

教宗致馬德里國際大會文告

反對死刑

梵蒂岡

西元2013年6月12日

主席閣下：

聖父方濟各得悉即將於馬德里召開第五屆反對死刑大會，除期許本次大會能獲得良好的成效，並向所有與會者致以問候。

教廷一向提倡廢除死刑，並根據教會有關承認人的尊嚴及保護人的生命的基本訓導。教宗方濟各在這個重要的場合上，希望能重申真福若望保祿二世和本篤十六世的呼籲，為能提供受刑人時間以鼓勵並給予他們改過自新的機會，主張以較輕的刑責取代死刑。

藉此，除了能為無辜者帶來希望，並在道德方面，也使那些與死刑判決有關的人以及民間社會整體得到一份問心無愧的保障。教廷以堅決地信念要求，如果全球各國皆能實現停止死刑(moratoria)，國際社會現在已有

許多方式可以保衛自己，而無須訴諸殘忍且非必要的懲罰手段。此外，人們也逐漸認知到「停止死刑」(教宗若望保祿二世，URBI et ORBI message，1998聖誕節)的時候到了，這都是對於停止死刑的一種激勵。

請牢記並肯定那對於不可分割的人類尊嚴的承認和普遍尊重，及其不可估量的價值，如今這比以往任何時候都更為重要且勢在必行。教廷致力於廢除死刑，這是守護所有男性和女性生命的一部分，其中包含了生命發展的所有階段，亦即從受孕到自然死亡，並反對不斷倡議死亡的文化。

普世廢除死刑，將會是一個人類能夠成功對抗犯罪的強力佐證。因此，當我們拒絕復仇的精神，並且不屈服於犯罪和邪惡勢力的誘惑與絕望，這將會使我們人類得以升起一個新的希望的力量。因此，教宗鼓勵所有與會者在本次大會中繼續這個偉大的創舉，並向他們保證他將會為他們祈禱。

教廷國務卿 貝爾托內樞機

教宗本篤十六世文告

2013年世界移民與難民日

「流離遷徙：信德與望德的朝聖之旅」

親愛的弟兄姊妹們，

梵蒂岡第二次大公會議在其《論教會在現代世界牧職憲章》（40號）中提及「教會同整個人類共同前進。」因此「我們這時代的人們，尤其貧困者和遭受折磨者，所有喜樂與期望、愁苦與焦慮，亦是基督信徒的喜樂與期望、愁苦和焦慮。凡屬於人類的種種，在基督徒心靈內，莫不有所反映。」（同上，1號）天主忠僕教宗保祿六世回應這番話，稱教會是「在人性方面的專家」（《民族發展通諭》13號），故教宗真福若望保祿二世也說，「人就是教會要完成其使命時，當行的首要途徑……這是一條基督本人走過的道路，一條必然途經降生和救贖奧蹟之路」（《百年通諭》53號）。我師法歷任的教宗，在《在真理中實踐愛德通諭》（11號）中強調說，「整個教會，出於她的本質，在她的一切行動中，無論是宣道、舉行禮儀或從事慈善工作時，都是為了人全面的進步。」我也想到數百萬的男女為了許多不同的理由經歷了流離遷徙。「人口流動問題，這現象十分驚人，所牽涉的人規模龐大，所引起的社會、經濟、政治、文化及宗教問題十分複雜，對國家及國際團體提出重大的挑戰」（同上，62號），因為「每位

移民者是人，正因為他們是人，所以有基本及不能放棄的權利，這些權利應在任何人前及在任何環境下獲得尊重。」（同上）

為了這個原因，我決定2013年世界移民與難民日的主題是「流離遷徙：信德與望德的朝聖之旅」，適逢梵二大公會議開幕五十周年，以及宗座諭令《逃難家庭》(Exsul Familia)頒布六十周年，今年為普世教會又是信德年，滿懷熱忱接受新福傳的挑戰。

信德與望德在許多遷徙流離者的心中是不可分割的——他們深切地渴望一個更好的生活，時常試圖離開沒有希望的未來。在他們的旅程中，許多人深信天主絕不會遺棄祂的孩子，這份堅定的信德使他們能以忍受離鄉背井的痛苦，甚至帶給他們有朝一日能重回故土的希望。信德與望德常是流離遷徙者隨身攜帶的財富，知道有了信德與望德，「我們可以面對現在：即使現在是艱難的，假如它導向一個目標，是可以接受的，假如是相當遠大的目標，就值得每天去努力。」（《在希望中得救通諭》1號）

在人口流動遷徙這廣大的領域裡，教會以不同的方式表達慈母的關懷。教會看到因為人口流離遷徙所造成大量的貧窮人口與苦惱，經常導致痛苦與悲劇發生，因此訂立許多計畫來紓解急難，經由個人與團體、志工團體及運動，堂區和教區善會的慷慨援助，與各界善心人士的合作。同時教會也強調一些正面的觀點，移民所帶來的潛力與資源。教會創立接待中心幫助移民、尋求庇護者及難民，使他們完全溶入新的社會與文化，但並不忽略宗教的層面——所有人的生命基礎。教會由於基督所託付於她的使命，必須特別關注宗教層面：這是教會最重要

的，也是她獨特的工作。對來自世界各地不同的基督徒而言，關心移民與難民問題的宗教層面，這意味著宗教交談與關懷新信仰團體，而對參與這工作的天主教徒而言，這特別意味著要建立新的牧靈架構，尊重不同的禮儀，使移民者能夠完全溶入當地的教會團體生活。人性的提升與靈性的共融並肩而行，而靈性的共融「召集人們真正而革新地悔改，回歸世界唯一的救主」（《信德之門》6號）。當教會帶領萬民與基督相遇時，她提供一份珍貴的禮物，就是一個穩定值得信賴的望德。

在關懷移民與難民這問題時，教會內不同機構應該避免僅僅提供人道支援；他們也該幫助遷徙者真正地溶入當地社會，如同社會中所有積極活動的成員，對彼此的福利負責，慷慨地作出貢獻並合理地分擔相同的權利與義務。遷徙者在心中所懷著的信賴與希望鼓舞他們，支持他們尋找生活中更好的機會。然而，他們並非只是尋求改善經濟、社會，或政治情況。當然，移民經常由於恐懼，特別是有迫害或暴力，以及離鄉背井的創傷時——失去家庭與財物能給他們某種程度的生存保障。但受苦、龐大的損失，甚至有時面對未來不可知的徬徨無助，並不會摧毀人靠著希望和勇氣在一個新的國土建立新生活的夢想。事實上，遷徙者相信在新的地方他們會體驗到被人接納、精誠團結及援助之手，會遇到同情他人苦難與悲慘的新朋友，肯定他們的價值與貢獻，願意與困苦和貧窮的人作人道與物資的分享。我們應該了解「全人類的一體性是一個事實，對我們而言，這既是一項惠益，也是一項責任」（《在真理中實踐愛德通諭》43號）。遷徙者與難民，除了困難之外，也可以經歷到全新友善的關係，能使他們用他們的專業技能、社會與文化價值對地主國有所貢獻，在不少的情況下，也為他們的信仰作見證。這能替一些年久的基督信仰團體注入新生命，並帶領其他人與基督相遇，認識教會。

當然，每一個國家都有權利管理規範入境的人口，並制定法律保障公益，但首要前題是要確保尊重個人尊嚴。人有權利自由遷徙，如同大公會議《論教會在現代世界牧職憲章》65號所言，那是基本人權之一，允許人選擇他認為最合適的居所，以發展他的能力，實現他的渴望，完成他的計畫。然而，在當今的社會與政治的情勢下，在討論遷徙的權利之前，我們有必要重申人也有不必離鄉背井的權利，也就是定居在本國本鄉的權利。教宗真福若望保祿二世曾說過：「能夠居住在本國本鄉是一項基本人權。然而，除非促使人遷徙外移的種種因素能夠時常獲得控制，否則這項權利是無法產生效用的」（1998年10月9日第四屆世界牧靈關懷移民與難民大會致詞）。事實上，今天我們可以看到許多人口的遷徙外移起因於經濟不穩定，缺乏基本物資，自然災害，戰爭和社會動盪。移民本來該是充滿信賴，信德與望德的朝聖之旅，但卻變成一種為了求生而不得不接受的折磨，使走上離鄉背井之路的男女成了受害者，而不是自由選擇，負責任的遷徙者。結果，有些移民者能夠達到一個令人滿意的社會地位和維持自尊的生活方式，因為他們溶入新的社會，但卻有更多的人活在社會邊緣，經常遭到剝削，其基本權利也遭到剝奪，或是從事對地主國有害的行為。溶入當地社會這過程賦予遷徙者權利與義務、關懷，並注意他們是否能保持尊嚴地生活，而遷徙者也該留意要尊重他們所隸屬的國家社會的價值觀。

在這方面，我們絕不可以忽略非法移民的問題，這個問題近來愈發嚴重，因為它牽涉到販賣人口與剝削移民者，特別是婦女與兒童。這些犯罪行為絕對應該明確的受到公開的譴責與制裁，而一項清楚明確的移民政策並非只有獨善其身地封閉國家邊界。對非法移民者施於更嚴厲的懲處，並採取有效的方

法遏止更多的非法移民潮，這些策略至少可以讓許多遷徙者免於落入人口販子的陷阱。我們急需有組織的多邊合作，使人口外移得以發展，杜絕人口販賣，全面地計畫管制合法人口內移，對於要求人道保護的個案有更多的考量，而非一味地給予政治庇護。除了適當的立法，我們也該以耐心和毅力盡力去教育導正個人的良心。在所有這些工作中，教會與其他致力於提升全人發展的機構組織之間，應該有更穩定的合作與互相了解。基督信徒知道社會工作與人道服務的力量來自於忠信於基督的福音：「凡追隨號稱為完人的基督者，他們亦將更稱得起是一個人。」（《論教會在現代世界牧職憲章》41號）

親愛的移民難民弟兄姊妹們，願這紀念日幫助你們加深對天主的信賴與希望，祂永遠與我們同在。你們要善用機會在一切事上與祂相遇，在遷徙的旅程中，你們領受到別人的善意時要看到天主的慈顏。你們要喜悅，因為上主臨近了，與祂同行就可以克服障礙與困難，同時要珍惜別人對你們的開放與接納，因為「人生猶如在歷史的大海中旅行，時有黑暗和駭浪，在旅途中我們觀望指引路的星星，我們的生命中真正的星星，是那些善度一生的人。他們是希望之光。當然，耶穌基督是真正的光，在歷史中上升起的太陽。但為了到達耶穌身邊，我們也需要那些因祂的光而光耀的人，如此在我們的路上帶領我們。」（《在希望中得救通諭》49號）

我將你們每一位託付給至聖母童貞瑪利亞、希望與慰藉明確的標記、我們的「指引之星」，在生命中時時刻刻她都像母親般地與我們同在。我以摯愛頒賜給各位我宗座的降福。

梵蒂岡 2012年10月12日
教宗本篤十六世
(台灣明愛會恭譯)

2013世界移民與難民日

林主教的話

各位親愛的移民兄弟姊妹：

今年的移民主日正好落在信德年內，而信德年的主題是：遷移——信德與望德的朝聖之旅。前教宗本篤十六世強調，信德年對生活在遷徙中的人非常重要。

信德年是重新發現信德的朝聖年，也是與其他人分享基督託付給教會的珍貴禮物——信仰的時刻，就是我們每個人從天主父、天主子和天主聖神領受的信仰。信德之旅因此在喜樂上撒上更明亮的光，並更新與基督相遇的熱忱。聖父希望我們重新發現天主聖言滋養我們的美味，這聖言由教會忠實地傳下來；還有生命之糧，耶穌賜給門徒的食糧（參若六51）。把投入信德年作為淨化教會和個人的時刻，是一個真正向主重新皈依的呼喚。讓我們更加強信德的反省，因此能更有意識地努力遵守聖經的話，尤其在人性遭逢巨變的今天。請在全世界各主教座堂、本堂、家裡和不同家庭中間，宣認我們對復活主的信德；這樣或許能使每個人強烈感覺到，需要更了解每個時代的信仰，並把信仰傳遞給未來的世世代代。聖父希望信德年能喚起每位信友內心宣認信德的熱望，懷著信心和希望，圓滿地更新信念。

前教宗本篤十六世以一個美麗的結語，表達他對我們的期待：

「在歷史上的今天我急切地收集時代的信號，因為信德指定我們每個人要成為復活主在世上臨在的活生生記號。現今世界最需要的，就是那些身心靈為天主聖言光照的人的可信見證，這些見證能打開許許多多渴望天主和真生命的人的身心靈，這真生命沒有終結」（《信德之門》15）。

為台灣的移民，信德年是他們不斷革新對天主、對教會和對他們家庭的承諾的朝聖之旅；他們離開家鄉原是想為家人找一片更青綠的草場而做的犧牲。

台灣主教團（CRBC）移民觀光牧靈委員會（The Episcopal Commission for the Pastoral Care of Migrants and Itinerant People）於1994開始牧靈關懷工作，至今第19年。1996年委員會開始慶祝第一個國內移民主日，今年是第17屆。移民兄弟姊妹在英勇又不畏難的神父與傳教士的陪伴之下，足跡遍及美麗寶島的崎嶇土地已有相當長的一段時期。他們經歷生命中的許多痛苦、挫折、憂傷、喜樂和成功。他們的旅程或可比擬耶穌往加爾瓦略山受難的痛苦旅程。不過，被信德照亮的人類精神最終獲得勝利，信仰因而得以廣揚。

一群關懷移民的勇敢神職、志工和屬於台灣七個教區的許多非政府組織，都給了推動保護人的尊嚴與權

利，以及公民社會進步很大的助力。所謂公民社會是指向不同文化、信仰和傳統開放的社會。

我很高興能肯定「台灣移民培力網絡（MENT）」的努力。MENT堅持要引起政府當局注意移工，特別是家庭勞工的困境，為他們爭取合法的權利與保障，取得符合國際勞工組織（ILO）公約中關於家庭勞工的工作尊嚴權，即C189條。家庭勞工公約於2013年9月5日開始生效。我殷切期盼台灣立法院能支持C189條，並考慮把家庭服務條例安排在議程內，該條例為保障包括外國與本國的家庭服務勞工，MENT從2004年已進行遊說。C189條的執行，包括第7款g項所列的強制定期休假，該項常被雇主忽略。就在最近，今年8月20日，海事勞工公約（MLC）2006也開始實施，意思就是說，MLC 2006的所有條款現在要貫徹執行，目的為保障船員與海事工作者的福利。這是船員的人權條例。

教宗方濟各在訪問義大利的一個小島Lampedusa時表示，他對島上移民的苦境很感沮喪。Lampedusa島上住了很多從非洲來的難民。教宗在證道時表示，他擔心他所謂的「冷淡全球化」會無止境地擴散。我們希望透過對移民、移工、船員等類似遭遇的人的牧靈關懷，開始我們在地支持「正義、和平和平等」的普世召叫。

林吉男主教



教宗方濟各致穆斯林

開齋節函

致全球穆斯林信徒們，

非常欣喜能於你們結束專注於齋戒、祈禱及施捨的齋戒月，並於此慶祝開齋節時，向你們致意。

如今已經形成一個傳統，每年到了這個節慶，都會由宗座與各宗教對話委員會向你們致賀，並提議一個主題供一同反思。今年，在我接任教宗的第一年，為了向所有穆斯林表達尊敬與友誼，我決定親自簽署這份傳統的訊息，並寄給你們，親愛的穆斯林朋友們，特別是其中的領袖們。

如你們所知，當樞機主教們選我為羅馬主教，並擔任全球天主教會的牧者時，我選擇了「方濟各」這個名字——一位非常著名的聖人，他深愛著天主以及所有人類，以致於被稱為「普世弟兄」。他深愛、幫助並服務那些困苦、患病及貧窮的人，同時也極為關懷所有受造物。

我瞭解在這個時期穆斯林信徒們特別重視家庭及社會的層面，而值得關注的是，在這每個層面上都與基督徒的信仰及實踐有著某些相似之處。

今年，我要和你們以及這封賀函的所有讀者，共同思考一個穆斯林和基督信徒都關注的主題——「通過教育促進互相尊重」。

今年的主題是為了強調教育以相互尊重作為基礎來瞭解對方的重要性。「尊重」意指對於我們所關懷及尊敬的人抱持的一種善意的態度。「相互」則指出這並非一個單向的過程，而是由雙方所共享的。

我們對於每個人首先必需尊重的，是他的生命、他整個的身體、他的尊嚴，以及由此尊嚴所衍生的權利，包含：他的聲譽、財產、種族及文化的認同、他的觀念及他的政治決擇。因此，我們必須以尊重的態度思考、談論及書寫對方，不僅是當他在場時，而是無時無處都要避免不公平的批評及中傷。為了達到這個目標，不論是家庭、學校、宗教及所有的大眾媒體的教導都需要扮演各自的角色。

回到宗教間的相互尊重，尤其是在穆斯林信徒與基督教徒之間，我們需要尊重對方的宗教、教義、象徵標記及價值觀。特別是對於宗教領袖及朝拜場所的尊重。若是攻擊這兩者會多麼令人痛心啊！

很顯然地，當我們尊敬我們鄰人的宗教，或當我們在宗教節慶時向他們表達善意，我們很單純地是希望能分享他們的喜悅，並不考慮到他們宗教信念的內容。

關於穆斯林信徒及基督教青年的教育，我們必須培養我們的青年，以尊重的態度思考及談論其他宗教及其信徒，並避免揶揄或詆毀他們的信念及實踐。

我們都知道相互尊重是任何人際關係的基礎，特別是對於有信仰的人。透過這個方式，誠懇且持續的友誼方能得以成長。

當我於2013年3月22日接見駐教廷的外交使節團時，我說：「若無視他人，就不可能與天主建立真正的關係。因此，加強與不同宗教間的對話是很重要的，我在此特別念及伊斯蘭教。在我的就職彌撒時，我非常感激這麼多來自伊斯蘭世界的政府及宗教領袖的參與。」我希望藉此能再次強調信徒間對話及合作的重要性，尤其在基督徒與穆斯林信徒特別需要加強。

稟此想法，我希望能再次重申所有基督徒與穆斯林信徒，都能成為相互尊重及友誼的促進者——特別是透過教育。

最後，我為你們祈禱，並致以祝賀，願你們的生命光榮全能主，並為你們週遭的人帶來喜樂。

祝你們節慶快樂！

於梵蒂岡，2013年7月10日
方濟各

信德年閉幕禮全國三籌會議紀錄

時間：主曆2013年6月29日（週六）10：00～12：30
地點：台灣地區主教團(台北市安居街39號)一樓大會議室
主席：主教團秘書長陳科神父
出席人員：李克勉主教、陳科神父、范玉言神父、潘家駿神父、宮高德神父、林菊瑛修女、鄭萊頤、饒璋、李國強、梁春鳳、李美麗、劉鍾秀、吳令芳、周巨夫、黃金瑜、王源泉、林雅玲、黃筱雯、蔣婷華、蘇開儀、王祈搏、蘇誌郎、陳永忠、夏文宣、張彝倫、黃琪珊、田明玉、黃石貴
記錄：李美麗

一、會前禱（略）

台北的節目暫定名稱「愛的呼召」，預定80個年輕人表演。

二、主席報告：

今天是聖伯鐸及聖保祿兩位開教宗徒的瞻禮；請各教區就各自準備的工作做個簡報。

（二）新竹教區端光長神父、夏文宣姊妹：

我們準備5分鐘的影片和5分鐘的舞蹈歌唱。影片主題「信德Faith」，包含青年工作者和服務見證。舞蹈歌唱採用2010年台青的「跟隨」，新竹教區大約10~20人，邀請各教區年輕人參與。

三、各教區報告：

（一）台北教區李國強主席、吳令芳姊妹：

本教區已開了四次籌備會議。節目組所提報的是初稿，不是定稿。節目分成兩部份：1. 節目時間 2. 禮儀時間（基督君王彌撒）。

★陳秘書長建議：人數至少100人。

★李主教保證會有100人。

(三) 台中教區張彝倫主席、黃琪珊姊妹：

上次籌備會議因教區活動無法參加。經與徐世昭副主教討論，可能請光啟社協助拍攝徐副主教的訪談司鐸紀錄，以鐸區代表為主。

★ 陳秘書長叮嚀：以信德年為主軸。

(四) 嘉義教區田明玉姊妹：

找到一個在崙背的幸福的天主教的家族，教堂沒有派神父服務，家族晚上會去教堂唸玫瑰經，「常常喜樂、事事祈禱」。

(五) 台南教區宮高德神父：

有關創意福傳的拍攝，腳本經過多次修改，8段短片包括辦兩次博覽會，傳達信仰的信念，吸引社區居民共融。若望使徒會的神父出點子，到夜市唱歌賣可樂餅吸引人。玉井李若望神父照顧弱勢小朋友及協助外配租店面賣涼麵。鹽水漂亮的教堂做福傳。仁愛修女會在社區照顧老人贏得讚賞。台南

二空天主堂以歌唱在公園做福傳。澎湖的年輕人利用課餘到離島服務，做愛心的工作。成大中文系的李教授教導受刑人唱台語歌謠。

★ 陳秘書長提醒：掌握大原則，信德年呈現悔改，希望透過影片有些對比。

(六) 花蓮教區黃石貴弟兄：

設計主題為「信任天主感恩豐年」，以阿美族、布農族聖歌為主，編好12分鐘左右的歌曲，錄製好供給各堂區使用，11月再到花蓮體育場練習歌舞，預計200人。

★ 陳秘書長建議：請舞蹈老師設計可帶動全場互動的舞蹈。

(七) 高雄教區（請假，因教區有執事晉鐸）

四、文宣公關組鄭萊頤顧問報告籌措大會經費的方案：廣告招募贊助大會的費用：大會手冊預定為96頁，規劃廣告17個單位，每個5萬起，期望總額有85萬以上贊

助款。

各教區推介以2個單位為目標，台北主辦單位負責5個，煩請教區聯絡窗口及出席代表將訊息帶回教區（詳情請參考附檔），推介結果請於8/20前回覆大會。

★ 陳秘書長提議：教會學校、修會、醫院也可打形象廣告。

五、總幹事李國強報告周邊產品販售：

田徑場的場地壯觀美麗，然場地布置費用將頗為可觀，總活動花費預計將達800萬元左右，如此，將造成主教團沉重負擔，若能有些產品販售，則可增加收入，彌補費用支出。目前所考量的商品包括：旅行背包、保溫杯、遮陽帽、音樂播放器、手電筒、悠遊卡、頭枕…等。現場提供部份樣品參考。

六、禮儀組報告：

(一) 潘家駿神父：
有關聖樂部份1. 八月會在

周報做公告。2. 禮書—基督君王節。3. 禮儀空間

——主體沒問題。除了聖所的部份，周邊的預算還在討論。

預估大約500個神父參加，需要500條領帶，主教祭披20件。所有禮儀人員一定要參加排演。

(二) 蘇開儀老師：

除了信德年主題曲「上主！我信 **Credo, Domine**」，其他歌曲還在陸續收集中，以李振邦神父的彌撒曲為主，推廣大家要口唱信經。所有彌撒用曲會於七月份上傳至主教團網站，各教區可預先下載教唱。樂器——除了租一台管風琴之外，還有青年樂團、小喇叭、鑼…等。另外各教區若需要聖詠團支援的，請早告知。

七、各教區參加人數估算：

(一) 台北 10,000人
(二) 新竹 2,000人
(三) 台中 2,500人
(四) 嘉義 500人

- (五) 台南 400~500人
- (六) 高雄 1,000人
- (七) 花蓮 1,000人

八、李主教訓勉：

- (一) 現在已進入執行的階段，時間越靠近越需要大家更投入。
- (二) 不要忘記整體的大方向，呈現信德年的成果：「上主！我信」
- (三) 「信德」在禮儀上的說明要細膩。
- (四) 無須擔心支出，相信每個教區的教友都願意支持。預算先編列出來，屆時一定可以募到所需的款項。
- (五) 天主看見大家的努力，願天主降福大家！

九、下次會期：9月28日(週六)上午10點

開會地點：主教團1樓大會議室（台北市安居街39號，電話：02.2732-6602）

有關最新信德年閉幕禮資訊，請參看主教團網站之信德年專欄。

<http://www.catholic.org.tw/YearOfFaith/faith2012.html>

2013台灣青年日



台灣天主教會一年一度的青年盛事—2013年台灣青年日上周一在花蓮教區順利落幕。這六天五夜的活動從8/14到8/19於台東公東高工及花蓮海星中學舉辦，共有524名學員及約360名工作人員，總共約890名青年及弟兄姊妹共同參與。本次台青以教宗世青文告主題「你

們去使萬民成為門徒」（瑪28:19）及信德年課程為主軸，並在熱情豐富的原住民族生活體驗中，展現花蓮教區獨具的原住民族多元之文化。青年們紛紛表示除了在信仰上被建造外，也在文化視野上有所提昇，反應非常熱烈。



開幕彌撒在14日下午於台東公東高工風雨球場舉行，由主教團福傳委員會青年組鍾安住主教主禮，狄剛總主教、黃兆明主教、蘇耀文主教、劉丹桂主教、林吉

男主教、曾建次主教及陸思道代辦襄禮，40多位來自全台各教區及海外的神父們共祭，並由花蓮教區林信良執事輔禮。鍾主教在彌撒道理中，先是以當天彌撒福音

瑪竇福音28章16~20節勉勵大家，要謹記耶穌給我們的大使命，勇於傳報福音。鍾主教歸納這段福音的要義為：一、「你們要去！」—信仰要有行動力。二、「不

要害怕！」—因為當我們福傳時並不孤單，主基督走在我們的前面。三、「為人服務！」—我們必須克服自己的自私，才能活出福音，並成為福音的好見證。鍾主

教特別勉勵青年們效法聖母瑪利亞的榜樣，就如同天使向聖母瑪利亞報喜後，聖母便「去」，前往表姐依撒伯爾家中拜訪她；雖然未婚懷孕，但聖母知道這是天主之子，便毫無畏懼地行動，並細心照顧服侍依撒伯爾。

14日晚上是教區共融晚會，各教區青年都準備了非常精彩的節目。青年們以舞蹈性表演為主：台北表演台北教區青年創作曲《iLove, iLight, iShare》、新竹表演《一切歌頌讚美》、台南表演該教區暑期生活營營歌《因祢而信》、嘉義表演《我信》及《Barbarbar》、高雄表演自由發揮與鄭多燕合作的舞曲。另外是原住民文化表演節目：台中教區以《祭槍歌》、《布農戰舞》、《報戰功》、《飲酒歌》等一整套完整的歌舞表演震驚全場，主持人更直呼可媲美國家劇院的演出！花

蓮教區也由大武堂區表演了排灣族歌舞壓軸，為整場節目畫下完美的句點。值得一提的是這場晚會特邀簡志龍老師與杜姍姍老師主持，兩人妙語如珠，能演能唱，將整個晚會帶動地極為熱絡，無半刻冷場，是一晚非常完美的共融之夜。

15日上午，大會安排各教區青年們分別上三個信仰的課程：「彌撒」、「信經」與「玫瑰經」。「彌撒」課程是由幾位神父及青年演唱一些歌曲並配合解說，幫助青年們體會彌撒的精神與天主的愛；「信經」課程則是由花蓮教區修士與青年們以戲劇的方式呈現宗徒信經每一個信條的要義，並輔以聖像圖畫解說，讓青年們可以在極短的時間內理解信經的基本內涵；「玫瑰經」課程則是先以投影片解說玫瑰經之由來與意涵，再由學員們分組撰寫祈禱小



卡，並將之串起來製作成一串串玫瑰念珠。

15日下午，青年們分成11組，分頭徒步朝聖前往南王天主堂、救星教養院、貞德文教中心、白冷外方傳教會、聖母醫院、聖十架慈愛修女會、寶桑天主堂、馬蘭天主堂、福建路天主堂、

培質院、天仁幼稚園等，並於這些堂區或機構進行參訪及晚餐。傍晚時回到公東高工，進行泰澤祈禱、和好聖事與訴心。大會邀請了約20位聽告神師，在泰澤歌曲柔和的音樂陪伴下，青年們皆非常主動且熱切地前去辦告解。另外，也有許多青年前去與修女訴心，傾訴內心的

一些疑問與痛苦。辦完告解或訴心完的青年皆回到會場，最後進行聖體降福，青年們便平安地結束這一天。

16日上午由主教團青年組及2013世青台灣籌備大會負責「2013世界青年日分享」。首先是由主教團青年組蘇秘書介紹世青與台青的關係，並且世青對於台灣的青年工作的幫助與正面影響；接著由2013世青台灣領隊王世芊介紹2013世青旅程，並邀請MAGIS團及小灰團的幾位青年進行分享。參與世青的青年們分享到在這樣的旅程中體會到信仰對自己的意義與價值，並鼓勵台青的學員們也繼續在朝聖之旅中學習，並在生活中把這些領悟實踐出來。

世青分享之後便是兩天一夜的「工作坊與朝聖」，青年們分為十三組前往花東不同的堂區與部落體驗。台東縣（市）有：金崙天主

堂（排灣族）及知本天主堂（卑南族）、延平天主堂（布農族）及聖母健康農莊、成功天主堂（阿美族）、宜灣天主堂（阿美族）、長濱天主堂（阿美族）、鹿野天主堂（布農族）。花蓮縣（市）有：卓溪天主堂（布農族）、瑞穗天主堂（阿美族）、春日天主堂（阿美族）、富田天主堂（阿美族）、萬榮天主堂（太魯閣族）、壽豐天主堂（阿美族）、銅門天主堂（太魯閣族）。

從16日上午到17日晚間，台青學員們在不同的堂區體驗各種原住民族文化及地方特色的薰陶。有餵山豬、捉螃蟹、摸蜆、體驗炒米香、製作泥火山豆腐、採惡地芭樂、射箭、觀摩山刀製作並製作迷你小山刀鑰匙圈、體驗腳底按摩、接受精油芳香療法…等不勝枚舉的有趣活動，對各地青年幾乎

都是新鮮的初體驗。台青學員們除了口啖原住民風味的佳餚外，更體會原住民堂區以教會為中心的濃厚信仰氣息。許多青年對於原住民堂區之教友對教會的忠誠，感到印象深刻並非常感動。青年們最後與寄宿家庭及接待堂區依依不捨地道別後，17日晚上皆由大會安排接送至海星中學入住。

18日一整天為花蓮教區50週年慶祝，台青學員用完早餐後便陸續前往活動場地花蓮德興體育場。一開場便由台青各教區學員們上台表演各教區承辦之該屆台青主題曲：2007台南台青《勇敢去愛》、2008台北台青《我信》、2009台中台青《帶我飛》、2010新竹台青《跟隨》、2011高雄台青《愛·融合》、2012嘉義台青《Rejoice in Joy》，最後以本屆台青《信德·青年—快板》結

束，為這一日的慶祝大典奏起青春洋溢又熱情奔放的序樂！

18日上午花蓮教區50週年慶祝感恩祭之後，下午是由花蓮教區各原住民族表演，也安排教區修士們及瑪爾大修女們輪番上台表演，展現修士、修女們除了牧靈工作外活潑的一面！另外還有教區內的幼稚園小朋友們純真可愛地合唱《小小的夢想》、台青學員們向聖母獻花…等節目。大會也邀請了阿美族歌手以莉·高露演唱，並安排卑南族歌手紀曉君獻唱其著名的《神話》、《打獵歌》與《南王系之歌》，現場觀眾皆陶醉於其美妙的歌聲中！花蓮教區50週年慶祝活動最後由黃主教降福在場教友與台青學員們後結束。

18日晚間大會安排全體學員先一起包水餃用餐，之

後進行本屆台青第二場晚會，滿足青年們愛歌唱與舞蹈的天性。各教區準備此場晚會也都非常用心，台下學員們幾乎都站著跟著台上一起舞動，或是走動與其他教區青年交談，會場充滿同是一家的融洽氣氛。

19日上午在早餐之後，台青學員們全體前往美崙主教座堂參加台青閉幕彌撒，由2014台青承辦教區—台北教區洪山川總主教主禮、劉振忠總主教、鍾安住主教及黃兆明主教襄禮、約30位神父共祭及林信良執事輔禮。洪總主教在道理中先肯定青年們是台灣社會中熱血的一群，並鼓勵青年們勇於跟隨基督，答覆聖召，成為「落在地裡死了並結出許多子粒的麥子」！

彌撒出堂前鍾安住主教先以主教團青年組負責主教的身分，表揚六位連續七年都參加台灣青年日的全勤生，主教團青年組將於今年9月底寄發即將出版的《YOUNG起來讚美—2007~2013台灣青年日教區承辦七年有成活動歌曲專輯》（名稱暫定），以資鼓勵。之後進行2013~2014台青承辦教區交接儀式，本屆承辦教區主教黃兆明主教將台青大會旗交到鍾安住主教手中，再由鍾主教將台青大會旗交到台北教區洪總主教手中，本屆台青宣布圓滿落幕！

【文：蘇育瑩、圖：陳盛財、林美枝】



主教團榮獲102年 績優宗教團體

內政部日前舉辦102年宗教團體表揚大會，由內政部部長李鴻源主持，對從事公益慈善或社會教化事業有功之宗教團體，頒獎並給予高度肯定。

內政部自民國65年起對於興辦公益慈善或社會教化事業績優之宗教團體予以表揚，今年已邁入第37年，今年受內政部表揚的有249個宗教團體。

今年度公益慈善捐資總金額更達新台幣35億餘元，另有14個宗教團體獲得行政院獎勵，這些團體皆是86年至100年度15年內累積12次獲得內政部表揚之團體，內政部特別專案報請行政院予以獎勵。

這些獲獎的宗教團體，為引領良善社會風氣的標竿，配合政府政策、推動環保節能、動物保護、端正禮俗、兩性平權、反毒宣導等

社會教化事業，締造溫馨祥和社會。

李部長表示，為了讓世界看到臺灣宗教人文之美，內政部也特別辦理「臺灣宗教百景」徵選活動，以專家評選獲網路票選方式徵選，及「宗教樂活體驗行程」遴選活動，由各宗教團體規劃具有食宿等服務套裝體驗行程，期程分為一食二泊、二天一夜、三天二夜等，讓國內外民眾可以親身體驗臺灣的宗教文化特色。

主教團獲表揚事蹟列舉如下：

一、2012年台灣青年日：8/23~27於嘉義輔仁中學及宏仁女中舉辦2012年台灣青年日，共有約692人次參與，由432名學員及260名工作人員組成。本屆台青期待培育台灣青年愛鄉土、愛自然、愛國家的群體意識，並成為具有價值觀、有遠見



的好公民。

二、第一屆全國青年輔導研習營：9/21-9/23於彰化靜山靈修中心舉辦，共有88位來自全台的輔導老師及青年團體帶領人參加。三天二夜的課程包含認識青少年心理及規畫青少年活動的課程等，並邀請青年輔導專家及資深輔導擔任講師。

三、「天主教聯展~心靈加油站」，時間101年1月30日-2月4日下午2:00~5:00地點台北市貿中心展覽一館（台北市信義區五段五號一樓），參加人數：天主教攤位約800人；參加心靈專區

藉由逛書展買書之機會，讓社會大眾進入天主教聯展形象區，讓我們從文字福傳中感受到「現代人的治療大師—耶穌」，並在人潮中尋找小羊期待人人認識天主是愛，一起攜手邁向美好世界。

四、慶祝中華民國與梵蒂岡建交70周年時間101年10月20日上午10:00至12:00地點：台北主教座堂舉行感恩彌撒及靜修女中道明樓舉行共融茶會，中外嘉賓雲集，像上天獻上感恩祭，向世人見證友愛。並藉著邦交中梵雙方互惠，讓國家與

世界連結，透過信仰更合一的推動宗教自由。

五、心靈健康系列講座

1、生機飲食講座第一場~生機飲食烹調原則，時間101年9月7日下午3-5地點主教團祕書處教室，參加人數：100人

2、家庭與人際關係~創傷與治療時間101年10月25日下午3-5地點主教團祕書處教室，參加人數：80人

3、生機飲食講座第二場~健康方程式國王早餐活力午餐，時間101年11月15日下午3-5地點主教團祕書處教室，參加人數：120人

4、生機飲食講座第三場~喜慶及聖誕大餐，時間101年12月11日下午3-5地點主教團祕書處教室，參加人數：180人

六、101年原住民族日系列活動，其目的為喚起族人對身分權的健康觀念與重視，並透過宗教信仰活動給予部落族人對「原住民族日」慶祝的意義、價值、應有態度，並進而珍惜。同時

呼籲政府、社會大眾多關懷並尊重原住民歷史、處境、權利，且應以原住民的觀點制定相關政策。

1、時間：101年7月28日
地點：屏東春日國民小學，
參加人數及對象：約1,200人
（高屏地區魯凱族、排灣族原住民）

2、時間：101年8月05日
地點：台南市永康區復國路天主堂
參加人數及對象：約400人
旅居台南的高屏地區魯凱族、排灣族原住民

3、時間：101年8月05日
地點：新北市南港高工
參加人數及對象：約800人
（旅居台北地區阿美族原住民）

馬總統接見天主教外籍傳教士



百餘位天主教外籍傳教士，在教廷駐華大使館代辦陸思道蒙席、天主教會台灣地區主教團主席洪山川總主教及主教團祕書長陳科神父陪同下，9月12日下午受邀前往總統府晉見馬英九總統。馬總統對這群「正港台灣人」在全國各地的服務奉

獻至表欽佩，代表政府與人民感謝天主教傳教士對台灣人民的貢獻與付出，政府將繼續與天主教會合作，為國人創造更多幸福。

9月12日下午3時不到，台北市中央大樓5樓即熱鬧非凡，來自全台各地的外籍

傳教士難得在此聚首，除彼此親切相互問候外，更重要的是，他們將與馬總統茶敘，大家都難掩興奮。4時不到，總統府特派3部大巴士前來接載百餘位外籍傳教士，包括：作育無數英才的西班牙籍耶穌會賴甘霖神父、畢生奉獻給虎尾若瑟醫院的畢耀遠神父、人間正義天使聖母聖心傳教修女會葛永勉修女等。行前，這百餘位神長和修女更同聲頌念〈天主經〉、〈聖母經〉和〈聖三光榮經〉，並為國家和馬總統祈福。

4時15分，馬總統在國家安全會議諮詢委員甘逸驊及外交部次長史亞平的陪同下，喜樂的出現在傳教士們的面前，並一一和他們握手話家常，尤其是遇到老朋友畢耀遠神父等人時，馬總統更緊握著他們的雙手。馬總統致詞時表示，天主教神父及修女們來自世界各地，懷抱耶穌基督博愛的精神，離開家人、親友千里迢迢來到

臺灣，日以繼夜地為這塊土地上的人民服務，其中許多人更無私奉獻逾30、40年，留下許多感人的事蹟，殊值肯定。總統細數著說，目前全臺計有724座天主教堂、33個男修會及62個女修會，共2千餘位神職人員；在許多修會的協助下，天主教會於全台各地設立了6所大專院校、30所中學、11所小學及155所幼稚園，更設有無數的社福團體和醫療院所，對於國人的教育、醫療及社會福利等方面貢獻良多。馬總統回顧天主教會與我國的關係說，中華民國與教廷之間的邦誼超過70年，但台灣與天主教會的淵源卻可追溯至西元1626年，西班牙道明會士馬志烈（Bartolome Martinez）神父等人在基隆和平島建立第一座聖堂。根據台灣天主教會的文獻記載，道明會郭德剛神父（Fernando Sainz）及洪保祿（Rev. Angel Bofurull）神父於1859年來台傳教，足跡遍及台灣各地，並建立5個

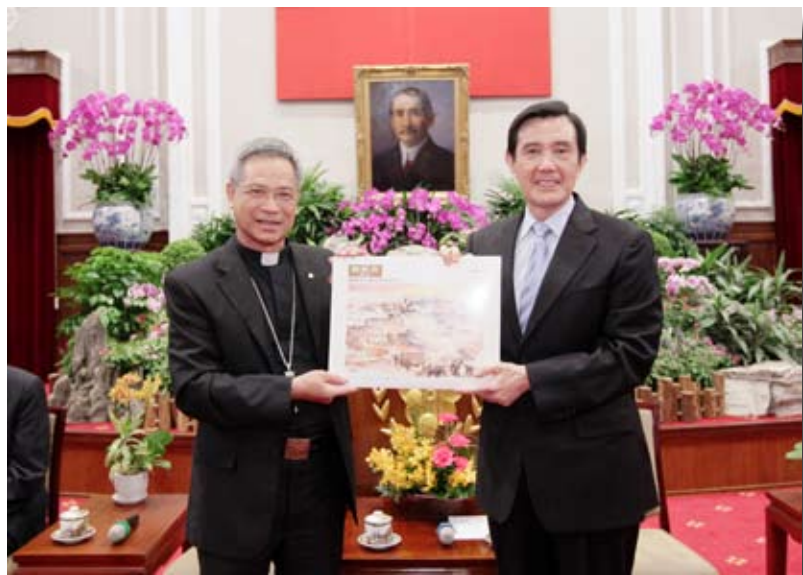
傳教中心，為天主教會在台灣傳牧靈奠定良好基礎。

馬總統也回憶他小時候住在萬華，常陪祖母在西園路天主堂聆聽文懷德神父講道的美好時光。來自比利時的文懷德神父博學多聞且對人親切，令他印象深刻，當時教堂也提供包括：牛油、麵粉、包穀粉及舊衣等救濟物品，幫助了許多台灣民眾。馬總統又說，他進入公職服務後，遇到更多在台默默奉獻的神父和修女，例如：在嘉義設立「貧民診所」、「聖家貧民醫院」、「仁愛啟智中心」及「華光智能發展中心」的耶穌會士葉由根神父、致力於婦幼工作的天主教善牧基金會執行長湯靜蓮修女、高齡80歲卻仍在台南「老吾老養護中心」服務的天主教仁愛修女會潘莉安修女，以及在台東偏鄉服務數十年如一日的白冷教會神父與修女們，為此，他特別感謝所有為台灣付出的外籍傳教士。

馬總統曾於2011年3月訪視由瑞士來台，在台東服務逾40年的白冷教會神父及修女，當神父修女們向他反映來台多年，卻仍無法享受與台灣同胞同等之福利時，總統立即推動「馬偕計畫」，提供年滿65歲、在台灣服務超過20年的外籍神職人員，免費或半價搭乘飛機、火車、船及公車等交通運輸工具，以及進入社會福利機構得享優惠等福利，以表達政府的尊重與感謝。

洪山川總主教則介紹說，傳教士教導國人敬天愛人，在友愛和寬恕中促進族群融合，像教宗方濟各一樣與窮人在一起，尤其在照顧原住民同胞方面，這群比台灣人更像台灣人的外籍傳教士讓原住民感動到將已亡的外籍傳教士和他們的祖靈同葬。把自己看作是台灣人的傳教士們期盼政府更尊重人權，特別期望能廢除死刑，使台灣成為世界楷模。洪總

主教也說，此次與總統會晤的只是部分外籍傳教士，希望不久的將來能有第二、第三批的傳教士能晉見總統。總統笑允。洪總主教並代表與會者接受總統贈送每人一本陳陽春的畫冊，馬總統也一一和與會的神父、修女合影，大家的開心全寫在臉上。
（文/天主教周報謝蓉倩 圖/總統府提供）




信德年閉幕典禮神父領帶說明

主教團祕書處銘謝興采實業股份有限公司董事長——陳國欽先生，慷慨贈送咖啡紗布料製造500條神父領帶作為信德年紀念品，並感謝台北教區第二總鐸區成功聖母聖心堂教友負責製作費用。

圖片及其象徵說明：

1. 領帶正面：

右邊上方為基督（Χριστός）希臘文裡頭兩個字母的符號（X + P

= ,) 形狀如牧杖，下方有

三隻羔羊，代表教友聚集在神父帶領之下。全圖表達司鐸代表基督及其牧者的身分。左邊為耶穌聖心圖，象徵基督救靈熱火——司鐸牧靈愛德的來源。



2. 領帶後面：

領帶後方為配合人體工學設計，緊貼大白衣，不會上下或左右移動。

（設計：輔大織品服裝系老師陳貴糖）



Homily of Pope Francis on XXVIII World Youth Day

Sunday, 28 July 2013

Dear Brothers and Sisters,

Dear Young Friends,

“Go and make disciples of all nations”. With these words, Jesus is speaking to each one of us, saying: “It was wonderful to take part in World Youth Day, to live the faith together with young people from the four corners of the earth, but now you must go, now you must pass on this experience to others.” Jesus is calling you to be a disciple with a mission! Today, in the light of the word of God that we have heard, what is the Lord saying to us? What is the Lord saying to us? Three simple ideas: **Go, do not be afraid, and serve.**

1. **Go.** During these days here in Rio, you have been able to enjoy the wonderful experience of meeting Jesus, meeting him together with others, and you have sensed the joy of faith. But the experience of this encounter must not remain locked up in your life or in the small group of your parish, your movement, or your community. That would be like withholding oxygen from a flame that was burning strongly. Faith is a flame that grows stronger the more it is shared and passed on, so that everyone may know, love and confess Jesus Christ, the Lord of life and history (cf. Rom 10:9).

Careful, though! Jesus did not say: “go, if you would like to, if you have the time”, but he said: “Go and make disciples of all nations.” Sharing the experience of faith, bearing witness to the faith, proclaiming the Gospel: this is a command that the Lord entrusts to the whole Church, and that includes you; but it is a command that is born not from a desire for domination, from the desire for power, but from the force of love, from the fact that Jesus first came into our midst and did not give us just a part of himself, but he gave us the whole of himself, he gave his life in order to



save us and to show us the love and mercy of God. Jesus does not treat us as slaves, but as people who are free, as friends, as brothers and sisters; and he not only sends us, he accompanies us, he is always beside us in our mission of love.

Where does Jesus send us? There are no borders, no limits: he sends us to everyone. The Gospel is for everyone, not just for some. It is not only for those who seem closer to us, more receptive, more welcoming. It is for everyone. Do not be afraid to go and to bring Christ into every area of life, to the fringes of society, even to those who seem farthest away, most indifferent. The Lord seeks all, he wants everyone to feel the warmth of his mercy and his love.

In particular, I would like Christ's command: “Go” to resonate in you young people from the Church in Latin America, engaged in the continental mission promoted by the Bishops. Brazil, Latin America, the

whole world needs Christ! Saint Paul says: “Woe to me if I do not preach the Gospel!” (1 Cor 9:16). This continent has received the proclamation of the Gospel which has marked its history and borne much fruit. Now this proclamation is entrusted also to you, that it may resound with fresh power. The Church needs you, your enthusiasm, your creativity and the joy that is so characteristic of you. A great Apostle of Brazil, Blessed José de Anchieta, set off on the mission when he was only nineteen years old. Do you know what the best tool is for evangelizing the young? Another young person. This is the path for all of you to follow!

2. **Do not be afraid.** Some people might think: “I have no particular preparation, how can I go and proclaim the Gospel?” My dear friend, your fear is not so very different from that of Jeremiah, as we have just heard in the reading, when he was called by God to be a prophet. “Ah, Lord God! Behold, I do not know how to speak, for I am only a youth”. God says the same thing to you as he said to Jeremiah: “Be not afraid ... for I am with you to deliver you” (Jer 1:7,8). He is with us!

“Do not be afraid!” When we go to proclaim Christ, it is he himself who goes before us and guides us. When he sent his disciples on mission, he promised: “I am with you always” (Mt 28:20). And this is also true for us! Jesus never leaves anyone alone! He always accompanies us.

And then, Jesus did not say: “One of you go”, but “All of you go”: we are sent together. Dear young friends, be aware of the companionship of the whole Church and also the communion of the saints on this mission. When we face challenges together, then we are strong, we discover resources we did not know we had. Jesus did not call the Apostles to live in isolation, he called them to form a group, a community. I would like to address you, dear priests concelebrating with me at this Eucharist: you have come to accompany your young people, and this is wonderful, to share this experience of faith with them! Certainly he has rejuvenated all of you. The young make everyone feel young. But this experience is only a stage on the journey. Please, continue to accompany them with generosity and joy, help them to become actively engaged in the Church; never let them feel alone! And here I wish to thank from the heart the

youth ministry teams from the movements and new communities that are accompanying the young people in their experience of being Church, in such a creative and bold way. Go forth and don't be afraid!

3. The final word: **serve**. The opening words of the psalm that we proclaimed are: “Sing to the Lord a new song” (Psalm 95:1). What is this new song? It does not consist of words, it is not a melody, it is the song of your life, it is allowing our life to be identified with that of Jesus, it is sharing his sentiments, his thoughts, his actions. And the life of Jesus is a life for others. The life of Jesus is a life for others. It is a life of service. In our Second Reading today, Saint Paul says: “I have made myself a slave to all, that I might win the more” (1 Cor9:19). In order to proclaim Jesus, Paul made himself “a slave to all”. Evangelizing means bearing personal witness to the love of God, it is overcoming our selfishness, it is serving by bending down to wash the feet of our brethren, as Jesus did.

Three ideas: **Go, do not be afraid, and serve**. Go, do not be afraid, and serve. If you follow these three ideas, you will experience that the one who evangelizes is evangelized, the one who transmits the joy of faith receives more joy. Dear young friends, as you return to your homes, do not be afraid to be generous with Christ, to bear witness to his Gospel. In the first Reading, when God sends the prophet Jeremiah, he gives him the power to “pluck up and to break down, to destroy and to overthrow, to build and to plant” (1:10). It is the same for you. Bringing the Gospel is bringing God's power to pluck up and break down evil and violence, to destroy and overthrow the barriers of selfishness, intolerance and hatred, so as to build a new world. Dear young friends, Jesus Christ is counting on you! The Church is counting on you! The Pope is counting on you! May Mary, Mother of Jesus and our Mother, always accompany you with her tenderness: “Go and make disciples of all nations”. Amen.

To Muslims throughout the World



It gives me great pleasure to greet you as you celebrate 'Id al-Fitr, so concluding the month of Ramadan, dedicated mainly to fasting, prayer and almsgiving.

It is a tradition by now that, on this occasion, the Pontifical Council for Interreligious Dialogue sends you a message of good wishes, together with a proposed theme for common reflection. This year, the first of my Pontificate, I have decided to sign this traditional message myself and to send it to you, dear friends, as an expression of esteem and friendship for all Muslims, especially those who are religious leaders.

As you all know, when the Cardinals elected me as Bishop of Rome and Universal Pastor of the Catholic Church, I chose the name of "Francis", a very famous saint who loved God and every human being deeply, to the point of being called "universal brother". He loved, helped and served the needy, the sick and the poor; he also cared greatly for creation.

I am aware that family and social dimensions enjoy a particular prominence for Muslims during this period, and it is worth noting that

there are certain parallels in each of these areas with Christian faith and practice.

This year, the theme on which I would like to reflect with you and with all who will read this message is one that concerns both Muslims and Christians: Promoting Mutual Respect through Education.

This year's theme is intended to underline the importance of education in the way we understand each other, built upon the foundation of mutual respect.

"Respect" means an attitude of kindness towards people for whom we have consideration and esteem. "Mutual" means that this is not a one-way process, but something shared by both sides.

What we are called to respect in each person is first of all his life, his physical integrity, his dignity and the rights deriving from that dignity, his reputation, his property, his ethnic and cultural identity, his ideas and his political choices. We are therefore called to think, speak and write respectfully of the other, not only in his presence, but always and everywhere, avoiding unfair criticism or defamation. Families, schools, religious teaching and all forms of media have a role to play in achieving this goal.

Turning to mutual respect In interreligious relations, especially between Christians and Muslims, we are called to respect the religion of the other, its teachings, its symbols, its values. Particular respect is due to religious leaders and to places of worship. How painful are attacks on one or other of these!

It is clear that, when we show respect for the religion of our neighbours or when we offer them our good wishes on the occasion of a religious celebration, we simply seek to share their joy, without making reference to the content of their religious convictions.

Regarding the education of Muslim and Christian youth, we have to bring

up our young people to think and speak respectfully of other religions and their followers, and to avoid ridiculing or denigrating their convictions and practices.

We all know that mutual respect is fundamental in any human relationship, especially among people who profess religious belief. In this way, sincere and lasting friendship can grow.

When I received the Diplomatic Corps accredited to the Holy See on 22 March 2013, I said: "It is not possible to establish true links with God, while ignoring other people. Hence it is important to intensify dialogue among the various religions, and I am thinking particularly of dialogue with Islam. At the Mass marking the beginning of my ministry, I greatly appreciated the presence of so many civil and religious leaders from the Islamic world." With these words, I wished to emphasize once more the great importance of dialogue and cooperation among believers, in particular Christians and Muslims, and the need for it to be enhanced.

With these sentiments, I reiterate my hope that all Christians and Muslims may be true promoters of mutual respect and friendship, in particular through education.

Finally, I send you my prayerful good wishes, that your lives may glorify the Almighty and give joy to those around you.

Happy Feast to you all!

From the Vatican, 10 July 2013

Franciscus

President Ma meets foreign Catholic missionaries active in Taiwan



President Ma Ying-jeou met on the afternoon of September 12 with foreign missionaries from the Catholic Church who provide service in Taiwan. The president, on behalf of the government and people of the ROC, expressed appreciation for their contributions to the people of Taiwan.

In remarks, President Ma stated that Catholic priests and nuns have come to Taiwan from all over the world, embracing the spirit of compassion of Jesus. They have left their families in distant lands to provide services to the people of Taiwan tirelessly, he said. The president pointed out that some priests and nuns have dedicated over 30 or 40 years of their lives to serving the community here, leaving a trail of impressive deeds that have touched many.

In discussing the relationship between the Catholic Church and Taiwan, President Ma noted that the ROC and the Vatican have maintained diplomatic relations for over 70 years. However, ties between the Catholic Church and Taiwan can be traced back to 1626 when the first Spanish Dominican missionary in Taiwan Bartolome Martinez and others established the first church on Heping Island in modern-day Keelung City, he said. In addition, the president noted, according to the documents from the Taiwan Catholic churches, the Dominican friar Fernando Sainz and Rev. Angel Bofurull arrived in Taiwan in 1859 to spread the gospel. They made their way to all corners of Taiwan and established five missionary centers. This created a strong foundation from which the Catholic Church would subsequently spread the gospel throughout Taiwan, he commented.

President Ma noted that at present Taiwan is home to 724 Catholic churches, 33 religious orders for men, and 62 religious orders for women, with altogether over 2,000 members of the clergy. The president said that the assistance provided by many of these orders has enabled the Catholic Church to establish six colleges and universities, 30 high schools, 11 elementary schools, and 155 pre-elementary schools throughout Taiwan. He added that the Church has played a crucial role in the establishment of countless social welfare groups and hospitals and clinics, making enormous contributions to education, health care, and social welfare here.

The president mentioned that he lived in the Wanhua District of Taipei when he was growing up and often accompanied his grandmother to a Catholic church on Xiyuan Road to listen to sermons by Father Remi Van Hijfte. President Ma said that Father Van Hijfte, who was Belgian, was extremely learned and friendly to everyone, which made a deep impression on him. At the time, he said, the Church provided items such as butter, flour, corn flour, old clothes, and other relief items to many people in need throughout Taiwan.

President Ma told the visitors that since entering public service he has come in contact with even more priests and nuns silently providing service all around Taiwan. For instance, Rev. Istvan Jaschko has

established clinics and hospitals for the underprivileged in Chiayi County, along with centers to aid in the development of individuals with mental disabilities. Meanwhile, Sister Therese Thong runs Good Shepherd Social Welfare Services, providing opportunities to women and children. Sister Joan Ann Barrett, who is now over 80 years old, still provides service at the Lauwulau Home for the Elderly in Tainan City, while members of the Bethlehem Mission Society have for decades provided service to communities in remote areas of Taitung County, he said. The president expressed his deepest appreciation to these clergy members for all that they have done for Taiwan.

President Ma stated that in March 2011 he met with priests and sisters from the Bethlehem Church from Switzerland who had provided over 40 years of service to communities in Taitung. At the time, they mentioned that even though they had lived in Taiwan for decades, they still did not enjoy the same level of social services as those available to Taiwanese citizens. In response, the president said he immediately instructed the Ministry of the Interior to draft measures, which three months later were introduced as the Mackay Project. Under this initiative, foreign clergy who are 65 or older and have served in Taiwan for over 20 years will be allowed to take planes, trains, boats, or buses for either half price or for free. In addition, they will also be eligible for preferential treatment from social service organizations. President Ma commented that this was an expression of the government's respect and appreciation.

The president also mentioned that Taiwan once received assistance from other nations, but now that its economy has developed, it has the ability to provide assistance to others. He said that Taiwan, in accordance with the principle of "love thy neighbor as thyself" as set forth in the Bible, has transformed itself from an importer of compassionate assistance to an exporter of such. For instance, the president pointed out, the people of Taiwan provide financial sponsorship to some 230,000 underprivileged children throughout the world, which is equivalent to 1% of Taiwan's population. In addition, he said, Taiwan is actively involved in international humanitarian relief work. In 2010, for example, Taiwan provided relief to Haiti after that nation suffered a devastating

earthquake, and it has donated over 200 permanent homes to date. Also, the government and people of Taiwan donated US\$220 million (NT\$6.6 billion) to the relief effort in Japan after the Great East Japan Earthquake and subsequent tsunami in 2011. Taiwan provided more assistance to Japan after that disaster than any other nation, and the people of Japan to this day are extremely appreciative.

President Ma stated that Catholic priests and nuns illustrate perfectly that “compassion knows no borders.” Their contributions have had far-ranging impact on Taiwan, he said, adding that the government will continue to work with the Catholic Church and other charitable groups to jointly promote social welfare and relief work, thereby creating greater wellbeing for the people of Taiwan.

The delegation of over 100 individuals was led by Archbishop John Hung Shan-chuan (洪山川) of Taiwan (the president of the Chinese Regional Bishop's Conference), and the Vatican's Charge d'Affaires a.i. Monsignor Paul Fitzpatrick Russell to the ROC to the Presidential Office to meet President Ma. Also attending the event were National Security Council Advisor Francis Yi-Hua Kan (甘逸驊), and Vice Minister of Foreign Affairs Vanessa Yea-Ping Shih (史亞平).

News Release from the Office of the President
September 12, 2013



MESSAGE OF THE HOLY FATHER FOR THE WORLD DAY OF MIGRANTS AND REFUGEES (2013)

Migrations: pilgrimage of faith and hope

Dear Brothers and Sisters!

The Second Vatican Ecumenical Council, in the Pastoral Constitution *Gaudium et Spes*, recalled that “the Church goes forward together with humanity” (No. 40); therefore “the joys and the hopes, the grief and anguish of the people of our time, especially of those who are poor or afflicted, are the joys and hopes, grief and anguish of the followers of Christ as well. Indeed, nothing genuinely human fails to raise an echo in their hearts” (ibid., 1). The Servant of God Paul VI echoed these words when he called the Church an “expert in humanity” (*Populorum Progressio*, 13), as did Blessed John Paul II when he stated that the human person is “the primary route that the Church must travel in fulfilling her mission... the way traced out by Christ himself” (*Centesimus Annus*, 53). In the footsteps of my predecessors, I sought to emphasize in my Encyclical *Caritas in Veritate* that “the whole Church, in all her being and acting – when she proclaims, when she celebrates, when she performs works of charity – is engaged in promoting integral human development” (No. 11). I was thinking also of the millions of men and women who, for various reasons, have known the experience of migration. Migration is in fact “a striking phenomenon because of the sheer numbers of people involved, the social, economic, political, cultural and religious problems it raises, and the dramatic challenges it poses to nations and the international community” (ibid., 62), for “every migrant is a human person who, as such, possesses fundamental, inalienable rights that must be respected by everyone and in every circumstance” (ibid.).

For this reason, I have chosen to dedicate the 2013 World Day of Migrants and Refugees to the theme “Migrations: pilgrimage of faith and hope”,

in conjunction with the celebrations marking the fiftieth anniversary of the opening of the Second Vatican Ecumenical Council and the sixtieth anniversary of the promulgation of the Apostolic Constitution *Exsul Familia*, and at a time when the whole Church is celebrating the Year of Faith, taking up with enthusiasm the challenge of the new evangelization.

Faith and hope are inseparable in the hearts of many migrants, who deeply desire a better life and not infrequently try to leave behind the “hopelessness” of an unpromising future. During their journey many of them are sustained by the deep trust that God never abandons his children; this certainty makes the pain of their uprooting and separation more tolerable and even gives them the hope of eventually returning to their country of origin. Faith and hope are often among the possessions which emigrants carry with them, knowing that with them, “we can face our present: the present, even if it is arduous, can be lived and accepted if it leads towards a goal, if we can be sure of this goal, and if this goal is great enough to justify the effort of the journey” (*Spe Salvi*, 1).

In the vast sector of migration, the Church shows her maternal concern in a variety of ways. On the one hand, she witnesses the immense poverty and suffering entailed in migration, leading often to painful and tragic situations. This inspires the creation of programmes aimed at meeting emergencies through the generous help of individuals and groups, volunteer associations and movements, parochial and diocesan organizations in cooperation with all people of good will. The Church also works to highlight the positive aspects, the potential and the resources which migrations offer. Along these lines, programmes and centres of welcome have been established to help and sustain the full integration of migrants, asylum seekers and refugees into a new social and cultural context, without neglecting the religious dimension, fundamental for every person’s life. Indeed, it is to this dimension that the Church, by virtue of the mission entrusted to her by Christ, must devote special attention and care: this is her most important and specific task. For Christians coming from various parts of the world, attention to the religious dimension also entails ecumenical dialogue and the care of new communities, while for the Catholic faithful it involves, among other things, establishing

new pastoral structures and showing esteem for the various rites, so as to foster full participation in the life of the local ecclesial community. Human promotion goes side by side with spiritual communion, which opens the way “to an authentic and renewed conversion to the Lord, the only Saviour of the world” (*Porta Fidei*, 6). The Church always offers a precious gift when she guides people to an encounter with Christ, which opens the way to a stable and trustworthy hope.

Where migrants and refugees are concerned, the Church and her various agencies ought to avoid offering charitable services alone; they are also called to promote real integration in a society where all are active members and responsible for one another’s welfare, generously offering a creative contribution and rightfully sharing in the same rights and duties. Emigrants bring with them a sense of trust and hope which has inspired and sustained their search for better opportunities in life. Yet they do not seek simply to improve their financial, social and political condition. It is true that the experience of migration often begins in fear, especially when persecutions and violence are its cause, and in the trauma of having to leave behind family and possessions which had in some way ensured survival. But suffering, great losses and at times a sense of disorientation before an uncertain future do not destroy the dream of being able to build, with hope and courage, a new life in a new country. Indeed, migrants trust that they will encounter acceptance, solidarity and help, that they will meet people who sympathize with the distress and tragedy experienced by others, recognize the values and resources the latter have to offer, and are open to sharing humanly and materially with the needy and disadvantaged. It is important to realize that “the reality of human solidarity, which is a benefit for us, also imposes a duty” (*Caritas in Veritate*, 43). Migrants and refugees can experience, along with difficulties, new, welcoming relationships which enable them to enrich their new countries with their professional skills, their social and cultural heritage and, not infrequently, their witness of faith, which can bring new energy and life to communities of ancient Christian tradition, and invite others to encounter Christ and to come to know the Church.

Certainly every state has the right to regulate migration and to enact

policies dictated by the general requirements of the common good, albeit always in safeguarding respect for the dignity of each human person. The right of persons to migrate – as the Council’s Constitution *Gaudium et Spes*, No. 65, recalled – is numbered among the fundamental human rights, allowing persons to settle wherever they consider best for the realization of their abilities, aspirations and plans. In the current social and political context, however, even before the right to migrate, there is need to reaffirm the right not to emigrate, that is, to remain in one’s homeland; as Blessed John Paul II stated: “It is a basic human right to live in one’s own country. However this rights become effective only if the factors that urge people to emigrate are constantly kept under control” (Address to the Fourth World Congress on the Pastoral Care of Migrants and Refugees, 9 October 1998). Today in fact we can see that many migrations are the result of economic instability, the lack of essential goods, natural disasters, wars and social unrest. Instead of a pilgrimage filled with trust, faith and hope, migration then becomes an ordeal undertaken for the sake of survival, where men and women appear more as victims than as agents responsible for the decision to migrate. As a result, while some migrants attain a satisfactory social status and a dignified level of life through proper integration into their new social setting, many others are living at the margins, frequently exploited and deprived of their fundamental rights, or engaged in forms of behaviour harmful to their host society. The process of integration entails rights and duties, attention and concern for the dignified existence of migrants; it also calls for attention on the part of migrants to the values offered by the society to which they now belong.

In this regard, we must not overlook the question of irregular migration, an issue all the more pressing when it takes the form of human trafficking and exploitation, particularly of women and children. These crimes must be clearly condemned and prosecuted, while an orderly migration policy which does not end up in a hermetic sealing of borders, more severe sanctions against irregular migrants and the adoption of measures meant to discourage new entries, could at least limit for many migrants the danger of falling prey to such forms of human trafficking. There is an urgent need for structured multilateral interventions for the development of the countries of departure, effective countermeasures aimed at

eliminating human trafficking, comprehensive programmes regulating legal entry, and a greater openness to considering individual cases calling for humanitarian protection more than political asylum. In addition to suitable legislation, there is a need for a patient and persevering effort to form minds and consciences. In all this, it is important to strengthen and develop understanding and cooperation between ecclesial and other institutions devoted to promoting the integral development of the human person. In the Christian vision, social and humanitarian commitment draws its strength from fidelity to the Gospel, in the knowledge that “to follow Christ, the perfect man, is to become more human oneself” (*Gaudium et Spes*, 41).

Dear brothers and sisters who yourselves are migrants, may this World Day help you renew your trust and hope in the Lord who is always at our side! Take every opportunity to encounter him and to see his face in the acts of kindness you receive during your pilgrimage of migration. Rejoice, for the Lord is near, and with him you will be able to overcome obstacles and difficulties, treasuring the experiences of openness and acceptance that many people offer you. For “life is like a voyage on the sea of history, often dark and stormy, a voyage in which we watch for the stars that indicate the route. The true stars of our life are the people who have lived good lives. They are lights of hope. Certainly, Jesus Christ is the true light, the sun that has risen above all the shadows of history. But to reach him we also need lights close by – people who shine with his light and so guide us along our way” (*Spe Salvi*, 49).

I entrust each of you to the Blessed Virgin Mary, sign of sure hope and consolation, our “guiding star”, who with her maternal presence is close to us at every moment of our life.

To all I affectionately impart my Apostolic Blessing.

From the Vatican, 12 October 2012

BENEDICTUS PP. XVI

MESSAGE OF ECMI PRESIDENT, BISHOP BOSCO LIN



Dear Migrants,

This year's Migrants' Sunday falls on the year of faith with a theme - Migration: A Pilgrimage of Faith and Hope. Pope Emeritus, Benedict XVI stressed the importance of the year of faith in the life of the people on the move.

The Year of Faith is a year of pilgrimage to rediscover, and share with others, the precious gift of faith entrusted to the Church and the personal gift of faith that we have each received from God the Father, God the Son, and God the Holy Spirit. A Journey of faith so as to shed ever clearer light on the joy and renewed enthusiasm of the encounter with Christ. The Holy Father wants us to rediscover a taste for feeding ourselves on the word of God, faithfully handed down by the Church, and on the bread of life, offered as sustenance for his disciples (cf. Jn 6:51). To approach the Year of Faith as a time of purification for the Church and for individuals, a summon to an authentic and renewed conversion to the Lord. To intensify our reflection of faith, so we acquire a more conscious and vigorous adherence to the Gospel, especially at a time of profound change such as humanity is currently experiencing. To profess our faith in the Risen Lord in our cathedrals and in the churches of the whole world; in our homes and among our families, so that everyone may feel a strong need to know better and to transmit to future generations the faith of all times. The Holy Father wants the Year of Faith to arouse in every believer the aspiration to profess the faith in fullness and with renewed conviction, with confidence and hope.

Pope Benedict concludes with a beautiful expression of his hopes for us:

'Intent on gathering the signs of the times in the present of history, faith commits every one of us to become a living sign of the presence of the Risen Lord in the world. What the world is in particular need of today is the credible witness of people enlightened in mind and heart by the word of the Lord, and capable of opening the hearts and minds of many to the desire for God and for true life, life without end' (Porta Fidei, 15).

For the migrants in Taiwan, year of faith is a pilgrimage of constant renewal to their commitment to God, to His Church, and to their families who are the reason of their sacrifices in finding a greener pastures away from home.

The Episcopal Commission for the Pastoral Care of Migrants and Itinerant People of the Chinese Regional Bishops' Conference (CRBC-ECMI) is now in its 19th year since its inception to the pastoral care program of the CRBC in 1994 and in its 17th year since the first National Migrants' Sunday in 1996. The Migrants have journeyed so long in the rugged terrains of this beautiful island accompanied by our brave and courageous chaplains and missionaries. They have experienced so much pains, frustrations, sadness, joys and successes in life. Their journey maybe likened to the painful journey of Jesus to calvary but in the end the triumph of the human spirit enlightened by faith prevails.

The effort of our courageous migrants' chaplains, volunteers, and associate NGOs in seven dioceses of Taiwan gave impetus to the struggle for the protection of human dignity and rights and for the advancement of a civil society that is open to different cultures, faiths, and traditions.

MESSAGE OF THE ECMI EXECUTIVE SECRETARY

I would like to acknowledge the effort of MENT (Migrants' Empowerment Network in Taiwan) for their consistency in bringing the plight of the migrant workers, particularly the household service workers, to the attention of the civil authorities for their legal rights and protection in accordance to the ILO Convention concerning decent work for domestic workers or known as C189 - Domestic Workers Convention that was entered into force in September 5, 2013. I am hoping that Taiwan's Legislative Yuan will adhere to ILO-C189 and consider in their legislative agenda the household service act which MENT has been lobbying since 2004 for the protection of the household service workers, foreign and domestic. The enforcement of C189 includes the mandatory regular day-off as stated in Article 7, letter (g) in which oftentimes neglected in local practices. Just recently, on August 20, 2013, the Maritime Labor Convention (MLC) 2006 has come into force, meaning all the provisions in MLC 2006 will now be implemented for the protection and welfare of the seafarers and maritime workers as the bill of rights of the seafarers.

Pope Francis during his visit to Lampedusa, the island in Italy that hosts the refugees from Africa, expresses his disappointment on the plight of the immigrants. He expresses his apprehension on the proliferation of indifference which he called "Globalization of Indifference" in his homily. We hope that through our pastoral care of concern for the immigrants, migrant workers, seafarers and the like will start in our locality as we adhere to the universal call for justice, peace, and equality.

BISHOP BOSCO LIN, President

Commission for the Pastoral Care of Migrants and Itinerant People
(ECMI)

September 2013

Migrants in Taiwan have been faithfully journeying during this year of faith in a crooked and slippery road. Some stumbled, others felt tired, and some others lost their way but at the end of the day everyone got hold in a proper direction. OFWs had been tested by what had happened between Taiwan and the Philippines but now everything is fine.

Truly, Migration is a Pilgrimage of Faith and Hope. This year of faith is a year of going back to our root, to repropose Jesus and His teachings to ourselves and to open our lives to the prompting of the Spirit that guides our way. Faith and Hope are the only possessions we have when we embark into a life of uncertainty in the foreign lands. That's why the year of faith is a year to clearly understand our purpose of leaving behind somebody dear to us and pursue our goal accompanied by the light of faith and inspired by our hope for a better tomorrow. Pope Emeritus, Benedict XVI, in his message for this year's Migrants' Sunday, asserts that "Faith and hope are often among the possessions which emigrants carry with them, knowing that with them, "we can face our present: the present, even if it is arduous, can be lived and accepted if it leads towards a goal, if we can be sure of this goal, and if this goal is great enough to justify the effort of the journey" (Spe Salvi, 1).

This Year of Faith also the beginning of the Pontificate of Pope Francis, the former Cardinal Jorge Mario Bergoglio of Buenos Aires, Argentina. His first journey with the migrants was when he visited Lampedusa, the island of refugees from Africa. In his homily, he stresses the "globalization of indifference" that was addressed to the powerful whose task is to

protect the “least”, particularly the powerless migrants whose desire is only to look for better lives abroad. The “globalization of indifference” is not only applicable to Lampedusa but to anywhere in the world where migrants are being used as commodities, a tool to pressure an economic sanction to sending countries, victims of human trafficking for the advancements of self / personal interests of the modern day slave traders. The message - Migration: A Pilgrimage of Faith and Hope is not only intended for the migrants themselves but also to the countries of destinations where the local people, particularly the brokers and the employers, need to reassess their own values as members of this human family. They also need to journey towards their inner values taught to them by the values of their faith and cultures.

Year of Faith in Taiwan will end on November 23 (Saturday), a day before Christ the King Sunday. As members of the universal Church, Catholic Migrants are invited to join the closing ceremony at Taipei Municipal Track and Field Stadium (3 Dun-hua North Road, Taipei) from 1:00 to 5:00 p.m. I would like to enjoin all Diocesan Migrants’ Coordinators and Chaplains to organize the migrant workers in your areas to participate in the closing ceremony of the year of faith. Please inform your Parish how many will be coming from the migrants’ side. NT\$ 100.00 is required from each participant to augment the expenses of the event. Participants will be allowed into the Stadium an hour or so prior to 1 pm.

See you there!

Fr. Eliseo Napiere, MSP

Executive Secretary

Commission for the Pastoral Care of Migrants and Itinerant People

天主教會台灣地區主教團青年牧靈福傳捐款徵信芳名錄

徵信日期：101年1月1日~12月31日

金額：捌拾陸萬陸佰零壹元整

1	私立聖心女子高級中學	3,000	30	謝冬梅	1,000	58	隱名氏	850
2	王清良	1,200	31	聖方濟沙勿略堂	3,000	59	財團法人天主教博愛基金會	20,000
3	景美聖神堂	1,900	32	任綠霞	1,000	60	高世昌	2,000
4	聖神傳教會	3,000	33	房樂融	2,000	61	天主教會耶穌會-古亭耶穌聖心堂	2,000
5	財團法人天主教耶穌會-聖家堂	14,700	34	財團法人台北市天主教耶穌孝女會	5,000	62	財團法人天主教會台北教區	2,000
6	尤淑雅	2,000	35	謝平芳	1,000	63	程永煒	2,000
7	鐘丁科	1,000	36	永和天主堂	500	64	張愛蓮	2,000
8	鐘友隆	1,000	37	陳穎安	2,000	65	財團法人台灣省台南市天主教鮑思高慈幼會	4,000
9	楊希璐	600	38	林珮如	500	66	財團法人天主教會耶穌會	8,000
10	莊素麗	6,000	39	陳靖惠	1,100	67	耕莘健康管理專校全人教育中心	2,000
11	林白翎	3,000	40	無名氏	1,500	68	台北市私立靜修女子高級中學	4,000
12	楊少儀	1,000	41	蘆洲天主堂	5,000	69	財團法人天主教會台北教區	6,000
13	王素芳	10,000	42	財團法人天主教耶穌會-古亭耶穌聖心堂	2,200	70	財團法人台北市天主教耶穌孝女會	2,000
14	新店主顧聖母堂	5,000	43	劉瑾瑜	2,000	71	馬盈安	2,000
15	永春天主堂	4,250	44	基隆聖母升天堂	2,300	72	私立聖心女子高級中學	3,000
16	黃馨瑩	500	45	台北主教座堂	2,000	73	財團法人天主教會台灣地區主教團	4,000
17	譚璧輝	5,000	46	陳飛欽	1,000	74	陳燕雪	2,000
18	莊淑容	2,000	47	財團法人天主教德來會	14,000	75	中壢耶穌聖心堂	3,200
19	南港天主堂	7,000	48	光仁中學	4,000	76	新竹教區附設加爾默羅聖母堂	8,319
20	王純一	2,000	49	徐匯中學	2,000	77	俞海倫	1,000
21	康碧瑄	10,000	50	徐慧理	2,000	78	張少萍	1,000
22	烏來天主堂	500	51	陳珮琳	2,000			
23	新店大坪林聖三堂	20,326	52	張伯浩	2,000			
24	三芝天主堂	5,400	53	張嘉妮	2,000			
25	金山天主堂	2,662	54	石方儀	6,000			
26	三峽天主堂	4,320	55	熊美玲	2,000			
27	富錦街法蒂瑪聖母天主堂	2,700	56	林藝能	2,000			
28	陳阿好	2,000	57	吳慧璇	2,000			
29	曾重富	1,000						

79	盧韻婷	1,000	108	徐家瑜	2,000	139	朴子天主堂	4,000
80	林逸君	3,000	109	陳和欣	2,000	140	財團法人天主教會嘉義教區	4,000
81	亞加大	300	110	曾國龍	2,000	141	財團法人天主教會聖言會	4,000
82	秦祖誠	100	111	林美如	2,000	142	李雅慧	1,000
83	吳瑤湘	100	112	南屯天主堂	1,100	143	新化天主堂	1,200
84	中壢新明聖安多尼堂	1,000	113	劉淙漢	3,000	144	台南市善化天主堂	10,000
85	毛永昌	1,000	114	蘇昭容	1,000	145	盧曼玲	1,000
86	桃園平鎮聖母無玷之心天主堂	1,300	115	楊麗芬	1,000	146	張佩英	5,000
87	新竹聖母聖心主教座堂	5,000	116	無名氏	1,000	147	魏南海	200
88	李石素華	1,000	117	溪州天主堂	2,000	148	高瑞蓮	100
89	朱美奎	200	118	台中市私立育仁國民小學	2,000	149	徐健智	300
90	石國玉	3,000	119	陳麗華	2,000	150	謝樂偉	2,500
91	呂秀惠	500	120	張美雪	2,000	151	吳佳佳	1,000
92	彭春蘭	200	121	范心怡	2,000	152	余利信	100
93	財團法人天主教會耀漢小兄弟會	5,000	122	江嬌媚	2,000	153	吳芝瑋	1,000
94	芎林耶穌聖心堂	2,200	123	劉淑慧	2,000	154	財團法人天主教會耶穌會	500
95	復興天主堂	1,000	124	豐原天主堂	4,800	155	劉彥秀	10,000
96	財團法人天主教會聖神傳教會	2,000	125	財團法人天主教會台中教區	4,000	156	無名氏-台南教區	20,855
97	同罔	500	126	南投天主堂	2,300	157	財團法人天主教會瑪利亞方濟各傳教女修會	2,000
98	財團法人天主教會瑪利亞方濟各傳教女修會	2,000	127	彰化天主堂	1,000	158	鍾神父	5,000
99	張賢米	1,000	128	二水天主堂	1,500	159	財團法人天主教會台南教區	22,000
100	鄒菲菲	1,000	129	清水天主堂	4,400	160	雷永欽	2,000
101	龍潭聖家堂	3,400	130	草屯天主堂	1,100	161	財團法人台灣省台南市天主教會聖德蘭文教會	2,000
102	張雅	2,000	131	財團法人台灣省嘉義市天主教會嘉義教區中華聖母會	11,000	162	財團法人天主教會聖家會	2,000
103	馬方濟	2,000	132	無名氏	64,920	163	王藝蓉	2,000
104	財團法人台灣省天主教會新竹教區	8,000	133	洪孟媛	2,000	164	高雄市法蒂瑪聖母天主堂	15,000
105	李澧元	2,000	134	黃玉琴	2,000	165	姚頤良	2,000
106	李宛真	2,000	135	張忠芬	2,000	166	許巾英	500
107	新竹聖保祿堂	8,000	136	江美蓮	2,000	167	李台林	500
			137	侯穎欣	2,000			
			138	孫叔寬	2,000			

168	陳玉嬌	300	181	無名氏-高雄教區	121,010	196	曾婉柔	2,000
169	財團法人天主教會聖味增爵會聖董文學堂	2,200	182	財團法人天主教會聖味增爵會	4,000	197	孫曼妮	2,000
170	岡山聖文生天主堂	1,900	183	潘美玲	2,000	198	林昀葳	2,000
171	前鎮聖家堂	800	184	李雪萍	2,000	199	李秀霞	2,000
172	林素只	500	185	許芝瑋	2,000	200	無名氏	78,756
173	江興輝	1,000	186	吳英傑	2,000	201	財團法人天主教會花蓮教區	2,000
174	高雄聖味增德堂	2,300	187	李宇恩	2,000		合計	860,601
175	仁武天主堂	2,100	188	財團法人天主教會高雄教區	4,000			
176	高雄救世主天主堂	1,200	189	吳英傑	3,000			
177	蔡沛均	500	190	台東金崙堂	2,000			
178	佳義天主堂	1,900	191	台東大溪堂	2,000			
179	財團法人天主教會聖味增爵會來義鄉聖保祿天主堂	1,100	192	台東多良堂	1,500			
180		8,213	193	台東土坂堂	1,520			
			194	瑪家天主堂	1,600			
			195	陳麗卿	2,000			

天主教會台灣地區主教團禮儀牧靈福傳捐款徵信芳名錄

徵信日期：101年1月1日~12月31日

金額：叁拾叁萬貳仟伍佰捌拾叁元整

1	廖慧瑛	500	15	左寶珠	2,600	30	隱名氏	800
2	財團法人天主教會德來會	2,600	16	黃蓉蓉	2,600	31	張啟新	100,000
3	王瑞民建築師事務所	500	17	陳儀安	500	32	顏淑女	2,600
4	譚璧輝	500	18	楊美惠	2,600	33	黃文雷	500
5	謝蓉倩	2,600	19	姜震	2,200	34	財團法人天主教會聖母聖心修女會	5,200
6	趙鐵鐸	2,600	20	劉維喆	2,600	35	夏龍源	5,200
7	王增元	2,600	21	吳芩芳	2,600	36	邱紹美	500
8	劉巧楹	2,600	22	許善茵	500	37	李擘佳	2,600
9	台北共融堂區	7,800	23	王睿毅	500	38	財團法人台灣省天主教會新竹教區	21,155
10	朱朔薇	2,600	24	韓竹平	430	39	張文福	3,000
11	歐亞室內裝修工程有限公司	1,000	25	陳彭李妹	5,000	40	邱芳濯	20,000
12	涂建隆	2,600	26	顏林月雀	1,500	41	靜宜大學	5,200
13	沈宗樺建築師事務所	4,100	27	陳清偉	4,300			
14	朱柏寧	2,600	28	陳建仁夫婦	50,000			
			29	鄭萊頤	5,000			

42	賴榮俊	2,600	48	黃慧貞	2,600
43	王友良	2,600	49	黃協山	2,600
44	郭芳暉	2,600	50	鄭馨	20,000
45	財團法人天主教會台南教區	2,600	51	無名氏	1,400
46	洪安嫻	5,200	52	霍慧林	2,898
47	黃幸弘	2,600		合計	332,583

天主教會台灣地區主教團移民日捐款徵信芳名錄

徵信日期：101年1月1日~12月31日

金額：壹拾伍萬壹仟貳佰玖拾陸元整

1	八德路聖若瑟堂	2,000	10	大溪聖方濟堂	5,000	19	左營聖女小德蘭天主堂	6,300
2	三芝天主堂	545	11	桃園聖母聖心堂	10,561	20	岡山聖文生堂	300
3	永春天主堂	300	12	新竹聖母聖心主教座堂	5,100	21	恆春天主堂	1,000
4	松仁路聖三天主堂	3,200	13	台中聖保祿天主堂	2,000	22	高雄耶穌聖名堂	13,590
5	金山天主堂	1,000	14	沙鹿天主堂	2,000	23	高雄桃源方濟堂	8,000
6	南港天主堂	7,000	15	南投天主堂	2,500	24	高雄聖味增德堂	1,800
7	景美聖神堂	3,330	16	無名氏-嘉義教區	69,470	25	陳彩絨	3,000
8	黃學維	200	17	仁武天主堂	1,000		合計	151,296
9	薛紹淵	100	18	內埔天主堂	2,000			

天主教會台灣地區主教團家庭牧靈福傳捐款徵信芳名錄

徵信日期：101年1月1日~12月31日

金額：壹萬壹仟元整

1	上智社教研究院	500	9	后里天主堂	500	17	逢甲大學立德學生中心	500
2	大雅路天主堂	500	10	東勢天主堂	500	18	彰化聖十字架堂	500
3	太平道生天主堂	500	11	南屯天主堂	500	19	隱名氏	500
4	水里天主堂	500	12	南台中無原罪聖母堂	500	20	隱名氏	500
5	水滴天主堂	500	13	南投天主堂	500	21	豐原天主堂	500
6	北斗天主堂	500	14	眉溪山地聖母堂	500	22	羅娜天主堂	500
7	台中善牧堂	500	15	耶穌救主總堂	500		合計	11,000
8	合興聖母聖心堂	500	16	埔里天主堂	500			

天主教會台灣地區主教團社會傳播捐款徵信芳名錄

徵信日期：101年1月1日~12月31日

金額：肆拾柒萬壹仟壹佰壹拾陸元整

1	木柵復活堂	1,100	28	曾重貴	1,000	52	曾富蓮	500
2	內湖天主堂	30,360	29	王瑀玲	500	53	朱美奎	300
3	天主教耶穌會-古亭堂	5,300	30	曾淑鑾	500	54	劉本督	200
4	李婉馨	5,000	31	宜蘭市若瑟堂	200	55	新竹教區附設新竹縣私立博愛幼稚園	3,000
5	天主教耶穌會-輔大聖博敏神學院	10,000	32	魏瓊瑜	500	56	桃園平鎮聖母無玷之心天主堂	2,300
6	天主教耶穌會-台北聖家堂	4,785	33	陳飛欽	1,000	57	張世杰	900
7	板橋聖若望天主堂	300	34	台北主教座堂	4,000	58	何潤鋒	600
8	基隆和平之后天主堂	3,000	35	松仁路聖三天主堂	8,000	59	天主教耶穌會-水田.石磊	4,000
9	長安天主堂	6,000	36	三峽天主堂	2,450	60	陳建華	1,000
10	汪太太	500	37	台北鮑思高天主堂	800	61	新竹縣寶山鄉雙溪天主教聖母聖心堂	2,200
11	黃哲賢	1,000	38	解京燕	1,000	62	台中市私立育仁國民小學	2,000
12	財團法人聖保祿孝女會	3,000	39	財團法人天主教德來會	10,000	63	財團法人天主教耶穌聖心修女會	10,000
13	張瑾暉	700	40	新竹教區附設加爾默羅聖母堂	6,220	64	霧峰天主堂	1,000
14	中和天主堂	6,282	41	中壢耶穌聖心堂	4,200	65	劉輔仁	12,000
15	羅斯福路聖方濟沙勿略堂	3,000	42	竹北天主堂	5,103	66	林勝平	1,000
16	烏來天主堂	600	43	新埔聖若瑟天主堂	2,000	67	南投天主堂	500
17	陳佳菁	300	44	石國玉	1,000	68	彰化天主堂	2,000
18	陳順順	2,000	45	黃碧玉	1,000	69	清水天主堂	6,500
19	陳瓊瑩	1,000	46	邱淑宜	800	70	台中教區主教座堂	15,500
20	景美聖神堂	2,800	47	財團法人天主教瑪利亞方濟各傳教女修會	2,000	71	大甲天主堂	1,500
21	溝子口天主堂	3,000	48	新竹教區聖母聖心主教座堂	3,900	72	太平天主堂	4,000
22	袁本秀	2,000	49	楊梅法蒂瑪天主堂	7,100	73	大雅路天主堂	430
23	南港天主堂	5,000	50	天主教耶穌會-新竹耶穌聖心堂	5,000	74	中興新村天主堂	2,700
24	耶穌救主堂	3,500	51	普慈方濟修女會	3,000	75	黃素英	200
25	黃馨瑩	1,000						
26	蘆洲天主堂	4,000						
27	曾重富	1,000						

76	楊志剛	700	94	左營聖女小德蘭天主堂	6,500	112	高雄救世主堂	200
77	孫蘭祥	1,000	95	陳彩絨	3,000	113	財團法人天主教味增爵會	9,310
78	孫勝珠	200	96	謝昆謀	2,000	114	劉自強	1,000
79	吳芳蘭	200	97	李德偉	500	115	善導天主堂	4,700
80	蘇敏華	100	98	高雄聖道明堂	3,000	116	高雄聖味增德堂	2,700
81	蘇秀華	1,000	99	潮州天主堂	1,000	117	滿庭芳	500
82	元秀珠	1,000	100	南州聖瑪爾定堂	910	118	耶穌聖心使徒會	2,000
83	鄭邱數	300	101	青島村聖若瑟堂	600	119	岡山聖文生天主堂	1,330
84	紀高堂	300	102	楠梓聖家堂	4,600	120	無名氏-高雄教區	21,000
85	天主教會嘉義教區中華聖母會	5,000	103	財團法人聖保祿孝女會	1,000	121	財團法人台灣省花蓮縣天主教聖吳甦樂女修會	10,000
86	黃安年	2,000	104	新基高級中學	3,000	122	台東金崙堂	3,700
87	無名氏-嘉義教區	69,591	105	孝愛仁愛之家	2,000	123	台東大溪堂	4,400
88	寶血修女會	5,000	106	何碧蘭	2,000	124	台東多良堂	1,500
89	母佑會-台南會院	5,000	107	高雄桃源方濟堂	5,000	125	台東土坂堂	920
90	財團法人天主教耶穌會	1,000	108	財團法人天主教聖家會	2,000		合計	471,116
91	吳芝瑋	1,000	109	胡瑞仁	2,000			
92	高雄法蒂瑪聖母堂	15,000	110	鍾靜怡	500			
93	高雄耶穌聖名堂	7,425	111	魏弘杰	300			

天主教會台灣地區主教團牧靈福傳(宗教交談)捐款徵信芳名錄

徵信日期：101年1月1日~12月31日

金額：壹萬貳仟捌佰元整

1	財團法人天主教會台北教區	1,600
2	財團法人台灣省天主教會新竹教區	1,600
3	財團法人天主教會台中教區	1,600
4	財團法人天主教會嘉義教區	3,200
5	財團法人天主教會台南教區	800
6	財團法人天主教會花蓮教區	4,000
	合計	12,800

郵政劃撥儲金存款收據

◎寄款人請注意背面說明
◎本收據由電腦印錄請勿填寫

收據帳號戶名：存款金額：電腦記錄：經辦局收款戳

單 元 拾 佰 仟 萬 拾 佰 仟 元

金額：新台幣 (小寫) 19700247

通訊欄 (限與本存款有關事項)

為主教團月誌奉獻

財團法人天主教會台灣地區主教團

戶名：存款人：姓名：通訊處：電話：經辦局收款戳

虛線內備機器印證用請勿填寫

發 行 所：財團法人天主教會台灣地區主教團

發 行 人：洪山川

主 編：主教團祕書處

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