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台灣地區主教團

信德年牧函

「我來，卻是為叫他們獲得生命，
且獲得更豐富的生命。¹」

「我就是門，誰若經過我進來，必得安全。²」

一、信仰是一種邀請³，所有人都被邀請透過教會的見證與服務，進入天主聖三共融的生命；而這份內含在聖經中的邀請，是藉著降生成人的天主聖言——主耶穌基督所宣布的，並伴隨著聖神的光照，給所有人類直到世界末日⁴。教會在歷屆大公會議中，不斷日漸加深地理解到這份恩寵，並持續地予以宣講、見證及傳遞這份喜訊。

二、「教會不應當隱藏起來，信仰必須得到解釋。⁵」
今年2012年10月11日，正是教會信仰上兩大頗富歷史意

1 若十10。

2 若十9。

3 《信德之門》手諭，6。

4 參閱《上主的話》勸諭，2。

5 《世界的光》，vii頁。

義重大事件的交會點：梵蒂岡第二屆大公會議開幕50週年、《天主教教理》出版20週年。在這歷史重疊的時間點上，我們可敬的教宗本篤十六世於去年10月11日在聖神的引導下，宣布自今年（2012）的10月11日到明年（2013）的11月24日基督君王節，為「信德年」。我們所處的是「一個佔有慾的社會，它越來越沒有勇氣去希望……⁶」在這為期410天中，教宗除了鼓勵全體教會上下一致藉著研讀《梵二文獻》及《天主教教理》、加深對信仰的認識、加強個人與基督的關係，更能因此為信仰紮根，「以活潑的信仰見證，活出基督徒的美與喜悅。⁷」我們相信，教宗所宣布的「信德年」將會為普世教會，特別是在台灣，興起一股對信仰內容系統而完整地再認識的風潮，藉著信仰的內化，更加深信友們的靈修體驗，並藉信仰生活的修為與見證，達到福傳潛移默化的使命；因為我們「只有一個主，一個信德，一個洗禮；只有一個天主和眾人之父，他超越眾人，貫通眾人，且在眾人之內。⁸」

三、回顧50年前的梵蒂岡第二次大公會議及20年前出版的《天主教教理》，其中有著天主上智的巧妙安排與統一性，他們堅定地標示出教會信仰的合一性與唯一性。梵二的啟示、教會、牧職、禮儀四大憲章，被譽為教會信仰的四大「擎天之柱」。在會議30年後，《天主教教理》以信經、聖事、誠律、祈禱四大主軸，回應了梵

6 《世界的光》，ix頁。

7 《注本》，1。

8 弗四5-6。

二的精神⁹。教宗堅信並保證：教會若能忠實於這兩部文獻，「我們在信仰的問題上，就是沿著正確軌道前行。」¹⁰

- 四、為接受教宗信德年的邀請、及呼應信理部所頒布的信德年《注本》的牧靈建議，以便積極參與這恩寵的一年，我們全體主教們願意針對台灣教會與社會的現況與需求，除《信德之門》與《注本》和《信德年手冊》外，提供以下方法，以重新喚醒對信仰內容的重視，並對此再點燃熾愛之火；同時更鼓勵各信仰團體踴躍落實創意性的慶祝方案，使今年的信德年成為教會的樞紐之年。

1. 深化信仰

「信德年就是要致力於重新發現和研讀《天主教教理》裡面那些有系統而又活躍地綜合起來的基本信仰內容。」¹¹針對信仰的內容，除以聖經為基礎，持續推廣讀經活動外，更鼓勵各地的信仰團體，以研討講習會的方式，重新溫習及發掘這兩部重要文獻中的信仰寶藏；或以各種活動、工作坊的方式，加強對教理的熟識與了解。閱讀聖經是深化信仰的最基本條件，而了解信經是深化信仰的必要方法。因此主教團出版的《信德年手冊》，裡面有「共讀聖經」及「探討信經」這兩部分，相信不只對明瞭聖經和信仰內容，而且對養成讀經習慣及表達天主教信仰都一定大有幫助。

9 參閱《注本》前言。

10 《世界的光》，3。

11 《信德之門》手諭，11。

具體行動：

閱讀聖經，熟悉福音內容

研究信經，認識信經歷史

2. 內化信仰

「沒有聖事和禮儀，信仰的宣認就會失去效用，因為它會缺乏支持基督徒見證的恩寵。¹²」教友們的倫理生活，需要將教理中的訓導與信仰、禮儀與祈禱聯合起來，才能獲得其淨化、聖化人靈的效果¹³。人對天主越認識，越能意識到自己「生活在天主面前」。對信仰的認識與信服，需要表現在具體信仰生活的熱忱中；藉著各种不同的靈修敬禮活動，如朝拜聖體、朝聖——尤其是紀念聖母瑪利亞的朝聖地和以中華殉道聖人作主保的教堂——等各種熱心善工的參與，與天主建立一個特殊親密的關係，將信仰內化成生命的態度與生活的修為¹⁴，這會形成一股「口碑福傳」的強大擴張力。「信德年中最關鍵的一件事，將會是回顧我們信仰的歷史——信仰史中卓越的見證者。¹⁵」因此，在目前台灣教會內廣為人知的信仰見證，就益形重要與珍貴。例如：單國璽樞機主教在生命告別之旅中所標示著：「天主在我生命中最後

12 同上。

13 參閱《信德之門》手諭，11。

14 《世界的光》，xi頁。

15 《信德年》手諭，13。

的召喚，就是要我做信仰的見證。」這種「我生活已不是我生活，而是基督在我內生活¹⁶」的卓越與勇敢的內化信仰與聖德修為，已成為教會與社會對話的最佳典範，也是吸引外教人認識耶穌基督的最佳途徑。又如：內政部對一些外國傳教士，如葉由根神父、蒲敏道神父或其他一些修女們，為台灣人民和社會作的奉獻所給予高度的肯定與嘉許，這無疑也是我們地方教會的榮耀與信仰表率¹⁷。「臨淵羨魚，不如退而結網。」教友們若多默想信仰的內容，一定也會同樣地結出信仰的果實。《信德年手冊》的第參部分準備了一系列範圍廣泛的問題作為靈修思考，為幫助教友們發現信仰生活裡的進步空間。

具體行動：

參加信德年內的講習會、避靜及其它活動

檢討自己靈修生活，在默靜中思考信仰問題

3. 活化信仰

「信德年也是加強愛德見證的好機會。¹⁸」信德與愛德原是互為因果、相輔相成的；真正紮實的信德是要活化於具體的愛德行動中的。雖然台灣教會有著龐大的社會慈善及文教組織機構，是活化信仰的場所，但在信德年

16 迦二20。

17 參閱斐一27 30。

18 《信德之門》手諭，14。

中，除藉重這些愛德事工外，讓我們的信仰團體及個人的信德也能在耕耘關懷社區的愛德上開花結果，藉此認出我們所信仰與服侍的耶穌基督，而不致於讓我們的愛德服務，淪為世俗的社會服務，如鹽失了味¹⁹，毫無福傳作用。《信德年手冊》的作用，就是幫助使用它的人在信仰上一步一步地成長：要有福傳的熱忱，就先得養成讀經習慣、深入了解信經，並反覆思索個人與天主的關係。所以《信德年手冊》的最後一部分是宣認信仰，提供一些簡而可行的對外福傳方法給閱讀這牧函和積極使用《信德年手冊》的弟兄姊妹們。

具體行動：

向親戚朋友們分享信德年的意義

促進堂區鄰居與堂區之間的互動

五、深切期盼在這恩寵滿渥又特殊的一年，每位信友都能透過聖體聖事——信德的最高峰，與復活永生的基督相遇，並參照《信德年手冊》裡具體的方向作出生活的見證，成為基督進入他人生命的《信德之門》。

台灣地區主教團全體主教
主曆二〇一二年九月八日聖母誕辰慶節

19 參瑪五13。

教宗親自致唁電

悼念亞洲的基督見證人 單國璽樞機主教

在獲悉臺灣高雄教區榮休主教單國璽樞機於前天2012年8月22日病逝的消息之後，教宗本篤十六世親自致唁電給現任高雄教區劉振忠總主教表示深切的哀悼，同時也為單樞機向天主感恩，感謝他多年為高雄教區忠誠的服務，以及他身為花蓮教區的主教和天主教臺灣地區主教團主席的職務。

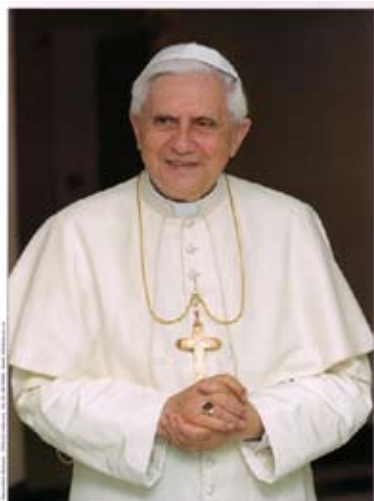
教宗特別慰唁高雄教區及整個臺灣天主教會的主教、司鐸、修士修女，和教友們，並保證為他們獻上祈禱。

教宗說：「聯同你們所有哀悼單樞機的人，包括他的同會耶穌會弟兄們，我把單樞機司鐸的靈

魂交托於我們慈父天主無限的仁慈。為所有聚集參加單樞機的追思彌撒的人，我誠摯地賜予你們我的宗座降福。」

單國璽樞機主教深受教友們敬愛，他一生都為中國教會的修和團結服務。教宗本篤十六世於2007年發布「致中國天主教徒信」，呼籲在困難中仍堅持信仰的教友與因為軟弱而一時跌倒的教友之間，要彼此寬恕，體諒及化解分歧。

單國璽樞機曾因此向教宗表達衷心的感謝。他看出在亞洲居少數的基督徒卻有偉大的生命力，無懼地像芥菜種子一樣，生活在多元宗教和經常受唯物論及無神思



想影響的文化中。他常援引真福教宗若望保祿二世說過的：在第三個千年裡，看見基督徒的新春。

單國璽樞機主教致力於福傳及宗教對話，特別關心對司鐸與教友在這方面的培育。藉著多樣社會管道，積極為貧苦、弱勢與被囚禁者提供服務。

近幾年，他曾公開呼籲政府縮減貧富差距及廢除死刑。

單樞機於2006年得知罹患癌症之後，卻於翌年展開「告別生命之旅」系列演講，行跡踏遍全臺灣七個教區，為他面對病痛和死亡的經驗鼓勵眾人。

他曾表示：「自己能在生命的最後階段作福音的見證人，感到非常幸福。」一如真福教宗若望保祿二世，單國璽樞機主教已將一切都交托在天主手中。

（梵蒂岡電臺訊）



單國璽樞機殯葬彌撒

奉行主旨 侷德覆載 四海慕聲 萬流仰山



畢生力行「生於基督、活於基督、死於基督、永屬基督」的單國璽樞機主教2012年9月1日上午10時，在高雄道明中學道茂堂舉行最後一次「生命告別之旅」，單樞機生前以錄音方式，為世人上了寶貴的最後一堂課。

馬英九總統親頒褒揚

令，感念單樞機「奉揚仁風，四海慕其聲采；承行主旨，萬流仰如斗山；侷德覆載，懸若日月。」殯葬彌撒後，發引安葬於高雄小港的天主教聖山高松墓園。

單樞機殯葬彌撒由劉振忠總主教主禮，聖座代表教廷萬民福音部秘書長韓大輝總主教、香港教區湯漢樞機主教和榮休的陳日君樞機主教等人專程前來致意；全台各教區主教與130多名司祭團共祭，以及數百名修士、修女和近5000名教友參禮；單樞機86歲的胞妹單愛雲及其兒子孫金良、女兒孫香菊、女婿項彥博從大陸來台，全程參與；慈濟、道教、聖公會、浸信會等宗教代表、各級政界代表等齊聚一堂，以拉丁文彌撒曲追思，送單樞

機最後一程。

教廷駐華代辦陸思道蒙席在致候詞之後，宣讀教宗本篤十六世弔唁電文。文中指出，教宗為單樞機辭世深感悲痛，並對單樞機畢生對教會及人群的無私奉獻致上感念；對各級神職人員、平信徒致上最深的祈禱，也將單樞機及耶穌會弟兄交托在天主手中；對為單樞機祈禱、念經者也給了最大的降福。

單樞機的摯友佛光山開山星雲法師抱病親至靈前獻花，並代表各宗教緬懷單樞

機的仁愛。

當天上午8時，高雄教區神父及各善會代表齊集在主教公署前庭，在韓大輝總主教、湯漢樞機主教和陳日君樞機主教帶領、單愛雲及家人陪伴下，恭念單樞機最愛的〈天主經〉、〈聖母經〉和〈聖三光榮頌〉。隨後在「我就是復活，我就是生命……」歌聲中，由教區和慕道團體的10位神父將單樞機靈柩扶至靈車，全場向單樞機行最敬禮後，即由警車前導，十字架、提爐、乳香、復活蠟、聖經



和樂隊及遺照隨行，高雄教區劉振忠總主教、韓大輝總主教和湯漢、陳日君兩位樞機，以及花蓮教區黃兆明主教，在高雄教區爵士及騎士組成的侍衛隊護隨靈車，從高雄主教公署的四維三路步行至仁愛三街交叉路口，頌唱〈天主經〉後，移靈至道明中學。

當靈車進入道明中學籃球場，數以千計的教友誦念玫瑰經，單樞機的靈柩在10位神職人員護靈下，緩步進

入道茂堂，教友夾道迎靈，唱誦聖樂及〈天主經〉。待靈柩安置道茂堂中央後，在爵士及騎士侍衛隊侍立兩旁下，開放瞻仰遺容，現場並播放單樞機在碧瑤、徐匯中學、光啟社，以及高雄教區點滴生平的珍貴投影畫面。經由長長的隊伍，教友依序向單樞機作最後告別，許多人掩面默然淚垂。

殯葬彌撒禮10時開始，一陣響亮的鐘聲展開聖樂、祈禱和讀經。讀經一是單樞



機最愛的「天主是愛」為主題的《若望一書》(三20, 四1-18)；讀經二以台語恭讀《羅馬人書》(六33-49)，談與基督同死同葬同復活的信仰核心。在聖經遊行後，杜勇雄神父誦唱《路加福音》(廿三33-49)。隨即在大家期盼下播放單樞機生前預錄的17分鐘講道辭，會場滿溢了單樞機的殷殷叮嚀。

單樞機首先感謝大家來參加他的殯葬彌撒，他說，人生如戲，最後一切都會過去；功名榮華，萬事皆虛，「如今躺在棺材中兩手空空，能帶去的只是一生的功過而已。」單樞機還提到，一生最正確的抉擇是追隨天主，「天主是我的至寶，是我的一切」。單樞機說，人生美好的仗已經打過、路也跑到盡頭了，未做到完美的地方，希望大家寬恕並彌補他的缺失。

單樞機有幾項囑託，分別要主教關心妥善照顧天主所托付給他的羊群和同伴牧人，希望每位主教弟兄均能

對聖職弟兄身心靈各方面的福祉多費些心血和時間，特別在推動聖召和培育修士方面下些功夫。要神父不要把鐸職當作一般的職業看待，而要將它看作是天主所特別交付的一項使命。

一個成功的本堂神父，一定關心愛護照顧自己的教友，鼓勵每一位教友都能自動自發用自己的方式向外傳福音，關懷參與堂區的工作及支援社區的需要。對男女修會弟兄姊妹，他表示，牧靈福傳工作方面，修會本來就是站在輔佐的地位，一定要和當地主教共融合作，主教也應當尊重每一修會的特殊神恩。至於平信徒，他要求學習聖保祿的福傳原則，就是「對一切人，我就成為一切。」

單樞機在預錄的講道辭中說，他一生祈禱和努力的目標，就是「求天主給我們大開傳道之門」(哥四3)，使每一位教友都成為福音的使者，並能帶領幾個人接受福音，領洗進教。

單樞機也將自己臨終時的病痛及死亡的恐懼和耶穌基督在十字架上的被棄的痛苦與死亡一起奉獻給天主，當作補贖一生缺失罪過的代價，並當作我國地方教會與普世教會共融以及兩岸和平統一的祭獻。最後，單樞機秉赤子依恃之心，大聲喊說：「阿爸，父啊！」（迦四6），「我把我的靈魂交托在祢的手中！」（路廿三46）

台北總教區洪山川總主教接著在講道中指出，誠如福音所言，右盜生前搶了全世界，臨死前還搶了天堂的席位，由此可知，皈依永不嫌晚，與主相遇撼動人心，非比尋常。人生的方向是希望，我們追求永生，信仰基督的人，在基督內同死同生；耶穌懸在十架上是單樞機想要嘗試的痛苦經驗；因為服用標靶藥物，單樞機嘴破無法進食、背部皮膚潰爛無法好好睡眠；但，痛，還要再痛，為了是要體驗耶穌的苦難。

洪總主教並以單樞機生前最後發表的文章〈掏空自己，返老還童，登峰聖山〉分享說，單樞機在苦痛中再度與十架上的耶穌相晤，而恍然大悟，在靈修的路上樞機立下典範，要與懸在十架上的耶穌相遇，就要仰賴天主助佑，先掏空自己，清除靈修路上的絆腳石，進而返老還童。

單樞機的最後一堂「告別生命之旅」下課了，當他的遺體被送回高雄時，許多教友一邊掌聲歡迎樞機爺爺回家，一邊淚如雨下。天上多了位為台灣、中國及普世教會祈禱的聖者。單樞機去年曾在90大壽感恩彌撒下跪，懇請大家原諒他的疏失，請大家接受他的道歉。單樞機已安息主懷，我們期待天國相見的那一刻。

在教友恭領聖體後，12時8分，馬總統親頒「華總褒字第1117號」的褒揚令給單樞機，以感懷單樞機為教化社會人心與致力公益的卓著貢獻，由高雄教區劉振忠總

主教代表受領。

褒揚令全文如下：

「天主教會樞機主教單國璽，恢達曠度，襟懷慈悲。崢嶸歲月，紅羊浩劫，矢志獻身教會，獲羅馬聖額我略大學神修學博士學位，沈潛濬淪，瞻智道明。歷任徐匯中學校長、光啟社社長、花蓮教區暨高雄教區主教、臺灣地區主教團主席、輔仁大學董事長等職。秉持『犧牲享受、享受犧牲』理念，迭拓教區公益服務，踐履原民人文關懷；興辦社會教育事業，厚植傳播媒體專才，汎愛涵煦，沾溉默化；牧靈福傳，至真美善。嗣獲冊封樞機主教，竭心族群融合，落實國內人權保障，開啟宗對

話交流；悉力世界和平，協助推動臺梵互訪，鞏固長期友好邦誼，擲地振玉，灼然燭照；紓策折衝，譽昭宇內。曾獲頒外交部外交獎章、一等景星勳章、總統文化獎、國家公益獎暨法鼓山特殊貢獻獎等榮名，淑世布教，清範著儀。晚歲罹攬重疾，賡續籌設真福山社福園區，開展生命告別之旅，弘宣人生永恆價值，分享自身體悟，見證信仰力量，意切言深，慰彼黎庶。綜其生平，奉揚仁風，四海慕其聲采；承行主旨，萬流仰如斗山，侔德覆載，懸若日月。哲人已遠，悼惜罔極，應予明令褒揚，用示政府崇禮國士之至意。」

由總統馬英九暨行政院院長陳冲署名致上敬意。

領聖體後經之後，教廷萬民福音部秘書長韓大輝總主教代表羅馬聖座及各級神長，向單樞機致意。

他說，單樞機在返回



父家前，還伸出無力的手，滿懷靈氣的祝福了台灣、中國及世界。單樞機的福傳跨越時空，在彌撒中講了篇語重心長的道理，在富貴浮雲的世間，單樞機找著人間至寶耶穌基督，與基督同死同生，所以死亡再也不能控制他。單樞機還在思考用什麼方式接觸我們每一位，在天上他將更能照顧我們每一位。

馬總統的褒揚令提到靈修格言「犧牲享受、享受犧牲」，當年單樞機還是年輕神父時，用以鼓勵他人和自己，如今單樞機已體現了。正如兩千年前，單樞機的主保聖保祿宗徒給厄弗所長老精神遺書般的告別詞，在《宗徒大事錄》(二十35-37)所說：「在各方面我都給你們立了榜樣，就是必須這樣勞動，扶助病弱者；要記住主耶穌的話，祂說過：『施予比領受更為有福。』說完這些話，便跪下同眾人祈禱，眾人都大哭起來。」

單樞機在世90年給我們立下了好榜樣，為人、為主、為國、為民、為情、為愛、為義、為平安，奉獻了一切，如今在天父面前請紀我們一念。

曾兩度中風、以輪椅代步的星雲法師代表宗教界致詞時說，今年除夕單樞機到山上(指佛光山)圍爐，隔天他到高雄向單樞機拜年，沒想到單樞機說：「不可以」，星雲問：「為什麼？」單樞機才說：「所有人都放假回家，我沒有辦法煮給你吃。」這就是單樞機親民、仁慈的生活。星雲法師說：「40多年來，我很感激他，謙恭、仁慈，他真是非常好的朋友。」

單樞機出生在中國大陸河北省，黃河的水孕育單樞機在天主教內成長；而他出生在江蘇，揚子江的水孕育在佛教界生活。信仰不同，卻相交40年。星雲法師曾經跟單樞機說：「來生啊，你在天主教再做個好主



教，我也再做個和尚」。

耶穌會省會長李驊神父則感謝各界的全力相助，他並允諾在天上的單樞機，會花更多時間照顧年輕的修士，使他們成為更好的司鐸、主之忠僕。

總主教劉振忠致謝時表示，殯葬彌撒遵循單樞機的遺言，用簡單的棺槨、蠟燭、聖經和十字架陪伴他；

未來會努力協助成立「財團法人天主教單國璽弱勢族群社福基金會」，延續單樞機對弱勢者的愛與關懷。

（摘錄自《天主教周報》205期）



單國璽樞機主教 在自己殯葬彌撒中的講道詞

前言

各位主教弟兄、神父、修女、修士、各位貴賓、主內各位兄弟姐妹：

多謝你們來參加我的殯葬彌撒，願天主降福你們每一位！

古人說：「鳥至將死，其聲也哀；人之將死，其言也善」。現在我已聽到了死亡姊妹的腳步聲，看到她已向我招手。趁她尚未走近和我携手同去時，我願將我內心深處對人生的最後幾個經驗與感想和各位分享。

一、人生如戲

在病床上回顧一生，真

如觀看電視劇一樣，一幕一幕地呈現在我目前；幼小時的家庭及堂區生活，小學，中學時代，大修院攻讀哲學，入耶穌會後之各階段的陶成，陶成後所接受的各項職務，晉牧後在花蓮及高雄二教區的牧靈福傳及行政工作，在台灣地區主教團，亞洲主教團協會，以及聖座教廷數個部會的職務等，都歷歷在目，猶如昨日事。

一生中曾扮演了許多不同的角色，做過屬下，也當過長上；做過默默無聞的小卒，也當過發號施令出頭露面的風雲人物。所扮演的角色，有成功，也有失敗；有喜樂，也有痛苦；有榮耀，也有侮辱；有順境，也有逆境；有貧困，也有富裕。最後都過去了。從一生相當豐富多樣的經驗中，我有下列

幾個感想：

(一) 人世間的一切學問、功名、榮華、富貴、權勢、地位等如同聖經上所說的，都是「虛而又虛，萬事皆虛」(訓一2)，並且猶如煙霧很快就會過去。人若放棄天主，醉心追逐這些「虛而又虛」的事物，真如狂人撲風捉影，白費心機，最後還不是落得虛夢一場！我本來就是赤身空拳而生在此世，現在躺在棺材中也要兩手空空而去！我所能帶去的，是我一生的功過而已！

(二) 在事業成功心滿

志得時，不免有時會有以為自己是重要不可或缺的人物之誘惑。豈不知人生猶如一片落葉，在歷史的長河中，漂流一段短暫的時間，真是「船過水無痕」，很快便消失無踪，又似「滾滾長江東逝水」的一個浪花。現在我深深體會人是多麼脆弱渺小！

(三) 人生的真正價值，不在於他扮演過什麼重要的角色，而是在於他如何將該角色扮演得唯妙唯肖，而能滿全了大導演天主對整個劇情的佈局和對每一個演



員所有的要求。

二、人生至寶

人性雖然脆弱，在世生命苦短，所追求的世物又是「虛中之虛」，但是卻有追求永恆生命的渴望。這個渴望使人異於其他禽獸。原來人是按照天主的肖像而受造的，並且在受造時接受了天主永恆生命的氣息（參閱《創世紀》—26~28；二7）。

人在犯罪墮落之後，這個渴求永恆生命的氣息，雖然變弱，但在人心靈的深處還會不時吶喊，正如聖奧斯定所說：「主啊！我的靈魂是為祢而創造的，除非在祢內永遠得不到安息！」天主是我的至寶，是我的一切，是我的來源和歸宿。

人因叛命犯罪雖然扭曲了在他身上的天主肖像，但是慈悲的天父卻不願眾人喪亡，遣發了祂的獨生子降生成了血肉之人及我們的弟

兄，作天人之間的橋樑，並以祂的血肉之身作為救贖人罪的全燔之祭。聖若望曾驚嘆說：「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）。

降凡成為人而天主的耶穌基督是我一生的至寶。藉著重生的聖洗聖事，他使我成為天父的義子和祂的弟兄，藉著祂的聖神使我敢稱天主「阿爸，父啊！」（迦四6）。祂建立聖體聖事，使我以祂的體血作神糧，與祂生命相通，作最親密的結合。藉著堅振聖事，祂賜給我施慰聖神，作我的導師。基督在十字架上讓人用長槍刺透祂的肋膀，打開祂的聖心，成為我取之不盡，用之不竭的恩寵泉源和寶庫。

我一生所做的最正確的抉擇，就是追隨耶穌基督的召叫，獻身於祂，效忠於祂，為祂賣命，與祂同甘共苦。為這個緣故，在晉鐸時我選了「同甘共苦，猶

如基督之精兵！」（弟後二3）；在晉牧時選了「在基督重建一切」（弗一10）作為我的座右銘。在我的遺囑中希望在我的墓碑上用大字刻上：「生於基督、活於基督、死於基督、永屬基督」。

雖然對於死亡我也有些怕懼，但是一想到死亡能使我與耶穌基督更密切地結合，就帶給我平安、安慰和喜樂。一生的罪過和缺失雖然使我有些不安，但是「我知道我所相信的是誰」（弟後一12），祂是無限仁慈的天主，並且「天主是愛」（若望壹書四7,16），「天主比我們的心大」（若望壹書三20）。為這個緣故，我可以安心地去面對面地看到天主，我一生所追求的寶藏——永恆生命的源頭與歸宿。

三、最後囑托

人生的「這場好仗，我已打完；這場賽跑，我

已跑到終點；這信仰，我已保持了」（弟後四7）。在人生的戰場及賽跑的過程中，有勝利，也有失敗及跌倒的時候。但藉著天主賜給我的信仰及聖寵助佑，每次均能爬起，努力向著目標邁進。

在這最後一次和各位的談話中，我願和各位分享，在我所從事的職務及使命上未能做到完美的地方，希望大家能夠做得更好更完美，以彌補我的缺失與不足。

（一）各位主教弟兄：

感謝你們多年來在主教團中對我的友愛、指教、共融合作與忍耐。求你們寬恕我的種種缺失，尤其是我的強勢作風。主教首要的任務是關心妥善照顧天主所托付給他的羊群和同伴牧人。我常感覺愧對我的神父弟兄及教友們，因為在行政、籌募經費以及擔任教廷、亞洲主教團協會、台灣地區主教團等職務，所費的心血和時間過多。希望每位主教弟兄均能對聖職弟兄身心靈各方面

的福祉多費些心血和時間，特別在推動聖召及培育修生方面下些功夫。

（二）各位神父弟兄：

感謝你們對我的愛護與合作，也求你們寬恕我對你們的照顧不周。希望你們都能充滿基督的愛。讓「基督的愛催迫著我們」（格後五14），努力帶領教友們從事福傳及牧靈工作。不要把鐸職當作一般的職業看待，而要將它看作是天主所特別交付的一項使命。為完成這項神聖使命，一個成功的本堂神父，一定關心愛護照顧自己的教友。不要把教友當小孩子看待，而要將他們看作兄弟、姊妹、朋友及夥伴。堂區中的大小事情要多和教友協商，共同作決定，並鼓勵每一位教友都能自動自發用自己的方式向外福傳，關懷參與堂區的工作及支援社區的需要。

（三）男女修會的弟兄姊妹：

感謝你們在牧靈福傳方面給予我的支援與合作。請你們寬恕我的疏失與惡表。

我自己也是會士，在會士與主教有衝突或緊張時，我雖然努力保持中立，但在理由不明時，我對聖統比較表示尊重。在牧靈福傳工作方面，修會本來就是站在輔佐的地位，一定要和當地主教共融合作，服從他的命令。當然主教也應當尊重每一修會的特殊神恩。

（四）親愛的平信徒弟兄姊妹們：

感謝你們對我的愛護、共融、合作以及在牧靈福傳等各方面的慷慨大方支持。也請求你們寬恕我的一切缺失和惡表。我雖然非常推崇外邦大宗徒聖保祿的福傳原則：「對一切人，我就成為一切。」（格前九22），但是因了環境及我過去所從事的職務關係，沒有能夠學會各族群的語言，是我最大的遺憾和傷痛。各族的弟兄姊妹都沒有拿我當外人，都接納我，容忍我，支持我。奉勸各位弟兄姊妹，要尊敬神長，努力與他們共融合作，不要消極批評，而要提出積

極建設性的善意建議。努力自動自發，在自己的崗位上，用自己的方式去做一些福傳工作。我一生祈禱和努力的目標，就是「求天主給我們大開傳道之門」（哥四3），使每一位教友都成為福音的使者，並能帶領幾個人接受福音，領洗進教。

結論

慈愛的天父，感謝祢在我一

生中賜給了我無數的恩寵，特別感謝祢將祢的獨生子耶穌基督賜給我作救主。現在將我臨終時的病痛及死亡的恐懼和耶穌基督在十字架上的被棄的痛苦與死亡一起奉獻給祢，當作補贖我個人之一生缺失罪過的代價，並當作我國地方教會與普世教會共融合一以及兩岸和平統一的祭獻。我唯卑微渺小，但和祢聖子的無限功勞攙和在一起，一定會得到祢的悅納。現在我抱著赤子依

恃之心，偕同祢的聖子和祢的聖神大聲喊說：「阿爸，父啊！」（迦四6），「我把我的靈魂交托在祢的手中！」（路廿三46）。

親愛的兄弟姊妹們：請你們不要因著我的死亡而悲傷，而要為我祈禱。我們相信救主耶穌基督的人，也相信與祢同死同生，到末日還要與祢一起復活。不久之後天堂相見！

最後我求聖母瑪利亞、大聖若瑟、聖伯鐸和聖保祿、聖彌額爾、護守天使及諸位天使、中華諸位聖人聖女以及天朝諸位神聖和我一起歡唱：「我要永遠歌詠上主的仁慈！」（詠八十八2）（*Misericordias Domini in aeternum cantabo!*）

單國暉

二〇〇六年八月五日
於台大醫院A14-3號病房

單國璽樞機主教大事記

1923年12月3日	生於河北省濮陽縣（1952年改隸河南省）
1946年9月11日	在北平入耶穌會初學 1948年9月12日在北平發初願 1963年2月2日在越南首德發末願
1955年3月18日	在菲律賓碧瑤晉鐸（神父） 晉鐸後任宿霧 Cebe City 聖心中學中文部主任
1959年～1961年	在羅馬額我略大學攻讀神修學獲得博士學位
1963年～1970年	任耶穌會彰化靜山文學院、初學院、避靜院院長及初學導師。
1970年5月 ～1976年8月	任台北蘆洲天主教徐匯中學校長
1976年10月	出任光啟社社長
1979年11月15日	當選花蓮教區主教1980年2月14日晉牧就職
1987年4月7日	當選天主教中國主教團主席（1988/4/1更名為台灣地區主教團）連任五屆主席，歷時十八年
1991年3月4日	當選高雄教區主教，6月17日就職
1998年1月18日	教宗若望保祿二世宣布任命為樞機主教
1998年2月21日	在梵蒂岡接受教宗若望保祿二世正式冊封為樞機主教，為第五位華人領受樞機主教榮銜者
2006年1月5日	高雄教區主教職務榮休

2006年6月12日	陳總統於總統府頒發大綬一等景星勳章，表彰其長期奉獻教會、促進中梵邦誼等卓越貢獻
2006年7月	體檢經醫師證實罹患肺腺癌
2006年12月16日	「當基督遇見佛陀－慈悲與博愛」與星雲大師於台北國父紀念館舉辦世紀對話
2007年8月～ 2012年4月	舉辦「生命的告別系列－我的人生思維、划向生命的深處、活出精采的生命」等系列演講，巡迴全省各教區、各大監獄、大學院校、高中職校、政府機構、國際社團、不同的宗教團體、公益團體等，共舉辦219場演講
2008年2月23日	與法鼓山聖嚴法師舉行「生死大問」對話於台北
2008年6月14日	單樞機與聖嚴法師於政治大學公共政策論壇「人類生命的再生與複製－科技突破與宗教關懷」之議題與學者等對話
2009年9月2日	與達賴喇嘛舉行「天法自然－人與大自然對話」宗教交談於高雄漢神巨蛋國際會館9F
2009年9月13日	法鼓山主辦／葉樹姍主持，單樞機與昭慧法師／楊蓓教授／單德興教授對談於世貿國際會議廳大會堂
2009年11月1日	榮獲第五屆「總統文化獎－和平獎」馬總統親臨頒獎表揚於霧峰林家花園
2009年11月12日	榮獲第八屆「國家公益獎」由行政院吳敦義院長頒發表揚於台北圓山大飯店
2012年8月22日	於台北新店耕莘醫院18:42因器官衰竭蒙主恩召高壽九十



緬懷成世光主教

成世光主教1915年出生於山西省孝義縣非教友家庭，在家中排行老么，1924年與家人開始學習教理，1924年領洗，聖名保祿。

1929年進汾陽小修院念書，1937年在汾陽大修院讀哲學，1939年因華北被日軍佔領，遷到宣化大修院，生活簡樸而平靜地讀著神學。

1941年6月29日在宣化主教座堂，由張潤波主教手中領受司祭聖品。就此展開司鐸聖召旅程，榮主愛人一幅幅美麗風景圖畫。

為主工作70載

著作等身樂福傳

1966年5月28日被教宗任命為台南教區主教，耕耘台南教區教務20多年後，1991年2月4日成主教榮休，選擇了國籍「主顧傳教修女會」台中忠孝路會院安享晚

年。

認識成主教50年，在旁陪伴照顧他21年的主顧傳教修女會賴桂香修女談起這位平易近人，最不喜歡麻煩人的老主教，幾次紅了眼眶，久久難以言語。

成主教極富學養，畢業於北京輔仁大學中文系，對本地與東西文化之融合有十分深入的研究，寫了許多著作分享。

退而不休的他，仍接受教區、各修會團體邀請帶領大避靜，曾有一年帶了8個大避靜的記錄，而忙碌之餘，還協助當時台中復興路天主堂本堂杜神父主持每個主日上午8:30的彌撒長達10多年，他也撥空為修女們講授神學，鼓勵修女不斷充實自己。

成主教和王愈榮主教交情深厚，兩人晉牧時間都在

7月，因此除了平時偶爾小聚外，7月更是有固定的約會，大家都笑說兩人要去說悄悄話了，後來，蘇耀文主教也加入聚會，台中教區的神父們有什麼活動也都不會忘了邀約老主教，可以感受到主教的和善及和每個人那份司鐸弟兄情誼了。

謙卑幽默常說謝

情同父子伴晚年

成主教年紀漸長，有天晚上起床時不慎跌倒，原本以為只有腰受傷的問題，後來中風才發現原來左腦有2/3血塊蓋住，情況危急馬上開刀，手術後，成主教很認真作復健，能用助步器慢慢走路，及至後來再次摔倒，只得坐輪椅。

他是位十分合作的病人，凡事都十分順服，不批評任何是非，強忍病痛頂多面露不適。從沒有過抱怨，也不曾責備生氣，

相反的，當修女有時因為著急對看護大聲了點，主教還會提醒她不要生氣。

喜歡唱歌的成主教，對家鄉的山西小曲兒特別念念不忘，在開心高歌中，應是有著些許思鄉情愁吧！

成主教的聖召陶成，一路受山西汾陽教區栽培，因此當汾陽教區有困難時，成主教也竭己所能為其籌備經費，他說，現在換他來幫忙培育下一代的聖召了。

成主教時時抱持著感恩的心，也自然地展現在平常生活中。賴修女說，每天最常聽到成主教講的話就是「謝謝」兩個字，就連拿一杯水這樣的小事，他也謙和地說「謝謝」。

成主教的幽默更是一



絕，有次出院後，兩人一起祈禱，賴修女問他向天主求什麼？成主教說：「求主快讓我回家啊！可是祂沒答應我。」

當修女勸成主教吃點東西，成主教也幽默回答：「好人嘛！肚子不會餓。」讓修女接不下去了。

又有一回修女請主教白天少睡點，這樣晚上才好入眠，沒想到成主教妙答：「睡覺不惹是非」，簡單一句話，倒也很實在，說起這些點點滴滴，心中不捨成主教的離開，卻也是淚中有笑。

在一旁默默協助打點著成主教身後事的陳志修弟兄，當時還不是教友的他，從到台南接成主教來台的那一天起，兩人如同父子般的情誼就漸漸萌芽成長了，也在成主教的陪伴下領洗成為教友。

只要有空，陳弟兄就帶著咖啡、蛋糕和成主教來個下午茶約會；時間再多一點，就開車載成主教去兜兜

風，甚至去郊遊。

擔心成主教跌倒，浴室需要有止滑設備，那時他的母親正好也住院，安置好母親事宜，一天內就把這問題處理完成。

時時關心成主教的一切大小事務，細心而周到，像自己父親一樣地真情對待，用情之深，讓身旁的每個人看了無不感動萬分。

彌撒相送不煩擾

為兩位保祿祈禱

8月23日上午11時，從台中出發，載著成主教「回家」的救護車，抵達台南市開山路195號的中華聖母主教座堂，教友們已在聖堂恭念玫瑰經。

下午1時，由林吉男主教主禮，榮休鄭再發總主教和台南教區神父們共祭，以彌撒聖祭歡迎老主教回到這服務了20多年的家。

林主教特別感謝賴桂香修女、陳志修弟兄21年來對成主教無微不至的照顧，讓主教榮休後的生活豐富而平

安。

我們在主教身上可以見到真福八端，他是一位真正的「天主的人」，單樞機和成主教兩位的聖名都是保祿，他們都為耕耘本地教會付出甚多，成主教就像我們父親一樣，他為我們代禱多年，現在我們以發自內心的感謝，以守靈、祈禱的方式，表達我們孝愛之心。

成主教的體貼，也在遺囑裡表露無遺，他連訃聞都自己擬好了，不要大家費心思，他謙虛地稱自己「我是罪人」，由台南教區負責一切身後事務，以最簡單的方式處理，不要家祭，也不要

公祭，只要大家在彌撒後一鞠躬就好，也表達了特別謝謝每一位在他靈前祈禱的弟兄姊妹們。

彌撒後，鄭再發總主教和林吉男主教率大家向成主教大體灑聖水、獻香，表達我們的追思和感謝。

主教座堂從當天直到9月1日，每天早上7:00和晚上19:30各舉行一台追思彌撒，成主教的遺體就安放在聖堂旁的簡易靈堂，供大家瞻仰遺容，也請神長、教友們多多前來陪伴成主教，並為單樞機主教及成主教兩位「保祿」的靈魂祈禱。

成世光主教的人殮禮是在9月2日星期日下午14:00，殯葬彌撒訂於9月2日星期日下午14:30，於台南市開山路主教座堂舉行，並安葬於台南教區永光墓園。黃琪珊（摘自204期天主教周報）



101年內政部宗教團體表揚大會



【台北訊】內政部於9月10日上午9時至12時假台北市中華路一段69號國軍文藝活動中心，舉辦「101年宗教團體表揚大會」。天主教有耶穌會、台北總教區、主教團、新竹教區、聖母聖心修女會、嘉義教區、主顧修女會等7個單位榮獲內政部頒獎表揚。


內政部每年均舉辦績優宗教團體表揚大會，為獎勵宗教團體運用其資源興辦或贊助公益慈善及社會教化事業，以發揮宗教功能，增進社會福祉。各宗教團體需依內政部所訂獎勵要點，填報績優事蹟表，於每年3月底前函報內政部核辦。

今年榮獲行政院長陳冲親自蒞臨頒獎的共計33單位，天主教僅有台北總教區榮獲行政院獎。此外，獲內政部獎計255單位，天主教（依頒獎順序）計有：耶穌會、台北教區、主教團、新竹教區、聖母聖心修女會、嘉義教區、主顧修女會等7個單位，因興辦社會教化事業成效卓著，榮獲內政部長李鴻源頒獎表揚。

內政部宗教事務諮詢委員張舜明騎士與鄭萊頤騎士兩位委員，受內政部李鴻源部長邀請，以貴賓身分參與大會。主教團秘書長陳科神父代表主教團受獎。天主教其他受獎單位也都推派神父、修女、代表受獎；內政部的表揚，肯定了天主教會對公益慈善及社會教化的貢獻。

新書

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歡迎訂購閱讀

主教團祕書長陳科神父於11月1日諸聖節
為主教團恩人獻彌撒

中華民國與教廷建交70週年感恩祭

教廷代辦 陸思道 蒙席 講道

2012年10月20日（星期六）

可敬的洪總主教及各位敬愛的主教、
各位主內敬愛的神父及修女、
各位可敬的台灣各級政府官員、
各位敬愛的駐華使節團同事及駐華代表們：

願主的平安與你們同在！

我們今天早晨齊聚一堂參與這場聖體的祭典，而聖體即是「感恩」。今天我們同時也要為中華民國與教廷建交七十週年—或者說為這七十年正式的友誼，以及第一位宗座駐華代表剛恆毅總主教來華九十週年感謝天主。

今天的感恩祭，我們還有機會對於真福八端進行一番省思。因此，以下我將略述有關這次的週年慶，並談論到真福八端的意涵。如我們所將得知，這次的週年慶與耶穌在今天福音中所教導我們的實際上並無二致。

教廷官方報《羅馬觀察報》，在1942年10月23日發表了一篇文章說到：「重慶政府（中華民國戰時首都）在數度表達欲與教廷建立外交關係後，已提出正式建交的請求。對此意向，教廷當局已宣布樂於接受，並已同意原駐瑞士之謝壽康公使為中國駐教廷特命全權公使之任

命。」而教廷亦任命黎培理總主教為教廷駐華公使。

於此七十年間，我們的外交關係在中華民國歷任總統及教廷歷任教宗的善意維護及自主的決策下延續。並在歷任中華民國外交部長（與外交部的同仁）及教廷相應人員的努力下，使這個關係與日俱進、日益深化。

在此，我希望能特別提及幾位中華民國駐教廷大使及其同仁，與歷任教廷駐華大使與代辦及其同事。我特別念及的是如今仍在世的幾位：我非常能力的合作夥伴中華民國駐教廷大使王豫元大使，以及今天也有出席的前任杜筑生大使與戴瑞明大使。可敬的前輩葛錫迪總主教（已退休，居於澳洲）、陶懷德總主教（已退休，居於愛爾蘭）、吉立友總主教（已退休，現居於馬爾他）、斐納德總主教（今教廷駐義大利大使）、尤雅士總主教（今教廷駐斯洛維尼亞大



蕭嘉慶
提供

使）、車納德總主教（今教廷駐日本大使）、易福霖總主教（今教廷駐剛果大使）、格霖澤總主教（今教廷駐秘魯大使）及安博思總主教（今教廷駐象牙海岸大使）。

我經常與這幾位前輩聯絡，其中幾位也為我們今天的慶典捎來問候及祝賀的訊息。在不同的場合，上述幾乎每一位都曾告訴我，他們是多麼享受在台灣的光陰，並且在當他們接獲通知必須要離開時又感到多麼遺憾。

就人的一生而言，七十年是相當長的一段時間。在此之間，儘管中華民國與教廷之間曾發生各種正面及負面的事件，且由過去直到現在都面對各種挑戰——然而，依我謙卑的看法，不論其間所面臨的挑戰為何，皆非源於中華民國或教廷本身的根本特質，而是外力使然。

事實上，在諸多場合中梵都再三強調，雙方對於人權的尊重及人格的尊嚴（特別是宗教自由）皆有高度的重視，並且對於世界的和平及穩定發展皆有深刻的承諾，同時也都支持國內及國際上的法治，並對於世界上需要協助的人們伸出援手。同時，我認為我們還分享著某些作為處於列強之間的一個小國家的經驗，或許於此我們可以向彼此借鏡學習。

特別是關於最後一點，我希望能由此聚焦於今天的福音：真福八端。真福八端提供每位基督徒一種規劃，它不僅是有關教會內成員間彼此的關係，也有關教會與其他世俗當局間的關係，同時也有關教廷與其包括中華民國的179個邦交國的關係。真福八端對於所有國與國以及不論是否為基督徒的每個人與人的個人生活中的關係都是一個好的規劃。

我以下的省思是基於教宗本篤十六世《納匝勒人耶穌》一書中，有關真福八端的闡述。¹

1 請參見，J. RATZINGER – POPE BENEDICT XVI, *Jesus of Nazareth from the Baptism in the Jordan to the Transfiguration* (New York 2007), pp. 70-99。

真福八端是「承諾的話語」。「同時，由於它們作為分辨善惡的標準，因而也可以作為分辨正確方向的指引。²」耶穌的門徒們當時身處「貧窮、飢餓、哭泣、被仇恨、受壓迫」中，³然而，亦即是門徒們如此的遭遇，在主的光照中，促成了這樣的承諾。

真福八端中，耶穌教導我們，那些一般以為會使我們快樂的事，實際上並不會使我們快樂；而一般我們以為會使我們悲傷的事情，實際上卻能引導我們邁向真正的喜樂。

「只要從正確的觀點，亦即從那與世間價值極為不同的天主的價值來審視這些事情，世間的標準便會被顛覆。那些在世人眼中被視為貧窮和迷失的靈魂，才是真正幸運、蒙受祝福的人，並有充分的理由在他們的苦難中歡欣鼓舞。真福八端的承諾光輝璀璨地在由耶穌所開展於嶄新世界及人的樣貌中…⁴」我們不該將耶穌所說的喜樂理解為一個未來的事實，而是於此時此刻已經在此發生的事。「耶穌將欣喜帶到困苦中。⁵」

真福八端是「一種安慰及一種承諾。⁶」儘管我們參與耶穌的苦難，然而即便是此時我們也分享著祂復活的美，這種美為我們帶來「一種比過去以世間的方式所體驗到的喜樂更為宏大的欣喜及『福報』。⁷」

「真福八端所表達的是作為門徒的意義。[…]純理

2 同上注，P. 71。

3 同上注，P. 71。

4 同上注，P. 71-72。

5 同上注，P. 72。

6 同上注，P. 72。

7 同上注，P. 73。

論的方式無法表達它的意涵，它的真義展現在完全獻身跟隨主的門徒們之生活、受苦以及他們充滿奧秘的欣喜中。這將我們帶向…真福八端與基督生平事蹟相關連的特質。門徒是與基督的奧秘緊密相繫的。他的生活已沈浸在與基督的共融之中…真福八端即是將十字架與復活轉換作為身為一位門徒的身分。而真福八端適用於門徒們，因為真福八端第一個典範即實現於耶穌基督本人身上。⁸」

如果我們仔細檢視今天的福音，我們可以瞭解到「真福八端就像是揭露出一部耶穌內心的自傳。⁹」耶穌是一位真正貧窮且溫良的人。耶穌是「那心地純潔的人，並一直渴慕著天主。祂是締結和平的人，也為主受迫害。真福八端展現了基督本身的奧秘，並呼喚著我們與祂共融。…真福八端也是教會的準則，並在其中找到教會所應效法的模範。它做為所有身為門徒者的指引，這指引關係到每一個人，即便由於每個人的聖召不同，它對於每個人產生了極為不同的影響。¹⁰」

「但現在浮現一個根本的問題：主耶穌在真福八端中所指示給我們的方向和警告確實是正確的嗎？富有、飽足、歡笑及受讚美真的是如此糟糕的事嗎？¹¹」

「尼采將山中聖訓的願景視為一種忌恨的宗教，是膽怯懦弱者、衰弱無能者，是那些沒有能力面對生命者的嫉妒，他們無法面對生命的要求，而透過這些祝福的話

8 同上注，P. 73-74。

9 同上注，P. 74。

10 同上注，P. 74。

11 同上注，P. 97。

來咒罵那些堅強、成功及快樂的人，以報復他們。¹²」

「許多這樣的想法已潛入現代的氛圍中，並明顯地形塑了當代對於生活的感受。因此，山中聖訓所提出的問題是作為基督徒的一個根本的選擇，而作為當代的兒女，我們感到內心抗拒著山中聖訓——即便我們仍感動於基督所讚美的溫良、慈善、和平及純潔的人。但唯有在經歷過極權政治對於人的踐踏、嘲諷、奴役、剷除弱者的各種殘暴手段後，我們才又重新得以欣賞那些飢渴慕義的人，並重新發現哀慟者的靈魂及他們受安慰的權利。當我們看到當今經濟力量的濫用，面對資本主義殘暴地將人貶低為貨物時，才瞭解到財富所帶來的危險，也對耶穌就富裕所提出的警告有了全新的體會…¹³」

真福八端看似違反我們對於生命的渴望，但它要求我們「由內心轉念，從我們未經思考地想要走的方向回頭。而這個回轉將為我們生命帶來那純淨及高貴，並給予我們的生活適當的秩序。¹⁴」

「在山中聖訓背後豎立著基督的形象，這個人是天主，而正因為祂是天主，卻仍降生成人並掏空自己，直到死於十字架上¹⁵」，朝向喜樂的真正途徑唯有透過自我奉獻的愛。正如我於一開始所說，這對於我們每個人、對於教會與社會的關係、對於教廷與其他邦交國、對於教廷與中華民國如今所慶祝七十週年皆是如此。唯有將耶穌於真福八端中的教導付諸實踐，我們才能找到真正的喜樂、真實的財富及和平，並達致真實的偉大。

12 同上注，P. 97。

13 同上注，P. 97-98。

14 同上注，P. 98。

15 同上注，P. 99。



MINISTRY OF
FOREIGN AFFAIRS
REPUBLIC OF CHINA
(TAIWAN)

外交部史次長亞平出席 「中梵建交70週年紀念彌撒」賀詞稿

洪總主教、劉總主教、陸思道代辦 (Msgr. Paul Russell)、內政部林次長、立法院楊委員玉欣、李委員侗豪、各位貴賓、各位女士、各位先生，大家早安，大家好：

今天本人深感榮幸，代表中華民國外交部參加「中梵建交70週年紀念彌撒」，一個見證中梵邦誼的歷史性時刻與莊嚴的盛會。

中華民國政府於1942年任命駐瑞士代辦謝壽康先生為首任駐教廷公使，開啟中梵兩國外交關係之始。回顧過去70年，全球迭經動亂，經歷第二次世界大戰、經濟大蕭條、冷戰、金融大海嘯及今天的歐債危機等，然我與教廷在堅守民主、自由、人權的普世價值下，共同攜手為捍衛世界和平及人類福祉而努力不懈。

在中華民國臺灣的天主教會各級神職人員、修女秉持歷任教宗所訓勉的無怨無悔博愛精神，默默為這塊土地奉獻犧牲，一個多甲子以來，天主教會在臺灣生根、茁壯，建立各級學校、醫院及照顧傷殘、貧病及社會弱勢人群的社福機構，對臺灣人民的教育、醫療、社會福利等方面做出極大的貢獻，這些可說是臺灣得以擁有今日經濟發展、社會安定及開放社會的重

要穩定力量。

在邦誼方面，中華民國與教廷關係在穩定中持續發展，高層互訪密切，我宗教團體及信眾藉著赴梵蒂岡朝聖及晉見教宗更是絡繹不絕。為積極回應教宗關懷賑濟世界各國遭受天災戰禍災民之呼籲，我政府在國際社會上積極扮演教廷於人道慈善救援活動最忠誠之夥伴。

回首過去，展望未來，堅守民主憲政宗教自由及以「和平的締造者」與「人道援助的提供者」自許的中華民國將繼續與代表西方基督文明自由平等博愛精神的教廷深化交流，本著聖經所示鑄劍為犁的精神，於國際社會保持密切人道救援合作，為全人類和平及福祉作出更宏偉的貢獻。

謹再一次歡迎各位來賓一齊見證中梵建交70週年這一歷史性時刻，並祝各位嘉賓，身體健康，萬事如意。謝謝大家！





Chinese Regional Bishops' Conference

Pastoral Letter for the Year of Faith 2012-2013

“I came so that they might have life and have it more abundantly.”¹

“I am the gate. Whoever enters through me will be saved.”²

I. Faith is a call.³ Through the witness and services of the Church, everyone is called to enter into a life of communion with the Blessed Trinity. This call, which is testified in the Scriptures, is given through Christ, the Word made flesh, and by the grace of the Holy Spirit, to all mankind till the end of the world.⁴ The Church constantly deepens her understanding on this grace gift at the previous Ecumenical Councils, proclaiming it continuously, bearing witness for it and passing it on.

II. “The Church must not hide herself; faith must be explained.”⁵ On October 11 this year, two great events in the Church history with significant importance coincided: the fiftieth anniversary of the opening of the Second Vatican Council and the twentieth anniversary of the publication of the ‘Catechism of the Catholic Church’. Seeing this historical coincidence and under the guidance of the Holy Spirit, His Holiness Pope Benedict XVI proclaimed the “Year of Faith” which begins on the October 11, 2012 and ends on November 24, 2013, solemnity of Christ the King. We live in “a society of greed that dares less and less to hope...”⁶ Pope Benedict XVI is encouraging the whole Church to study the documents of Vatican II and the ‘Catechism of the Catholic Church’ during these 410 days, in order to deepen the understanding on our faith,

strengthen our personal relationship with Christ, be more solidly rooted in our faith and “to bear witness with a living faith, to live the beauty and joy of being Christians.”⁷ We believe that the “Year of Faith”, proclaimed by Pope Benedict XVI for the Universal Church, and particularly here in Taiwan, will give rise to a systematic and more comprehensive understanding on the content of our faith. When faith is interiorized, the spiritual experience of the faithful will be deepened, and by cultivating a practical faith and by witnessing, the mission of evangelization will gradually be achieved for we have “one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all.”⁸

III. Looking back at Vatican II which took place 50 years ago and looking at the ‘Catechism of the Catholic Church’ which was published 20 years ago, one can see God’s providential intervention in both anniversaries. Both events firmly marked the unity and uniqueness of the faith of the Church. The four key Constitutions of Vatican II: on the Word of God (*Dei Verbum*), on the Church (*Lumen Gentium*), on the Sacred Liturgy (*Sacrosanctum Concilium*) and on the Church in the modern World (*Gaudium et Spes*), are known as the four main pillars of the Council. Thirty years after the Council, the ‘Catechism of the Catholic Church’ responded in accordance with Vatican II with four main parts: the Creed, the Sacraments, the Ten Commandments, and Christian Prayer.⁹ Pope Benedict XVI firmly believes and gives the assurance that if the Church is faithful to these two documents, “issues concerning our faith are going forward on the right track.”¹⁰

IV. In response to the invitation of Pope Benedict XVI to celebrate the Year of Faith and to the ‘Note’ with Pastoral Recommendations of the Congregation for the Doctrine of the Faith, so as to actively participate in this year of grace, the Bishops’ Conference intends to revive

the process of rediscovering the faith and its content, and at the same time to re-ignite the zeal of the faithful, by proposing the following practical recommendations, in addition to those in ‘The Door of Faith’, ‘Note’ and ‘Guidelines for Celebrating the Year of Faith’, in view of the current situation of the Church and the challenges of the Taiwan society. Moreover, we encourage all Christian communities to enthusiastically implement the innovative programs planned for the celebration so that this Year of Faith may become a vital turning point for the Church in Taiwan.

1. Deepening the faith

“The Year of Faith will have to see a concerted effort to rediscover and study the fundamental content of faith that receives its systematic and organic synthesis in the Catechism of the Catholic Church.”¹¹ As regards the content of the faith, besides having the Sacred Scripture as foundation and attending continuously Bible studies, faithful of all Christian communities are encouraged to have recourse to seminars and workshops to study and discover anew the riches of the faith in the two aforementioned documents, or to make use of various activities and workshops to acquire their knowledge of their faith and to deepen their understanding on the doctrine of the faith. Reading the Bible is the basic condition to deepen one’s faith, whereas learning the Creed is necessary for understanding the faith. For this reason, the Bishops’ Conference published the “Guidelines for Celebrating the Year of Faith” which also comprises these two parts: “Reading the Bible Together” and “Discovering the Creed”. We believe that this will be a great help not only to understand the content of the Bible and the content of the faith, but this will also help the faithful develop the habit of reading the Bible and the ability of articulating correctly the faith of the Catholic Church.

Concrete actions:

- [Read the Bible; become familiar with the content of the Gospel](#)

- Study the Creed; knowing the history of the Creed

2. Interiorizing the faith

“Without the liturgy and the sacraments, the profession of faith would lack efficacy, because it would lack the grace which supports Christian witness.”¹² The doctrinal teachings of the Church, liturgy and prayer all must be integrated in the moral life of the faithful. Only then can one be purified and obtain the sanctifying fruits for the soul.¹³ The more one knows God, the more one will become aware of “living in the presence of God”. So the knowledge of and the obedience to the Faith must be concretized in one’s Christian life in terms of zeal. Through various spiritual practices and devotional exercises such as adoration of the Blessed Sacrament, pilgrimages especially to Marian shrines and churches of which the patron saints are the Martyrs and Saints of China etc., and getting involved in various kinds of charity work and cultivating a special and intimate relationship with God, interiorizing the faith will then become an attitude and an habitual act in daily life.¹⁴ This will eventually enable us to communicate our faith “from mouth to ear” with powerful results.

“One thing that will be of decisive importance in this year is retracing the history of our faith - the great witnesses in the history of our faith.”¹⁵ Therefore, some well-known people of Catholic faith in Taiwan are becoming increasingly important and valuable. Paul Cardinal Shan (02.12.1923 - 22.08.2012) is an example, who used to say in his farewell speeches: “The last call of God in my life is be a witness of my faith.” This is a virtuous way of interiorizing faith par excellence, an open act of living holy: “I live, no longer I, but Christ lives in me.”¹⁶ Cardinal Shan’s testimony has become the best illustration of the dialogue between the Church and society and the best way to draw non-Christians to know Jesus Christ. Another example is the high recognition which the Ministry of the Interior conferred to some late foreign missionaries like Rev. Fr.

Istvan Jaschko S.J. (18.08.1911 - 17.03.2009), Rev. Fr. Franz Burkhardt S.J. (08.12.1902 - 23.07.2002) and to some other religious Sisters as well for their contributions to the people and society in Taiwan. This certainly is an honor for our local Church and they are models of our faith.¹⁷ As a Chinese proverb says, “It is better to step back and weave a net to catch fish rather than merely staring at the fish in a pond.” If the faithful meditate more on the content of the Catholic faith, their faith will likewise bear fruits. The third part of the “Guidelines for Celebrating the Year of Faith” contains a wide range of topics for spiritual reflection of which the purpose is to help the faithful discover areas for improvement in their spiritual life.

Concrete actions:

- Participate in conferences, retreats and other activities during the Year of Faith
- Examination of conscience; reflecting on issues of faith and moral in a quiet atmosphere

3. Proclaiming the faith

“The Year of Faith is also a good opportunity to intensify the witness of charity.”¹⁸ Faith and charity are correlative and complementary. They complement each other; a genuine solid faith is shown in concrete acts of love. Although the Church in Taiwan has numerous social works, cultural organizations and educational institutions which are places to proclaim the faith, during this year, aside from relying on these charitable ministries, let the love of our Christian communities and our personal faith also blossom and bear fruit in our concern for the local government and civil society so that they may know our faith and Jesus Christ whom we serve, instead of letting our love be reduced to a secular humanitarian service, like salt without savor,¹⁹ having no effect in evangelization.

The ‘Guidelines for Celebrating the Year of Faith’ is meant to help

the user to grow little by little in his/her faith, to acquire the habit of reading the Sacred Scripture, to deepen the knowledge of the Creed, to reflect often on his/her relationship with God and eventually to become zealous for evangelization. Consequently, the last part of the ‘Guidelines for Celebrating the Year of Faith’ is on proclaiming the faith. To brothers and sisters who are reading this pastoral letter and using the ‘Guidelines for Celebrating the Year of Faith’, the last part of the Guidelines provides some simple but feasible means of evangelization of the non-Christians.

Concrete actions:

- Share with relatives and friends the significance of the Year of Faith
- Promote interaction between the neighbors/neighborhood and the parishes

V. From the bottom of our hearts we hope that during this grace-filled and exceptional year, each faithful through the Sacrament of the Holy Eucharist, summit of our faith, will encounter the risen and living Lord Jesus Christ, and bear witness with words and deeds by following the concrete directives suggested in the ‘Guidelines for Celebrating the Year of Faith’ becoming a « door of faith » for Christ to enter into the lives of others.

September 8, 2012, Feast of the Nativity of the Blessed Virgin Mary

Bishops of the Chinese Regional Bishops’ Conference

Footnotes:

1. Jn 10:10.
2. Jn 10:9.
3. Benedict XVI, *Porta Fidei*, 6.
4. Cf. Benedict XVI, *Verbum Domini*, 2.
5. Cf. Benedict XVI, *Licht der Welt (The Light of the World)*, p. xv.
6. Cf. Benedict XVI, *Licht der Welt (The Light of the World)*, p. xvii.
7. Congregation for the Doctrine of the Faith, *Note*, 1.
8. Eph 4:5-6.
9. Cf. Congregation for the Doctrine of the Faith, *Note*, Introduction.
10. Cf. Benedict XVI, *Licht der Welt (The Light of the World)*, 3.
11. Benedict XVI, *Porta Fidei*, 11.
12. *Ibidem*.
13. Benedict XVI, *Porta Fidei*, 11.
14. Cf. Benedict XVI, *Licht der Welt (The Light of the World)*, p. xi.
15. Benedict XVI, *Porta Fidei*, 13.
16. Gal 2:20.
17. Cf. Ph 1:27-30.
18. Benedict XVI, *Porta Fidei*, 14.
19. Cf. Mt 5:13.



Pre-recorded Homily of Paul Cardinal Shan for his own funeral Mass

Introduction

Dear brothers in episcopacy and in priesthood, dear Sisters, dear seminarians,

Dear guests, dear brothers and sisters in Christ:

Thank you for attending my funeral Mass. May God bless each one of you!

Our forefathers said: “When a bird is about to die, its cry is full of sorrow. When a man is about to die, his words can only be good and truthful.” And now, I can hear the footsteps of my sister death, seeing



her waving at me. Now that she has not yet asked me to go with hand in hand, I am willing to share from the bottom of my heart with each one of you some last experiences and thoughts on my life.

Life is like a drama

Bedridden, I looked back at my whole life. It is really like watching television series, episode after episode: my family life when I was still young, my parish life, elementary and high school times, studies in philosophy at the major seminary, the different stages of formation after joining the Society of Jesus, the different offices I served after formation, the pastoral evangelization and administrative work after Episcopal ordination in the dioceses of Hualien and Kaohsiung, at the Chinese Regional Bishops' Conference, Federation of Asian Bishops' Conferences, and various duties at several dicasteries of the Holy See, I still clearly remember them, as if all this had happened just yesterday.

I have played many different roles in my life. I have been a subordinate as well as a leader. I have been a humble nobody as well as a celebrity who can make major decisions. In all the roles I performed, there was success as well as failure; joys as well as sorrows; glory as well as humiliation; good times as well as adversities, poverty as well as richness. Everything eventually passed. From a life with rich and diverse experiences, I have the following insight:

1) As the Bible says, knowledge, honors, glory, wealth, power, rank, everything in this world is “vanity of vanities. All is vanity!” (Eccl. 1:2). It is like smoke that vanishes so quickly. If man abandons God, he will be occupied in pursuing things that are “vanity of vanities”. It is really like a madman fluttering the winds and catching the shadow, a waste of effort. At the end, it is only an empty dream! I was naked when I was born in this world. Now lying in a coffin, departing with two empty hands! What I can bring with me, are only the merits and demerits in my life!

2) When one's career is crowned with success, sometimes it is inevitable to have temptations and think one is important and indispensable. Do we not know that life is like a fallen leaf afloat in the course of history for a short while? Indeed, "a passing boat leaves no trace upon the waters", it soon disappears without a trace. Life is also like a ripple on "the Yangtze River going east." Now I deeply experience how fragile and lowly man is!

3) The true value of life is not determined by the role one plays, but by how well one plays it, whether or not one has fully satisfied the director, God our Lord, and met the standard for an actor and the requirements of the entire plot.

Greatest treasure in life

Humanity is fragile, life in this world is too short, the pursuit of worldly things is "vanity of vanities", but the desire for eternal life remains. This aspiration makes man different from birds and beasts. Originally, man was made according to the image of God. When he was created, he received the breath of life from God (cf. Gn. 1:26-28; 2:7). After man's fall into sin, this longing for the breath of eternal life, although weakened, will cry from time to time from the depths of the human soul, as St. Augustine said: "O Lord, my soul was created for you; it is restless until it rests in you." God is my most valuable treasure in life, my everything, my beginning and my end.

Although man distorted the image of God in him by disobeying God, the merciful Father did not want man's perdition. He sent his only Son, who took flesh and became man and our brother. He is the bridge between God and man, and offered His Body and Blood as sacrifice for the salvation of mankind. St. John proclaims: "For God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life." (Jn 3:16)

The Incarnation, God becoming man through Jesus Christ, is the treasure of my life. Through the Sacrament of Baptism, God made me born again and become an adopted son of Him and his brother. Through his Spirit I dare call God ‘Abba! Father!’ (cf. Gal. 4:6). He instituted the Sacrament of the Holy Eucharist intimately uniting me with Him and to his life through his Body and Blood. Through the Sacrament of Confirmation, he gave me the Holy Spirit the Paraclet and become my guide. On the cross Christ allowed man to pierce his side with a spear and opened his Sacred Heart. This has become the source of my inexhaustible fountain of grace and riches.

The only right choice I made in life was to answer the call of Jesus Christ, gave my life for him, followed him, sacrificed my life for him, and shared with him the joys and sorrows in life. For this reason, during my priestly ordination, I chose as my motto: “Bear your share of hardship along with me like a good soldier of Christ Jesus” (2 Tim 2:3) and during my Episcopal ordination I chose: “sum up all things in Christ” (Eph 1:10). I hope that this will be engraved in bold letters on my tombstone: “Born in Christ. Lived in Christ. Died in Christ. Forever belonging to Christ”.

Although I also have some fear of death, whenever I think that death will bring me closely united with Jesus Christ, it brings me peace, consolation and joy. Sometimes the sin and shortcomings in my lifetime make me feel anxious but “I know him whom I have believed” (2 Tim 1:12). He is an infinitely merciful God, and “God is Love” (1 Jn 4:7, 16). “God is greater than our hearts” (1 Jn 3:20). For this reason, I can go peacefully to see God face to face, the treasure I have been seeking in my whole life, the source and destiny of eternal life.

Final Exhortation

My life “I have competed well; I have finished the race; I have kept the faith.” (2 Tm 4:7). In my life in terms of spiritual battle and race, there were victories, failures and falls. But through God’s gift of faith

and grace, I got up each time, and strode towards the goal. In this last talk with you, I would like to share the imperfections in my duties and missions. I hope you can do better, to make up for my shortcoming and inadequacy.

1) Now I would like to say a few words to my brother bishops:

Thank you for your fraternity, advice, sharing, cooperation and patience to me in the Bishops' Conference over the years. Please forgive me for all my failings, especially my strong-handed approach. The bishop's primary task is to give proper care to the flock and to the fellow shepherds God has entrusted to him. However, I often felt ashamed towards my brother bishops and faithful because I spent far too much time and energy in administration, fundraising, and in the offices I held at the Holy See, Federation of Bishops' Conferences in Asia, Chinese Regional Bishops' Conference etc. I hope my brother bishops can spend more effort and time to tend to the physical and spiritual well-being of our brother priests, especially in the promotion of vocations and formation of the seminarians.

2) To my brother priests:

Thank you for your care and cooperation. Please forgive me for not taking enough good care of you. I hope you all will be filled with the love of Christ. Let "the love of Christ impel us" (2 Cor. 5:14), to strive to lead the faithful to engage in evangelization and in pastoral work. Do not treat priesthood like any profession, but a mission God has specially entrusted. To carry out this sacred mission, a good pastor must lead, love and take care of his parishioners. Do not treat parishioners like children, but see them as your own brothers, sisters, friends, and partners. Consult and make decisions with the parishioners in small and big matters concerning the parish. Encourage parishioners to spontaneously spread the Good News in their own way, care about and participate in the parish matters and support the needs of the community.

3) To brothers and sisters of religious orders:

Thank you for your support and cooperation in pastoral and missionary work. Please forgive me for my omissions and my poor examples. I am also a religious priest. When there is a conflict or tension between a religious priest and a bishop, although I strive to remain neutral, when the reason is not clear, I would rather show respect to the Hierarchy. In pastoral and evangelization work, religious communities should be working as collaborators. They should be in communion and in collaboration with the local bishop, obeying his mandate. Of course, the bishop should also respect the special charism of each religious order.

4) Lastly, I would like to say a few words to the brothers and sisters in the laity:

Thank you for your concern for me, your communion and collaboration with me, your generous and open-handed support in various aspects of pastoral and evangelization work. Please forgive my failings and my poor example. Although I highly value the principle of evangelization of Apostle St. Paul, who says to the gentiles: “I have become all things to all” (1 Cor 9 22), due to the circumstances and my duties, I was not able to learn the languages of the various ethnic groups. This is my greatest regret and suffering. However, all brothers and sisters in the ethnic groups did not treat me as an outsider, but accepted me, borne with me and supported me.

Now I would like to exhort you, brothers and sisters, to respect the priests in charge of you, strive to be in communion and to work with them. Do not criticize harshly, but give positive and constructive recommendations. In your daily duties, try your best to take initiative using your proper means to evangelize. Throughout my life, the intention of my prayer and the goal to achieve is “that God may open a door to us for the word” (Col 4:3), so that all of you will become messengers of the

Good News, be able to lead a few people to accept the Word of God, get baptized and become Catholics.

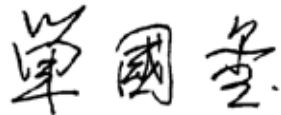
Conclusion

Merciful Father, I thank you for the numerous blessings you poured on me during my lifetime, and I also thank you particularly for giving me your only begotten Son to be my Savior. Now, I offer the pain and the agony of my death to you alongside with the suffering and death of Christ on the Cross, for the reparation of the sins and the faults throughout my whole life, in communion and unity with the local Church and the Universal Church, for the peaceful cross-strait unification.

I am wretched and lowly, in virtue of the infinite merit of your Holy Son, I am sure that you will accept me. Relying on you with a pure heart like a child, with the Son and the Holy Spirit, I cry aloud: “Abba, Father!” (Gal. 4:6), “into your hands I commit my spirit” (Lk. 23:46).

Dear brothers and sisters: do not grieve for my death, but pray for me. We believe in the Savior Jesus Christ, and also believe that if we die and live with Him, we will rise with Him on the last day. Soon we will meet in heaven!

Finally, I pray to the Blessed Mary ever virgin, St. Michael, guardian angels and all the angels, St. Joseph, Sts. Peter and Paul, all the saints of China and all the heavenly saints to sing with me: “Let my prayer come before you!” “Misericordias Domini in aeternum cantabo!” (Ps 88:2) Amen.



August 5, 2006 at the National Taiwan University Hospital, Ward A14-3

Homily by Monsignor Paul Russell
Chargé d’Affaires a.i. of the Holy See
at the Holy Mass of Thanksgiving on the occasion of the
Seventieth Anniversary of the Establishment of
Diplomatic Relations between the Holy See and the
Republic of China
Immaculate Conception Cathedral
Taipei, Saturday 20 October 2012

Dear Archbishop Hung and Bishops,
Dear Fathers, Sisters, brothers and sisters in Christ,
Esteemed Government Authorities,
Dear Colleagues Members of the Diplomatic Corps
and Foreign Representatives,

Peace be with you!

We have gathered here this morning to celebrate the Eucharist. Eucharist means “thanksgiving”. Today we join together in thanking God for the 70 years of diplomatic relations – or 70 years of official friendship – between the Holy See and the Republic of China, as well as the 90th Anniversary of the arrival of the first Apostolic Delegate in China, Archbishop Celso Costantini. And today’s Holy Mass also gives us an opportunity to meditate on the Beatitudes. So I will say a word about the

anniversary and some words about the Beatitudes. As we will see, the anniversary and what Jesus teaches us in today's gospel are not realities inherently opposed.

On 23 October 1942, the Holy See's daily newspaper *L'Osservatore Romano* published a note stating the following: "The Government of Chung King (wartime capital of the Republic of China), after having expressed several times in the past its intention to establish diplomatic relations with the Holy See, has now formalized its request. The Holy See, whose Government had already declared its willingness to give favorable consideration to this intention, has accepted this request and has shown its approval to the nomination of Dr. Hsieh Shou-kang, *Chargé d'Affaires* of China in Switzerland, as Extraordinary Envoy and Plenipotentiary Minister." For its part, the Holy See named Archbishop Antonio Riberi as Apostolic Inter-Nuncio.

Our diplomatic relations were established and have been maintained on account of the will and desire and sovereign decision of the various



Presidents of the Republic of China and the various popes who have held office throughout these past 70 years. On a daily basis, they have been developed and deepened on account of the hard work and dedication of the various Ministers of Foreign Affairs of the Republic of China (and their coworkers in the Ministry) and their respective counterparts in the Holy See. Here I would like to recall especially the various ambassadors of the Republic of China to the Holy See and their coworkers, as well as the various Apostolic Nuncios and *Chargé d’Affaires* of the Holy See to the Republic of China and their coworkers. I think especially of those still living: my very capable counterpart Ambassador Wang, and his two immediate predecessors Ambassador Tai and Ambassador Tou, who are here with us this morning, as well as my esteemed predecessors Cardinal Edward Cassidy (retired in Australia), Archbishop Thomas White (retired in Ireland), Archbishop Paolo Giglio (retired in Malta), Archbishop Adriano Bernardini (Apostolic Nuncio in Italy), Archbishop Juliusz Janusz (Apostolic Nuncio in Slovenia), Archbishop Joseph Cennoth (Apostolic Nuncio in Japan), Archbishop Adolfo Yllana (Apostolic Nuncio in the Democratic Republic of the Congo), Archbishop James Green (Apostolic Nuncio in Peru) and Archbishop Ambrose Madtha (Apostolic Nuncio in the Ivory Coast). I have regular contact with my predecessors, and some have sent a message of special greetings and congratulations for this occasion. At some point or another, nearly each one of them has told me how much he truly enjoyed his time in Taiwan and how sorry he was when the notification of his transfer arrived.

Considering the human life span, 70 years is a relatively long time. During this time, there have been positive and negative occurrences in the diplomatic relationship between the Holy See and the Republic of China and there have been and perhaps there still remain certain challenges – although in my own humble opinion whatever challenges exist are not inherent in the fundamental nature of either the Republic of China or of the Holy See, but rather are derived from external forces. In fact, the

Republic of China and the Holy See, as has been mentioned before on numerous occasions, both share a deep respect for human rights and the dignity of the human person (especially religious freedom), a commitment to work for peace and stability in the world, support for the rule of law within and among nations, and a concern for those people around the world can use a helping hand in times of need. I also think that we share some similar experiences of being small among the world's powerful countries. Perhaps it is possible for us to learn some things from each other.

With regard particularly to this last point, I want now to focus attention on today's Gospel passage, the Beatitudes, which is a program for each individual Christian, for the members of the church in their mutual relations, for the church in her relations with secular authorities, and for the Holy See in its relations with the 179 countries with which it maintains diplomatic relations, including the Republic of China. The Beatitudes would also be a good program for all nations in their relations with each other, as well as for each human being – Christian or not – in his or her personal life.

My reflections will be based on a passage in Pope Benedict XVI's book *Jesus of Nazareth from the Baptism in the Jordan to the Transfiguration*.¹

The Beatitudes are “words of promise”. “At the same time, though, they are criteria for the discernment of spirits and so they prove to be directions for finding the right path.”² Jesus' disciples

1 J. Ratzinger - Pope Benedict XVI, *Jesus of Nazareth from the Baptism in the Jordan to the Transfiguration* (New York 2007), pp. 70-99.

2 *Ibid.*, 71.

“are poor, hungry, weeping men; they are hated and persecuted.”³ However, the situation of the disciples engenders a promise in the light of God. In the Beatitudes, Jesus teaches us that situations we normally think will make us happy do, in fact, not make us happy; and situations we usually think will make us sad do, in fact, lead us to true happiness. “The standards of the world are turned upside down as soon as things are seen in the right perspective, which is to say, in terms of God's values, so different from those of the world. It is precisely those who are poor in worldly terms, those thought of as lost souls, who are the truly fortunate ones, the blessed, who have every reason to rejoice and exult in the midst of their sufferings. The Beatitudes are promises resplendent with the new image of the world and of man inaugurated by Jesus...”⁴ We should not understand the happiness to which Jesus refers as merely a future reality, but as something already present here and now. “Jesus brings joy into the midst of affliction.”⁵ The Beatitudes are “a consolation and a promise.”⁶ Although we share in the suffering of Jesus, yet we also share even now in the beauty of his resurrection, and this brings us “a joy, a ‘blessedness,’ greater than the happiness [we] could formerly have experienced on worldly paths.”⁷

“The Beatitudes express the meaning of discipleship. [...] What the Beatitudes mean cannot be expressed in purely theoretical terms; it is proclaimed in the life and suffering, and in the mysterious joy, of the disciple who gives himself over completely to following the Lord. This leads to...the Christological character of the Beatitudes. The disciple is

3 Ibid.

4 Ibid, 71-72.

5 Ibid., 72.

6 Ibid.

7 Ibid., 73.

bound to the mystery of Christ. His life is immersed in communion with Christ... The Beatitudes are the transposition of Cross and Resurrection into discipleship. But they apply to the disciple because they were first paradigmatically lived by Christ himself.”⁸

When we examine attentively the text of today's gospel, we realize “that the Beatitudes present a sort of veiled interior biography of Jesus.”⁹ Jesus is the one who is truly poor and truly meek. Jesus is the one “who is pure of heart and so unceasingly beholds God. He is the peacemaker, he is the one who suffers for God's sake. The Beatitudes display the mystery of Christ himself and they call us into communion with him. ...The Beatitudes are also a roadmap for the Church, which recognizes in them the model of what she herself should be. They are directions for discipleship, directions that concern every individual, even though – according to the variety of callings – they do so differently for each person.”¹⁰

“But now the fundamental question arises: Is the direction the Lord shows us in the Beatitudes... actually the right one? Is it really such a bad thing to be rich, to eat one's fill, to laugh, to be praised?”¹¹

“[Friedrich] Nietzsche sees the vision of the Sermon on the Mount as a religion of resentment, as the envy of the cowardly and incompetent, who are unequal to life's demands and try to avenge themselves by blessing their failure and cursing the strong, the successful, and the happy.”¹² “Much of this has found its way into the modern mindset

8 Ibid., 73-74.

9 Ibid., 74.

10 Ibid.

11 Ibid., 97.

12 Ibid.

and to a large extent shapes how our contemporaries feel about life. Thus, the Sermon on the Mount poses the question of the fundamental Christian option, and, as children of our time, we feel an inner resistance to it – even though we are still touched by Jesus’ praise of the meek, the merciful, the peacemakers, the pure. Knowing now from experience how brutally totalitarian regimes have trampled upon human beings and despised, enslaved, and struck down the weak, we have also gained a new appreciation of those who hunger and thirst for righteousness; we have rediscovered the soul of those who mourn and their right to be comforted. As we witness the abuse of economic power, as we witness the cruelties of a capitalism that degrades man to the level of merchandise, we have also realized the perils of wealth, and we have gained a new appreciation of what Jesus meant when he warned of riches...”¹³ The Beatitudes seem opposed to our hunger and thirst for life. They ask us to “inwardly turn around and go in the opposite direction from the one we would spontaneously like to go in. But this U-turn brings what is pure and noble to the fore and gives a proper ordering to our lives.”¹⁴

“Behind the Sermon on the Mount stands the figure of Christ, the man who is God, but who, precisely because he is God, descends, empties himself, all the way to death on the Cross.”¹⁵ The true path to happiness is the path of self-giving love. As I suggested at the beginning of these remarks, this is true for each one of us as individuals; it is true for the Church’s relations with society; it is true for the Holy See’s relations with countries; and it is true in its relations with the Republic of China (Taiwan), whose 70th Anniversary we celebrate today. Only by putting into practice Jesus’ teaching in Beatitudes do we discover true happiness, authentic wealth and peace, and achieve real greatness.

13 Ibid., 97-98.

14 Ibid., 98.

15 Ibid., 99.



MINISTRY OF
FOREIGN AFFAIRS
REPUBLIC OF CHINA
(TAIWAN)

**Remarks Given at the Holy Mass Commemorating
the 70th Anniversary of the Establishment of
Diplomatic Relations between
the Republic of China (Taiwan) and the Holy See**

Vanessa Y. P. Shih

Vice Minister of Foreign Affairs

Republic of China (Taiwan)

October 20, 2012

Archbishop Hung, Archbishop Liu, Monsignor Russell, Vice Minister of the Interior Lin, Legislator Yang Yu Xin, Legislator Li Tong Hao, Distinguished Guests, Ladies and Gentlemen: Good morning!

I am deeply honored to be here on behalf of the Ministry of Foreign Affairs of the Republic of China (Taiwan) at this Holy Mass commemorating the 70th anniversary of the establishment of diplomatic relations between the ROC and the Holy See. This is a historic moment and solemn celebration that bears witness to the strong friendship between our two countries.

Bilateral relations between the ROC government and the Holy See date back to 1942, when Dr. Hsieh Shou-kang (謝壽康), our Charge

D'affaires to Switzerland, was appointed the ROC's first minister to the Holy See. In the 70 years since, the world has experienced such turmoil as the Second World War, the waning years of the Great Economic Depression, then the Cold War; and more recently, the global financial meltdown and the European debt crisis. However, through it all, the relationship between the ROC and the Holy See has remained firm, based on our shared commitment to world peace and the wellbeing of humankind.

Members of the clergy of the Catholic Church in Taiwan have followed the spirit of the Pope by showing love, generosity and the spirit of sacrifice as they work for this land. For over six decades, the Catholic Church has taken root and matured in Taiwan. It has built schools and hospitals, and established social welfare organizations for the disabled, the poor and the disadvantaged, contributing immensely to the education, healthcare and social welfare of the people of Taiwan. The Catholic Church has been a major stabilizing force for Taiwan's economic development, social stability and openness.

Diplomatic relations between the ROC and the Holy See continue to grow steadily with many high-level visits between us. In response to the papal call to care for and provide aid to victims of war and natural disasters, our government has played an active role in humanitarian and charitable activities as a loyal partner of the Holy See. The ROC will continue working to foster peace and provide humanitarian assistance. We will increase exchanges with the Holy See and closely engage in international humanitarian relief efforts to make greater contributions to the peace and wellbeing of humankind.

Let me again welcome all our guests here jointly to bear witness to this historic occasion during the 70 years of diplomatic relations between the Republic of China and the Holy See. May you all be blessed with good health and success in your endeavors. Thank you.

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