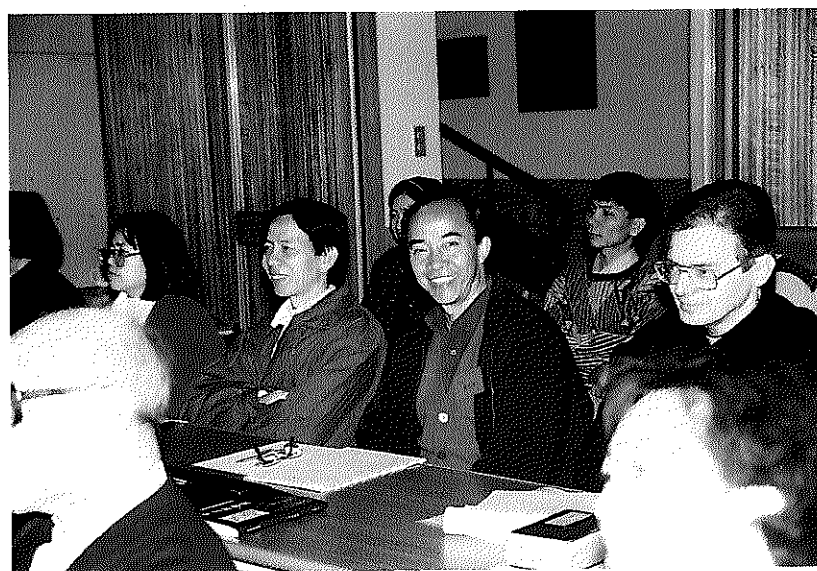


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前 言

本屆神學研習會是以1992年年底所出版的新《公教要理》為介紹和研討的對象。中文譯本尙未完成，主講人所根據的主要是法文原版，其他已有的譯文，如意文、德文、西班牙文，也為主講人所採用。本期呈現在讀者眼前的12篇演講詞對這本新書的稱呼並不一致，有「公教要理」，「天主教教理」，「天主教要理」等不同的稱呼，但所指的是同一本書。在西文毫無問題的，譯成中文就有這些出入了。將來為台港澳大陸海外如何統一這本新要理的名稱，有待各地教會負責人聚會商討，以達到共識。

開辦研習會的第一個晚上，即元月24日晚飯後，先由神學院院長詹德隆神父給百來位參與者作研習會的全程介紹。然後教廷代辦尤雅士蒙席用英文講述教宗若望保祿二世的人品，他講一段，詹神父翻譯一段。目前的文稿則是詹神父整理出來的英文稿，經過代辦的審閱和修訂，再由許惠芳小姐譯成中文。我們非常感謝尤蒙席把他對教宗的長年相識的經驗及私人友誼那樣自然無私地給我們分享。誰略知教宗對新要理的貢獻和關懷，不難體會出這樣一個前夕導論是這次神研會的恰當開始。

元月25日，星期二，早晨第一次演講是從香港請來的韓大輝神父主講《天主教教理》的背景及產生過程。雖然韓神父開始時，說他聽了詹院長的流利國語而感到自己的廣東國語望塵莫及，但他演講中笑話連篇，對新要理的來龍去脈很有把握，使聽眾毫無倦意。現在這篇文稿是韓神父用特快專遞郵件由香港寄來的，其中大部分

PREFACE

The twelve talks of the Twentieth Theological Workshop held in Changhua, January 24-28, 1994, collected here, deal with the new *Catechism of the Catholic Church*. There is not yet a Chinese translation of this catechism so all the speakers based their dissertations on the original French edition or on versions in Italian, German, or Spanish. We hope to have a unified Chinese translation for use in Taiwan, Hong Kong, Macao, Mainland China, and overseas. But ecclesiastical authorities for all these regions will first have to meet and decide on a text that will achieve a consensus.

On the eve of the workshop, January 24th, the dean of the theologate, Fr. Louis Gendron, presented an overview of the workshop to an audience of about one hundred participants. Msg. Julius Janusz, the representative of the Holy See to the Republic of China, spoke about the human personality of Pope John Paul II. The Monsignor spoke in English while Fr. Gendron translated paragraph by paragraph into Chinese. The text here was made by Miss Grace Hsu.

We are grateful to Msgr. Janusz for his friendly sharing with us about his personal relationship with the Pope over many years. Those who know of the contribution the Pope has made to the new catechism will appreciate the speech as an opportune beginning of the workshop on the new catechism.

Fr. Xavier Han, S.D.B., from Hong Kong, gave the first talk on the background and genetic process of the CCC. He sorted out the desires of the post-modern age and the challenges of the new evangelism. The period from 1975-1992 was a genetic process of different working groups with discussion, writing, and revision. These groups showed a high degree of knowledge on the topics, affection for each other, and unity amidst pluralism in their search for expression of truth. This paper at the assembly's opening was especially thought provoking.

Fr. Paul Welte's two lectures on the structure and characteristics of the CCC brought out the mutual connection