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專題報告

《宗座與各宗教對話委員會》(Pontifical Council for Interreligious Dialogue)主席——托朗樞機主教(Jean Louis Tauran)自2007年9月1日就職以來，一直都關心各地方教區的宗教交談工作。爲了要深入了解亞洲地區教會宗教交談的背境、特色，及工作上的困難，所以決定首次召開亞洲宗教交談報告大會。2010年7月12-18日，《宗座與各宗教對話委員會》主席，連同祕書長——西拉塔(Pier Luigi Celata) 總主教、副祕書長——維沙奴(Andrew Vissanu)蒙席、委員會兩位專門負責回教的神父——梭羅(Solo)神父及聖地牙哥(Santiago)神父，與來自泰國、越南、緬甸、寮國、印度、巴基斯坦、尼泊爾、孟加拉、斯里蘭卡、香港、



台灣、韓國、日本負責宗教交談的樞機主教、主教和神父們——均爲《宗座與各宗教對話委員會》的亞洲會員、顧問或主教團宗教對話委員會的主席，在泰國曼谷



在大會中替台灣主教團宗教對話委員會作報告。

大會的第一天晚上為簡單又隆重的開幕禮。《宗座與各宗教對話委員會》主席、泰國主教團主席(Louis Chamnian Santisuknirand)、曼谷教區總主教(Francis Kriengsak Kovitvanij)、當地佛教與回教代表，先後致詞歡迎參加大會的來賓們。翌日，大

會正式便開始聆聽各地方教會代表的宗教交談報告。先從東亞國家較普遍的佛教、道教，以及其它民間宗教開始，然後慢慢便輪道在南亞的印度教(Hinduism)、錫克教

教區的班富旺(Baan Phu Waan)桑普蘭(Sampran)牧靈培訓中心聚會。代表台灣的林吉南主教因意外受輕傷，不便旅行，故委派主教團祕書長——陳科神父參加大會，並

(Sikhism)、耆那教(Jainism)，最後是伊斯蘭教。報告除了提供各地方不同宗教教人數以外，等等資料也介紹該宗教信仰教義、在當地的歷史背境，以及該宗教的信徒們跟天主教的關係，有何互動或合作。最令人注意的，一方面是伊斯蘭教徒人數在各地方驚人地迅速增加，另一方面是，即使雖然天主教徒在很多地方是小數教派或某些宗教領袖對宗教交談毫不關心，但仍然是天主教在積極推動宗教交談，尋求與其它宗教來往，避免任何宗教成爲戰爭或暴力的理由。

很多主教們的報告中都引用了教廷的重要文件，以確保地方教會的宗教交談工作是附合普世教會的精神，其中最重要的爲梵二文件《教會對非基督宗教態度宣言》(Nostra Aetate)，然後是教宗

保祿二世的通諭《救主的使命》(Redemptoris Missio) 及《教會在亞洲》(Ecclesia in Asia)、教宗本篤十六世的通諭《主耶穌》(Dominus Iesus) 及《天主是愛》(Deus caritas est)。

無論天主教基督信徒是與什麼其它宗教交談，在交談的時候，他表一定會體驗到一種來自交談本身的張力：一方面要向其他宗教人士宣講耶穌基督，另一方面是要尊重對方的信仰；前者爲耶穌基督留傳給教會的使命：「你們要去使萬民成爲門徒，因父及子及聖神之名給他們授洗」（瑪二十八19），後者爲天主的誠命：「你們要愛人如己」（瑪十九19）是前者的基本條件。因此，爲達到以上的目的，宗教交談必須有不同的層次，最基本的是「生活上的交談」

(Dialogue of life)，好使不同宗教信仰的人能和平相處；當不同宗教信仰的人和平相處時才會有「工作上的交談」(Dialogue of work)，以及「專家們的交談」(Dialogue of experts) 來作教義和神學上的反省，而在三種的交談進行時，誠懇和尊重——來自愛的美德，是成功的條件。

在會議的最後工作天，大會全體在泰國主教團宗教交談委員會主席的安排和帶領之下，一同去探訪在曼谷的一個印度教、回教和佛教團體。三個團體的領袖與托朗樞機主教先後致詞，又互相互交換紀念品，而其他神職人員也有機會向該團體的領袖發問，又共同享用茶點，拿到難忘的宗教交談經驗。

在大會結束時，托朗樞機主教一再承認和提醒說，在地

球鄉村化的大環境下，以及在信仰多元化的社會裡，宗教交談是唯一要走的途徑，但並不是所有宗教人士都認同此想法或察覺到此需要。為此，托朗樞機建議並希望，各地主教團能指定一主日為「宗教交談主日」，製造小冊子來幫助很多教友與神父們排除對其它宗教的畏懼或誤解，以達到每個人都有宗教交談責任感的目的。

最後，托朗樞機讓聖保祿宗徒向弟子茂德的話作為他的呼籲：「你要專心做這些事，全神貫注在這些事上，為使眾人看出你的進步。應注意你自己和你的訓言，在這些事上要堅持不變，因為你這樣做，才能救你自己，又能救你的聽眾。」（茂後 4:15-16）

托朗樞機主教的談在泰國曼谷召開的會議



（梵蒂岡電臺訊）各宗教團體間的對話為化解衝突和推動各界人士之間的和好是有用的工具。這是宗座宗教協談委員會不久前在泰國曼谷召開會議所討論的主題之一，聖座這個委員會的主席托朗樞機主教也出席了會議，他向本台談到泰國教會目前的狀況時這樣說：

答：我們去那裏是為了聆聽、學習及分享。在我們的交流中，這是我們的指南。在這次相遇中首先打動我的是這個地方教會在靈性和牧靈方面的富饒。這個教會受了苦，

但她知道戰勝考驗。令我感到意外的另一件事，就是從我們的對話者，即其它宗教能够學到許多價值。例如，從印度教我們能學習沉思和默觀生活，從佛教徒我們能够學習對物質財富淡漠及尊重生命。我們讓人看到即使我們是少數團體，却是“不可低估”的少數團體，這是很重要的。事實上，我們

“舉足輕重”，因為我們說的話得到聆聽，我們有自己的學校，教會處處存在，正如教宗本篤十六世在“我們得救，還是在於希望”通諭中所說，我們的特性乃是我們的天主有一個面容，他使自己與人相似，與尋找和受苦的人相似，他是幸福的人和有建設的人的天主，這些都是我們與許多人分享的富饒。

問：托朗樞機，您剛才談到基督信徒團體在泰國人數很少，占人口的1%。這個教會的工作園地有哪些？

答：我認為，最重要、讓人可以見到的是學校。教會的學校很受歡迎，顯然它代表了我們臨在的特徵。然後就是愛德工作和堂區生活，其實，一切工作都同堂區生活有關，這些工作卑

微，却很實際。天主教徒藉著他們的日常生活被人注意到。現在各方都意識到在這種彼此接近的關係中有天主臨在。

問：今年春季，泰國度過一段政治重大危機的時刻。您認為宗教能夠扮演化解緊張氣氛的角色嗎？

答：所有宗教多少都提倡友愛、關懷，我覺得這已經足夠了。大家對彼此財富的認識令我感動，這是我們必須分享的財富，是我所提到的價值。分享這些財富的理由正是我們願意改善氣氛，不僅改善宗教關係，也在屬於不同宗教的男男女女的日常生活中，在不同社會階層和不同文化背景中盡力做得更好。大家高興地在一起是可能的，不難做到！



Pontifical for Interreligious

Meeting with the Asia
some Chairmen/Representatives
for Interreligious



Baan Phu Waan -
12 - 18

al Council igious Dialogue

n Members, Consultors,
tives of National Commissions
igious Dialogue



Sampran, Thailand
July 2010

基督徒與佛教徒以尊重人類生命作為對尊重所有生命的基礎

宗座宗教交談委員會---2010年佛誕日賀詞

親愛的佛教界朋友：

1. 值此佛誕日慶典，宗座宗教交談委員會謹致上最衷心的祝賀與懇切的希望：願這個慶典為世上所有佛教徒的心中帶來平安與喜樂。並願這份祝詞能更加強化我們之間長存的友誼，並鞏固我們在人道服務上的合作關係。

2. 藉此機會，讓我們一同反思在如今特別具意義的一個議題，亦即，在全球已經造成極大艱困及犧牲的環境危機。關於這個問題，透過在宗教間彼此對話的努力，也已經分別在我們各自的宗教傳統中，帶來了種種在社會

及心靈上的全新體悟。我們瞭解到我們所共同關注的一些價值，就如：對所有事物本性的尊重、沈思、人道、簡樸、憐憫及慷慨。這些價值都有助於成就一個非暴力、平和且知足常樂的生活。

3. 教宗本篤十六世關注到：「環境惡化及自然災害等諸多現象…提醒著我們該恰當地尊重自然，並在我們每天的生活中，重拾及檢視我們與環境的適當關係的迫切需要。」（公開接見活動中講解的教理, 2009. 8. 26）天主教會將環境保護視為與人類整體發展密切連結的一個主

題，就天主教會而言，這不僅在於承諾推廣將土地、水及空氣視為所有人都該享有的贈與的想法，也在於鼓勵他人也能一同參與保護人類免於自我毀滅的努力。事實上，我們對於自然的保護，根源於我們對於彼此的尊重，這是出自在每位男女心中所都已銘記著的律法。人性生態若在社會內獲得尊重，環境生態也將因而獲益（《在真理中實踐愛德》通諭， n. 51）。

4. 基督徒與佛教徒都對人類生命有著深刻的尊重。因此，我們不僅特別需要鼓勵那些對於促進生態責任意識所做的努力，並在此同時也再次肯定我們所共享的這些信念：對人類生命在所有階段及任何狀態下的神聖性、個人尊嚴，以及家庭在使我們愛我們的鄰人並尊敬自然的

特殊使命。

5. 讓我們一同為促進人類與自然環境間的健康關係而努力。透過我們對於一種寧靜與平和共存的生態意識的推廣，我們可以見證一種令人尊敬的生活方式，它不在貪得無厭中，卻在永續長存中找到生命意義。經由我們所分享在彼此宗教傳統中的洞見與承諾，我們可以對這個世界的福祉有所貢獻。

親愛的佛教徒朋友們，再一次讓我們致上最誠摯問候，並祝賀您們佛誕日快樂。

陶然樞機
主席

皮爾·路易濟·西拉塔總主教
秘書長

九十八年度績優宗教團體表揚

內政部於本8月3日上午10時在臺大醫院國際會議中心舉辦98年度興辦公益慈善及社會教化事業績優宗教團體表揚大會，由政務次長簡太郎主持大會，並代表行政院致贈「弘慈惠群」題詞匾額獎勵4個宗教團體，代表內政部致贈「施仁布澤」題詞獎座表揚258個宗教團體。這些宗教團體都是在興辦公益慈善或社會教化事業上具有特殊貢獻績效，或捐資金額達1000萬以上。

我們天主教會今年有六個單位獲頒績優宗教團體：台北教區、耶穌會、主教團、新竹教



區、台中聖母聖心會及台南教區。

內政部自民國65年起辦理績優宗教團體表揚大會以來，每年均邀請宗教界有關嘉賓共襄盛舉。本

九十八年度績優宗教團體表揚

次接受表揚的宗教團體均於



98年度興辦公益與社會教化事業成效卓著，除精神倫理建設與慈善工作事蹟之外，許多宗教團體且致力於宣導

兩性平權觀念，積極減少燃放爆竹煙火，尋找燃燒紙錢、燭火與香品之替代性方案，以及協助進行毒品防制工作。此外，在本次受獎團體當中，財團法人天恩彌勒佛院、佛光山寺、財團法人花蓮太魯閣祥德寺，以及財團法人台灣省花蓮縣花蓮市 慈善寺等4個宗教團體，已於15年內連續10次或累計12次以上獲得內政部表揚，其為公益教化事業長期貢獻心力，堪為入世奉獻之典範，內政部特別專案報請行政院予以獎勵。

主持人內政部政務次長簡太郎在致詞時首先表示，宗教表揚大會的宗旨在於肯定宗教團體的奉獻精神、端正社會風俗，以及在此公共事務議題上促進宗教對話。並特別指出

宗教團體在去年莫拉克颱風肆虐臺灣導致八八水災期間，積極深入災區投入人力、物力與財力，及時安頓災民身心，且協助政府進行災區家園重建工作，此奉獻精神令人由衷感佩。最後，勉勵與會者秉持弘法利生的一貫理念，使人人物質生活美滿、精神生活富足，並期許宗教界人士繼續支持與協助政府健全宗教法制，以奠定宗教團體長久發展之利基。



主教團獲獎具體事蹟

一、「慶祝天主教在臺灣150年(1859—2009)」傳愛感恩祈福大會(閉幕式)，11月25日下午12:00—17:00，活動地點為臺灣國立體育大學綜合體育館。此次活動為天主教在臺灣150年來，全省性最為盛大而具有宣傳性的活動，各界參加人數達一萬五千人。以宗教慶祝活動促進社會祥和風氣，推動厚植社會文化公民意識，永續經營文化資產。

二、「福傳幸福家庭楷模」，9月26日下午二時假臺中教區主教公署舉行表揚大會，共計50人參加，表揚三代、四代甚至五代，有天主教信仰傳承與見證的幸福家庭楷模善度婚姻生活、家庭

和樂、子孫孝順、熱心社會公益、實踐信仰生活、發揚福傳精神者，予以表揚。

三、關懷「新移民家庭」教育宣導研習會，11月27日於新竹中壢長江天主堂四樓活動中心共計65人參加，為來尋求協助的外籍配偶提供所需，並能早日適應本地的生活環境。加強家庭內成員溝通、協助解決新移民在婚姻、家庭、工作與生活等層面所面臨的切身難題，提早適應臺灣生活。提供新移民諮詢及轉介的服務，參加進修課程，並輔導其建構終身學習概念。提供新移民諮詢及轉介的服務管道，如居留、歸化、健保、親子教育、托育、補助及社會福利

等問題。

四、8/19~22在臺中曉明女中舉辦「2009年臺灣青年日」，共有約500位來自全臺各地青年參加。在這四天3夜的活動中，青年朋友們除了透過音樂和舞蹈同歡外，也接受品德教育的陶冶，並前往臺中市區、彰化員林、田中、羅厝等地認識地方文化及歷史。促進青年們愛鄉土、愛自然、愛國家的群體意識。

五、莫拉克颱風重創南臺灣，災情慘重死傷無數，為協助南投、嘉義、臺南、高雄、屏東與臺東等災地緊急救援、醫療協助、災區復建與重建，本團特發起「為八八水災受難者祈禱」於98年8月15日在臺北聖家堂舉辦為八八水災受難者祈禱會，參加人數500人，並誠懇地呼籲

全國民眾及教友們發揮基督的大愛，人飢己飢的精神，努力為救災的工作付出愛心，努力為救災的工作付出愛心，陪伴災民走到最後，對災民身心靈的慰藉、充滿信心、愛心及深度關懷。並透過祈禱會懇請參與民眾及教友們協助重建八八水災受災戶能儘速重整家園。

六、捐贈四川震災災區災後醫療器材添購、診所重建及診所所需用品等執行日期98年1月1日至98年12月31日捐贈新臺幣肆佰肆拾肆萬肆仟參佰參拾貳元整。添購血液常規自動儀、尿液分析儀、巡迴醫療車、婦科臺、越野式巡迴醫療車、超音波、其他小件儀器、臺式電腦、印表機等器材用品。

主教團禮儀委員會會議記錄

時 間：2010年6月9日（星期三）上午十時至十二時。

地 點：主教團秘書處（台北市林森北路85巷3號）

主 席：蘇耀文主教

出 席：蘇耀文主教、趙一舟蒙席、王振席蒙席、潘家駿神父、白正龍蒙席、雷蕙琅小姐、王友良神父、浦英雄神父、林國璋神父（黃衛真神父代理）、錢玲珠老師、麥安泰神父、蘇開儀小姐。記錄：黃杏嬌

請 假：劉振忠主教、曾建次主教、羅建屏神父、吳新豪神父、杜勇明神父、胡國楨神父、吳蓉平修女。

會 前 禱：蘇主教帶領（略）

主席致詞：（略）

壹、2010年3月10日會議之後續回應（潘神父報告）

一、如何讓主教團有關禮儀的決議通行至各個堂區以及神父們身上？

說明：在許多情況中發現神父們對主教團所做的決議並不知道，如彌撒中的「打扞」，為適應本地之文化，很早即改以「深鞠躬禮」；又如去年主教團秋季會議決定彌撒中之「讀經」，以「天主聖言」做結束。由於沒有公告，許多堂區仍使用「以上是天主的聖言（聖訓）」。

綜合意見：

一建議禮委會對禮儀規範依

照羅馬禮規做一整理、研討並公布，否則無所遵循。

一教區或全國之司鐸研習會、進修班都是交流與溝通宣導的管道。

一製作「小冊子」對宣導正確之禮規亦有助益。

結論：

一成立編譯小組，計畫以三年的時間研究彌撒經書，包括各項禮規，從而可以導正、修正及推動。請潘神父負責主導。

二、在未來的主教團新大樓裡設置天主教文物館？

說明：（參閱錢玲珠老師所提之「主教團典藏文物館計畫草案」）

綜合討論：

一首先要考慮財力及人力（專業人士）的資源是否充

足。

一在某些教區已設有文物館，主教團與之合作或獨立？

一決定由潘家駿神父任召集人，先成立一個小組進行研究，然後再做進一步的計畫。

三、“ORDO”（禮儀日曆）中有關在本地區宣道的亡者名單是否可以加上修女及傳道員名單？

結論：

一從為亡者「通功代禱」的意義看是可行的，但由於篇幅的關係（此書不宜太厚），已亡修女之名單可印製單冊，與禮儀日曆一併發行；宜請女修會聯合會提供資料。至於是否列入已亡傳道員之名單，暫緩決定。

四、有關「亞洲禮儀論壇」（ALF）的分享，以及今年十

主教團禮儀委員會會議記錄

月份即將在馬來西亞檳城召開的第十四屆禮儀論壇的參與。

說明：此論壇每年舉行一次，已舉行十三屆。2004年由台灣舉辦。每年有一個主題，為參與者提供溝通、研討與交換意見的機會。會議以英語為主，中文亦通用。旅費自付，其他則由主辦國招待。今年舉行的時間是十月十一日至十五日。

結論：

一鼓勵各教區禮委會之成員參與，商請教區酌予補助經費。

一明年很可能由台灣接辦，此行有助於學習經驗。

臨時動議

一、中華殉道聖人宣聖十週年，是否慶祝？

說明：此一敬禮在台灣教會

仍很陌生，未受重視，建議今年舉行全國性的慶祝，以發揮見證的價值。

結論：

一建議於今年十月舉辦全國性之慶典（十月二日，星期六）。外在之慶祝有助於喚起信友內心的意識。

一可先建請相關的修會舉辦研討會，引人認識殉道聖人的英勇事蹟。

一每年已有一天來紀念（七月九日），長遠的推廣可由每年推動作九日敬禮著手。

一文宣亦很重要，與教會刊物合作，請相關修會提供文章，可引起熱潮。

一請潘神父根據綜合意見作成提案（包括說明、具體辦法等），提請主教團會議討論。

主教補充：謝謝大家在最短

的時間內發揮團隊精神，非常有效率完成計劃。本來主教團會議決定十月（宣聖的日子）慶祝，後來有中華宣道聖人小組及修會的協助改在七月（台南林主教提案）慶祝，主教們同意了，七月十一日是固定常態化紀念，且十月份有些政治敏感，所以決定維持在七月十日，於恆毅中學舉行。

二、「司鐸年」剩最後兩個月，要以什麼禮儀來領受這聖年的聖寵？※※

結論：建議與教義委員會合作，舉辦靈修研討會，將「尋找亡羊的主保」的精神彰顯出來。

其他議題：

福音書的製作。（關係到現行彌撒經書的翻譯問題暫時放著）禮書書套（由小組研究）《How not to Say Mass》即將校訂完成，並出版。

貳、各組工作簡報

聖樂組（報告人：蘇開儀）

持續推動和執行聖樂組近和中程計劃審核禮儀歌曲

a.送審的作品：

i 朱健仁『光榮彌撒曲』

ii 蘇開儀『兒童聖歌』

b.審核日期：6月21日下午2-5時一年一次的<聖樂發表會>——其目的為推廣教會聖樂

a.已與台北、台中、高雄三教區聯絡，將促成今年年底（預計於十一月）教區的聖樂發表會；嘉義教區將於今年十月補辦<禮儀音樂座談會>，其中也包括一部分聖樂發表。其它尚未聯絡的教區請提供聯絡人資料。

b.發表會的方式及內容為：

i. 指定教會古今聖樂為曲目，曲目將由教區負責人和禮儀

委員會聖樂組討論決定。

ii 鼓勵各堂區聖詠團和教會合唱團體聯合參與，分共同曲目和個別曲目，增加大家共融的機會。

3.各教區<聖樂培育> -其目的為培育教會和堂區服務禮儀音樂的人才

a.各教區開辦培育課程的困難，包括：場地、師資、課程規劃和經費等。禮儀委員會聖樂組正深入了解和協助解決中。

b.開始與各教區天主教學校連結資源，包括：使用教室場地、音樂設備、邀請師資和提供教會音樂課程等可能性。目前已經開始接觸的有台北總教區輔仁大學、光仁中學和靜修女中；台中教區有曉明女中。

c.原住民聖歌創作和培育將特別講解和規劃。

其他服務

協助教區和天主教學校音樂相關需要，如：

a.支援教區和學校禮儀選曲和服務。

b.聖歌比賽評審。

c.徵選音樂教師

d.祈禱會和音樂會等籌畫

e.接待國外管風琴製造廠商

f.由於缺乏聖詠團指導老師，不定期至各堂區指導聖詠團。

三、2010年下半年計畫

1. 除了繼續以上提及的工作計畫，將積極整理和創作新的禮儀用曲。

2. 鼓勵年輕聖歌創作者開始學習合唱編曲，提供各學校聖歌比賽之曲目。

2010年主教團禮儀委員會聖樂組的計畫有二：

一、推廣聖樂、舉辦聖樂發表會。

二、規劃聖樂培育課程。由於您們的教區已經承辦過了2009年的<禮儀音樂座談會>，因此，後續的聖樂計畫希望也能延續各教區在聖樂方面的推展。

聖藝組（報告人：白蒙席）

希望每年舉辦一次禮儀講習，包括禮儀空間，讓每個教區的神父了解禮儀空間，如蓋聖堂，教堂裡面聖像的擺設，空間的預留等等。

主席：現在各組已分小組，可以開始推動，先提出方案，聖樂組也一樣，每年固定的工作，按計畫進行，台中教區願意第一優先，支持各組的禮儀推動。

禮儀組（報告人：雷蕙琅小姐）

目前沒新的計畫，但配合即將進行的禮儀培訓計畫。

編譯組（報告人：趙一舟蒙席）

一、已出版的書：

《禮儀革新在台灣》40年回顧及反省、《聖母敬禮經歌選集》已出版。

二、即將出版的書：

1. 《我們的祈禱》（日課四週的晨禱、晚禱、聖詠的釋義）。

2. 《主日聚會續集》快完成了。內容為各大慶節，如聖誕節、聖週沒神父時怎麼做等。

3. 計畫寫一本小冊子《認識聖堂》，形式像要理

問答，幫助教友了解教會禮儀空間的道理。

4. 《How not to Say Mass》

即將出版。

三、待完成的書：

1. 2002新版《彌撒經書》中新增部分已由香港翻譯。

2. 以後《感恩祭典》需重編、《日課》也需重編。

3. 其他需要再版的禮書也必須重新修訂。

培育組（潘神父報告）

1. 去年(2009)年底作的計劃，今年九月之後開始推動，正積極與台中教區代表王友良神父商量，怎樣在台中教區作培育教育。

2. 《感恩禮指南》這本書，修訂出版後，是給神父作禮儀培訓時最好的教材。

參、本次會議議題討論

提案一、審視主教團會議有關禮儀的決議，並做完整的公告？

決議：前面已報告說明不再討論。

提案二、如何幫助及規範各堂區自己製作的禮書？

說明：

1. 由主教團網站接到一封電子郵件的例子，看到台灣各堂區自製禮書，因為錯誤的內容，如在禱詞中出現「中華諸位聖神」而造成教友信仰困擾的實況，頻繁發生。這個例子事實上也反映了台灣各教區內的堂區禮儀實踐的現象。因此主教團禮儀委員會能夠提供什麼服務，來幫助各堂區的禮儀。

2. 有些堂區自己編禮儀，自己編禱詞或經文，編錯或打錯了也不知道，對教友造成很大的困擾。

3. 有些堂區，教友自以為受了一些禮儀課程就什麼都懂自己編印禮書，也不知會神父，有些連神父也不管拿來就用，錯誤的編輯嚴重誤導教會禮儀。

4. 台灣沒有這個審稿機制，但禮書都應該必須經過教區當局或主教團禮委會

通過許可的。主教團會議時是否應提出？

決議：

1. 各教區禮儀機制還不夠健全，所以需要建立各教區的禮儀委員會。

2. 主教團禮儀委員會可以提供協助，幫助各教區禮委會，提供禮書修訂的服務。

3. 主教團會議時提出，並發函各教區。

提案三、有關慕道期師資、代父母及慕道者的培育。

說明：

1. 很多堂區有慕道班，但是缺乏師資及代父母的完整培育。

2. 入門聖事程序四階段的實行不夠切實。

3. 主教團出版的《成人入門聖事禮典》太過複雜，不容易一下子看明白。希望能以更簡明的方式編輯。

決議：1. 在各教區建立完整一套體系、制度，以幾個堂區或是牧靈區或是總鐸區為單位，聯合請一位舉有完整培育的合格師資，並同時加強堂區的師資培育。

2. 由禮委會和教義委員會合作，到各教區推行師資的培育。當然，成人慕道老師最完滿的是能夠受完整的神學培育，以幫助慕道者進入地方教會團體，一起建立愛的團體，並在團體中經驗和體驗到天主的愛。

肆、臨時動議

一、有關今年十月份即將在馬來西亞檳城召開的第十四屆「亞洲禮儀論壇」(ALF)的參與。

決議：已有五位決定參加。

二、各教區禮儀實施的現況及是否遇到困難？

1. 有些神父在彌撒前做明供聖體，不知道禮儀重點在那？

2. 殯葬彌撒裡有教友及非教友時，雙方家族對骨灰壇放置常會有問題（方向）。

3. 殯葬彌撒時有些原住民或漢族等會要求一些文化上、習俗上和教會禮儀的落差的請求。

4. 殯葬儀式有重複的，佛教、道教、天主教一起作不太好，應事前講好。

5. 任意在彌撒感恩經裡加祈禱文。

決議：1.傳道員在禮儀實施前多少先知道當地文化習俗的概況，事先溝通。

2.以不違背天主教教理為原則。

下次開會：九月十六日（星期四）上午十點到下午三點半





2010/8/5台灣明愛新聞稿

巴基斯坦西北部遭受大洪水侵襲，道路橋樑被沖毀，山區因豪雨不斷，造成土石鬆脫等慘重災情，災民苦等救援。

國際明愛會評估Sibi環境惡劣，當地氣候非常潮溼，幾乎叫人窒息！有百分之八十的房子不見了，有的人則往地勢較高的地方疏散，他們透過政府每天一次的食物，維持生命。

他們確實需要一些幫助，因為接踵而來的健康問題令人擔憂，他們可能感染霍亂、腸胃病、皮膚病等各種問題，在他們的腳涉過洪水時，還可能被蛇咬傷。在這裡有錢人可以選擇離開，免於災害的襲擊。但是窮人就只能留在原地，等候援助，更遑論移往他處避難呢？

巴基斯坦明愛將幫助Multan教區內2500個家庭，援助他們食物、住房、衛生保健用品、蚊帳及炊具…等。現在明愛也成立流動衛生營，以處理皮膚病及胃病的問題。並與其他明愛組織計劃如何救人及其他必需品。

巴基斯坦每年會有洪水，但這次造成大規模的災害，可能需要多一點的時間才能恢復正常生活。

台灣明愛已匯出美金5000元響應國際明愛的呼籲，望教會弟兄姐妹慷慨解囊，解救災民於洪水之中。祈願天主降福您平安！

[劃撥帳戶：財團法人台灣明愛文教基金會](#)

[劃撥帳號：19143701（請註明：為巴基斯坦洪水）](#)

教宗本篤十六世

2010年第十九屆世界移民暨難民日文告

主題：未成年移民與難民

親愛的兄弟姊妹們：

世界移民暨難民日的慶祝，再次給我機會表達教會對於那些以不同方式經驗移居生活的人的不斷關懷。這種我曾在「與真理中實行愛德」的通諭中所敘述的現象，使我們煩心。因為這攸關眾多人民，且引發許多社會、經濟、政治、文化及宗教的問題，使本國與國際團體受到嚴厲的挑戰。移民是有信德的人，他們具有基本而不可剝奪的權利，必須在任何環境下受到每一個人的尊重。(參閱「通諭」62章)。

今年的主題是「未成年移民與難民」，碰觸到基督徒非

常注意的一面，提醒我們基督在最後審判時，任何為「最小的兄弟中的一個(參閱瑪25:40; 45)」所做或沒有做的，被視為直接為祂所做或沒有做。我人豈能不將未成年移民與難民視為「那最小的」嗎？耶穌童年時，也經歷過移居，一如福音所記載，當時為了躲避黑洛德王的威脅，祂必須與若瑟和瑪利亞避難埃及(參閱瑪2:14)。

雖然兒童人權大會清楚聲明，未成年人的最大利益常應該得到保障(參閱第三條第一節)，承認他獲他的基本人權與成人的權利相同，不幸的是實際上並未如此。

雖然大眾愈來愈意識到需要立即加強保障未成年人的行動，可是卻大多讓他們自己面對各種受剝削的危機。我可敬的前任教宗若望保祿二世，曾於1990年9月22日「世界兒童高峰會」的機會上，向聯合國秘書長致函表達兒童們所生活的悲痛情境。

他說：「我在各大洲見證了千萬兒童痛心的處境。他們是最易受傷害的，因為他們最沒有辦法使人們聽到他們的聲音(1990年10月10日〈羅馬觀察報〉英文版第13頁)。」我熱切希望能給予未成年人的移民適當的關懷，他們需要一個允許他們發展他們身體的、文化的、屬靈的及道德的成長的社會環境。生活在一個陌生的土地上，沒有有力的著力點，為他們會產生無數嚴重的困難，特別是那些缺乏家庭支持的兒

童。

未成年移民的典型一面，就是在客居國家出生的兒童情況，或是那些沒有與父母生活在一起的兒童，他們在兒童出生後移民，後來再與兒童相聚。這些青少年屬於兩種文化，對他們的雙重背景有利亦有弊；不過這種情況能給予他們機會得到不同文化傳統交流的豐富經驗。重要的是這些年輕人應有機會上學並在以後投入工作。適當的教育和社會架構能有助於他們融入社會，絕對不可忘記青少年是人格陶成的關鍵階段。

尋求庇護的未成年難民是一個特殊的族群，他們由於種種原因逃離了自己的國家，在本國得不到適當的保護。根據統計，他們的人數正在增加。因此這種現象須要仔

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細的評估和共同的行動，實施適當的預防、保護及接納的措施，猶如兒童人權大會所指出的(參閱第22條)。

現在我特別轉向堂區及許多天主教善會，他們本著信德和愛德的精神，努力幫助我們的這些兄弟姊妹們的需要。我向他們表示感激，他們以積極慷慨的心做這一切，同時我願意所有的基督徒意識到由於未成年的移民和難民帶來的社會和牧靈的挑戰。

耶穌的話在我們心中迴響，祂說：「我作客，你們收留了我(瑪25:35)。」同樣，他給我們留下的主要命令是：你要全心、全靈、全意愛上你的天主，並愛你的近人(瑪22:37-39)。

這一切引導我們注意我們的

任何具體干預，先要由於信德受恩寵及天主上智的滋養。這樣的款待陌生人和與外方人共同承擔，特別是兒童們，也成了守望相助福音的宣報。教會宣報此福音，是在她張開雙臂爭取移民和難民的權力得到尊重，推動各國領導人以及那些負責國際組織和機構的人，促進支持移民及難民的適當行動時。

願真福童貞瑪麗亞垂顧我們並幫助我們了解那些遠離他們家鄉者所面臨的困境，並誠心給予他們宗座的降福。

教宗本篤十六世

2009年10月16日發自梵蒂岡城

王愈榮主教 翻譯



海員使徒工作的各位輔導司鐸、志工、朋友及支持者：

國際航海組織（IMO）宣佈2010年為「海員年」，旨在向150萬海員致意，他們對社會的特殊貢獻，並加強意識他們在世界的大海中航行時，所遭遇到的大自然以及來自人們所產生的困境。海員往往被稱為「隱形人」，由於他們在港口快速經過，每年舉行的航海主日邀請基督徒團體，要把他們視為「真實的族群」，由於他們的辛苦工作和犧牲，使我們的生活更舒適。

海員與在陸地工作的工人之不同，也是因為我們看不到他們每天上班，他們的合約要求他們長期離開妻子、兒女、家庭和朋友。他們從一個港口到另一個港口，短暫地在孤立的地方登岸，然後又再出海航行。輪船的週圍就是他們的世界，船艙的範圍就是他們的家，他們與不

同國籍和宗教的人分擔工作，往往應用「巴培爾言語」溝通。為海員來說，孤獨是他們經常的同伴，又常遭受到不公。此外，在此經濟危的時刻，在外地港口船員很容易被遺棄，海盜的攻擊愈來愈多；當遭遇意外時，刑事責任及拘留往往是他們代替船主或公司付出好代價。

科技的進步在航海界作了很多的改變，改善了船隻的安全和可靠性，也加速了在港口的作業，可是對海員及漁民的人性需求改善極微。這些需求很單純：在外國得到接待，一輛車子可載他們去都市，一部電話或電腦讓他們和家庭及家人聯絡，一位神父為他們舉行彌撒一假如他們是天主教徒，或是降福他們；一個朋友能聽他們故事和問題；一個志工或牧靈工作者在醫院或監獄中探望他們。

「海員使徒工作」是1920年10月4日，由一小群投入的人在英國格拉斯高城成立的，主要是為「被忽視的」天主教海員提供屬靈的及物質的幫助並供給他們的需求。自那時起，有了想不到的發展，自簡陋的開始到現在，可以看出天主上智的手使這個使徒工作在全世界發展。

我們主要的關懷，就是為海員和漁民，經由船上的訪問，提供牧靈照顧，這也是使徒工作的原始宗旨。因此，我們願意鼓勵每一個人繼續支持此「工作」，希望地方教會越來越能投入此牧靈的照顧。

海員使徒工作，藉世上「海星」網狀組織及中心，常有效的回應海員們的要求，歡迎離開家鄉的他們在我們的中心找到一個家，使他們的生活稍有改善。

世上許多港口的輔導司鐸和志工們，訪問了千百艘船，接待了不同宗教和國籍的船，提供諮商、衣服、電話卡、金錢，以及在艱困時刻

給了安全的港口，最後，幫助他們在生活中保持對超越價值的開放。在國際及國家層面，海員使徒工作也做促進海員的權利及正義的工作。

為紀念海員使徒工作成立九十週年並慶祝「海員年」，我們願向各國政府呼籲，加速批准2006年航海勞工大會，那是改善海員工作及生活條件的基本工具。

最後，邀請每一個人為海員靜默片刻並為他們和他們的家庭祈禱，把他們效託給瑪利亞「海星」聖母，使輔導司鐸及志工們每天慷慨地沿碼頭行走，攀登舷門，向那些「為了各種原因在航海界生活和工作的人」表達愛和關心。（「海星」自動論，前言）

主席：衛里奧總主教

秘書：馬蓋篤總主教

王愈榮主教 翻譯

2010年台灣海員宗會向前航

「放眼天下，紮根本土」這是台灣地區天主教主教團主席洪山川總主教在一次訪談中提到的一個重點。本著關心國際海員的現況，天主教會參訪了全台各主要港口。我們的社會因著全球150萬名海員而受益，教會也感受到海員們一直被視為「隱形工人」。在2010年的航海主日文告中提及海員之所以不同於在陸地上工作的勞工，是因為人們看不到他們每天的工作；他們必須簽下合約，長期遠離妻子、孩子、家庭和朋友們，航向一個又一個的港口，短暫地在偏遠地方上岸，然後再出海航行。他們的世界被限制在船的四週，侷促的船艙就是他們的家；他們和不同國籍、宗教信仰的朋友一起工作，使用「巴貝爾語言」進行溝通；對船

員而言，孤獨就是他們的伴侶；不公義的事情也經常發生。此外，在經濟危機的時期，船員也容易被遺棄在外國的港口，海盜的攻擊事件頻繁，一旦發生了事故，有時不得不付出沒有根據便被定罪和拘留的代價。

國際海事組織(IMO) 將今年訂為「海員年」，各海事機構、海事工會和包含天主教會海員宗會在內的各海員福利機構，都參與批准國際勞工組織於2006年為全球150萬名海員所訂下全面性的工作權利和保護的海事公約。新的勞工標準整合與更新超過65個已在國際間使用超過80年的勞工準則。新的公約列出更廣泛的主題，也提供海員更良好的工作條件之權利，重點在於全球適用、內容淺顯

易懂及可適時調整和統一執行。它被設計成一個全球性的工具，被稱為國際優質船舶管理的“第四支柱”，是做為補充國際海事組織公約的主要關鍵。

海員福利對台灣社會而言是一個新的問題，當局都沒有為五個主要的港口提供基本的福利設施；政府已經批准全國海員福利之法規，而交通部的相關單位卻一直沒有重視這個問題。

由於缺乏本地神父和受過相關訓練的司鐸及資金上的不足，台灣的天主教會在這方面只能給予少少的關注。航海主日文告中也指出了，海員們的需求很單純：在外國得到熱情的接待；一輛可載他們進城的車子；一部可以讓他們和家人及摯友聯絡的電話或電腦；一位可以為天主教徒舉行彌撒或降福他們

的神父；一名能傾聽他們心事和問題的朋友；當他們在醫院或監獄時，能有一位志工或牧靈工作者前往探望他們。

提供海員的牧靈照顧是一些朋友於1920年10月4日在蘇格蘭的格拉斯哥港口成立海員宗會時的一個願景和承諾，也是移民觀光和難民牧靈委員會認同的一部份。基於對海員的牧靈使命，台灣天主教會正著手透過與當地相關機構、民間機構及國內外的福利贊助者合作，在台灣各主要港口建立一個提供當地及國際海員完整的牧靈福利計劃。

文：主教團移民觀光牧靈委員會執行秘書 那里叟神父 (Fr. Eliseo Napiere, MSP)

譯：黃慧如

推介一本絕好的靈修著作
書名：達瑪奴達
(Dalmanuta) 天主的榮耀

原著為西班牙文，作者改編為義大利文，之後有不少其他語文版本相繼問世，足見本書深受歡迎。中譯稿也於一個月前完成。

作者：馬里歐·瑪里尼總主教 (Mario Marini)

就是曾多年任前任教宗舉行大禮時的「司禮」，常站在教宗身旁的那位蒙席。後來升任總主教，任職於禮儀、聖事部。拉丁美洲主教團會議的主席 Maradiaga 樞機主教在本書中對其有詳細的介紹。

內容：共十二篇退省默想的道理

是作者為墨西哥一個修會初學生帶領退省的講道稿。月前主教團秘書長將本書譯稿交給筆者審閱。很快閱讀一遍，覺得譯文流暢，達到譯文信達雅的要求，所以對譯稿並未做很多的修正，在此對譯者、黃美基女士表達至



誠的賀意與謝意。

讀後：因種種原因，不克詳盡地介紹每篇道理的內容，僅在此對此書提出幾點想法，就算是筆者的讀後感罷：

書名 Dalmanuta 的涵意：通常以地名為書名的著作都是以介紹、描述該地為主題；而本書名稱「達瑪奴達」是在巴勒斯坦地圖上不存在的

無名小鎮，聖經馬爾谷福音（八10）僅記載，耶穌在增餅奇蹟後，與門徒上船去了該地，聖經學者說該地是位於加里肋亞湖西岸的一個小漁村。去那裡做甚麼，聖經上無一字片語。作者在前言中作了解釋，大意是說，要做避靜、退省需到一個寧靜，遠離繁華的地方，好能與主做密切的交談。作者又稱該地為「神秘的目的地」。我人猜想，耶穌偕同門徒去那裡，是否要給他們啓示更深的天主的奧蹟，為門徒們準備將來福傳的資料。作者把「天主的榮耀」置於該地名下，是否意指那就是耶穌在那裡要啓示的奧蹟？在作者最後講題中說：門徒們找到了「天主的榮耀」。使我們瞭解此退省主題的重要，也要瞭解它的意義何在。

主題「天主的榮耀」的涵意：榮耀或光榮是拉丁文 *gloria* 或英文 *glory* 的中譯，此一詞，就一般人的瞭解，意指榮譽、名譽、壯麗、榮華、光彩等對人品的稱讚詞。但此詞在希伯來文及聖經上有更深而廣的意義：普

通表示「沈重」（重量）、富裕、權力等世俗意義；天主的光榮則指：祂的威嚴（崇高）、光明及能力的表現。簡言之，就是天主自己的表現：祂是誰，是怎樣的，亦即聖經多次啓示的：祂的偉大、尊高、全知全能、無限完美、無量慈悲、仁愛，以及祂對萬有的「重要」，因為沒有祂世間的一切都不能存在。退省的主要目的就是為認識這偉大尊高的天主，而對祂表示應有的崇敬、愛慕，並且也去向他人宣揚祂、稱讚祂，這也就是光榮天主，使人認識天主的光榮。相信門徒們在達瑪奴達從耶穌口裡更深刻地認識了天主，一如作者所說，找到了天主的榮耀，同時也接受了光榮天主的使命。

引人入「聖」的閱讀：筆者有幸對這本好書譯稿「先讀」為快。因為每篇默想道理都引人入「聖」，除非讀完一篇，不願釋手中斷。每篇默想都為人揭示至善至美、無限慈愛的天主，而使人對天主有更深的體會，而接近天主，也可以說進入天

主內，與祂結合為一。假設我們能夠把天主比做神聖而奧妙的樂園（天主之光榮的顯示），這本書就好似一本導遊，引導我人進入，慢慢地、一部份一部份地去發現樂園的美善，而予以欣賞、讚美。這不就是進入到「神聖的仙境」（成聖）嗎？實際上，創世紀所記載的、天主為人準備的樂園，不就是「天主光榮的表現」嗎？天主就住在那裡，聖經上說，祂在那裡散步。只可惜，原祖父母背命，被驅離此神聖境地。

天主大發慈悲，又給人準備了「天上樂園」，但願這本導遊指引我們如何前往。也期盼有一天能歡然進入，永遠享見天主的榮耀。

結語：多少年來聽過很多退省道理，也看過不少幫助退省的書，筆者覺得這本《達瑪奴達》可能是目前頂好的一本靈修書。它雖然是為帶領修會初學生所作，但適於所有基督信徒閱讀。為準備晉鐸的修士，可藉此更深入地瞭解自己的聖召，為接受

鐸職預作準備。為已領受鐸職者，可幫助自己對鐸職生活作深度的檢討、反省。為所有基督信徒，無論是修會會士、修女及平信徒，可藉以學習「成聖」之道，如何認識「天主的榮耀」，如何以自己的日常生活予以彰顯出來。我們每天所念的「願光榮歸於父及子及聖神」及彌撒中的「天主在天受光榮」，希望此書幫助我們去深思其意義，而努力去光榮天主。

特做此簡介，希望大家購置、閱讀，以愈顯主榮。

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「你們要這樣做，來紀念我。」

聖體聖事是天主教會最寶貴的禮儀聖事，是教會歷史上的大事，也是使徒及信友禮儀生活的重要的聖事。

其實，教會的禮儀生活，舉行禮儀的方式，是隨世紀開始，一直隨個人、地、時代的進展而改變也。聖儀、禮儀的禮儀是為了幫助各地區、各種人士的宗教生活而存在的。也是教會生活的重要。禮儀的發展以耶穌基督《耶穌最後晚餐》為根源。耶穌耶穌的命令：「你們要這樣做，以紀念我」。此紀念禮是教會禮儀的核心。此外禮儀耶穌耶穌的教導和行為。以及耶穌復活的歷史。教會的禮儀從來不變。形成比較固定的儀式。

第二次大公會議後台灣地區天主教禮儀委員會，台灣的禮儀委員會在地的紀念教會禮儀改革。一段正正的時間「四十年了。台灣的教會禮儀是變了哪些改變？有哪些突破？

讓我們一起回顧台灣禮儀革新的這四十年。

定價200元

新書介紹----

「悠遊在天主聖言中」-聖經主日專刊 文選集

聖經主日專刊文選集「悠遊在天主聖言中」出版了。它不是一朝一夕的靈感而引發的作品，而是選自十七年來、多位熱愛聖經推廣聖言的主教、神長、修女和教友共十八位作者，在聖神指引下透過「聖經主日專刊」而發表的五十篇大作，如大小星星串結在一起的一本書。內容廣濶豐富，指引關於讀經方面的種種知能和靈修，有訓導、理論、勸勉、分享、共融和生活等，是提供讀經朋友最佳的一本參攷書。

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Report on Inter-religious Dialogue in Taiwan 2010

General Information regarding religions in Taiwan

Taiwan is a country with multi-religious context. The most popular religion is Folk Religion. It is a combination of Confucianism, Taoism, Buddhism and folklore. Certainly, the Folk Religion is not serious in dogma or religious structure. It depends on the tradition from generation to generation. The most important religious activity is invoking for blessings, protection from evil and etc. The faithful follow activities of nearby temples or altars, celebrate anniversaries of deities and other festivals. Pilgrimage to famous temples around the island is also a common custom. There are 8,000 Taoist temples and more the 10,000 altars/shrines in Taiwan.

There are 20 main religions registered in Taiwan according to a Guide book for Religions issued on November 2009 by the Taiwanese Government. namely:
Buddhism(佛教),Taoism(道教),
Protestant Churches in Taiwan:
There are mainly 24 denominations of Protestant Churches(基督教) and



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the largest the Presbyterian Church.

Tenrikyo(天理教), Tien Ti Chiao(天帝教),
Yi Kuan Tao(一貫教), The Church of Jesus (真耶穌教會)
Christ of Latter-day Saints(摩門教) Chinese Confucianism(中國儒教會),
Catholic Church(天主教) Islam(伊斯蘭教),Li Chiao(理教),

The government has officially recognized recently many “churches” or new communities of faith and new religious movements. The very rapid development of new religious projects, new religious communities and new religious movements everywhere in Taiwan is challenging every Christian and all religious believers to open themselves more and more to a genuine dialogue and cooperation with neighbors of other religious traditions. The whole Christian community, especially the Catholic community in Taiwan, faces this big challenge.

There has been, in the last ten years, a rapid development of new Buddhist centers of religious, cultural, social and educational activities. Among the new centers of religious activities, quite a few have been established by monks of the Tibetan tradition. Outstanding Buddhist Masters, men and women of great vision and deep spiritual experience, endowed with a remarkable sensitivity to the people's deepest aspirations and needs have initiated many new projects. Created in 1966, the Buddhist Compassion Tzu Chi Association (慈濟功德會) has today four million members committed to the development of social, medical, educational and cultural projects. In less than ten years, five Buddhist universities (華梵 佛光 慈濟 玄奘 法鼓大學) have been founded in Taiwan. Every year now, thousands of faithful follow one of the many three-day or seven-day spiritual retreats directed by Ch'an Masters. New monasteries are being constructed all over the island, as hundreds of new monks and nuns are ordained each year. Of course along with this trend comes a steady and unrelenting increase in the number of believers. Buddhism has now more than two million followers in Taiwan.

Present Situation of Inter-religious Dialogue in Taiwan

The dialogue between Christians and Buddhists that has deep roots in Taiwan is now progressing at a fast pace. A major and particularly audacious initiative of the Buddhist community occurred eleven years ago with the launching of an idea to create a "World Religions Museum" (世界宗教博物館). This project is to take place in Taiwan, and will form a meeting

Report on Inter-religious Dialogue in Taiwan 2010

place for people of all faiths and people in search of a faith by which they can live. It is a place where all can easily learn to respect each other, to share their religious experience, and to work together for the construction of peace in the world. The project is being carried out step by step by the LingChiuShan Prajna Cultural and Educational Foundation (靈鷲山般若文教基金會). The first building of the Museum was inaugurated in Taipei in the year 2000.

In contrast with the flourishing "Chinese religions", Christianity is still, in the eyes of many, a "foreign religion". Christians still form only a tiny minority of the overall population. Many major churches, particularly the Catholic Church, have remained at a standstill for the last twenty-five years. However, it must be noted that Christianity's cultural, social and educational influence in Taiwan goes far beyond the churches' institutional boundaries. It must also be noted that several Christian churches are actively engaged in the search for effective ways and means of promoting in Taiwan a meaningful inter-religious dialogue. The Department and the Graduate School of Religious Studies at Fujen Catholic University are playing an important role in this field.

Even before Vatican II, several Christian leaders from the Catholic and the Protestant Churches of Taiwan had joined the Chinese Inter-faith Friendship Association (宗教信徒聯誼會) founded in Nanking by Archbishop Yu-Pin. It shows how dialogue between Christians, Buddhists and Muslims was already progressing. In 1973, the Chinese Association for Inter-religious Dialogue (宗教座談會) was created in Taipei with the view of fostering dialogue and cooperation among leaders of the seven religions and was then officially recognized by the government. About fifteen years later, the Chinese Inter-faith Friendship Association welcomed as members, the representatives of all officially recognized religions (eleven at that time) and founded the World Inter-faith Association (世界宗教徒協會).

In September of 1991, the Catholic Bishops' Conference created a new National Commission to replace the "Sub-committee for Ecumenical Affairs" which had been until then attached to the National Commission for Education and Culture. The new Commission was called "Commission for Inter-religious Dialogue and Cooperation" (宗教交談與合作委員會). It was also called "Commission for Inter-religious and Ecumenical Cooperation" (official English name) to indicate that, in the multi-religious context of Taiwan, the search for Christian Unity and the promotion of inter-religious

dialogue are two inseparable dimensions of the same task. It is indeed through genuine openness to our neighbors of other faiths, a deep respect of their beliefs and religious practices, a sincere dialogue and concrete initiatives of fraternal cooperation that we are able to listen to the Spirit at work in them and their communities of faith like in our own Christian communities. It is from the deep communion of life that this attention generates that the ecumenical movement of the Church derives its power. In 1995, a "National Commission for Promoting Christian Unity" was created. One year later, separate Diocesan Commissions for "Inter-religious Dialogue" and "Promoting Christian Unity" were formed in three dioceses: Taipei, Chiayi, and Tainan; a joint Commission for "Christian Unity and Inter-religious Dialogue" was formed in the Diocese of Kaohsiung.

Episcopal Commission for Interreligious Dialogue.

Pres; Most Rev. Thomas Chung

Members:

Most Rev. Bosco Lin

Rev. Mark Chih -Jung Fang, SJ.

Mr. Joseph Te-Kuang Chen

Sr. Theresa Huang, OFM

Ms Maria R.C. CHAO

Ms Cecilia Tan

Exec.Sec.: Rev. John B. Huang, OFM. Asst. Sec: Ms Winnie Su

Looking Forward to the Future

Ten orientations are pointed out for the future work in a recent meeting of the Commission for Inter-religious and Ecumenical Cooperation

The Commission has good relations with Buddhist, Taoist and Protestant churches since its creation. More attention must be geared towards dialogue with the Islam religion in the future, because they are a big influence to world peace. Communication and good understanding with Muslims will be a key point for inter-religious dialogue.

The relevant documents from colloquiums, workshops that have been done must be collected. The collected documents, the teachings of Vatican II and the Pontifical congregation for the evangelization of peoples concerning theology, spirituality and etc will be sent to each diocese to enforce the idea of inter-religious dialogue for the laity as well as the clergy.

Write articles and columns with high readability in the Church's newspapers and magazines, indicating the basic idea and appropriate attitude towards inter-religious dialogue and ecumenism. Invite parish priest to introduce these idea to the faithful in Sunday's homilies.

Report on Inter-religious Dialogue in Taiwan 2010

Establish work groups; organize weekend workshops in different levels for different people in order to promote the study of inter-religious dialogue and ecumenism. The relevant person of each diocese, after participation in workshops can become a resource person to animate and encourage inter-religious dialogue and ecumenism in their parish or diocese.

Intensify the communication among organizations inside the Church, so that all who had organized activities on inter-religious dialogue can share with one another their experiences, their resources and later contribute to the inter-religious dialogue work for CRBC's Secretariate.

Emphasize the communication with folk religion; get acquainted with the meaning of their liturgies and actions.

“Chinese Evangelistic Seminary” will openly discuss “spiritual” theology with Theologians' Association. It is a good venue for participation and learning.

The main work of this Commission is to strengthen propagation and formation. On one hand, continue to publish articles in newspapers and magazines, build up the basic conception of inter-religious and cooperation, foster the correct attitude; And on the other hand, collect all the information in Taiwan regarding this concern, including the ones from the Department of Religious Science of Fu Jen Catholic University, from the activities of each diocese and etc. After which, make a report to the Pontifical Commission.

(This report was presented by the Secretary General of CRBC on July 13th 2010 at the PCID meeting in Bangkok).

LOVE ONE ANOTHER; YOU MUST LOVE ONE
ANOTHER JUST AS I HAVE LOVED YOU.
(JOHN 13:35)

PONTIFICAL COUNCIL FOR INTERRELIGIOUS DIALOGUE

Meeting with the Asian Members, Consultors and some Chairmen of the Episcopal Commissions for Interreligious Dialogue of the South, South-East and Far-East Asian Countries

Dates: 12th - 18th July 2010

The Pontifical Council for Interreligious Dialogue (PCID), formerly known as the Secretariat for non-Christians, organizes meetings, periodically, at the continental levels, with its Consultors. The first such meeting, at the Asian

level, dates back to 1988 when both the PCID and Office of Ecumenical and Interreligious Affairs (OEIA) of the Federation of Asian Bishops' Conferences (FABC) jointly organized at the Salesian Retreat House, Hua Hin, Thailand, from September 23rd to 29th with 'Dialogue at a turning point: The Asian Perspective' as its theme. In his invitation letter to the Consultors, dated 22 December, 1987, Cardinal Francis Arinze, the then President of this Pontifical Council stated that the objective of the meeting was 'to exchange information on the dialogue situations in different countries of Asia, to reflect on the theological underpinning for dialogue and to explore possibilities of increased cooperation' with followers of other religious traditions. Each successive meeting, since then, has been motivated and animated by this objective.

The PCID held its second meeting at the same venue, on 22-28 June, 1991,



PONTIFICAL COUNCIL FOR INTERRELIGIOUS DIALOGUE

in joint collaboration, again, with the OEIA/FABC. Besides reporting on interreligious situations and endeavors in their respective countries, the participants deliberated on the theme of 'Interreligious Dialogue: Fresh horizons for communion and cooperation today'. In these two meetings, besides the Consultors and the Staff members of both the PCID and OEIA/FABC, some experts and special invitees participated as well.



The third meeting convened at the Asirvanam Benedictine Monastery, Bangalore, India from July 5th to 8th, 1998, had also representatives, for the first time, from the Pacific Oceanic Region following a suggestion from the previous meeting in Hua Hin that this Region be also invited. In addition the Secretaries of National Episcopal Commissions for Interreligious Dialogue in Asia were participating, following the suggestion of the aforesaid meeting. It focused on two themes: 1. preparing for the Great Jubilee, 2000 2. Follow-up to the Synod for Asia.

Aaron's Retreat House, Suwon, Korea, was the place of the last meeting on 24-27 September, 2002. This time the theme was: 'Interreligious Dialogue is the way to face together the various problems in Asia'.

The meeting at Baan Phu Waan, Sampran, Thailand, from 12-19 July 2010 is the fifth such meeting with the Asian Consultors. Drawing from past experiences, it has been deemed more appropriate to include, in the consultations, the Members as well as Chairmen of National Episcopal Commissions for Interreligious Dialogue of Asian countries that have no representation in the Dicastery, either as a Member or a Consultor, for a more comprehensive picture of the interreligious situation and concerted interreligious dialogue endeavors in Asia.



Concluding Remarks : H. Em. Card. Tauran

Sampran Meeting, 16 July, 2010

As we have reached the conclusion of our meeting, my feeling is that we have realized our objective: *to listen to learn and to share*. Archbishop

Concluding Remarks : H. Em. Card. Tauran



Celata and all the collaborators of the Pontifical Council for Inter-religious Dialogue, join me in thanking you- the protagonists of these days. We are deeply aware of the precious time and energy you have generously offered to our Dicastery and we want to thank you heartily for the quality of your participation.

Our sentiments of gratitude also go to the Catholic Bishops' Conference of Thailand, the Episcopal Commission for Inter-religious Dialogue of Thailand and the Archbishop of Bangkok for their warm hospitality and close collaboration. We are also grateful to the entire Staff of the Baan Phu Waan Centre for their dedicated service.

Through the exchange of information and assessment, we have been made aware of the extraordinary capacity of the Catholic Church in Asia in building bridges and promoting understanding among people of different religious traditions. The documents which have been presented are the result of an intense preparation and they have been deeply appreciated by every one.

Genuine respect towards all religions and the desire to promote mutual understanding across religious lines reflected in your presentations and in our fraternal conversations showed that we intend to go further. Let us remember what Pope Benedict XVI wrote in his encyclical *Caritas in Veritate* : "it is time for all the believers" ***to unite their efforts with those of all men and women of good will... so that these words of ours may effectively correspond to the divine plan.. : living as a family under the creator's watchful eyes***"(57).

I cannot make a list of all the new and interesting aspects of your presentations. We have been alerted, during this meeting, on the necessity of developing a more structured dialogue with the Sikhs as well as with the Jains. The drafting of a document on spirituality of dialogue also has been mentioned. I can assure you that the papers presented constitute for us a precious store-house of views that will be particularly useful for our work in the future.

Amidst the complexity of Buddhism, a certain aggressiveness of Islam and the pretensions of the Hindutva ideology, we never ever underestimated the necessity of proclaiming Jesus Christ as the only Savior. It is obvious therefore, that we are convinced of the necessity of inter-religious dialogue which is a priority of the pastoral ministry of Pope Benedict XVI.

Concluding Remarks : H. Em. Card. Tauran

Through the various stages of dialogue, Christians and non-Christians realize more and more the need to impart and to receive information, to give and to receive explanation, to ask questions to each other. It seems to me that in the context of Asian culture where some times one refrains from showing one's emotions and frustrations, we Christians who believe in a "GW with a human face... " (Spe salvi, 31) have to deepen our faith, to purify our attitudes, to clarify our language and to render our worship more and more credible.

It seems to me that we have to meet a triple challenge: the challenge of identity: who are we, in whom do we believe; the challenge of difference: the follower of another religion is not necessarily my enemy; the challenge of plurality: God is mysteriously at work in each of His creature.

Before I conclude, I would like to make a concrete proposal. It is obvious that not every one is convinced about the necessity of inter-religious dialogue in our communities. They have apprehensions and mental blocks. So am wondering if it would not be convenient that a particular Sunday of the Liturgical year be dedicated to Inter-religious dialogue. I explain myself: In a given country, on that particular Sunday, the Episcopal Commission for Inter-religious dialogue could provide leaflets to all parishes with special prayers and indications for the homily on inter-religious dialogue in order to equip the pastors and worshippers for a better comprehension and better testimony so that they can commit themselves adequately to the two fold duty of proclaiming Jesus Christ and continuing of dialogue.

Finally, I am sure that you share my gratefulness to God for these days of intense ecclesial communion, of brotherhood and loyalty to the person and the teachings of the Successor of Peter.

Let us make the recommendation of Paul to Timothy resound in our hearts: "Be an example to all the believers in the way you speak and behave in your love and your faith and your purity. In this way you will save both yourself and those who listen to you" (4:15).

MESSAGE OF HIS HOLINESS BENEDICT XVI FOR THE 96th WORLD DAY OF MIGRANTS AND REFUGEES (2010)

Theme: Minor migrants and refugees



Dear Brothers and Sisters,

The celebration of the World Day of Migrants and Refugees once again gives me the opportunity to express the Church's constant concern for those who, in different ways, experience a life of emigration. This is a phenomenon which, as I wrote in the Encyclical *Caritas in Veritate*, upsets us due to the number of people involved and the social, economic, political, cultural and religious problems it raises on account of the dramatic challenges it poses to both national and international communities. The migrant is a human person who possesses fundamental, inalienable rights that must be respected by everyone and in every circumstance (cf. n. 62).

This year's theme – “Minor migrants and refugees” – touches an aspect that Christians view with great attention, remembering the warning of Christ who at the Last Judgement will consider as directed to himself everything

FOR THE 96th WORLD DAY OF MIGRANTS AND REFUGEES (2010)

that has been done or denied “to one of the least of these” (cf. Mt 25:40, 45). And how can one fail to consider migrant and refugee minors as also being among the “least”? As a child, Jesus himself experienced migration for, as the Gospel recounts, in order to flee the threats of Herod, he had to seek refuge in Egypt together with Joseph and Mary (cf. Mt 2:14).

While the Convention on the Rights of the Child clearly states that the best interests of the minor shall always be safeguarded (cf. Art. 3, 1), recognizing his or her fundamental human rights as equal to the rights of adults, unfortunately this does not always happen in practice.

Although there is increasing public awareness of the need for immediate and incisive action to protect minors, nevertheless, many are left to themselves and, in various ways, face the risk of exploitation. My venerable Predecessor, John Paul II, voiced the dramatic situation in which they live in the Message he addressed to the Secretary General of the United Nations on 22 September 1990, on the occasion of the World Summit for Children.

“I am a witness of the heart-breaking plight of millions of children on every continent. They are most vulnerable, because they are least able to make their voice heard” (*L’Osservatore Romano*, English edition, 1 October 1990, p. 13). I warmly hope that proper attention will be given to minor migrants who need a social environment that permits and fosters their physical, cultural, spiritual and moral development. Living in a foreign land without effective points of reference generates countless and sometimes serious hardships and difficulties for them, especially those deprived of the support of their family.

A typical aspect of the migration of minors is the situation of children born in the host country or of those who do not live with their parents, who emigrated after their birth, but join them later. These adolescents belong to two cultures with all the advantages and problems attached to their dual background, a condition that can nevertheless offer them the opportunity to experience the wealth of an encounter between different cultural traditions. It is important that these young people be given the possibility of attending school and subsequently of being integrated into the world of work, and that their social integration be facilitated by appropriate educational and

social structures. It should never be forgotten that adolescence constitutes a fundamental phase for the formation of human beings.

A particular category of minors is that of refugees seeking asylum, who, for various reasons, are fleeing their own country, where they are not given adequate protection. Statistics show that their numbers are increasing. This is therefore a phenomenon that calls for careful evaluation and coordinated action by implementing appropriate measures of prevention, protection and welcome, as set forth in the Convention on the Rights of the Child (cf. Art. 22).

I now turn in particular to parishes and to the many Catholic associations which, imbued with a spirit of faith and charity, take pains to meet the needs of these brothers and sisters of ours. While I express gratitude for all that is being done with great generosity, I would like to invite all Christians to become aware of the social and pastoral challenges posed by migrant and refugee minors.

Jesus' words resound in our hearts: "I was a stranger and you welcomed me" (Mt 25:35), as, likewise, the central commandment he left us: to love God with all our heart, with all our soul and with all our mind, but together with love of neighbor (cf. Mt 22:37-39).

This leads us to consider that any of our concrete interventions must first be nurtured by faith in the action of grace and divine Providence. In this way also hospitality and solidarity to strangers, especially if they are children, become a proclamation of the Gospel of solidarity. The Church proclaims this when she opens her arms and strives to have the rights of migrants and refugees respected, moving the leaders of Nations, and those in charge of international organizations and institutions to promote opportune initiatives for their support.

May the Blessed Virgin Mary watch over us all and help us to understand the difficulties faced by those who are far from their homeland. I assure all those who are involved in the vast world of migrants and refugees of my prayers and cordially impart to them the Apostolic Blessing.

From the Vatican, 16 October 2009

BENEDICTUS PP. XVI

Sea Sunday Message 2010



Dear chaplains, volunteers, friends and supporters of the Apostleship of the Sea,

The International Maritime Organization (IMO) has declared the 2010 “Year of the Seafarer” to pay tribute to the 1.5 million seafarers for their unique contribution to the society, and increase awareness on the difficult situations created by nature, but often also by people, in which many of them found themselves, while sailing across the seas of the world. As seafarers are usually defined as “invisible people”, passing quickly through the ports, the annual celebration of Sea Sunday invites the Christian communities to see and recognize them as “real people” who, with their hard work and sacrifices, make our life more comfortable.

The seafarers are workers different from the ones on land, also because

we do not see them going to work every day. Their contract requires from them to leave wife, children, family and friends, for a long period of time. They sail from port to port often in isolated places with little time to go ashore before they sail out again. The perimeter of the vessel is the limit of their world, the confine space of the cabin is their home and they share their work with people of different nationalities and religions, often using a “Babel of languages” to communicate. For seafarers loneliness is a constant companion, injustices are frequent. Moreover in these times of economic crisis crews are easily abandoned in foreign ports, pirates attacks are becoming more frequent and when an accident occurs criminalization and detention are sometimes the price they pay on behalf of the vessel owner or the charter.

The technological progress has made many changes on the maritime world improving safety and reliability of the vessels and fast turnaround in port but little has changed on the human needs of seafarers and fishers. These needs are simple, a warm welcome in a foreign country, a van to transport them to the city, a telephone or a computer to connect with their family and loved ones, a priest to celebrate the Holy Mass – if they are Catholic – or bless them, a friend to listen to their stories and problems, a volunteer or a pastoral agent to visit them in hospital or in jail.

The Apostleship of the Sea was founded by a small group of committed people in Glasgow on the 4th October 1920, to provide spiritual and material assistance to “neglected” Catholic seafarers and to provide for their needs. Since then it has grown behind any expectation, and in looking back at its humble beginning, we can see the providential hand of God in the way in which the Apostolate has spread throughout the world.

Providing pastoral care, especially through ship visiting, for seafarers and fishers remains our main concern as it was at the origin of this Apostolate. Therefore, we would like to encourage everyone to continue to support this “Work” hoping that the local Churches will be more and more involved in this pastoral care.

Sea Sunday Message 2010

The Apostleship of the Sea, with its network of “Stella Maris” and Centers around the world, is always available to respond to the seafarers’ requests, welcoming them in a home away from home and making their life a little easier.

The chaplains and volunteers in many ports of the world are visiting hundreds of vessels, welcoming thousands of seafarers of all religions and nationalities offering counseling, clothing, telephone cards, money and providing a safe and secure port in time of crisis and also, last but not least, helping to maintain in their life the openness towards the transcendental values.

On the international and national level the Apostleship of the Sea also does advocacy work to promote sea-farers rights and provide justice for seafarers. In remembering its 90th Foundation Anniversary and celebrating the Year of the Seafarer, we would like to make an appeal to the States to speed up the ratification of the 2006 Maritime Labor Convention, a fundamental instrument to improve the working and living conditions of seafarers.

Finally everyone on this occasion is invited to pause for a moment and pray for them and their families and recommend to Mary, Star of the Sea, the chaplains and volunteers that every day generously walk along piers, climb gang ways and show love and concern for “those who for various reasons live and work in the maritime world” (Motu Proprio Stella Maris, Introduction).

✠ Archbishop Antonio Maria Vegliò
President

✠ Archbishop Agostino Marchetto
Secretary

AOS TAIWAN SAILING ONWARD



“Think globally, act locally” these are the words of His Excellency Most Rev. John Hung, the Archbishop of Taipei and the President of the Chinese Regional Bishops’ Conference (CRBC), in one of his interviews.

True enough with regards to the Catholic Church’s concern to the international seafarers’ visiting the ports of Taiwan. The societies have been benefited by the unique contributions of the 1.5 million seafarers around the globe. The church identified them as “invisible people”. The 2010 Sea Sunday message emphasizes that the seafarers are workers different from the ones on land, because people do not see them going to work every day.

AOS TAIWAN SAILING ONWARD

Their contract requires from them to leave wife, children, family and friends, for a long period of time. They sail from port to port often in isolated places with little time to go ashore before they sail out again. The perimeter of the vessel is the limit of their world, the confine space of the cabin is their home and they share their work with people of different nationalities and religions, often using a “Babel of languages” to communicate. For seafarers loneliness is a constant companion, injustices are frequent. Moreover in these times of economic crisis crews are easily abandoned in foreign ports, pirates attacks are becoming more frequent and when an accident occurs criminalization and detention are sometimes the price they pay on behalf of the vessel owner or the charter.

2010 has been designated as a “Year of Seafarers” by the International Maritime Organization (IMO). Different Maritime Organizations, Seamen’s Unions, and Seafarers’ welfare providers (including the Catholic Church’s Apostleship of the sea) are campaigning for the ratification of the ILO’s Maritime Labour Convention, 2006 which provides comprehensive rights and protection at work for the world’s 1.5 million seafarers. The new labour standard consolidates and updates more than 65 international labour standards related to seafarers adopted over the last 80 years. The Convention sets out seafarers’ rights to decent conditions of work on a wide range of subjects, and aims to be globally applicable, easily understandable, readily updatable and uniformly enforced. It has been designed to become a global instrument known as the “fourth pillar” of the international regulatory regime for quality shipping, complementing the key Conventions of the International Maritime Organization (IMO).

Welfare program for the seafarers is new to Taiwan society. The five major ports have basically no facilities provided for seafarers’ welfare by the ports’ authorities. The government has ratified a national seafarers’ law with a provision for the seafarers’ welfare. But the pertinent authority, which is the Ministry of Transportation and Communications (MOTC) has not given importance to it in the past.

The Church in Taiwan has considered it the least of its concerns because of the shortage of local priests and trained chaplains to handle this apostolate as well as the absence of funds for this purpose.

The 2010 Sea Sunday Message has identified the simple needs of these seafarers: a warm welcome in a foreign country, a van to transport them to the city, a telephone or a computer to connect with their families and loved ones, a priest to celebrate the Holy Mass – if they are Catholic – or bless them, a friend to listen to their stories and problems, a volunteer or a pastoral agent to visit them in hospital or in jail. The Catholic Church's mandate is to provide pastoral care to the Seafarers based on the vision of the Apostleship of the Sea which was originated by a small group of committed people in Glasgow, Scotland in October 4, 1920 and was adopted as a section of the Pontifical Council for the Pastoral Care of Migrants and Itinerant People.

Following the universal mandate of the Church on the pastoral care of seafarers, the Church of Taiwan is responding locally by establishing a comprehensive pastoral plan for the welfare of the international and local seafarers in every port of Taiwan through the authority of the local ordinaries and in collaboration with civil authorities, International and local welfare providers.

The creation of a National Seafarers' Welfare Board (NSWB) composed of the different Government / shipping agencies, Seamen's Union and the Apostleship of the Sea of the Catholic Church marks a new beginning of a collective welfare program for seafarers in Taiwan.

CRBC - ECMI PASTORAL DIRECTIVES



The Chinese Regional Bishops' Conference (CRBC) during its spring plenary session last April has approved the 3-point agenda of the Episcopal Commission for the Pastoral Care of Migrants and Itinerant People (ECMI). The approved Agenda for implementations are the following:

Migrants' Sunday Contributions are divided into 70% / 30% sharing. 70% of the Diocesan total collection will go to the Migrants' Commission of the Diocese for its migrants' pastoral fund and 30% should be remitted to the CRBC/ECMI account.

Starting 2011, a National Day of prayer for the Migrants and Itinerant people will be held every 1st Sunday of Lent. This is in solidarity with the Universal Church as she celebrates the annual World Migrants' Sunday every first Sunday of Lent.

Migrants' Coordinator in every diocese should initiate prayer activities and

instruct pastors of the Churches with migrants' parishioners to organize prayer activities, like: lenten recollections/retreats, adoration to the Blessed Sacrament, Visita Iglesias, Novena prayers, High Mass, prayer vigils, etc. and encourage the local parishioners to join the prayer activities of the migrants.

= Migrants Annual Celebrations in Taiwan:

First Sunday of Lent - National day of Prayer for the Migrants and Itinerant People. Catholic Church's designation for the World Migrant's Sunday. (Exclusively for Catholic migrants' Communities)

Last Sunday of September - National Migrants' Sunday. The Chinese Regional Bishops' Conference designated the last Sunday of September for the celebration of a National Migrants' Sunday for all the Migrants and immigrants regardless of race, color and creed. An expression of migrants' cultural affiliation and ecumenical celebration of faith.

December 8 (usually being held every first Sunday of December) - A Migrants Non-Governmental Organization's (NGO) initiative to hold a Migrants' day of Advocacy in solidarity with the United Nations' International day of Migration.

The Local Ordinary should officially assigned a Port Chaplain in the port under his Ecclesiastical jurisdiction.

The following Port Chaplains/Coordinators are:

Keelung Port - Fr. Mario Bonfaini, CMF

Taichung Port - Fr. Loloy Napiere, MSP: Port Coordinator

Mai-liao Port - Fr. Greg Sabastian, SVD: Port Coordinator

Kaohsiung Port - Fr. Roger Manalo, CS

Hualien Port - Fr. Jean-Pierre Richard, MEP

Port Chaplains are those who are directly involved in the seafarers' ministry. The Port Coordinators are those who are coordinating the apostolate due to lack of priests to handle a direct port ministry.

All Port Chaplains/Coordinators are enjoined to coordinate with the AOS National Bishop Promoter, Bp. Bosco Lin Chin-Nan, and the AOS National Director, Fr. Loloy Napiere, MSP, for a concerted effort to establish a pastoral care program for the seafarers in every major port of Taiwan.

Flood-hit Pakistan desperate for help

news from caritas.org 2010.8.12

Caritas Pakistan helps around 2,500 families in the dioceses of Multan, Quetta and Rawalpindi for a month with food, shelter, hygiene health and things such as mosquito nets and cooking utensils.



Caritas is appealing for US\$5.5 million (4.3 million euro) to help Pakistan's flood victims as the situation grows increasingly desperate.

Over 1,600 people have died in the disaster and up to 14 million people are affected. Raging floodwaters have washed away homes, bridges, schools, water systems and medical facilities in Khyber Pakhtunkhwa (KPK) and Balochistan as well as parts of Punjab and Azad Jammu and Kashmir.

“The priority is to ensure people have food, water, shelter and medical help. There are so many people who are in grave difficulty. It's such a traumatic situation for those who have lost everything and who have to rely on others even for a drink of water,” says Anila Gill, national executive secretary of Caritas Pakistan

The three-month project will help 250,000 people in KPK, Punjab and Sindh. Caritas will distribute food as many people's food stores, crops and livestock have been washed away. There will also be a focus on providing people with water, shelter and hygiene facilities.

Caritas will work with communities to identify infrastructure, such as roads,



bridges and irrigation channels, that needs to be rebuilt. By doing this it will reconnect people to markets and other services.

Part of the Caritas commitment to protecting people's health will include medical camps which will provide emergency medical treatment, immunisation and vaccination services to approximately 8,000 people for the prevention of epidemic water borne diseases.

Another area of concern for Caritas is the vulnerability of women and children in the floods. Caritas will undertake awareness raising about rights, as well as counselling for women. Children will be provided with toys and a safe place to play. They will also benefit from counselling and medical services which will leave them less open to abuse.

As the monsoon season and heavy rains continue, new areas of Pakistan continue to be flooded. It is an ongoing challenge to Caritas and other agencies to identify these new areas and meet the needs of the people in them.

The floods are said to be the worst in eighty years in Pakistan. The sheer number of people affected means that the difficulties will persist long after the waters have dried up.

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