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2014年聖誕文告

(Urbi et Orbi)

親愛的弟兄姐妹，聖誕快樂！

耶穌，天主子，世界的救主，為我們誕生了。祂在白冷生於一位童貞女，實現了古代先知的預言。這位童貞女名叫瑪利亞，她的丈夫是若瑟。

他們都是謙卑的人，對天主的美善充滿希望。他們迎接了耶穌並且認出了祂是誰。聖神光照了白冷的牧人，他們奔跑到了那山洞，朝拜了聖嬰。以後，聖神也在耶路撒冷聖殿中引導了年邁、謙卑的西默盎和亞納，兩人都認出了耶穌就是默西亞。西默盎讚美說：「我親眼看見了祢的救援，即祢在萬民之前早準備好的」（路二30）。

是的，弟兄姐妹們，耶穌是每一個人、每一個民族的救援！

今天，我要請求祂，世界的救主，垂視我們在伊拉克和敘利亞的弟兄姐妹，他們因目前衝突帶來的後果而受痛苦已經太久了，他們和其他族群及其他宗教的成員一起忍受殘酷的迫害。願耶誕節為他們帶來希望，也為這個地區和全世界無數的流離失所者、難民、請求庇護者、兒童、成年人、年長者帶來希望；願耶誕節將人們對他們的冷漠變為接近，拒絕變為接納，使所有此刻正在受考驗的人都能得到必要的人道

援助，好能在嚴冬下得以倖存，重回他們的祖國度合乎尊嚴的生活。願主耶穌使人們的心向信賴開放，並將祂的和平賞賜給全中東，從因祂的誕生而受祝福的聖地開始，並支持所有為以色列人與巴勒斯坦人對話而不斷努力的人。

耶穌，世界的救主，求祢垂視烏克蘭所有受苦的人，並使這可愛的地方能克服緊張氣氛，戰勝仇恨與暴力，踏上友愛與修和的新旅程。

基督救主，求祢賞賜奈及利亞（尼日利亞）和平，在那裏鮮血再次傾流，有太多的人無故地從他們親人身邊被強行帶走成為人質或被屠殺。我也為非洲其他地方祈求和平。我尤其想到利比亞（利比理亞）、南蘇丹、中非共和國及剛果民主共和國的一些地區。我請求所有身負政治責任的人努力通過對話來克服衝突，建立一個持久的友愛共同生活。

願耶穌拯救暴力下那麼多的受害兒童，他們變成了商業交易和人口販賣的物件，或被強迫當兵；兒童，那麼多遭受侵犯的兒童。願祂安慰上星期巴基斯坦被殺害兒童的家庭。願祂與忍受病苦的人，特別是伊波拉（埃博拉）傳染病的受害者同在，尤其要與在利比亞（利比理亞）、獅子山（塞拉里昂）、幾內亞的受害者同在。在衷心感謝那些勇敢協助病人和他們家庭的人之際，我再次邀請他們保障病人得到援助和必需的治療。

耶穌聖嬰。我的思緒轉到今天所有被殺害和遭虐待的兒童。我想到那些尚未看到光明、缺乏父母的慷慨之愛而葬身於不珍愛生命的自私文化中的兒童；想到

那些因戰爭和迫害而背井離鄉的兒童、在我們的注視和暗中同謀下被虐待和剝削的兒童；想到那些在轟炸下被屠殺的兒童，這事也發生在天主子誕生的地方。即使在今天，他們沉默的無助在眾多黑落德的利劍下喊冤。今天，他們的鮮血被當代黑落德的陰影所籠罩。今年耶誕節確實有大量的眼淚與嬰孩耶穌的眼淚一同傾流。

親愛的弟兄姐妹們，願聖神今天光照我們的心，好使我們能認出在白冷誕生於童貞女的嬰孩耶穌就是天主賞賜給我們每個人的救援，賞賜給每一個人和普世萬民的救援。願耶穌令那許許多多因戰爭、迫害、奴役而痛苦的心靈感受到祂的釋放與服務權能。願祂的權能通過祂的溫順，除去沉浸於世俗和冷漠中、沉浸於冷漠全球化中的男男女女內心的堅硬。願祂的救贖力量將武器轉變成犁，將摧毀轉變成創造力，將仇恨轉變成愛和溫柔。這樣，我們便能歡欣地說：「我們親眼看見了祂的救援。」

懷著這些思緒，祝大家聖誕快樂！（梵蒂岡電臺譯）





教宗方濟各

2015年世界和平日文告

「不再是奴隸，而是弟兄姊妹。」

1. 在新年伊始，我們領受天主賜給全人類此一慈悲的恩賜之時，我向每一位男女人士、所有的國家及民族、政府及國家元首，以及宗教領袖，表達我衷心的和平致賀。為此我祈求不再有戰爭、衝突，也不再有人為的或是過去和現在的傳染病造成的災難，不再有天災所引起的破壞。我特別祈求，基於共同的召叫——與天主及與所有善心人士合作，為促進世界的和諧與和平，我們能抗拒誘惑，不再有與我們人性不配的行為。

在去年的和平日文告中，我談到「在每一位男士和女士的心中，渴望有一個圓滿的人生，其中包括對手足之情這無法壓抑的渴求——促使我們進入與他人共融，不再視別人為敵人或競爭對手，而是把他們視為應予接納和擁抱的弟兄姊妹。¹」由於我們天性就是要與別人建立關係，註定在被正義與愛所啟發的人際關係中找到滿足，因此我們的尊嚴、自由和自主必須獲得承認及尊

1 第1號。

重，這是人類發展中最基本的條件。但不幸的是，人剝削人的這一禍患日趨嚴重，嚴重地破壞了我們的共融，以及天主對我們的召叫——打造以尊重、正義與愛為特色的人際關係。此種現象以許多不同的形態表現出來，使人輕視他人的基本權利，且壓抑他們的自由與尊嚴，確實令人深惡痛絕。我願意簡單地思考這些問題，使我們能在天主聖言的光照下，把所有人「不再視為奴隸，而視為弟兄姊妹」。

聆聽天主對人類的計劃

2. 我為今年和平日文告所挑選的主題，取自聖保祿宗徒致費肋孟書，在書信中，宗徒保祿要求他的合作者，接納敖乃息摩——過去是費肋孟的奴隸，現在是一位基督徒，因此保祿認為他值得被當作自己的弟兄。這位外邦人的宗徒寫道：「也許他暫時離開了你，是為叫你永遠收下他，不再當一個奴隸，而是超過奴隸，作可愛的弟兄」（費15-16）。敖乃息摩成為基督徒後，就成了費肋孟的弟兄。歸化基督，是基督門徒生命的開始，因此是一個重生（參格後五17；伯前一3），使兄弟之情作為家庭生活的重要維繫，也是社會生活的基礎。

在創世紀（參一27-28），我們讀到天主造了一男一女，並祝福他們，好使他們能增加繁衍。祂使亞當和厄娃成為父母，他們也回應了天主要他們生育繁殖的命令，孕育了第一個兄弟之情，就是加音與亞伯爾之間的關係。加音和亞伯爾是兄弟，因為他們出自同一母胎。因此，他們有同樣的源頭、天性和尊嚴，就像他們的父母一樣，是按天主肖像所造。

縱使因手足關係而有同樣的血統，且有同樣的天性和尊嚴，弟兄姊妹間還是有差異存在的。因此，大家都是弟兄姊妹，所有的人都與他人有關係、有所不同，但都共享同樣的來源、天性和尊嚴。這樣，兄弟之情就構成了種種關係的脈絡——成為建立天主所創造的人類大家庭不可缺的實質。

可悲的是，在創世紀所敘述的第一批受造物，與信友因在基督內重生而成為「眾多弟兄中作長子」（羅八29）的弟兄姊妹，之間有罪惡負面的現實存在——此一事實常常中斷人類的兄弟之情，而且不斷玷汙我們在同一人類大家庭裡成為弟兄姊妹的美好與高貴。加音不但受不了亞伯爾，還出於嫉妒而殺害亞伯爾，因而闖了第一個兄弟鬩牆之禍。「加音殺死亞伯爾，這是他嚴拒履行他作為亞伯爾親兄弟這召叫的悲痛證明。他們的故事（參閱創四1-16）所呈現的，是所有的人都蒙召去合而為一度過人生，完成每個人都關愛他人這困難任務。²」

諾厄與他孩子的例子也是如此（參創九18-27）。含不尊敬他的父親諾厄，使得諾厄詛咒他那無禮的兒子，而祝福其他那些尊敬他的兒子。這就造成了同一母所生兄弟之間的不平等。

在有關人類大家庭來源的敘述中，與天主——父親的形象，以及與弟兄疏遠不和的罪，就成為拒絕共融的表現。這罪滋生了奴役文化（參創九25-27），它的後果會從一代延伸到下一代：排斥他人、對人虐待、侵犯他們的尊嚴和基本權利、把不平等制度化。因此我們需要不斷地回歸到耶穌在十字架上犧牲的盟約，相信「罪惡在那裡越多，藉著耶穌基督，恩寵在那裡也越格外豐

2 教宗方濟各2014年世界和平日文告，2。

富……」（羅五20-21）。基督、天父心愛的聖子（參瑪三17）降來是要顯示天父對人類的愛。不論是誰，凡是聽了福音而回應召叫悔改的人，就成為耶穌的「兄弟、姊妹和母親」（瑪十二50），因此也成為他父親的義子（參弗一5）。

一個人不會只透過一個權威的神聖命令，在沒有行使個人自由的情形下，也就是說，在不是自願皈依基督的情形下，就成為基督徒、成為天父的子女和在基督內成為兄弟或姊妹。要成為天主的子女，必然需要悔改：「你們悔改罷！你們每人要以耶穌基督的名字受洗，好赦免你們的罪過，並領受聖神的恩惠」（宗二38）。凡是藉由信德，並以他們的生命回應伯多祿宣講的人——不論是猶太人、希臘人，奴隸和自由人（參格前十二13；迦三28），都進入了第一批基督徒團體中的弟兄關係（參伯前二17；宗一15-16，六3，十五23）。不同的出身和社會地位，不會貶低任何人的尊嚴，也不會排除任何人於天主子民之外。因此，基督徒團體是一個弟兄姊妹分享愛的共融團體（參羅十二10；得前四9；希十三1；伯前一22；伯後一7）。

這一切顯示出，在耶穌基督的福音中，天主「更新了一切」（默廿一5）³，而且也能救贖人類的關係，包括奴隸和主人之間的關係，因為這福音闡明了二者的共同點：義子的身分以及在基督內的弟兄之情。耶穌自己就對門徒說：「我不再稱你們為僕人，因為僕人不知道他主人所做的事。我稱你們為朋友，因為凡由我父聽來的一切，我都顯示給你們了」（若十五15）。

3 教宗方濟各宗座勸諭《福音的喜樂》11。

過去與現在奴役的多種相貌

3. 自亙古以來，在不同的社會裡都有人被人奴役的現象。在人類歷史中有些時期，奴隸制度一般是被人接受的，且受到法律的規範。是法令指出誰出生是自由、誰出生就是奴隸，也提到在什麼情況下，一個生來自由的人會失去他的自由或如何重獲自由。換句話說，法律承認有些人能夠或必須是他人的財產，任由他們處置。一個奴隸能像一件商品一樣，被人買賣、轉讓或取得。

今天，由於我們尊嚴意識的成長，因而把奴役視為違反人性的罪惡⁴，全世界且已正式廢除奴隸制度。每一個人都有權利不處在奴役狀態下，這已經是一個不得違反的國際法律。

然而，雖然國際團體已針對終止各種相貌的奴役制度有了無數協定，也提出了各種對策來打擊這現象，但是今天還是有好幾百萬的人——兒童、各種年齡的男子和婦女，被剝奪了自由，且被迫生活在類似奴役的情況下。

我想到許多男女勞工，包括孩童，在不同的領域受到壓制，不論是正式或非正式地，在家庭中或是農地，在製造工廠或是礦場；不論是在勞工法未能遵守國際規範以及最低標準的國家，或是在勞工權益缺乏法律保障的國家，這也同樣是不合法的。

我也想起許多遷移者的生活狀況，他們在流浪漂泊的生活中忍饑受餓，被人剝奪自由、搶走財物，也經歷了身體及性的虐待。我更想起其中的一些人，他們經過

4 參考2014年10月3日「向國際刑法協會代表致詞」：羅馬觀察報，2014年10月3日，第4頁。

恐懼、不安全的嚴酷旅途，終於抵達目的地時，卻又被拘禁，有時候是在非常沒有人道的狀況下。我想起他們中那些因為各種社會、政治和經濟原因，被迫過著隱名埋姓的地下生活的人。我還想到那些為了遵守法律，不得不度著有損尊嚴的生活，並接受低下的工作條件，尤其是有些國家的法律訂定或允許移民勞工藉著法律的制度依賴他們的雇主，例如，他們合法的居留是以他們的工作合約來申請。是的，我想到的就是「奴役勞工」。

我想到那些被迫結婚的婦女——被賣作人婦的婦女，還有那些丈夫去世，而被迫改嫁給丈夫的親戚，卻沒有任何同意與拒絕權利的婦女。

我不禁也想起所有那些人，成人與孩童，他們成為器官被販賣、被徵募當兵、乞討、從事不法活動諸如生產和販賣致幻毒品，或各種名目不實的跨國收養者的目標。

最後，我想到所有被恐怖集團綁架或拘禁的人，目的是要他們成為戰士，或更嚴重的，是一些年輕女性，被利用成為性奴隸。她們很多消失無踪，其他人則被多次販賣、鞭打、肢體遭受傷殘或被殺害。

更深層的原因

4. 今天與過去一樣，奴役植根於人們的觀念，把人視為一件物品。罪惡只要一旦腐蝕了人心，便令我們遠離造物主以及我們的近人，後者就不再被視為有同等尊嚴、賦有同樣人性的弟兄姊妹，卻被視為物品。不論是靠著壓制或欺騙、身體或心理的脅迫，按天主肖像所造的人，他們的自由就被剝奪，被販賣，被貶低為只是他人的財產。他們被人對待為達到目的的手段而已。

除了這更深層的原因，亦即否認另一個人的人性以

外，還有其他的原因來解釋現代的奴役形式。在這些原因中，我首先想到的是貧窮、低度開發以及排外，若加上無法接受教育，或是很少，甚至沒有工作機會，更是雪上加霜。販賣人口以及奴役的受害者，往往是那些想尋找機會脫離赤貧的人；他人聲稱可以雇用卻受騙的人，他們往往落在販賣人口的犯罪組織手中。這些組織網絡擅於利用現代的通訊方法，做為誘拐世界各地年輕人的方式。

另一個造成奴役的原因，就是人的貪腐。人為了貪財，什麼事都做得出來。奴工和販賣人口，往往需要中間人做共犯，可能是執法人員、政府官員，或是民間或軍方機構。「當人們把金錢，而不是人做為經濟體系的中心時，就會出現這種情形。是的，人是按天主肖像所造，並受託掌管所有受造物，必須是社會或經濟體系的中心。一旦人被錢財取代，我們的價值觀就會被顛覆了。⁵」

造成奴役的因素還包括武裝衝突、暴力、犯罪行為和恐怖主義。很多人遭綁架，為的是要被販賣，被徵召為戰士，或被性剝削，而有些人被迫移居國外，離鄉背井，放棄自己的家園、財產，甚至家人。他們不得不另謀出路，不惜失去他們的個人尊嚴，冒著生命的危險，為脫離困境；他們冒險被捲入那惡性循環的圈子裡，陷入悲慘、腐敗，以及對他們有害的後果。

終結奴役的共同承諾

5. 一想到販賣人口，非法走私移民，以及其他公認

5 2014年10月28日，對參加「全球群眾運動」的人士談話：羅馬觀察報，2014年10月29日，第7頁。

或未經公認的奴役形式，我們往往會有一個感覺，那就是，這些現象都是在一個普遍性冷漠的氛圍下產生的。

令人難過的是，這感覺多半是真的。然而，我願提出一些宗教團體——尤其是女修會團體，為援助那些受害者，多年來默默付出的許許多的努力。這些機構在非常艱苦的情況下工作，當他們努力打破連結販賣者、剝削者與受害者的無形鎖鍊時，還常常遭到暴力相向。那些鎖鍊是一連串的環節構成的，每一個環節都包括精明的心理策略，使得受害者依賴他們的剝削者。他們加上了對受害者以及他們所愛的人不利的勒索、威脅，還加上具體的行動，諸如沒收他們的身份證明文件，以及身體的暴力。宗教團體的行動有三個主要領域：對受害者提供協助、對他們進行心理和教育重建、讓他們重新溶入現在生活或他們來自的社會國家。

這需要勇氣、耐心和毅力的鉅大任務，值得全體教會和社會的敬重。然而，只是終止對人的剝削這任務是不夠的。還需要在制度面上做三項承諾：預防這樣的行為、保護受害者、對犯罪者給以法律制裁。更進一步來說，由於犯罪組織利用全球網路來達到目的，所以為消除這現象，實際上還需要全世界各個部門的共同努力。

各個國家必須確保他們自己的法律能真正尊重人的尊嚴，無論是在移民、就業、領養、企業搬遷以及奴工生產的產品銷售等等。還需要有公正的法律，以人為中心，維護基本權利，若是權利受到侵犯，要能恢復那些權利。這法律還要對受害者提供重建人生的機會、確保他們的人身安全，還必須有效執行，不容貪污或逃過懲罰。婦女在社會上的地位必須要肯定，從文化和大眾傳播開始做起。

政府與政府間的組織，在遵守輔助原則的情形下，

必須協調並採取行動，來打擊從事販賣人口及非法移民的跨國犯罪組織。不同層級的組織顯然必須合作，包括國家及國際間的組織、民間社團及金融界。

企業界⁶有責任保證受雇者的工作環境有尊嚴，也有足夠的薪資，但他們也該警覺，不讓壓制他人或販賣人口的事，進入銷售管道。除了企業界的社會責任外，消費者也有社會責任。每個人都應該意識到「購買常是一個倫理行為，而不僅是經濟行為。」⁷

至於民間社團組織，他們的責任是喚醒大家的良知，推動必要的步驟，以打擊和拔除奴役文化。

近幾年來，教廷注意到販賣人口的受害者的痛苦，也聽到那些幫助他們獲得自由的教會團體的聲音，因此更加懇求國際團體，希望各個不同的機構能加強合作，以終止這個禍患⁸。教廷也主辦了多次會議，好讓大家注意到販賣人口的現象，同時也推動不同機構間的合作，包括各大學及國際組織的專家，從遷移者的本國、過境國家或收容遷移者的國家來的警察部門，以及負責處理受害者事務的教會機構代表。我希望這些努力在未來仍能繼續擴大。

「手足情深，而非奴役或冷漠的全球化」

6. 教會「在社會中宣揚基督愛的真理」⁹，因此不斷

6 參宗座正義與和平委員會，反省企業界領袖的召叫，2013。

7 本篤十六世，《在真理中實踐愛德》通諭，66。

8 參第103屆國際勞工組織會議，2014年5月22日致主席Guy Ryder先生之信函：羅馬觀察報 2014年5月29日，第7頁。

9 本篤十六世，《在真理中實踐愛德》通諭，5。

投入人性的真理所發起的仁愛行動。教會被委託去向所有的人指示悔改的途徑，讓我們能改變我們看待近人的方式、在每個人身上認出他是人類大家庭中的弟兄或姊妹，並承認他在真理與自由中與生俱來的尊嚴。在聖女若瑟芬·柏姬達(**Josephine Bakhita**)身上可以清楚地看到這一點，這位聖女來自蘇丹達爾富(**Darfur**)地區，她九歲時被販奴分子綁架，賣到殘暴的主人家。因為她受苦的經驗，再加上她有了信仰，她後來成為「天主自由的女兒」，獻身於修會，為他人服務，特別是為那些最低下、最無助的人服務。這位聖女生活在十九世紀末、廿世紀初。即使在今天，她仍是一位榜樣，為許多奴役下的受害者完美地見證了「希望」¹⁰；她能支持所有獻身於對抗這「在現代社會的身體上的傷口，對基督身體的鞭笞」¹¹所做的努力。

有鑑於此，我請求每一位，在符合自己特有角色和責任的情況下，以友愛來對待那些在奴役狀況中的人。讓我們以個人和團體身分自問，在日常生活中，我們若遇到可能是被販賣的受害者，或當我們禁不起誘惑，要購買那些很可能是剝削他人者所生產的物品時，我們是否覺得受到了質詢。我們當中有些人，或是出於冷漠，或是出於經濟考量，或是因為陷入日常的憂慮中，對這一切視若無睹。然而，其他一些人卻是決心有些作為，去加入民間組織或是每天都做一些小小的善事，例如給

10 「由於認識此希望，她被『救贖了』，不再是奴隸，而是天主的自由的孩子。她了解了保祿對厄弗所人所提的，他們先前前沒有希望，在世上沒有天主——因為沒有天主所以沒有希望」(本篤十六世，《在希望中得救》通諭，3)。

11 2014年4月10日，對「第二屆國際打擊販賣人口會議：教會與法律力量的合作」談話：羅馬觀察報，2014年4月11日，第7頁；參《福音的喜樂》通諭，270。

人一句和善的話、一個招呼或一個微笑——小事情卻有大功勞！這不需任何花費，卻能給人希望、開闢途徑，改變另一個在生活中必須隱名埋姓的人的生命；他們也能因此而改變我們的生命。

我們必須承認，我們正面對一個全球性的現象，問題已超越任一團體或國家的能力。為消除這現象，我們需要全面動員，才足以與此現象的規模相抗衡。為這緣故，我大聲疾呼所有善心人士，以及目睹了現代奴役禍患的遠近人士，包括民間組織的最高層人士，請不要成為這惡事的共犯，不要轉面不顧弟兄姊妹、人類同胞——那些被剝奪了自由和尊嚴的人的痛苦。我們反而要有勇氣去觸摸基督受苦的血肉¹²，那是顯示在無數基督稱之為「這些最小兄弟中的一個」（瑪廿五40、45）的面容上。

我們知道天主會問每一個人：你對你兄弟做了什麼事？（參創四9-10）。冷漠的全球化，在今天成為許多弟兄姊妹生活中的重擔，需要我們大家打造一個遍及全球的精誠團結及兄弟之情，能帶給他們新希望、幫助他們在這個時代的種種問題中，以及在他們所揭露，也是天主放在我們手中的新天地中，懷著勇氣前進。

2014年12月8日 發自梵蒂岡
教宗方濟各

台灣明愛會恭譯

12 參《福音的喜樂》通諭，24、270。

2015年主教團牧函 「慶祝獻身生活年」

2015年教會慶祝「獻身生活年」（從2014年11月21日開始至2016年2月2日）。教宗方濟各於2013年底作了以上的安排。教宗重新提醒我們，獻身生活是教會不可缺少的一種生活方式。天主子民需要這群修道人，人類大家庭也需要他們。教宗給度獻身生活者的使命很大：「你們喚醒世界吧！」

主基督要求我們說：「你們應當是成全的，如同你們的天父是成全的一樣。」（瑪五48）這要求是對所有人作的。我們大家都要追求同一個理想，成為成全的天主子女，但卻有不同的途徑達到這理想。其中之一就是天主十誡，是每一個人都需要遵守的：天主十誡是必須要守的本分。此外，還有另一條達到圓滿的途徑，那是「福音的勸諭」(*consilia evangelica*)——福音的途徑。在基督信仰裡不只有命令人要做的事，而也有勸人要做的事。遵守誡命是每一個人要盡的責任，遵守勸諭是那些慷慨大方，勇於接受的人的選擇。

有三種誘惑是特別把人網綁在地上，就是金錢財物、肉體享受和名譽地位。福音的勸諭就是度獻身生活者對這三種誘惑所作的回應，藉比鼓勵天主子民像他們一樣地努力成聖，達到基督信仰的完美 (*perfectio christiana*)，並為召叫他們無形的天主在眾人面前作見證。

現況

臺灣各修會的會士人數約1500人，為本地教會總人口的0.5%。換句話說，每200位教友當中才有一位修道人士。以全

球教會來看，會士的比率更少：0.05%。2000位教友當中才有一位修道士。教會要我們用一年的時間好好注意這小小的一群弟兄姊妹。

教會對度獻身生活者具有高度的期待。在臺灣男女修會相當多，有將近100個不同的修會團體，人數最多的修會不到100位會士，最少也不到10人，多少有些分散的感覺。外籍會士占40%，所以算是很國際化的一群人，充分顯示「大公」教會。

以全球的教會統計來分析，這十年來教友人數的成長率超過世界人口的自然成長率；教區神父和教區修士的人數也在成長中，但修道士的總人數已減少了7%！在臺灣，傳教修會的本地聖召多年來都非常少，可能造成教會的潛在危機。因此我們很歡迎教宗的安排，希望「獻身生活年」，藉著聖神的運作，能夠啟發各修會的反省和革新，也能加強眾教友對獻身生活的了解和渴望。

未來方向

幾年前世界修會會長聯合會舉辦過一次重要的研討會，目的在分辨聖神的旨意，未來獻身生活的方向該是如何的。大會的主題為：「Passion for Christ, Passion for Humanity」，就是「熱愛基督，熱愛人群」。梵二後的教會是關心世界、服務世界的入世團體。梵二後的獻身生活也不再與世界隔離，而勇敢進入世界並在世界中顯示基督的面貌。修道人，如耶穌一樣，願意在世俗中建立一個不一樣的世界，協助人發現並體驗一種更值得追求的、真正合乎人性的個人和群體的生活方式。

現代人的世俗價值觀非常有吸引力，特別為我們生活在高度發展的臺灣。大部分人有可能獲得高等教育的學位；只要認真工作也可以有足夠的收入購買想要的東西，如智慧型手機，

交通工具，名牌衣服，或參與各種休閒活動；年輕人可長期依賴父母的補助，甚至請他們幫助看待小孩；或可長期過舒服的單身生活，不必早婚；如果生病就有好的健保制度；萬一陷入較大的財務困境，有相當好的社會福利網絡可救援。這「小康」的臺灣環境很迷人，也讓人想繼續不斷尋求更多、買得到的「福」，而不太注意人生的基本問題，如生命意義，窮人的需要，窮國的處境，痛苦和死亡的議題。

修會團體在臺灣所面臨的挑戰與在其他已發展國家的挑戰是差不多一樣的。幸虧，在不少已高度發展的國家裡早已有為數不少的會士和修會團體設法重新肯定獻身生活在今日環境的正面價值並設計出革新的管道。

回到中心：耶穌

修會會士和修會團體最迫切的需要是重新把福音中的耶穌擺在生活的中心。個別的會士要恢復對耶穌的深情，好像那些結婚較久的夫妻，需要重新恢復當初的熱情以維持愛情在生活中的影響力。重新認識耶穌，努力效法祂的生活方式。需要多投入祈禱，需要個人及團體來反省生活。祈禱及反省所需要的時間比忙碌於使徒工作所花的時間是更重要的。寧願少做一些事而多靠近耶穌，與祂一起來調整個人及團體的生活步調。我們發現很多梵二後新興的類似修會的各種奉獻團體（「在俗修團」），都很重視祈禱、默觀、聖經分享及生活檢討。

調整關懷對象

獻身生活的團體一向優先關心窮人：各種社會邊緣的人，包括沒有錢的人、精神失調的人、被遺棄的人、受刑人、生病又無人照顧的人、文盲的人、獨居老人等等。在臺灣也不例

外！早期的傳教士很注意窮人並具體答覆他們的需要。之後，公民社會及經濟環境逐漸改善了，政府也承擔了更多責任，使得不少窮人得到協助，甚至長久性地脫離貧窮。修會的一些機構多少失去了原來的先知性意義。有時候修會辦的機構還很辛苦地與政府（或大財團）的機構競爭。但實際上在社會上還有一些新的貧窮人群，他們得不到實質的救援，他們似乎在「等着」修會來照顧。其實，臺灣的修會還繼續關心一些較沒有人能夠有效協助的人群，如一些迷了方向的少女、愛滋病人、重度障礙者、失智老人等等。但修會必須重新分辨是否該放棄一些服務而轉向更需要協助的人群。

60多年來，除了創辦、經營不少堂區外，修會創立了很多其他性質的使徒工作。這本來就是修會的使命，以高度的彈性去答覆人的需要。修會投入教育工作（從幼稚園到大學）、醫療工作（從小診所到大醫院）、媒體、社工、外勞等等。面對人類的各種需要，不同的修會以自己的特恩(charism)用具體的行動來注意與回應。這是極寶貴的傳統。但因為會士的人數不多了，新聖召又很少，所以大部分由修會所創立、經營的機構已經面臨沒有會士可投入服務（或有投入但資格不符或年齡過大。）修會必須在信仰和專業的光照下做好分辨：該結束哪些工作，或該轉手給教區，或該轉手給教區專業單位承接以確保信仰核心價值的傳承？

另外，臺灣社會有很多具有意義的社會運動，規模又相當大。在這種脈絡下，修會沒有必要創立或維持自己小型而類似的社會運動，反而應該考慮積極參與別人主導的社會運動：環保方面、人權方面、社會正義方面、廢除死刑方面、國際服務方面。這也合乎梵二後「入世教會」的正確方向。

穩定人心

臺灣的社會因為政治環境一直有一些不穩定，國家認同不清楚或被質疑而容易造成一些廣泛、普遍的心理焦慮。雖然這是大家必須承擔的，但是基督信仰能夠帶給人一種更深層的平安。這是因為我們都是天父的兒女，我們都是一家人，所以我們應該有能力承擔家人中間存在的一些張力。修會團體的會士，因為他們對天國具有非常清楚的肯定，而為了天國已經做了終身的抉擇，所以他們能夠給社會帶來平安，而不要把政治議題或國家認同絕對化。臺灣未來的路不是很清楚的，人類未來的路也不是很清楚的，但我們都可以有信心地走往天主的國，依靠祂日復一日的照顧，我們一步一步地會分辨出臺灣該走的方向。

三願的表達方式

最後，我們鼓勵臺灣的會士多花時間重新，並以新鮮的眼光，探討三願的意義，特別是三願的表達方式。希望會士們研究如何以福音的精神，在現在的臺灣環境裡，知道如何美好地經營物質生活的需求，權利的力量及性愛的動力，一切按照貧窮、貞潔、聽命的天主僕人耶穌。近年來，有關獻身生活的新書（尤其是外文的）特別多，而且具有創意。中國傳統文化及臺灣的新文化也影響着我們對三願的領悟與執行，有正面也有負面的影響；很需要我們自己人重新來探討。輔仁聖博敏神學院將於三月20-22日以「獻身生活」主辦研習會，我們鼓勵會士們參加或閱讀會後的《神學論集》專刊。

隱修者是天主的無邊界聖堂

在教會的獻身生活中，有個比較獨特的聖召，有些人蒙召度與世隔離、默觀退隱的獻身生活，以特殊且徹底的方式，相似在山上祈禱的耶穌，活出並表達出基督的逾越奧跡。可以說，這些人以一種典範的方式，表現出其惟獨與天主結合的奧祕。在教會聖德的奧跡中，彰顯出其恩寵的獨一無二，及其恩賜的無比珍貴。（參閱《聖言之淨配》1、3）

梵二大公會議明確地肯定此一獻身生活的崇高價值：「無論在東方及西方，都當忠實地保存許多世紀以來，對教會及社會有輝煌貢獻的隱修生活，並使其原有的精神日益光明。隱修士的主要職務，是在隱修院的範圍內，對尊威的天主盡其謙卑而高貴的職務，或以隱避的生活獻其終身於敬事天主，或合法地接受某種傳教事業或慈善工作。」（《修會生活革新法令》9）

隱修者的心，是一顆完整的心，不只煉淨罪過，而且整合地奔向天主，這顆心的愛是徹底而完整不分的，反映出榮福聖三最純潔的愛。（參閱《聖言之淨配》5）

聖十字若望寫道：「少許純潔的愛，對於天主和靈魂都是更為寶貴的，且更有益於聖教會，遠勝於其他所有工作的總和。」（聖十字若望，《靈歌》29·2）聖女大德蘭說：「為了拯救那許多失落靈魂中的一個，我情願死千萬次。」她清楚地告訴她的女兒們：「妳們的祈禱、渴望、紀律和齋戒，如果不是為了我所提及的意向（即為教會和聖職人員的益處），妳們應該反省：妳們沒有在執行任務，沒有完成天主帶領妳們來到此地的目的。」（《全德之路》1·1；3·10）「愛不在於濃厚的歡愉，卻在於懷著強烈的決心，渴望凡事悅樂天主，盡我們的全力，不要得罪天主，祈求祂，願祂聖子的榮耀和光榮永世長存，天主教會廣揚。」（《靈心城堡》4·1·7）

因此，隱修者的生活「真的是一份禮物，置於教會共

融奧祕的中心，陪伴著負有傳教使命的宣揚福音者。」（教宗若望保祿二世，致禁地隱修女，Loreto（1995.09.10），4）（參閱《聖言之淨配》7）

結語

獻身生活跟我們每一個人都有密切的關係，並牽涉到教會的福傳和教會結構的完整。在這獻身生活年中，不同的修會團體會聯合及個別地舉辦不同的活動，鼓勵教友們踴躍參加，與本地教會的度獻身生活者全體一起向主表示感恩，而且是無限的感恩，因為獻身生活根源於天主的無限愛情，是祂的愛吸引了人，被吸引的人欣喜地踏上獻身生活的旅途。

願聖母瑪利亞——第一個將自己身、心、靈獻身於天國的信徒，在即將來臨的獻身生活年陪伴所有像她一樣回應主耶穌基督的人士，繼續忠於自己的聖召，使這慶祝獻身生活的年度成為復興教會信仰生活的恩寵年度。

臺灣地區主教團全體主教

2014年11月16日
常年期第卅三主日

獻身生活年活動：

- ①在各教區於開幕、閉幕共同舉行九日敬禮與明供聖體祈禱，並於獻身生活日集合修會會士共融。

②各修會舉行開幕前九日(2014年11月21日)敬禮。

獻身生活年開幕禮(2014.11.21-29)九日敬禮意向

第一天：為獻身生活年的所有活動

第二天：為男女修會會士

第三天：為主教、堂區神父

第四天：為隱修會士

第五天：為守貞者與在俗團體

第六天：獻身生活修會

第七天：為有志奉獻的男女青年

第八天：為面臨挑戰的度獻身生活者

第九天：為愛的回應而感恩

③各修會團體自定的開放日(Day of Open Door) 為了解該修會的獻身生活方式。

④男女修會聯合初學培育2月/9月兩次，主題：獻身生活。

⑤聖博敏神學院3月20-22日舉辦《獻身生活》勸諭神學講習。

⑥男女修會5月/11月份南北各兩次全臺性研習會，主題皆以獻身生活為中心。

⑦各修會強化靈修生活，各修會成立讀書會，共同研讀與分享《獻身生活》勸諭。

⑧ 2015年8月司鐸進修主題：獻身生活。

⑨閉幕前九日(2016年1月24日)敬禮，為獻身生活與聖召意向祈禱。(詳情及最新消息請參看主教團網站www.catholic.org.tw)

移民在亞太區的展望

By 秘書長 Johan Ketelers

在我們的世代，因著人類的努力及超越我們的期待，天主的旨意正引導我們進入人類關係的新秩序，我們被引領去實現天主卓越而又高深莫測的計劃，在每件事，即使是人類的挫折，都引領我們朝向教會的更大美善。” 《福音的喜樂》(+84)

人口遷移是人類歷史的一部份；基本上它是有關穿越自然領域及政治領域的離開，旅程及抵達，同時也是--更深刻及影響的方式--要超越社會，政治及心理的領域及限度。來自全球各地的人類逐漸形成為一個更大的家庭。因此，它也是一段人類的，伴隨的，和抵達的旅程。

人口遷移給予我們一個機會去更了解人類的多元性及人類的終極目標。如同新約中的提問：「你的兄弟在那？」「誰是你的近人？」；此即點出

真實及未來日增的責任。做為未來社會的先驅者，人口遷移強烈強調的需求是：全球有更深的尊重，尋求人類尊嚴，全球的合一及正義。教宗方濟各就提醒我們，做為基督徒的邀請，就別只尋找安逸，而要去面對及歡迎陌生人。

人口遷移好以一種對抗—並非是在原居住者與新來的人口遷移者的偶然衝突—較多是雙方個人及團體必須在人性倫理道德上的抉擇。它是關係著友愛兄弟姊妹的基礎，而後果會決定及影響人類的未來。即使世界及教會都已知黑暗期及錯誤期，教宗方濟各即肯定「無論何時，當我們自己努力返回源頭和恢復福音原有的蓬勃精神，那就會升起新的大道，開拓新而有創意的路徑，以不同的形式表達，有更動人心弦的標記，及賦予今日世界新意義的話語。」。《福音的喜樂》(+11)

從紛亂的想法進入整體的回應

一般世人僅看到人口遷移及移民的現象。世人也似乎常以單眼相機來看這種現象，之含有經濟利潤價值。其次，也強調長期影響民俗和歷史，對全球社會和國家的威脅。另一類的全球觀點，認為人口遷移引致“發展失敗”的因及果；及如何回應人道問題：難民，船民，販賣人口，受虐的人們…

人口遷移絕不可視為單一問題，如同是個政治或社會問題。它與政治，經濟潛力，社會學的反應和人口，道德層面都有深沈而永久性的影響。一如16世紀，發現地球繞著太陽運轉對人類的影響。用這兩種比較是讓人知道，人口遷移是無法阻擋的，無論我們多麼努力掩飾這些遷移現象，人類需要在心理和社會的了解上，有革命性的變化，並應預估進一步增長和發展。聖經及基督徒的訊息的價值，就是催化我們愛近人，及歡迎陌生人。

在世上，增多的人口流動及混合，是無法逆轉的過程：問題不在阻擋，而是將如何清晰及無可否認地正視這些時

代訊號：對人類有威脅？政治上的燙手山芋？對未來人類及成長的定時炸彈？一個發展因素，或謙虛地說，完成一個高深莫測的神聖計劃？

於其嘗試回答上列問題，不如承認人口遷移者是本世紀最強的社會驅動者--“一個劃時代的現象”；--世上行為改變型態是因著傳統的衰退，和進入未來存在的新基準點。需要充分確認教會的使命是去陪伴和引導人類。因此，現代主要問題是正確地選擇方法以真正服務人類。

亞洲，快速改變地區的標記

人口遷移已深深地影響及跟本地改變亞洲傳統社會，不斷地改變導致社區間，國家間，及區域性的新關係及新責任。

亞洲，人口遷移已成了結構性，社會性，及經濟性的實體。235百萬的亞洲人口遷移，顯示了人口流動的最高數字。人口流動最大的因素是：渴望更好教育，經由勞動的自我發展，及家庭因素。

下面的三個例子，即指出這三個因素是如何地深深地變更社會結構及文化，也深深地影響傳統社會上的問題及凝聚力。

- 中國大陸，每年約新增兩百萬的大學生。預估，未來五年，每週要設立兩所大學，以滿足這類需求。這也說明，年青的中國學生可能前往亞洲或亞洲以外國家就讀。顯然地，中國學生會因在他國所學而返家之後，可能改變其傳統文化及社會；或學成之後留在他國，而影響居留國。明顯地，留學生及其家人，都是改變的催化劑。
- 菲律賓，約一千一百萬人，散居全球各地。他們，這些陌生人，因著在外工作獲得較國內高的工資，而對菲律賓的經濟成長有著貢獻。菲律賓的海外工作者，形成雙重脆弱點：一是依賴海外工作；一是穩定地打破社會的凝聚力。明顯地，加大形成一

個新而更全球化的社會議題。

- 台灣，四分之一的配偶，來自他國，每年約五千人；(上次的ICMC亞洲工作團體會議中報告)。所以，到2020年，台灣約百萬人將被稱為「混血兒」。這稱呼有些負面，而這些出生的孩子，將在兩種不同傳統中成長。這將使未來世代產生新問題及新文化差異。

以上三個例子，足以指出人口遷移是多麼影響現代及未來的社會。人口遷移也會影響未來的經濟接觸及發展；人口遷移者之離家，也影響其原生社會的凝聚力而對他國經濟有所貢獻；婚姻及所生子女，也會對傳統文化及文化差異有不同的概念。在人口遷移的過程中，教會一定要和人口遷移者互動並陪伴他們。

人口遷移有其社會成本，在新政策中，應被認知

及納入

政治上的考量通常會優先論及匯款問題，而次要考慮社會成本及發展。而這兩件卻真是同樣的現實。匯款成為國家發展之鑰。該密切注意的是：人口遷移者常因賺得優於母國的薪水，而接受工作於較不人道的環境中。但在這過程中，也改變了傳統上的性別角色，又因著現代通訊的方式，而影響了家庭關係的功能。以致於人們相信人口遷移和家庭分離是必需的；孩子們由鄰人或祖父母教養，缺乏直接來自父母的關愛與照顧。在廣大的人類關係中，多麼深遠地影響人類之間的情感。（……去問問看散居各地的越南人及船民，去問問看逃避傳統社會而組織商業社會的印度人，去問問看只想做人口遷移者，而不再夢想做醫生，飛行員或警察的菲律賓年青人。）

人口遷移影響的家庭中的家庭關係，在傳統的性別角色，以及通過居住在海外的家庭成員提供，作為別

人的搖錢樹 以提供母國家人更好的物質生活。這些在不人道的工作環境中的賺錢者，他們非為自己生活，他們因著母國家庭的”責任”，而未建立自己的家庭，當被問到建立未來自己家庭的願景時，他們只是聳聳肩而不知如何回答。他們能撐多久？他們的心理健康，整體人性發展，多受影響！對母國家庭的支持，他們是“奴工或英雄”？母國家庭的物質生活改善，似乎保證下一代不再貧窮。我們將繼續見到多少含淚離家的人口遷移者，他們為了尋求舒適的物質生活，而避免陷入另一種新的貧窮方式？

我們捍衛家庭這個基石，“一個社會的基礎細胞，在家庭中，不論我們的差異或彼此之間是否相屬，我們學習共同相處及生活。”《福音的喜樂》(+66)。但又將如何聯繫這種觀念--某些家人被迫到遠方異地不夠人道的環境從事勞力工作？但又將如何將此理想不謀而合--家人僅為母

國家庭賺錢而無法建立自己的小家庭？一個被破壞的家庭，又將如何被認為是一個社會的活化劑而有助於社區？

上次的AWG會議中，已確認許多這種趨勢與挑戰。我想起Pibul Visitnondachai 主教(泰國)指出：課業表現欠佳的移民孩童，將耗費教育系統中更多的資源。Lewis 主教(印度)指出：多少家庭為了合一，而持續經歷壓力。他又說：“家庭變得更小了，家庭關係變得更脆弱，彼此聯繫更少，職業流動性增加，家庭娛樂已向外轉移；增加了分居，離婚，再婚，吸毒，酗酒，自殺，童工及虐待。”等問題。

實在有太多理由需要去更進一步研究這些事實，藉由網絡，民間社會及政治的合作夥伴聯繫，共同照顧留在家中的孩童；這不只是保護孩童，也是保護整個人類。

我們都憶起，“教會

在亞洲”意謂著：亞洲主教們都擔憂，媒體對亞洲文化帶來的外在影響。主教們認為，“大眾媒體的過度曝光”，已威脅到傳統的價值觀，特別是神聖的婚姻和穩定的家庭。人口遷移之影響更甚於媒體--因為媒體，是可切斷的。所以人口遷移之影響是相互的，亞洲人離開自己的傳統，而後又將不同觀點帶回母國。

更多各國的一些傳統將因無可避免溶入到不同文化環境而消逝了。我們將見證到，未來日益增長的人口遷移，將使社會更混合化了。在整合，勞工，社會權益，認知價值，…都需發展更多的訓練。去影響政府機關；更需在勞動及就業市場上，設立新機制及新標準，以制定新人口遷移著的勞工權益。

教會的根本問題是自己如何定位：如何”轉化”教會的使命，如何呈現”永久使命的狀態” 《福音的喜樂》(+23)，又如何面對這樣的挑戰：”彼此共同

生活，共同交融和相遇，彼此擁抱和支持，踏入這個這混亂的洪流中，能成為一個博愛的真正體驗，一個團隊的團結，一個神聖的朝聖之旅” 《福音的喜樂》(71)

邁向新的關係

1. 首先回答“如何”的問題?，我們可以在基督徒傳統中找到答案，與他人

接觸，而非只看我們是誰，我們是什麼：“基督徒的理想永遠是召喚我們克服猜疑，習慣性的不信任，害怕失去我們的隱私，所有當今世界強加諸給予我們的防禦態度。。。。福音告訴我們，不斷地冒險與他人面對面的相遇，因他們的實體存在而挑戰我們，因著他們的痛苦和懇求，因著他們的快樂，都在密切地和持續地，在彼此互動中影響我們“(如88)。與陌生人的相遇，歡迎陌生人，和我們對近人的愛，都是改善的核心途徑。若轉入現代社會中，

這意味著，善用網路，要謹慎選擇，搭配，並且與眾多團體不斷努力，以幫助建立全球對話和形成未來社會。

如上面已經提到的，這個挑戰的基本是，每個人真誠及公正的努力，使得世界為下一代孩子們，變成更美好的地方。這是一個簡單的事實和一個非常人性化的理想，及人類歷史的一部分。然而，這種渴望更好的生活，很多時候導致了重視物質保障和財富，而實際上往往被證明是在區分誰沒擁有什麼或誰擁有什麼。這就解釋了為什麼窮人永遠與我們同在：不僅提醒我們基督徒的使命，但也同樣重要的，反映出我們人類生存條件和分裂。它進一步說明了，越來越多的社會態度，自衛性地反對移民的存在。最後，它解釋了，這就是人口遷移者，因渴望改善生活條件而反對貧困的戰鬥。這意味著同樣的理想的發展可能產生不同的，甚至矛盾的行為，而且非常人性化的理想，讓世界變得更美好的生

活的，因此也是分裂和反對的理由。它也可以幫助我們理解，在我們的日常的渴望，沒有那麼多的理想是重要的，但這個過程是，它再次提醒我們在基督的定義中，教會的使命：“我就是道路”。即使有一些畏怯的嘆息，西方世界正逐漸地從唯物主義，經濟危機和未來增長的不確定性，甚至恐懼的幻覺醒來，迅速地將人群和社區帶回到自我防禦模式。無疑的，西方世界真的在對不斷增長的亞洲物質主義做反省，西方世界將會非常努力地在心理上進行必要的修正。

2. 陪伴做出有效選擇的過程

世上的許多異議和分裂引起重要的議題，不僅由經濟過程和政黨回答問題，該是更高精神層面的呼籲。因此，教會在這些有張力的地區，佔有重要角色，她應有效地陪伴和引導全體人民，能適應心理上的巨變，

以促進社會重建：那不是她的工作，而更好是陪同人類作出有效的選擇。

這些變化的參考資料，點出並帶動社會的凝聚力，包括修

正家庭和社區生活，都是新型社區的先鋒；社區的定義不單是鄰近性與穩定性，更多是機會性和流動性。鄰近的新形式，不再以“步行距離”測量，而以遠距離溝通測量。在很多的危機中，社會，心理，政治和信仰，都會激勵社區建設。我們的未來社區的質量，絕大部份，取決於有多少人口遷移者是否能參與及伴隨這種變化，以保證道德和正義。而不取決於變化的多少。因此，似乎重要的是選擇正確的戰鬥方法。

3. 先進行分析和理解再做選擇

這一切都邀請我們進一步研究關注的議題，再發展適當的行動。特出的社會凝聚力已兵臨城下；家庭合

一己不再被視為持續性和安全性，而被視為一種“臨時選項”，社區建設變得更有彈性及發展出完全不同於傳統上的新基準點。社區已不再沿用傳統的鄉里規範。

一個“地球村”，給人的印象是，我們穿村而過的概念而認識全球化的世界，但幾乎無法與早期鄉里規範的接近相比。根據統計和分析，許多人口遷移者，在低技術，低工資，低保障的亞洲地區工作。從這些事實看來，教會傳統上的慈善工作是在：照顧受虐者，需要者和保護受害者；但因在社會凝聚力的深刻變化現象認識不足，需要更多，更好的分析。而大部分的分析是通過各種行動者，包括非宗教組織和機構的發展，教會必須添加一個特定的幅度：一個不可缺少的道德觀點，以幫助組合新穎而不斷變化的社會責任。

4. 倡導的必要

第四個回答“如何”

的重要答案？務必要去倡導，為未發聲者發聲，但更重要的一點，是為未來發聲，有智慧而又有願景的發聲。貧窮而又投身於窮人的教會，絕不能不發出她的聲音，不僅是捍衛窮人，更要的是提供新的願景。這不只是遊說，以獲得某一個或某一個點的滿足；它是要捍衛和提倡願景，並理解人生的價值。但通過網絡和許多其他方式的倡導，尚未有效發展成有力的傳播工具。許多近期的亞洲民間社會已努力提供了與人口遷移有關的地區性的挑戰圖像，甚至在人口遷移與發展的全球論壇（GFMD）中，使政府和其他利益相關者日益趨同。這個平台為政策制定者和民間社會提供交流，討論做法和經驗的圓桌會議；建立新的全球夥伴關係和動態，質疑的責任和塑造全球性解決方案。看來，重要的是教會必需臨在並強力地相互影響。國際天主教移民委員會一直在協調這個平台，包括今天在全球超過800個合作

夥伴組織的網絡民間社會。然而，我們最需要的是，在結合區域性的特性和支持的個案中，仍太忽略人口遷移的社會成本。再一次地，教會能扮演極重要的角色。

這四種工具或途徑（全球網絡，人的指導和陪伴，制定合理的分析，和從事有遠見的倡導），不再被視為一個獨立的實體或工作單位，而是個動態而互動的單位。請容我結束這個介紹天主教移民委員會亞太小組建議的議提，綜合上述，我的歸納如下：

1. 被影響的家庭，應被教會慣例地關注。

- 事先幫助移民家庭做準備，後續幫助留在母國的家人。
- 持續在人口遷移者與留在母國的家人之間保持聯繫。
- 當母國有工作機會時，協助返家的人口遷移者適應環境。
- 舉辦各種不同的活動(宗教性活動，體育，社會

性活動，兒童夏令營，庇護所，教育性的服務)，使留在母國的家人能在需要時得到支持，也和其他類似家庭互相幫助。

- 協助返回家園的人口遷移者，幫忙找工作，及幫忙重新融入家庭角色
- 在各教區內，預備社會福利服務及諮詢中心
- 陪伴雙親在外工作的孩童，尤其是在特別的行為問題及教育上的需求。
- 加強社區在其他價值的凝聚力，不只強調物質財富。

2. 相關人口遷移的實證研究問題：在培訓課程中，鼓勵及整合重返社會者。

- 目前天主教大學較少有這方面研究，宜邀請天主教大學多參與此類研究。
- 有關重返社會者的研究資料，宜建檔。

- 研討會，培訓的重返社會者資料，宜建檔。
- 教育人口遷移者如何存錢，以在母國開創自己的事業。

3. 鼓吹保護人口遷移工作者的立法，更好告知收到匯款者，如何善用這新的收入，以擺脫結構性的貧困。

- 國家立法，在全球框架下，合法保護人口遷移者的家庭合一；需要全球政府彼此藉由較好的關係，在全球性的過程中互相合作及支持的動力。
- 鼓吹統一及執行的協商，以保護人口遷移工作者及其家人。
- 促進人口遷移工作者的人權
- 鼓吹在他國所受教育的認證問題。
- 母國與他國之間，互承認兩國的人口遷移者之現存福利，工作年資及退休福利等。

4. 全球聯網

- 善用各國的媒體，選擇性地有助於全球聯網
- **FABC** 要支持及鼓勵建立基督徒的小團體。需要與家庭一起合作，以使家庭更好。“被留在母國的孩童，不僅是物質上的貧困，也是道德上的貧困”
- 支持全球性天主教人口遷移委員會的工作。

我的結語，使命性價值的結語，用英語，只有兩個字的結語（“Act prophetically”）：“先知性的行動吧！”。

主教團禮儀委員會會議紀錄

記錄整理：潘家駿 神父

時間：2014年9月15日 上午10時15分至下午3時。

地點：主教團秘書處（台北市大安區安居街39號）

出席者：蘇耀文主教、王振華蒙席、白正龍蒙席、雷蕙琅女士、胡國楨神父、錢玲珠女士、蘇開儀女士、羅際元神父、劉敏慧女士、王友良神父、浦英雄神父、羅建屏神父、林作舟神父、潘家駿神父。

列席者：吳令芳女士（聖體敬禮推廣小組）、李寧肅女士（善終祝禱推廣小組）、廖金常修女（禮儀委員會彌撒經書編輯志工）

記錄：蔣婷華女士（禮儀委員會禮書編輯）

會議議程：

一、會議決議及後續工作報告。

1. 禮儀委員會執行秘書報告。（潘家駿神父）

1) 贈送各委員《2014-2015年禮儀日曆》、《家庭敬禮手冊》、信德年閉幕CD。

2) 主教團禮委會未來的編制、發展及使用空間（潘家駿神父）。

主任委員：蘇耀文 主教

顧問：趙一舟 蒙席

執行秘書：潘家駿 神父

秘書：池雅慧 女士

助理：蔣婷華 女士

編輯：鐘純真 女士

編輯：廖金常 修女

聖樂組：蘇開儀 老師

聖體敬禮：吳令芳 女士

善終祝禱：李寧肅 女士

2. 聖樂審核制度和條文修訂，以及其他有關聖樂的事項。
（蘇開儀老師報告）

- 1) 已於6月23日和7月2日，邀請聖樂審核小組及錢玲珠老師，召開兩次小組會議，修訂了聖樂審核辦法。其中有關試用期的修訂，決定日後加強審核的嚴謹度，而取消試用期。新訂審核辦法請詳見開會所發附件。

回應：

- (1) 在一開始的「基本要求」之前，應加上「主旨」，比如，條文中所提到的：「為能有目標和有效率地為大公教會創作新的中文禮儀歌曲」，就可以做為主旨。
- (2) 最後可以加上：「本辦法經主教團禮儀委員會聖樂組修訂，送禮儀委員會通過後實施。」
- 2) 目前已有五套彌撒曲預備出版，因此並不缺彌撒，所缺乏的是不同禮儀季節的歌曲。
- 3) 只要通過審核，主教團一定會負責出版，但是聖樂組不負責推廣。各堂區可從其中選擇適用的彌撒曲和歌曲來使用，也可按照各自的需要，從主教團所出版的聖歌集裡選擇歌曲，編輯屬於自己教區或堂區的聖歌集。

回應：

為推廣新的彌撒曲，可由主教團禮儀委員會聖樂組主辦，各個教區自行配合實施。

3. 有關兩岸三地合作《羅馬彌撒經書》的編譯。（潘家駿神父報告）

- 1) 已完成「彌撒規程」和「將臨期」的彌撒經文。
- 2) 希望能按進度完成編譯。
- 3) 有關讀經和人名的翻譯，無法取得共識。

回應：

有關讀經和人名的翻譯，可責成議題，交付下次會議討論。

4. 配合「家庭年」工作。（潘家駿神父報告）

- 1) 編寫並出版《家庭敬禮手冊》。
- 2) 在周報發表多篇有關家庭祈禱及婚姻聖事的文章。
- 3) 與台北教友中心合作有關婚姻聖事的講座及座談會。

5. 有關今年10月28-30日泰國曼谷召開的「亞洲禮儀論壇」（ALF）（潘家駿神父）

- 1) 由於執行秘書將參與原住民大會，並帶領主題討論，故無法赴會。
- 2) 本屆「亞洲禮儀論壇」的主題將是「青年與禮儀」，邀請「福傳委員會青年組」秘書蘇育瑩姊妹、新竹教區郭世平副主教和永泉雷蕙琅主任，以及其他三位負責青年事務的教友，代表臺灣教會參加。
- 3) 會議結束後將在周報做會議報導，並發表中文版的會

議聲明。

6. 聖體敬禮推廣組（吳令芳姊妹報告）。
 - 1) 9月13日（周六）為臺中教區的主日學及教理老師舉辦了有關聖體敬禮的培育課程。課程內容包括：「感恩聖事在彌撒外的認識」（潘家駿神父）、「聖體敬禮活於生活中」（白納德神父）、「聖體敬禮禮儀空間認識」（羅際元神父）。另外以實際的明供聖體讓學員親身經驗所學，其中並由臺中教區負責音樂服事。期待在未來一年中，能有機會到各教區為主日學老師服務。
 - 2) 明年將積極推動在菲律賓宿霧舉行的第51屆「國際聖體大會」，並將展開培育工作。

7. 善終祝禱推廣組（李寧肅姊妹報告）。
 - 1) 已成立「善終祝禱示範小組」，並完成培育，將在初階的培育課程中，從事祝禱示範教學。
 - 2) 9月20日將為新竹教區250位學員（包括教區的非常務送聖體員），舉行6個小時的善終祝禱研習。
 - 3) 在新竹教區的6小時的基礎研習，可做為日後其他教區培育的模式。其餘必備課程則在一年內分成三至四個周末完成。
 - 4) 完成24個小時的善禱成員，教區可以與「主教團禮儀委員會善終祝禱推廣組」合作，舉辦進階課程。

二、議題討論：

1. 目前「主教團禮儀委員會」的組織有五個組別：編譯組、培育組、禮儀組、聖藝組、聖樂組。其中編譯組、培育組、聖樂組的工作範圍和項目都很清楚，但按雷蕙琅小姐的提問，其中的禮儀組和聖藝組要如何界定？具體的工作項目有那些？需不需要繼續存在或改組？希望不只是掛名而已。

決議：按照《禮儀憲章》的期待，並為了未來的發展，決定保留。

2. 各教區如何配合推廣〈信經彌撒曲〉？是否能建立一個方法，作為日後聖樂推行的模式？

決議：

- 1) 聯絡各教區安排月退省的教區秘書長，利用各教區神父退省的時間，先向神父們推廣。
- 2) 可由主教團禮儀委員會聖樂組主辦，邀請各個教區主教責成教區禮儀委員會配合實施。

3. 雷蕙琅小姐的觀察和提問（問題請見附件）。

決議：

- 1) 這些提問的答案整理出來之後，可以透過真理電台、周報和主教團禮委會網站，讓更多的堂區和教友們知道。

下次會議時間：11月10日（周一）10點15分開始。

你如翼下之風，背負、鼓舞著我，

使我展翅上騰，使我愛與自由……

讀祢

也是讀自己

帶書回家

也把自己帶回家

第23屆台北國際書展 天主教聯展 全面八折

展覽時間：2月11日（星期三）～16日（星期一）10：00AM / 一般民眾

2月11日 10：00AM～6：00PM / 專業人士

地點：世貿一館D709

地址：台北市信義路五段五號一樓

參展單位：上智文化事業、天主教會台灣地區主教團、天主教之聲傳播協會、
光啟文化事業、光啟社、至潔有限公司、恆毅月刊社、真理電台、慈幼出版社、
聞道出版社、天主教聯合書城

加油站

**MESSAGE OF HIS HOLINESS POPE FRANCIS
FOR THE CELEBRATION OF THE WORLD DAY OF PEACE**

1 JANUARY 2015

**NO LONGER SLAVES,
BUT BROTHERS AND SISTERS**

1. At the beginning of this New Year, which we welcome as God's gracious gift to all humanity, I offer heartfelt wishes of peace to every man and woman, to all the world's peoples and nations, to heads of state and government, and to religious leaders. In doing so, I pray for an end to wars, conflicts and the great suffering caused by human agency, by epidemics past and present, and by the devastation wrought by natural disasters. I pray especially that, on the basis of our common calling to cooperate with God and all people of good will for the advancement of harmony and peace in the world, we may resist the temptation to act in a manner unworthy of our humanity.

In my Message for Peace last year, I spoke of "the desire for a full life... which includes a longing for fraternity which draws us to fellowship with others and enables us to see them not as enemies or rivals, but as brothers and sisters to be accepted and embraced".^[1] Since we are by nature relational beings, meant to find fulfilment through interpersonal relationships inspired by justice and love, it is fundamental for our human development that our dignity, freedom and autonomy be acknowledged and respected. Tragically, the growing scourge of man's exploitation by man gravely damages the life of communion and our calling to forge interpersonal relations marked by respect, justice and love. This abominable phenomenon, which leads to contempt for the fundamental rights of others and to the suppression of their freedom and dignity, takes many forms. I would like briefly to consider these, so that, in the light of God's word, we can consider all men and women "no longer slaves, but brothers and sisters".

Listening to God's plan for humanity

2. The theme I have chosen for this year's message is drawn from Saint Paul's letter to Philemon, in which the Apostle asks his co-worker to welcome Onesimus, formerly Philemon's slave, now a Christian and, therefore, according to Paul, worthy of being considered a brother. The Apostle of the Gentiles writes: "Perhaps this is why he was parted from you for a while, that you might have him back for ever, no longer as a slave but more than a slave, as a beloved brother" (vv. 15-16). Onesimus became Philemon's brother when he became a Christian. Conversion to Christ, the beginning of a life lived Christian discipleship, thus constitutes a new birth (cf. 2 Cor 5:17; 1 Pet 1:3) which generates fraternity as the fundamental bond of family life and the basis of life in society.

In the Book of Genesis (cf. 1:27-28), we read that God made man male and female, and blessed them so that they could increase and multiply. He made Adam and Eve parents who, in response to God's command to be fruitful and multiply, brought about the first fraternity, that of Cain and Abel. Cain and Abel were brothers because they came forth from the same womb. Consequently they had the same origin, nature and dignity as their parents, who were created in the image and likeness of God.

But fraternity also embraces variety and differences between brothers and sisters, even though they are linked by birth and are of the same nature and dignity. As brothers and sisters, therefore, all people are in relation with others, from whom they differ, but with whom they share the same origin, nature and dignity. In this way, fraternity constitutes the network of relations essential for the building of the human family created by God.

Tragically, between the first creation recounted in the Book of Genesis and the new birth in Christ whereby believers become brothers and sisters of the "first-born among many brethren" (Rom 8:29), there is the negative reality of sin, which often disrupts human fraternity and constantly disfigures the beauty and nobility of our being brothers and sisters in the one human family. It was not only that Cain could not stand Abel; he killed him out of envy and, in so doing, committed the first fratricide. "Cain's murder of Abel bears tragic witness to his

radical rejection of their vocation to be brothers. Their story (cf. Gen 4:1-16) brings out the difficult task to which all men and women are called, to live as one, each taking care of the other”.^[2]

This was also the case with Noah and his children (cf. Gen 9:18-27). Ham’s disrespect for his father Noah drove Noah to curse his insolent son and to bless the others, those who honoured him. This created an inequality between brothers born of the same womb.

In the account of the origins of the human family, the sin of estrangement from God, from the father figure and from the brother, becomes an expression of the refusal of communion. It gives rise to a culture of enslavement (cf. Gen 9:25-27), with all its consequences extending from generation to generation: rejection of others, their mistreatment, violations of their dignity and fundamental rights, and institutionalized inequality. Hence, the need for constant conversion to the Covenant, fulfilled by Jesus’ sacrifice on the cross, in the confidence that “where sin increased, grace abounded all the more... through Jesus Christ” (Rom 5:20-21). Christ, the beloved Son (cf. Mt 3:17), came to reveal the Father’s love for humanity. Whoever hears the Gospel and responds to the call to conversion becomes Jesus’ “brother, sister and mother” (Mt 12:50), and thus an adopted son of his Father (cf. Eph 1:5).

One does not become a Christian, a child of the Father and a brother or sister in Christ, as the result of an authoritative divine decree, without the exercise of personal freedom: in a word, without being freely converted to Christ. Becoming a child of God is necessarily linked to conversion: “Repent, and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit” (Acts 2:38). All those who responded in faith and with their lives to Peter’s preaching entered into the fraternity of the first Christian community (cf. 1 Pet 2:17; Acts 1:15-16, 6:3, 15:23): Jews and Greeks, slaves and free (cf. 1 Cor 12:13; Gal 3:28). Differing origins and social status did not diminish anyone’s dignity or exclude anyone from belonging to the People of God. The Christian community is thus a place of communion lived in the love shared among brothers and sisters (cf. Rom 12:10;

1 Thess 4:9; Heb 13:1; 1 Pet 1:22; 2 Pet 1:7).

All of this shows how the Good News of Jesus Christ, in whom God makes “all things new” (Rev 21:5),^[3] is also capable of redeeming human relationships, including those between slaves and masters, by shedding light on what both have in common: adoptive sonship and the bond of brotherhood in Christ. Jesus himself said to his disciples: “No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you” (Jn 15:15).

The many faces of slavery yesterday and today

3. From time immemorial, different societies have known the phenomenon of man’s subjugation by man. There have been periods of human history in which the institution of slavery was generally accepted and regulated by law. This legislation dictated who was born free and who was born into slavery, as well as the conditions whereby a freeborn person could lose his or her freedom or regain it. In other words, the law itself admitted that some people were able or required to be considered the property of other people, at their free disposition. A slave could be bought and sold, given away or acquired, as if he or she were a commercial product.

Today, as the result of a growth in our awareness, slavery, seen as a crime against humanity,^[4] has been formally abolished throughout the world. The right of each person not to be kept in a state of slavery or servitude has been recognized in international law as inviolable.

Yet, even though the international community has adopted numerous agreements aimed at ending slavery in all its forms, and has launched various strategies to combat this phenomenon, millions of people today – children, women and men of all ages – are deprived of freedom and are forced to live in conditions akin to slavery.

I think of the many men and women labourers, including minors, subjugated in different sectors, whether formally or informally, in domestic or agricultural workplaces, or in the manufacturing or mining industry; whether in countries where labour regulations fail to comply with international norms and minimum standards, or, equally illegally, in countries which lack legal protection for workers' rights.

I think also of the living conditions of many migrants who, in their dramatic odyssey, experience hunger, are deprived of freedom, robbed of their possessions, or undergo physical and sexual abuse. In a particular way, I think of those among them who, upon arriving at their destination after a gruelling journey marked by fear and insecurity, are detained in at times inhumane conditions. I think of those among them, who for different social, political and economic reasons, are forced to live clandestinely. My thoughts also turn to those who, in order to remain within the law, agree to disgraceful living and working conditions, especially in those cases where the laws of a nation create or permit a structural dependency of migrant workers on their employers, as, for example, when the legality of their residency is made dependent on their labour contract. Yes, I am thinking of "slave labour".

I think also of persons forced into prostitution, many of whom are minors, as well as male and female sex slaves. I think of women forced into marriage, those sold for arranged marriages and those bequeathed to relatives of their deceased husbands, without any right to give or withhold their consent.

Nor can I fail to think of all those persons, minors and adults alike, who are made objects of trafficking for the sale of organs, for recruitment as soldiers, for begging, for illegal activities such as the production and sale of narcotics, or for disguised forms of cross-border adoption.

Finally, I think of all those kidnapped and held captive by terrorist groups, subjected to their purposes as combatants, or, above all in the case of young girls and women, to be used as sex slaves. Many of these disappear, while others are sold several times over, tortured, mutilated or killed.

Some deeper causes of slavery

4. Today, as in the past, slavery is rooted in a notion of the human person which allows him or her to be treated as an object. Whenever sin corrupts the human heart and distances us from our Creator and our neighbours, the latter are no longer regarded as beings of equal dignity, as brothers or sisters sharing a common humanity, but rather as objects. Whether by coercion or deception, or by physical or psychological duress, human persons created in the image and likeness of God are deprived of their freedom, sold and reduced to being the property of others. They are treated as means to an end.

Alongside this deeper cause – the rejection of another person’s humanity – there are other causes which help to explain contemporary forms of slavery. Among these, I think in the first place of poverty, underdevelopment and exclusion, especially when combined with a lack of access to education or scarce, even non-existent, employment opportunities. Not infrequently, the victims of human trafficking and slavery are people who look for a way out of a situation of extreme poverty; taken in by false promises of employment, they often end up in the hands of criminal networks which organize human trafficking. These networks are skilled in using modern means of communication as a way of luring young men and women in various parts of the world.

Another cause of slavery is corruption on the part of people willing to do anything for financial gain. Slave labour and human trafficking often require the complicity of intermediaries, be they law enforcement personnel, state officials, or civil and military institutions. “This occurs when money, and not the human person, is at the centre of an economic system. Yes, the person, made in the image of God and charged with dominion over all creation, must be at the centre of every social or economic system. When the person is replaced by mammon, a subversion of values occurs”.^[5]

Further causes of slavery include armed conflicts, violence, criminal activity and terrorism. Many people are kidnapped in order to be sold, enlisted as combatants, or sexually exploited, while others are forced to emigrate, leaving

everything behind: their country, home, property, and even members of their family. They are driven to seek an alternative to these terrible conditions even at the risk of their personal dignity and their very lives; they risk being drawn into that vicious circle which makes them prey to misery, corruption and their baneful consequences.

A shared commitment to ending slavery

5. Often, when considering the reality of human trafficking, illegal trafficking of migrants and other acknowledged or unacknowledged forms of slavery, one has the impression that they occur within a context of general indifference.

Sadly, this is largely true. Yet I would like to mention the enormous and often silent efforts which have been made for many years by religious congregations, especially women's congregations, to provide support to victims. These institutes work in very difficult situations, dominated at times by violence, as they work to break the invisible chains binding victims to traffickers and exploiters. Those chains are made up of a series of links, each composed of clever psychological ploys which make the victims dependent on their exploiters. This is accomplished by blackmail and threats made against them and their loved ones, but also by concrete acts such as the confiscation of their identity documents and physical violence. The activity of religious congregations is carried out in three main areas: in offering assistance to victims, in working for their psychological and educational rehabilitation, and in efforts to reintegrate them into the society where they live or from which they have come.

This immense task, which calls for courage, patience and perseverance, deserves the appreciation of the whole Church and society. Yet, of itself, it is not sufficient to end the scourge of the exploitation of human persons. There is also need for a threefold commitment on the institutional level: to prevention, to victim protection and to the legal prosecution of perpetrators. Moreover, since criminal organizations employ global networks to achieve their goals, efforts to eliminate this phenomenon also demand a common and, indeed, a global effort on the part of various sectors of society.

States must ensure that their own legislation truly respects the dignity of the human person in the areas of migration, employment, adoption, the movement of businesses offshore and the sale of items produced by slave labour. There is a need for just laws which are centred on the human person, uphold fundamental rights and restore those rights when they have been violated. Such laws should also provide for the rehabilitation of victims, ensure their personal safety, and include effective means of enforcement which leave no room for corruption or impunity. The role of women in society must also be recognized, not least through initiatives in the sectors of culture and social communications.

Intergovernmental organizations, in keeping with the principle of subsidiarity, are called to coordinate initiatives for combating the transnational networks of organized crime which oversee the trafficking of persons and the illegal trafficking of migrants. Cooperation is clearly needed at a number of levels, involving national and international institutions, agencies of civil society and the world of finance.

Businesses^[6] have a duty to ensure dignified working conditions and adequate salaries for their employees, but they must also be vigilant that forms of subjugation or human trafficking do not find their way into the distribution chain. Together with the social responsibility of businesses, there is also the social responsibility of consumers. Every person ought to have the awareness that “purchasing is always a moral – and not simply an economic – act”.^[7]

Organizations in civil society, for their part, have the task of awakening consciences and promoting whatever steps are necessary for combating and uprooting the culture of enslavement.

In recent years, the Holy See, attentive to the pain of the victims of trafficking and the voice of the religious congregations which assist them on their path to freedom, has increased its appeals to the international community for cooperation and collaboration between different agencies in putting an end to this scourge.^[8] Meetings have also been organized to draw attention to the phenomenon of human trafficking and to facilitate cooperation between various

agencies, including experts from the universities and international organizations, police forces from migrants' countries of origin, transit, or destination, and representatives of ecclesial groups which work with victims. It is my hope that these efforts will continue to expand in years to come.

Globalizing fraternity, not slavery or indifference

6. In her “proclamation of the truth of Christ’s love in society”,^[9] the Church constantly engages in charitable activities inspired by the truth of the human person. She is charged with showing to all the path to conversion, which enables us to change the way we see our neighbours, to recognize in every other person a brother or sister in our human family, and to acknowledge his or her intrinsic dignity in truth and freedom. This can be clearly seen from the story of Josephine Bakhita, the saint originally from the Darfur region in Sudan who was kidnapped by slave-traffickers and sold to brutal masters when she was nine years old. Subsequently – as a result of painful experiences – she became a “free daughter of God” thanks to her faith, lived in religious consecration and in service to others, especially the most lowly and helpless. This saint, who lived at the turn of the twentieth century, is even today an exemplary witness of hope^[10] for the many victims of slavery; she can support the efforts of all those committed to fighting against this “open wound on the body of contemporary society, a scourge upon the body of Christ”. ^[11]

In the light of all this, I invite everyone, in accordance with his or her specific role and responsibilities, to practice acts of fraternity towards those kept in a state of enslavement. Let us ask ourselves, as individuals and as communities, whether we feel challenged when, in our daily lives, we meet or deal with persons who could be victims of human trafficking, or when we are tempted to select items which may well have been produced by exploiting others. Some of us, out of indifference, or financial reasons, or because we are caught up in our daily concerns, close our eyes to this. Others, however, decide to do something about it, to join civic associations or to practice small, everyday gestures – which have so much merit! – such as offering a kind word, a greeting or a smile.

These cost us nothing but they can offer hope, open doors, and change the life of

another person who lives clandestinely; they can also change our own lives with respect to this reality.

We ought to recognize that we are facing a global phenomenon which exceeds the competence of any one community or country. In order to eliminate it, we need a mobilization comparable in size to that of the phenomenon itself. For this reason I urgently appeal to all men and women of good will, and all those near or far, including the highest levels of civil institutions, who witness the scourge of contemporary slavery, not to become accomplices to this evil, not to turn away from the sufferings of our brothers and sisters, our fellow human beings, who are deprived of their freedom and dignity. Instead, may we have the courage to touch the suffering flesh of Christ,^[12] revealed in the faces of those countless persons whom he calls “the least of these my brethren” (Mt 25:40, 45).

We know that God will ask each of us: What did you do for your brother? (cf. Gen 4:9-10). The globalization of indifference, which today burdens the lives of so many of our brothers and sisters, requires all of us to forge a new worldwide solidarity and fraternity capable of giving them new hope and helping them to advance with courage amid the problems of our time and the new horizons which they disclose and which God places in our hands.

From the Vatican, 8 December 2014

FRANCISCUS

[1] No. 1.

[2] Message for the 2014 World Day of Peace, 2.

[3] Cf. Apostolic Exhortation *Evangelii Gaudium*, 11.

[4] Cf. Address to Delegates of the International Association of Penal Law, 23 October 2014: *L'Osservatore Romano*, 24 October 2014, p. 4.

[5] Address to Participants in the World Meeting of Popular Movements, 28 October 2014: *L'Osservatore Romano*, 29 October 2014, p. 7.

[6] Cf. PONTIFICAL COUNCIL FOR JUSTICE AND PEACE, *Vocation of the Business Leader: A Reflection*, 2013.

[7] BENEDICT XVI, Encyclical Letter *Caritas in Veritate*, 66.

[8] Cf. Message to Mr Guy Ryder, Director General of the International Labour Organization, on the occasion of the 103rd Session of the ILO, 22 May 2014: *L'Osservatore Romano*, 29 May 2014, p. 7.

[9] BENEDICT XVI, Encyclical Letter *Caritas in Veritate*, 5.

[10] “Through the knowledge of this hope she was ‘redeemed’, no longer a slave, but a free child of God. She understood what Paul meant when he reminded the Ephesians that previously they were without hope and without God in the world – without hope because without God” (BENEDICT XVI, Encyclical Letter *Spe Salvi*, 3).

[11] Address to Participants in the Second International Conference on Combating Human Trafficking: Church and Law Enforcement in Partnership, 10 April 2014: *L'Osservatore Romano*, 11 April 2014, p. 7; cf. Apostolic Exhortation *Evangelii Gaudium*, 270.

[12] Cf. Apostolic Exhortation *Evangelii Gaudium*, 24 and 270.

Pastoral Letter of CRBC 2014

Response to the draft bill of Diverse Family System

Introduction

1. Recently, Taiwan has been influenced by the following movements coming from the West: “multi-culturalism”, “sexual liberation movement”, “radical feminism” and the “gay liberation movement”; some people try to caricature the mainstream meaning and value of marriage as “tyranny of heterosexual marriage and family” or “patriarchal family”, trying to completely change the meaning and value of family and marriage, seeking to change the law in order to achieve their ultimate goal which is the destruction of the family. By continually promoting open discussions in the media on the topics of homosexual marriage, civil unions and multiple person families, the draft bill of so-called Diverse Family System has won the sympathy and consent of a portion of the society, even including a small number of devout believers, especially young people, who have been influenced significantly.

The purpose of this pastoral letter is to apply God’s Revelation and the teaching of Church to the above-mentioned issues and to provide some rational argumentation, so that the clergy and the laity, when facing the issues related to homosexuality and those raised by the draft bill of “Diverse Family System” can effectively protect and explain the dignity of the institution of marriage with an attitude and stand consistent with Christian conscience. For the institution of marriage is not only the foundation of the family and the fundamental element for the stability of society, it is also designed and blessed by the Creator, for He created the human race as man and woman (Gn 1:27). Since this question relates to the natural moral law,

the arguments that follow are addressed not only to those who believe in Christ, but to all persons committed to promoting and defending the common good of society.

I. The nature of marriage and family and their sanctity

2. The teaching of the Catholic Church on marriage, family and the complementarity between man and woman is not only a restatement of an evident truth that is intrinsically coherent and rationally understandable, but is also one recognized and defended by all the major cultures of the world. Marriage and family are not just any relationship between human beings. Both are above all instituted by the Creator God, possessing their unique nature, basic characteristics and finality (1). No ideology can erase from the human spirit the certainty that marriage exists solely between a man and a woman, who by mutual personal gift, proper and exclusive to themselves, tend toward the communion of their persons. In this way, they mutually perfect each other, in order to cooperate with God in the procreation and upbringing of new human lives (2).

3. Marriage and family belong to the truth of the natural order. This is not only affirmed by the Revelation of the Scriptures, but is also an expression of human wisdom and at the same time it is an obedient response to human nature and natural moral law. There are three fundamental elements of the Creator's plan for marriage, as narrated in the Book of Genesis:

In the first place, man, the image of God, was created "male and female" (Gen 1:27). Men and women are equal as persons and complementary as male and female. Sexuality is something that pertains to the physical-biological realm and has also been raised to a new level – the personal level – where nature and spirit are united.

Second, marriage is instituted by the Creator as a form of life in which a communion of persons is realized involving the use of the sexual faculty. "That

is why a man leaves his father and mother and clings to his wife and they become one flesh” (Gen 2:24).

Third, God has willed to give the union of man and woman a special participation in his work of creation. Thus, he blessed the man and the woman with the words “Be fruitful and multiply” (Gen 1:28). Therefore, in the Creator’s plan, sexual complementarity and fruitfulness belong to the very nature of marriage.

4. In the New Testament, Christ raised marriage between a man and a woman to the dignity of sacrament, therefore, Christian marriage is nothing less than “the effective symbol of the covenant between Christ and Church (cf. Eph 5:32). The meaning of Christian marriage diminishes not in the least the deep human value of “the union between man as husband and woman as wife”, but rather affirms and consolidates it. (Cf. Mt 19:3-12, Mk 10:6-9)

5. In the light of the Revelation and teachings in the Scriptures, there are absolutely no grounds for considering homosexual unions to be in any way similar or even remotely analogous to God’s plan for marriage and family. Marriage is holy, while homosexual acts go against the natural moral law. Homosexual acts “close the sexual act to the gift of life. They do not proceed from a genuine affective and sexual complementarity. Under no circumstances can they be approved.” (3)

II. The challenge of the “Diverse Family System” to marriage and family

6. Recently, a number of groups have formed a coalition using “equality”, “anti-discrimination” and “forming family is a basic human right (this includes what is not limited to marriage right)” as a slogan for their claim. These groups maintain that people should not be systematically treated unequally, or excluded from forming families according to one’s sexual orientation or inclination, they should receive the same rights and benefits just as heterosexual spouses. Consequently, they strongly promote the movement for legalization of a

Diverse Family System. In addition, October of this year, these groups formally announced a draft law to amend to the Civil Code, which includes equal rights for homosexual marriage, civil unions and multiple partner households which deconstruct marriage and family relationships (4).

The threefold draft bill “Diverse Family System” not only aims directly at the possibility of adopting children, but more importantly, the promoters have already publicly admitted that their ultimate goal is the destruction of family and marriage(4).

III. Arguments from reason against the legalization of “Diverse Family System”

7. Faced with the fact of homosexual unions, civil authorities adopt different positions. At times they simply tolerate the phenomenon; at other times they advocate legal recognition of such unions, under the pretext of avoiding, with regard to certain rights, discrimination against persons who live with someone of the same sex. In other cases, they favour giving homosexual unions legal equivalence to marriage properly so-called, along with the legal possibility of adopting children. Moral conscience demands that in any situation Christian believers must witness to the integrity of the moral truth, including not agreeing to homosexual sexual behavior, not agreeing to any kind of homosexual union that would destroy marriage and family based on one man and one woman, and not agreeing to any unjust discrimination against people with homosexual orientation. In order to understand more clearly why one should oppose the legal recognition of homosexual unions, we will offer below a set of moral reasons. For lifestyles and their underlying presuppositions not only externally shape the life of society, but also tend to modify the younger generation’s perception and evaluation of forms of behavior. Legal recognition of homosexual unions would obscure certain basic moral values and cause a devaluation of the institution of marriage.

From the order of right reason and natural moral law

8. The scope of the civil law is certainly more limited than that of the moral law, but civil law cannot contradict right reason without losing its binding force on conscience (6). Every humanly-created law is legitimate insofar as it is consistent with the natural moral law, recognized by right reason, and insofar as it respects the inalienable rights of every person (7). Laws in favour of homosexual unions are contrary to right reason because they confer legal guarantees, analogous to those granted to marriage, to unions between persons of the same sex. Given the values at stake in this question, the State could not grant legal standing to such unions without failing in its duty to promote and defend marriage as an institution essential to the common good. It might be asked how a law can be contrary to the common good if it does not impose any particular kind of behaviour, but simply gives legal recognition to a de facto reality which does not seem to cause injustice to anyone. In fact, once the bill of “Diverse Family System” is passed, its consequences are not only extremely serious, with deep and far-reaching impact, it will contribute to the complete destruction of the structure of society, in detriment to the common good. Civil laws are structuring principles of man’s life in society, for good or for ill. They “play a very important and sometimes decisive role in influencing patterns of thought and behaviour” (8). Life style and the underlying and implicit premises of one’s life style not only brings about the exterior form of social life, but also will change the way the youth of the next generation thinks about and evaluates models of behavior. The legalization of homosexual unions will blur moral values and lead people to undervalue marriage.

From the biological and anthropological order

9. Homosexual unions are totally lacking in the biological and anthropological elements of marriage and family which would be the basis, on the level of reason, for granting them legal recognition. Such unions are not able to contribute in a proper way to the procreation and survival of the human race. The possibility of using recently discovered methods of artificial reproduction, beyond involving a grave lack of respect for human

dignity (9), does nothing to alter this inadequacy. Homosexual unions are also totally lacking in the conjugal dimension, which represents the human and ordered form of sexuality. Sexual relations are human when and insofar as they express and promote the mutual assistance of the sexes in marriage and are open to the transmission of new life. As experience has shown, the absence of sexual complementarity in these unions creates obstacles in the normal development of children who would be placed in the care of such persons. They would be deprived of the experience of either fatherhood or motherhood. Allowing children to be adopted by persons living in such unions would actually mean doing violence to these children, in the sense that their condition of dependency would be used to place them in an environment that is not conducive to their full human development. This is gravely immoral and in open contradiction to the principle, recognized also in the United Nations Convention on the Rights of the Child, that the best interests of the child, as the weaker and more vulnerable party, are to be the paramount consideration in every case.

From the social order

10. Society owes its continued survival to the family, founded on marriage. The inevitable consequence of legal recognition of homosexual unions would be a redefinition of marriage, which would become, in its legal status, an institution devoid of essential reference to factors linked to heterosexuality; for example, procreation and raising children. If, from the legal standpoint, marriage between a man and a woman were to be considered just one possible form of marriage, the concept of marriage would undergo a radical transformation, with grave detriment to the common good. By putting homosexual unions on a legal plane analogous to that of marriage and the family, the State acts arbitrarily and in contradiction to its duties. The principles of respect and non-discrimination cannot be invoked to support legal recognition of homosexual unions. Differentiating between persons or refusing social recognition or benefits is unacceptable only when it is contrary to justice (10). The denial of the social and legal status of marriage to forms

of cohabitation that are not and cannot be marital is not opposed to justice; on the contrary, justice requires it. On the contrary, there are good reasons for holding that such unions are harmful to the proper development of human society, especially if their impact on society were to increase.

From the legal order

11. Because married couples ensure the succession of generations and are therefore eminently within the public interest, civil law grants them institutional recognition. Homosexual unions, on the other hand, do not need specific attention from the legal standpoint since they do not exercise this function for the common good. Nor is the argument valid according to which legal recognition of homosexual unions is necessary to avoid situations in which cohabiting homosexual persons, simply because they live together, might be deprived of real recognition of their rights as persons and citizens (11). In reality, they can always make use of the provisions of law – like all citizens from the standpoint of their private autonomy – to protect their rights in matters of common interest. It would be gravely unjust to sacrifice the common good and just laws on the family in order to protect personal goods that can and must be guaranteed in ways that do not harm the body of society (12).

IV The Position of Christians with regard to legislation in favor of Diverse Family System

12. In order to be effective while facing the campaign for the draft bill for “Diverse Family System”, it is necessary that Christians adopt vigilant and prudent actions, including exposing how tolerance is manipulated and exploited by ideologues. The lifestyle of these kinds of partners is immoral. One should remind the government that they need to implement certain regulations towards this phenomenon, to protect the public morality, to prevent youth from being influenced towards mistaken concepts regarding sex and marriage, lest youth be

deprived of the protection they should have and thus facilitating the spread of the phenomenon. As to those who not only accept, but even promote special legal rights being granted to homosexual cohabitation, first we have to discern clearly, on the one hand, private sex-same sexual behavior and, on the other hand, making homosexuality a kind of normal behavior in the society – as something expected and approved, even that should be legally institutionalized. Therefore, one must bear in mind that tolerating the existence of evil does not mean to comply with evil and make it legal.

According the Church's teaching concerning the homosexual orientation of men and women, especially those men and women who identify themselves as Christians, they must be accepted "with respect, compassion, and sensitivity. Every sign of unjust discrimination in their regard should be avoided." Like other Christians, homosexual persons are called to chastity (14). However, while loving and accepting people with same sex orientation, it is necessary to be completely clear that it does not mean we should accept same-sex sexual behavior or the destruction of the family that will result from the initiative to legalize "Diverse Family System", because those who engage in same-sex sexual behavior "close the sexual act to the gift of life. They do not proceed from a genuine affective and sexual complementarity" (15), further, it is "Among the sins gravely contrary to chastity" (16), therefore, "Under no circumstances can they be approved."(17)

13. Chastity is included among the gifts of the Holy Spirit St. Paul refers to under temperance. And he condemns immoral acts that are against chastity naming them sins which are unworthy of Christian identity, and they are among the vices which impede man from entering the kingdom of heaven (18). "This is the will of God, your holiness: that you refrain from immorality, that each of you know how to acquire a wife for himself in holiness and honor, not in lustful passion as do the Gentiles who do not know God; not to take advantage of or exploit a brother in this matter, for the Lord is an avenger in all these things, as

we told you before and solemnly affirmed. For God did not call us to impurity but to holiness. Therefore, whoever disregards this, disregards not a human being but God, who also gives his Holy Spirit to you.” (1 Th 4:3-8, cf. Col 3:5-7, 1 Tm 1:10)

Chastity is not only limited to avoiding the immoral acts that have been mentioned. Chastity orientates us to a higher and more positive goal and calls us to pursue it proactively. This virtue is related to the whole person, including interior and exterior behavior. The more Christians treasure the value of chastity and their role in life as man and woman, the more they understand the moral requirement of chastity. In the same way, they understand better how they themselves in the spirit of obedience to the Magisterium are able to receive and put into practice in the concrete situation what their right conscience reveals to them. Each person should according to his life situation possess this virtue. For certain people, chastity means pursuing virginity or offering themselves to God through a celibate life. This is a noble way which makes it easier to completely give oneself as an offering to God. For all people, chastity means living a lifestyle which morality commands, according to whether one is married or single. No matter what a person's identity is, chastity is not simply only an exterior sign, it must lead one's heart to a purity that is consistent with Christ's word: “Everyone who looks at a woman with lust has already committed adultery with her in his heart.” (Mt 5:28)

V. Concrete actions

14. Concerning same-sex sexual behavior and the draft of the civil law for “Diverse Family System”, clergy and laity should in faith according to the Truth revealed by God and the natural moral law, rationally and firmly reject any behavior against chastity, and courageously oppose any attempt to create legal recognition of homosexual unions.

Parish priests, church organizations and leaders or counselors of church communities should provide the appropriate opportunities to state and explain the fundamental position and attitude of the Church.

Lay people who are in politics, while facing the draft in favor of homosexual unions, have the moral duty to publicly clarify and speak against it.

Parents and teachers of young people who have the mission and responsibilities respectively in the home and the school, should teach young people to understand our Catholic faith and the Church's moral teaching on sex.

Lastly, all the laity, especially young people, should under the light of the Holy Spirit and through spiritual life and prayer, follow Jesus in order to know and accept God's truth and the Church's teaching and live out the life and values of a Christian.

15. Regarding homosexual individuals, first of all, we must clarify: "The number of men and women who have deep-seated homosexual tendencies is not negligible. This inclination, which is objectively disordered, constitutes for most of them a trial." (19) Therefore, we must avoid any unjust discrimination and unfair behavior, and with prudence and love we must accept, respect and accompany homosexual individuals. However, while accepting and respecting homosexual individuals, one must remain prudent and cautious, and clearly understand that "homosexual acts are intrinsically disordered. They are contrary to the natural law. They close the sexual act to the gift of life. They do not proceed from a genuine affective and sexual complementarity. Under no circumstances can they be approved." (20) But the most important of all, we must remember that, "these persons are called to fulfill God's will in their lives and, if they are Christians, to unite to the sacrifice of the Lord's Cross the difficulties they may encounter from their condition." (21) In fact, each one of God's people should offer his own trials in union with the sacrifice of Christ on

the cross.

16. All Christian men and women having same-sex orientation belong to the family of the Church and have a special calling from God: “Homosexual persons are called to chastity. Through the virtue of self-mastery they develop inner freedom and with the support of disinterested friendship, by prayer and sacramental grace, they can and should gradually and resolutely approach Christian perfection.” (22) All Christian men and women having same sex orientation, like all other Christians, should make effort on the path of faith to follow in the footsteps of Jesus Christ under the guidance of the Holy Spirit: living a Christian life according his own identity, call and invitation. They should live out their chastity according to the methods provided by the Church and obtain strength from their spiritual life, so as to transcend their passions. They should pray continually, receive the sacraments of Reconciliation and the Holy Eucharist, being careful to avoid the occasions of sin, carrying everyday their own cross following Jesus, at the same time hoping in their heart for their reward: “If we have died with him we shall also live with him; if we persevere we shall also reign with him.” (2 Tm 2:11-12) All Christians, especially young people, should zealously cultivate devotion to Immaculate Mary, Mother of God, and follow the example of the lives of the saints and other devout Christians, in particular those young people who excel in chastity.

Conclusion

17. The whole people of God must give importance to chastity, its beauty and its power because it raises humanity, and enables people to have genuine, selfless, generous and respectful love. We must respect the person of homosexuals, but never approve same-sex sexual behavior or grant legal recognition to homosexual unions. The common good demands the law recognize, promote and protect the institution of marriage because it is the foundation of the family and the basic

cell of society. Granting legal recognition to homosexual unions, or considering it to be equal to marriage, does not only mean accepting deviant sexual behaviors, but will also lead to them becoming a model for today's society, thereby obscuring the common and inherited basic value of humanity which is the institution of marriage. Consequently, for the good of all men and women, and for the welfare of society, the Church will not and cannot stop maintaining these values, and at the same time, inviting all God's people to protect the true institution of marriage and family, which God himself willed.

Let us recommend all married couples, parents, children to the intercession of the Blessed ever Virgin Mary, Mother of families, and ask Her to lead each family to know Her Son and God's Truth which is love.

CRBC

2014 Chinese New Year

Notes:

(1) Cf. Second Vatican Council, Pastoral Constitution on the Church in the Modern World (1965), 48.

(2) Congregation for the Doctrine of the Faith (CDF), Considerations Regarding Proposals to Give Legal Recognition to Unions Between Homosexual Persons (2003), 2.

(3) Catechism of the Catholic Church (CCC) (1992), 2357.

(4) Cf. the following sources in Chinese 「多元成家：要婚姻，還要其他」記者會新聞稿、發言稿；簡至潔，〈你也可以選擇家人〉《財訊雙週刊》408期，62-63頁；<http://tapcpr.wordpress.com/>；〈要婚姻平權，還是革命？—當同性婚姻爭取合法〉系列報導<http://www.coolloud.org.tw/node/71234>.

(5) Cf. John Paul II, The Gospel of Life Encyclical (1995), 71.

- (6) Cf. The Gospel of Life Encyclical, 72.
- (7) Cf. Thomas Aquinas, Summa Theologica, 1-11, 95, a.2.
- (8) The Gospel of Life Encyclical, 90.
- (9) Cf. CDF, The Gift of Life (1987), II. A. 1-3: A. Heterologous artificial insemination.
- (10) Cf. Summa Theologica, II-II, q. 63, a.1, c.
- (11) Cf. Note 4.
- (12) CDF, Some Considerations Concerning the Response to Legislative Proposals on the Non-Discrimination of Homosexual persons, 14.
- (13) CCC (1992), 2358; Cf. CDF, On the Pastoral Care of the Homosexual Persons (1986), 10.
- (14) CCC (1992), 2359; Cf. CDF, On the Pastoral Care of the Homosexual Persons (1986), 12.
- (15) CCC (1992), 2357.
- (16) CCC (1992), 2396.
- (17) CCC (1992), 2357.
- (18) Cf. Galatians 4:3-8, 1 Cor. 6:9-11.
- (19) CCC (1997 revised Latin edition), 2358.
- (20) CCC (1992), 2357.
- (21) CCC (1992), 2358.
- (22) CCC (1992), 2359.

“Since this is a pastoral letter on a complex and controversial issue, the Bishops’ Conference felt that in order to express exactly the teaching of the Magisterium it should incorporate the relevant parts of the document “Consideration Regarding Proposals To Give Legal Recognition to Unions Between Homosexual Persons” by the then Cardinal Ratzinger.

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

地址：10672 台北市安居街 39 號

郵政劃撥：19700247

戶名：財團法人天主教會台灣地區主教團

電話：(02) 2732-6602

傳真：(02) 2732-8603

Website：www.catholic.org.tw

E m a i l：bishconf@catholic.org.tw

印刷所：至潔有限公司

電話：(02) 2302-6442

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