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## 聖座駐中華民國代辦——馬德範蒙席 台灣青年日閉幕彌撒致詞

2024年8月20日，新竹市天主教磐石高級中學

可敬的主教們、  
親愛的神父和修女們、  
主內的弟兄姊妹們：

對台灣的年輕人來說，這幾天是在「希望」的名義下度過的，「希望」這主題，在你們的祈禱、反省、分享經驗中，引導著你們。

我今天很高興與你們相聚，因為你們是在台灣的教會的希望。

「希望」也是明年慶祝的禧年的主題。教宗欽定禧年的詔書，主題是「望德不會令人蒙羞」，並引用了聖保祿宗徒致羅馬人書的話。

當我們找不到工作或與所愛的人發生爭執時，我們又如何相信天主會給我們一個我們無法想像的美好未來，因而獲得勇氣，繼續前進呢？

聖保祿宗徒告訴我們，有一種不會令人失望的望德，這望德建立在天主的愛之上，而天主的愛，藉著賜予我們的聖神，已傾注在我們心中。

天主的愛是什麼？我們怎樣才能體驗到天主的愛呢？

我們正在舉行彌撒聖祭。在彌撒中，我們紀念耶穌在死之前的那天晚上所做的事。那是充滿了黑暗的夜晚：祂的一個朋友出賣了祂，而祂的另一個朋友——伯鐸將會否認祂。然而，當一切似乎已煙消雲散、似乎不會有未來時，耶穌做了一件非同尋常的事。祂在和祂的朋友們一起用餐，拿起麵餅，遞給他們說：這是我的身體，將為你們而犧牲。當唯一的未來似乎只有十字架時，耶穌做出了慷慨而充滿愛的舉動。

這是我們希望的基礎。每次當我們作為一個團體一起慶祝感恩祭時，我們就好像回到了那個黑暗的時刻，我們便得到了一份意想不到的禮物，對未來充滿了希望。這就是教會的目的：使眾人分享這種希望。今年，台灣的地方教會將於十月於高雄慶祝聖體大會。

這是給我們的一個機會，在這些生活困難日子裡，一起重新發現我們的希望是基於什麼，並準備好明年慶祝我們的救主，祂同時是我們希望的泉源和期待的對象，也是忠實臨在的那一位——祂的臨在能充滿我們的現在，在水深火熱的生活中祂是穩固和安全。

(天主教會台灣地區主教團祕書處 譯)

## 教宗方濟各 照料受造界祈禱日文告

2024年9月1日

「懷著望德，並與受造界一同行動。」

親愛的弟兄姊妹們：

「懷著望德，並與受造界一同行動」是2024年9月1日舉行「照料受造界祈禱日」的主題。這個主題取自聖保祿宗徒致羅馬人書（八19~25），他向我們解釋，依照聖神生活以及藉著信仰而專注確切得救的希望，也就是在基督內的新生命，究竟是什麼意思。

1. 我們先從一個簡單的問題開始，或許沒有直接明顯的答案。如果我們真的是信徒，我們有了信德，是怎樣呢？這不僅是「我們相信」有某種我們理性無法明白的超越性事物、一個奧祕——一個高不可攀、遙不可及、不可見又不可名狀的天主。相反地，如同聖保祿宗徒告訴我們，而是天主聖神居住在我們內。我們是信徒，因為天主的愛本身「已傾注在我們心中了」（羅五5），這聖神現在真的是我們「嗣業的保證」（弗一14），持續不斷地激勵我們去以耶穌完美及豐富的人性追尋永恆的美善事物。聖神令信友們在愛德中變得有創意、主動積極，帶領他們

走上一條精神上自由的寬闊途徑。然而，聖神的邏輯與世界的思維之間的張力並不因此消失，因為兩者所結的果實是截然不同的（參閱：迦五16~17）。我們知道，聖神的第一個且綜合所有其他的果實，就是愛。在聖神的帶領下，信友是天主的子女，能夠轉向天主，像耶穌一樣以「阿爸，父」（羅八15）稱呼祂，並且是一個自由的人，不再陷入死亡的恐懼中，因為耶穌已經從死者中復活。這就是我們浩瀚的望德：天主的愛已經獲勝，不斷獲勝和繼續獲勝。即使面對肉體的死亡，對那些在聖神內生活的人而言，未來的光榮已獲得了確定。正如明年禧年的詔書所提醒的，這是不落空的望德。<sup>1</sup>

2. 因此，一個基督徒的生命是信仰生活、在愛德中積極主動，並望德滿盈地等待主在光榮中歸來。我們並不因為「基督的復臨」（*Parousia*），即基督的第二次來臨的「延遲」而感到憂心；「人子來臨時，能在世上找到信德嗎？」（路十八8），這才是重要的問題。信德的確是一份禮物，是聖神臨在我們內所結的果實，但也是一項任務，必須在自由和對耶穌愛的誠命服從中去執行。我們必須為這真福的望德作見證。然而，我們要在什麼地方、在什麼時候，又該如何去作此見證呢？顯然，是在人類肉體的痛楚和受苦中。要作夢，我們就必須睜開雙眼去夢想，被博愛、手足情誼、友誼，以及人人得享正義的這些願景所驅使。

1. 參閱：2025年禧年詔書《望德不叫人蒙羞》（2024年5月9日）

基督徒的救恩進入世間苦楚的深處，這救恩不僅擁抱全人類，也延伸至整個宇宙、大自然本身——人類的「*oikos*」（家園），以及人類的生活環境；基督徒的救恩延伸至「在世樂園」的受造界——大地母親，因為受造界本是眾人的喜樂之地和得享幸福的允諾。我們基督徒的樂觀主義是建立在一個活潑的望德上——意識到所有的事情都導向天主的光榮，導向在祂的平安中最終的圓滿，以及在正義中肉身的復活，「漸漸地光榮上加光榮」（格後三18）。然而，隨著時光的流逝，我們卻承擔著痛楚和受苦：一切受造之物都一同嘆息（參閱：羅八19~22），我們基督徒在嘆息（參閱：羅八23~25），而聖神本身也在嘆息（參閱：羅八26~27）。這嘆息顯露著焦慮和受苦、欲念及渴望。這嘆息表達我們對天主的信賴和依靠——祂在我們中間那既慈愛但又有所要求的陪伴，為要完成祂的計畫，即在聖神內的喜樂、愛及平安。

3. 整個受造界都身處在重新誕生的過程中，在嘆息中等待自身的解放：這是一種隱藏的成長過程，就如「長成大樹的芥子」或「麵團中的酵母」（參閱：瑪十三31~33），其開端是微小的，但可預期的結果卻是無限地美好。在這等待重新誕生的過程中——成為天主啟示中的子女——望德就是在困境中能保持堅定，在受考驗或面對人類殘暴的時刻不失去希望。望德不叫人蒙羞，也不欺騙人：我們在親身經歷聖保祿所述說數不勝數的「困苦、窘迫、迫害、饑餓、赤貧、危險、刀劍」中（參閱：羅八35），以及受造界的嘆息、基督徒的嘆息和聖神的嘆息，這已是在預嘗救恩和期待救恩。因此，望德是歷史和人類事件的另一種詮釋。這種詮釋不是

幻象，而是實際的，是以信德的現實主義去看無形的事物。望德是耐心的期待，如同亞巴郎看不到一樣。我願意想起那位具有神視的偉大信徒，那位〔誕生於義大利〕卡拉布里亞（Calabrian）院長——菲奧雷的若亞敬（Joachim of Fiore）。但丁曾說他「被賦予天知性的神恩」<sup>2</sup>：在那段充斥著流血的鬥爭、教宗與帝國之間的衝突、十字軍東征、異端縱橫和教會世俗化，若亞敬能夠提出民族之間嶄新的共存精神這種理想，而且是被普世的兄弟情誼和基督徒的和平——福音在生活中的果實所塑造。我在《眾位弟兄》通諭中談到過這種社會友誼和普世的兄弟情誼，但是這種在眾人之間的和諧也必須延伸到受造界，植根於一種「情境人類中心主義」（《請讚頌天主》宗座勸諭，67），使人對生態環境負起人性化及整體的責任，成為我們的共同家園和居住在其中的眾人一條救恩道路。

4. 為什麼世界上有如此多的邪惡呢？為什麼有這麼多的不公義，這麼多兄弟自相殘殺的戰爭，使孩童死亡、城市毀滅、環境汙染，並讓大地母親遭受侵害和蹂躪呢？聖保祿宗徒暗指亞當的罪，說：「我們知道，直到如今，一切受造之物都一同嘆息，同受產痛」（羅八22）。基督徒在道德上的掙扎是與受造界的「嘆息」相連，因為後者「被屈伏在敗壞的狀態之下」（羅八20）。整個宇宙和每個受造物在其中嘆息，並「不耐地」渴望克服其當下的境況，恢復其原初的狀態。因此，我們的解放也包括所有其他受造物——他們與人類

2. 《神曲》，〈天堂篇〉，第十二首，141行。

的處境一脈相連，他們也處於奴役的狀態中。即不是受造界的過錯，受造界像人類一樣，也變成奴隸，並無法履行她被創造的計畫，即她存在的持久意義和被設計的目的，註定要瓦解和消失，因人類濫用大自然情況而變得更加嚴重。然而，人類在基督內的救恩，對受造界來說也是一個確切的希望，因為受造界本身盼望「脫離敗壞的控制，得享天主子女的光榮自由」（羅八21）。故此，藉著基督的救贖，我們可以在望德中默觀人類與所有其他受造物之間的精誠團結。

5. 在我們對耶穌光榮復臨充滿希望和堅持到底的期盼中，聖神使我們信友的團體保持警醒；祂持續地引導我們並召喚我們，叫我們悔改，改變生活方式，以便抵抗人類對環境的危害，並主動表達對社會的批判，尤其是作出那種有可能改革的見證。這種轉變在於那些想要控制他人和大自然的人——將大自然視同任由操縱的物件——放棄他們傲慢的行為，好能採取照顧他人和受造界的謙卑態度。「當人類宣稱要取代天主的地位時，他們就成了自己最大的敵人」（《請讚頌天主》，73），因為亞當的罪惡玷汙了我們最根本的關係，也就是我們與天主、與自己、與他人以及與宇宙的關係。所有這些關係都需要同步及同心合力地被全面恢復、拯救以及「導正」。不能忽視其中任何一份關係，因為只要少了一份關係，其他一切都會隨之倒下。

6. 因此，「懷著望德，並與受造界一同行動」，主要的意義是

與所有心懷善念的人齊心協力、一同前行，藉以去「思考人類的力量、其意義和限制等問題，因為我們的力量在幾十年間瘋狂地增長，我們在科技上取得了令人難忘和驚嘆的進步，但我們卻沒有意識到，與此同時，我們已經變成了高度危險的生物，能夠威脅到很多受造物的生命和我們自身的生存」（《請讚頌天主》，28）。不受制約的權力創造出怪獸，並使之與我們為敵。如此，今日有必要對人工智能的發展設立道德的界線，因為其演算法和模仿能力可以被用來主宰人類和自然，而不是用來為和平及整全發展服務。（參閱：2024年世界和平日文告）

7. 「聖神在我們生命中的每一時刻陪伴著我們」，那些在今年天主聖三節主日舉行的第一屆世界兒童日、聚集在聖伯多祿廣場的孩子們明白了這句話的意涵。天主不是一個「無限」的抽象觀念，而是一位慈愛的父親；是天主子——每一個人的朋友和救贖者；是聖神——指引我們的腳步走上愛德的道路。人類服從愛的聖神，人類的態度便徹底地改變：從「掠奪者」變成了樂園的「耕耘者」。地球被交託給人類照顧，但也始終屬於天主（參閱：肋廿五23）。這是猶太基督教傳統特有的「神學人類中心主義」。因此，宣稱擁有占據和主宰自然、將之恣意操縱，便是一種偶像崇拜，一種對人類的普羅米修斯式（Promethean）的理解，即人陶醉於其科技治理的力量，驕傲地使大地處於一種「去恩寵化」的境況，使她失去天主的恩寵。確實，如果說天主的恩寵就是為我們死而復活的耶穌，那麼教宗本篤十六世所申明的是真實的：「不是科學救了人，人是被愛所救」（《在希望中得救》通諭，26），天主在基督內的愛，沒有任

何人或事物可以使我們與之分離(參閱:羅八38~39)。所以,受造界並不是靜態的或自我封閉的,而是始終指向她的未來。今天,藉著當代物理學的發現,我們知道物質和精神之間的關係越發耐人尋味。

8. 保護受造界並不只是一個道德問題,明顯地,也是一個神學問題,因為人的奧祕與天主的奧祕相擁。兩者的交織可以被稱為「創造式」的(generative),因為它源於天主在基督內創造人類的那愛的行動。天主這創造行動予以人類行動自由,並成為人類行動的倫理基礎。按照天主的肖像——耶穌基督所受造的人類,本身是自由的。為此,人類在基督內是一切受造物的「代表」。一個超越性的(神學-道德性的)動機,使得基督徒也透過「財物為眾人擁有的原則」,在世界上致力於推動和平與正義:成為受造界在產痛的嘆息中所等待的天主啓示中的子女。這不僅僅涉及到人類在現世歷史中的生命,也特別涉及到人類在永恆的命運——我們真福的「終末」(eschaton)、我們平安的樂園、在宇宙中的主基督——那位因愛而被釘死且復活了的主。

9. 因此,「懷著望德,並與受造界一同行動」,意思是活出一種「道成肉身的信仰」(incarnational faith)——能深入眾人受苦和帶著希望的肉身,期待著註定要在基督內賜給眾信徒的復活。在耶穌——那取了肉身的永恆聖子內,我們真的是天父的子女。藉著信德和聖洗,在聖神內的生命為信徒開始了(參閱:

羅八2),一個神聖、像耶穌一樣是天父子女活出的生命開始了(參閱:羅八14~17),因為藉著聖神的德能,基督在我們內生活(參閱:迦二20)。這新的生命變成對天主、對人類及受造界一首愛情之歌,並在聖德中得到圓滿。<sup>3</sup>

教宗方濟各

羅馬,拉特朗聖若望大殿

2024年6月27日

(天主教會臺灣地區主教團 恭譯)

3. 羅斯米安會(Rosmian)的神父Clemente Rebora饒富詩意地表達這個概念:「就如受造界在基督內上升到天父那裡,一切都以奧祕的方式成了產痛。為了要使生命能夠出生,死亡是多麼必要!然而單只從一位母親,一位神聖的母親,我們都快樂地進入光明。我們都生於一個愛情在淚水中帶來的生命。它在此塵世的渴望,就是詩;但唯有聖德可以把這首歌寫完。」(Curriculum vitae, “Poesia e santità”: Poesie, prose e traduzioni, Milan 2015, p. 297)

## 教宗方濟各 第110屆世界移民及難民日文告

2024年9月29日

天主與祂的子民同行

親愛的弟兄姊妹們：

第16屆世界主教代表會議常務大會第一會期於2023年10月29日閉幕。此一會期讓我們深入了解，共議精神是教會原本的召叫。「共議精神主要彰顯在天主子民的共同旅程，也彰顯在為天國來臨而服務的不同神恩與職務之間富於成果的交流。」（《綜合報告》，引言）

把重點放在教會共議性的層面，能使教會——天主子民——重新發現自己在歷史上流徙的本質，即我們所說的：往天國「遷移」（參閱：《教會》教義憲章，49）。這也自然地使我們想到聖經出谷紀中描述以色列子民走向預許的福地之路，這從奴役走向自由的漫長旅途，預示了教會最終與主相遇的旅程。

這個時代的遷徙者像每一個時代的遷徙者一樣，我們在他們身上能看到同樣的影像——活生生的天主子民，在人生的路途上走向永恆的家鄉。他們懷著望德踏上的旅途提醒我們，「我們的家鄉原是在天上，我們等待主耶穌基督我們的救主從那裡降來。」（斐三20）

聖經出谷紀中描述的场景與遷徙者的影像，有許多類似之處。現在的遷徙者與梅瑟時代的以色列人民一樣，往往也是為逃離壓迫、虐待、生活的不安全、歧視，以及因缺少發展機會而移居他國。遷徙者如同荒野中的猶太人，在路途上也遇到許多困難：他們因飢渴而疲倦；因生活困難和疾病而筋疲力盡；因而感到絕望。

然而，出谷紀以及每一次遷徙流離的事實，基本上，是天主走在祂的子民前面，無論何時何地，都與所有子女同行。天主在祂子民中臨在，正是救恩歷史的一個保證：「上主你的天主親自與你同行，決不拋棄你，也決不離開你」（申卅一6）。對於那些出離埃及的人民，天主以不同的形式顯現祂的臨在：為他們照亮路途的雲柱和火柱（參閱：出十三21）；保護約櫃的會幕，具體表示天主的臨在（參閱：出卅三7）；懸在木竿上的銅蛇，向天主子民確認天主的保護（參閱：戶廿一8~9）；瑪納和水則是天主給飢渴子民的恩賜（參閱：出十六~十七）。上主特別喜愛以帳幕作為一種臨在的形式。在達味治理期間，天主住在帳幕裡，而不是在會堂，這樣祂才能與祂的子民同行，「從這帳棚到那帳棚，從這會幕到那會幕。」（編上十七5）

許多遷徙者都有這種經驗，把天主看成是旅伴、嚮導和救恩之錨。他們在動身之前就把自己交付給天主，當有需要時尋求祂。在沮喪時刻，從祂身上找到慰藉。因為有天主，他們一路上都能遇到善心的撒瑪黎雅人。他們在祈禱中向天主傾訴自己的希望。多少本聖經、福音、祈禱經文和玫瑰經，陪伴著移民

走過荒野、河流、海洋和各大洲邊境！

天主不僅與祂的子民同行，也臨在於祂的子民內，意思是說，在歷史的旅程中，天主視祂的子民如己，特別是對那些最弱小的、貧窮的，以及邊緣化的子民。因此，我們看到了天主降生成人奧蹟的延續。

正因如此，與每一位窮困中的弟兄姊妹相遇，與遷徙者的相遇，就是與基督相遇。「祂自己就這樣說過。是祂敲我們的門，祂飢餓、口渴，是外來者、赤身露體、患病和被監禁者，要求與我們見面，渴望得到幫助」（「免於恐懼」會議彌撒中的講道，羅馬省薩克羅法諾，2019年2月15日）。瑪竇福音第廿五章有關最後審判的章節明確地表示：「我作客，你們收留了我」（瑪廿五35）；又說：「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）。在路途中，每一次與最小兄弟的相遇，都代表一次遇見上主的機會；也是一次充滿救恩的時刻，因為耶穌臨在於需要我們幫助的弟兄姊妹們當中。由此可見，是窮人拯救了我們，因為是他們使我們得以遇見上主的面容。（參閱：〈第3屆世界窮人日文告〉，2019年11月17日）

親愛的弟兄姊妹們，在獻給遷徙者及難民的這一天，讓我們在祈禱中同心合意，為所有不得不離鄉背井，去尋求有尊嚴的生活條件的人們祈禱。願我們覺得是與他們一起同步，一路同道偕行，並把他們以及即將召開的世界主教代表會議託付於至聖童貞瑪利亞的轉禱——「她是天主忠信的子民在路途上希望與安慰的標誌。」（《綜合報告》，〈沿途繼續前行〉）

## 祈禱文

全能的天主聖父，  
我們是祢的旅途教會，  
正走向天國。  
我們住在自己的家鄉，  
卻像是異鄉人一樣。  
每一個異鄉都是我們的家鄉，  
然而，在我們眼中每一個家鄉都是異鄉，  
我們生活在這世上，  
但我們真正的家鄉是在天上。  
請祢不要讓我們在祢所賜給我們  
暫居的某一塊土地上，喧賓奪主。  
請幫助我們繼續前進，  
與我們遷移的弟兄姊妹們同行，  
前往祢為我們預備的永恆居所。  
請打開我們的雙眼和我們的心懷，  
好使我們每一次與貧困者的相遇，  
都成為與耶穌——祢的聖子、我們的主相遇。  
阿們。

## 教宗方濟各

羅馬，拉特朗聖若望大殿  
2024年5月24日，聖母進教之佑瞻禮  
（天主教會臺灣地區主教團 恭譯）



## 教宗方濟各 2024年普世傳教節文告

2024年10月20日

「去把每個人都請來赴宴吧！」（參閱：瑪廿二9）

親愛的弟兄姊妹們：

今年普世傳教節選定的主題取自福音中「婚宴」的比喻（參閱：瑪廿二1~14），當被請的人拒絕故事的主角——國王的邀請，國王對他的僕人們說：「如今你們到各路口去，凡是你們所遇到的，都請來赴婚宴」（瑪廿二9）。從比喻和耶穌生活的背景中去反思這段關鍵的經文，可以看出福傳的幾個重要面向，對所有作為基督福傳門徒的我們而言，在共議性的旅程的最後階段顯得特別及時，援引世界主教代表會議的主題「共融、參與、使命」，就是設法讓教會重新聚焦於當今世界傳播福音的首要任務。

1. 「去把所有人都請來吧！」——福傳就是孜孜不倦地走出去邀請人參加上主的盛宴

在國王對僕人下達的命令中，有兩個動詞傳達了使命的核心：「走出去」和「邀請」。

我們看見國王打發僕人去召集被邀請的人來赴婚宴（參閱：瑪廿二3~4），第一個得牢記在心的是，福傳就是勤懇不懈地走向一眾男女，邀請他們與主相遇並與祂來往，孜孜不倦！上主是美善的，富於仁慈，鏗而不舍與人相遇，與所有的人建立關係，召喚他們體驗天國的幸福，即使面對冷眼相待或悍然拒絕仍不放棄。耶穌基督是善牧，是天父的使者，出去尋找以色列民族迷失的羊群，並希望走得更遠，進而找到那最遙遠的羊群（參閱：若十16）。耶穌復活之前和復活之後都告訴祂的門徒們：「去吧！」從而讓他們一起參與祂的使命（參閱：路十3；谷十六15）。教會將忠實地履行從主那裡領受的使命，繼續奔赴天涯海角，一次又一次地出發，面對困難不氣餒，不灰心喪志。

我藉此機會感謝所有傳教士，他們響應基督的召喚，拋下一切，離鄉背井，把福音的喜訊帶給尚未有人接受或已略有所聞的地方。親愛的朋友們，你們慷慨的奉獻是你們對耶穌託付給門徒的使命（*mission ad gentes*）的承諾之具體表現：「你們要去使萬民成為門徒」（瑪廿八19）。我們繼續祈禱並感謝天主的恩賜，因為祂召叫無數新的傳教使徒，將福音傳遍地極。

讓我們切記，每一位基督徒蒙召參與這普世的使命，並在各種情況下為福音作出自己的見證，促進整個教會能與天主繼續同行，勇往直前走向當今世界的「十字路口」。「今天教會上演的劇情是：耶穌死命地敲門，鏡頭下卻是祂從屋裡不停地敲喊，叫我們把祂放出去！最後我們通常以『囚禁』的教會收場，不讓天主出去，將祂『據

為己有」；天主來是為傳教，而且要我們成為傳教士」（2023年2月18日，向出席平信徒、家庭及生命部會議的與會者致詞）。願我們所有領了洗的人準備好整裝再出發，按照各自的生活態樣，重新啟動一場新的福傳運動，宛如迎來基督徒的新篇章！

回到比喻中國王的命令，僕人們不僅被要求「走出去」，而且還要去「邀請」：「你們來赴婚宴罷！」（瑪廿二4）。在這裡我們可以看到天主委付使命的另一個同樣重要的面向。如我們所想像的那樣，僕人加緊傳達國王的邀請，但要心懷善意展現尊重。同樣地，我們應該學習被宣講那一位的「風範」，肩負起將福音帶給每一受造物的使命，向世界傳揚「天主藉著死而復生的耶穌基督所彰顯的救贖愛情」（《福音的喜樂》宗座勸諭，36）；承擔福傳使命的門徒要懷著喜樂、寬仁和慈悲的心照樣這麼做，以便聖神從中結出果實產生果效（參閱：迦五22）。絕非靠著施壓、脅迫，或勸誘改宗，而是展現親密、同情和溫良，藉以彰顯天主的臨在和行動。

## 2. 「赴婚宴」——基督及教會使命的末世和感恩祭之意涵

在比喻中，國王要求僕人邀請人來參加他兒子的婚宴，那婚宴就是末世時天主的邀宴，是天主的國最終救贖的意象，至今因耶穌——默西亞、天主子——的來臨業已應驗，為叫我們獲得生命，且獲得更豐盛的生命（參閱：若十10），並在餐桌上擺設肥甘和美酒作為象徵，上主要永遠消滅死亡。（參閱：依廿五6~8）

基督的使命與天主所設定的時辰是否到來有關，正如祂在講道一

開始所宣告的：「時期已滿，天主的國臨近了」（谷一15），基督的門徒蒙召繼續傳承上主的這項使命。於此，思及梵蒂岡第二屆大公會議關於教會傳教工作外展的末世特性的教導：「傳教工作的時機是在基督初次來臨與二次來臨之間……，在基督再來以前，福音應當傳播予萬民（參閱：谷十三10）。」（《教會傳教工作法令》，9）

我們知道在第一批基督徒中所懷有的傳教熱忱，具有強烈的末世意涵，他們感受到宣講福音的急迫性。這急迫性到今天仍然有助於那些知道「上主臨近」的人滿懷喜樂地傳揚福音，並懷著希望前進朝著目標，直到我們所有人都在天國的婚宴上與基督同在。正當我們的世界瀰漫著消費主義、明哲保身、日進斗金和個人主義等各式「筵席」的時候，福音卻召叫每個人參加神聖的盛宴，親身體驗與上主和與他人相遇的喜樂、分享、正義及兄弟情誼的共融。

這基督所恩賜的豐盛生命，甚至到今天仍在感恩祭的盛宴中深受期待，這是教會按照主的命令來慶祝及紀念祂的方式。我們在福傳使命中邀請每個人參加末世的盛宴，與參加感恩祭在本質上密切相關，在聖祭禮儀中上主以祂的話語、祂的身體和寶血餵養我們。正如教宗本篤十六世的教導：「每一次在聖祭禮儀中慶祝聖體聖事就是實現天主子民末世的聚會。對我們來說，聖體的盛宴是先知所預言最後筵席真實的預嘗（參閱：依廿五6~9），在新約裡以「羔羊的婚宴」（默十九9）描述在聖人們共融的喜樂中歡欣鼓舞。」（《愛德的聖事》宗座勸諭，31）

因此，我們所有人都應該更深刻地去體驗每一次感恩祭的各個面

向，特別是末世論和傳教使命的面向。就這點而言，我要重申「如果我們不能讓自己獻身於福傳，也就無法接近聖體聖事，福傳是從天主的心出發，旨在向所有人傳教」（《愛德的聖事》宗座勸諭，84）。許多地方教會在後疫情時代大力推動聖體聖事的更新，而重振提升每一位信友福傳的精神也至關重要。我們應懷有更大的信德和滿腔的熱情，在每次的彌撒中高聲歡呼：「基督，我們傳報祢的聖死，我們歌頌祢的復活，我們期待祢光榮地來臨！」

今年，我們全心為2025年的禧年祈禱，鼓勵所有信友加深參與彌撒聖祭禮儀的承諾，並為教會的福傳工作祈禱。教會奉救主的訓示，在每次感恩祭和禮儀慶典中永不止息地呼求「我們的天父」，祈求「願祢的國來臨」。就這樣，每天的祈禱，特別是在聖體聖事內，使我們成為懷著望德的朝聖者和傳教士，走向永生的天主父，欣然接受邀請參加祂為所有子民準備的盛宴。

### 3. 「每一位」——在全然共議性的教會及普世傳教使命中的基督門徒

第三也是最後一個思考的面向，涉及國王邀請來的賓客：「每一位」。正如我所強調的，「這『所有人』是傳教使命的核心，不得排除任何人。此外，我們的每一項使命都源自基督之心，以便吸引所有人歸向祂」（2023年6月3日，向宗座傳信善會全體大會致詞）。即使今天處於因分裂和衝突導致撕裂的世界中，基督的福音仍以溫柔而堅定的聲音召喚人與人的相遇，認出他們彼此是弟兄姊妹，並在多采多姿樣態中和諧相處。「因為祂願意所有的人都得救，並得以

認識真理」（弟前二4）。那麼，我們得永遠牢記，在我們的福傳活動中務必要向所有人宣講福音：「宣講時與其擺出把新誡律強加於人的姿態，倒不如（我們）心懷與人分享喜樂的誠意，指出美的境界，邀請人們出席甘美的盛宴。」（《福音的喜樂》宗座勸諭，14）

基督的傳教門徒始終發自內心真誠地關懷所有人，無論他們的社會地位甚或道德層次。婚宴的比喻告訴我們，遵照國王所下的命令，「那些僕人就出去到大路上，凡遇到的，無論壞人好人，都召集了來」（瑪廿二10）。更重要的是，「貧窮的、殘廢的、瞎眼的、癱腿的，都領到這裡來」（路十四21），總而言之，我們的弟兄姊妹中最小的，那些被社會邊緣化的人，都是國王特邀的嘉賓。天主為聖子準備的婚宴始終向所有人敞開，因為祂對我們每一個人的愛是那麼的廣闊高深，毫無保留。「天主竟這樣愛了世界，甚至賜下了自己的獨生子，使凡信祂的人不至喪亡，反而獲得永生」

（若三16）。天主邀請每一個人，每一個男人和女人來參與和分施祂轉變人和拯救人的恩寵。我們只需對這份無償的神聖禮物說「是」並接受它，讓自己被它轉變，就像「婚宴禮服」一樣把它穿在身上。（參閱：瑪廿二12）

這為所有人傳教的使命，需要所有人的承諾。我們要繼續我們的旅程，走向一個全然共議性的和具有傳教使命的教會，來為福音服務。共議精神在本質上是富涵福傳使命的，反之亦然，使命始終含有共議精神。因此，無論是普世教會或特定教會，密切的傳教合作模式至今顯得更加迫切和必要。追隨第二屆梵

蒂岡大公會議和前任宗座的腳步，向世界各地所有教區推薦宗座傳信善會的服務，藉此可以使「教友從童年即浸潤真正大公與傳教的意識，而另一方面，可以激發大力的募捐，按每一傳教區的需要而惠及所有的傳教區」（《教會傳教工作法令》，38）。因此，所有地方教會在普世傳教節的捐款都將全部捐獻給宗座傳信善會，再以教宗名義分配予普世，作為團結互助的基金，以滿足教會所有傳教的需要。祈求天主引導並幫助我們成為一個更富涵共議精神和更具有福傳使命感的教會。（參閱：2023年10月29日，世界主教代表會議常務大會閉幕彌撒講道）

最後，我們把目光投向瑪利亞，在加里肋亞的加納婚宴，她請求耶穌行了第一個神蹟（參閱：若二1~12）。上主為新婚夫婦和所有賓客備妥甘美香醇的新酒，作為天主在末世為所有人擺設盛宴的預兆。我們懇求聖母瑪利亞，依賴她慈母般的愛為這個時代的基督門徒的福傳使命代禱。讓我們帶著聖母的喜悅與關懷，以及從溫柔和慈愛滋養出來的力量（參閱：《福音的喜樂》宗座勸諭，288），出發上前把國王的邀請，即我們的救主帶給每個人。聖母瑪利亞——福傳之星，為我等祈！

教宗方濟各

羅馬，拉特朗聖若望大殿

2024年1月25日，聖保祿宗徒歸化慶日

（天主教臺灣地區主教團 恭譯）



## 台灣第五屆全國聖體大會

### 特使任命函

致可敬的香港教區榮休主教 湯漢（若望）樞機

「真正的兄弟情誼，是永遠不會被衝突所傷害，也不會被考驗破壞，更不會被悲傷制伏，因為天主的愛已經透過聖神傾注在我們心中，聖神將天主的愛賜予謙卑的人、痛悔的人、神貧的人、溫良的人、締造和平的人、晝夜行善和讚美天主的人」（托馬斯·肯皮斯，《論復活》，分兩部分的禱文）。事實上，唯有這樣的兄弟情誼才能使每個人彼此和好，引領世界獲得癒合及聖德，進而建立永久的和平，因為我們在路加福音已看到這樣的實例，上主從死亡中光榮地復活後，便與兩位門徒一起同行，向他們講解聖經，並與他們一起慶祝兄弟情誼和感恩祭（參閱：路廿四13~35），有力地證明了祂在另一部福音所作的承諾：「我同你們天天在一起，直到今世的終結。」（瑪廿八20）

我從臺灣地區主教團主席——新竹教區李克勉（若翰）主教的來函，得知臺灣第五屆全國聖體大會即將舉行。我希望藉此能在信徒心中激發虔誠的敬禮以及對聖體的熱愛，進而使聖體敬禮得以蓬勃發展。

正是如此，為能以最隆重的方式舉行這次活動，李主教以最誠摯的心請求本人能親自揀選一位代表來主持禮儀，教導弟兄姊妹有關基督信仰的和平、和好，以及基督不可言喻的愛。可敬的湯漢樞機弟兄，的確，您曾對上主善牧及教會作出了卓越的貢獻，因此我滿懷信心，藉此信函殷切地任命您為我的特使，出席今年10月5日在高雄展覽館舉行的臺灣第五屆全國聖體大會。請您主禮閉幕禮的隆重彌撒，並在福音的啟迪下，宣講「真正的友愛能治癒眾人」。

請您替我問候在座的諸位，特別是高雄教區努力不懈的牧者，以及所有牧職內的弟兄、司鐸、執事、度獻身生活者及平信徒，並且熱切地敦促所有參加聖體大會的人，始終以兄弟情誼、真誠和摯愛來慶祝聖體聖事和敬拜聖體，並將自己和生活的憂慮一起託付於聖母瑪利亞——一位畢生都具有「感恩精神」的女人。（若望保祿二世，《活於感恩祭的教會》通諭，53）

我一定會以祈禱陪伴您的使命。與此同時，我可敬的弟兄，我衷心地將您託付於聖母瑪利亞和她的淨配聖若瑟的護佑。最後，請將本人的降福頒布給您在大會彌撒結束時所派遣的人，並請他們為我所肩負的伯多祿職務這一重任祈禱。

教宗方濟各

發自梵蒂岡，2024年8月15日，聖母瑪利亞升天節，本人在任的第十二年。

（天主教會臺灣地區主教團 恭譯）

## 台灣第五屆全國聖體大會閉幕感恩禮 湯漢樞機講道辭

2024年10月5日 高雄展覽館

（出24:3-8；希9:11-15；谷14:12-16, 22-26）

敬愛的主教團主席李克勉主教、劉振忠總主教、各位主教、宗座代辦、各位嘉賓、各位主內的兄弟姐妹：

首先，感謝天主賜我們聚首一堂，慶祝聖體聖事和友愛情誼（路加福音24:23-35）。我特別多謝教宗方濟各，今年八月初委派我當他的特使，來高雄主持第五屆聖體大會閉幕感恩祭。在教宗方濟各給我的信中，期望在福音的光照下，闡釋真正的兄弟情誼對治癒世界的必要性。各位神職人員、修女、修士和信友，藉著對聖體的崇敬和熱愛，滋養並幫助信眾加深對主耶穌的虔敬和奉獻，好讓上主與我們「天天在一起，直到今世的終結」（瑪竇福音28:20）。

教宗向在場的所有參加者，特別是高雄的牧者以及所有主教、神父、所有度奉獻生活的成員和信徒，致以親切的問候。教宗在信中，請所有聚集的人，以兄弟般的友愛情誼來慶祝和虔誠地崇敬聖體聖事，並將生活中的憂慮託付給聖母瑪利亞的代禱，她一生都是一位熱愛「聖體」的女性（若望保祿二世，《聖體教會》，53）。

教宗說，他會以祈禱陪伴大家履行這份福傳使命，並熱切地將您們託付給聖母瑪利亞和她的淨配聖若瑟的慈愛眷顧之中。最後，教宗賜予各位伯多祿宗座遐福，亦請大家為他祈禱。

台灣的第五屆聖體大會，呼應了剛剛於九月在拉丁美洲厄瓜多爾舉行的國際聖體大會，主題是「友愛能夠治癒一切」，幫助我們在遇到衝突、勞苦及艱辛的時候，把天主的愛，一份真誠、堅固的情誼，與他人分享，讓聖神引導我們成為謙卑、包容、寬恕、修好及和平的工具，常常喜樂和讚美天主。

福音要求我們以「友愛能夠治癒一切」。剛才聽到的《馬爾谷福音》，重溫耶穌在逾越節晚餐時，向門徒表達了祂面臨死亡，願意交付祂自己，一如《希伯來書》說，「基督藉著永生的神，已把自己毫無瑕疵地奉獻給天主。」(希9:13)在舉行晚餐前，耶穌請兩位門徒找舉行逾越節晚餐的地方(谷14:13-15)，結果一切都如祂所指示實現了；這兩位門徒成為基督死而復活信仰的見證。

晚餐時，耶穌拿起餅，祝福了，擘開，遞給門徒，祂把餅當作祂的身體，把酒當作祂的血(谷14:22)。希臘文「祝福」一詞的原意就是「感恩」，促使初期基督徒團體把紀念這個晚餐，成為「感恩禮」，直到今天以至永遠。

這段福音，使人想起《路加福音》的厄瑪烏兩位門徒，在耶穌祝福和擘餅時(路24:30)，眼睛開了並認出復活的主。這份信仰經驗的轉化，促使他們為主作見證。他們的經驗，正是我們每位基督徒必

經的信仰歷程，聖體聖事中，基督臨在我們中間，留在我們心中。

友愛如何治癒一切？耶穌教導寬恕是基督徒偉大的愛。在寬恕的基礎上，要愛仇人，愛那些迫害我們的人，為他們祈禱祝福。因此寬恕和愛仇人是基督徒最高的愛的原則。你要寬恕你近人的過錯；你的罪過也會得到赦免。(德訓篇28:2-4, 8-9)教宗方濟各說，要治療創傷，需要記憶、和解與寬恕。

教宗方濟各在他的《眾位弟兄》通諭，強調需要將所有人視為兄弟姊妹，因為他們「具有尊嚴，值得受尊重」，決不能被剝削或被丟棄。教宗指出，兄弟友愛應透過有助於建設「和平文化」的具體行動來實現，我們眾人都能為此作出貢獻。這些舉動包括修和、寬恕、幫助有需要的人，從家庭和自己的近人做起，進而在鄰居、工作環境、學校等實踐友愛與宣揚和平。

我想跟大家分享一下我對「友愛能夠治癒一切」的體會。今年我八十五歲了，畢生跟隨耶穌基督，得到聖體聖血滋養。在人生道路上，我得到天主的眷顧，享受友愛的福樂，包容寬恕，也嚐到福傳的困難和果實。

首先，我以感恩心回顧過去。我生於香港，童年時因日本人佔領香港，遷往廣州，住在河南區瑪利諾神父主理的堂區，親眼看到瑪利諾神父幫助由北方逃來的難民，給予他們物質資助，及親自為他們療傷，因而引起我欲進修院學做神父的念頭。從羅馬傳信大學接受司鐸培育後於1970年返回香港，在聖神修院幫忙培育修士。

這份工作，既幫助修士更好邁向領受鐸職，亦加深自己的靈修。這段期間，仍有很多大陸難民由北方南下，群集修院附近。每個下午，就在環繞修院路邊，我們教導難民子弟讀書識字，把基督的友愛精神在簡單教學中實踐。

其次，滿懷熱情，活在當下。感謝天主賜我身心尚算健康，仍能繼續在修院教學，且在周末，幫助堂區舉行彌撒聖祭，提供牧民服務。記得四十年前，大陸開放，我在當時的香港主教胡振中樞機鼓勵下，滿懷熱情，探訪大陸教會，給他們提供禮儀、聖經及教理書籍和用品，並向他們介紹梵二思想，以及教宗推進教會內外的交談，促進合一。

最後，在交談中必然遇到很多不同聲音，但信靠祈禱及聖體聖事恩賜的力量，我們不被困難擊倒，時常秉持希望，邁向將來。因此，即使我已退休，仍繼續在香港教區聖神研究中心從事研究工作，與各方友好交往，遵循梵蒂岡第二屆大公會議精神，推進橋樑教會使命。

五十多年來，我一直住在修院，與修士一起祈禱，舉行聖祭，宣讀聖言，朝拜聖體，求主寬恕包容，令我受益良多。直至今年復活節前，我仍能每週抽空與修士打籃球，鍛煉體魄，之後，才改為每天散步。「友愛能夠治癒一切」，仁愛修德，使我更走近天主。有空時，在一位大學教授幫助下，寫我的自傳，希望短期內完成。

各位兄弟姐妹：

聖母瑪利亞在十字架旁剛毅堅強，讓我們求主因她的轉求，治愈懦弱的，安慰憂苦的，寬恕罪人，並賜給眾人救恩與平安。聖母幫助我們慷慨地把我們的奉獻生活出來，也學習她的信德，和她對上主的依賴和忠誠；藉着謙虛，接納主在每個時刻顯示的旨意，信靠主為我們每人預備的愛與苦難的奧蹟，我們必能如此。聖母是我們友愛、寬恕和治癒傷口的典範和明燈。

耶穌基督帶給人的愛，超越人本性的愛；不僅愛那些需要幫助的人，憐憫那些貧窮的、患病的、孤獨的，更要寬恕得罪我們的人，還要進一步去關愛他們。人如果對別人懷恨，怎能向上主求饒呢？人對別人沒有慈愛關懷，怎麼能為自己的罪過求寬赦呢？人既是血肉之人，若然懷恨不休，在懇求天主赦罪時，天主如何赦他的罪呢？大家要記得天主的誠命，不要向人發怒，也要記得至高者的盟約，寬恕別人的過錯。信仰是我們與天主的連繫，也反映出我們與別人的關係。

祝願大家持守聖體大會這份崇高的精神，有活力的、堅定的信、望、愛德三德，在生活中，讓別人在我們的言行中看到耶穌基督！天主保佑！



## 主教團秘書處公告

(113) 主團祕公字第 11306 號

聖座新聞室於 9 月 28 日發布新聞〔B0742〕：  
高雄教區屏東天主聖三堂主任司鐸——黃東昇  
神父，以及救主之母教區傳教修院教務長——  
白尚恩神父，為第 5 屆全國聖體大會特使——  
湯漢樞機兩位宗座陪同員。

主教團秘書長 陳科神父

2024 年 9 月 30 日







**The Holy Father Francis**  
on the occasion of the 5<sup>th</sup> National Eucharistic  
Congress in the Diocese of Kaohsiung  
cordially imparts the requested Apostolic Blessing  
to all Participants  
invoking through the intercession of the Virgin Mary  
an abundance of Divine graces  
Exhibition Center of Kaohsiung - October 5, 2024  
*Ex Audibus Vaticanis, die 9.9.2024*  
*Carolus Johannes Wojtyla*  
*Hieronymus Apostolicus*

## 全國第五屆聖體大會 教宗方濟各降福狀

### 聖父教宗 方濟各

殷切地頒布大會請求的宗座遐福  
給10月5日在高雄展覽館  
舉行的第五屆全國聖體大會的  
所有參與者，  
並祈求因童貞聖母瑪利亞的轉禱  
恩寵滿盈。

(主教團祕書處 恭譯)

# 基督君王節

2024.11.24



主內的弟兄／姊妹，平安：

進行三年同道偕行的歷程，今年在 10 月於羅馬舉行的第十六屆世界主教代表會議的第二會期告一段落。雖然如此，但全體天主子民仍然會繼續同道偕行，成為懷著望德的朝聖者，進入 2025 年的「希望禧年」，向世人宣講耶穌基督——人類真正的希望。

主教團除了透過各委員會獨特的使命來協助主教、司鐸、度獻身生活者及平信徒來體現傳教使命的共議性的教會以外，主教團也翻譯重要文件，來促進地方教會全體信眾與教宗方濟各的共融，確保在台灣的地方教會的轉變，是遵循「偕同伯多祿」及「在伯多祿之下」這有序的方式全面進行。

因為您去年的祈禱與奉獻，主教團各委員會能為教會不同的群組，舉辦了不同性質的活動，如：牧靈福傳、宗教交談、健康照護，以及臺灣青年日和全國聖體大會等。為使更多主內的弟兄姊妹們有機會接觸到教會的重要訊息，藉此深入了解共同的福傳責任，參加更符合教會福傳需要的活

動，如：移工及新住民的牧靈關懷，活出自己領洗時所得到的傳教使命，主教團在希望禧年更需要您的支持與贊助。

教會的門為眾人大開，因為 教會是天主在世的大家庭，而傳教是天主聖神的工作，但天主父把祂的大家庭交託給我們管理，而主基督在我們領洗的時候，派遣我們到世間與眾人相遇，為祂作見證，好使眾人藉著祂回歸到天父身邊。

每年的基督君王節主日奉獻定為主教團的福傳事工經費來源，因此主教們感謝您的支持，並鼓勵您與更多的人分享這訊息，一起在同道偕行的歷程上直前。我們祈求主耶穌基督——普世及人類的君王，以及祂至聖的母親聖母瑪利亞，降福您和賜予您閣家平安與喜樂。

您的僕人

主教團主席 李志勳

台北總教區 鍾安仁

台中教區 蔡熾文

嘉義教區 浦若皓

台南教區 黃敏正

高雄教區 劉培忠

花蓮教區 黃北明

2024 年基督君王節

Remark by Msgr. Stefano Mazzotti, Chargé d'Affaires, a.i., of the Holy See

## At the Mass of the Closing Ceremony of Taiwan Youth Day

20 August 2024,

St. Peter's Senior High School, Hsinchu Diocese

Your Excellency,

Rev. Priests and Sisters,

Brothers and Sisters in Christ,

These days for the young people of Taiwan were lived in the name of hope, the theme that guided you in prayer, in reflection, in living an experience of sharing.

I am pleased to be here today with you, you who are the hope of the Church living in Taiwan.

Hope is also the theme of the Jubilee which will be celebrated next year. Hope does not disappoint, is the title of the letter with which the Pope announced the Jubilee, quoting Saint Paul's letter to the Romans.

We all need to hope to live, but we all fear false hopes, those that first deceive and then disappoint. Perhaps you, despite your young age, have already experienced it. The Pope writes in the letter: "it is sad to see young people who are without hope, who face an uncertain and unpromising future, who lack employment or job security, or realistic prospects after finishing school. Without the hope that their dreams can come true, they will inevitably grow discouraged and listless".

How can we find the courage to move forward in trusting that God will give us a future we can't even imagine, when we can't find a job or have an argument with a loved one?

Saint Paul tells us that there is a hope that does not disappoint, the hope founded on the love of God which has been poured into our hearts through the Holy Spirit who has been given to us."

What is this love of God? How can we experience it?

We are celebrating Mass. In the Mass we remembered what Jesus did, the night before he died. That night is full of darkness: one of his friends had sold him, and his friend Peter was about to deny him. Yet, when all seemed lost and there no longer seemed to be a future, Jesus did an extraordinary thing. While he was having dinner with his friends, he took bread and gave it to them saying: this is my body, given for you. When the only future seemed only the cross, Jesus made a generous and love-filled gesture.

This is the foundation of our hope. Every time we gather as a community to celebrate the Eucharist it is as if we go back to that dark moment, and we are given an unexpected gift for the future, full of hope. This is what the Church is for, to share this hope with each other.

This year the Church in Taiwan will celebrate the Eucharistic congress in Kaohsiung in October.

It is an opportunity to rediscover together what our hope is based on in these difficult times, and prepare ourselves to celebrate next year our Savior, the one who is, at the same time, the origin and object of our hope, but also the faithful presence that it can fill our present, the stability and security in the midst of the troubled waters of life.

## MESSAGE OF HIS HOLINESS POPE FRANCIS FOR THE WORLD DAY OF PRAYER FOR THE CARE OF CREATION

*1st September 2024*

### *Hope and Act with Creation*

Dear Brothers and Sisters!

“Hope and Act with Creation” is the theme of the World Day of Prayer for the Care of Creation, to be held on 1 September 2024. The theme is drawn from Saint Paul’s Letter to the Romans (8:19-25), where the Apostle explains what it means for us to live according to the Spirit and focuses on the sure hope of salvation that is born of faith, namely, newness of life in Christ.

1. Let us begin with a question, one perhaps without an immediately obvious answer. If we are truly believers, *how did we come to have faith?* It is not simply because we believe in something transcendent, beyond the power of reason, the unattainable mystery of a distant and remote God, invisible and unnamable. Rather, as Saint Paul tells us, it is because *the Holy Spirit dwells within us*. We are believers because the very love of God “has been poured into our hearts” ( *Rom* 5:5) and the Spirit is now truly “the pledge of our inheritance” ( *Eph* 1:14), constantly prompting us to strive for eternal goods, *according to the fullness of Jesus’ authentic humanity*. The Spirit enables believers to be creative and pro-active in charity. He sends us forth on a great journey of spiritual freedom, yet one that does not eliminate the

tension between the Spirit’s way of thinking and that of the world, whose fruits are opposed to each other (cf. *Gal* 5:16-17). We know that the first fruit of the Spirit, which sums up all the others, is *love*. Led by the Holy Spirit, believers are children of God and can turn to him with the words “Abba, Father” ( *Rom* 8:15), just as Jesus did. Moreover, they can do so with the freedom of those who no longer fall back into the fear of death, for *Jesus has risen from the dead*. This is our great hope: God’s love has triumphed and continues to triumph over everything. Indeed, even in the face of physical death, future glory is already assured for those who live the new life of the Spirit. Nor does this hope disappoint, as was affirmed in the recent *Bull of Indiction* of the forthcoming Jubilee. [1]

2. The life of a Christian, then, is one of faith, active in charity and abounding in hope, as we await the Lord’s return in glory. We are not troubled by the “delay” of the Parousia, Christ’s second coming; for us the important question is whether, “when the Son of man comes, he will find faith on earth” ( *Lk* 18:8). Faith is a gift, the fruit of the Spirit’s presence in us, but it is also a task to be undertaken freely, in obedience to Jesus’ commandment of love. Such is the blessed hope to which we must bear witness. Yet where, when, and how are we to bear that witness? Surely *by caring for the flesh of suffering humanity*. As people who dare to dream, we must *dream with our eyes wide open*, impelled by a desire for love, fraternity, friendship and justice for all. *Christian salvation enters into the depths of the world’s suffering*, which embraces not only humanity but also the entire universe, nature itself, and the *oikos*, the home and living

[1] Cf. Bull of Indiction of the Ordinary Jubilee of the Year 2025 *Spes Non Confundit* (9 May 2024).

environment of humanity. Salvation embraces creation as an “earthly paradise,” mother earth, which is meant to be *a place of joy and a promise of happiness for all*. Our Christian optimism is founded on a living hope: it realizes that everything is ordered to the glory of God, to final consummation in his peace and to bodily resurrection in righteousness, as we pass “from glory to glory.” Nonetheless, in the passage of time we are not exempt from pain and suffering: the whole creation groans (cf. *Rom* 8:19-22), we Christians groan (cf. vv. 23-25) and the Spirit himself groans (cf. vv. 26-27). *This groaning expresses apprehension and suffering, together with longing and desire*. It gives voice to our *trust in God* and our *reliance* on his loving yet demanding presence in our midst, as we look forward to the fulfilment of his plan, which is joy, love and peace in the Holy Spirit.

3. The whole of creation is caught up in this process of new birth and, in groaning, looks forward to its liberation. This entails an unseen and imperceptible process of growth, like that of “a mustard seed that becomes a great tree” or “leaven in the dough” (cf. *Mt* 13:31-33). The beginnings are tiny, but the expected results can prove to be infinite in their beauty. Similar to the anticipation of a birth – the revelation of the children of God – *hope* can be seen as the *possibility of remaining steadfast amid adversity*, of not losing heart in times of tribulation or in the face of human evil. Christian hope does not disappoint, nor does it deceive. The groaning of creation, of Christians and of the Spirit is the anticipation and expectation of a salvation already at work; all the same, we continue to find ourselves enduring what Saint Paul describes as “tribulation, distress, persecution, famine, nakedness, peril, sword” (*Rom* 8:35). Hope,

then, is an alternative reading of history and human affairs. It is not illusory, but realistic, with the realism of a faith that sees what is unseen. This hope is *patient expectation, like that of Abraham*. I think of that great visionary believer, Joachim of Fiore, the Calabrian abbot who, in the words of Dante Alighieri, “was endowed with a spirit of prophecy”. [2] At a time of violent conflicts between the Papacy and the Empire, the Crusades, the outbreak of heresies and growing worldliness in the Church, Joachim was able to propose the ideal of a new spirit of coexistence among people, based on universal fraternity and Christian peace, the fruit of a life lived in the spirit of the Gospel. I spoke of this spirit of social friendship and universal fraternity in *Fratelli Tutti*, but this harmony among men and women should also be extended to creation, in a “situated anthropocentrism” (*Laudate Deum*, 67) and in a sense of responsibility for *a humane and integral ecology*, the path to salvation for our common home and for us who inhabit it.

4. Why is there so much evil in the world? Why so much injustice, so many fratricidal wars that kill children, destroy cities, pollute the environment and leave mother earth violated and devastated? Implicitly evoking the sin of Adam, Saint Paul states: “We know that the whole creation has been groaning in labour pains until now” (*Rom* 8:22). The moral struggles of Christians are linked to the “groaning” of creation, ever since the latter “was subjected to futility” (v. 20). The entire universe and every creature therein groans and yearns “impatiently” for its present condition to be overcome and its original state to be restored. Our liberation thus includes that of

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[2] The Divine Comedy, Paradiso, Canto XII, 141.

all other creatures who, in solidarity with the human condition, were placed under the yoke of slavery. Creation itself, like humanity, was enslaved, albeit through no fault of its own, and finds itself unable to fulfil the lasting meaning and purpose for which it was designed. It is subject to dissolution and death, aggravated by the human abuse of nature. At the same time, the salvation of humanity in Christ is a sure hope also for creation, for, “the creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God” (Rom 8:21). Consequently, *thanks to Christ’s redemption, it is possible to contemplate in hope the bond of solidarity between human beings and all other creatures.*

5. In our hopeful and persevering expectation of the glorious return of Jesus, the Holy Spirit keeps us, the community of believers, vigilant; he continually guides us and calls us to conversion, to a change in lifestyle in order to resist the degradation of our environment and to engagement in that social critique which is above all a witness to the real possibility of change. This conversion entails leaving behind the arrogance of those who want to exercise dominion over others and nature itself, reducing the latter to an object to be manipulated, and instead embracing the humility of those who care for others and for all of creation. “When human beings claim to take God’s place, they become their own worst enemies” (*Laudate Deum*, 73), for Adam’s sin has tainted our fundamental relationships, namely with God, with ourselves, with one another and with the universe. All these relationships need to be integrally restored, saved and “put right”. None of them can be overlooked, for if even one is lacking, everything else fails.

6. To *hope and act with creation*, then, means above all to join forces and to walk together with all men and women of good will. In this way, we can help to rethink, “among other things, the question of human power, its meaning and its limits. Our power has frenetically increased in a few decades. We have made impressive and awesome technological advances, yet we have not realized that at the same time we have turned into highly dangerous beings, capable of threatening the lives of many beings and our own survival” (*Laudate Deum*, 28). Unchecked power creates monsters and then turns against us. Today, then, there is an urgent need to set ethical limits on the development of artificial intelligence, since its capacity for calculation and simulation could be used for domination over humanity and nature, instead of being harnessed for the service of peace and integral development (cf. *Message for the World Day of Peace 2024*).

7. “The Holy Spirit accompanies us at every moment of our lives”. This was clearly understood by the boys and girls assembled in Saint Peter’s Square for the first World Day of Children, which was held on Trinity Sunday. God is not an abstract notion of infinity, but the loving Father, the Son who is the friend and redeemer of every person, and the Holy Spirit who guides our steps on the path of charity. Obedience to the Spirit of love *radically changes the way we think*: from “predators”, we become “tillers” of the garden. The earth is entrusted to our care, yet continues to belong to God (cf. *Lev 25:23*). This is the “theological anthropocentrism” that marks the Judeo-Christian tradition. To claim the right to possess and dominate nature, manipulating it at will, thus represents a form of idolatry, a Promethean version of man who, intoxicated by his technocratic power, arrogantly places the earth in a “dis-graced” condition,

deprived of God's grace. Indeed, if the grace of God is Jesus, who died and rose again, then the words of Benedict XVI certainly ring true: "It is not science that redeems man: man is redeemed by love" (*Spe Salvi*, 26), the love of God in Christ, from which nothing and no one can ever separate us (cf. *Rom* 8:38-39). Creation, then, is not static or closed in on itself, but is continuously drawn towards its future. Today, thanks to the discoveries of contemporary physics, the link between matter and spirit presents itself in an ever more intriguing way to our understanding.

8. The protection of creation, then, is not only an ethical issue, but one that is eminently *theological*, for it is the point where the mystery of man and the mystery of God intersect. *This intersection can be called "creative"*, since it originates in the act of love by which God created human beings in Christ. That creative act of God enables and grounds the freedom and morality of all human activity. We are free precisely because we were created *in the image of God who is Jesus Christ*, and, as a result, are "representatives" of creation in Christ himself. A transcendent (theological-ethical) motivation commits Christians to promoting justice and peace in the world, not least through the universal destination of goods. It is a matter of *the revelation of the children of God that creation awaits, groaning as in the pangs of childbirth*. At stake is not only our earthly life in history, but also, and above all, our future in eternity, the *eschaton* of our blessedness, the paradise of our peace, in *Christ, the Lord of the cosmos, crucified and risen out of love*.

9. To hope and act with creation, then, means to live an incarnational faith, one that can enter into the suffering and hope-filled "flesh"

of others, by sharing in the expectation of the bodily resurrection to which believers are predestined in Christ the Lord. In Jesus, the eternal Son who took on human flesh, *we are truly children of the Father*. Through faith and baptism, our life in the Spirit begins (cf. *Rom* 8:2), *a holy life, lived as children of the Father*, like Jesus (cf. *Rom* 8:14-17), since by the power of the Holy Spirit, Christ lives in us (cf. *Gal* 2:20). In this way, our lives can become a song of love for God, for humanity, with and for creation, and find their fullness in holiness. [3]

**Rome, Saint John Lateran, 27 June 2024**

**FRANCIS**

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[3] The Rosminian priest Clemente Reborà expressed this poetically: "As creation ascends in Christ to the Father, all in a mysterious way become the travail of birth. How much dying is required if life is to be born! Yet from one Mother alone, who is divine, we come happily into the light. We are born to a life that love brings forth in tears. Its yearning, here below, is poetry; but holiness alone can finish the song" ( *Curriculum vitae*, "Poesia e santità": Poesie, prose e traduzioni, Milan 2015, p. 297).



## MESSAGE OF HIS HOLINESS POPE FRANCIS FOR THE 110<sup>th</sup> WORLD DAY OF MIGRANTS AND REFUGEES 2024

(Sunday, 29 September 2024)

*God walks with his people*

*Dear brothers and sisters!*

Last 29 October marked the conclusion of the First Session of the XVI Ordinary General Assembly of the Synod of Bishops. This session allowed us to deepen our understanding of synodality as part of the Church's fundamental vocation. "Synodality is mainly presented as a joint journey of the People of God and as a fruitful dialogue between the charisms and ministries at the service of the coming of the Kingdom" (*Synthesis Report*, Introduction).

Emphasizing the synodal dimension allows the Church to rediscover its itinerant nature, as the People of God journeying through history on pilgrimage, "migrating", we could say, toward the Kingdom of Heaven (cf. *Lumen Gentium*, 49). The biblical narrative of Exodus, depicting the Israelites on their way to the promised land, naturally comes to mind: a long journey from slavery to freedom prefiguring the Church's journey toward her final encounter with the Lord.

Likewise, it is possible to see in the migrants of our time, as in those of every age, a living image of God's people on their way to the eternal homeland. Their journeys of hope remind us that "our citizenship is in heaven, and it is from there that we are expecting a Saviour, the Lord Jesus Christ" (*Phil* 3:20).

The images of the biblical exodus and of migrants share several similarities. Like the people of Israel in the time of Moses, migrants often flee from oppression, abuse, insecurity, discrimination, and lack of opportunities for development. Similar to the Jews in the desert, migrants encounter many obstacles in their path: they are tried by thirst and hunger; they are exhausted by toil and disease; they are tempted by despair.

Yet the fundamental reality of the Exodus, of every exodus, is that God precedes and accompanies his people and all his children in every time and place. God's presence in the midst of the people is a certainty of salvation history: "The Lord your God goes with you; he will not fail you or forsake you" (*Deut* 31:6). For the people who came out of Egypt, this presence manifested itself in different forms: a pillar of cloud and fire showing and illuminating the way (cf. *Ex* 13:21), the meeting tent that protected the ark of the covenant, making God's closeness tangible (cf. *Ex* 33:7), the pole with the bronze serpent assuring divine protection (cf. *Nm* 21:8-9), manna and water (cf. *Ex* 16-17) as God's gifts to the hungry and thirsty people. The tent is a form of presence especially dear to the Lord. During David's reign, God chose to dwell in a tent, not a temple, so that he could walk with his people, "from tent to tent and from dwelling to dwelling" (1 *Chr* 17:5).

Many migrants experience God as their traveling companion, guide and anchor of salvation. They entrust themselves to him before setting out and seek him in times of need. In him, they find consolation in moments of discouragement. Thanks to him, there are good Samaritans along the way. In prayer, they confide their hopes to him. How many Bibles, copies of the Gospels, prayer books and rosaries accompany migrants on their journeys across deserts, rivers,

seas and the borders of every continent!

God not only walks *with* his people, but also *within* them, in the sense that he identifies himself with men and women on their journey through history, particularly with the least, the poor and the marginalized. In this we see an extension of the mystery of the Incarnation.

For this reason, the encounter with the migrant, as with every brother and sister in need, “is also an encounter with Christ. He himself said so. It is he who knocks on our door, hungry, thirsty, an outsider, naked, sick and imprisoned, asking to be met and assisted” (*Homily, Mass with Participants in the “Free from Fear” Meeting*, Sacrofano, 15 February 2019). The final judgment in Matthew 25 leaves no doubt: “I was a stranger and you welcomed me” (v. 35); and again “truly, I say to you, as you did it to one of the least of these brothers and sisters of mine, you did it to me” (v. 40). Every encounter along the way represents an opportunity to meet the Lord; it is an occasion charged with salvation, because Jesus is present in the sister or brother in need of our help. In this sense, the poor save us, because they enable us to encounter the face of the Lord (cf. *Message for the Third World Day of the Poor*, 17 November 2019).

Dear brothers and sisters, on this day dedicated to migrants and refugees, let us unite in prayer for all those who have had to leave their land in search of dignified living conditions. May we journey together with them, be “synodal” together, and entrust them, as well as the forthcoming Synod Assembly, “to the intercession of the Blessed Virgin Mary, a sign of sure hope and consolation to the faithful People of God as they continue their journey” (XVI Ordinary General Assembly *Synthesis Report: Proceeding Along the Journey*).

### **Prayer**

God, Almighty Father,  
we are your pilgrim Church  
journeying towards the Kingdom of heaven.  
We live in our homeland,  
but as if we were foreigners.  
Every foreign place is our home,  
yet every native land is foreign to us.  
Though we live on earth,  
our true citizenship is in heaven.  
Do not let us become possessive  
of the portion of the world  
you have given us as a temporary home.  
Help us to keep walking,  
together with our migrant brothers and sisters,  
toward the eternal dwelling you have prepared for us.  
Open our eyes and our hearts  
so that every encounter with those in need  
becomes an encounter with Jesus, your Son and our Lord. Amen.

**Rome, Saint John Lateran, 24 May 2024,  
Memorial of the Blessed Virgin Mary, Help of Christians**

**FRANCIS**

## MESSAGE OF HIS HOLINESS POPE FRANCIS FOR WORLD MISSION DAY 2024

(20 October 2024)

***Go and invite everyone to the banquet (cf. Mt 22:9)***

***Dear brothers and sisters!***

The theme I have chosen for this year's World Mission Day is taken from the Gospel parable of the wedding banquet (cf. *Mt 22:1-14*). After the guests refused his invitation, the king, the main character in the story, tells his servants: "Go therefore to the thoroughfares, and invite to the marriage feast as many as you find" (v. 9). Reflecting on this key passage in the context of the parable and of Jesus' own life, we can discern several important aspects of evangelization. These appear particularly timely for all of us, as missionary disciples of Christ, during this final stage of the synodal journey that, in the words of its motto, "*Communion, Participation, Mission*", seeks to refocus the Church on her primary task, which is the preaching of the Gospel in today's world.

1. "*Go and invite!*" *Mission as a tireless going out to invite others to the Lord's banquet*

In the king's command to his servants we find two words that express the heart of the mission: the verbs "to go out" and "to invite".

As for the first, we need to remember that the servants had previously

been sent to deliver the king's invitation to the guests (cf. vv. 3-4). Mission, we see, is a tireless going out to all men and women, in order to invite them to encounter God and enter into communion with him. Tireless! God, great in love and rich in mercy, constantly sets out to encounter all men and women, and to call them to the happiness of his kingdom, even in the face of their indifference or refusal. Jesus Christ, the Good Shepherd and messenger of the Father, went out in search of the lost sheep of the people of Israel and desired to go even further, in order to reach even the most distant sheep (cf. *Jn 10:16*). Both before and after his resurrection, he told his disciples, "Go!", thus involving them in his own mission (cf. *Lk 10:3; Mk 16:15*). The Church, for her part, in fidelity to the mission she has received from the Lord, will continue to go to the ends of the earth, to set out over and over again, without ever growing weary or losing heart in the face of difficulties and obstacles.

I take this opportunity to thank all those missionaries who, in response to Christ's call, have left everything behind to go far from their homeland and bring the Good News to places where people have not yet received it, or received it only recently. Dear friends, your generous dedication is a tangible expression of your commitment to the mission *ad gentes* that Jesus entrusted to his disciples: "Go and make disciples of all nations" (*Mt 28:19*). We continue to pray and we thank God for the new and numerous missionary vocations for the task of evangelization to the ends of the earth.

Let us not forget that every Christian is called to take part in this universal mission by offering his or her own witness to the Gospel in every context, so that the whole Church can continually go forth with her Lord and Master to the "crossroads" of today's world. "Today's

drama in the Church is that Jesus keeps knocking on the door, but from within, so that we will let him out! Often we end up being an ‘imprisoning’ Church which does not let the Lord out, which keeps him as ‘its own’, whereas the Lord came for mission and wants us to be missionaries” (*Address to Participants in the Conference organized by the Dicastery for the Laity, Family and Life*, 18 February 2023). May all of us, the baptized, be ready to set out anew, each according to our state in life, to inaugurate a new missionary movement, as at the dawn of Christianity!

To return to the king’s command in the parable, the servants are told not only to “go”, but also to “invite”: “Come to the wedding!” (Mt 22:4). Here we can see another, no less important, aspect of the mission entrusted by God. As we can imagine, the servants conveyed the king’s invitation with urgency but also with great respect and kindness. In the same way, the mission of bringing the Gospel to every creature must necessarily imitate the same “style” of the One who is being preached. In proclaiming to the world “the beauty of the saving love of God made manifest in Jesus Christ who died and rose from the dead” (*Evangelii Gaudium*, 36), missionary disciples should do so with joy, magnanimity and benevolence that are the fruits of the Holy Spirit within them (cf. *Gal* 5:22). Not by pressuring, coercing or proselytizing, but with closeness, compassion and tenderness, and in this way reflecting God’s own way of being and acting.

## 2. “To the marriage feast”. The eschatological and Eucharistic dimension of the mission of Christ and the Church.

In the parable, the king asks the servants to bring the invitation to his son’s wedding banquet. That banquet is a reflection of the

eschatological banquet. It is an image of ultimate salvation in the Kingdom of God, fulfilled even now by the coming of Jesus, the Messiah and Son of God, who has given us life in abundance (cf. *Jn* 10:10), symbolized by the table set with succulent food and with fine wines, when God will destroy death forever (cf. *Is* 25:6-8).

Christ’s mission has to do with the fullness of time, as he declared at the beginning of his preaching: “The time is fulfilled, and the kingdom of God is at hand” (*Mk* 1:15). Christ’s disciples are called to continue this mission of their Lord and Master. Here we think of the teaching of the Second Vatican Council on the eschatological character of the Church’s missionary outreach: “The time for missionary activity extends between the first coming of the Lord and the second..., for the Gospel must be preached to all nations before the Lord shall come (cf. *Mk* 13:10)” (*Ad Gentes*, 9).

We know that among the first Christians missionary zeal had a powerful eschatological dimension. They sensed the urgency of the preaching of the Gospel. Today too it is important to maintain this perspective, since it helps us to evangelize with the joy of those who know that “the Lord is near” and with the hope of those who are pressing forward towards the goal, when all of us will be with Christ at his wedding feast in the kingdom of God. While the world sets before us the various “banquets” of consumerism, selfish comfort, the accumulation of wealth and individualism, the Gospel calls everyone to the divine banquet, marked by joy, sharing, justice and fraternity in communion with God and with others.

This fullness of life, which is Christ’s gift, is anticipated even now in the banquet of the Eucharist, which the Church celebrates

at the Lord's command in memory of him. The invitation to the eschatological banquet that we bring to everyone in our mission of evangelization is intrinsically linked to the invitation to the Eucharistic table, where the Lord feeds us with his word and with his Body and Blood. As **Benedict XVI** taught: "Every Eucharistic celebration sacramentally accomplishes the eschatological gathering of the People of God. For us, the Eucharistic banquet is a real foretaste of the final banquet foretold by the prophets (cf. *Is* 25:6-9) and described by the New Testament as 'the marriage-feast of the Lamb' (*Rev* 19:9), to be celebrated in the joy of the communion of the saints" (*Sacramentum Caritatis*, 31).

Consequently, all of us are called to experience more intensely every Eucharist, in all its dimensions, and particularly its eschatological and missionary dimensions. In this regard, I would reiterate that "we cannot approach the Eucharistic table without being drawn into the mission which, beginning in the very heart of God, is meant to reach all people" (*ibid.*, 84). The Eucharistic renewal that many local Churches are laudably promoting in the post-Covid era will also be essential for reviving the missionary spirit in each member of the faithful. With how much greater faith and heartfelt enthusiasm should we recite at every Mass: "We proclaim your death, O Lord, and profess your resurrection, until you come again"!

In this year devoted to prayer in preparation for the Jubilee of 2025, I wish to encourage all to deepen their commitment above all to take part in the celebration of Mass and to pray for the Church's mission of evangelization. In obedience to the Saviour's command, she does not cease to pray, at every Eucharistic and liturgical celebration, the "Our Father", with its petition, "Thy kingdom come". In this way,

daily prayer and the Eucharist in particular make us pilgrims and missionaries of hope, journeying towards everlasting life in God, towards the nuptial banquet that God has prepared for all his children.

### 3. "Everyone". *The universal mission of Christ's disciples in the fully synodal and missionary Church*

The third and last reflection concerns the recipients of the King's invitation: "everyone". As I emphasized, "This is the heart of mission: that 'all', excluding no one. Every mission of ours, then, is born from the heart of Christ in order that he may draw all to himself" (*Address to the General Assembly of the Pontifical Missionary Societies*, 3 June 2023). Today, in a world torn apart by divisions and conflicts, Christ's Gospel remains the gentle yet firm voice that calls individuals to encounter one another, to recognize that they are brothers and sisters, and to rejoice in harmony amid diversity. "God our Saviour desires everyone to be saved and come to the knowledge of the truth" (*1 Tim* 2:4). Let us never forget, then, that in our missionary activities we are asked to preach the Gospel to all: "Instead of seeming to impose new obligations, [we] should appear as people who wish to share their joy, who point to a horizon of beauty and who invite others to a delicious banquet" (*Evangelii Gaudium*, 14).

Christ's missionary disciples have always had a heartfelt concern for all persons, whatever their social or even moral status. The parable of the banquet tells us that, at the king's orders, the servants gathered "all whom they found, both good and bad" (*Mt* 22:10). What is more, "the poor, the crippled, the blind and the lame" (*Lk* 14:21), in a word, the least of our brothers and sisters, those marginalized by society, are the special guests of the king. The wedding feast of his Son that God

has prepared remains always open to all, since his love for each of us is immense and unconditional. “God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have life eternal” (*Jn* 3:16). Everyone, every man and every woman, is invited by God to partake of his grace, which transforms and saves. One need simply say “yes” to this gratuitous divine gift, accepting it and allowing oneself be transformed by it, putting it on like a “wedding robe” (cf. *Mt* 22:12).

The mission *for* all requires the commitment *of* all. We need to continue our journey towards a fully synodal and missionary Church in the service of the Gospel. Synodality is essentially missionary and, vice versa, mission is always synodal. Consequently, close missionary cooperation is today all the more urgent and necessary, both in the universal Church and in the particular Churches. In the footsteps of the **Second Vatican Council** and my Predecessors, I recommend to all dioceses throughout the world the service of the Pontifical Mission Societies. They represent the primary means “by which Catholics are imbued from infancy with a truly universal and missionary outlook and [are] also a means for instituting an effective collecting of funds for all the missions, each according to its needs” (*Ad Gentes*, 38). For this reason, the collections of World Mission Day in all the local Churches are entirely destined to the universal fund of solidarity that the Pontifical Society of the Propagation of the Faith then distributes in the Pope’s name for the needs of all the Church’s missions. Let us pray that the Lord may guide us and help us to be a more synodal and a more missionary Church (cf. *Homily for the Concluding Mass of the Ordinary General Assembly of the Synod of Bishops*, 29 October 2023).

Finally, let us lift our gaze to Mary, who asked Jesus to perform his first miracle precisely at a wedding feast, in Cana of Galilee (cf. *Jn* 2:1-12). The Lord offered to the newlyweds and all the guests an abundance of new wine, as a foreshadowing of the nuptial banquet that God is preparing for all at the end of time. Let us implore her maternal intercession for the evangelizing mission of Christ’s disciples in our own time. With the joy and loving concern of our Mother, with the strength born of tenderness and affection (cf. *Evangelii Gaudium*, 288), let us go forth to bring to everyone the invitation of the King, our Saviour. Holy Mary, Star of Evangelization, pray for us!

*Rome, Saint John Lateran, 25 January 2024,*

*Feast of the Conversion of Saint Paul*

**FRANCIS**

## Letter of the Holy Father to the Special Envoy to the Fifth Eucharistic Congress of Taiwan

Venerabili Fratri Nostro

**IOANNI S.R.E. Cardinali TONG HON**

Episcopo emerito Sciamchiamensi

«Haec est vera fraternitas, quae numquam poterit violari certamine nec frangi labore nec vinci gravamine, quia caritas Dei diffusa est in cordibus nostris per Spiritum sanctum, qui datus est humilibus, contritis, egenis, mansuetis, pacificis et ad omne opus bonum et laudem Dei die ac nocte paratis» (Thomas a Kempis, De resurrectione orationes in duas partes sectae V, 2, 6). Talis fraternitas quidem mundum ad sanitatem sanctitatemque perducere potest, ita ut unusquisque hominum hac in semita pacem et reconciliationem incarnatam inveniat. Cuius enim exemplum iam in Lucae Evangelio vidimus, dum post sua beata e mortuis resurrectione Dominus Scripturas explicans, iter cum discipulis fecit et una cum eis eodem tempore tum fraternitatem tum Eucharistiam celebravit (cfr Lc 24, 13-35), valide demonstrans id quod in alio loco promisit: “Ego vobiscum sum omnibus diebus usque ad consummationem saeculi” (Mt 28, 20).

Novimus autem ex litteris Venerabilis Fratris Ioannis Baptistae Lee, Episcopi Hsinchuensis, Praesidis Sinensis Regionalis Conferentiae Episcoporum, proxime V Nationalem Eucharisticum Congressum celebraturum esse, qui, sicut speramus, in cordibus christifidelibus verum cultum et Eucharistiae dilectionem excitabit itemque enutriet necnon altiore usque modo hanc piam devotionem perscrutari adiuvabit.

Ideo, memoratus Praesul humanissime quaesivit ad sollemniorum efficiendum hunc eventum, ut Nos Patrem Purpuratum eligeremus,

qui inter Missarum liturgiam personam Nostram gereret fratresque in fide de Christi pace, reconciliatione et eiusdem ineffabili dilectione erga homines praeciperet. Te quidem, Venerabilis Frater Noster, qui peculiari cultu ac devotione erga Dominum Pastorem bonum eiusque Ecclesiam emines, ad dictum Congressum fidenter comiterque destinamus. Itaque, hisce Litteris virtute te **Missum Extraordinarium Nostrum** nominamus ad memoratum Nationalem Eucharisticum Congressum, qui proximo die V mensis Octobris in Aula exhibitionis dioecesis Kaohsiungensis celebrabitur. Sollemni Missae conclusionis praesidebis, de necessitate verae fraternitatis ad mundum sanandum in luce Evangelii locuturus.

Nostram benignam istis adstantibus significabis salutationem, praesertim Kaohsiungensi diligenti Pastori omnibusque Fratribus in episcopatu, presbyteris, diaconis, cunctis vitae consecratae membris et christifidelibus laicis. Deinde omnes congregatos ferventer hortaberis ut sanctam Eucharistiam semper fraterno spiritu sinceraque et mutua dilectione celebrent atque pie colant, sese committentes una cum vitae sollicitudinibus intercessionem Beatae Mariae Virginis, quae tota sua vita est mulier "eucharistica" (Ioannes Paulus II, Ecclesia de Eucharistia, 53).

Nos profecto tuam missionem precibus comitabimur, dum iam nunc enixe te, Venerabilis Frater Noster, committimus amantissimae tutelae Beatae Mariae Virginis eiusque Sponsi sancti Ioseph. Nostram denique Benedictionem prolixè tibi imprimis elargimur, cum omnibus ad quos nunc mitteris communicandam, vicissim pro gravi Nostro Petrino ministerio exercendo preces postulantes.

*Ex Aedibus Vaticanis, die XV mensis Augusti, in sollemnitate Assumptionis Beatae Mariae Virginis, anno MMXXIV, Pontificatus Nostri duodecimo.*

**FRANCIS**

## Pontifical Mission for the National Eucharistic Congress

On 3 August 2024, the Holy Father appointed His Eminence Cardinal John Tong Hon, bishop emeritus of Hong Kong, as his Special Envoy to the concluding celebration of the Fifth Eucharistic Congress of Taiwan, to take place at the Exhibition Center of the diocese of Kaohsiung on 5 October 2024.

The Special Envoy will be accompanied by a Pontifical Mission composed of the following ecclesiastics:

1. The Reverend Francis X. HUANG, parish priest of the parish of the Most Holy Trinity, Pingtung;
2. The Reverend Giovanni Battista BERGAMO, prefect of studies of the Redemptoris Mater Seminary, Kaohsiung.

<https://press.vatican.va/content/salastampa/it/bollettino/pubblico/2024/09/28/0742/01489.html>

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