



## 《教宗方濟各致中國天主教信友及普世教會文告》

在聖座與中華人民共和國針對主教任命問題簽署一份臨時性協議後，教宗方濟各9月26日向中國天主教信友和普世教會發表了一封信函。教宗首先向所有忍受磨難的中國信友們致以欽佩之情，為中國教會的圓滿合一發出呼籲，並尤其鼓勵中國青年以活潑的信德，為建設祖國未來而合作，用熱情將福音的喜樂帶給所有的人。教宗就協議的價值與目標提出靈性指示，籲請普世教會的信友們以祈禱和友愛陪伴在中國的弟兄姊妹們。此外，教宗也勉勵在中國的地方教會團體負責人與民政當局互相對話及聆聽，「克服彼此敵對的態度」；聖座也邀請中國領導人一同繼續走對話之路，以增進聖座與「中國人民真正的友誼」。

### 教宗方濟各致中國天主教信友及普世教會文告

「祂的慈愛直到永恆，祂的忠信世世長存。」（聖詠100:5）

在中國教會內最親愛的主教弟兄、司鐸、度奉獻生活者及全體教友，讓我們感謝上主，因為祂的慈愛直到永恆，並承認「祂造成了我們，我們非祂莫屬，是祂的子民，是祂牧場的羊群！」（詠100:3）

此刻，在我的心靈深處迴響起我可敬的前任教宗在2007年5月

27日的信中勸勉你們的話：「在中國的天主教會啊，妳這個在那跋涉於歷史中的億萬人民中生活和工作的小小羊群，耶穌的話對你是何等鼓舞和具挑戰性：『你們小小的羊群，不要害怕！因為你們的父喜歡把天國賜給你們』（路12:32）。[.....]因此，『你們的光也當在人前照耀，好使他們看見你們的善行，光榮你們在天之父』（瑪5:16）。（教宗本篤十六世《致中華人民共和國內天主教主教、司鐸、度奉獻生活者、教友》，第五節，2007年5月27日）

1. 近期，針對目前在中國的天主教團體，尤其是針對它的未來，流傳著許多彼此相反的聲音。我知道這些紛亂的意見和看法會導致不少的混亂，會在許多人內心引發反面的情緒。對某些人而言，會產生疑問和困惑；而對另一些人而言，則有如同被聖座拋棄的感覺，與此同時，會對因為忠於伯多祿繼承人而承受苦難的價值提出令人苦惱的問題；相反，對許多人而言，積極的等待和反思激發了對更加寧靜未來的希望，以便在中國土地上做出富有成效的信仰見證。

這種局勢的到來，特別突顯有關聖座與中華人民共和國之間的臨時性協定，正如你們所知，前幾天在北京簽署了此協定。在對中國教會生活富有意義的緊要關頭，我首先想藉此簡短文告向你們確保我在日常祈禱中紀念你們，並想和你們分享我的內心感受。

此感受是對天主的感謝和對你們由衷的敬佩之情，即整個教會對你們的敬佩之情；即使當某些事件對你們特別地不利和困難時，你們依然表現出你們的忠貞、在考驗中的堅定和對天主上智安排毫不動搖的信心。

這種痛苦的經歷是屬於中國教會和在世上旅居的所有天主子民的靈性寶藏。我向你們保證，天主正是通過試煉的熔爐，定會用祂的安慰充滿我們的心，並為我們準備一份更大的喜樂。我們確信聖詠126章中所說的：「那含淚播種的人，必含笑獲享收成！」（第5節）

因此，讓我們持續注視許多教友和牧者的芳表，他們毫不猶豫地為福音的傳播而奉獻他們「美好的見證」（參閱：弟前6:13），直至犧牲生命。他們被認為是天主的真正朋友。

2. 對我而言，我總認為中國是一個富饒而具備契機之地，中國人民是文化和智慧極珍貴寶藏的工匠與守護者，耐得住逆境並結合不同特點而變得精煉，並非偶然，自古以來它就接觸了基督的資訊。正如非常敏銳的耶穌會士神父利瑪竇所說的，讓我們挑戰彼此信任的美德：「交友之先宜察，交友之後宜信。」（利瑪竇：《交友論》7）

這也是我的信念：只有借著對話的實踐，才能真實和富有成效的相遇，即意味著彼此認識，彼此尊重並彼此「同行」，以便建設更加和諧的共同未來。

把臨時性協議放置在這個互信的軌跡中。此協議體現了聖座與中國政府當局漫長而複雜的雙方對話的果實，由聖若望保祿二世教宗開啟，接著由本篤十六世教宗繼續。藉此歷程，聖座自始至終不為別的，而旨在實現教會自身的牧靈目標，即支援和推動福傳事業，並實現和保持在中國的天主教團體的圓滿與有形可見的合一。

關於本協定的價值及其目標，我想向你們提出一些反思，並為你們提供某些牧靈的靈性提示，以便在此新階段走我們被要求

遵循的路途。

在此談及的是一個路途，就如上邊所談及的一樣，它「需要時日及雙方的善意」（教宗本篤十六世《致中華人民共和國內天主教主教、司鐸、度奉獻生活者、教友》，第四號，2007年5月27日），但對教會而言，不管在中國內外，不僅僅是關係到合乎人性的價值，卻也關係到回應靈性的召叫：走出自我，以擁抱「今天人的喜樂與希望、憂愁與悲痛，特別是窮人和所有那些遭受痛苦人的」（梵二文獻《論教會在現代世界牧職憲章》第1節），並擁抱天主託付的目前挑戰。因此，是一個在歷史路徑上做為旅居者的教會召叫，首先要相信天主及祂的許諾，正如亞巴郎和我們信仰內的父輩們所做的那樣。

亞巴郎被天主召叫，他以服從前往接受一個作為產業的陌生之地，而不知道在他面前將開始的道路。如果亞巴郎在離開自己的土地之前要求先具備完美的社會和政治條件，也許他將永不會動身。相反地，他信靠天主，並依照祂的話，離開了自己的家和自身的安全。不是因為歷史的改變讓他信賴天主，而是他純潔的信德帶來了歷史的改變。事實上，信德「是所希望之事的擔保，是未見之事的確證。因這信德，先人們都曾得了褒揚。」（希11:1-2）

3. 作為伯多祿的繼承人，我想在這信仰中堅定你們（參閱：路22:32）：在亞巴郎的信德內，在童貞瑪利亞的信德內，在你們所接受的信仰內，邀請你們對歷史的主宰者和對教會針對祂的旨意所完成的分辦總是抱以更大的信心。讓我們呼求聖神的恩賜，以便光照我們的思想並溫暖我們的心，也幫助我們明瞭祂要領我們到何處，克服難免的迷失時刻，並且有力量果斷地繼續在我們面前所展開的道路上前行。

正是為支援和推動在中國的福音傳播及重建教會圓滿與有形可見的共融，首先面對主教的任命問題是最重要的。眾所周知，不幸的是，在中國的教會的近期歷史被高度緊張、創傷和分裂留下了令人悲痛的印痕，問題尤其集中於作為教會純正信仰的守護者和共融的保證者主教們身上。

在過去，當有人自認為也可以決定教會團體內部生活，並且超越了國家合法許可權而對教會直接控制時，在中國的教會就出現了秘密狀態的現象。需要強調的是，這種經歷不屬於教會生活的常態，「歷史告訴我們，只有當迫切渴望維護自身信仰的完整性時，牧者和信友們才這樣做」。(教宗本篤十六世《致中華人民共和國內天主教主教、司鐸、度奉獻生活者、教友》，第八號，2007年5月27日)

我想讓你們知道，自從我被託付伯多祿牧職以來，就體會到中國教友真誠地渴望在與伯多祿繼承人及與普世教會保持圓滿共融的情況下活出自己的信仰，為此我感到莫大的慰藉。與伯多祿繼承人共融是「對主教們和眾教友，一個永恆可見的原則和團結的基礎」(梵二文獻《教會憲章》，第23節)。通過這些年來的許多具體的標記和見證，這份願望到達我前，甚至也包括那些由於自身軟弱及錯誤，但也有不少次是由於周圍環境的強大和不當的外在壓力，而傷害了教會共融的主教們的。

因此，在仔細研究了每一個別情況並聆聽不同的意見之後，我做了大量的反思和祈禱，為尋求在中國的教會的真正益處。最後，我在上主面前以平靜的判斷，繼續我前任教宗們的方向，我決定對餘下的七位沒有教宗任命而接受祝聖的「官方」主教給予和好，在免除所有他們相關的教會法典的處罰後，重新接納他們到教會圓滿的共融中。與此同時，我要求他們，藉具體

與有形可見的行為來表達與宗座及遍佈全球的教會所恢復的合一，即使在困難中他們仍應保持忠貞。

4. 在我第六年的教宗任期中，就將起初的步伐放置在天主仁慈大愛的標記下，我邀請所有的中國天主教信友成為和好的工匠，以不斷更新的宗徒熱忱記住聖保祿的話：「祂曾藉基督使我們與祂和好，並將這和好的職務賜給了我們。」(格後5:18)

事實上，如同我在慈悲特殊禧年閉幕時所寫的，「沒有任何法律或規律可以阻止天主去擁抱祂的兒子；他明認自己曾經走上歧途，但現在決定改過自新。只停留在法律層面，就等同低估了信仰，以及天主的慈悲。[.....]包括在情況複雜的個案中，更易誘使人只按法律衍生的公義來判斷；我們應該要相信從天主恩寵源源不斷湧出的力量」。(教宗方濟各，《慈悲的主與可憐的罪人》宗座牧函，11，2016年11月20日)

在這種精神中，並在已做的決定下，我們可以開始一個新的歷程，我們希望這將有助於醫治過去的創傷，重新恢復所有中國信友的圓滿共融，並開始一個更加兄弟般的合作階段，以更新的責任感承擔傳播福音的使命。實際上，教會的存在是為了見證耶穌基督、天父的寬恕和祂救援的愛。

5. 與中國當局簽訂的臨時性協定，儘管只是限定於某些教會生活方面，並有必要更加完善，但它也能為譜寫這新的中國教會篇章而做其貢獻。此協定首次引入中國當局和聖座之間的持久合作因素，以希望能為天主教團體保障良好的牧者。

在此背景下，聖座有意徹底做到屬於自己的部分，但是你們主

教、司鐸、度奉獻生活者及平信徒也一樣，也擁有一個重要的角色：一起尋找在教會內能承擔複雜而重要的主教牧職服務的良好候選人。事實上，不是任命有關掌管宗教問題的官員，而是任命合乎耶穌心意的真正牧者，努力慷慨地為天主子民，尤其為最貧窮者及最弱小者服務，並奉上主的話為至寶：「誰若願意在你們中間成為大的，就當作你們的僕役；誰若願意在你們中間為首，就當作眾人的奴僕。」（谷10:43-44）

在此方面，協議顯然不是別的，而是一個工具，不能獨自解決所有存在的問題。相反，假如不伴隨著更新個人態度和教會行為的積極努力，那將是無效力和無果的。

6. 在牧靈層面，在中國的教會團體被召合而為一，以克服過去的分裂在眾多牧者和教友們心中所造成的和正在造成的許多痛苦。所有信友，不分彼此，現在一起表現和好與共融的行為。為此，讓我們將聖十字若望的告誡視為珍寶：「在生命的末刻，我們將在愛上受審判。」（聖十字若望，《光和愛的言語》1·57）

在社會和政治層面，中國教友應是良善的公民，根據自己的能力，充分熱愛他們的祖國並以義務和誠實服務自己的國家。在道德層面，他們應該明白許多同胞期待他們以更高的標準為公益及整個社會的和諧發展服務。尤其是教友，應知道如何提供先知性和建設性的貢獻，這些應是他們在天主的國度內從自己的信仰裡提取的。這可能也要求他們困難地說出批評的話語，不是無益的反對，而是為建設一個更加公正、更加人性化及更尊重個人尊嚴的社會。

7. 我想對你們所有人，敬愛的主教弟兄、司鐸及度奉獻生活

者說：「你們要興高采烈地侍奉上主！」（聖詠100:2）我們要承認我們是服務於天主子民的基督門徒。讓我們活出牧靈的愛德，以它作為我們使命的指南針。讓我們克服過去的對立和個人利益的追求；讓我們照顧好教友，將他們的喜樂和痛苦視為己有。讓我們謙卑地致力於修好與合一。正如梵二所指示的那樣，讓我們以活力和熱忱繼續福傳之旅。

我以深情向你們所有人重複：「許多司鐸、修道者和平信徒的善表觸動我們.....他們致力宣講福音，並以極大的忠誠事主人。許多時候，他們要冒著生命危險，而且必須犧牲安逸的生活。他們的見證提醒我們，教會需要的並非官僚及公務人員，而是熱心的傳教士，熱衷於傳遞真實的生命。聖人令我們驚歎訝異，因為他們藉其生活召叫我們捨棄死氣沉沉、冷漠麻木的庸碌生活。」（教宗方濟各：《你們要歡喜踴躍》宗座勸諭，138，2018年3月19日）

我以堅定的信念邀請你們，當聖神要求我們向前邁進時，你們應祈求不再遲疑的恩寵：「祈求上主賜我們使徒的勇氣，與人分享福音，拒絕讓我們的基督徒生活變得過氣陳舊。在任何情況下，讓聖神幫助我們從復活基督的角度審視歷史。如此，教會不但不會疲憊無力，反而勇往直前去擁抱主帶來的驚喜。」（教宗方濟各：《你們要歡喜踴躍》宗座勸諭，139，2018年3月19日）

8. 今年整個教會慶祝以青年為主題的世界主教會議，我想特別對你們中國的青年教友們說：請你們邁向上主的殿門，以「吟詠讚美詩，向祂致謝，讚美祂的聖名！」（詠100:4）我要求你們以由於恩寵而接受的個人能力，並以你

們的活潑信德，為建設你們的祖國未來而合作。我勸勉你們用你們的熱情將福音的喜樂帶給所有的人。

請你們準備好接受天主聖神的安全帶領，祂指引今日的世界走向修好與和平的道路。即便好像上主向你們要求一份超過你們力量的重大責任時，也請你們讓恩寵的更新力量給你們帶來驚喜。請不要害怕聽從聖神的聲音，它向你們要求兄弟友情、會面、對話的能力和服務的精神，即使你們在過去與最近遭受了許多痛苦的經歷，並且傷口依然未合。

請你們敞開心扉與思想，以辨識天主的仁慈計畫，需要克服個人的偏見、團體之間及群體之間的對立，在會晤的真正文化光照下，開啟一個勇敢與兄弟般的旅程。

當今有許多誘惑：世俗成功的驕傲，自我肯定的封閉，將物質的東西置於首位而好像天主不存在。你們應逆流而上並在主內保持堅定：「只有祂是善的」，只有「祂的慈愛直到永遠」，只有祂的忠信「世世代代常存。」（詠100:5）

9. 親愛的普世教會的兄弟姊妹們，我們所有人都被召從我們這個時代的跡象中，認識到今日在中國教會生活內所發生的事。我們具有一項重要的任務：以虔誠的祈禱和兄弟般的情誼伴隨著中國的我們的兄弟姊妹們。事實上，他們應感到在目前向他們展開的旅程中，他們並不孤獨。因為他們是教會活生生的一部分我們應該接納並支持他們：「看，兄弟們同居共處，多麼快樂，多麼幸福！」（詠133:1）

在世界各地的每個天主教會地方團體都應致力於利用並接納中國教友自身的靈性和文化珍寶。已經到時候了，我們可一起品

嘗在古時的「中國」所播種的福音純正果實，也可向主耶穌基督高唱被真正的中國特點所豐富的信仰和感恩之歌。

10. 在此，我懷著敬意向中華人民共和國的領導人再次提出邀請，希望他們以信任、勇氣及遠見繼續長期以來所進行的對話。我想確保，聖座會繼續真誠地工作，以增進與中國人民真正的友誼。

聖座與中國政府目前的接觸已表現出對克服過去和最近的對立有益，在共同的信念下譜寫更寧靜和具體合作的篇章，因為「誤解對中國政府及在中國的天主教會都沒有好處。」（教宗本篤十六世《致中華人民共和國內天主教主教、司鐸、度奉獻生活者、教友》，第四節，2007年5月27日）

如此，中國和宗座都被歷史召叫，以完成一項艱巨但引人入勝的任務，為在中國土地上的教會團體正常而和諧的發展，雙方更要積極地行動；努力促進社會的全面發展，同時保證對人性，也包括對宗教領域的更大尊重。具體地努力維護我們生活的環境，並在各國人民間建立和平與兄弟博愛的未來。

在中國很重要的是，即便在地方層面，教會團體負責人與民政當局之間的關係也應不斷地富有成果，通過坦誠對話和無偏見的聆聽，可以克服彼此敵對的態度。在政府地方當局和教會地方當局——主教、神父、會長——之間需要學習一種簡單而日常協作的新方式。以此方式，在信友的合法期待與屬於地方當局可做的決定保持和諧的情況下，能保障正常牧靈活動的進行。

這將幫助人們理解，在中國的教會不是中國歷史的局外者，也不要求任何特權。在與民政當局對話中，在中國的教會的唯一目標是「建立以互相尊重及彼此深入認識為基礎的關係。」

(教宗本篤十六世《致中華人民共和國內天主教主教、司鐸、度奉獻生活者、教友》，第四節，2007年5月27日)

11. 以整個教會的名義我向主祈求和平的恩賜，同時邀請你們所有人同我一起呼求童貞瑪利亞母親的保護：

天上之母，請聆聽妳子女們謙卑呼求妳名的聲音。

希望之貞女，我們將在中國高貴之地內信友的旅程託付給妳。求妳將祈求你信友們的苦難和艱辛、肯求及期待呈獻給歷史的主，啊，天上母后！

教會之母，我們將家庭及我們團體的現在與未來奉獻給妳。請在兄弟修好中，並在為讚美妳聖名的窮人服務中守護、支援它們，啊，天上母后！

憂苦者之慰，我們轉向妳，因為妳是在考驗中哭泣者的避難所。請看顧讚美妳聖名的子女們，使他們一同宣傳福音。陪伴他們的腳步走向一個更具有兄弟情誼的世界，給每個人帶去寬恕的喜樂，啊，天上母后！

瑪利亞——進教之佑，我們為了中國向你祈求祝福與和平的日子。阿們。

教宗方濟各

梵蒂岡

2018年9月26日 (梵蒂岡新聞)



## 教宗方濟各

# 照料受造界祈禱日文告

2018年9月1日

親愛的弟兄姊妹們，

在這祈禱日，首先我想感謝上主賜給我們共同的家園，並感謝所有善心男女致力於這家園的維護。人們提出許多計畫，旨在促進對生態系統的研究和保護；又付出努力，以發展更具永續經營潛力的農業和更健康安全食品；同時採取各種教育、靈修和禮儀行動，令全世界基督徒投身參與照料受造界；對於以上一切，我也滿心感激。

我們必須承認，我們還沒有成功地負起責任，保護受造界。不論在全球整體上或在許多特定地區，其環境的情況，都還不能讓人滿意。眾人益發感到，人類與受造界之間的關係，必須得到更新，使之更為健全，同時深信唯有抱持在人性上真實和整體的視野，才能使我們更妥善的照料我們的地球，以維護這一代及未來世世代代的權益。因為「沒有適當的人類學，則不會有生態學。」（《願祢受讚頌》118）

「照料受造界世界祈禱日」創立數年來直到現在，天主教會都

和東正教的弟兄姊妹們一起慶祝，同時有其他宗派及基督徒團體的參與。今年，我想請大家特別注意水的問題。水是一種單純卻極其寶貴的資源；然而令人哀嘆的是，對許多人來說，要取得用水，卻是難上加難。但是，「取得安全飲用水是基本人權，因為水是人得以生存的必要條件，所以也是人行使其權利的先決條件。我們這個世界對無法取得飲用水的窮人有沉重的社會虧欠，因為他們的生存權利與不可奪去的尊嚴都被否認。」（同上，118）

水使我們去思索我們的根源。人體大部分由水組成，歷史上許多文明於靠近大河處崛起，並成為這些文明的主要特色。創世紀一開始，就以鮮明的圖像，說明造物之神「在水面上運行」。（創一2）

在思考水於受造界和人類發展中所扮演的重要角色時，我覺得必須為「水姊妹」感謝天主，它性質單純，卻是生存所必須，在地球上沒有其他物品可以取代。正因如此，照料水資源和維護蓄水池儲水，實在非常緊急，勢在必行。如今，對於此一事實，不僅需要使之得到立即的關切而已（參：《願祢受讚頌》36），更要超越單純的功利主義觀點——即「將效率和生產力完全調節至符合個人利益」（同上，159）。我們急切地需要共同的計畫和具體的行動，來徹底說明每一個剝奪人權以取得水資源、並將之私有化的行為，都是不容接受的。

對我們基督徒而言，水有淨化的作用，並象徵生命；它令我們立刻就聯想到洗禮——這件令我們得以重生的聖事。藉由經過聖神祝聖的聖水，天主賜給我們生命，並更新我們；這被祝聖的水是不死生命的泉源。對不同宗派的基督徒來說，洗禮代表



一個既真實又無可取代的起點——開始在邁向完全合一的道路體驗更真實的友愛情誼。耶穌在其傳教行動中，答應賜與人喝了永不再渴的水（參：若四 14）。祂預言說過：「誰若渴，到我這裡來喝罷！」（若七 37）。從耶穌那裡汲水的意思是指和與身為主的祂個人相遇，並從祂的話中汲取生命的意義。願祂在十字架上所說的那句——「我渴。」（若十九 28）——持續不斷的在我們心中迴盪。主耶穌繼續求我們解祂的渴；祂渴望愛。祂要我們給所有那些我們在我們的時代裡所遇到口渴的人水喝，藉此替祂解渴，並對他們說：「我渴了，你們給了我喝的」（瑪二五 35）。在地球村供人水喝，不僅是個人的愛德行動，也是為了確保所有人對水的首要需求，而做出的具體選擇和恆常的承諾。

我也想提出有關海洋的議題。我們應該感謝造物主賜給我們令人讚嘆的大水和其中所包含的一切（參：創 一 20-21；詠 一四六 6），並讚美祂用海洋遮蓋大地（參：詠 一〇四 6）。默想浩瀚開闊的大海和它們永不停歇的動態，可以讓我們有機會將我們的心思轉向天主；祂永遠與祂的受造界相伴，引導它的運行，支持它的存在。（參：聖若望保祿二世，1986年5月7日要理講授）

持續不斷的照料這難以估價的寶藏，在今天可說是一份不可逃避的責任和一個真實的挑戰。善心男女們有必要在參與造物主未曾間斷的創造工程中，尋求有效的合作。令人難過的是，有太多的努力因為缺乏有效的法規和控管的方法，而徒勞無功；尤其在跨國界海洋領域的保護工作方面，更是如此（參：《願祢受讚頌》174）。我們不能允許我們的海洋上漂浮著一望無際的塑膠製品。在此，面對這迫在眉睫的緊急情況，需要我們

主動投身。我們需要祈禱，彷彿一切都仰賴天主的安排，但我們也要工作，彷彿一切都依靠我們的努力。

讓我們祈禱，使水資源不要成為民族間分裂的標記，而成為人類大家庭彼此相遇的記號。讓我們祈禱，使那些冒著生命危險，在海上探尋更美好未來的人們，能夠常保安全。讓我們祈求天主和那些投身崇高政治服務的人們，面對目前較為棘手的課題，比如移民潮、氣候變遷以及和基本人權相關的課題時，在一些最有能力提供協助的國家中，能夠秉持合作的精神，慨然負起責任，放遠眼光，從長計議。

讓我們也為所有獻身於海員牧靈工作的人們祈禱，並為那些為了國際海洋法規的發展和應用做出貢獻的人祈禱，他們藉此維護個人、國家、財產和自然資源——比如各類海洋動植物、珊瑚礁和海床（參：同上，41）——並基於全體人類大家庭的共同利益，而非個別的利益，保證整體的發展。讓我們也不要忘記所有致力於保護海域和維護海洋及其生物多樣性的人們，願他們能夠秉持責任和誠信，實踐此一任務。

最後，讓我們關注年輕的一代，並為他們祈禱，願他們能更加認識並尊重我們共同的家園，渴望維護極為重要的水資源，為尋找大眾的利益。我虔誠地希望各個基督信仰團體能夠越來越具體地作出貢獻，使每一個人得以享用這份不可或缺的資源；對於從造物主那裡所領受的恩賜，特別是河流和海洋，給予尊重和照料。

發自梵蒂岡

2018年9月1日

## 總統接見「在臺灣服務 奉獻之天主教資深外籍 神職人員」

中華民國107年10月01日 總統府新聞

**蔡**英文總統今(1)日上午接見「在臺灣服務奉獻之天主教資深外籍神職人員」，感謝他們對臺灣付出的愛與貢獻，並表示，為回報天主教神職前輩，政府透過「馬偕計畫」及《國籍法》，提供生活上的優惠，能夠透過這個管道歸化為中華民國國籍，讓臺灣也能夠照顧大家。

總統致詞時表示，在場的天主教前輩們，在臺灣服務奉獻的年資，加起來超過1,200年，平均每個人在臺灣服務的年資有36年，對此奉獻的精神，持之以恆、對臺灣的愛和照顧，她由衷的感謝。

總統提到，各位投入在公共服務的耐心和愛心，遍及了醫療、教育、婦女、老人、以及身心障礙族群等領域，對整個臺灣社會的進步，有很大的貢獻。

總統指出，她的最佳夥伴——陳建仁副總統就跟大家一樣，都是虔誠的天主教徒。他們一起從事公共事務，也一起為臺灣社

會服務。在共事的過程當中，她深深感覺到受天主教的影響，讓他在處事情上，除了有科學家的理性，也有滿滿的愛心與耐心。這個經驗，也讓她對訪賓有更高的敬佩。

總統提及，在場的前輩中，有來臺灣已經57年的周寧慧修女，她在新竹縣市等偏鄉地區，為幼兒教育、弱勢族群服務，造福了偏鄉的孩子們；還有，1958年就來到臺灣，也是現場來臺灣最久的曾顯道神父，則是在臺中清水，投入教育工作，關懷弱勢家庭跟移工，而且定期到監獄關懷受刑人。他在臺灣服務的時間，已經長達60年，真的很不簡單；滿詠萱修女，發揮藥劑師的專業，來臺灣照顧腦性麻痺重殘者，長期為嘉義的身心障礙者及弱勢族群付出，因此得到醫療奉獻獎的肯定。

總統說，因為時間的限制，沒能一一說出大家的事蹟，表示感謝。不過，他們每一位對臺灣的貢獻都一樣偉大，她要代表國家，向在場或是不在場的前輩們，表達最高的敬意。

針對來臺天主教前輩的奉獻，總統強調，各位在臺灣最匱乏的時代，與臺灣人在一起，照顧臺灣、為臺灣耕耘。現在臺灣也應該要回報大家。目前，天主教大約有167位前輩，透過我們的「馬偕計畫」，得到一些生活上的優惠和照顧。像是搭乘大眾運輸、進入公立風景區、文教設施的優待，或是得到長期照顧的服務。

總統接著提到，政府也在兩年前修正《國籍法》，讓對臺灣有特殊貢獻的外國人，無需放棄原有國籍，也能歸化為中華民國國籍。像是去年為我們領唱國歌，也是第一位取得臺灣身分證的甘惠忠神父，或是今天到場，由行政院賴院長頒發身分證給他的吳道遠神父，都是最好的例子。最後，總統表示，也歡迎

其他有意願的前輩們，能夠透過這個管道，成為臺灣人，讓臺灣也能夠照顧大家。

訪賓一行由教廷大使館代辦高德隆 (MONSIGNOR SLADAN ČOSIĆ)、內政部次長林慈玲陪同，前來總統府晉見總統。



( 摘自總統府照片 )

## 總統接見外籍傳教士-引言

2018年10月1日，30位來臺20年以上的外籍傳教士被邀，在主教團主席——洪總主教的陪同之下，到總統府與總統見面。這是蔡英文總統首次與天主教外籍男女傳教士的聚會。蔡總統、洪總主教，以及代表男女傳教士的魏主安神父和裴嘉妮修女都先後致詞，而兩位傳教士特別感謝政府的關懷及分享他們在臺灣的傳教經驗。最後由主教團祕書長陳科神父作一祈禱。洪總主教的致詞及陳科神父的祈禱文如後：

### 總統接見外籍傳教士流程

時間11：20 ~ 12：00

1. 合唱團表演
2. 總統致詞
3. 洪總主教致詞
4. 外籍傳教士代表致詞：
  - 魏主安神父
  - 裴嘉妮修女
5. 祈禱（為國家祈福）——陳科祕書長

6. 總統致贈禮品，裴嘉妮修女代表受贈
7. 傳教士與總統合照
8. 茶會
9. 結束



## 洪山川總主教致詞

敬愛的總統：

首先感謝您，在日理萬機中，撥空接見天主教的外國傳教士，您一定可以察覺到，我們每一位臉上的喜悅。

我們知道，被安排面見總統的人，一般都是國際重要官員或國家重要友人。總統也召見國內具有重要貢獻和為國家社會有特殊表現之人物。今天我們受邀來到總統面前，仍然帶著一份非常喜悅的心情，誠惶誠恐思考著：我們為何能有這份榮幸。

我們只知道接受天主的派遣，依照我們的個人意願，在不同的時空來到台灣，這個美麗的國家。我們依著福音的精神和團體的神恩，每天和我們的教內外朋友生活在一起。我們教導他們如何敬天、愛人，照顧身邊的邊緣人，就是照顧化身為弱小者的耶穌。我們的最高目標是，以天主的愛，來愛周遭的每一位、每個家庭、學校、醫院或慈善機構。

我們當中不少人獲得醫療奉獻獎，也有獲得內政部頒給國民身分證，台灣人常說，我們是真正的台灣人，因為他們認為，我們比台灣人更愛台灣。今天我們拜訪總統，我們可以肯定地說，其實，我們並沒有特殊的貢獻，但請總統看到我們腳踏實地的奉獻和努力。

我們向總統承諾，我們會更努力的堅守崗位，也像我們的家

鄉、家人、朋友甚至政府官員說，我們今天得到了總統的肯定，我們也不斷為總統祈福，為台灣祈禱！

我再次代表台灣天主教會，感謝總統接見了這批傳教士，相信他們的喜悅會感染更多的傳教士及他們的教友，感謝總統召見的恩惠。



( 摘自總統府照片 )

## 禱詞

### 天主—耶穌基督的聖父以及我們 世人在天上的父親

我們感謝祢，召叫了這麼多的東西方傳教士，安排了他們遠渡而來，到臺灣教會服務，將一生獻給了本地的人民.....不分組群、身分、年齡、性別，尤其是最貧困、在生活上無法自供自足的人。

我們懇求祢，繼續降福今天與總統見面的外籍傳教士，以及那些因行動或時間關係而無法出席的神父和修道人士、他們的工作及他們的服務對象；求祢將祢的聖愛灌注在他們身上，並賜給他們所需力量，使凡接觸到他們的人，都能在他們身上體驗到祢的仁慈和相信耶穌基督的福音。

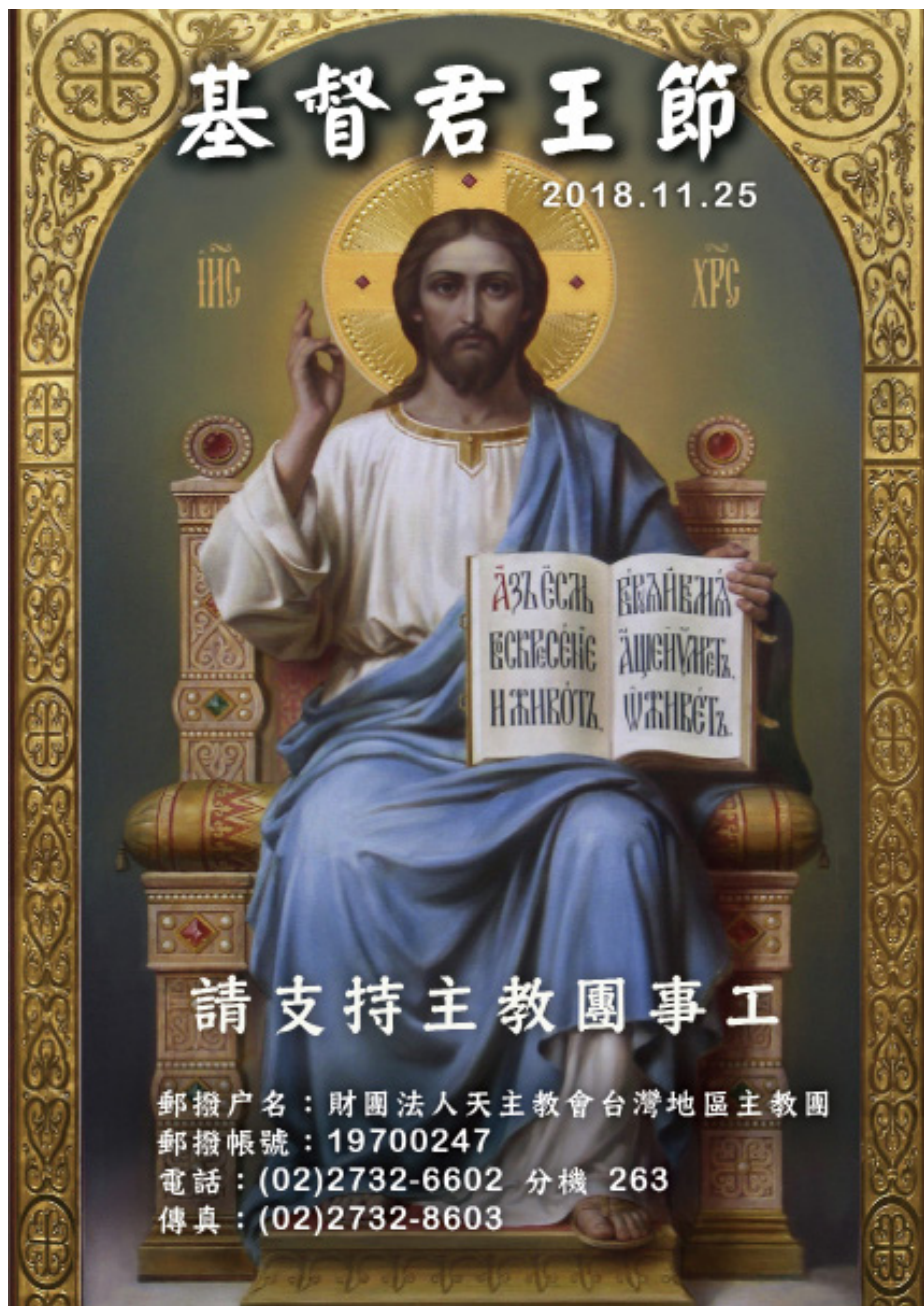
我們也懇求祢降福曾協助他們，替他們解決種種困難的社會大眾、教會朋友、地方官員和國家政府，因為他們在幫助外籍傳教士的時候，其實是在幫助自己國家的人民，也是祢在臺灣的子女。

最後，我們懇求祢，幫助所有在臺灣生活的人們，共同建設一個合符祢聖意的社會，能互相包容、彼此接納、使眾人共度安居樂業、國泰民安的日子。

以上所求，是因我們的主基督之名。阿們。

(秘書長 陳科神父)





主內的弟兄/姊妹：

光陰荏苒，基督君王節又即將來臨，在新的禮儀年及年度尚未開始之前，我僅在此代表主教團感謝您過去一年的支持。因為有您的支持，主教團祕書處暨其各委員會才能使更多教外、教內人士，藉著傳統媒體及網際網路（電子檔案與影音），在第一時間接觸到普世和本地的教會訊息及教宗的重要文獻，如教宗方濟各的復活節及聖誕節文告直播，並又舉辦或參與一些國際性的活動，如：臺灣青年日、今年10月的第廿二屆亞洲禮儀論譚及明年3月1日的全國聖體大會，而主教團的網站（<http://www.catholic.org.tw>）也全面更新，完全符合智慧型手機的功能，藉此促進教會全體的連接。

鑑於國家的司法制度不斷在改變，而某些修法是與教會團體和天主教信仰有關，如：「病人自主權利法」...，主教團祕書處預計需要更多經費及人力去提供相關的資訊及文件，印製書籍或辦研討會，去宣導教會在某一議題的官方立場及教導，藉此指點迷津，好使當事人所作的決定，會符合天主教信仰及人性尊嚴。

主教團祕書處因您的支持所作的大小服務，種類實在眾多，以上僅是略舉例子，若未一一詳述，敬請見諒，而重要的是，除了主教團主席以外，您教區的主教也希望藉此機會向您感謝及問安，並將您和您的家人託付於天主及聖母瑪利亞，求她降福和保護您及他們，賜給您們闔家平安，助您常勇於服事她的聖子及投身於教會的傳教事業，並予以主教團祕書處經濟上的大力支持。

您的僕人

主教團主席洪山川總主教暨全體主教

2018年基督君王節

## 論得救恩的痛苦

出版社：財團法人天主教會臺灣地區主教團

出版年：2018年9月

開數：32開

定價：100元



教宗聖若望保祿二世的宗座牧函「論得救恩的痛苦」用基督徒的理解去探討痛苦。教宗從約伯傳提供了他對這奧祕的見解。

約伯教導我們在考驗和磨難中保持忍耐和希望。當耶穌來臨並為我們承受苦難時，一切便開始變得清晰了。人們來自各地找耶穌治療，為了擺脫他們的塵世苦難和身體上的痛苦，和他們一樣，我們慣常也盡量避免痛苦。我們不知道，原來耶穌將自己的苦難成為救贖的工具。不但如此，祂還為苦難增加了新的意義，就是將苦難與愛相連。



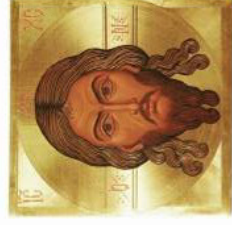
## 尋求天主的面容

出版社：財團法人天主教會臺灣地區主教團

出版年：2018年9月

開數：32開

定價：50元



教宗這份文件針對度默觀生活的女性，提出女隱修院的適當培育、自主的特定準則，以及結成聯會。文件對一般的奉獻生活提出12個省思題目，並作出14條規定。奉獻生活者應做引領和陪伴人類旅程的「燈塔和火炬」、「有智慧」的交談者，懂得「識別天主和人類提出的問題」。

這是教宗方濟各向女性默觀者提出的挑戰：在一個即使是不自覺地尋找天主的世界上，度奉獻生活的人在尋找天主的行程上絕不可止步，教會需要他們將福音帶給當代世界。在諸多「誘惑」面前，女性默觀者更應頑強地克勝「導致麻木不仁、例行公事、失缺熱忱及停滯不前的誘惑」。





## Message of Pope Francis to the Catholics of China and to the Universal Church

Message of His Holiness Pope Francis  
to the Catholics of China and to the Universal Church

*“Eternal is his merciful love;  
He is faithful from age to age”  
(Psalm 100:5)*

**D**ear brother bishops, priests, consecrated men and women and all the faithful of the Catholic Church in China, let us thank the Lord, for “eternal is his merciful love! He made us, we belong to him; we are his people, the sheep of his flock” (Ps 100:3).

At this moment, my heart echoes the words of exhortation addressed to you by my venerable predecessor in his Letter of 27 May 2007: “Catholic Church in China, you are a small flock present and active within the vastness of an immense people journeying through history. How stirring and encouraging these words of Jesus are for you: ‘Fear not, little flock, for it is your Father’s pleasure to give you the kingdom’ (Lk 12:32)! ... Therefore, ‘let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven’ (Mt 5:16)” (BENEDICT XVI, *Letter to Chinese Catholics*, 27 May 2007, 5).

1. Of late, many conflicting reports have circulated about the present and, in particular, the future of the Catholic communities in China. I am aware that this flurry of thoughts and opinions may have caused a certain confusion and prompted different reactions in the hearts of many. Some feel doubt and perplexity, while others sense themselves somehow abandoned by the Holy See and anxiously question the value of their sufferings endured out of fidelity to the Successor of Peter. In many

others, there prevail positive expectations and reflections inspired by the hope of a more serene future for a fruitful witness to the faith in China.

This situation has become more acute, particularly with regard to the Provisional Agreement between the Holy See and the People’s Republic of China, which, as you know, was signed in recent days in Beijing. At so significant a moment for the life of the Church, I want to assure you through this brief Message that you are daily present in my prayers, and to share with you my heartfelt feelings.

They are sentiments of thanksgiving to the Lord and of sincere admiration – which is the admiration of the entire Catholic Church – for the gift of your fidelity, your constancy amid trials, and your firm trust in God’s providence, even when certain situations proved particularly adverse and difficult.

These painful experiences are part of the spiritual treasury of the Church in China and of all God’s pilgrim people on earth. I assure you that the Lord, through the crucible of our trials, never fails to pour out his consolations upon us and to prepare us for an even greater joy. In the words of the Psalmist, we are more than certain that “those who are sowing in tears, will sing when they reap” (Ps 126[125]:5).

Let us continue to look, then, to the example of all those faithful laity and pastors who readily offered their “good witness” (cf. *1 Tim* 6:13) to the Gospel, even to the sacrifice of their own lives. They showed themselves true friends of God!

2. For my part, I have always looked upon China as a land of great opportunities and the Chinese people as the creators and guardians of an inestimable patrimony of culture and wisdom, refined by resisting adversity and embracing diversity, and which, not by chance, entered into contact from early times with the Christian message. As Father Matteo Ricci, S.J., perceptively noted in challenging us to the virtue of trust, “before entering

into friendship, one must observe; after becoming friends, one must trust” (*De Amicitia*, 7).

I too am convinced that encounter can be authentic and fruitful only if it occurs through the practice of dialogue, which involves coming to know one another, to respect one another and to “walk together” for the sake of building a common future of sublime harmony.

This is the context in which to view the Provisional Agreement, which is the result of a lengthy and complex institutional dialogue between the Holy See and the Chinese authorities initiated by Saint John Paul II and continued by Pope Benedict XVI. Through this process, the Holy See has desired – and continues to desire – only to attain the Church’s specific spiritual and pastoral aims, namely, to support and advance the preaching of the Gospel, and to reestablish and preserve the full and visible unity of the Catholic community in China.

With regard to the importance of this Agreement and its aims, I would like to share with you a few reflections and provide you with some input of a spiritual pastoral nature for the journey we are called to undertake in this new phase.

It is a journey that, as in its earlier stages, “requires time and presupposes the good will of both parties” (BENEDICT XVI, *Letter to Chinese Catholics*, 27 May 2007, 4). But for the Church, within and outside of China, this involves more than simply respecting human values. It is also a spiritual calling: to go out from herself to embrace “the joys and the hopes, the grief and anguish of the people of our time, especially those who are poor or afflicted” (SECOND VATICAN ECUMENICAL COUNCIL, Pastoral Constitution *Gaudium et Spes*, 1) and the challenges of the present that God entrusts to us. It is thus an ecclesial summons to become pilgrims along the paths of history, trusting before all else in God and in his promises, as did Abraham and our fathers in the faith.

Called by God, Abraham obeyed by setting out for an unknown land that he was to receive as an inheritance, without knowing the path that lay ahead. Had Abraham demanded ideal social and political conditions before leaving his land, perhaps he would never have set out. Instead, he trusted in God and in response to God’s word he left his home and its safety. It was not historical changes that made him put his trust in God; rather, it was his pure faith that brought about a change in history. For faith is “the assurance of things hoped for, the conviction of things not seen. Indeed, by faith our ancestors received [God’s] approval” (*Heb* 11:1-2).

3. As the Successor of Peter, I want to confirm you in this faith (cf. *Lk* 22:32) – in the faith of Abraham, in the faith of the Virgin Mary, in the faith you have received – and to ask you to place your trust ever more firmly in the Lord of history and in the Church’s discernment of his will. May all of us implore the gift of the Spirit to illumine our minds, warm our hearts and help us to understand where he would lead us, in order to overcome inevitable moments of bewilderment, and to find the strength to set out resolutely on the road ahead.

Precisely for the sake of supporting and promoting the preaching of the Gospel in China and reestablishing full and visible unity in the Church, it was essential, before all else, to deal with the issue of the appointment of bishops. Regrettably, as we know, the recent history of the Catholic Church in China has been marked by deep and painful tensions, hurts and divisions, centred especially on the figure of the bishop as the guardian of the authenticity of the faith and as guarantor of ecclesial communion.

When, in the past, it was presumed to determine the internal life of the Catholic communities, imposing direct control above and beyond the legitimate competence of the state, the phenomenon of clandestinity arose in the Church in China. This experience – it must be emphasized – is not a normal part of the life of the Church and “history shows that pastors and

faithful have recourse to it only amid suffering, in the desire to maintain the integrity of their faith” (BENEDICT XVI, *Letter to Chinese Catholics*, 27 May 2007, 8).

I would have you know that, from the time I was entrusted with the Petrine ministry, I have experienced great consolation in knowing the heartfelt desire of Chinese Catholics to live their faith in full communion with the universal Church and with the Successor of Peter, who is “the perpetual and visible source and foundation of the unity both of the bishops and of the whole company of the faithful” (SECOND VATICAN ECUMENICAL COUNCIL, Dogmatic Constitution *Lumen Gentium*, 23). In these years, I have received numerous concrete signs and testimonies of that desire, including from bishops who have damaged communion in the Church as a result of weakness and errors, but also, and not infrequently, due to powerful and undue pressure from without.

Consequently, after carefully examining every individual personal situation, and listening to different points of view, I have devoted much time to reflection and prayer, seeking the true good of the Church in China. In the end, before the Lord and with serenity of judgment, in continuity with the direction set by my immediate predecessors, I have determined to grant reconciliation to the remaining seven “official” bishops ordained without papal mandate and, having lifted every relevant canonical sanction, to readmit them to full ecclesial communion. At the same time, I ask them to express with concrete and visible gestures their restored unity with the Apostolic See and with the Churches spread throughout the world, and to remain faithful despite any difficulties.

4. In the sixth year of my Pontificate, which I have placed from the beginning under the banner of God’s merciful love, I now invite all Chinese Catholics to work towards reconciliation. May all be mindful, with renewed apostolic zeal, of the words of Saint Paul: “God... has reconciled us to himself through Christ, and has given us the ministry of

reconciliation” (2 Cor 5:18).

Indeed, as I wrote at the conclusion of the Extraordinary Jubilee of Mercy, “no law or precept can prevent God from once more embracing the son who returns to him admitting that he has done wrong but intending to start his life anew. Remaining only at the level of the law is equivalent to thwarting faith and divine mercy... Even in the most complex cases, where there is a temptation to apply a justice derived from rules alone, we must believe in the power flowing from divine grace” (Apostolic Letter *Misericordia et Misera*, 20 November 2016, 11).

In this spirit, and in line with the decisions that have been made, we can initiate an unprecedented process that we hope will help to heal the wounds of the past, restore full communion among all Chinese Catholics, and lead to a phase of greater fraternal cooperation, in order to renew our commitment to the mission of proclaiming the Gospel. For the Church exists for the sake of bearing witness to Jesus Christ and to the forgiving and saving love of the Father.

5. The Provisional Agreement signed with the Chinese authorities, while limited to certain aspects of the Church’s life and necessarily capable of improvement, can contribute – for its part – to writing this new chapter of the Catholic Church in China. For the first time, the Agreement sets out stable elements of cooperation between the state authorities and the Apostolic See, in the hope of providing the Catholic community with good shepherds.

In this context, the Holy See intends fully to play its own part. Yet an important part also falls to you, the bishops, priests, consecrated men and women, and lay faithful: to join in seeking good candidates capable of taking up in the Church the demanding and important ministry of bishop. It is not a question of appointing functionaries to deal with religious issues, but of finding authentic shepherds according to the heart of Jesus, men committed to working generously in the service of God’s people,

especially the poor and the most vulnerable. Men who take seriously the Lord's words: "Whoever would become great among you must be your servant, and whoever would be first among you must be the slave of all" (*Mk* 10:43-44).

In this regard, it seems clear that an Agreement is merely an instrument, and not of itself capable of resolving all existing problems. Indeed, it will prove ineffective and unproductive, unless it is accompanied by a deep commitment to renewing personal attitudes and ecclesial forms of conduct.

6. On the pastoral level, the Catholic community in China is called to be united, so as to overcome the divisions of the past that have caused, and continue to cause great suffering in the hearts of many pastors and faithful. All Christians, none excluded, must now offer gestures of reconciliation and communion. In this regard, let us keep in mind the admonition of Saint John of the Cross: "In the evening of life, we will be judged on love" (*Dichos*, 64).

On the civil and political level, Chinese Catholics must be good citizens, loving their homeland and serving their country with diligence and honesty, to the best of their ability. On the ethical level, they should be aware that many of their fellow citizens expect from them a greater commitment to the service of the common good and the harmonious growth of society as a whole. In particular, Catholics ought to make a prophetic and constructive contribution born of their faith in the kingdom of God. At times, this may also require of them the effort to offer a word of criticism, not out of sterile opposition, but for the sake of building a society that is more just, humane and respectful of the dignity of each person.

7. I now turn to you, my brother bishops, priests and consecrated persons who "serve the Lord with gladness" (*Ps* 100:2). Let us recognize one another as followers of Christ in the service of God's people. Let us

make pastoral charity the compass for our ministry. Let us leave behind past conflicts and attempts to pursue our own interests, and care for the faithful, making our own their joys and their sufferings. Let us work humbly for reconciliation and unity. With energy and enthusiasm, let us take up the path of evangelization indicated by the Second Vatican Ecumenical Council.

To everyone, I say once more with great affection: "Let us be inspired to act by the example of all those priests, religious, and laity who devote themselves to proclamation and to serving others with great fidelity, often at the risk of their lives and certainly at the cost of their comfort. Their testimony reminds us that, more than bureaucrats and functionaries, the Church needs passionate missionaries, enthusiastic about sharing true life. The saints surprise us; they confound us, because by their lives they urge us to abandon a dull and dreary mediocrity" (Apostolic Exhortation *Gaudete et Exsultate*, 19 March 2018, 138).

I ask you wholeheartedly to beg for the grace not to hesitate when the Spirit calls us to take a step forward: "Let us ask for the apostolic courage to share the Gospel with others and to stop trying to make our Christian life a museum of memories. In every situation, may the Holy Spirit cause us to contemplate history in the light of the risen Jesus. In this way, the Church will not stand still, but constantly welcome the Lord's surprises" (*ibid.*, 139).

8. In this year, when the entire Church celebrates the Synod on Young People, I would like to say a special word to you, young Chinese Catholics, who enter the gates of the house of the Lord "giving thanks [and] with songs of praise" (*Ps* 100:4). I ask you to cooperate in building the future of your country with the talents and gifts that you have received, and with the youthfulness of your faith. I encourage you to bring, by your enthusiasm, the joy of the Gospel to everyone you meet.

Be ready to accept the sure guidance of the Holy Spirit, who shows

today's world the path to reconciliation and peace. Let yourselves be surprised by the renewing power of grace, even when it may seem that the Lord is asking more of you than you think you can give. Do not be afraid to listen to his voice as he calls you to fraternity, encounter, capacity for dialogue and forgiveness, and a spirit of service, regardless of the painful experiences of the recent past and wounds not yet healed.

Open your hearts and minds to discern the merciful plan of God, who asks us to rise above personal prejudices and conflicts between groups and communities, in order to undertake a courageous fraternal journey in the light of an authentic culture of encounter.

Nowadays there is no lack of temptations: the pride born of worldly success, narrow-mindedness and absorption in material things, as if God did not exist. Go against the flow and stand firm in the Lord: "for he is good; eternal is his merciful love; he is faithful from age to age" (*Ps* 100:5).

9. Dear brothers and sisters of the universal Church, all of us are called to recognize as one of the signs of our times everything that is happening today in the life of the Church in China. We have an important duty: to accompany our brothers and sisters in China with fervent prayer and fraternal friendship. Indeed, they need to feel that in the journey that now lies ahead, they are not alone. They need to be accepted and supported as a vital part of the Church. "How good and pleasant it is, when brothers dwell together in unity!" (*Ps* 133:1).

Each local Catholic community in every part of the world should make an effort to appreciate and integrate the spiritual and cultural treasures proper to Chinese Catholics. The time has come to taste together the genuine fruits of the Gospel sown in the ancient "Middle Kingdom" and to raise to the Lord Jesus Christ a hymn of faith and thanksgiving, enriched by authentically Chinese notes.

10. I now turn with respect to the leaders of the People's Republic of China and renew my invitation to continue, with trust, courage and farsightedness, the dialogue begun some time ago. I wish to assure them that the Holy See will continue to work sincerely for the growth of genuine friendship with the Chinese people.

The present contacts between the Holy See and the Chinese government are proving useful for overcoming past differences, even those of the more recent past, and for opening a new chapter of more serene and practical cooperation, in the shared conviction that "incomprehension [serves] the interests of neither the Chinese people nor the Catholic Church in China" (BENEDICT XVI, *Letter to Chinese Catholics*, 27 May 2007, 4).

In this way, China and the Apostolic See, called by history to an arduous yet exciting task, will be able to act more positively for the orderly and harmonious growth of the Catholic community in China. They will make efforts to promote the integral development of society by ensuring greater respect for the human person, also in the religious sphere, and will work concretely to protect the environment in which we live and to build a future of peace and fraternity between peoples.

In China, it is essential that, also on the local level, relations between the leaders of ecclesial communities and the civil authorities become more productive through frank dialogue and impartial listening, so as to overcome antagonism on both sides. A new style of straightforward daily cooperation needs to develop between local authorities and ecclesiastical authorities – bishops, priests and community elders – in order to ensure that pastoral activities take place in an orderly manner, in harmony with the legitimate expectations of the faithful and the decisions of competent authorities.

This will help make it clear that the Church in China is not oblivious to Chinese history, nor does she seek any privilege. Her aim in the dialogue with civil authorities is that of "building a relationship based on mutual

respect and deeper understanding” (*ibid.*).

11. In the name of the whole Church, I beg the Lord for the gift of peace, and I invite all to join me in invoking the maternal protection of the Virgin Mary:

*Mother of Heaven, hear the plea of your children as we humbly call upon your name!*

*Virgin of Hope, we entrust to you the journey of the faithful in the noble land of China. We ask you to present to the Lord of history the trials and tribulations, the petitions and the hopes of all those who pray to you, O Queen of Heaven!*

*Mother of the Church, we consecrate to you the present and the future of our families and our communities. Protect and sustain them in fraternal reconciliation and in service to the poor who bless your name, O Queen of Heaven!*

*Consolation of the Afflicted, we turn to you, for you are the refuge of all who weep amid their trials. Watch over your sons and daughters who praise your name; make them one in bringing the proclamation of the Gospel. Accompany their efforts to build a more fraternal world. Grant that they may bring the joy of forgiveness to all whom they meet, O Queen of Heaven!*

*Mary, Help of Christians, for China we implore days of blessing and of peace. Amen!*

From the Vatican, 26 September 2018

FRANCIS



Pope Francis with Bishops Guo Jincai and Yang Xiaoting

## Message of His Holiness Pope Francis for The World Day of Prayer for The Care of Creation

1 SEPTEMBER 2018

*Dear brothers and sisters,*

On this Day of Prayer, I wish first to thank the Lord for the gift of our common home and for all those men and women of good will committed to protecting it. I am likewise grateful for the many projects aimed at promoting the study and the safeguarding of ecosystems, for the efforts being made to develop more sustainable agriculture and more responsible nutrition, and for the various educational, spiritual and liturgical initiatives that involve Christians throughout the world in the care of creation.

It must be acknowledged that we have not succeeded in responsibly protecting creation. The environmental situation, both on the global level and in many specific places, cannot be considered satisfactory. Rightly, there is a growing sense of the need for a renewed and sound relationship between humanity and creation, and the conviction that only an authentic and integral vision of humanity will permit us to take better care of our planet for the benefit of present and future generations. For “there is no ecology without an adequate anthropology” (*Laudato Si'*, 118).

On this *World Day of Prayer for the Care of Creation*, which the Catholic Church for several years now has celebrated in union with our Orthodox brothers and sisters and with participation of other Churches and Christian communities, I would like to draw attention to the question of *water*. It

is a very simple and precious element, yet access to it is, sadly, for many people difficult if not impossible. Nonetheless, “access to safe drinkable water is a basic and universal human right, since it is essential to human survival and, as such, is a condition for the exercise of other human rights. Our world owes a great social debt towards the poor who lack access to drinking water, because they are denied the right to a life consistent with their inalienable dignity” (*ibid.*, 30).

Water invites us to reflect on our origins. The human body is mostly composed of water, and many civilizations throughout history arose near great rivers that marked their identity. In an evocative image, the beginning of the book of Genesis states that, in the beginning, the spirit of the Creator “swept over the face of the waters (1:2)”.

In considering the fundamental role of water in creation and in human development, I feel the need to give thanks to God for “Sister Water”, simple and useful for life like nothing else on our planet. Precisely for this reason, care for water sources and water basins is an urgent imperative. Today, more than ever, we need to look beyond immediate concerns (cf. *Laudato Si'*, 36) and beyond a purely utilitarian view of reality, “in which efficiency and productivity are entirely geared to our individual benefit” (*ibid.*, 159). We urgently need shared projects and concrete gestures that recognize that every privatization of the natural good of water, at the expense of the human right to have access to this good, is unacceptable.

For us Christians, water represents an essential element of purification and of life. We think immediately of baptism, the sacrament of our rebirth. Water made holy by the Spirit is the matter by which God has given us life and renewed us; it is the blessed source of undying life. For Christians of different confessions, baptism also represents the real and irreplaceable point of departure for experiencing an ever more authentic fraternity on the way to full unity. Jesus, in the course of his mission, promised a water capable of quenching human thirst for ever (cf. *Jn* 4:14). He prophesied,

“If any one thirst, let him come to me and drink (*Jn* 7:37). To drink from Jesus means to encounter him personally as the Lord, drawing from his words the meaning of life. May the words he spoke from the cross – “I thirst” (*Jn* 19:28) – echo constantly in our hearts. The Lord continues to ask that his thirst be quenched; he thirsts for love. He asks us to give him to drink in all those who thirst in our own day, and to say to them, “I was thirsty and you gave me to drink” (*Mt* 25:35). To give to drink, in the global village, does not only entail personal gestures of charity, but also concrete choices and a constant commitment to ensure to all the primary good of water.

I would like also to mention the issue of the seas and oceans. It is our duty to thank the Creator for the impressive and marvellous gift of the great waters and all that they contain (cf. *Gen* 1:20-21; *Ps* 146:6), and to praise him for covering the earth with the oceans (cf. *Ps* 104:6). To ponder the immense open seas and their incessant movement can also represent an opportunity to turn our thoughts to God, who constantly accompanies his creation, guiding its course and sustaining its existence (cf. St. John Paul II, Catechesis of 7 May 1986).

Constant care for this inestimable treasure represents today an ineluctable duty and a genuine challenge. There is need for an effective cooperation between men and women of good will in assisting the ongoing work of the Creator. Sadly, all too many efforts fail due to the lack of effective regulation and means of control, particularly with regard to the protection of marine areas beyond national confines (cf. *Laudato Si'*, 174). We cannot allow our seas and oceans to be littered by endless fields of floating plastic. Here too, our active commitment is needed to confront this emergency. We need to pray as if everything depended on God's providence, and work as if everything depended on us.

Let us pray that waters may not be a sign of separation between peoples, but of encounter for the human community. Let us pray that those who

risk their lives at sea in search of a better future may be kept safe. Let us ask the Lord and all those engaged in the noble service of politics that the more sensitive questions of our day, such as those linked to movements of migration, climate change and the right of everyone to enjoy primary goods, may be faced with generous and farsighted responsibility and in a spirit of cooperation, especially among those countries most able to help.

Let us pray too, for all those who devote themselves to the apostolate of the sea, for those who help reflect on the issues involving maritime ecosystems, for those who contribute to the development and application of international regulations on the seas in order to safeguard individuals, countries, goods, natural resources – I think, for example, of marine fauna and flora, and coral reefs (cf. *ibid.*, 41) or sea beds – and to guarantee an integral development in view of the common good of the entire human family and not particular interests. Let us remember, too, all those who work to protect maritime areas and to safeguard the oceans and their biodiversity, that they may carry out this task with responsibility and integrity.

Finally, let us be concerned for the younger generation and pray for them, that they may grow in knowledge and respect for our common home and in the desire to care for the essential good of water, for the benefit of all. It is my prayerful hope that Christian communities may contribute more and more concretely helping everyone to enjoy this indispensable resource, in respectful care for the gifts received from the Creator, and in particular rivers, seas and oceans.

*From the Vatican, 1 September 2018*

**FRANCIS**



## Meeting The President of ROC

30 foreign missionaries who have been in Taiwan over 20 years received an invitation to a meeting with the President of Taiwan (R.O.C.) at the Presidential Palace on October 1, accompanied by H.E. Archbishop Hung, President of the CRBC. It was the first encounter between them and the President of Taiwan. President Tsai Archbishop Hung, Fr. Gottfried Vonwyl and Sr. Mariastella Piergianni delivered a short speech one after another, and the two missionaries voiced particularly their gratitude to the Government for its long-time supportiveness and shared their missionary life in Taiwan. Thereafter, Fr. Otfried Chan, Secretary General of CRBC said a prayer for this special occasion. Here below is the full text of the Archbishop's speech and the prayer of Fr. Otfried Chan:

2018.10.01 Program for meeting the President

Time 11 : 20 ~ 12 : 00

1. Performance by a choir
2. Remarks of the President
3. Speech of Archbishop Hung
4. Speech of the missionaries
  - Fr. Gottfried Vonwyl
  - Sr. Maristella Piergianni
5. Prayer for the country by Fr. Otfried Chan
6. Presentation of gift by the President
7. Group picture
8. Reception
9. End

## Address of Archbishop Hung Shan Chuan

Dear President,

First and foremost, I would like to thank you for finding time to meet our Catholic foreign missionaries in spite of your busy schedule. You must notice the resplendent joy on the face of each one of us.

We know that in general people who are granted the opportunity to meet you are usually important counterparts from foreign countries or high-rank officials of our country, and that you also receive citizens who have made important contribution to our society and our country. Today, we are invited to meet you with a very joyful heart, and at the same time, we are wondering with awe why we have the honor to be here.

We only know that we have accepted willingly to be sent by God to come to Taiwan, this beautiful country, in different times and to different places. According to the spirit of the Gospel and the charism of different religious communities, we live among our friends of the Church and those outside the Church. We teach them how to honor God, to love people and to take care of the marginalized, which means taking care of Jesus in the poor and needy. Our noble goal is to love everyone around us in our families, schools, hospitals or charity institutions with God's Love.

Many of us have received the Medical Contribution Award. Some of us have received a Taiwan identity card. Taiwanese often say that we as foreign missionaries are true Taiwanese people because they think that we love Taiwan more than they do. Today we've come to meet you, and we are sure that actually we haven't made any special contributions, but just

our dedication and down-to-earth efforts.

We promise you that we will remain faithful to our service, and we will tell our folks, families, friends and even local government officials that we have got your support and we will continue to pray for you and for Taiwan.

In the name of the Catholic Church in Taiwan, I thank you for inviting these missionaries and I believe that their joy will attract more other missionaries and their faithful. Thank you for honoring us by your invitation.



## Prayer

### God, Father of Jesus Christ and the Heavenly Father of all mankind

**W**e thank You for calling so many missionaries from the East and the West, to travel from afar to Taiwan leaving their homeland, to serve the local church and to dedicate their whole life to the Taiwanese people, regardless of their ethnic origins, social identities, age and sex, especially to the poorest and to those who cannot look after themselves.

We ask You to keep on blessing our foreign missionaries who meet President Tsai today, but also the priests and religious who cannot come due to their work or time schedule. Bless their work and those whom they serve. Pour your holy Love upon them and give them the strength they need, so that whoever meets them can experience Your mercy and believe in the Gospel of Jesus Christ.

We also ask You to bless those who have assisted them before, the general public, the friends of the Church, the local authorities, and the Government, by providing solutions to their problems. When they help those foreign missionaries, they are actually helping their own people who are also Your children in Taiwan.

Lastly, we ask You to help all who live in Taiwan to build together a society according to Your will, where people accept one another and their differences, so that the people of the country can enjoy peace and prosperity.

We ask all these in the name of our Lord Jesus Christ. Amen

( Fr. Otfired Chan, Secretary General)

# 總統與傳教士合照

(總統府提供照片)



# Photo with President Tsai

(provided by the Presidential Palace)













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