



SOCIETÀ DI SAN FRANCESCO DI SALES

CASA GENERALIZIA SALESIANA

Via della Pisana 1111 - 00163 Roma

*Il Rettor Maggiore*

**真福 弟鐸·澤民 神父（慈幼會士）**

**《為聖召而致命的烈士》**

**（斯洛伐克共和國 - 布拉迪斯拉）**

**2017 年 9 月 30 日 - 宣福感恩祭**

**總會長范達民神父：《真福禮》公函**

鮑思高崗 - 2017 年 8 月 16 日

慈幼大家庭的兄弟姊妹：

我因應將於 9 月 30 日在布拉迪斯拉（斯洛伐克），為可敬者弟鐸·澤民舉行的宣福禮的機會上寫信給你們。我故意將這封信函的日期定為我們紀念會祖慈父鮑思高神父的生辰紀念日上。我們在兩年前隆重地慶祝了他的二百周年的誕辰，我們可以將弟鐸·澤民神父的殉道，視為慶祝二百周年慈幼大家庭聖德的碩果，是最合適不過了。我們在 2013 年慶祝了匈牙利慈幼會修士 - 真福德範·沈道爾修士的宣福禮，他在同樣的迫害環境中，為了拯救勞工青年們而奉獻了自己的生命。

弟鐸·澤民於 1915 年 1 月 4 日生於斯洛伐克，布拉迪斯拉附近的瓦伊諾利區（Vajnory），是極為純樸家庭中十個孩子中的長子。當他十歲時，因著聖母的轉禱而奇跡地獲得病癒。他答允「要永遠成為她的兒子」，之後便成為一位慈幼會神父。他克服了家人兩年來的反對，終於在 1927 年讓夢境成真。他要求家人賣掉田地好能繳付學費，並說：「若我去世，你們都有錢為我舉行葬禮。就請你們用這筆錢給我交學費吧。」

弟鐸·澤民神父的一生中，都能看到這種決心！當共產政權控制了捷克斯洛伐克時，便開始迫害教會。弟鐸·澤民神父於 1946 年為了保護十字架免致受辱，被學校解聘。在天主的奇妙安排下，他逃過了在 1950 年 4 月 13-14 日那戲劇性的及許多修會會士被逮捕及解送的「蠻荒之夜」。他於是決定伴同年輕的慈幼會士逃離鐵幕，抵達意大利的都靈，總會長李嘉堂神父熱烈地歡迎他。他在 1950 年的夏秋兩季兩次成功地越過邊界，但在 1951 年 4 月那次卻被捕了！弟鐸·澤民神父最初一周面對酷刑的折磨，之

後而來的是十個月的酷刑式的監禁，直到 1952 年 2 月 20-22 日的受審。他被判入勞改營十二年（1952-1964），刑滿後獲五年的假釋，有限度的自由，並經常受到監視及迫害（1964-1969）。

1952 年 2 月，裁判官控告他犯下間諜、叛國罪，和非法跨越國境的罪行，要求判處他死刑。最終判處他 25 年勞改的刑期！弟鐸·澤民神父被劃定為「終要被消滅」者，並要在勞改營中度過餘生的人。他被迫在沒有任何保護之下，去處理高幅射性的鈾物質，他有數百天的時間被單獨囚禁，而只獲得一般囚犯六分之一的口糧。他的心肺及神經患上嚴重的疾病。當他於 1964 年 3 月 10 日只服完他的一半刑期的時候，獲得假釋，重獲有限度的自由達七年之久。他的身體十分衰弱，但因不容許他公開履行司鐸職務，使他精神上受到極大的折磨。他最終獲得特赦，並於 1969 年 1 月 8 日去世。

弟鐸·澤民神父見證了降生成人的基督對年青人，特別是年青的慈幼會士的呼召和牧靈的照顧。這份對年青會士的偏愛，就像鮑思高神父那份的熱情，利用自己所有的精力，並以自己的一生，為了他們的益處而自願作出犧牲和奉獻。「若我甚至要喪失性命，我不會覺得是浪費，因為若我知道，他們當中有一位將會成為司鐸，接替我的位置。」他就是這樣，活出了《會憲》第 28 條所述的：「主為了祂子民的需要，賜與聖召及各類神恩，使人跟隨祂，為祂的王國服務。我們深信許多青少年富於精神稟賦：天主在他們心中已播下了使徒聖召的種子。為教會和慈幼大家庭的益處，我們幫助這些青少年發掘、接納並栽培聖召的神恩，不論在俗的，或是奉獻生活的，或是鐸職的聖召。」

弟鐸·澤民神父懷著極大的信德來挽救聖召，以此活出自己的聖召及特殊的使命。他以基督徒、獻身者及司鐸的意識，藉著天主的恩寵，面對怎樣貢獻自己的一生，從牢獄、酷刑及最後以死亡，並擁抱著「加依瓦略山」和「犧牲」，以自己的能力作見證。他用麵包和線所織造成的 58 顆玫瑰念珠，代表著每個階段的酷刑，更重要的是「看這個人」（Ecce Homo），這都伴隨著他度過漫長的痛苦，假若沒有祂，就無法面對一切。他在困難的時期指導及保護年輕人的信仰，抗拒共產主義的意識形態的再教育，以密集式及具風險的課程，來保守他們的聖召。因著他紮實的內修生活，他的信仰旅程都充盈著德行的光輝，並能夠在一個共產黨意圖抹煞任何基督徒信仰生活痕跡的國家中，開展這項勇敢的任務。弟鐸·澤民神父的一生都是以自己的榜樣來鼓勵他人「忠於聖召」，他熱愛教會及自己的修道聖召和牧民工作，他那份勇於承擔的任務，都是源自於那份獨一無二的愛。

真福弟鐸·澤民的英豪見證，是東歐基督徒團體和我們的修會在上世紀面對共產政權的迫害之下，以信德所寫下的最美麗的篇章。我們在他身上看到一個，為年輕的獻身者及司鐸聖召而作出極輝煌的貢獻，為這些地區將來的信仰是舉足輕重的。

為整個教會，特別為我們的修會及慈幼大家庭而言，在面對聖召的脆弱及輕易放棄聖召的時代裡，弟鐸·澤民神父的宣福確實振奮我們對信仰的見證，確實是一份恩賜，

並更新我們對於宣傳及陪伴將來成為司鐸聖召、修道聖召及婚姻聖召的熱誠。他的殉道是他「牧民愛德」的成果，猶如善牧基督，當狼群來到時，並不會像傭工那樣棄羊而逃。善牧因愛而付出自己的生命，並不渴望回報。他是年青人的嚮導，更重要是維繫他們。他視每一位都百倍重要，他願意放棄一切來拯救每一位。他尊重每個人的自由，引領年青人去作辨別，並支持他們去作抉擇，因為只有他們有能力及做該做的事（「他們可以來和離去...」）。當弟鐸·澤民神父決定不用單獨越過摩拉瓦河（Morava）時，他不怕被捕而與他的青年留在一起。他會放慢腳步來迎合那些正面遇困難的教區司鐸，他確實活出善牧的形象。他將我們修會的座右銘：「與我靈」與「取其餘」連繫並生活出來，特別願意為了自己的會士而奉獻自己的生命也在所不惜，在面對極端的環境中仍然履行慈幼式的「預防教育法」。

從這個觀點來看，我相信弟鐸·澤民神父的見證和他的宣福禮，為將要舉行的，以「青年、信仰與聖召辨明」為主題的主教會議的準備，確實是最適合不過了。在他的「地下」行動中，弟鐸·澤民神父體現了辨識工作的最基本步驟，就是為青年人提供發掘自己的機會，並使他們在信德的光照下去明瞭自己的聖召。藉著天主聖言啟迪的信德，他決定在迫害的時刻裡，陪伴著年青會士，成為他們的旅伴，願意接納這恩賜，透過實在及一致的抉擇而結出成果。在面對一些不確定的環境，和內心的爭鬥中，他透過對天主恩寵的信靠，和瑪利亞進教之佑的協助，與服從長上，能夠作出一些重要的決定。他深信「信仰不是為弱者而設的避難所，而是提升我們的生命，使我們覺察一個偉大的召叫 - 愛的聖召。信仰向我們保證，這愛是信實的，值得擁抱的，因為這愛是基於天主的信實，而且祂的信實遠超過我們的種種軟弱。」（教宗方濟各《信德之光》53）

我希望弟鐸神父在我們的教育牧民團體中，在我們的培育中心裡，成為我們在伴同年青一代時的模範和主保，接納分享青少年喜樂的召叫。弟鐸神父猶如在「主教常務會議的預備會議文件」裡所提及的、活生生的「扶助者」角色：「可信靠的成年人的角色及他們的合作，在個人成長和聖召辨明的過程中是基本的。這要求一些可信賴的信徒的參與，他們應具備明確的身份、對教會有強烈的歸屬感、可見的屬靈品格、對教育有熱忱和強大的分辨能力。」

真福弟鐸·澤民神父信德的勇氣、深度的辨識能力和對青少年的忠誠，甚至達到殉道的地步，再一次印證了鮑思高神父的神恩活於今世及歷史之中，在這個變幻的時空裡，激發我們去更新在聖召、牧靈及教育的使命。

為那些正在邁向慈幼會聖召成長旅途上的青年，或那些正在初步培育期的年青會士，弟鐸神父和與他同時代的匈牙利會士 - 真福德範·沈道爾修士 - 的見證，正深深鼓勵我們以慷慨大方和信靠的精神來繼續他們所走過的路。弟鐸和德範珍惜他們被召跟隨主，和如同鮑思高神父一樣去服務青少年的恩賜。他們大可以逃逸，但他們卻選擇忠信地留下來，甚至付出自己的性命。這正是福音的悖理：「誰若願意救自己的性命，必要喪失性命；但誰若為我的原故，喪失自己的性命，必要獲得性命。」（瑪十六 25）

聖召不單是選擇一項工作或職業，它的價值更高，它具有生命的代價，甚至將自己最好的一份，毫無保留地將自己交付給那召叫我們的那一位，讓祂派遣。

我分享著教會及斯洛伐克慈幼大家庭的喜樂，我同時邀請所有的團體，和慈幼大家庭的各個單位，以適當的方式來慶祝及紀念這位新的真福，認識他的殉道所作的見證，並懇求他的代禱，讓聖召能持之以恆並結出果實。仍是年青的弟鐸曾向進教之佑聖母瑪利亞承諾：「永遠做她的兒子」。願她福佑在聖召路途上的我們，並以她母親般的臨在來陪伴我們。



*Angel Fernandez A., SDB*  
Rettor Maggiore

Martyr for Vocation - Future Blessed Fr. Titus Zeman, SDB (Slovakia, Bratislava - September 30 - Beatification Eucharist)

Full text of the Rector Major's Letter for the beatification:

Colle don Bosco, 16 August 2017

Dear Brothers and Sisters of the Salesian Family,

I am writing this letter as we look forward to the beatification of Venerable Titus Zeman which will take place in Bratislava (Slovakia) on 30 September. I have purposely decided to date this letter on the day when we remember the birth of our Father and Founder Don Bosco. Two years ago, we celebrated solemnly the bicentenary of his birth. It is appropriate that Fr Titus Zeman's martyrdom be recognized as a fruit of the holiness of our Family in the light of that Bicentenary. In 2013, we had the beatification of Blessed Stephen Sandor, a Hungarian Salesian Brother who offered his life for the salvation of young people in the world of work, in the same context of persecution.

Titus Zeman was born in Vajnory, near Bratislava (Slovakia) on 4 January 1915, the first of ten children in a rather humble family. At the age of ten he recovered unexpectedly from illness through the intercession of Our Lady. He promised to "be her son forever" and to become a Salesian priest. He overcame the opposition of his family which lasted for two years and in 1927 he began to realize his dream. He asked his family to sell a field in order to pay for his studies, and added: "If I were dead, you would have found the money for my funeral. Please use that money to pay for my studies."

This kind of determination was seen all through Fr Zeman's life. The communist regime took control in Czechoslovakia and persecuted the Church. In 1946 Fr Titus defended the image of the crucifix and was dismissed from the school where he taught. Providentially he escaped the dramatic "night of the barbarians" and the deportation of religious on 13-14 April 1950. He then decided to accompany some young Salesians as they crossed the Iron Curtain to reach Turin, where the Rector Major Fr Peter Ricaldone welcomed him. They succeeded in two crossings in the summer and autumn of 1950 but in April 1951 the expedition failed. Fr Zeman faced an initial week of torture and then ten months of preventive detention with serious torture before his trial on 20-22 February 1952. He was given twelve years in detention (1952-1964) and a further period of nearly five years' conditional freedom when he was constantly spied upon and persecuted (1964-1969).

In February 1952, the Attorney asked for the death penalty on charges of espionage, high treason and illegal border crossing. This was commuted to twenty-five years' hard labour in prison. Fr Zeman was branded as a "man destined for elimination" and had to endure life in forced labour camps. He was forced to handle radioactive uranium without any protection. He spent several hundred days in an isolation cell with only one sixth of the food ration given to others. He became seriously ill with heart, lung and neurological disorders. On 10 March 1964, when he had completed half his sentence, he was allowed to leave the detention centre on conditional freedom for a period of seven years. He was physically unrecognizable and had to endure a period of intense spiritual suffering due to a ban on the public practice of his priestly ministry. Eventually he was granted an amnesty and died on 8 January 1969.

The testimony of Fr Titus is the incarnation of Jesus' vocational call and pastoral preference for young people, especially for young Salesian confreres. This preference was to manifest itself, as in the case of Don Bosco, in a real "passion", seeking their welfare, dedicating all his energies, all his strength, and his whole life for them in a spirit of sacrifice and offering. "Even if I lost my life, I would not consider it wasted, if I knew that at least one of those I had helped had become a priest in my place." In this way, he interpreted and lived what our Constitutions say in Article 28: "To meet the needs of his people the Lord continually calls some to follow him, and enriches them with a variety of gifts in the service of the Kingdom. We are convinced that many young people are rich in spiritual potential and give indications of an apostolic vocation. We help them to discover, accept and develop the gift of a lay, consecrated or priestly vocation, for the benefit of the whole Church and of the Salesian Family."

Fr Titus lived his vocation and his special mission by which he felt called to work for the salvation of vocations with a great spirit of faith. He embraced his hour of "Calvary" and of "sacrifice", bearing witness to his capacity, by a grace from God, to face the offering of his life, his passion of prison and torture, and finally death, with Christian, consecrated and priestly awareness. Evidence of this is the rosary of fifty-eight beads, one for each period of torture, which he made from bread and thread, and above all his reference to the Ecce homo, as the one who accompanied him in his sufferings, and without whom he would not have been able to face them. He guarded and defended the faith of young people in times of persecution, against communist ideological re-education and retraining, carrying out an intense and risky programme of guarding and safeguarding vocations. His faith journey was always resplendent with virtue, the result of an intense interior life that was expressed in a courageous mission in a country where communism tried to eradicate every trace of Christian life. The whole life of Fr Titus was spent in encouraging others to that "fidelity to

vocation" which he had displayed in following his vocation. He had a total love for the Church and for his religious vocation and apostolic mission. His courageous undertakings were the fruit of this unified and unifying love.

The heroic testimony of Blessed Titus Zeman is one of the most beautiful pages of faith written by the Christian communities of Eastern Europe and our Congregation in the years of persecution by the communist regimes of the last century. In him we see particularly a splendid dedication to young consecrated and priestly vocations, which was decisive for the future of faith in those territories.

For the whole Church, and especially for our Congregation and for the Salesian Family, the gift of the beatification of Fr Titus is a strong stimulus for a renewed commitment to witness to the faith in times of vocational fragility and abandonment, and also a renewed effort in promoting and accompanying vocations to priestly ministry, to consecrated life, and to marriage. His martyrdom was the result of a heroic "pastoral charity," like that of the Good Shepherd, who does not abandon the flock at the arrival of the wolf, as the mercenary does. The Good Shepherd gives his life out of love and expects no payment in return. He was the guide of the young, but above all the bond of unity. He considered each one as important as if he were a hundred, with a readiness to leave everything in order to save each one. He respected the freedom of each person, guiding young people in discernment and supporting them in choices that only they can and must take ("they can come and go..."). When Fr Zeman decided not to cross the River Morava alone he put himself at risk of being captured in order to stay with his young people. Sometimes he would adjust his pace to that of some diocesan priests who were in difficulty. In all this he really embodied the image of the Good Shepherd. The "da mihi animas" linked to the "caetera tolle" of our motto found living expression in the voluntary offering of his life by our confrere, as well as by his practice of the Salesian "preventive method" in extreme situations.

In this perspective, I believe that the testimony of Fr Titus and the event of his beatification are of great relevance also in reference to the preparation and celebration of the forthcoming synod on the theme: Young people, faith and vocational discernment. In his clandestine activities, Fr Titus somehow embodied the fundamental steps in the process of discernment, which is the main tool with which young people are offered the opportunity to discover and realize their vocation in the light of faith. His faith, inspired by the Word of God, was the source of his decision to accompany the young confreres in the hour of persecution, becoming their companion on the journey and willingly accepting this gift of grace, which became fruitful through his concrete and consistent choices. He was able to make important decisions

and orient his actions in situations of uncertainty and in the face of conflicting inner urges, trusting in the grace of God, in the assistance of Mary Help of Christians and in obedience to his superiors. He was convinced that faith "is no refuge for the fainthearted, but something which enhances our lives. It makes us aware of a magnificent calling, the vocation of love. It assures us that this love is trustworthy and worth embracing, for it is based on God's faithfulness which is stronger than our every weakness." (Lumen Fidei 53).

I want Fr Titus to become, in our educative-pastoral communities and in our formation centres, our model and patron in the task of accompanying the younger generations, in accepting the call to share in the joy of the young people. Fr Titus is for us the incarnation of those reference figures spoken of in the Preparatory Document of the Synod: "The role of credible adults and their cooperation is basic in the course of human development and vocational discernment. This requires authoritative believers, with a clear human identity, a strong sense of belonging to the Church, a visible spiritual character, a strong passion for education and a great capacity for discernment."

The courage of Blessed Titus Zeman's faith, his profound capacity for discernment and his devotion to young people even to the point of martyrdom, are proof that Don Bosco's charism is alive in time and in history, and a stimulus to us to renew our vocation and pastoral and educational mission, in the changed circumstances of time and place.

For young people who are now on a journey of vocational growth towards Salesian life or going through the early stages of initial formation, Fr Titus's testimony, as well as that of his Hungarian contemporary, the Salesian Brother, Blessed Stephen Sandor, is a great encouragement to continue with generosity and trust in the road they have undertaken. Titus and Stephen held precious the gift of their call to follow the Lord and serve young people as Don Bosco did. They could easily have escaped but they chose to remain faithful at the cost of their lives. This is the paradox of the gospel: "Anyone who wants to save his life will lose it; but anyone who loses his life for my sake will find it." (Mt 16:25). Vocation is much more than a choice of work or a career. It is worth much more. It is worth one's life, and it is worth giving one's very best, entrusting oneself without reserve to the One who calls us and sends us.

I share the joy of the Church and of the Salesian Family in Slovakia, and I invite all of our communities and groups of the Salesian Family to celebrate in a worthy manner the memory of the new Blessed, to get to know the witness of his martyrdom and to



invoke his intercession for perseverance and fruitfulness of vocations. As a young boy Titus made a promise to Mary Help of Christians that he would be "her son forever". May she bless each one of us on our vocational journey and accompany us with her motherly presence!