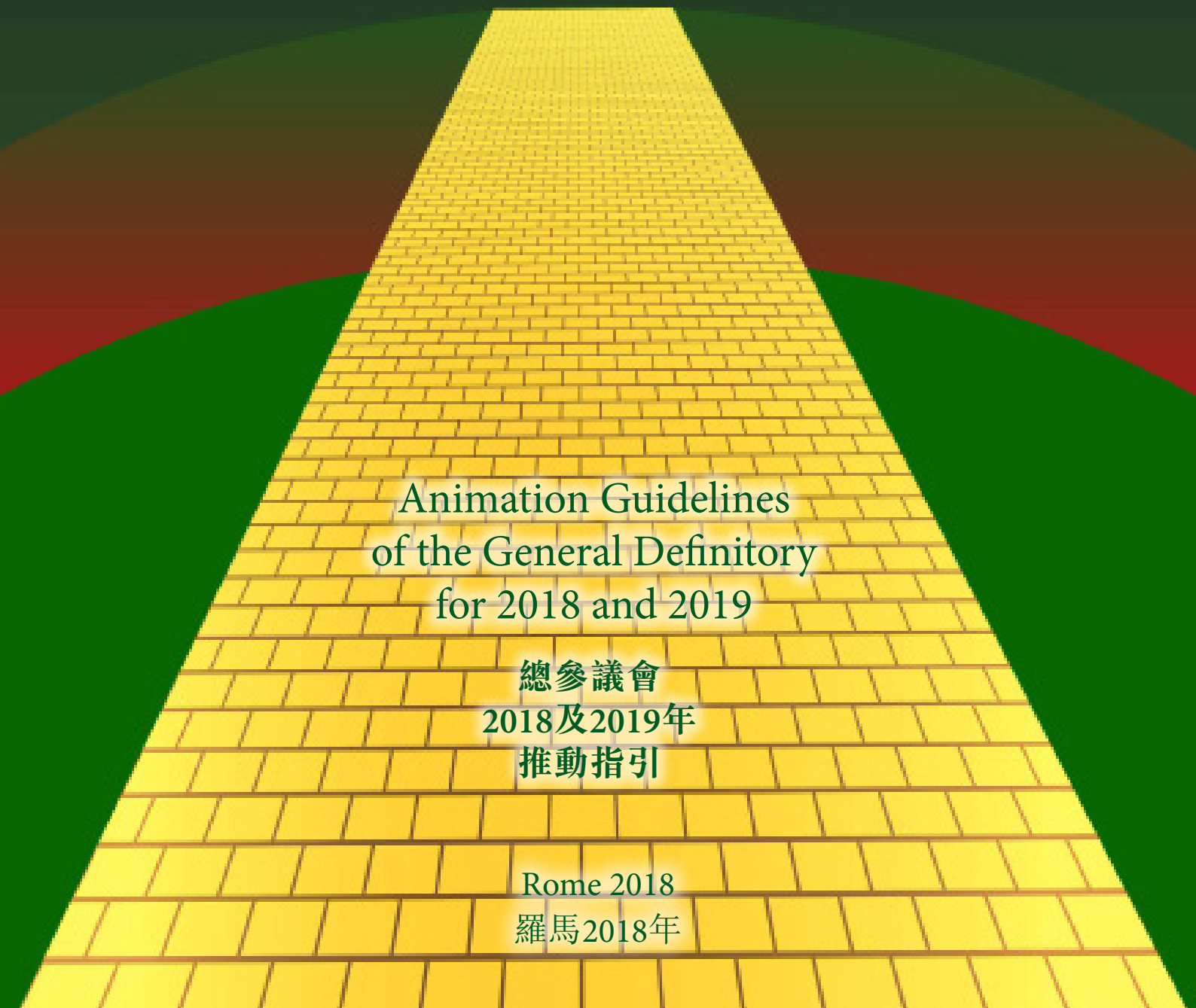
ORDER OF FRIARS MINOR
小兄弟會

MOVING TO THE PERIPHERIES AS BROTHERS AND "LESSER ONES"
作為兄弟及微末者邁向邊緣



Animation Guidelines of the General Definitory for 2018 and 2019

總參議會 2018及2019年 推動指引

Rome 2018
羅馬2018年

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PREFACE

Dear brothers, may the Lord give you peace!

As we did for 2016-2017, we would like to present you with the guidelines for the next two years (2018-2019). These can be used as a tool for reflection, comparison and discernment in community, to help us deepen the realities in which we live and give new impetus to Inter-religious dialogue.

It is our hope that the whole order may in some way join journey of preparation and eventual celebration of the Order's Plenary Council which will be in June 2018, inviting every local community to devote some time to examine the realities of the world, of the Church and of the Order. The fruit of reflection and brotherly discernment can change our life and the way we live our charism today in the different places where we live and work.

Secondly, we want to look to St. Francis who with his life and evangelical witness became a brother to the whole universe. In his universality, he today is the person who can most open the doors to dialogue. In this rapidly changing world, in which more and more conflicts arise, dialogue becomes a bridge of interaction that contributes to the construction of true peace. That is why the 8th centennial of the meeting of St. Francis with the Sultan in 2019, will be an opportunity and a further stimulus for all of us to deepen inter-religious dialogue.

Finally, with the hope that these pages can help every community discern what the spirit says to the Friars Minor today, I urge you brothers

序言

親愛的兄弟，願主賜你們平安！

正如我們在 2016 － 2017 年所作的，我們願意呈現給你們，為這未來兩年的指引。這指引可以是反省、比較及辨別的工具，幫助我們加深明白我們所處的現況，給我們動力去作跨宗教交談。

我們希望，整個修會能一起準備及參與修會在 2018 年 6 月召開的全體代表議會，就是透過邀請每一個地方團體付出一些時間去檢視世界、教會及修會的現況。兄弟們的反省及辨別的成果，可以改變我們生活，改變我們今天在不同地方生活及工作中如何活出我們的神恩。

第二，我們要看看方濟，他以生活及福音見證，成為整個宇宙的兄弟。在他的普世性中，他今天仍是能夠打開交談之門的人。在這個急速改變的世界中，有很多衝突，交談成了一道交往的橋樑，通往真和平的建設。所以，既然 2019 年是方濟與蘇丹會晤八百周年，那就是一個機會及推動力， 讓我們加深跨宗教交談。

我希望以下的篇幅，能夠幫助每一個團體分辨聖神向小兄弟們今天要說的話；我請求你們各位兄弟全然投入，尋求天主渴望我們眾人

to devote yourselves completely seeking for what God desires from each of us, authentically living the Gospel, charism and mission of our Order.

May the Lord bless you and always accompany you on the journey.

Rome, 08 December 2017
Solemnity of the Immaculate Conception of B.V.M.

Br. Michael Perry, OFM
General Minister

Prot. 107938

的是什麼，好能真實地活出活音，修會的神恩及使命。

願主祝福你們，及常常在旅途上陪伴你們。

2017 年 12 月 8 日聖母無玷始胎節

總會長裴彌格

檔案編號 *107938*

INTRODUCTION

Dear brothers,

We want to present in this booklet what will be the horizon of inspiration for our service of animation and governance of our Order for the next two years, 2018 and 2019.

As we did immediately after the G*eneral Chapter*, with the 2016-2017 Guidelines, *Moving to the Peripheries as Brothers and "Lesser Ones"*, we (want to) follow a general theme, thinking of a sexennial plan of two years at a time, in view of a journey of communion with the whole Church, according to our charism.

In the year 2018 we will celebrate our CPO in which we want to "listen, discern and go forth." It will be a time to take a closer look at the realities in which we are present in different parts of the world, be it in different societies, the church and the Order. (It will be) a time to discern together and therefore to live and implement concretely, in docility, what the Spirit is telling us today.

Moreover, the Episcopal Synod for Youth will be celebrated in 2018 and we want to be (especially) attentive to the reality of the young people wherever we are present. (We desire to reach out) to them with a more sensitive and welcoming action.

Finally, in 2019 we will celebrate the eighth centenary of the meeting of St. Francis with the Sultan al-Malik al-Kamil that took place in Damietta in 1219. We also want to embody a life of dialogue: not only by remembering not just the witness of St Francis, but also by seeking together concrete ways for the possibility of a peaceful relationship between Christians and Muslims. In many parts of the world the presence of other religions grows and we Franciscans are called to live and testify to dialogue and peace with different religions and cultures.

引言

親愛的兄弟：

我們願意在這小冊子呈現我們為未來兩年(2018-19)，我們為修會作推動及管治服務的靈感視野 。

我們在上屆總會議後，立即推出了〈作為兄弟及微末者邁向邊界〉的指引；因為我們願意跟隨一個總的主題，把六年計劃分為三個兩年，好能按我們神恩，與普世教會一起走共融之旅。

在 2018 年，我們將召開全體代表議會，我們願意「聆聽、分辨及往前出發」。那將是一個時機，更近距離的看看我們在世界不同地方，不論是社會、教會、修會，所身處的現況 。這議會是時間一起去分辨，好讓我們能夠具體地及謙虛地，活出及實踐聖神今天所告訴我們的。

還有，關於年青人的主教會議也將在 2018 年召開，我們也會特別關注我們所臨在地方的年青人的實況。我們渴望以更敏感及歡迎的行動去接觸他們。

最後，在 2019 年，我們會慶祝方濟與馬利克．卡米勒蘇丹在 1219 年在達米耶達回晤的八百周年。我們願意體現交談的生活：不但只是紀念聖方濟的見證，而且是尋求具體方法，讓基督徒與穆斯林有可能和平共處。在世界的地方，其他宗教的臨在一直在增長，我們方濟會士蒙召叫，活出及見證如何與其他宗教及文化交談及和平共處。

2018

BROTHERS AND LESSER ONES MOVING TOWARDS…

CPO: "Listen, Discern, Go Forth …"

2018 Youth Synod

"Whoever has ears ought to hear what the Spirit says..." (Rev 2:29)
to the Friars Minor

2018

兄弟及微末者邁向

修會全體代表議會：「聆聽、分辨及往前出發…」及

2018 年年青主教會議

「誰有耳就應當聆聽聖神有什麼話告訴」
（默 *2:29*）給小兄弟

First of all, we want to emphasize Jesus's mandate: "Go into the whole world and proclaim the gospel to every creature." (*Mk* 16:15). This implies a profound knowledge of the realities of where we are, or where we go to carry out our mission.

It is the same Jesus who urges us to look beyond the appearance of the events to grasp its profound meaning: "You know how to judge the appearance of the sky, but you cannot judge the signs of the times." (*Mt* 16.3). He guarantees that we are not alone in this necessary and challenging discernment: "The Advocate, the holy Spirit that the Father will send in my name - he will teach you everything." (*Jn* 14.26). With this evangelical perspective we move towards the CPO to listen, discern and go forth.

"The Plenary Council of the Order (CPO) is a "synodal" experience of consultation, in order to sharpen our gaze on reality at the level of conferences and continents, to better grasp the presence of the "signs of the times" (GS 4; EG 51), their positive aspects, in keeping with the Gospel, and those aspects that conflict with or weaken the church's mission. In both cases, we are dealing with provocations to change, in documented and participatory ways, so as to support a common reflection that is as creative as possible, with orientations and choices that will be owned the Order for the coming years. "Listening, discerning, going forth" is the triad of verbs that expresses well the process we are about to embark on" (Introduction to the methodology of CPO 2018).

The proposed itinerary wants to think of this event as an important step of the way of the Order in the ongoing Sexennium (2015-2021), a pause to listen and discern at several levels our witness and evangelization in today's world, and therefore a revitalization for the animation of the next three years (2018-2021), in view of the next General Chapter.

Every community can do its own reflection on the themes of the CPO with an attitude of analysis and listening:

- epochal changes in society and culture, in the church and in the OFM, to discover the signs of the times that guide renewal and change in keeping with our mission;

- a glimpse at the general elements of Culture, Church and Order today:

首先，我們要強調耶穌的使命：「往普天下去，向一切受造物宣講福音」(谷 16:15)。這暗示了要對不論自身所處的實況，或要活出使命地方的實況等，都要有深度的知識。

同一位耶穌催促我們，要看透事件的表面，去捕捉其深度的意義：「你們知道辨別天象，卻不能辨別時期的徵兆。」(瑪 16:3)。在這必須的及挑戰性的辨別中，耶穌保證我們必不會孤單。「護慰者，就是父因我的名所要派遣來的聖神，他必要教訓你們一切 」(若 14:26)。以這份福音的角度，我們邁向全體代表議會去聆聽、分辨、及往前出發。

「修會全體代表議會 (CPO)」是一個「議會式」的諮商經驗，為了讓我們對實況的視野（不論在會省聯會或本洲的層面），都能更敏銳，好能更好的抓緊「時代的訊號」的臨在（〈牧職〉4〈福音的喜樂〉51），注意有什麼與福音相符的正面，有什麼與教會使命有衝突或能削弱的。無論如何，我們都會對改變開放，透過發出文件、在過程中邀請參與，好能支持一個共同、越有創意越好的反省，包含為修會未來能擁有的方向及抉擇。「聆聽 、辨別、往前出發」，是我們將要開始的過程的三部曲。

建議中的行程把這個議會想像為修會在這六年（2015 － 2021）中的一個休止站，好能在我們於今天世界中的見證及福傳等各層面，作出聆聽及辨別，好能為未來三年（2018 － 2021）的推動，有所更新，以迎接下一屆總會議。

每一個團體都能就全體代表議會，以分析及聆聽的態度，作自己的反省：

- 在社會及文化中、在教會及小兄弟會中等的紀元式改變，為發現時代的訊號好能引領符合我們使命的更新及改變；

- 概覽今天的文化、教會及修會的普遍元素；

- general elements of culture (vision of the human person and the world, religion and spirituality, communication, that is, how dpes social media affect culture and the perception of the world, the world of relationships with the other, interpersonal relationships, affection and family, young people, their choices, their vision of life, the theme of work-fiesta-free time, education and school);

- listening to youth;

- listening to the Church (data, options, pastoral strategies, charity, lines of evangelization).

Regarding youth culture, "the Church has decided to examine herself on how she can lead young people to recognize and accept the call to the fullness of life and love, and to ask young people to help her in identifying the most effective ways to announce the Good News today"(preparatory document of the XV Ordinary General Assembly: *Young People, Faith and Vocational Discernment*, 13 January 2017).

> "From Krakow to Panama. But, along the way there let's have a synod, a synod from which no young person must feel excluded. ""Let's hold the Synod for young Catholics, ... No! The Synod is meant to be the Synod *for* and *of* all young people. Young people are its protagonists. 'But even young people who consider themselves agnostics?' – Yes! – "Even young people whose faith is lukewarm?" – Yes! – 'Even young people who no longer go to Church?' – Yes! – 'Even young people who – I don't know if there are any here, maybe one or two – consider themselves atheists?' – Yes! – This is the Synod of young people and we want to *listen to one another*. Every young person has something to say to others. He or she has something to say to adults, something to say to priests, sisters, bishops and even the Pope. All of us need to listen to you!" (Pope Francis, Prayer Vigil in preparation for World Youth Day, Basilica of Santa Maria Maggiore, 8 April 2017).

Friar Michael Anthony Perry, general Minister, has already invited young people to participate in the Synod:

"As Friars Minor called by the Lord 'to listen to others with sincere charity and respect, and to learn from the men and women among whom they live,' (GGCC 93 § 1), the invitation of Pope Francis should resonate deeply in our hearts and minds, and find us ready to respond

- 文化的普化的普遍元素（對人及世界、宗教及靈修、溝通的視野，社會上的傳媒如何影響文化及對世界的觀感，包括人與人之間的關係、情感、家庭、年青人、年青人的選擇、對生命的視野、工作、慶節、休閒時間的主題、教育、就學）；

- 聆聽年青人；

- 聆聽教會（資訊、選擇、牧靈策略、慈善事業、福傳方向）。

關於年青人的文化，「教會決定了要檢視她自己，如何能夠引領年青人去確認及接受生命及愛情圓滿的召叫，同時也要要請年青人去幫助教會去辨認出最有效的方法於今天宣講好消息」（2017 年〈年青人、信仰及聖召辨認〉第十五屆主教會議籌備文件）。

> 「從卡拉科到巴拿馬。但在這條路上，讓我們有一個主教會議，在其中沒有年青人感到被排擠的。」「讓我們召開為年青教友的主教會議…不！目的是為所有年青人及關於所有年青人的。年青人是這會議的主角。『也包含那些認為自己是沒有宗教但信有神明的年青人？』是的！『也包含那些信仰冷淡的年青人？』是的！『也包含那些不去聖堂的年青人？』是的！『也包含那些認為自己是無神論者的年青人(不曉得在這裡有沒有，也許一兩個)？』是的！這是個為年青人的會議，我們願意彼此聆聽。每一位年青人都有一些話要向他人講。他有東西要向成年人說，他有東西要向司鐸、修女、主教甚至教宗說的。我們大家需要聆聽你們！」(教宗方濟各 2017 年4 月籌備普世青年節前夕於聖母雪地大殿)

總會長裴彌格邀請了年青人參加主教會議：

「小兄弟既然『蒙主召叫，要以誠懇的善心及尊重去聆聽他人，在他們所居住地方男女身上學習』（會憲 93.1）；所以，教宗方濟的邀請應在我們心中迴響，我們也要準好去謙卑

humbly and with reverence listen to the young people whom we are privileged to serve, and also creating spaces for their voices to be heard so that together we can prepare for the Synod of 2018" (Rome, February 1, 2017).

For animation

We invite every community and every entity of the Order, after listening, discerning, going forth, to incorporate in its project of life and mission the ways identified for living Franciscan identity in the different contexts of our changing world.

地回應，虔誠地聆聽那些我們有幸服務的年青人，以及製造空間，讓他們的聲音能夠得到聆聽，好使我們能夠為 2018 年主教會議準備。」（2017 年 2 月）

為推動

我們邀請修會內所有團體及單位，在聆聽、辨別、及往前出發後，把如何能於改變中世界的不同背景，活出方濟會身份的方法，包含在修會的生活計劃及使命中。

SOME QUESTIONS FOR REFLECTION IN COMMUNITY

1. What are the most significant changes we can identify in our days about our different contexts: Society, Church and Order on a global and local level? What does the spirit tell us, through the different voices that come through these contexts?

2. What can we do to live a simpler Franciscan lifestyle, so that today we can be a prophetic and meaningful sign for the context in which we live?

3. What are the steps needed to go towards young people and what language should we use to draw them to the Gospel?

反省題目

1. 今天在我們不同的背景（普世及本地層面的社會、教會、及修會）中，有什麼重要改變？ 透過這些不同背景的各類聲音，聖神有什麼話對我們說？

2. 我們如何可以活出更簡單的方濟會方式，好使我們成為生活中的先知性及有意義的記號？

3. 需要有什麼步驟去走向年青人？應該要用什麼語言去吸引他們往福音？

2019

BROTHERS AND LESSER ONES MOVING TOWARDS…

Dialogue

Francis goes to the Sultan – Damietta

"An attitude of openness
in truth and love
must characterize dialogue"
(EG 250)

2019

以兄弟及微末者身份邁向

交談

方濟走去在達米耶塔的蘇丹

「交談的特色一定是在真理及愛德中的開放態度」
（福音的喜樂 250）

Jesus enters into dialogue with everyone: pharisees, public sinner, Samaritans. We see it in the Gospel in different places. For example, in *Lk* 19:5-7 we read: "When he reached the place, Jesus looked up and said to him, 'Zacchaeus, come down quickly, for today I must stay at your house.' And he came down quickly and received him with joy. When they all saw this, they began to grumble, saying, 'He has gone to stay at the house of a sinner'..." And again in *Jn* 4:7.9 we have the following text:: "A woman of Samaria came to draw water. Jesus said to her, 'Give me a drink.' The Samaritan woman said to him, 'How can you, a Jew, ask me, a Samaritan woman, for a drink?' …"

In celebrating the 800 years of the meeting of St. Francis with the Sultan al-Malik al-Kamil, we also celebrate eight centuries of the Franciscan presence in Egypt, in the Holy Land and in Morocco. The presence of St. Francis and his companions in these places was a novelty in that period, characterized by the Crusades. The way he and another friar arrived and gained the trust of the Saracens opens a way for dialogue for our day.

The story tells that Francis left in 1219 from Ancona to acres in Syria, finally arriving at Damietta, where the army of the Crusades was camped. The saint saw the immorality and looting by the Crusaders, experiencing once again that the war is not right and does not like God. Francis warned that an attack on the Muslim army would not succeed. In September of 1219, he left with his companion, Fr. Enlightened, up to the Sultan's encampment to proclaim the gospel. A variety of Latin sources document the historicity of the encounter between Francis and the Sultan.

The primary source on the visit of Francis to the Sultan in Damietta in February or March of 1220 is the Bishop of Acres, Jacques da Vitry. He did not understand St. Francis's intuition or even the spirit that compelled him to go forth to his Muslim sisters and brothers. In a letter he described the carnage of the Crusades against the Muslims and the occupation of Damietta that had been almost completely decimated by a plague. Afterwards he writes:

> "The leader of these friars, namely the founder of this Order [is called Friar Francis: a kind man that is venerated by everyone], came to our army, lit by the zeal of the faith, did not fear to have himself taken to the army of our enemies and for many days he preached God's Word to the Saracens, but without much fruit. The Sultan, King of Egypt, however begged him, in secret, to plead for him the Lord so that he might, guided by divine inspiration, adhere

耶穌與每一個人交談：法利塞人、公開罪人、撒瑪黎雅人。我們在福音不同地方都看得出，比如，路 19:5-7：『耶穌來到那地方，抬頭一看，對他說：「匝凱，你快下來！因為我今天必須住在你家中。」他便趕快下來，喜悅地款留耶穌。眾人見了，都竊竊私議說：「他竟到有罪的人那裡投宿。」』又比如：若 4:7.9 我們有：『有一個撒瑪黎雅婦人來汲水，耶穌向她說：「請給我點水喝！」那撒瑪黎雅婦人就回答說：「你既是個猶太人，怎麼向我一個撒瑪黎雅婦人要水喝呢？」』

在慶祝方濟與蘇丹馬利克．卡米勒會晤之際，我們也慶祝方濟會在埃及、聖地、摩洛哥等地八世紀的臨在。在那段十字軍的日子，聖方濟及同伴臨在於這些地方是個創舉。方濟與同伴如何到來博得了回教徒的信任，為今天開展了途徑作交談。

按故事紀載，方濟在 1219 年離開安砍拉到敘利亞阿可雷，終於抵達達米耶塔，那是十字軍的陣營。聖方濟看到十字軍的道德淪亡及劫掠，再一次經驗到戰爭是不對的及反對天主的。方濟警告，攻打回軍，不會成功。在 1219 年 9 月，方濟偕同他的同伴（依露明兄弟）到蘇丹的陣地去宣講福音。不同的拉丁文件，都有這個方濟與蘇丹會晤的歷史證據。

方濟於 1220 年二或三月，在達米耶塔會晤蘇丹的首要紀錄，是來自敘利亞阿可雷的雅格主教。他不明白方濟的感覺，或甚至是那促使他走向穆斯林兄弟姊妹的精神。在一封信中，他描寫十字軍對穆斯林的大屠殺，以及佔領達米耶塔後如何幾乎完全被鼠疫摧毀。之後，他寫到：

> 「這些小兄弟們的領袖，即是這修會的會祖，名叫方濟兄弟，一位良善的人，得人人喜愛，來到我們軍隊，受著信仰熱誠光照，不畏懼被捉拿到敵軍中，多天以來，他向穆斯林宣講天主聖言，不過，沒有成果。埃及王，即蘇丹，秘密地懇求方濟，為他祈求上主，好使他能按神聖啟發，採納最中悅於天主的宗

to that religion that most pleased God " (*Letter to Pope Honorius III on the taking of Damietta*).

Jacques da Vitry himself wrote in the 1221 in his *Historia occidentalis*: "for some days (the Sultan) listened very attentively to Francis as he preached Christ to him and his. But ultimately, fearing that some of his soldiers would be converted to the Lord by the efficacy of his words and pass over to the Christian army, he ordered that Francis with all reverence and security be returned to our camp. As he took his leave of Francis, (the Sultan) asked "Pray for me, that God may deign to reveal to me the law and the faith which is most pleasing to Him." *(Historia Occidentalis,* chapter 32)

Going to a person of another religion is to undertake a mission of peace in the humility of service. Steadfast in faith and love for all the brothers and sisters, St Francis opens the way to all the good that God can accomplish. Humility, the testimony of faith and truth, put together with the desire for encounter, allowed Francis and his friars to approach their Muslim brothers and sisters.

Dialogue is a two way street, nonetheless, nonetheless Francis teaches us that the initiative of going forth to encounter the other as a sister or brother is indispensable. Friendship is the bridge of dialogue and the starting point is listening.

In a rapidly changing world, societies call us as religious to cooperate as best we can in the construction of a future of peace and respectful and serene coexistence.

As Franciscans we are driven by the Gospel to take the initiative and to go out towards our sisters and brothers to build dialogue. The "church which goes forth" that Pope Francisco speaks is the one that takes initiative and moves towards encounter (cf. EG 24). The "Spirit of Assisi" has opened the road for us when St John Paul II used it with great wisdom, giving the Church a new impetus to encounter the other, Christian or not.

Pope Francis always wants to remember that "Non-Christians, by God's gracious initiative, when they are faithful to their own consciences, can live 'justified by the grace of God,' and thus be 'associated to the paschal mystery of Jesus Christ'." (EG 254). It is therefore advisable to reflect and take concrete steps to respond to such a great need for dialogue in today's world.

教。」(致教宗何腦略三世有關佔領達米耶塔信件)

雅格主教在 1221 年，在《西方歷史》中寫到「好幾天，蘇丹很專注地聆聽方濟向他宣講基督。但最終蘇丹恐怕有些士兵會因方濟所說的德能而皈依上主，然後加入基督徒軍隊，所以他虔誠地請方濟回到我方。當他離開方濟時，蘇丹向方濟說：『為我祈禱，好讓天主可以屈尊向我顯明最喜悅祂的法律和信仰。』」(《西方歷史》32 章)。

走向另一宗教的信徒，就是在謙卑服務中履行和平的任務。堅定於信德及對所有兄弟姊妹的愛德，聖方濟把通往天主能夠成就的美善開放。謙遜是信德及真理的見證，成為要會晤的渴望，容讓方濟及他的兄弟走向他們的穆斯林兄弟姊妹。

交談是雙向的，不過，方濟教導我們，走向會晤兄弟姊妹作為他者的主動性是不可或缺的。友誼是交談的橋樑，聆聽是起點。

在迅速轉變的世界，社會召叫我們會士要盡力合作，去建設和平、尊重祥和共生的未來。

作為方濟會士，我們受到福音的驅動要採取主動走向我們的姊妹兄弟，去建立對話。教宗說及要往前邁進的教會，就是採取主動， 走向會晤(〈福音的喜樂〉24)。當教宗聖若望保祿二世以極大智慧在亞西西邀請各宗教領袖聚集時，這「亞西西精神」為我們打開了一條道路，給予教會一份新動力，去與他人相遇，不論是否基督徒。

教宗方濟各時刻想記得：「非基督徒在天主恩寵的推動下，忠於自己的良心，能夠『因天主恩寵成義』，從而『與耶穌基督踰越奧蹟有所關聯』」(〈福音的喜樂〉254)。因此，建議反思和採取具體步驟，以回應當今世界對交談的巨大需求。

For animation

We invite every community and every entity of the Order, to move or to continue to go forth to other religions, to initiate dialogue as friends and missionaries of the Gospel, of Truth and peace, for the good of humanity. Another important aspect of collaboration and dialogue can be to work together for peace and the safeguarding of creation.

Among the documents of the Order, we recommend the series of texts that the " Service of dialogue" prepared in the recent past as instruments to reflect, discern and design a more open and ready life for dialogue. These books will soon be published online in various languages. Their titles are: *Life as Dialogue* (Venice-Rome, 2002), *The Ecumenical Vocation of the Franciscans* (Venice-Rome, 2003), *Dialogue of Believers* (Venice-Rome, 2006), and *One Faith in Many Cultures* (Venice-Rome, 2009).

As support for the brothers doing the work of dialogue, especially with our Muslim brothers and sisters, the Subcommittee of the Order for dialogue with Islam will prepare two sets of proposals. These proposals spring from the proximity of the anniversary of the encounter in Damietta.

The first proposal is to provide the brothers resources and texts of prayer and formation for ongoing formation, concerning the Catholic-Muslim dialogue, as well as the preparation for the commemoration of St. Francis's encounter with the Sultan al-Malik Al-Kamil.

The second includes an academic conference to research the contemporary significance of the meeting that took place in Damietta. This will be carried out in collaboration with the study centers of the Order and a meeting of the brothers working in Muslim majority countries. In this way, the friars thus involved in this dialogue will be able to share the fruits of their work and experience, deepening their actual commitment: "to go humbly and devoutly among the nations of Islam, for whom also no one is all-powerful except God." (GGCC 95.3).

為推動

我們邀請修會每一個團體及單位，開始或繼續走向其他宗教，作為福音、真理及和平的朋友及傳教士，為人類福祉，而展開對話。另一個合作及對話的重要層面，可以是一起為和平及維護受造界而合作。

在修會的各文件中，我們建議已經在不久之前出版的《對話的服務》系列，那是工具，可供反省、辨別及設計一個對交談更開放及準備好的生活。這些書藉，將會以不同語言在網上發行：《生活作為對話》（威尼斯/羅馬，2002 年）；《方濟會士的合一召叫》（威尼斯/羅馬，2003 年）；《信徒的交談》（威尼斯/羅馬，2006 年）；《多元文化中的唯一信仰》（威尼斯/羅馬，2009 年）。

為支援作交談工作的兄弟，（特別為與穆斯林兄弟姊妹作交談的），修會專責與伊斯蘭對話的委員分會，會在達米耶塔會晤慶祝臨近之際，準備兩份建議。

第一份建議是提供兄弟祈禱及培育資料與文本，為持續培育，內容有關天主教與伊斯蘭的對話，以及方濟與蘇丹馬利克．卡米勒會晤之紀念活動的籌備。

第二份建議包括一個學術研討會，探索達米耶塔會晤的當代意義。這會議是由本會學術中心攜手合辦，這同時也是一個在伊斯蘭地區工作的兄弟聚會。這樣，投身於這對話的兄弟們，便能分享工作與經驗的成果，加深他們的實際承擔：「在伊斯蘭國家中，謙卑及虔敬地行走，為他們來說，只有天主是全能的」（會憲 95.3）。

REFLECTION IN COMMUNITY

1. Aware that dialogue is a necessary attitude to authentically live Franciscan life, what tools can we use to improve dialogue internally in our brotherhood and in the environment in which we are present and in which we are working?

2. If we do not yet have an attitude of inter-religious dialogue, what can we do to go out to people of other religions and initiate such dialogue?

3. What can we do to celebrate the anniversary of Francis's encounter with the Sultan in Damietta? How can we promote it in Christian and non-Christian communities of our planet?

為團體反省的問題

1. 醒覺到交談是確實地活出方濟會生活的必要條件，我們可以用什麼工具，來改善在兄弟團體內、以及我們所臨在及工作環境中的交談？

2. 如果我們仍沒有跨宗教對話的態度，我們可以作什麼，去走向其他宗教人士，展開這類交談？

3. 我們可以作什麼去慶祝方濟與蘇丹在達米耶塔的會晤？我們可以如何在地球的基督徒及非基督徒團體中推廣這個慶祝？

中華之后方濟會省秘書處翻譯

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