

2023 No.413

- 世界主教代表會議隆重開幕典禮彌撒世界主教代表會議
隆重開幕典禮彌撒——全體新樞機和樞機團成員共祭——
教宗方濟各講道 -----2
- 第十六屆世界主教代表會議常務大會——緬甸仰光總主教
貌波樞機講道 -----6
- 第十六屆世界主教代表常務會議大會——致天主子民函 -----9
- 第十六屆世界主教代表常務會議第十八次全體大會——
教宗方濟各的發言 ----- 12
- 教宗方濟各為普世和平祈禱結束禱詞 ----- 14
- 教宗方濟各2023年世界窮人日文告 ----- 16
- 聖座駐華代表馬德範代辦致詞：梵蒂岡與中華民國（臺灣）
建交80周年座談會——回顧、現狀、願景 ----- 25
- Homily of His Holiness Pope Francis----- 28
- Homily of Card. Charles Bo, SDB, President of FABC,
Archbishop of Yangon, Myanmar ----- 32
- Letter of the XVI Ordinary General Assembly
of the Synod of Bishops to the People of God----- 35
- Intervention of the Holy Father Pope Francis at the 18th General
Congregation of the 16th Ordinary General Assembly of the
Synod of Bishops ----- 38
- Prayer of the Holy Father Pope Francis *at the Conclusion of the
Pacem in Terris Holy Hour*----- 40
- Message of His Holiness Pope Francis for the 2023 World day
of the Poor ----- 42
- Speech of Msgr. Stefano Mazzotti, Symposium on the occasion
of the 80th Anniversary of the Diplomatic Relations between the
Vatican and R.O.C. (Taiwan)----- 50

世界主教代表會議隆重開幕典禮彌撒 全體新樞機和樞機團成員共祭 教宗方濟各的講道

聖伯多祿廣場

亞西西 · 聖方濟慶日，2023年10月4日

我們剛剛聽到的福音，接續的段落描述耶穌使命中的一個艱難時刻，我們可以稱之為「牧靈上的孤寂」。洗者若翰懷疑耶穌是否真的是默西亞；儘管祂施行了許多奇蹟，但祂所經過的許多城市都沒有悔改。人們指責耶穌貪吃、嗜酒，而他們才剛剛抱怨洗者若翰過於嚴苛（瑪十一 2~24）。然而，我們看到，耶穌沒有讓自己被悲傷壓倒，而是舉目望天，並祝福天父，因為祂向單純的人揭示了天國的奧秘：「父啊！天地的主宰！我稱謝祢，因為祢將這些事瞞住了智慧和明達的人，而啟示給小孩子」（瑪十一 25）。在孤寂的時刻，耶穌的目光能夠看得更長遠：祂讚美天父的智慧，能夠辨認出在成長中的善——聖言的種子被純樸的人接納，即使在黑暗中天國的光依然指出了道路。

親愛的樞機、主教、弟兄姊妹們，我們出席世界主教代表會議常務大會的開幕典禮。在這裡，我們不需要由人的策略、政治算計或意識形態鬥爭所構成的現世願景。如果世界主教代表會議如此，「另一位」就會打開大門。我們無需如此。我們來這裡不是為了議會召開會議或制定改革計畫。親愛的弟兄姊妹們，世界主教代表會議不是議會。聖神才是主角。我們不是為了組建議會，而是以耶穌的目光一起行走，讚頌天父，接納勞苦和負重擔的人。因此，耶穌祝福和接納的目光要作為我們的起點。

1. 讓我們看第一個面向：祝福的目光。儘管基督被拒絕，也看到周圍如此多心硬的人，但祂沒有讓自己被失望禁錮，沒有變得苦澀，也沒有停止讚美；祂的心建立在天父的至高無上之上，即使在暴風雨中也能心平氣和。

上主祝福的目光也邀請我們，成為一個以喜樂的心、默觀天主的行動和辨明時代訊號的教會，並且在這個浪潮激盪的時代不要灰心喪志，不去尋找意識形態上的錯繆，不被先入為主的觀念束縛，不屈服於便宜行事的解決辦法，不讓俗世掌握我們的議程。這是教宗聖若望二十三世在作結論時，心平氣和地說出的教會的屬靈智慧：「首先，教會必須永不遠離從教父們那裡所領受的神聖真理遺產。但與此同時，她必須注視現在，注視現代世界所帶來的新的情況和新的生活形式——天主教使徒工作開闢了新的道路。」（梵蒂岡第二屆大公會議隆重開幕禮致詞，1962年10月11日）

耶穌祝福的目光邀請我們成為這樣一個教會，不要以分裂和爭論的精神面對當今的挑戰與問題，反而將目光轉向共融的天主，以敬畏和謙卑的心讚美尊崇祂，承認祂是唯一的主。我們要記住，我們屬於祂，我們生存只為了要把主帶到世界來。正如聖保祿宗徒所說：「我只以我們的主耶穌基督的十字架來誇耀」（迦六14）。對我們來說，這已經足夠了；對我們來說，祂就足夠了。我們不要世上的榮耀，不想讓自己吸引世人的目光，而是以福音的安慰去接觸世界，以一種更好的方式向每個人見證天主無限的愛。

正如教宗本篤十六世在主教會議大會上所說的那樣：「我們面臨的問題是：天主已經說話，祂確實打破了巨大的沉默，祂已經顯示了自己，但我們如何才能將這個現實傳達給今天的人們，使其成為救恩呢？」（〈默想〉，第十三屆世界主教代表常務會議第一次全體大會，2012年10月8日）。這是最根本的問題。這次主教會議的首要任務是：將我們的目光重新聚焦在上主身上，成為一個仁慈看待人類的教會。一個合一及兄弟情誼的教會，或至少是尋求合一及兄

弟情誼、聆聽與對話的教會；一個祝福和鼓勵人的教會、一個幫助那些尋求天主的人的教會、一個以愛化解冷漠的教會、一個開闢道路為了吸引人們進入信仰之美的教會。因此，一個以天主為中心的教會，內部不分裂，對外也不苛刻；一個冒著風險跟隨耶穌的教會。這耶穌所要的教會——祂的新娘，要成為這樣。

2. 在反思了祝福的目光之後，現在讓我們看看基督接納的目光。自以為是的人根本不明白天主的工作，耶穌卻因天父而喜樂，祂把自己啟示給弱小者、良善心謙的人及神貧的人。曾有一個堂區發生了爭論，出了狀況，教友們都議論紛紛。這是他們告訴我的：一位幾乎目不識丁且上了年紀的婦人，充滿了屬靈的智慧，走了進來，好像神學家一樣，溫良謙遜地提出了她的見解。我記得那一刻，好像是上主的啟示一樣。我靈機一動便問她：「這位太太，請問您是在哪裡跟羅約·瑪琳 (Royo Marin) 這位偉大的神學家學習神學的？」在我們當中有智慧的人都有這種信德。在耶穌的一生中，祂以接納的目光注視著最弱小、受苦和被拋棄的人，並特別對他們說：「凡勞苦和負重擔的，你們都到我跟前來，我要使你們安息。」(瑪十一28)

耶穌接納的目光也邀請我們成為一個接納眾人的、而不是大門深鎖的教會。在我們這樣一個複雜的時代，出現新的文化與牧靈的挑戰，需要一種溫暖和善的內在態度，這樣我們才能毫無恐懼地相遇。在共議性的對話中，在日益「內在於聖神」的美麗旅程中，我們堪為天主子民，加深與主的合一和親密，以便以祂的目光來看待今日的挑戰；以教宗聖保祿六世的話而言，成為一個「在會談中」的教會(《祂的教會》通諭, 65)。一個「帶著柔和的軛」的教會(瑪十一30)，不強加重擔於人，並不斷地邀請每個人：「來吧，你們這些疲倦和受壓迫的人，來吧，你們這些迷失方向或感覺疏離的人，來吧，你們這些喪失希望的人：教會就在這裡等你們！」教堂的大門向每一個人敞開！向每一個人！每一個人！

3. 弟兄姊妹們，神聖的天主子民，面對眼前的困難和挑戰，耶穌祝福和接納的目光避免我們陷入危險的誘惑：成為一個僵化的教

會——一個海關——把自己武裝起來與世界對抗，躊躇不前，不冷不熱，屈服於世界的潮流，淪為一個疲憊、自我封閉的教會。在默示錄中，主說：「我立在門口敲門，門就開了。」弟兄姊妹們，但很多時候，祂站在教會內部的門口敲門，以便我們允許祂能與教會一起走出去宣講福音。

讓我們謙卑、虔誠、喜樂地一起同行。讓我們跟隨亞西西聖方濟各的腳步，他是貧窮與和平的聖人，是「天主的愚人」，他的身上帶有耶穌的五傷，為了穿上耶穌，他捨棄了自己的一切。我們要這樣內外掏空自己是多麼困難。機構亦復如此。聖文德說，當聖方濟各祈禱時，被釘十字架的那一位對他說：「去修復我的教堂」(《聖方濟傳 (Legenda maior)》，II, 1)。世界主教代表會議提醒我們這一點：我們的慈母教會總是需要淨化，需要「修復」，因為我們是一群被寬恕的罪人所組成的子民。被寬恕的人、罪人，這兩個要素，始終需要我們回歸源頭——耶穌，並回到聖神的道路，將祂的福音傳給每個人。亞西西的方濟各身處劇烈的爭鬥和分裂的時代，無論是世俗權力和宗教權力之間、教會機構和異端思潮之間、基督徒和其他宗教信仰者之間，他沒有批評或抨擊任何人。他只拿起福音作為武器：謙卑與合一、祈禱和愛德。讓我們也這樣做：謙卑、合一、祈禱、愛德！

來自世界各地的天主子民和及其牧者，對我們即將召開的世界主教代表會議懷會有期待、希望，甚至有些恐懼，因此我們要牢記，這不是政治聚會，而是在聖神內的聚會；不是兩極對立的國會，而是充滿恩寵和共融的地方。聖神常常粉碎我們的期望，從而創造出超越我們的預測和消極想法的新事物。也許我可以說，世界主教代表會議中最富有成果的時刻，就是那些與祈禱連結的時刻，透過祈禱的氛圍，主在我們內動工。讓我們向天主聖神敞開心扉，呼求祂，讓祂成為世界主教代表會議的主角。讓我們懷著信靠和喜悅的心情與祂同行。

(天主教會台灣地區主教團 恭譯)

第十六屆世界主教代表會議常務大會

「同道偕行，邁向希望、和平與正義的遠行」

緬甸仰光總主教 貌波 (Charles Bo) 樞機

亞洲主教團協會 (FABC) 主席

聖伯多祿大殿，2023年10月23日

我親愛的朋友們：

願基督的平安與你們同在。

按聖經的記載，我們追溯到原祖父母亞當和厄娃的旅程。他們決定要離開熟悉的舒適與恩寵而選擇了一條黑暗籠罩的道路。從那時起，人類便展開了一趟尋找之旅，不停地找尋人生的意義，不斷地探索靈性的奧祕。出谷紀裡所記載的其中一個旅程，描述天主為拯救受壓迫的人們的天主，祂召叫一個名叫梅瑟的牧羊人，為了要對抗法郎的驕傲蠻橫。在這關鍵時刻，天主展現了逾越奧蹟——一個在聖經中反覆出現的主題。這訊息意思清晰明確：天主永遠不會拋棄祂的子民。

我們的信德之父亞巴郎，蒙召踏上不熟悉的旅程。在讀經一羅馬書中，聖保祿宗徒鼓勵我們以亞巴郎為榜樣。當我們踏上生命和信仰的旅程時，常常發現自己不知何去何從，但我們受召在堅強的信德引導下冒險進入未卜的前途。正如亞巴郎因信德成義一樣，我們也因信德成義，相信天主總會實現祂的許諾。我們共議性的旅程並不是一場由數學方程式、預先策劃好的太空探索。相反地，天主召叫我們，祂就成為我們的嚮導、我們的路線圖、我們的同行夥伴。

在人生最黑暗、最動盪的時刻，信德照亮了前路，天主的恩寵貫穿陰霾，幫助我們走出陰森的幽谷。教會一如亞巴郎，受召成為正義的教會，體現富有共議精神的信德之旅，堅信天主的信實。儘管在尋找之旅的遠行中，會有疑惑和感到焦慮，但我們可以從天主的召

選者梅瑟身上汲取靈感，他是我們所有人的典範。即便我們的旅程可能無法到達預定的目的地，但參與旅程本身就是一種祝福。鑑於最近西亞和世界其他地區所發生的事件所造成全球的動盪，我們便知道，這次由教會發起的共議性的旅程，是跨世代的、為全人類帶來希望的遠行。

今天的福音直指人內心深處的貪得無厭、以自我為中心的利己主義——這是人類許多苦難和衝突背後的原罪。耶穌以一個比喻教導我們——一個貪婪的地主由於慾望導致自我毀滅。天主為每個人、為我們的教會都有一個計畫。我們的旅程和計畫必須符合祂的旨意。那富有的地主和他過分囤積的比喻，是當今世界的隱喻。今日，戰爭和軍火工業以數百萬人的痛苦為代價，累積巨大的財富。聖保祿宗徒在讀經一中提供了一個簡單的良方：「你們要信賴那位渴望人類踏上希望和治癒之旅的天主。你們的夢想要與天主對你們的計畫一致。」這訊息就是對今天的福音所作的響應。

正如教宗方濟各在最近的文獻中所強調的，人類的貪婪已經對我們的地球造成傷害，剝奪了數百萬人的尊嚴。這些文獻呼籲儘速展開三個層面的和好，以拯救人類和我們的地球：與天主和好（《福音的喜樂》）、與自然和好（《願祢受讚頌》、《請讚頌天主》），以及人與人之間彼此和好（《眾位弟兄》）。我們同道偕行是為了要拯救人類，以及在正義與和平中治癒世界，並使世人和好。塑造一個充滿希望、和平與正義的世界，唯一的途徑就是使所有人一起同道偕行。

今天福音的比喻來自有人尋求耶穌的幫助，以解決他們兄弟間的繼承糾紛。在這次世界主教代表會議中，我們最關心的議題之一是我們將為下一代留下什麼遺產。我們這一代透支了生活環境的資源，而年輕的下一代理應繼承一個更祥和的世界、一個完整無損的受造界。然而，這個世界卻正處於危險之中。全球暖化摧毀了社區和數百萬人的生計，我們的家園有可能從下一代手中消失。教宗方濟各呼籲我們要注意跨世代之間的公平正義。

身為亞洲的主教，我們清楚意識到，氣候變遷造成災害，地區的環境因而遭到嚴重破壞。在印度中部、越南和緬甸，特別是在南中國海一帶，有為數眾多的在地基督徒社群人口，他們長期以來作為自然環境的保護者，現在也受到當今的一些意識形態、殖民文化和資源開發的衝擊。在亞洲主教團協會（FABC）慶祝成立50週年之際，這些地區保留大片的森林——那是地球在這地區的肺部——竟遭到恣意破壞，而且當地的人民遭受的暴力行為也持續增加，所以我們呼籲，要全球人民強烈關注這問題。

亞洲是世界主要宗教的發源地，耶穌的福音首先在此扎根。儘管在過去歷史上經歷諸多困難與挑戰，但亞洲教會仍屬年輕且充滿活力。我們在亞洲的信仰旅程並非一帆風順，但這次世界主教代表會議激勵我們，重返宗徒福傳的顯赫歲月。在普世教會共議性之旅的啟迪之下，我們樂觀地回應主基督的召叫，肩負起廿一世紀在亞洲的福傳使命。

在亞洲的基督信仰旅程中，沒有哪個地方比緬甸所面臨的挑戰更為艱鉅。我們這一小小羊群，正因天災人禍在各方面所導致的危機而流離失所，使人們必須忍受巨大的痛苦。我們的人民在遷移流徙。不但家破人亡，有些教堂更是首當其衝，遭到嚴重地破壞與摧毀，十字架的苦路在亞洲許多地方是痛苦的現實。

然而，緬甸和亞洲的教會矢志為和好努力，就像那群在十字架苦路上跟隨了耶穌的忠信婦女一樣。我們像那些婦女一樣地繼續含淚前行，深信在相互尊重、彼此友愛的過程中，將看到所有的傷口癒合，看到一線希望、一道和平和正義的曙光，普照在每一個飽受苦難的國家。讓我們祈求，願在教宗方濟各的領導下，天主教會帶領整個人類大家庭踏上治癒世界和地球的遠行，最終帶領我們走向新天新地。

我們代表亞洲人民祝福你們，願每一位都有一個蒙受祝福和鼓舞人心的旅程。

（天主教會臺灣地區主教團 譯）



親愛的姊妹們、親愛的弟兄們：

第十六屆世界主教代表常務會議大會，第一會期的議程逐漸接近尾聲，我們希望與所有人一起感謝天主，感謝我們度過美好而豐富的時光。我們在深刻的共融中，經歷了這段蒙受祝福的日子。我們得到了來自你們祈禱的支援，背負著你們的期望、問題和恐懼。正如教宗方濟各兩年前所要求的那樣，一個向所有天主子民開放、沒有人被排除在外、在聖神的引導下，漫長的聆聽和分辨過程開始了——傳教的門徒們「一起同行」，跟隨耶穌基督。

我們自9月30日以來在羅馬舉行的會議是這一進程的一個重要階段。在許多方面，這是一次前所未有的經歷。在教宗方濟各的邀請下，領了洗的男女信友首次被邀請同桌共議，不僅參加討論，還參加主教會議大會的投票過程。在我們的聖召、神恩和職務的互補中，我們一起認真聆聽了天主的話和他人的經歷。藉著靈修交談的方法，我們謙卑地分享了來自各大洲群體的富饒和匱乏，尋求辨別聖神今天想對教會說的話。因此，我們也體會到促進拉丁傳統與東方基督宗教傳統之間相互交流的重要性。來自其他教會和教會團體的弟兄代表的參與極大地豐富了我們的討論內容。

我們的會議在世界處於危機四伏的背景下舉行，這個世界的創傷和可恥的不平等在我們心中產生了痛苦的共鳴，使我們的工作變得特別沉重，尤其是因為我們的與會者中，有來自遭受到戰爭肆虐的國家。我們為致命暴力的受害者祈禱，沒有忘記所有因苦難和腐敗而不得被迫冒險遷移的人。我們作了承諾，要與全世界努力建設正義與和平的一眾男女精誠團結。

應教宗的邀請，我們騰出了顯著的沉默空間，以促進相互聆聽

和我們在聖神中共融的渴望。我們在開幕前夕的大公合一守夜活動中，默觀被釘十字架的基督，經驗到對合一的渴望在提升。事實上，十字架是基督的唯一寶座，祂為了拯救世界而捨棄了自己獻出生命，並將門徒託付給天父，使「眾人都合而為一」（若十七21）。正如教宗方濟各在我們工作開始時所提醒的，我們在主的復活帶來的希望中保持合一，堅定不移，我們將我們的共同家園託付給祂——大地和窮人的呼聲變得越來越迫切：「請讚頌天主！」（*Laudate Deum!*）

日復一日，我們感受到牧靈和傳教方面的轉變的呼召日益迫切，因為教會的使命不是專注於自己，而是以天主對世人無限的愛來服務，藉此宣講福音（參閱：若三16）。聖伯多祿廣場附近的一些無家可歸者被問及他們對這次主教會議的期望，他們回答說：「愛！」這愛必須始終是教會炙熱的心、對天主聖三和聖體聖事的愛，正如教宗在10月15日我們的大會進行到一半時，引用了聖女小德蘭的一句話：是「信賴」給了我們所經歷到的勇氣和內心的自由，讓我們毫不猶豫地、自由而謙虛地表達我們的相同、差異、願望和問題。

現在我們希望，在2024年10月舉行第二會期之前的幾個月裡，每個人都能具體參與「世界主教會議」一詞所表達的傳教的共融活力。這無關意識形態，而是關於我們植根於宗徒傳統的經驗。正如教宗在這過程開始時所提醒我們的：「除非我們培養一種表達同道偕行具體的教會實踐方式[……]，鼓勵所有的人真正參與，否則共融和傳教仍然會變得抽象」（2021年10月9日）。儘管挑戰重重，問題繁多：第一會期的綜合報告將具體說明我們已達成的共識，勾勒出懸而未決的問題，並指示我們的工作將如何繼續進行。

為了在分辨中有所進展，教會絕對需要聆聽每個人的聲音，先從最貧窮的人開始。這需要教會踏上一條轉變的道路，這也是一條讚美的道路：「父啊！天地的主宰，我稱謝祢，因為祢將這些事瞞住了智慧及明達的人，而啟示了給小孩子！」（路十21）。這意味著要聆聽那些被剝奪了在社會中發言的權利或感到被排擠的人的聲音，甚至

被教會排斥的人；聆聽各式各樣種族主義受害者的聲音，尤其是在一些地區，其文化遭到蔑視的在地人。最重要的是，我們這個時代的教會要有責任本著轉變的精神，聆聽那些遭受教會成員侵犯的受害者，並做出具體而有建設性的承諾，確保這種情況不再發生。

教會還需要聆聽平信徒的聲音，不分男女，他們都因聖洗蒙召而要成聖：聆聽傳道員的見證，他們在許多情況下是第一批的福音宣講者；孩子們的純真和活潑，青年們的熱情，以及他們提出的問題和他們的訴求；年長者的夢想、智慧和記憶。教會需要聆聽家庭的聲音，他們對教育的關切，以及他們在當今世界身為基督徒所作的見證。教會需要接納那些想要參與平信徒職務、並參與辨別和決策結構的人的聲音。

為了在同道偕行分辨的過程中再進一步，教會特別需要收集更多公務司祭職人員的意見和經驗：司鐸——主教的主要合作者，他們的聖事職務對於整個教會的生活不可或缺；執事，透過他們的職務，顯示著教會對最弱勢群體的關懷。教會也需要接受度獻身生活者的先知性聲音的挑戰，他們是哨兵，傳達聖神要人警醒的召喚。教會還需要關懷所有那些不接受她的信仰但正在尋求真理的人，因為「聖神替所有的人提供參加逾越節奧蹟的機會」（《論教會在現代世界》牧職憲章，22之5），並在他們當中臨在和行動。

「我們所生活和奉召去愛及服務的世界，即使與我們有著不同的看法，也要求教會在她使命的各範疇內加強合作。天主期望第三個千年的教會應做的，正是走這條『同道偕行』的途徑」（教宗方濟各致詞，2015年10月17日）。我們不必害怕回應這一召叫。瑪利亞——教會之母，是這個旅程的前驅，在我們的朝聖路上陪伴我們。在喜樂或哀傷中，她都向我們指出她的聖子，並邀請我們信賴祂。而祂——耶穌，是我們唯一的希望！

梵蒂岡城，2023年10月25日

（天主教會臺灣地區主教團與香港教區合譯）

第十六屆世界主教代表常務會議第十八次全體大會 教宗方濟各的發言

為我來說，教會就像眾信友一樣，是聖人，也是罪人，一個由真福八端和瑪竇福音第廿五章的力量召喚而聚集起來的民族。

耶穌為了祂的教會，沒有採取祂那個時代的政治謀略：既不做法利塞人、撒杜塞人、厄塞尼派，也不做狂熱的激進分子，不組織「秘密結社」；祂只是繼承以色列的傳統：「你們要作我的子民，我必作你們的天主。」

我喜歡將教會視為一個單純而謙卑地走在上主面前的人民（天主的子民）。在宗教信仰上，這是我們「信友」的意義。我說忠信的子民，那是為了要避免陷入諸多意識形態的觀點和思維中，從而「扭曲了」天主子民的真實面貌。單純而忠信，或也是在旅途上前進「聖潔而忠信的子民」，有聖人，也有罪人。這就是教會。

忠信的天主子民的特點之一是不能錯誤。是的，「在信仰上不能錯誤」（*In credendo falli nequit*，《教會》教義憲章，12）。在信仰上無誤：「你想知道慈母教會信什麼，就要去了解教會訓導，從中能獲得啟發；但如果你想知道教會是如何相信的，你就要轉向忠信的天主子民。」

有一個畫面浮上我的心頭：一群信友聚集在厄弗所主教座堂的入口。故事（或傳說）是這樣的，當主教們列隊進入教堂時，人們站在通往教堂道路的兩側，不停地齊聲高喊：「天主之母」，這是天主子民深信不移的道理，要求聖統宣布這條信理是真實的。（有人說他們手裡拿著棍棒不斷地向主教揮舞）。我不知道這是歷史還是傳說，但畫面歷歷在目。

聖潔而忠信的天主子民有靈魂，因為我們可以說是一個民族的靈魂，我們可以說是一種信仰的詮釋方式、一種看待現實以及我們的良心的方式。我們的信友意識到自己的尊嚴，所以讓他們的孩子領洗，讓他們的亡者得到葬禮。

我們這群聖統制的成員來自這子民，領受這子民的信仰，通常來自於母親和祖母，如保祿向弟茂德說道：「你的母親和祖母」——一個以母語沿襲傳承下來的信仰，就像瑪加伯的母親用「方言」對她的孩子們說話一樣。在這裡我想強調的是，天主聖潔而忠信的子民以方言傳播信仰，而且通常以女性的語言傳遞。這不僅因為教會是母親，也是因為女性懂得體現這一點；（教會是女性）也因為女性知道如何等待，知道如何發現教會和信友的資源，她們敢於超越極限，也許帶著恐懼，但仍懷抱勇氣，在一天的清晨、天還未亮的時候，憑著直覺（而非希望）走近一座墳墓，感受到那裡可能有生命。在天主聖潔而忠信的子民中，婦女是教會的反映。女性代表教會，教會是淨配，也是母親。

當聖職人員在教會服務事工中行事過當或嚴苛對待天主子民時，他們玷污了教會的面容，以大男人主義的專斷獨行毀壞教會，很容易令人想起利莉婭娜修女（Sr. Liliana Franco）的發言。知道在一些堂區辦公室裡，居然像超市一樣，可以看到聖事服務項目的「價目表」，實在令人難過。教會要麼是旅途中天主的忠信子民，是聖人，也是罪人，要麼便是淪為提供各種服務的公司。當牧靈工作者走上第二條路時，教會就會成為救恩的超級市場，而司鐸不過是跨國公司的員工。這是聖職威權主義所導致的重大挫敗，令人痛心疾首（在羅馬，去看看那些到教會裁縫店試穿長袍、帽子或加上蕾絲袍服的年輕司鐸，就足以證明）。

聖職威權主義是鞭撻，是禍殃，是一種世俗形式，它玷污並損壞上主淨配的面容；奴役了天主聖潔而忠信的子民。

天主的子民，聖潔而忠信的子民，懷著耐心和謙卑繼續前進，忍受制度化聖職威權的叱罵、欺凌和排擠。我們多麼自然地把神父的晉鐸或主教的晉牧，視為職階的升遷——這是踐踏天主聖潔而忠信的子民的恐怖世界與世俗行為。

教宗發言用西班牙語，2023年10月25日

（天主教會臺灣地區主教團 恭譯）

教宗方濟各 為普世和平祈禱結束禱詞

伯多祿大殿

2023年10月27日（五）

聖母瑪利亞，我們佇立在妳台前，求妳垂視我們！妳是慈母，妳知道我們的勞苦和創傷。妳是和平之后，當妳目睹妳眾多的子女飽受衝突的考驗，又因戰爭撕裂著世界而受煎熬，妳與我們一同度過並為了我們受苦。

這是陰暗的時刻。仁慈的母親啊，這是陰暗的時刻，而我們在這陰暗的時刻投奔於妳明亮的目光之下，並將自己託付於妳的聖心，妳對我們的問題關懷備至。妳的聖心未曾免除不安與恐懼：當旅舍沒有空間接納耶穌的時候，妳是多麼的憂愁！當黑落德試圖殺害耶穌，而你們不得不逃亡埃及的時候，妳是多麼的恐懼！當你們在聖殿裡丟失耶穌的時候，妳是多麼的痛苦！然而，仁慈的母親啊，妳勇敢無畏地面對了考驗：妳信賴天主，曾以體貼克服憂愁，以慈愛克服恐懼，以奉獻克服痛苦。仁慈的母親啊，妳沒有逃避，反而在關鍵時刻採取了行動：妳急速前去探訪依撒伯爾；在迦納婚宴上妳向耶穌祈求了第一個奇蹟；在晚餐廳妳與門徒們同心合意地聚在一起。在加爾瓦略山上有一把利劍穿透了妳的聖心，妳——仁慈的母親、謙卑的女人、堅強的女人——使那痛苦之夜充滿了逾越的希望。

仁慈的母親啊！現在求妳再次採取行動；在這遭受戰爭蹂躪及暴力破壞的期間，求妳援助我們！求妳仁慈垂視這迷失了和平之路的人類大家庭——人類喜愛加音勝於亞伯爾，喪失了兄弟情誼便找不到家園的溫馨。請為我們的世界轉禱，它已陷入危險和動盪不安。請教導我們接納和關愛生命——每個人的生命！棄絕戰爭的愚妄，因為戰爭散播死亡、摧毀未來！

聖母瑪利亞，多少次妳要求我們要祈禱和作補贖。然而，我們只顧自己的需求，任由眾多世俗娛樂的吸引，我們對妳多次的呼籲充耳不聞。然而，妳——仁慈的母親仍深愛我們，不厭其煩地愛著我們。請牽著我們的手來引導我們悔改，求妳使我們把天主放在首位。請幫助我們在教會內保持合一，在世上成為共融的建造者！求妳使我們意識到個人的重要性，擔負起締造和平的責任，以及我們蒙召要祈禱和朝拜天主，為整個人類轉求和作補贖。

仁慈的母親啊，我們實在一無是處，沒有妳的聖子，我們便一事無成。然而，妳尋回我們帶到耶穌面前，祂是我們的和平。為此，天主之母、我們的母親，我們來到妳台前，在妳的無玷聖心內尋求庇蔭。仁慈的母親啊，求妳憐憫我們！和平之后，求妳賜予我們和平！求妳撫慰那些心靈陷於仇恨的人們，使製造挑撥衝突者改過遷善！請擦乾兒童們的眼淚，在此刻他們痛哭不已！請援助孤獨的長者，垂顧傷者與病患，保護流離失所和痛失至親的人，安慰灰心喪志的人，喚起希望！

我們信賴妳，並把我們的生命、我們的一切、我們的所有和我們的身心靈都奉獻於妳，直到永遠。我們也將教會奉獻於妳，求妳使她向世人見證耶穌的愛，成為和睦的標記、和平的工具。我們將整個世界——特別是飽受戰爭之苦的國家和地區——奉獻於妳。

忠信的子民呼求妳——救恩之光：母親啊，求妳在衝突的黑夜中讓曙光照耀。妳是聖神的宮殿，求妳向各國政府指出和平的道路。妳是萬民之母，求妳使妳的子女們和好如初，他們被權力迷惑，又因仇恨而陷入罪惡。妳親近每一個人，求妳消除我們的嫌隙。妳憐憫眾人，求妳教導我們關愛他人。妳展示了天主的溫柔，求妳使我們成為祂慰藉的見證人。仁慈的母親，妳是和平之后，求妳傾注天主的和睦在我們心中。阿們！

（天主教會臺灣地區主教團 恭譯）

教宗方濟各 2023年世界窮人日文告

常年期第33主日，2023年11月19日

「對一切窮人不要轉面不顧。」（多四7）

1. 世界窮人日仍是天父慈悲的標誌，今年第七次在人生的旅途上，表達了對我們各團體的支持。這每年一次的集會逐漸地在教會的牧靈關懷中扎根，使我們一再重新發現福音的核心內容。儘管我們每日投身於接納窮人的服務，但仍然杯水車薪。貧窮如河流般湧進我們的城市，而且日漸擴大，甚至要暴漲似乎要淹沒我們，而向我們尋求幫助、支持和團結關懷的弟兄姊妹的哀號卻越來越大。為此，在這基督普世君王節的前一主日，我們聚集在祂餐桌的周圍，再次從祂那裡領受恩賜，以活出神貧與服務窮人的承諾。

「對一切窮人不要轉面不顧」（多四7）。這句話幫助我們理解我們見證的本質。在舊約書卷中，多俾亞傳不太被人關注，卻是富於智慧和博得人的歡心，能幫助我們更加深刻地欣賞聖經作者所要傳遞給我們的訊息。我們首先看到一幅家庭場景：托彼特是一位父親，他擁抱兒子多俾亞，多俾亞正準備開始一趟遙遠的旅程。年邁的托彼特怕自己再也看不到兒子，所以將自己的「精神遺囑」留給他。托彼特曾經被流放到尼尼微，如今雙眼失明，因此是雙重地貧窮。然而，他始終保持著一個信念，而這個信念就是他名字所表達的：「上主永遠是我的美善」。作為一個敬畏天主的人和一位好父親，他想留給兒子的不僅是物質上的財富，更是對人生正途的見證。所以他向多俾亞說：「孩子！你要一生想念上主，不可隨意犯罪，違犯祂的誡命；你要一生行義，不可走邪僻的路。」（多四5）

2. 我們可以立即看到，年邁的托彼特不僅要求他的兒子，要想到天主和在祈禱中呼求祂。他講的是具體的行動：做善工、行正義。他更明確地說：「你當用你的財產，救濟一切行義的人。施捨時，你的眼不可睥視。」（多四7）

這位有智慧的長者所說的話讓我們深思。我們不要忘記，托彼特是在行了一件慈悲的善工之後，才失去視覺的。就如同他自己所說，他從年輕時就開始投身於愛德工作：「我托彼特一生歲月常遵循正義的路，時常大方賙濟與我一同被擄到亞述國尼尼微城的兄弟和同胞。[……]我把我的食物分送給飢餓的人，把我的衣服施捨給裸體的人；我若看見同族的屍體，被拋在尼尼微城牆外，我便一一埋葬。」（多一3、17）

因他作了這愛德的見證，君王沒收了他的一切財富，使他一貧如洗。然而，上主還是需要托彼特；當他重新獲得官員的地位，他便勇敢地繼續他之前的生活方式。讓我們聽聽他的故事，因為這對我們今天的信友也有意義：「在我們的五旬節日，即七七節日，他們為我預備了盛筵，我便坐下準備進膳。在給我預備桌子，擺上豐盛的食品時，我對我的兒子說：『孩子！你去，在擄到尼尼微的同族兄弟中，尋找一個全心懷念上主的窮人，領他來與我們一同進膳。孩子，我等你回來』」（多二1~2）。在這世界窮人日，如果托彼特對窮人的關懷也成為我們的關懷，那這句話就多麼有意義！如果我們在主的餐桌分享了主的聖體後，也邀請人來參與我們家裡主日的午餐，那麼，我們所慶祝的感恩祭將會真正成為一個共融的標誌。再者，在圍繞著上主的祭台時，如果我們都意識到我們是弟兄姊妹，那麼，當我們與那些有需要的人分享我們慶祝時的用餐，這種弟兄情誼會多麼明顯！

多俾亞按照他父親的囑咐做了，但他回來卻帶了一個壞消息：有個窮人被謀害、被棄屍於市集。年老的托彼特毫不猶豫地從

餐桌前起來，去埋葬那個人。回到家，他筋疲力盡，就在院子裡睡著了；一些鳥糞從他頭上的牆上落到他眼裡，他就成了盲人（參閱：多二1~10）。真是命運捉弄人：好人沒有好報！我們也會這樣想，但信德教我們要更有深度地思考。托彼特的失明將會成為他的力量，使他更能認出在他周邊各種各樣的貧窮。在預定的時刻，上主會恢復他的視力，也讓他再次快樂地見到他的兒子多俾亞。聖經記載，當那天來臨時：「他一看見自己的兒子，便撲到他的頸項上，流着淚對他說：『孩子，我眼中的光！我看見你了！』他又說：『天主是可讚美的！祂的大名應永遠受讚揚！眾聖天使也是可頌的！願祂的大名永遠受讚頌，因為祂懲罰了我，卻又憐憫了我，使我現在得見我的兒子多俾亞。』」（多十一13~14）

3. 或許我們可以問，托彼特是從哪裡找到勇氣和內在的力量，讓他得以在外教人當中事奉天主，並且愛近人，甚至冒著生命的危險呢？托彼特的故事是非同小可的：忠誠的丈夫、關心人的父親、遠離自己的家鄉又受到不公義地對待、被君王迫害而且被近人惡待，最後被驅逐。即便他是這麼好的人，他仍然受到很多磨難。正如聖經常教導我們的：天主不會讓那些行善的人免受磨難。為什麼呢？這不是要我們受辱，而是要堅定我們對祂的信仰。

托彼特在受磨難時，發現自身的貧窮，這讓他能認出其他貧窮的人。他忠於天主的法律又遵守誡命，但對他而言，這還不足夠。他之所以能夠實際地關懷窮人，是因為他自己本身經歷過貧窮。他對多俾亞的建議因此成為他自己真實的精神遺囑：「對一切窮人不要轉面不顧」（多四7）。簡而言之，每當我們與一個貧窮人相遇，我們不能轉移目光，因為那會阻礙我們看見主耶穌的面容。讓我們仔細思考托彼特的話：「一切窮人」。每一個人都是我們的近人，無論他們的膚色、社會地位、來自哪裡……。如果我自己是貧窮的人，我也會認辨出那些需要我幫助的弟兄

姊妹。我們都被召叫去與每一個窮人和每一種形式的貧窮相遇，拋棄冷漠，以及那些我們為了維護虛幻的福利所找的藉口。

4. 我們生活在一個煽動不關心窮人需要的歷史性時代。唆使過富裕生活的聲音日漸上升，而在貧困中的人們卻被噤聲。凡是不符合青少年所追求的生活模式——而年紀最小的人則特別容易受到文化變革的影響——我們便很容易置之不顧。我們排除任何不舒服或造成痛苦的事情，卻將物質上的品質追求視為人生唯一的目標。虛擬現實凌駕真實的生活，而且越來越令人混淆。窮人們變成了圖片，只讓我們感動片刻，但當我們在街上遇見有血有肉的他們，我們就感到厭煩和視若無睹。我們每日的生活都是那麼匆忙，無法讓我們停下來關心別人。慈善的撒瑪黎雅人的比喻（參閱：路十25~37）並不僅是歷史上的一個故事，它在今日也挑戰我們每一個人，將責任委託別人不難；惟請別人行愛德而捐款是慷慨大方的舉動；但每個基督徒的召叫，就必須要他親自投身其中。

5. 讓我們感謝上主有如此多的男女投身於照顧窮人和邊緣人；不同年齡層和社會階級的人都協助那些被排擠和受苦的人。他們不是超級英雄，而是我們每天都遇到的「隔壁鄰居」——安靜地讓自己在窮人中間成為窮人。他們不僅是捐獻，他們聆聽、交談、儘量理解困難的情況和原因，為能提供適當的建議和正確的參考。他們不僅關懷物質上的需求，也在意精神上的需要；他們為每一個人的整體發展而努力。在他們慷慨而無私的服務中，天國便真正臨在而可見；這些人就如同種子一樣，落在生命中好的土壤裡，結出豐厚的果實（參閱：路八4~15）。我們要向如此眾多的志工表示感激，在我們的祈禱中也祈求他們的見證能夠日益獲得更多的成果。

6. 今年是《和平於世》通諭頒布的60周年紀念，我們可以仔細聆

聽教宗聖若望廿三世的訓導：「任何人都有他生命的權利、身體完整的權利，以及一切為獲得適當生活所必需應用方法的權利：這些方法中其主要者為衣、食、住、休息、醫藥治療，和其他一切社會福利。因此，人當疾病、殘廢、鰥寡、衰老、失業，或每當非由於他本人的過錯而缺乏必需的生存方法時，他都有權利獲得照顧。」（《和平於世》通諭，6）

為了實現這一切，我們還有許多任務要完成，也需要在政治和立法上作嚴肅且有效的承諾！儘管人力有限，在政治上有時亦因為忽視了公益服務的重要而導致缺失，但仍有如此眾多的公民因相信這個價值而主動地服務窮人。因此我們祈望，「精誠關懷」和「輔助性原則」則這兩個概念能夠在他們心中持續地發展。這意味著，我們需要呼籲，甚至催促公家機關能善盡他們的職責；然而，被動地等待所有一切都「從上」而來，也無濟於事。身處窮困中的人，也必須參與其中，而當他們負起自己的責任時，在這轉變過程中，也必須被人陪伴。

7. 我們必須再次聲明，除了上述貧窮的問題以外，不幸的是，還有一些新的貧窮形式。我特別想到那些被捲入戰爭的人民，尤其是兒童，他們平靜的童年和未來的尊嚴都被奪走了。這種情況，我們永遠都不能習以為常。讓我們作出所有的努力去締造和平，為使和平——復活主所給我們的禮物——成為正義和對話的果實，能藉此得以肯定。

我們也不能忘記那些在不同經濟產業中的種種投機行為，這些行為造成物價飆漲，令許多家庭更加匱乏。薪俸在很短的時間內就耗盡，導致人們的生活缺乏尊嚴。如果一個家庭被迫要在為解決三餐或得到醫療照顧作選擇，那麼，我們要以人類尊嚴之名發聲，每一個人都應賦有這兩種權利。

此外，要如何消除充斥著勞動界的倫理亂象呢？那些無論針對男女勞動者的不人道對待、不合理的薪資待遇、工作不穩定的

困境，以及多少工作意外造成的死傷，往往來自雇主選擇貪小便宜而不提供安全工作環境的心態……。我們要記住教宗聖若望保祿二世所說的：「工作價值的主要基礎是人本身。〔……〕人生來就得工作，並且被召要工作，可是工作是『為人』，不是人『為工作』。」」（《人的工作》通諭，6）

8. 上述的問題，本身就已震撼人心，然而，這也僅是我們日常生活中的一部分而已。我特別要提及一種貧窮形式，越來越明顯地影響年輕的一代。多少年輕人因一種令他們覺得自己是「一無所用」和「魯蛇」(loser)的文化而失望，所以感覺到沮喪，甚至輕生。讓我們幫助他們對抗這些有害的風氣，好使他們每一個人找到方法，建立有自信和慷慨的人格。

每當我們談到窮人，我們很容易陷於空談。停留在統計和數據上，這也是另一種不易察覺的誘惑。窮人是人，他們有面容、故事、內心和靈魂；他們是我們的弟兄姊妹，像所有的人一樣，有優點也有缺點，與他們每一個人建立良好關係是至關重要的。

多俾亞傳教導我們，關懷窮人和為窮人做事，要採取實際行動。這事關正義，要求我們所有的人去互相尋找對方和彼此相遇，好使一個群體找到能認同自己所需要的人並和諧共處。關心窮人，不僅是要急於施捨而疲於奔命，而是要重新建立那人與人之間、被貧窮損害的正義關係。如此，「對一切窮人不要轉面不顧」會引領我們獲享慈悲和愛德的益處，使我們的整個基督徒生命富有意義和價值。

9. 願我們為窮人的關懷始終保持著福音的現實面。我們的分享應該滿足他人具體的需要，而不僅是幫自己處理掉過多的物資。由此可見，我們需要在聖神的帶領下作分辨，而要辨明的，是我們弟兄姊妹們真實的需要，不是我們個人的希望和理想。窮人所需要的，其實就是我們的人性、我們一顆開放去愛

人的心。讓我們永遠不要忘記：「我們蒙召在窮人內找到基督，聲援他們的請願，而且成為他們的朋友，聆聽他們，為他們發言，為擁抱奧妙的智慧，這智慧是天主願意藉著他們與我們分享的」（《福音的喜樂》勸諭，198）。我們的信仰教導我們，每一個窮人都是天主的兒女，而基督臨在於他們中間：「凡你們對我這些最小兄弟中的一個所做的，就是對我做的。」（瑪廿五40）

10. 今年是聖女小德蘭的150周年誕辰紀念。她在自傳中這樣說：「我現在明白了，完美的愛德在於接受他人的缺點，不因他人的軟弱而覺得驚訝，在我們眼前最微小的行動上實踐美德而有所成長。但最重要的，我明白到愛德必定不能鎖在自己心中的深處：耶穌說：『人點燈，並不是放在斗底下，而是放在燈台上，照耀屋中所有的人』（瑪五15）。對我來說，這盞燈就代表愛德，必須給予光明和喜樂，但不只是那些對我來說最親愛的人，而是在家裡所有的人，無一例外。」（手稿 C，12r^o，《小德蘭全集》，羅馬，1997，247頁）

這個世界就是我們的家，每一個人都有權利經驗愛德的光照；沒有人應該被剝奪這權利。願聖女小德蘭堅定不移的愛德在這世界窮人日啟發我們的心，幫助我們「對一切窮人不要轉面不顧」，並幫助我們的目光注視吾主耶穌基督真神和真人的面容。

教宗方濟各

羅馬，拉特朗聖若望大殿

2023年6月13日，貧窮人主保——帕多瓦聖安多尼紀念日

（天主教會臺灣地區主教團 恭譯）

2023年世界窮人日祈禱文

被釘十字架並死而復活的主耶穌基督，我們歡欣地聚集在祢餐桌的周圍，再次從祢那裡領受恩賜，以活出神貧與服務窮人的承諾，在他們身上，我們遇見祢的面容。

我們感謝祢有如此多的男女投身於照顧窮人和邊緣人，並與他們分享，關注他們每一個人的整體發展。在這種慷慨而無私的服務中，祢的天國便真正臨在而可見。

請光照公共機構，使其履行職責，保障生命的權利、身體完整的權利，以及一切為獲得適當生活所必需應用方法的權利，當疾病、殘廢、鰥寡、衰老或失業時的安全權。

天主聖神，祢賜給我們作分辨的能力，在祢的帶領下，我們能辨明那些貧窮弟兄姊妹的真實的需要。讓我們能夠在他們的處境中為他們發聲，迎接祢希望通過他們——天主的子女——向我們傳達的神妙智慧。

聖女小德蘭，願你堅定不移的愛德啟發我們的心，幫助我們對一切窮人不要轉面不顧，並幫助我們的目光注視吾主耶穌基督真人真天主的聖容。

阿們。亞肋路亞！

（澳門教區教理培育委員會 恭譯）

聖座駐華代表馬德範代辦致詞： 梵蒂岡與中華民國（臺灣）建交 80周年座談會——回顧、現狀、願景

2023年9月23日

天主教輔仁大學倬章樓4/F聖保祿廳

聖座駐華代表——馬德範代辦致詞

可敬的輔仁大學董事會董事長——劉振忠總主教、
可敬的輔仁大學校長——江漢聲先生、
可敬的講師——陳方中教授與陳科神父、
親愛的在現場的弟兄姊妹和線上的觀眾們：

對主教團作的決議——慶祝聖座與中華民國（臺灣）建交80週年——我從一開始就表示讚賞和鼓勵。在隆重慶祝建交75週年之際，我同樣對慶祝此事的精神表示過讚賞。事實上，這次座談會的意義不是慶祝性的，而是藉此機會以教會的身分作一個反思：一個與聖座建立外交關係的國家，對在國家裡的地方教會有什麼意義？我特別欣賞此刻以共議性的方式來作反思的構想：諮詢以不同身分參與教會生活的人，比較他們的看法。

我並沒有用意要比今天早上那些才華橫溢的演講者先提早發表什麼，我只想要提供一些討論原則作為框架：

在每一個國家的宗座代表在兩個層面上運作：一個是牧靈層面，另一個層面是典型的外交層面。我引用《天主教法典》的條文來作說明，這些條文非常明確，並且包含了梵二的教會論：

第363條- 1 項- 羅馬教宗使節之職務是以固定方式，駐在被派往之地區教會及國家和政權，代表教宗。

364條- 教宗使節之主要任務是，日益加強並促進宗座與地區教會之間的團結一致。教宗使節應依其權限完成下列事項：

- 1° 向宗座報告有關地區教會的狀況，和一切關於教會生活及人靈有益的事。
- 2° 在不妨礙當地主教行使合法權力的前提下，以行動和建議協助之。
- 3° 加強與主教團之聯繫，提供各方面的協助。
- 4° 有關任命主教一事，將候選人名單呈送宗座或提名候選人；並按宗座所定規則對候選人作調查程序。
- 5° 努力推動有關民族之間的和平、進步與合作事宜。
- 6° 協助主教們在天主教與其他教會或教會團體之間，以及與非基督宗教之間，推動適當的交往。
- 7° 在國家領導人之前，與主教們協力維護有關教會及宗座使命之權益。

365 條- 1 項- 同時亦在駐在國，依國際法規定，擔任外交職的教宗使節，有下列職務：

- 1° 促進並維護宗座與國家機構之間的關係。
- 2° 處理教會與國家交往上的問題；並以特別方式訂立政教協約或其他類似協定，並使之落實。

2 項- 在進行 1 項所列事務時，教宗使節視環境需要，切勿忽略徵求該地區主教們的意見和建議，並將事務之進展通知主教們。

牧靈方面，即關於地方教會，是宗座代表最關心的一面。

聖座的外交活動，比起其他東道國的外交，更為有限，因為聖座沒有經濟或軍事利益，也沒有地緣政治層面的權力角色需要捍衛。

在各大宗教中，只有天主教被承認為國際層面的成員，擁有國家和國際組織的特權。

有時，宗座的外交在教會內部也會受到質疑，因為它偏於世俗，好像與教會的屬靈本質無關。然而，我相信，歷史事件凸顯了聖座在外交層面對於普世教會以及每個地方教會所承擔的使命。

首先，透過外交的支持，聖座以更有效的方式在國際論壇上直接與地球上的列強對話，藉此達成伯多祿職務的使命。

其次，我想到的是聖座與各國簽訂的政教協約（Concordats），例如：為保護地方教會的活動。為保護教會所採取的措施，透過政教協約成為國際法協議後，因而具有特殊的效力。

此外，聖座擁有普世性、更廣闊的視野，可以幫助地方教會更進入具有大公教會性的或者更有普世性的現實面，從而保護自己免受國家權力邏輯的影響。

由此來看，回顧80年前導致建立這些關係的事件，我注意到，當時最大的障礙，純粹由於政治原因，來自於歐洲的列強，而這些列強得到了大量傳歐洲教士的支持。

與此同時，普世教會也因地方教會的貢獻而得到支助。在促進宗座與地方教會之間的連繫時，有兩個方向要遵循。事實上，宗座大使在地方教會層面代表的是教宗，但同時也將地方教會的要求呈上宗座。此外，我也在此指出，在地方和全球的層次上，宗座外交的成果，與教會在社會裡扮演的角色——作為人民福祉的推動者——是直接成正比的。

我希望在本次座談會結束時，與會者能夠對宗座、其行動以及與其他地方教會的相互依存關係有一個更完整的了解。我也希望每個領了洗的人都會更意識到，他們同時也是地方教會和普世教會的建設者。

促進和平是聖座的活動主要目標之一，我們都看到教宗對世界各地正在流血的衝突上投入了多少關注。

在這方面，《眾位弟兄》通諭作了和平的建築師與和平的工匠的

區分（參閱：《眾位弟兄》，231）。前者是社會的各種機構和國際主角，而和平的事業涉及所有善意的人。和平工匠的網絡包括個人、學校和大學、宗教團體以及致力於宗教間對話的組織。

教會在這兩個方面運作：一方面聖座是透過在國際舞台上的行動來促進和平的建設，而另一方面是在地方和普世的層面上，以多不可數的方式與作為和平工匠的天主子民合作。這兩個層面要達到的目標都是同一個，即促進人類的尊嚴，使它成為人類歷史的核心。

天主教徒在這項承諾中並非孤獨無助。他們有善意的人或有崇高原則的人與他們一起同行，一如教宗聖若望二十三世的《和平》通諭所描述的。今年是教宗聖若望二十三世的60週年紀念。通諭申明，天主教徒負有重要義務：「在真理、正義、仁愛、自由的基礎上，重新建立人類社會新關係的任務，此類關係包括私人與私人間的、人民與國家間的、國與國之間的、以及私人、家庭、中間性社團、國家等與世界性機構之間的。」（《和平》通諭，163）

教宗聖若望二十三世現實地指出：「按照上述所提標準，承擔責任而從事於重組人類社會關係的人並不太多。我們亦希望其他更多人士，尤其是具有愛德和責任感的教友，能多多參與事項工作。」（《和平》通諭，164）

成為信徒並不自動成為善意的人。有時候我們可以從那些與我們信仰不同的人身上學習，尤其是在天主教徒占少數的情況下。傳福音和對話的空間也就在此展開了。

事實上，教宗聖若望二十三世寫道，而我藉此結束：「每一信奉基督的教友，處身於今日世界，都應成為照明的光火、友愛的中心、群眾的酵母。而每個人，如其心神與天主結合無間，則其成就亦越輝煌。」（《和平》通諭，164）

謝謝大家。

（天主教會主教團祕書處 譯）

Holy Mass with the New Cardinals and the College of Cardinals,
and the Opening of the Ordinary General Assembly of the Synod of Bishops

Homily of His Holiness Pope Francis

Saint Peter's Square

St. Francis of Assisi - Wednesday, 4 October 2023

The Gospel we have just heard is preceded by the account of a difficult moment in Jesus' mission, which we might call one of "pastoral desolation". John the Baptist doubts that Jesus is really the Messiah; so many cities he passed through, despite the wonders he performed, were not converted; people accuse him of being a glutton and a drunkard, whereas they had just complained about the Baptist because he was too austere (cf. Mt 11:2-24). Yet we see that Jesus does not let himself be overcome by sadness, but instead lifts his eyes to heaven and blesses the Father for he has revealed the mysteries of the Kingdom of God to the simple: "I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to infants" (Mt 11:25). In the moment of desolation, then, Jesus has a gaze capable of seeing beyond: he praises the wisdom of the Father and is able to discern the good that grows unseen, the seed of the Word welcomed by the simple, the light of the Kingdom of God that shows the way even in the night.

Dear brother Cardinals, brother Bishops, sisters and brothers, we are at the opening of the General Assembly of the Synod. Here we do not need a purely natural vision, made up of human strategies, political calculations or ideological battles. If the Synod allows this to happen, the "other one" will open the door to it. This we do not need. We are not here to carry out a parliamentary meeting or a plan of reformation. The Synod, dear brothers and sisters, is not a parliament. The Holy Spirit is the protagonist. We are not here to form a parliament but to walk together with the gaze of Jesus, who blesses the Father and welcomes those who are weary and oppressed. So let us start from the gaze of Jesus, which is a blessing and welcoming gaze.

1. Let us look at the first aspect: a gaze that blesses. Though having experienced rejection and having seen around him so much hardness of

heart, Christ does not let himself be imprisoned by disappointment, he does not become bitter, he does not cease to praise; his heart, founded on the primacy of the Father, remains serene even in the storm.

This gaze of the Lord that blesses also invites us to be a Church that, with a glad heart, contemplates God's action and discerns the present. And which, amid the sometimes agitated waves of our time, does not lose heart, does not seek ideological loopholes, does not barricade itself behind preconceived notions, does not give in to convenient solutions, does not let the world dictate its agenda. This is the spiritual wisdom of the Church, summarized with serenity by Saint John XXIII: "It is necessary first of all that the Church should never depart from the sacred patrimony of truth received from the Fathers. But at the same time she must ever look to the present, to the new conditions and new forms of life introduced into the modern world which have opened new avenues to the Catholic apostolate" (Address for the Solemn Opening of the Second Vatican Ecumenical Council, 11 October 1962).

Jesus' gaze that blesses invites us to be a Church that does not face today's challenges and problems with a divisive and contentious spirit but, on the contrary, turns its eyes to God who is communion and, with awe and humility, blesses and adores him, recognizing him as its only Lord. We belong to him and – let us remember – we exist only to bring him to the world. As the Apostle Paul told us, we have no other "glory except the cross of our Lord Jesus Christ" (Gal 6:14). This is enough for us; he is enough for us. We do not want earthly glory; we do not want to make ourselves attractive in the eyes of the world, but to reach out to it with the consolation of the Gospel, to bear witness to God's infinite love, in a better way and to everyone. Indeed, as Benedict XVI said, precisely when speaking to a synod assembly, "the question for us is this: God has spoken, he has truly broken the great silence, he has shown himself, but how can we communicate this reality to the people of today, so that it becomes salvation?" ([Meditation, First General Congregation of the XIII Ordinary General Assembly of the Synod of Bishops](#), 8 October 2012). This is the fundamental question. And this is the primary task of the Synod: to refocus our gaze on God, to be a Church that looks mercifully at humanity. A Church that is united and fraternal – or at least seeks to be united and fraternal –, that listens and dialogues; a

Church that blesses and encourages, that helps those who seek the Lord, that lovingly stirs up the indifferent, that opens paths in order to draw people into the beauty of faith. A Church that has God at its centre and, therefore, is not divided internally and is never harsh externally. A Church that takes a risk in following Jesus. This is how Jesus wants the Church, his Bride, to be.

2. After reflecting on the gaze that blesses, let us now look at the welcoming gaze of Christ. While those who think themselves wise fail to recognize the work of God, Jesus rejoices in the Father because he reveals himself to the little ones, the simple, the poor in spirit. Once there was a problem in a parish and it was being spoken about by the people. This is what they were telling me. A very elderly lady, a lady of the people who was practically illiterate, intervened, as if she was a theologian, and with great meekness and spiritual wisdom offered her insight. I remember with joy that moment as a revelation from the Lord. It came to mind to ask her: “Tell me, madam, where did you study theology, with Royo Marín, who was a great theologian?” The wise among us have this type of faith. Throughout his life, Jesus takes on this welcoming gaze toward the weakest, the suffering and the discarded. To them in particular, he addresses the words we heard: “Come to me, all who labour and are heavy laden, and I will give you rest” (Mt11:28).

This welcoming gaze of Jesus also invites us to be a welcoming Church, not one with closed doors. In such a complex time as ours, new cultural and pastoral challenges emerge that call for a warm and kindly inner attitude so that we can encounter each other without fear. In synodal dialogue, in this beautiful “journey in the Holy Spirit” that we are making together as the People of God, we can grow in unity and friendship with the Lord in order to look at today’s challenges with his gaze; to become, using a fine expression of Saint Paul VI, a Church that “makes itself a conversation” (Encyclical Letter [Ecclesiam suam](#), 65). A Church “with a gentle yoke” (cf. Mt 11:30), which does not impose burdens and which repeats to everyone: “Come, you who are weary and oppressed, come, you who have lost your way or feel far away, come, you who have closed the doors to hope: the Church is here for you!” The doors of the Church are open to everyone, everyone, everyone!

3. Brothers and sisters, holy People of God, in the face of the difficulties and challenges that lie ahead, the blessing and welcoming gaze of Jesus prevents us from falling into some dangerous temptations: of being a rigid Church –

a customs post –, which arms itself against the world and looks backward; of being a lukewarm Church, which surrenders to the fashions of the world; of being a tired Church, turned in on itself. In the Book of Revelation, the Lord says, “I stand at the door and knock so that it may be opened”; but often, brothers and sisters, he stands at the door knocking but from within the Church so that we may allow him to go out with the Church to proclaim his Gospel.

Let us walk together: humble, fervent and joyful. Let us walk in the footsteps of Saint Francis of Assisi, the saint of poverty and peace, the “fool of God” who bore in his body the stigmata of Jesus and, in order to clothe himself with him, stripped himself of everything. How difficult it is for all of us to carry out this interior and exterior self-emptying. The same is true for institutions. Saint Bonaventure relates that while he was praying, the Crucified One said to him, “Go and repair my church” (Legenda maior, II, 1). The Synod serves to remind us of this: our Mother the Church is always in need of purification, of being “repaired”, for we are a people made up of forgiven sinners – both elements: forgiven sinners –, always in need of returning to the source that is Jesus and putting ourselves back on the paths of the Spirit to reach everyone with his Gospel. Francis of Assisi, in a time of great struggles and divisions, between temporal and religious powers, between the institutional Church and heretical currents, between Christians and other believers, did not criticize or lash out at anyone. He took up only the weapons of the Gospel: humility and unity, prayer and charity. Let us do the same: humility, unity, prayer and charity!

And if God's holy people with their shepherds from all over the world have expectations, hopes and even some fears about the Synod we are beginning, let us continue to remember that it is not a political gathering, but a convocation in the Spirit; not a polarized parliament, but a place of grace and communion. The Holy Spirit often shatters our expectations to create something new that surpasses our predictions and negativity. Perhaps I can say that the more fruitful moments of the Synod are those connected to prayer, an atmosphere of prayer, through which the Lord works in us. Let us open ourselves to him and call upon him, the protagonist, the Holy Spirit. Let us allow him to be the protagonist of the Synod! And let us walk with him, in trust and with joy.

XVI General Ordinary Assembly of the Synod of Bishops The Long March Towards the Synodality of Hope, Peace and Justice

Cardinal Charles BO, SDB

Archbishop of Yangon, Myanmar President,

Federation of Asian Bishops Conferences (FABC)

Basilica of St. Peter, 23 October 2023

My Beloved Friends,

May the Peace of Christ be with you all.

In the scriptures, we trace the ancient journey of our forebears, Adam and Eve, who chose to leave behind the comfort and grace they once knew, opting for a path shrouded in darkness. Since then, humanity has been on an unceasing, spiritual quest, an odyssey marked by an unwavering search for meaning. One Journey from the Book of Exodus portrays God as the liberator of an oppressed people, employing a shepherd named Moses to confront the pride of Pharaoh. In this moment, God initiated the Paschal Mystery, offering His accompaniment to a broken humanity—a recurring theme in the Bible. The message is candid clear : God never abandons his people.

Abraham, the father of our faith, was called to step into the unknown, and St. Paul, in the first reading from the Letter to the Romans, presents Abraham as an exemplar. As we embark on various journeys in life and faith, we often find ourselves uncertain of our destination, yet we are called to venture into the unknown, guided by our unwavering faith. Just as Abraham's faith justified him, we too are justified by our faith, believing that God always fulfils His promises. Our synodal journey is not a pre-programmed space odyssey with fixed mathematical equations. Rather, when God calls us, He becomes our guide, our roadmap, and our companion.

Faith shines a light on the path through life's darkest and most tumultuous

moments, allowing us to see God's grace penetrating the shadows. Like Abraham, the Church is called to be righteous, to embody a synodal journey of faith with the conviction that God never fails. Despite the doubts and anxieties that may accompany us on this long march, we can draw inspiration from figures like Moses, chosen by God to be a liberator and a model for us all. While we may not reach our intended destination, participating in the journey is a blessing in itself. We understand that this synodal journey is intergenerational, initiated by the Church and ushering in a long march of hope for all humanity, even amid global turmoil, as witnessed in recent events in West Asia and other regions around the world.

Today's Gospel confronts the insatiable greed that dwells within the human heart, leading to self-centred egoism—the original sin that underlies much of human suffering and conflict. Jesus presents a parable of a greedy landowner whose desires lead to self-destruction. God has a plan for each one of us and for our Church, and our journeys and plans must align with His will. The parable of the wealthy landowner and his excessive storage facilities serves as a metaphor for today's world, where wars and the arms industry amass great wealth at the expense of the suffering of millions. St. Paul provides a simple antidote in the first reading: "Believe in a God who desires a human journey of hope and healing. Align your dreams with God's plan for you." This message resonates with today's Gospel.

Human greed has already inflicted deep wounds upon our planet and stripped millions of their dignity, as Pope Francis emphasized in his recent significant documents. These documents call for a threefold reconciliation to save humanity and the planet: Reconciliation with God (*Evangelii Gaudium*), Reconciliation with nature (*Laudato Si*), and Reconciliation with one another in *Fratelli Tutti*. Our synodal journey is about healing and reconciling the world in justice and peace. The only way to save humanity and create a world of hope, peace, and justice is through the global synodality of all people.

The Gospel parable was provoked by a man seeking Jesus' help to resolve an inheritance dispute with his brother. Amidst this Synod, one of our grave concerns is the legacy we will leave for the next generation. The environment has been borrowed from the young, and the inheritance due to them, a more peaceful world with the integrity of creation intact, is in

jeopardy. Global warming has devastated communities and the livelihoods of millions, threatening to slip away from the next generation. Pope Francis has drawn attention to the concept of intergenerational justice.

As bishops of Asia, we are acutely aware of the environmental damage inflicted upon our region due to climate-driven disasters. We have a significant population of indigenous Christian communities, particularly in the South China Sea, central India, Vietnam, and Myanmar. These communities have been protectors of nature, but they have also suffered from modern ideologies, colonization, and resource exploitation. As FABC celebrates its fifty years, we draw the world's attention to the destruction of huge swathes of forests, the lungs of our planet in these regions and the increased violence against these indigenous peoples.

Asia is the birthplace of the world's major religions, and it was in this region that Jesus' message first took root. The Asian Church has faced various challenges throughout history but remains vibrant and young. Our faith journey in Asia is not without difficulties, but this Synodal gathering has energized us to return to the great days of evangelization by the Apostles. We embrace the call for Asia to become the 21st Century for Christ with optimism, inspired by the global Church's synodal journey.

Nowhere in Asia is the Christian faith journey more challenged than in Myanmar. Our small flock is currently scattered due to both natural disasters and man-made crises, causing multidimensional crises and immense suffering. Our people are on an Exodus. Homes have vanished, and churches have borne the brunt of cruelty, and the Way of the Cross is a painful reality in many parts of Asia.

However, like the faithful women who followed Jesus along the Way of the Cross, the Church in Myanmar and Asia invests in the hope of reconciliation. We continue our tear-filled Synodal journey, believing that, like those women, we will see all wounds healed, and a new dawn of hope, peace, and justice will shine upon every long-suffering nation. We pray that the Catholic Church, under the leadership of Pope Francis, will bring the entire human family into the long march of healing our world and our planet, ultimately leading us to a new heaven and a new earth.

On behalf of the People of Asia, we wish each and every one of you a blessed and inspiring journey ahead.

Letter of the XVI Ordinary General Assembly of the Synod of Bishops to the People of God

Dear sisters, dear brothers,

As the proceedings of the first session of the 16th Ordinary General Assembly of the Synod of Bishops draw to a close, we want to thank God with all of you for the beautiful and enriching experience we have lived. We lived this blessed time in profound communion with all of you. We were supported by your prayers, bearing with you your expectations, your questions, as well as your fears. As Pope Francis requested two years ago, a long process of listening and discernment was initiated, open to all the People of God, no one being excluded, to “journey together” under the guidance of the Holy Spirit, missionary disciples engaged in the following of Jesus Christ.

The session in which we have been gathered in Rome since 30 September is an important phase of this process. In many ways it has been an unprecedented experience. For the first time, at Pope Francis' invitation, men and women have been invited, in virtue of their baptism, to sit at the same table to take part, not only in the discussions, but also in the voting process of this Assembly of the Synod of Bishops. Together, in the complementarity of our vocations, our charisms and our ministries, we have listened intensely to the Word of God and the experience of others. Using the conversation in the Spirit method, we have humbly shared the wealth and poverty of our communities from every continent, seeking to discern what the Holy Spirit wants to say to the Church today. We have thus also experienced the importance of fostering mutual exchanges between the Latin tradition and the traditions of Eastern Christianity. The participation of fraternal delegates from other Churches and Ecclesial Communities deeply enriched our discussions.

Our assembly took place in the context of a world in crisis, whose wounds and scandalous inequalities resonated painfully in our hearts, infusing our work with a particular gravity, especially since some of us come from countries where war rages. We prayed for the victims of deadly violence, without forgetting all those who have been forced by misery and corruption to take the dangerous road of migration. We assured our solidarity and commitment alongside the women and men all over the world who are working to build justice and peace.

At the invitation of the Holy Father, we made significant room for silence to

foster mutual listening and a desire for communion in the Spirit among us. During the opening ecumenical vigil, we experienced how the thirst for unity increases in the silent contemplation of the crucified Christ. In fact, the cross is the only cathedra of the One who, having given himself for the salvation of the world, entrusted His disciples to His Father, so that “they may all be one” (John 17:21). Firmly united in the hope brought by His Resurrection, we entrusted to Him our common home where the cries of the earth and the poor are becoming increasingly urgent: “Laudate Deum!” (“Praise God!”), as Pope Francis reminded us at the beginning of our work.

Day by day, we felt the pressing call to pastoral and missionary conversion. For the Church’s vocation is to proclaim the Gospel not by focusing on itself, but by placing itself at the service of the infinite love with which God loved the world (cf. John 3:16). When homeless people near St. Peter’s Square were asked about their expectations regarding the Church on the occasion of this synod, they replied: “Love!”. This love must always remain the ardent heart of the Church, a Trinitarian and Eucharistic love, as the Pope recalled on October 15, midway through our assembly, invoking the message of Saint Thérèse of the Child Jesus. It is “trust” that gives us the audacity and inner freedom that we experienced, not hesitating to freely and humbly express our convergences, differences, desires and questions.

And now? We hope that the months leading to the second session in October 2024 will allow everyone to concretely participate in the dynamism of missionary communion indicated by the word “synod”. This is not about ideology, but about an experience rooted in the apostolic tradition. As the Pope reminded us at the beginning of this process, “communion and mission can risk remaining somewhat abstract, unless we cultivate an ecclesial praxis that expresses the concreteness of synodality (...) encouraging real involvement on the part of each and all” (October 9, 2021). There are multiple challenges and numerous questions: the synthesis report of the first session will specify the points of agreement we have reached, highlight the open questions, and indicate how our work will proceed.

To progress in its discernment, the Church absolutely needs to listen to everyone, starting with the poorest. This requires a path of conversion on its part, which is also a path of praise: “I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to little children” (Luke 10:21)! It means listening to those who have been denied

the right to speak in society or who feel excluded, even by the Church; listening to people who are victims of racism in all its forms – in particular in some regions to indigenous peoples whose cultures have been scorned. Above all, the Church of our time has the duty to listen, in a spirit of conversion, to those who have been victims of abuse committed by members of the ecclesial body, and to commit herself concretely and structurally to ensuring that this does not happen again.

The Church also needs to listen to the laity, women and men, all called to holiness by virtue of their baptismal vocation: to the testimony of catechists, who in many situations are the first proclaimers of the Gospel; to the simplicity and vivacity of children, the enthusiasm of youth, to their questions, and their pleas; to the dreams, the wisdom and the memory of elderly people. The Church needs to listen to families, to their educational concerns, to the Christian witness they offer in today’s world. She needs to welcome the voice of those who want to be involved in lay ministries and to participate in discernment and decision-making structures.

To progress further in synodal discernment, the Church particularly needs to gather even more the words and experience of the ordained ministers: priests, the primary collaborators of the bishops, whose sacramental ministry is indispensable for the life of the whole body; deacons, who, through their ministry, signify the care of the entire Church for the most vulnerable. She also needs to let herself be questioned by the prophetic voice of consecrated life, the watchful sentinel of the Spirit’s call. She also needs to be attentive to all those who do not share her faith but are seeking the truth, and in whom the Spirit, who “offers everyone the possibility of being associated with this paschal mystery” (Gaudium et Spes 22, 5), is also present and operative.

“The world in which we live, and which we are called to love and serve, even with its contradictions, demands that the Church strengthen cooperation in all areas of her mission. It is precisely this path of synodality which God expects of the Church of the third millennium” (Pope Francis, October 17, 2015). We do not need to be afraid to respond to this call. Mary, Mother of the Church, the first on the journey, accompanies our pilgrimage. In joy and in sorrow, she shows us her Son and invites us to trust. And He, Jesus, is our only hope!

Vatican City, October 25, 2023

Intervention of the Holy Father Pope Francis at the 18th General Congregation of the 16th Ordinary General Assembly of the Synod of Bishops

I like to think of the Church as God's faithful people, saint and sinner, a people convoked and called with the force of the beatitudes and of Matthew 25.

Jesus, for His Church, did not take up any of the political schemes of his time: not the Pharisees, nor Sadducees, nor Essenes, nor Zealots. No “closed corporation”; He simply takes up the tradition of Israel: “You shall be My people and I will be your God”.

I like to think of the Church as this simple and humble people who walk in the presence of the Lord (the faithful people of God). This is the religious meaning of our faithful people. And I say faithful people so as not to fall into the many ideological approaches and schemes with which the reality of the people of God is “reduced”. Simply faithful people, or also, “God's holy faithful people” on the way, saint and sinner. And this is the Church.

One of the characteristics of this faithful people is its infallibility; yes, it is infallible in credendo (“In credendo falli nequit”, says LG 9) Infallible in believing. And I explain it like this: “When you want to know what Holy Mother Church believes, go to the Magisterium, because it is in charge of teaching it to you; but when you want to know how the Church believes, go to the faithful people”.

An image comes to mind: the faithful people gathered at the entrance of the Cathedral of Ephesus. The story (or legend) goes that the people stood on both sides of the road to the Cathedral as the Bishops in procession made their entrance, and in chorus they repeated: “Mother of God”, asking the Hierarchy to declare that dogma to be true which they already possessed as the people of God. (Some say that they held clubs in their hands and showed them to the Bishops). I don't know if it is history or legend, but the image is valid.

The faithful people, the holy faithful people of God, have a soul, and because we can speak of the soul of a people we can speak of a hermeneutic, of a way of seeing reality, of a conscience. Our faithful people are conscious of their dignity, they baptize their children, they bury their dead.

We members of the Hierarchy come from that people and we have received the

faith of that people, generally from our mothers and grandmothers, “your mother and grandmother” Paul tells Timothy, a faith handed down in a feminine dialect, like the mother of the Maccabees who spoke “in dialect” to her children. And here I like to underline that, among God's holy and faithful people, the faith is transmitted in dialect, and usually in the feminine dialect. This is not only because the Church is Mother and it is precisely women who best reflect her; (the Church is woman) but also because it is women who know how to wait, who know how to discover the resources of the Church, of the faithful people, who risk beyond the limit, perhaps with fear but courageous, and in the light and shade of a day that is beginning, they approach a tomb with the intuition (not yet hope) that there may be some life.

The woman of God's holy and faithful people is a reflection of the Church. The Church is feminine, she is a wife, she is a mother.

When ministers go too far in their service and mistreat the people of God, they disfigure the face of the Church with macho and dictatorial attitudes (it is enough to recall the intervention of Sr. Liliana Franco). It is painful to find in some parish offices the “price list” of sacramental services in the manner of a supermarket. Either the Church is the faithful people of God on the way, saint and sinner, or it ends up being a company of various services. And when pastoral workers take this second path, the Church becomes the supermarket of salvation and the priests mere employees of a multinational corporation. This is the great defeat to which clericalism leads us. And this is very sad and scandalous (it is enough to go to ecclesiastical tailor's shops in Rome to see the scandal of young priests trying on cassocks and hats or albs and lace-covered robes).

Clericalism is a whip, it is a scourge, it is a form of worldliness that defiles and damages the face of the Lord's bride; it enslaves God's holy and faithful people.

And God's people, God's holy faithful people, go forward with patience and humility, enduring the scorn, mistreatment, and marginalization of institutionalized clericalism. And how naturally we speak of the princes of the Church, or of episcopal promotions as career advancement! The horrors of the world, the worldliness that mistreats God's holy and faithful people.

25.10.2023

The Holy Father delivered his remarks in Spanish.

Prayer of the Holy Father Pope Francis *at the Conclusion of the Pacem in Terris Holy Hour*

Saint Peter's Basilica

Friday, 27 October 2023

Mary, look at us! We stand here before you. You are our Mother, and you know our struggles and our hurts. Queen of Peace, you suffer with us and for us, as you see so many of your children suffering from the conflicts and wars that are tearing our world apart.

This is a dark hour. This is a dark hour, Mother. In this dark hour, we look to you, and in the light of your countenance we entrust ourselves and our problems to your maternal Heart, which knows our anxieties and fears. How great was your concern when there was no place for Jesus at the inn! How great was your fear when you fled in haste to Egypt because Herod sought to kill him!

How great was your anguish before you found him in the Temple! Yet, Mother, amid those trials, you showed your strength, you acted boldly: you trusted in God and responded to concern with tender care, to fear with love, to anguish with acceptance. Mother, you did not step back, but at decisive moments you always took initiative: with haste you visited Elizabeth; at the wedding feast of Cana you prompted Jesus' first miracle; in the Upper Room you kept the disciples united. And when, on Calvary, a sword pierced your heart, Mother, by your humility and strength you kept alive the hope of Easter through the night of sorrow.

Now, Mother, once more take the initiative for us, in these times rent by conflicts and laid waste by the fire of arms. Turn your eyes of mercy towards our human family, which has strayed from the path of peace, preferred Cain to Abel and lost the ability to see each other as brothers and sisters dwelling in a common home. Intercede for our world, in such turmoil and great danger. Teach us to cherish and care for life – each and every human life! – and to repudiate the folly of war, which sows death and eliminates the future.

Mary, how many times have you come, urging prayer and repentance. Yet, caught up in our own needs and distracted by the things of this world, we have turned a deaf ear to your appeal. In your love for us, you never abandon us, Mother. Lead us by the hand. Lead us by the hand and bring us to conversion; help us once again to put God first. Help us to preserve unity in the Church and to be artisans of communion in our world. Make us realize once more the importance of the role we play; strengthen our sense of responsibility for the cause of peace as men and women called to pray, worship, intercede and make reparation for the whole human race.

By ourselves, Mother, we cannot succeed; without your Son, we can do nothing. But you bring us back to Jesus, who is our Peace. Therefore, Mother of God and our Mother, we come before you and we seek refuge in your Immaculate Heart. Mother of mercy, we appeal for mercy! Queen of Peace, we appeal for peace! Touch the hearts of those imprisoned by hatred; convert those who fuel and foment conflict. Dry the tears of children – at this hour, so many are weeping! – be present to those who are elderly and alone; strengthen the wounded and the sick; protect those forced to leave their lands and their loved ones; console the crestfallen; awaken new hope.

To you we entrust and consecrate our lives and every fibre of our being, all that we possess and all that we are, forever. To you we consecrate the Church, so that in her witness to the love of Jesus before the world, she may be a sign of harmony and an instrument of peace. To you we consecrate our world, to you we consecrate especially those countries and regions at war.

Your faithful people call you the dawn of salvation; Mother, grant that glimmers of light may illumine the dark night of conflict. Dwelling-place of the Holy Spirit, inspire the leaders of nations to seek paths of peace. Queen of all peoples, reconcile your children, seduced by evil, blinded by power and hate. You, who are close to all, shorten our distances. You, who have compassion on everyone, teach us to care for one another. You, who reveal the Lord's tender love, make us witnesses of his consolation and peace. Mother, Queen of Peace, pour forth into our hearts God's gift of harmony. Amen.

Message of His Holiness Pope Francis for the 2023 World day of the Poor

19 November 2023, Thirty-third Sunday in Ordinary Time

“Do not turn your face away from anyone who is poor” (Tob 4:7)

1. This, the seventh annual World Day of the Poor, is a fruitful sign of the Father’s mercy and a support for the lives of our communities. As its celebration becomes more and more rooted in the pastoral life of the Church, it enables us to discover ever anew the heart of the Gospel. Our daily efforts to welcome the poor are still not enough. A great river of poverty is traversing our cities and swelling to the point of overflowing; it seems to overwhelm us, so great are the needs of our brothers and sisters who plead for our help, support and solidarity. For this reason, on the Sunday before the Solemnity of Jesus Christ King of the Universe, we gather around his Table to receive from him once more the gift and strength to live lives of poverty and to serve the poor.

“Do not turn your face away from anyone who is poor” (Tob 4:7). These words help us to understand the essence of our witness. By reflecting on the Book of Tobit, a little-known text of the Old Testament, yet one that is charming and full of wisdom, we can better appreciate the message the sacred writer wished to communicate. We find ourselves before a scene of family life: a father, Tobit, embraces his son, Tobias, who is about to set out on a lengthy journey. The elderly Tobit fears that he will never again see his son, and so leaves him his “spiritual testament”. Tobit had been deported to Nineveh and is now blind, and thus doubly poor. At the same time, he remains always certain of one thing, expressed by his very name: “The Lord has been my good”. As a God-fearing man and a good father, he wants to leave his son not simply material riches, but the witness of the right path to follow in life. So he tells him: “Revere the Lord all your days, my son, and refuse to sin or to transgress his commandments. Live uprightly all the days of your life, and do not walk in the ways of wrongdoing” (4:5).

2. We see immediately that what the elderly Tobit asks of his son is not simply to think of God and to call upon him in prayer. He speaks of making

concrete gestures, carrying out good works and practising justice. He goes on to state this even more clearly: “To all those who practice righteousness give alms from your possessions, and do not let your eye begrudge the gift when you make it” (4:7).

The words of this wise old man make us think. We are reminded that Tobit had lost his sight after having performed a work of mercy. As he himself tells us, from youth he had devoted his life to works of charity: “I performed many acts of charity for my kindred and my people who had gone with me in exile to Nineveh in the land of the Assyrians... I would give my food to the hungry and my clothing to the naked; and if I saw the dead body of any of my people thrown out behind the wall of Nineveh, I would bury it” (1:3.17).

For this act of charity, the king had deprived him of all his goods and reduced him to utter poverty. Still, the Lord had need of Tobit; once he regained his post as an official, he courageously continued to do as he had done. Let us hear his tale, which can also speak to us today. “At our festival of Pentecost, which is the sacred festival of weeks, a good dinner was prepared for me and I reclined to it. When the table was set for me and an abundance of food was placed before me, I said to my son Tobias, ‘Go, my child, and bring whatever poor person you may find of our people among the exiles of Nineveh, who is wholeheartedly mindful of God, and he shall eat together with me. I will wait for you, until you come back’” (2:1-2). How meaningful it would be if, on the Day of the Poor, this concern of Tobit were also our own! If we were to invite someone to share our Sunday dinner, after sharing in the Eucharistic table, the Eucharist we celebrate would truly become a mark of communion. If it is true that around the altar of the Lord we are conscious that we are all brothers and sisters, how much more visible would our fraternity be, if we shared our festive meal with those who are in need!

Tobias did as his father told him, but he returned with the news that a poor man had been murdered and thrown into the market place. Without hesitating, the elderly Tobit got up from the table and went to bury that man. Returning home exhausted, he fell asleep in the courtyard; some bird droppings fell on his eyes and he became blind (cf. 2:1-10). An irony of fate: no good deed goes unpunished! That is what we are tempted to

think, but faith teaches us to go more deeply. The blindness of Tobit was to become his strength, enabling him to recognize even more clearly the many forms of poverty all around him. In due time, the Lord would give him back his sight and the joy of once more seeing his son Tobias. When that day came, we are told, “Tobit saw his son and threw his arms around him, and he wept and said to him, ‘I see you, my son, the light of my eyes!’ Then he said, ‘Blessed be God, and blessed be his great name, and blessed be all his holy angels. May his holy name be blessed throughout all the ages. Though he afflicted me, he has had mercy upon me. Now I see my son Tobias’” (11:13-14).

3. We may well ask where Tobit found the courage and the inner strength that enabled him to serve God in the midst of a pagan people and to love his neighbour so greatly that he risked his own life. That of Tobit is a remarkable story: a faithful husband and a caring father, he was deported far from his native land, where he suffered unjustly, persecuted by the king and mistreated by his neighbours. Despite being such a good man, he was put to the test. As sacred Scripture often teaches us, God does not spare trials to those who are righteous. Why? It is not to disgrace us, but to strengthen our faith in him.

Tobit, in his time of trial, discovers his own poverty, which enables him to recognize others who are poor. He is faithful to God’s law and keeps the commandments, but for him this is not enough. He can show practical concern for the poor because he has personally known what it is to be poor. His advice to Tobias thus becomes his true testament: “Do not turn your face away from anyone who is poor” (4:7). In a word, whenever we encounter a poor person, we cannot look away, for that would prevent us from encountering the face of the Lord Jesus. Let us carefully consider his words: “from anyone who is poor”. Everyone is our neighbour. Regardless of the colour of their skin, their social standing, the place from which they came, if I myself am poor, I can recognize my brothers or sisters in need of my help. We are called to acknowledge every poor person and every form of poverty, abandoning the indifference and the banal excuses we make to protect our illusory well-being.

4. We are living in times that are not particularly sensitive to the needs of the poor. The pressure to adopt an affluent lifestyle increases, while the

voices of those dwelling in poverty tend to go unheard. We are inclined to neglect anything that varies from the model of life set before the younger generation, those who are most vulnerable to the cultural changes now taking place. We disregard anything that is unpleasant or causes suffering, and exalt physical qualities as if they were the primary goal in life. Virtual reality is overtaking real life, and increasingly the two worlds blend into one. The poor become a film clip that can affect us for a moment, yet when we encounter them in flesh and blood on our streets, we are annoyed and look the other way. Haste, by now the daily companion of our lives, prevents us from stopping to help care for others. The parable of the Good Samaritan (cf. Lk 10:25-37) is not simply a story from the past; it continues to challenge each of us in the here and now of our daily lives. It is easy to delegate charity to others, yet the calling of every Christian is to become personally involved.

5. Let us thank the Lord that so many men and women are devoted to caring for the poor and the excluded; they are persons of every age and social status who show understanding and readiness to assist the marginalized and those who suffer. They are not superheroes but “next door neighbours”, ordinary people who quietly make themselves poor among the poor. They do more than give alms: they listen, they engage, they try to understand and deal with difficult situations and their causes. They consider not only material but also spiritual needs; and they work for the integral promotion of individuals. The Kingdom of God becomes present and visible in their generous and selfless service; like the seed that falls on good soil, it takes root in their lives and bears rich fruit (cf. Lk 8:4-15). Our gratitude to these many volunteers needs to find expression in prayer that their testimony will increasingly prove fruitful.

6. On this, the sixtieth anniversary of the encyclical *Pacem in Terris*, we do well to take to heart the following words of Pope Saint John XXIII: “Every human being enjoys the right to life, to bodily integrity and to the means necessary for the proper development of life, including food, clothing, shelter, medical care, rest, and, finally, the necessary social services. In consequence, every individual has the right to be looked after in the event of ill health; disability stemming from work; widowhood and forced unemployment; as well as in other cases when, through no fault of his own,

he or she is deprived of the means of livelihood” (ed. Carlen, No. 11).

How much still needs to be done for this to become a reality, not least through a serious and effective commitment on the part of political leaders and legislators! For all the limitations and at times the failures of politics in discerning and serving the common good, may the spirit of solidarity and subsidiarity continue to grow among citizens who believe in the value of voluntary commitment to serving the poor. Certainly there is a need to urge and even pressure public institutions to perform their duties properly, yet it is of no use to wait passively to receive everything “from on high”. Those living in poverty must also be involved and accompanied in a process of change and responsibility.

7. In addition, we must once more acknowledge new forms of poverty, as well as those described earlier. I think in particular of peoples caught up in situations of war, and especially children deprived of the serene present and a dignified future. We should never grow accustomed to such situations. Let us persevere in every effort to foster peace as a gift of the risen Lord and the fruit of a commitment to justice and dialogue.

Nor can we ignore those forms of speculation in various sectors, which have led to dramatic price increases that further impoverish many families. Earnings are quickly spent, forcing sacrifices that compromise the dignity of every person. If a family has to choose between food for nourishment and medical care, then we need to pay attention to the voices of those who uphold the right to both goods in the name of the dignity of the human person.

Then too how can we fail to note the ethical confusion present in the world of labour? The inhumane treatment meted out to many male and female laborers; inadequate pay for work done; the scourge of job insecurity; the excessive number of accident-related deaths, often the result of a mentality that chooses quick profit over a secure workplace... We are reminded of the insistence of Saint John Paul II that “the primary basis of the value of work is man himself... However true it may be that man is destined for work and called to it, in the first place, work is ‘for man’ and not man ‘for work’” (Laborem Exercens, 6).

8. This list, deeply troubling in itself, only partially accounts for the

situations of poverty that are now part of our daily lives. I cannot fail to mention in particular an increasingly evident form of poverty that affects young people. How much frustration and how many suicides are being caused by the illusions created by a culture that leads young people to think that they are “losers”, “good for nothing”. Let us help them react to these malign influences and find ways to help them grow into self-assured and generous men and women.

When speaking of the poor, it is easy to fall into rhetorical excess. It is also an insidious temptation to remain at the level of statistics and numbers. The poor are persons; they have faces, stories, hearts and souls. They are our brothers and sisters, with good points and bad, like all of us, and it is important to enter into a personal relation with each of them.

The Book of Tobit teaches us to be realistic and practical in whatever we do with and for the poor. This is a matter of justice; it requires us to seek out and find one another, in order to foster the harmony needed for the community to feel itself as such. Caring for the poor is more than simply a matter of a hasty hand-out; it calls for reestablishing the just interpersonal relationships that poverty harms. In this way, “not turning our face away from anyone who is poor” leads us to enjoy the benefits of mercy and charity that give meaning and value to our entire Christian life.

9. May our concern for the poor always be marked by Gospel realism. Our sharing should meet the concrete needs of the other, rather than being just a means of ridding ourselves of superfluous goods. Here too, Spirit-led discernment is demanded, in order to recognize the genuine needs of our brothers and sisters and not our own personal hopes and aspirations. What the poor need is certainly our humanity, our hearts open to love. Let us never forget that “we are called to find Christ in them, to lend our voice to their causes, but also to be their friends, to listen to them, to speak for them and to embrace the mysterious wisdom which God wishes to share with us through them” (Evangelii Gaudium, 198). Faith teaches us that every poor person is a son or daughter of God and that Christ is present in them. “Just as you did it to one of the least of these who are members of my family, you did it to me” (Mt 25:40).

10. This year marks the 150th anniversary of the birth of Saint Therese of the Child Jesus. In a page of her autobiography, *Story of a Soul*, she tells

us: “I have come to realize that perfect charity means putting up with other people’s faults, not being at all taken aback by their faults, being edified by the smallest acts of virtue that we see practised. But above all, I have come to realize that charity must not remain locked in the depths of one’s heart: ‘No one’, Jesus says, ‘lights a candle to put it under a bushel basket, but puts it on a candle-stand, so that it can give light to everyone in the house’. For me, that candle represents the charity that must give light and bring joy not only to those dearest to me, but to everyone in the house, with the exception of none” (Ms C, 12r°).

In this house of ours, which is the world, everyone has a right to experience the light of charity; no one must be deprived of that light. May the steadfast love of Saint Therese stir our hearts on this World Day of the Poor, and help us not to “turn our face away from anyone who is poor”, but to keep it always focused on the human and divine face of Jesus Christ our Lord.

Rome, Saint John Lateran, 13 June 2023

Memorial of St. Anthony of Padua, Patron of the Poor.

FRANCIS



*Prayer Inspired by the Holy Father Pope Francis’
Message for the VII World Day of the Poor*

Oh Lord Jesus Christ crucified and risen, with joy we gather around Your Table to receive anew from You the gift and the commitment to live in poverty and to serve the poor, in whom we encounter Your face.

We thank You that there are so many men and women who live out their dedication to the poor and marginalized and share with them, paying attention to the holistic uplifting of their person. Your Kingdom is made present and visible in this generous and free service.

Enlighten public institutions so that they do their duty well, guaranteeing to human beings the right to life, physical integrity, indispensable means for a dignified standard of living, the right to security in case of illness, disability, widowhood, old age, or unemployment.

Oh Holy Spirit, who give us discernment, under Your guidance may we recognize the true needs of our poor brothers and sisters. Make us able to lend them our voice in their causes, welcoming the mysterious wisdom You wish to communicate to us through them who are children of God.

Oh St. Therese of the Child Jesus, may the tenacity of your love inspire our hearts, helping us to not turn our gaze away from the poor, but to keep it always fixed on the human and divine face of the Lord Jesus Christ.

Amen. Alleluia!

**Speech of Msgr. Stefano Mazzotti,
Symposium on the occasion of the 80th Anniversary of
the Diplomatic Relations between
the Vatican and R.O.C. (Taiwan)
*Retrospective, Current Situation and Vision***

Fu-Jen Catholic University, 23 September, 2023

Dear Archbishop Peter Liu, Chairman of the Board of Fu-Jen Catholic University

Dear Mr. Vincent Chiang, President of Fu-Jen Catholic University,

Dear speakers, Prof. Chen Fan-Cung and Fr. Otfried Chan,

Dear brothers and sisters in audience and dear online viewers,

From the beginning, I appreciated and encouraged the proposal made by the Bishops' Conference to recall the 80th anniversary of diplomatic relations. I extend the same appreciation to the spirit with which to remember this event, which had already been solemnly celebrated on the occasion of the 75th anniversary. Indeed, the slant that was given to this meeting is not celebratory but rather an opportunity to reflect, as a Church, on what it means for the local church that the state in which it is established has diplomatic relations with the Holy See. In particular, I appreciate the intention of living this moment of reflection in a synodal style: of comparison between people in different capacities involved in the Church's life.

Without wanting to anticipate what this morning's talented speakers will say, I want to give a few framing elements:

The Pontifical Representative in a country operates on two levels: one more pastoral and the other more typically diplomatic. I quote the articles of the **Code of Canon law**, which are very clear and incorporate **the ecclesiology of Vatican II**:

Can. 363 §1. To the Legates of the Roman Pontiff is entrusted the office of representing the Roman Pontiff in a stable manner to particular churches or also to the states and public authorities to which they are sent.

Can. 364 The principal function of a Pontifical Legate is daily to make stronger and more effective the bonds of unity which exist between the Apostolic See and particular churches. Therefore, it pertains to the Pontifical Legate for his own jurisdiction:

1/ to send information to the Apostolic See concerning the conditions of particular churches and everything that touches the life of the Church and the good of souls;

2/ to assist bishops by action and counsel while leaving intact the exercise of their legitimate power;

3/ to foster close relations with the conference of bishops by offering it assistance in every way;

4/ regarding the nomination of bishops, to transmit or propose to the Apostolic See the names of candidates and to instruct the informational process concerning those to be promoted, according to the norms given by the Apostolic See;

5/ to strive to promote matters which pertain to the peace, progress, and cooperative effort of peoples;

6/ to collaborate with bishops so that suitable relations are fostered between the Catholic Church and other Churches or ecclesial communities, and even non-Christian religions;

7/ in associated action with bishops, to protect those things which pertain to the mission of the Church and the Apostolic See before the leaders of the state;

Can. 365 §1. It is also the special function of a Pontifical Legate who at the same time acts as a legate to states according to the norms of international law:

1/ to promote and foster relations between the Apostolic See and the authorities of the state;

2/ to deal with questions that pertain to relations between Church and state and in a special way to deal with the drafting and implementation of Concordats and other agreements of this type.

§2. In conducting the affairs mentioned in §1, a Pontifical Legate, as circumstances suggest, is not to neglect to seek the opinion and counsel of the bishops of the ecclesiastical jurisdiction and is to inform them of the course of affairs.

The pastoral dimension, i.e. concerning the local church, is the one that most occupies the pontifical representative.

Diplomatic activity with the host state is more limited than in other diplomacies, given that the Holy See has no economic or military interests, it has no roles of power at the geopolitical level to defend.

Among the great religions, only Catholicism is recognized as an actor on the international level, with the prerogatives of states and international organizations.

Sometimes the presence of Pontifical diplomacy has been questioned within the Church, as if it were an element foreign to its spiritual nature, as something too worldly. However, I believe that historical events have highlighted the usefulness that the diplomatic dimension of the Holy See has for the mission of the Church on a universal level, and also for individual local churches.

In the first place, the aims that are proper to the Petrine Ministry are supported by the Holy See in a more effective way precisely thanks to its diplomatic activity, as it can directly address the powerful of the earth in international fora.

Secondly, I am thinking of the Concordats with individual states, for example, which protect the activity of local Churches. In the Concordats, the measures adopted in defence of the Church have a particular force as they become international law agreements.

Furthermore, the Holy See has a universal, broader vision, which can help local churches enter a more Catholic, or more universal, dimension and in this way protect themselves from the logic of state power.

In this regard, examining the events that led to the establishment of these relations 80 years ago, I note that the greatest obstacles then came from European powers for strictly political reasons, and these powers were backed by a good number of missionaries.

At the same time, the universal Church is nourished by the contribution of the local Church. Promoting links between the Apostolic See and the local Churches follows two directions. In fact, the Papal Nuncio represents the Holy Father at the local level but simultaneously brings the local church's requests to the Apostolic See's attention. I also point out that the effectiveness of the diplomatic presence of the Holy See is directly proportional to the Church's role in society as a factor of progress of the common good, both locally and globally.

I hope that by the end of this symposium, the participants will have developed a more complete idea about the Holy See, its action, and its interdependence with the local churches. I hope that the awareness of the baptized will grow in everyone that they are builders, at the same time, of the local church and of the universal one.

Promoting peace is one of the main objectives of the activity of the Holy See; we all see how much attention the Pope devotes to the conflicts that are bloodying various parts of the world.

In this regard, the Encyclical "*Fratelli tutti*" distinguishes the architects of peace and the artisans of peace (Cf. N. 231). The former are the various institutions of society, and international actors, while the craft of peace involves all men of good will. The artisans of peace are the networks of individuals, schools and universities, religious communities, and the commitment in inter-religious dialogue.

The Church operates in both of these dimensions: with the action of the Holy See on the international scene, to promote the architecture of peace. With all its other dimensions, local and universal, with the innumerable expressions of the people of God, who work as artisans of peace. Both dimensions aim at the same goal, to promote the role of human dignity at the center of human history.

In this commitment, Catholics are not alone. They find at their side men of

good will, or men of high principles, as defined by the Encyclical “*Pacem in terris*”, of **Pope Saint John XXIII**, whose 60th anniversary occurs this year. The Encyclical affirms that they have important obligations: **“The task of establishing new relationships in human society, under the mastery and guidance of truth, justice, charity and freedom—relations between individual citizens, between citizens and their respective States, between States, and finally between individuals, families, intermediate associations and States on the one hand, and the world community on the other”**. (Pacem in Terris n. 163).

The Pope observes, realistically that **“Considering the need, the men who are shouldering this responsibility are far too few in number. We are encouraged to hope that many more men, Christians especially, will join their cause, spurred on by love and the realization of their duty.”** (n. 164).

Being believers does not automatically mean being men of goodwill. From those who do not share our faith, especially in contexts where believers are a minority, sometimes we can learn. Here the space opens up for evangelization and dialogue.

In fact, **Pope John XXIII** wrote, and here I end: **“Everyone who has joined the ranks of Christ must be a glowing point of light in the world, a nucleus of love, a leaven of the whole mass. He will be so in proportion to his degree of spiritual union with God”**. (n. 164).

Thank you.

98-04-43-04 郵政劃撥儲蓄存款單

◎寄款人請注意背面說明
◎本收據由電腦印錄請勿填寫

郵政劃撥儲蓄存款收據

收帳號碼	存款金額	電腦紀錄	經辦局收款戳
19700247			

通訊欄 (限與本次存款有關事項) 為主教團月誌奉獻	戶名 財團法人天主教會台灣地區主教團
建議： 	寄款人 姓名 通訊處 電話

虛線內備供機器印錄用請勿填寫

發行所：台灣地區主教團月誌雜誌社

發行人：李克勉

主編：主教團祕書處

地址：台北市安居街39號

郵政劃撥：19700247

戶名：財團法人天主教會台灣地區主教團

電話：(02) 2732-6602

傳真：(02) 2732-8603

Website：www.catholic.org.tw

E m a i l：bishconf@catholic.org.tw

印刷所：至潔有限公司

電話：(02) 2302-6442

出版日期：2023年11月

