

一九七二年七月廿三日青年節
徐誠斌主教致天主教青年牧函

不可或缺的合作



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——徐誠斌主教告香港公教青年書

時代的徵候

今日的青年正處於動盪求變的情緒中。昨日還調節我們生活的價值，諸如秩序、法權、忍耐、謹慎等，今日被人質疑或重新解釋，新的概念已脫穎而出，發出強烈的動力，把青年推向革新、全面發展、社會化的一面。近代的工技成就，叫他們偏向有恃無恐的物質世界，而人類之間不能實現公義，叫他們對社會經濟的組織失去信心。富於理想、精力充沛的青年要求行動，他們認為年長的一輩所領導的世界，進步得太慢了。

當前時代的這些徵候，我們應該加以注意。香港可說是青年人的世界，四百萬人口中，一半以上不到

二十五歲，其中有一百萬人正求學於中小學。我們的教友多數是青年人。請在任何主日到任何堂區去看一下，就可知道青年教友的比例多大；那一個聖堂不擠滿歡唱聖歌、應答經文的青年男女，他們就是我們對明日的希望所在，論人數，真是可觀……

香港的青年

我們的青年學生、機關文員、工廠職工是怎樣的青年？他們基本上是健全可親的。讀書勤奮、工作努力、且忍受種種艱難。他們知道凡事欲求成功，必須付出代價。

我們的青年並非天生的叛徒，雖然他們有時很強硬。他們的家庭感很強，待人接物也有分寸。可是他們與前一輩的人有很大的不同。他們比較着重理想，正義感比較強。他們渴望參加政治活動、自由、機會均等和「歸屬感」——請注意，這些要求，正是要填補他們生命中的空虛。

其實我們的青年，像全球各地的青年，也處於動盪和求變的心理中。我們的青年對傳統和法權也產生懷疑了，他們也不願輕易接受上一代人的信念和安全感；學校、街坊組織、教會、政府都成了他們批評的對象。希望和現實之間、志向與機會之間的距離太大了，他們感到沮喪，也感到憤慨。

信任青年

親愛的青年：我寫這封牧函的用意，首先是告訴你們教會對這情形怎樣看待。教會對它並非漫不經

心、不予理會。教會並不把你們當作少不更事、無足輕重的後生仔。不是的。教宗保祿在今春聖枝主日向一羣義大利青年致詞，請聽他的話：

「我們信任青年：信任你們了解教會所給你們的任務；信任你們有智慧和勇氣以你們的生活來宣布和證實基督乃世人的救主。我們同你們討論基督，這表示我們了解你們，也表示我們願意支持你們尋求自己的生活格調——與衆不同、別出心裁的格調，並在當前這個時代，承接原屬於你們自己的主動與責任。」

教宗說話的懇切，油然紙上。他同情青年們追求自己的生活格調，也承認他們有權爭取主動，承擔責任。即使青年們向社會習俗挑戰，並與傳統的家庭和社會生活背道而馳，教宗認為也有其可取的一面。他說：

「在你們的動盪不安之中，我們看到一些非常有意義的因素，這就是你們思想中的坦白。你們毫不猶豫的譴責今代生活不但給你們所留下、且在你們內心中深埋的空虛。這空虛即缺乏真實的、強而有力的思想，缺乏能給生命加上意義、價值、信心的動機。對人生懷疑而主張唯樂是從之愚昧加給了你們痛苦，在這方面，你們的前輩，在委實不淺的程度下，作了不明智的導師。」

苦悶與渴望

做教宗一樣，我們也了解同情青年心中的苦悶和渴望。你們看穿了前輩的發財第一、莫管閉事的人生哲學；你們排斥完全滿足於眼前享受的愚昧。我們對這種人生觀也感到痛心。

我們看到，青年人的需要，許多基本的需要，還是沒有得到應有的重視。中學學額應該大量增加，不能讓「升中試」變成那麼可怕的難關。職業教育、成人教育、大專學額、都應當增加。勞工條件應該改善，勞工法例之實施，也要強調。低能與病殘青少年之照顧，必須改進。娛樂場所，文化設施、社區發展計劃必須增加。這張單子，可以開得很長，一言以蔽之，就是改進生活素質（即物質文化水準），港督麥理浩爵士蒞港履新，就強調這一點。往時香港的物力，不足以談改善生活素質，今天可以放胆進行。教會亟願支持社會人士達成這個目標。在本文內，我們所着眼的，乃本港青年對改善生活素質的要求。政府派了一個交通專員處理本港棘手的交通問題，又委任毒品管理專員來處理本港的毒品問題，何不委任一個青年問題專員來統籌協調各政府部門及非官守團體為青年所舉辦的事業？

我們的青年不僅僅需要較好的生活和工作條件。他們要求發言機會，要求在自己的生活上，多獲一點支配權。我認為要把青年納入社會生活中，希望他們產生真正的歸屬感，必須讓他們參加會商、分担工作、負起責任。這個三部曲是少不得的。

基督化的生活

寫這封牧函的第二個用意，乃在基督化生活的實踐方面，向青年提供若干指南。在上面所提到的講詞中，教宗保祿又說，今日青年之不安情緒和反抗，顯出他們需要「一個救主，一個真正的救主」。「你們所需要的救主、世人因得不到他而抱憾的那個救主，乃耶穌，耶穌，那位基督。」請再聽教宗的話：

「青年們，這個責任落在你們身上，就是把基督的光輝萬丈的面容，顯示給今日的世界，並且解釋明白何以祂，耶穌，乃時時追求公義、自由、友愛、和平的世人之所歸：

「在歷史中的今日這個時代，頹廢的心理到了一個應該轉變的時機了，應該從空洞的、消極的方向，轉到真正合乎人性的、積極的方向。如果你們轉了方向而跟隨救主耶穌，明日在十字架相遇，不要害怕。在十字架上，所授予的乃是愛，認識犧牲價值的是愛，救人的是愛，包含復活與常生之諾的是愛。」

作見證

「把基督的光輝萬丈的臉容顯示給今日的世界」：這就是做一個宗徒，就是把基督帶到世人面前，就是證明基督之可憎！基督是道路、是真理、是生命；認識祂，就是獲得充分的生命（若：拾肆·六；拾·十）。我們所得到的生命，應該向世人介紹。「你們是地上的鹽；你們是全世界的光；你們，像燈盞一樣，要向左右的人發射光明，讓他們能見你們的德行善舉而讚頌在天之父。」（

瑪伍·十三起)。你們做見證，不拘地方——學校也好，寓所也好，辦事處也好，娛樂場所也好。把你們的四周環境轉成基督化，這是你們的神聖的使命；以基督的眼光來察看一切事物，這是你們的特別任務。我們所信奉的宗教不屬於這個世界，却也不離棄這個世界。你們得結交朋友，同人相處，共嘗甘苦。正如保祿宗徒所說：「……一切都屬於你們，不論保祿、阿波羅或刻法，不論是世界、生命、死亡，不論現在或將來，但是你們屬於基督，基督屬於天主。」（格前：叁·二二起）

我們已有數以千計的青年加入了公教教友組織，這些組織又聯合而組成香港公教青年聯會，直屬教區的教友傳教總會。你們有力量採取個人力所未逮的行動。你們已經在教區和堂區擔任很活躍的角色；支持我們堂區活動的，主要是你們青年。但願你們自強不息，百尺竿頭，更進一步。不過在堂區活動之外，你們也應該注意到教外人士，基督對他們所懷的愛，要你們去做見證。你們人數多，潛力未可限量，基督一定得借你們的腳、你們的手去為他們服務。憑着你們的智慧和熱心，你們能够做出許多深奧意義的工作，藉以實踐基督的愛人、為人服務的誠命。暑假期內，便是做這類工作的一個好時候。

十字架下的考驗

教宗向我們指出了十字架所在，我們身為基督的見證，將在那裏受到最後的考驗。這就叫我們知道靈修的重要。公教青年必須成為成熟的公教徒，通達教理，勇於實踐。請注意，一個基督信徒的首要經驗，

乃個人與基督的交往，這交往的開始，乃我們心中跟從基督的意願——即願意有始有終，正如教宗所期望的那樣無畏無懼的跟從基督，直到十字架下。這樣跟從基督，有一個先決條件，就是認識基督，認識的程
度，必須不斷進步，不能停留在中學畢業聖經科會考的階段！所以我要求所有公教團體以研討基督和教會的訓導為經常活動；在我們的培育過程中，這種研討是不能缺少的，猶如祈禱和聖事之不可缺。到福音書中去會晤基督，跟着祂走，聽祂對我們講話！那一個人拿起聖經，得不到溫故知新的收穫？

講起祈禱和聖事，我希望公教青年不要把主日參與彌撒當做一項義務。但願你們把主日彌撒看做一個星期的基督化生活的良好開始（稱為結束也好），與基督合為一體，也在基督內與所有弟兄合為一體。告解聖事，不是一個精神負擔，而是清滌自己的好辦法，也是向天主低首悔罪、向弟兄行公義的行動。有了聖體聖事的滋養，經過告解聖事的清滌，我們在十字架下真的不會害怕了。

兩代的隔閡

年長與青年的隔閡，擺在眼前，大家看到，其實自古即有，始非今日。年輕人與年紀較大的，在許多問題上觀點感受不同，那是不足為奇的。一個二十歲的青年和一個五十歲的人髮型不同，完全可以理解，誰也不能勉強誰改型。這是個各人自決的問題。可是青年與上代的人，既然在同一社會內生活、既然在多方面禍福與共，息息相關，那麼就應該彼此信任，携手合作。爭取對方，對誰都有益處。青年人提出質

難、反抗，對年長的可能是一種提示、一種幫助，也可能是很需要的一種幫助。年輕的，如果對上代的人就事論事，有好說好，遇事所知不多，便虛心求教，這樣做，就更能叫人信服，說話做事也更有力量。身為上一代的一員，我知道我們少不了青年的合作。

七月二十一的公教報社論內談到「青年節」的意義，立論精闢，請大家讀一下，在此節錄一段，作為本牧函的結束：

「我們願望青年合作，絕不是爲了安撫他們的虛榮心。這是對携手合作的真正渴求。沒有年輕人的朝氣和變通的能力，社會難以自我更新。對青年而言，如果他們袖手旁觀，也不可能改造世界。」

香港主教 徐誠斌 一九七二年七月十七日

FOR AN ESSENTIAL CO-OPERATION

A LETTER TO THE CATHOLIC YOUTH
OF HONG KONG
FROM BISHOP FRANCIS HSU



YOUTH SUNDAY, JULY 23 1972

FOR AN ESSENTIAL CO-OPERATION

A Letter to the Catholic Youth of Hong Kong

Signs of The Times

The world of youth is shot through today with ferments of restlessness and an impelling desire for change. Values which yesterday regulated our lives—order, authority, patience, prudence—are being questioned or reinterpreted. New ideas are providing the driving force: renewal, integral development, socialisation, etc. Modern technological achievements have oriented the young towards to a self-sufficient secularism, while men's failure to do justice to fellow-men has led them to reject the socio-economic status quo. With their idealism and energy, the young are impatient for action. The world run by their elders moves too slowly for them.

It is important for us to note these signs of the times. For ours is a city of youth. More than a half of our population of four million are under 25 years of age, with a million of them in primary and secondary schools. Our Church is a youthful community.

Go to Mass in any parish church on a Sunday, and you cannot fail to be impressed by the large proportion of young worshippers. There they are, singing and praying, our hope for tomorrow, numerically so strong . . .

Hong Kong Youth

What sort of people are they, our students, office employees, factory workers? They are fundamentally healthy. They study hard. They have a capacity for work, and they put up with a great deal of hardship. They know that success is to be earned, and they are prepared to make the effort.

They are not rebellious by nature, though they can be forceful. They are loyal to their family and have a sense of propriety. But they are different from the generations before them. They are more idealistic and have a keener sense of justice. They long for political participation, freedom, equal opportunity and an "identity": these, let us notice, have never been fully present in their lives.

So our young people share the restlessness and desire for change found among youth all over the world. They, too, have become wary of tradition and authority. They are suspicious of the easy convictions and sense of well-being of their elders. School, kai-fong, church and government all fall short of their expectations. Measuring the gap between what they wish to be and to do and what the prospects and opportunities are, they are frustrated—and resentful.

Trust in Youth

The purpose of this letter is, firstly, to tell you, dear young people, what the Church thinks of this situation. The Church is not unconcerned. The Church does not dismiss you as unthinking juniors who need not be taken seriously. Far from it! Let us listen to Pope Paul who spoke to a group of Italian youth last Palm Sunday:

“... We have trust in you: trust, that you will understand the vocation that the Church attributes to you: trust, that you will have the intelligence and the courage to make your life an acclamation, a testimony, that Christ is our salvation. And if we speak to you of trust, it is a sign that we understand you, that we wish to sustain you in the personal genial effort to give your life a style of its own, a new original one, if you like; to take over, in our times, the initiative and responsibility that belong to you.”

You cannot fail to see his earnestness. The Holy Father sympathises with your wish to have a life-style of your own and recognises your right to “initiative and responsibility.” Even in your defiance of habits of environment and normal forms of family and social life, he sees something noteworthy. Let us listen to him again:

“We can discern something profoundly interesting in this restlessness of yours, that is the sincerity of your minds which do not fear to denounce the emptiness that modern life not only leaves, but digs within you. An emptiness deprived of real, strong ideas, deprived of reasons worthy of giving life a meaning, a value, a faith. You suffer at the fatuousness forced on you by a sceptical and hedonistic conception of life, a conception of which the preceding generations have been, to no slight extent, the foolish teachers.”

Anguishes and Longings

With the Holy Father, we understand and sympathise with your anguishes and your longings. You see emptiness in the adult world whose philosophy is to get rich fast and to mind one's own business. You reject the fatuousness of a way of life that is so completely satisfied with today's well-being. We share your sorrow over this state of affairs.

We see that your needs, very basic ones, have long remained unsatisfied. There should be more places for you in secondary schools; the SSEE (Secondary School Entrance Examination) should not be such a terrible experience. There should be more facilities for vocational training, adult education and higher studies. There should be better labour conditions and more conscientious enforcement of the labour laws. There should be better care of the retarded and disabled. More recreational amenities, more provisions for your cultural aspirations, more community development projects. The list can go on, but one phrase suffices: a higher quality of life, the pursuit of which our Governor Sir Murray MacLehose promised us in his first public address in Hong Kong. Once Hong Kong did not have the financial means to aspire to it: now it is very much within our reach. The Church pledges its support to the community's effort to attain this goal. Here we are particularly concerned with our youth's right of participation in this higher quality of life. Just as we need a Transport Commissioner to tackle our overwhelming problems of transport and a Commissioner of Narcotics to handle our drug problem, perhaps we need a Commissioner of Youth to plan and co-ordinate the efforts of various government departments and voluntary agencies that are concerned with the needs and welfare of youth.

But it is not only more facilities that our youth want. They want to be heard more and given more opportunity of participation in the management of the life they live. Consultation, involvement and responsibility are the three necessary steps by which to integrate our youth into our community life and to instil in them a true sense of belonging.

Christian Life

The second purpose of this letter is to give some guideline on the Christian life of our youth. In the same speech that we have quoted above, the Holy

Father says that the restlessness and "contesting attitudes" of our youth show a need of "a Messiah, a real Messiah." "The Messiah you need, the lack of whom the world feels and regrets, is Jesus, Jesus, the Christ." Let us listen to the Pope again, it is worth it:

"It is for you, young people, to reveal to the world of today the luminous face of Christ, and to show for what reasons and with what ways He, Jesus, is today more than ever the pole attracting the world, a world always in pursuit of self-understanding in justice, freedom, brotherhood and peace . . .

The time has come for a turning-point in the decadent psychology of our historical moment; a turn from the empty, negative direction to the really human positive direction. And if this Messianic turn, in the footsteps of Jesus, should make you meet in his Cross tomorrow, do not be afraid. There, it is love that is given, it is love that knows the value of sacrifice, love that saves, love that has in itself the infallible promise of resurrection and eternal life."

Bearing Witness

"To reveal to the world of today the luminous face of Christ": that means being an apostle, that means bringing Christ to men, that means demonstrating his credibility! He is the way and the truth and the life; to know him is to possess life to the fullness (John 14.6; 10.10). This life we possess is to be proclaimed to the world. "You are salt to the world . . . You are light for all the world . . . And you, like the lamp, must shed light among your fellows, so that, when they see the good you do, they may give praise to your Father in heaven" (Matthew 5.13-16). This witness is borne wherever you are—where you study, where you live, where you work, where you spend your free time. It is your holy vocation to Christianise your environment; it is a particular challenge to you to see

every reality in the light of Christ. Christianity is not of this world but does not desert it. You are to make friends and work with other people and achieve success with them. "... Everything belongs to you — Paul, Apollos and Cephas, the world, life and death, the present and the future, yet you belong to Christ, and Christ to God" (1 Cor. 3.22-23).

Large numbers of our youth are already organised in Catholic associations, which in turn have formed the Catholic Youth Council of the Diocesan Lay Apostolate. You can act in a way that unorganised individuals cannot. You are already playing an active part in the life of the diocese and the parishes—in fact you set the tone of parish life. I pray that your activity continue and increase all the time. But I want also to ask you to heed the community outside the Church and to bear witness to Christ's love for them. Christ must use your hands and your feet to serve them. You are numerous and therefore full of potentiality. With your intelligence and your good will, you will be able to plan and to carry out meaningful work in fulfilment of Christ's command of loving and serving your neighbour. The summer vacation is an especially good time for such service.

Unafraid at The Cross

The Holy Father points to us the Cross where we, as Christian witnesses, will be ultimately tested. This underscores the importance of our spiritual formation. Our young Catholics must be mature Catholics who know their faith and live it courageously. Now the Christian experience is first of all a personal encounter with Christ. It begins with our conscious wish to follow Christ—all the way to the foot of the Cross where we shall, as the Holy Father prays, stand unafraid. To follow Christ to the end, we must first know Christ, and know him increasingly better. Our knowledge cannot remain on the level of R.K. examination in our school days. I want to urge every

Catholic association to include in its activities a regular programme of study of Christ and his Church. It is a necessary part of our formation, along with the nourishment of prayer and the Sacraments. Meet Christ again in the Gospel, follow his movements, listen to his voice. Is there anyone who does not gain some new insight or discover something he has not noticed before upon rereading the Scripture?

While we are on the question of prayer and the Sacraments, I trust you will not consider your Sunday Mass as a mere duty. Rather, see it as an excellent beginning (or climax, if your like) of the week's Christian life, where the Eucharistic celebration perfects your union with Christ and with your brothers. Instead of being a burden, the Sacrament of Penance should be valued as a means of greater purification and an act of humble submission to God and justice to our fellow-men. Strengthened by the Eucharist and purified by Penance, we shall indeed be unafraid at the Cross.

Generation Gap

The generation gap is a fact. It has been in existence since time immemorial, and it is hardly to be marvelled that the young and the less young do not think and feel the same way over many questions. A young man of 20 does not wear his hair the way a man of 50 does; none should expect conformity of the other. They should live and let live. But since they live in the same society and in hundred ways share the same joys and sorrows, they should go farther and learn to know and to trust one another and to work together. Each will be the richer, the better off for winning over the other side. The elder generation should see a help, perhaps a much needed help, in the protests and challenges of the young, and the young will be more convincing and effective if they will readily give their elders credit where it is due and seek advice from them where this is needed. As a man

on the other, shorter side of the generation gap, let me simply add this: we cannot do without the co-operation of our youth.

In the Sunday Examiner of 21st July there is an editorial explaining why we have a Youth Sunday. Read it, you will find it rewarding. Let me conclude this pastoral letter with a passage taken from it:

"This desire for the co-operation of youth is not a mere condescending sop to youthful vanity. It is an appeal for essential co-operation. Society cannot hope to reform itself without the aid of the freshness and flexibility of youth. Youth, on the other hand, cannot hope to change the world if it stands apart from the world."

+ Francis Hurst

17th July, 1972.

方豪輯註

徐誠斌主教殘簡

吳德能題



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徐誠斌主教遺像

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我對徐主教的印象（代序）

受信人輯註後記

- 一、民國三十八年四月二日自南京來函
- 二、民國三十八年四月十九日自南京來函
- 三、民國三十八年四月十九日自南京來第二函
- 四、民國三十九年八月七日自香港來函

成世光
方 豪

- 五、民國四十四年九月十三日自亞丁來片
- 六、民國四十五年四月二日自梵蒂岡來函
- 七、民國四十九年八月一日自香港來函
- 八、民國四十九年八月十七日自香港來函
- 九、民國四十九年九月十九日自香港來函
- 十、民國五十年二月九日自香港來函
- 十一、民國五十年三月六日自香港來函
- 十二、民國五十年三月二十日自香港來函
- 十三、民國五十年三月二十二日自香港來函
- 十四、民國五十年四月一日自香港來函
- 十五、民國五十年四月十一日自香港來函
- 十六、民國五十年五月十四日自香港來函

- 十七、民國五十年六月八日自香港來函
- 十八、民國五十年七月六日自香港來函
- 十九、民國五十年八月二十四日自香港來函
- 二〇、民國五十年十一月八日自香港來函
- 二一、民國五十一年一月七日自香港來函
- 二二、民國五十一年一月十七日自香港來函
- 二三、民國五十一年二月六日自香港來函
- 二四、民國五十一年四月二十四日自香港來函
- 二五、民國五十一年五月八日自香港來函
- 二六、民國五十一年五月二十六日自香港來函
- 二七、民國五十一年六月七日自香港來函
- 二八、民國五十一年七月二十日自香港來函

- 二九、民國五十一年八月十七日自香港來函
三〇、民國五十一年八月二十七日臺北函
三一、民國五十一年九月五日自香港來函
三二、民國五十一年十月二日自香港來函
三三、民國五十一年國慶日自香港來函
三四、民國五十一年十月二十九日自香港來函
三五、民國五十一年十一月二十二日自香港來函
三六、民國五十一年十二月一日自香港來函
三七、民國五十一年十二月十七日自香港來函
三八、民國五十三年五月二十日自香港來函
三九、民國五十三年五月十九日自香港來函（前函英文本）
四〇、民國五十三年八月三十一日自香港來函

- 四一、民國五十五年一月十七日臺北限時函
- 四二、民國五十五年三月三十一日自香港來函
- 四三、民國五十五年七月十五日自香港來函
- 四四、民國五十六年一月九日自香港來函
- 四五、民國五十六年五月二十九日自香港來函
- 四六、民國五十六年六月三日自香港來函
- 四七、民國五十六年九月十五日自香港來函
- 四八、民國五十八年四月二十日自香港來函
- 四九、民國五十八年九月二十五日自香港來函
- 五〇、民國五十九年四月九日自香港來函
- 五一、民國五十九年六月九日自香港來函
- 五二、民國五十九年九月九日自香港來函

五三、民國六十年十一月二十六日自香港來函

五四、民國六十一年十二月二十四日自香港來函

附一、民國六十二年六月十一日徐中約教授自西德來函

附二、民國六十三年三月二十二日徐中約教授自美國來函

附三、徐誠斌主教小傳 (方 豪)