visits to the lonely elderly, the text of the Message can also be conveyed to those unable to attend the meetings.

The preparation of the *Day* with the youth

- We suggest calling the young people of one's community a few weeks before the *Day* to explain its significance and to ensure that they reach as many elderly people as possible with their visits.
- We suggest involving young people in the organisation of one or more parties with the elderly of their community.
- The *Day* could be an opportunity to organise a meeting to hear some testimonies of elderly people.
- Young people can organise social campaigns to spread the contents of the *Day* by using the hashtag #Elderlyandgrandparents.

Liturgical handout

- One of the Masses on Sunday, July 27, should be dedicated to celebrating the *Day* with grandparents and elderly in the parish or community.
- To encourage the attendance of the elderly at Holy Mass, community members can be involved to arrange transportation for those who are unable to move on their own.
- During the celebration, the youth from the parish or community can deliver the Holy Father's message to grandparents and the elderly.
- On July 27 and the days immediately preceding and following, liturgical celebrations of the *Day* can be planned within hospitals and residential homes for the elderly by involving members of the parish so that Holy Masses are appropriately animated.
- The collection of offerings at the Holy Masses of the *Day* can be dedicated to support projects in favour of poor elderly people in your community.

Suggestions for the Prayers of the Faithful

- For Pope Leo XIV, that the Lord may bless and protect his ministry, and for the Church, led by him, that it may be more and more a welcoming home for grandparents and the elderly. Let us pray.
- For all of us elderly, that we may continue to look toward the future and that with our experience and prayer we may continue to strive to build a more fraternal world. Let us pray.
- For the youth to offer the bread of their vitality to the Lord, not keeping it for themselves but giving it to God so that He may multiply it and the world may rejoice in the overflowing joy of a new embrace between the youth and the elderly. Let us pray.
- For all of us grandfathers and grandmothers, that we may be

a source of wisdom for our families and that we may learn to pass on the treasure of faith to our grandchildren and to the next generation. Let us pray.

- For the end of all war in every part of the world. We implore the Lord to grant consolation to those who have lost loved ones, healing to the wounded, a return home to prisoners, and that ways of dialogue and peace be found everywhere. Let us pray.

Jubilee celebration with the elderly unable to physically make the pilgrimage

The *Norms for the Granting of the Jubilee Indulgence* published by the Apostolic Penitentiary state:

‘The faithful who are truly repentant of sin but who cannot participate in the various solemn celebrations, pilgrimages and pious visits for serious reasons (especially cloistered nuns and monks, but also **the elderly**, the sick, prisoners, and those who, through their work in hospitals or other care facilities, provide continuous service to the sick), can obtain the Jubilee Indulgence, under the same conditions if, united in spirit with the faithful taking part in person, (especially when the words of the Supreme Pontiff or the diocesan Bishop are transmitted through the various means of communication), they recite the Our Father, the Profession of Faith in any approved form, and other prayers in conformity with the objectives of the Holy Year, in their homes or wherever they are confined (e.g. in the chapel of the monastery, hospital, nursing home, prison...) offering up their sufferings or the hardships of their lives;’.

With this perspective in mind, we suggest that on the occasion of *the Fifth World Day for Grandparents and the Elderly* or a significant date for the diocesan community or the facility where the elderly live, a celebration be held to allow all those who cannot physically participate in the Jubilee pilgrimages to experience the Father's limitless mercy.

- The celebration should be presided over by a priest, a deacon, the facility chaplain, a catechist or whoever usually takes care of the pastoral animation of the place.
- The celebration should be well-attended, if possible animated by songs, and special attention should be paid to the participation of all the elderly.
- Where necessary, the presiding person, together with some of the pastoral animators, should visit all the rooms in which the elderly unable to move from their beds are staying. With them recite the Our Father, the Profession of Faith and leave them a sacred image, prayer or sign reminding them of their participation in the jubilee event. Let no one be excluded from the celebration.
- Chaplains should make every effort to ensure that elderly people can receive the sacraments of Reconciliation and the Eucharist in the period leading up to the celebration.

Opening song

Introduction

The presiding person says:

In the name of the Father, and of the Son, and of the Holy Spirit.

Participants respond:

Amen.

The presiding person says:

May the God of hope
who in the Word made flesh
fills us with all joy and peace in faith,
by the power of the Holy Spirit,
be with all of you.

Participants respond:

And with your spirit.

Jubilee Prayer

The presiding person says:

Let us recite together the prayer written by Holy Father Francis on the occasion of the Jubilee:

*Father in heaven,
may the faith you have given us
in your son, Jesus Christ, our brother,
and the flame of charity enkindled
in our hearts by the Holy Spirit,
reawaken in us the blessed hope
for the coming of your Kingdom.*

*May your grace transform us
into tireless cultivators of the seeds of the Gospel.
May those seeds transform from within both humanity and the
whole cosmos
in the sure expectation
of a new heaven and a new earth,
when, with the powers of Evil vanquished,
your glory will shine eternally.*

*May the grace of the Jubilee
reawaken in us, Pilgrims of Hope,
a yearning for the treasures of heaven.
May that same grace spread
the joy and peace of our Redeemer
throughout the earth.
To you our God, eternally blessed,
be glory and praise for ever.
Amen*

Psalm

One of the pilgrimage psalms is sung or recited, e.g.:

- 15 ‘Lord, who may dwell in your sacred tent?’
- 24 ‘The earth is the Lord's’
- 84 ‘How lovely is your dwelling place’
- 95 ‘O come, let us sing unto the Lord’
- 122 ‘I rejoiced with those who said to me’
- 136 ‘Give thanks to the Lord, for he is good’

Reading of the Word of God

It is suggested to read:

A reading from the Letter of St. Paul the Apostle to the Romans (5:1-5)

Brothers and sisters: Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have gained access by faith to this grace in which we stand, and we boast in hope of the glory of God. Not only that, but we even boast of our afflictions, knowing that affliction produces endurance, and endurance, proven character, and proven character, hope, and hope does not disappoint, because the love of God has been poured out into our hearts through the Holy Spirit that has been given to us.

Meditation

You can follow this text or another similar one

The *Fifth World Day for Grandparents and the Elderly* falls within the Jubilee of Hope year.

Sometimes we confuse the virtue of Hope with a good chance that something we care about will happen. For example, we hope we don't get sick or that our favourite team wins and so on. Often, it is a matter of waiting for things that are likely to happen, but may not. Or we think of hope as a kind of optimism towards the future, as a characteristic of our character. How should we understand Christian hope, what we say is a theological virtue?

St. Paul, in his letter to the Romans, makes a point about Christian hope by reasoning about what it is based on. If hope were based only on our own strength and human attitudes we would have reason to doubt its consistency. Since, however, St. Paul sets as the foundation of hope *the love of God [that] has been poured out into our hearts*, we may well say that it is a work of grace and therefore does not fail. Our task is to welcome it and allow ourselves to be led and sustained by it.

When Christian hope is allowed to act in our lives, it has extraordinary power. The Catechism of the Catholic Church writes: 'The virtue of hope responds to the aspiration to happiness which God has placed in the heart of every man; it takes up the hopes that inspire men's activities and purifies them so as to order them to the Kingdom of heaven; it keeps man from discouragement; it sustains him during times of abandonment; it opens up his heart in expectation of eternal

beatitude. Buoyed up by hope, he is preserved from selfishness and led to the happiness that flows from charity.’ (cf. C.C.C.1818)

To know an elder who has cultivated hope in his/her life is a true light to the world. For behind a smile, an affectionate greeting, a word of encouragement from an elder to a younger person, there is like a reflection of a greater wisdom, which ultimately speaks of God's faithfulness over time. Pope Leo XIV wrote in the *Message for the Fifth World Day for Grandparents and the Elderly*:

The Book of Sirach calls blessed those who have not lost hope (cf. 14:2). Perhaps, especially if our lives are long, we may be tempted to look not to the future but to the past. Yet, as Pope Francis wrote during his last hospitalization, “our bodies are weak, but even so, nothing can prevent us from loving, praying, giving ourselves, being there for one another, in faith, as shining signs of hope” (Angelus, 16 March 2025). We possess a freedom that no difficulty can rob us of: it is the freedom to love and to pray. Everyone, always, can love and pray.

Elderly people who have experienced God’s faithfulness over time can testify to the world to an ability that is becoming rare in this age of ours, the ability to look to tomorrow with hope!

True, there are many contexts in the world where this is not the case, and the elderly, instead of being esteemed, are put on the margins of communal living. The Bull of Indiction of the Jubilee highlighted this by recalling that:

“The elderly, who frequently feel lonely and abandoned, also deserve signs of hope. Esteem for the treasure that they are, their life experi-

ences, their accumulated wisdom and the contribution that they can still make, is incumbent on the Christian community and civil society, which are called to cooperate in strengthening the covenant between generations.

Here I would also mention grandparents, who represent the passing on of faith and wisdom to the younger generation. May they find support in the gratitude of their children and the love of their grandchildren, who discover in them their roots and a source of understanding and encouragement.” (Bull of Indiction of the Jubilee 2025, *Spes non confundit*, no. 14)

We are invited to celebrate this *Fifth World Day for Grandparents and the Elderly* with a desire to start afresh from the hope that enlightens us all. For the life of the elderly to be truly appreciated in all its value, it is important that no one is left alone. Our elders should be regarded as the precious treasure that binds generations together and shows us how God is the Lord of the succession of every age and every era.

Pope Leo reminded us of St. Augustine’s incisive phrase: *Let our lives be good, and the times are good. We are the times; as we are, so will the times be!*¹

If we can treasure the living teaching of faith and love of our elderly the times ahead will certainly be *better times!*

¹. ‘*Mala tempora, laboriosa tempora, hoc dicunt homines. Bene vivamus, et bona sunt tempora. Nos sumus tempora: quales sumus, talia sunt tempora*’

The Credo

Our Father

Prayer for the *Fifth World Day for Grandparents and the Elderly*

Final Blessing

Long life blessing

God of mercy,
Who has given these, Your children, the gift of a long life,
Grant them your blessing.
Let them feel the sweetness and strength of your presence:
Looking back on the past,
Rejoicing in Your mercy;
And looking to the future,
Persevering with undying hope.
To you, glory and praise for evermore.

Final song

Distribution of the *Message for the Fifth World Day for Grandparents and the Elderly*

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