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教宗方濟各宗座牧函「自動論」

猶如一位慈母

教會猶如一位慈母，熱愛她所有的子女，更以極特別的愛照顧和呵護那些弱小者和無自衛能力的人：這是基督親自賦予整個基督徒團體的一項職責。有鑑於此，教會十分關注對兒童和脆弱的成年人的保護。

這種保護和照顧的工作是整個教會的責任，尤其是牧者們應擔負起，並通過他們來行使這項職責。因此教區主教、東方禮教會主教和所有個別教會的負責人更該勤勉地保護託付於他們的弱小者。

教會法已規定因「重大理由」撤免教會職務的可能性：這也包括教區主教、東方禮教會主教及依法與

主教等同者（參《教會法典》193 §1；《東方禮教會法典》975 §1）。我欲藉此牧函明確說明，在上述“重大理由”中也包括主教在行使其職務時的疏忽，特別是在未成年者和脆弱成年人遭性侵犯個案中的怠忽職守，這些已在聖若望保祿二世所頒布，並由我敬愛的前任，本篤十六世所修訂的《保護聖事的神聖性》（*Sacramentorum Sanctitatis Tutela*）手諭中有所規定。在此類案件中應遵從下列程序：

第一條：

§1. 教區主教或東方禮教會主教，或個別教會包括臨時負責人，或依法典368和《東方禮教會法典》313

之規定，與個別教會等同之信友團體負責人，若因疏忽而對他人，無論是自然人還是整個團體，造成嚴重傷害者，或客觀地忽視此類行為者，得依法免除其職務。傷害可為身體上、道義上、精神上或財產上的傷害。

§2. 教區主教或東方禮教會主教惟客觀嚴重地欠缺其牧職所要求之勤勉，始得免除其職務，即使道義上他本身未有犯重大過錯。

§3. 凡涉及未成年者或脆弱成年人遭性侵犯之案件，已然為嚴重怠忽職守。

§4. 宗座管轄之獻身生活會和使徒生活團的高級上司，均視為與教區主教和東方禮教會主教等同。

第二條：

§1. 凡顯示上述條款所規

定之可靠跡象的所有案件，羅馬教廷主管部會可對其展開調查，並通知當事人及給予其提交文書和證據之機會。

§2. 主教可依法定途徑為自己進行辯護。應將調查詳情告知涉案主教，涉案主教且有權會晤教廷主管部門上司。若主教未主動提出上述會晤，則由主管部會提出。

§3. 主教提交了辯護書後，教廷主管部門可決定進行補充調查。

第三條：

§1. 聖部在做出裁決前，可斟酌情形，會晤與涉案主教或東方禮教會主教屬同一主教團或自治教會團體之其他主教或東方禮教會主教，以就案情進行辯論。

§2. 聖部應在其常會中做出決定。

第四條：

幾時認為適宜免除主教職務，依案情，聖部應：

1° 在最短時間內，頒布免職法令；

2° 以兄弟之情勸勉主教，於十五之日內請辭；于規定期限內，主教並未做出答覆者，聖部應頒布免職法令。

第五條：

上述第三、四條所言聖部之裁決，應由羅馬教宗特別批准，教宗在做出最終裁定前，應得到一個法學專家團體的協助，其成員應由教宗任命。

藉此宗座自動諭所決定

之一切事項，今敕令應全部遵行，任何與之抵觸之規定，即使最值得提及者，均無任何效力。另：此函將于《宗座公報Acta Apostolicae Sedis》予以公布，同時藉《羅馬觀察報》予以頒布，並於2016年9月5日正式生效。

2016年6月4日 發自梵蒂岡

教宗 方濟各



教宗方濟各照料受造界祈禱日文告

慈悲對待我們的共同家園

2016年9月1日

聯合東正教的弟兄姐妹們，並在其他基督信仰教會和團體的支持下，天主教會今天舉行一年一度的「照料受造界祈禱日」。這個祈禱日旨在「為每位基督徒及各團體提供一個寶貴時機，藉此更新自己守護受造界的聖召，感謝天主將祂的奇妙化工託付給人類，並為保護受造界呼求祂的助佑，為人類傷害世界的罪行呼求祂的慈悲」①。

令人極為振奮的是，基督信仰教會和團體以及

其他宗教都在關切地球的未來。近幾年來，宗教首領和組織發起眾多創舉，促使輿論更加關注不負責任地濫用地球資源所帶來的危險。我願意提到巴爾多祿茂（Bartolomeo）宗主教和他的前任迪米特裏奧斯（Dimitrios）宗主教，他們長期不斷地指責那些損壞受造界的罪行，激發世人關注那導致環境惡化及其問題根源的道德和精神危機。

歐洲大公教會第3屆會議（2007年在錫比烏召開）

為回應人們日益關注受造界的完整性，提議舉行一個為期五周的「受造界時期」，從9月1日（東正教紀念天主創造宇宙日）至10月4日（天主教會和某些其他西方傳統紀念亞西西聖方濟各日）。從那時起，這項受到世界基督教會理事會支持的創舉在世界各地啟發了眾多大公性質活動。

可喜的是，促進環境公義、關懷窮人以及負起社會責任的類似創舉正在全世界凝聚了不同宗教背景的人士，尤其是青年。基督徒和非基督徒、有信仰者和善心人士，我們都應團結一致，以慈悲對待大地，我們的共同家園；同時珍惜我們所生活的世界，使之成為人類分享和共融的場所。

一、大地在呼喊

藉著這份文告，我願意再次與每位居住在地球上的人對話，談論窮人受痛苦

和環境遭蹂躪的問題。天主賜予我們一個茂盛的花園，我們卻把它變成一片污染的「廢墟、荒漠和穢土」（《願祢受讚頌》通諭，161號）。我們不可對生物多樣性的喪失和生態系統的毀壞逆來順受或不聞不問，這些經常是我們不負責任和自私自利的行為所造成的。「因我們的行為，數以千計的物種再也無法以它們的存在來光榮天主，再也無法將它們的訊息傳給我們。我們無權這樣做。」（同上，33號）

地球不斷升溫，部分原因出自人類活動：2015年是有史以來最熱的一年；2016年可能還會更熱。這種現象導致乾旱、水災、火災，以及越來越嚴重的極端氣候事件。氣候變化也會造成令人心碎的被迫移民危機。世界上的窮人，雖然對氣候變化該負的責任最小，他們卻是最脆弱的群體，並且已深受其害。

整體生態觀清楚顯示，人類彼此相連並與整個受造界相連；若我們糟蹋大自然，我們也在虐待人類。不僅如此，每個受造物都具有其應受到尊重的固有內在價值。因此，讓我們同時聆聽「大地和窮人的呼喊」（同上，49號），設法仔細瞭解如何能作出恰當和及時的回應。

二、因為我們犯了罪

天主賜給我們大地，要我們耕種和看守（參閱：創215），對大地持有尊重和均衡使用的態度。無論我們「過量」耕種大地，即短視和自私地濫加開採或者過少予以守護，便是犯罪。

親愛的巴爾多祿茂大公宗主教憑著勇氣，屢次先知性地揭露我們對受造界所犯的罪行：「人類摧毀天主造化中的生物多樣性；人類危害大地的完整性並助長氣候變化，掠奪大地的自然森

林或摧毀它的濕地；人類污染水源、土壤、空氣：這一切都是在犯罪」。事實上，「破壞大自然的罪行就是損害我們自己和違抗天主的罪行」②。

面對我們的家園正在發生的事，祈願慈悲禧年能喚起基督徒，尤其在懺悔聖事的扶助下，「內心徹底悔改」（《願祢受讚頌》通諭，217號）。在這禧年中，我們要學會尋求天主的慈悲，明認我們至今還不曾承認及告明的傷害受造界的罪行；我們要努力在生態皈依的道路上邁出具體的步伐，清楚意識到我們對自己、對近人、對受造界及對造物主應負的責任（參閱：同上，10、229號）。

三、良心省察及悔改

在生態皈依的道路上前行，首先需要進行良心省察，學會「感恩和施予，承認世界是天主愛的恩賜，因

而樂於自我犧牲並慷慨好施...。皈依也需要以愛心意識到，我們並未與其他受造物脫離關係，而是與它們組成一個絕妙的宇宙共融。身為信徒，我們並非從外，而是從內觀看世界，認出天父將我們與萬物相連的紐帶」（同上，220號）。

天父慈悲為懷、仁愛無量，總是等待祂的每位子女回頭。我們應轉向這位父親，承認我們傷害受造界、窮人和子孫後代的罪行。「由於我們每個人都在製造輕微的生態破壞」，因此必須承認「我們或多或少都對環境的紊亂及毀壞負有責任」③。這是在皈依道路上邁出的第一步。

在2000年大禧年中，我的前任聖若望保祿二世邀請天主教徒為過去和現在的宗教不容忍，以及對猶太人、婦女、原住民、移民、窮人和胎兒的不義行為請求寬恕。在今年慈悲特殊禧年

中，我也邀請每個人這樣做。作為個人，我們的生活風格對某種被扭曲的幸福文化已習以為常，陷入於「無節制消費多於真正需要之欲望」（同上，123號）；我們都身在這體系之中，「它不惜一切代價，強行利潤至上邏輯，不顧社會排斥現象或大自然的毀壞」④。因此，我們應懺悔我們正在傷害共同家園的罪行。

經過一番良心省察並決心悔改之後，我們便能告明我們傷害造物主、傷害受造界、傷害我們弟兄姐妹的罪過。「天主教教理讓我們看到，告解亭是一個相遇的場所，在那裏我們因真理而獲得自由」⑤。我們知道，「天主比我們的罪更大」⑥，比所有的罪都大，包括傷害宇宙萬物的罪。我們要告明己罪，因為我們願意改過自新。我們在聖事中領受的天主慈悲恩寵將幫助我們悔改。

四、改弦易轍

良心省察、懺悔和向富於慈悲的天父認罪促使我們決意改變生活。這個意志必須化為更加尊重受造界的具體態度與行為，例如謹慎使用塑膠和紙張，不浪費水、食物和電能，將垃圾分類，細心對待其他生物，乘坐公共交通工具或拼車出行等等（參閱：《願祢受讚頌》通諭，211號）。我們不應以為這些極微薄的努力無濟於改善世界。這些努力「雖然有時看不到，卻在大地激起那總是不斷在散播的美善」（同上，212號），鼓勵人活出「一種先知性和默觀的生活方式，滿懷喜樂卻不沉迷於消費主義」（同上，222號）。

同樣地，決意改變生活也要求我們為建設自己的文化和社會作出貢獻。的確，「照料大自然是屬於共同和共融生活方式的一部分」（同上，228號）。經濟和政

治、社會和文化，都不可被短淺目標和尋求即刻的經濟回報或選舉效益的思維所宰製。相反地，急需要將它們重新引向公益，包括可持續發展和照料受造界。

世界南北半球之間的「生態債務」便是一個具體情況（參閱：同上，51-52號）。償還這筆債務意味著需要關心較貧窮國家的環境，向它們提供金融資源和技術協助，幫助它們處理氣候變化所造成的後果並促進可持續發展。

保護共同家園需要一種不斷增長的政治共識。在這層意義上，令人欣慰的是，世界各國於2015年9月採納《可持續發展目標》，並於同年12月通過了《巴黎氣候變化協議》，力求達到限制全球升溫這個需要付出努力卻極其重要的目標。現在，各國政府有責任遵守他們所作出的承諾；企業也應盡到自己的責任；而各國人民則

應堅持要求當局落實這目標，甚至於提倡更遠大的目標。

因此，改弦易轍即在於「嚴格遵守保護受造界免遭各種傷害的原始誡命，無論是為我們自己還是為其他人的福祉」⑦。這個提問能幫助我們專注於目標上：「我們希望給子孫後代和正在成長的孩子留下一個怎樣的世界？」（《願祢受讚頌》通諭，160號）

五、新的慈悲善工

「沒有任何事物能比一個慈悲舉動更令我們與天主結合；因為上主以祂的慈悲寬恕我們的罪過，也賜予我們恩寵好以祂的名實行慈悲善工」⑧。

我們可以改述聖雅各伯的話說，「沒有行為的愛德是死的...。隨著今日全球化世界的變遷，一些物質和精神上的貧窮也在增加：我們應讓愛德的想像力得以

發揮，好能找到新的行動方式。這樣一來，慈悲之路將會變得越來越具體」⑨。

基督信仰生活包括實行傳統的七端形哀矜和七端神哀矜（身體和精神上的慈悲善工）⑩。「通常我們都會分別看待每一個慈悲善工，把它們與某一項事業相連起來：建立醫院照顧病人，開設食堂使饑餓者得飽飫，提供住處幫助流落街頭者，創辦學校教育有需要者，設立告解亭和靈修指導幫助那些需要得到建議和寬恕的人。然而，我們若從整體上看所有的慈悲善工，我們會發現其實施予慈悲的物件乃是人類的總體生活」□。

顯然，人類的總體生活也包括照料共同家園。因此，請允許我在傳統的十四端神形哀矜上加以補充，願照料共同家園也包括在慈悲善工之列。

精神上的慈悲善工要

求我們在照料共同家園時，「以感恩之心默觀天主創造的世界」（《願祢受讚頌》通諭，214號），這樣「我們就會發現天主藉著每一個受造物向我們傳授祂的訓誨」（同上，85號）。身體上的慈悲善工則要求我們在照料共同家園時，「藉著日常生活中單純的舉動來打破暴力、剝削和自私的邏輯...，使慈悲在所有力求建設更美好世界的行動中彰顯出來」（同上，230-231號）。

六、結論：請大家祈禱

儘管我們有罪並要面對艱巨的挑戰，但我們絕不失去希望：「造物主沒有遺棄我們，從未放棄祂愛的計畫，也不後悔創造了我們...，因為祂已經與我們的大地緊密結合在一起，祂的愛不斷催促我們去尋找新途徑」（同上，13、245號）。讓我們特別於9月1日，然後也在整個一年中獻上我們的祈禱：

「窮人的天主啊！求祢幫助我們解救這世上被遺棄和被遺忘的人，他們在祢眼中是如此的寶貴...。

慈愛的天主啊！求祢指示我們在這世界的何處做祢的工具，愛世上的所有受造物。」（同上，246號）

慈悲的天主啊！求祢讓我們蒙受祢的寬恕，並在我們整個共同家園中傳播祢的慈悲。

願祢受讚頌！阿們。

發自梵蒂岡

2016年9月1日

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[①] 欽定「照料受造界祈禱日」信函，2015年8月6日。

[②] 在加利福尼亞聖芭芭拉的講話（1997年11月8日）。

[③] 巴爾多祿茂一世，
保護受造界祈禱日信函
(2012年9月1日)。

[④] 全球人民運動第二
屆大會講話，2015年7月9日
於玻利維亞聖克魯斯。

[⑤] 司鐸慶祝禧年活動
第三場避靜默想，2016年6月
2日於聖保祿大殿。

[⑥] 公開接見，2016年3
月30日。

[⑦] 巴爾多祿茂一世，
保護受造界祈禱日信函
(1997年9月1日)。

[⑧] 司鐸慶祝禧年活動
第一場避靜默想，2016年6月
2日於聖若望拉特朗大殿。

[⑨] 公開接見，2016年6
月30日。

[⑩] 形哀矜七端：饑者
食之；渴者飲之；裸者衣
之；收留旅人；照顧病人；
探望囚者；埋葬亡者。神哀
矜七端：解人疑惑；教導愚
蒙；勸人悔改；安慰憂苦；

恕人侮辱；忍耐磨難；為生
者亡者祈求。

[⑪] 司鐸慶祝禧年活動
第三場避靜默想，2016年6月
2日於聖保祿大殿。

(梵蒂岡中文電臺翻譯)



主教團禮儀委員會公告

鑒於教宗方濟各於去年(2015年)耶穌顯聖容慶日(8月6日)，宣布訂立每年9月1日為「為照料受造界世界祈禱日」。教宗解釋這是為了推行他早前發布的《願祢受讚頌》通諭的訊息，和響應在東正教會裡已舉行的同一祈禱日。

教宗同時呼籲，作為基督徒，我們應該為解決人類正面對的生態危機作出一分力量。

為回應教宗方濟各的邀請，與教宗一起祈禱，主教團禮儀委員會從個人、堂區及教區等層面建議如下：

1. 為個人

- 以教宗《願祢受讚頌》通諭中的禱文〈為我們大地祈禱的經文〉，或是〈基督徒偕同受造界作的祈禱經文〉，來做為個人一天的開始。

- 以加上「為照料受造界」祈禱意向的玫瑰經，或是以聖方濟各的〈造物讚〉(或譯〈太陽歌〉)，來做為一天當中祈禱的經文。

- 敦促堂區組織有關環保的特別服務，並積極參

與。

- 熱心推動、組織及參與「為照料受造界世界祈禱日」的祈禱活動。

2. 為堂區和教區

- 9月1日世界祈禱日，可採用明供聖體守聖時的方式，舉行一個小時的祈禱日禮儀，與教宗一起祈禱。

- 也可採用泰澤祈禱的方式，並加入〈為我們大地祈禱的經文〉，或是〈基督徒偕同受造界作的祈禱經文〉，來作為祈禱日的祈禱禮儀。同時，也可以邀請其他基督教宗派的弟兄姊妹，一起共襄盛舉。

- 可以在平日和主日彌撒中，於「領聖體後經」或彌撒禮成之後，一起誦念〈為我們大地祈禱的經文〉，或是〈基督徒偕同受造界作的祈禱經文〉。

以上所提明供聖體經文，以及《願祢受讚頌》通諭中的兩篇經文可至主教團網站下載：www.catholic.org.tw或至主教團禮儀委員會網站下載：www.catholic.org.tw/SLiturgy/

執行秘書 潘家駿神父 謹啟

使徒們的使徒

Arthur Roche
禮儀聖事部秘書長

按教宗方濟各的意願，禮儀聖事部在今年耶穌聖心節（2016年6月3日）頒布法令，把聖瑪利亞瑪達肋納的紀念，升格為「慶日」，列於羅馬通用日曆。

這決定，在此刻的教會背境，正是要深刻反省婦女的尊嚴，新福傳，以及天主極其慈悲的奧蹟。聖若望保祿二世不單注意到婦女在基督和教會使命中的重要，且特別強調聖瑪利亞瑪達肋納的特有角色；她是首位目睹復活基督的證人，並是首位向宗徒們傳報基督復活的傳訊者（《婦女的尊嚴與聖召 Mulieris dignitatem》1988年，n. 16）。這重要角色延續於今日教會，尤其為新福傳更需明顯，為尋找並歡迎「各支派，各異語，各民族，各邦國」（默5:9）的所有男

女，一視同仁地向他們傳布耶穌基督的福音，並陪同他們走好這塵世的朝聖旅程，及向他們提供天主救恩的奇妙作為。聖瑪利亞瑪達肋納是真正傳福音者的模範，即傳布逾越節核心喜訊的傳訊者（參閱7月22日集禱經和新的頌謝詞）。

在慈悲禧年的背境，教宗方濟各作出這決定，恰當地強調這婦人「這樣深愛基督，又被基督這樣深愛著」，正如Rabanus Maurus在許多場合所肯定的；又正如聖安瑟莫（St. Anselm of Canterbury）所說：「你被選因你被愛；你被愛因你被天主所選。」（Oratio LXXIII向聖瑪利亞瑪達肋納祈求）事實上，在西方，尤其自大額我略之後，常把聖瑪利亞瑪達肋納，與在法

利塞人西滿家中，以香膏傅抹基督雙足的婦人，以及拉匝祿和瑪爾大的姊妹，當作同一個人。這樣的解釋，不斷影響西方教會的作家，藝術家，甚至有關的禮儀經文。Bollandists為這三位婦女的身分問題，作了詳細的研究，準備給羅馬日曆作出禮儀更新。梵二禮儀更新的結果，見於《羅馬彌撒經書》、《時辰頌禱禮》的經文，以及《見證錄》

(Martyrologium)所指來自「瑪格達拉」的瑪利亞(Mary of Magdala瑪利亞瑪達肋納)。肯定的是，瑪利亞瑪達肋納是耶穌門徒中的一位，她在十字架下陪伴著耶穌，並在墓園遇見耶穌；她是「天主慈悲」的首位見證人(大額我略Gregory the Great, XL Hom. In Evangelia, Lib. II Hom. 25, 10)。若望福音告訴我們，聖瑪利亞瑪達肋納痛哭，因為她沒有找到耶穌的遺體(若20:11)，因此，耶穌憐憫了她，向她顯示自己就是她的師父，於

是，把她的眼淚轉化為逾越的喜樂。

趁此良機，我想從這慶日的聖經和禮儀經文，強調兩個思想，為協助大家把握這位聖婦在今日的重要。

一方面，聖瑪利亞瑪達肋納獲得榮耀，作為基督復活的首位見證人(晨禱聖詩)。她是首位看見空墳的人，亦是首位聽到基督復活的真理。基督向這婦人顯示了特別的關心和慈悲；這婦人也對基督顯示了她的愛。她在墓園傷痛流淚，尋找基督，正如聖安瑟莫在有關的祈禱所說，這是「謙卑之淚」(lacrimas humilitatis)。這樣，我們可以強烈比對在地堂的女人，與在復活墓園的女人。前者把死亡伸延於有生命的地方；後者卻由墓穴死亡之地，宣布生命。正如大額我略所強調：「因為在地堂裡，有一婦人把死亡交給了男人，所以在墓穴旁，也有一婦人向男人宣告了生命」

(XL Hom. In Evangelia, lib. II, Hom. 25)。再者，我們看到在復活的樂園，主對瑪利亞說：「不要拉著我不放」(若20:17)。這是邀請我們進入信仰的經驗；這信仰經驗超越物質的假設和人性的執著。這慈悲奧蹟不單展示給瑪利亞，也展示給全教會。這是教會的時刻！這是給每一位基督門徒的重要教訓：不要尋求人性的安全感和今世的虛榮，但要在信仰中，尋求生活和復活的基督！

另一方面，正因為瑪利亞瑪達肋納是復活基督的目擊證人，她也是首位向使徒作證基督復活的。她遵行了復活主的命令：「耶穌說：你別拉住我不放，因為我還沒有升到父那裡；你到我的弟兄那裡去，告訴他們：我升到我的父和你們的父那裡去，升到我的天主和你們的天主那裡去。瑪利亞瑪達肋納就去告訴門徒說：『我見了主。』並報告了耶穌對

她所說的那些話。」(若20:17-18)這樣，顯示了瑪利亞瑪達肋納是傳福音者，即宣告主復活喜訊的傳訊者，或正如Rabanus Maurus和聖多瑪斯所說的，她成為使徒們的使徒，因她向使徒們宣告了(主復活的喜訊)，為使使徒們向全世界宣告(主復活的喜訊)

(Rabanus Maurus, De vita beatae Mariae Magdalenae, XXVII; Saint Thomas Aquinas, In Ioannem Evangelistam Expositio, c. XX, L. III, 6)。正是這好理由，聖多瑪斯稱瑪利亞瑪達肋納為「傳福音者」，因為她是復活基督的見證人，她並宣告主復活的訊息，正如其他使徒一樣。所以，把這婦人的紀念，升格為「慶節」，是合宜的，正如羅馬通用日曆同樣以「慶節」來紀念其他使徒一樣。這婦人的特別使命應加以強調，她是教會內所有婦女的表率 and 模範。

台灣總修院司鐸進修班 探討家庭與婚姻

台灣地區主教團聖職部委派天主教台灣總修院8月15日至19日，在台灣總修院舉辦2016年司鐸進修班，除來自全國各教區的神長外，洪山川總主教、劉振忠總主教、李克勉主教、蘇耀文主教、鍾安住主教與劉丹桂主教等多位主教共同參與，共90餘人。

今年進修班主要探討的內容，是有關於家庭與婚姻方面的問題，分別從牧靈關懷、婚姻聖事、教會法律與婚前的準備、表格填寫等方面來探討，不僅藉此了解現今家庭所面對的困難與挑戰，更幫助參與的主教與神父們，反省如何在實質的牧靈工作上，支持與協助的家庭解面對問題。（摘自天主教周報404期）



愛德與和平的使者 耶路撒冷聖墓騎士團22位騎士冊封禮

在9月11日這一天，台灣天主教會增添了22位新的教廷耶路撒冷聖墓騎士，和過去最大的不同是，此次冊封禮是由於教廷耶路撒冷聖墓騎士團總團長艾爾文·歐布萊恩樞機主教（*Edwin Cardinal O'Brien*）親自主持。這樣的榮寵不但屬於22位新騎士，更是台灣的第一次，人人無不滿心讚頌喜悅。歐布萊恩樞機主教勉勵所有騎士在與耶穌和聖地建立一特殊關係的同時，更要全然獻身於耶穌鍾愛的聖地，在此加爾瓦略朝聖之旅，騎士更要以善表和愛德讓為耶路撒冷而哭泣的耶穌得著喜悅。

教廷耶路撒冷聖墓騎士團由十字軍東征領導者與耶路撒冷王國統治者布永的戈弗雷公爵提倡，被稱做「聖墓的先驅者」，早期成員是從十字軍的部隊中選拔具有勇氣與奉獻精神的武裝騎士入團，是天主教徒在十字軍東征時期為保護耶路撒冷聖墓而成立，目前總部設在梵蒂岡。全球約有兩萬多名團員，亞洲地區僅有菲律賓和台灣設有聖墓騎士團分團。台灣分團於1990年由當時的天主教輔仁大學校長羅光總主教成立，在台已有25年的歷史。此次的冊封禮由總團長歐布萊恩樞機主教親自主持，主要



是前駐華代辦陸思道總主教的牽引，因為歐布萊恩樞機主教與陸思道總主教有師生之誼，所以才會來台主持「教廷耶路撒冷聖墓騎士團台灣分團」新騎士冊封典禮彌撒。

此次冊封的新騎士來自台北、台中和嘉義等3個教區，下午1時不到，

聖家堂即喜樂非常，甚至有許多祝賀的花環圍繞著聖家堂，留下珍貴鏡頭的畫面更是隨處可見。新騎士也由陪伴騎士的帶領或著裝、或整理儀容，緊張與開心全寫在新騎士的臉上。

下午2時，在聖詠團〈慈悲如同天父〉的歌聲



中開始莊嚴的冊封禮。進堂遊行由司禮的福文海神父帶領，接著由手捧受封飾品及捧寶劍的騎士進場，每一位新騎士都在舊騎士的陪伴下進場。

台灣地區主教團主席洪山川總主教首先致歡迎詞。洪總主教強調，在耶路撒冷最尊貴的地方有座墳，那墳是耶穌基督的墳墓，教會若失去聖地將會是什麼樣的教會？又會是多麼大的損失？時至今日，就如聖教宗若望保祿二世所說的，沒有一個戰爭可以假天主之名，騎士也不是十字軍時期的騎士，主要任務是為維護聖地的恩典。聖墓騎士團總團長是合一、共融和團結的記號，能由他主持冊封禮，不但是歷史性的一刻，也是對新騎士和台灣教會的盼望與重視。

在耶穌會饒志成神父

恭念冊封詔書後，先冊封11位男騎士，依序是：陳昭世、周巨夫、莊宏達、徐雨憲、林輝友、林天寶、劉振旺、劉芳榮、唐熹、吳全裕和楊景明，他們接受馬刺和寶劍，勇為教會維護者；隨後冊封9位女騎士，分別是：楊效齡、李美麗、梁春鳳、林張雅玲、劉雪香、田明玉、吳令芳、吳美滿和馮惠玲，他們接受十字勳章，殷勤隨侍基督。他們都是台灣天主教會的中堅、平日即熱心各項教務推動，如此的冊封更堅定他們矢志為教會犧牲和奉獻的慷慨。

最受人矚目的是，少見的聖職騎士的冊封，此次接受此一恩寵的有鍾安住主教和林思川神父，經陸思道總主教舉薦，他們接受屬聖職的十字勳章，矢誓活出貞潔、正直的生活，廣揚基督的王國。

莊重的冊封禮後即舉行感恩祭，由歐布萊恩樞機主教主禮，台北總教區洪山川總主教、受冊封的鍾安住主教、台中教區蘇耀文主教和榮休的狄剛總主教、萊普蒂斯馬尼亞領銜總主教葉勝男與祭，包括：主教團秘書長陳科神父在內的十餘位神父共祭。外交部歐洲司高安司長等人也參與此一盛會。

歐布萊恩樞機主教在講道時說，耶穌愛耶路撒冷就像每位猶太人一樣，但祂多次為耶京哀哭，即使是今日，耶京仍有迫害、蔑視人權、仇恨、陷害、背叛，甚至殺害的事件發生，我們也該為耶穌的城市哀哭。惟耶穌特別揀選了聖墓騎士，鼓勵啟迪騎士們體驗基督的恩寵，過聖善生活，時時更新為聖地與子民服務的許諾。每次參與彌撒更要將耶穌的生命傾注於心，並

以言以行領入基督的聖死與復活，在前往加爾瓦略的朝聖之旅，保持活生生的臨現於聖地。

領聖體後經後，全體頌念〈騎士禱文〉，期使騎士在天主的助佑下，普愛天父所創造的一切，使心和靈掙脫罪惡的束縛，在弟兄姊妹中成為和平與愛的使者，謙卑而沒有恐懼的面對挑戰，尤其是在不信天主的人當中。

完成整個冊封禮儀後，新騎士的家人和好友更是興奮，尤其是鍾安住主教及林思川神父都成了鎂光燈追逐的焦點，鍾主教更希望藉此和自己在主教團及教區的工作特別是青年工作結合，讓更多青年及不信者更愛耶穌。

●摘自天主教周報407期
文/謝蓉倩 圖/陳奮



教廷耶路撒冷聖墓騎士團總團長歐布萊恩樞機主教（左二）9月11日在冊封新騎士的慶祝晚宴上，頒予嘉義教區鍾安住主教（右二）台灣分團地區景星司令，圖左為台灣分團廖修三團長，圖右為耶路撒冷聖墓騎士團中央執行委員會澳洲籍保祿·巴特里委員。

From the right to the left: Mr. Paul Bartley (Delegate to the Grand Magisterium of the Equestrian Order of the Holy Sepulchre of Jerusalem); His Excellency Thomas Chung, Bishop of Chiayi, Knight Commander; His Eminence Edwin Card. O'Brien, Grand Master of the Equestrian Order (Knights) of the Holy Sepulchre of Jerusalem; Mr. James Liao, Lieutenant for the Lieutenancy of R.O.C. (Taiwan).



Bull of Investiture as Knight Commander for His Excellency Thomas Chung (Bishop of Chiayi): Equestrian Order of the Holy Sepulchre of Jerusalem

冊封詔書

很多證據清楚顯示，古代成立的「至尊聖墓騎士團」，一直受到羅馬教宗們特別悉心的照顧。「騎士團」的使命，就是尊崇並維護神聖救主在耶路撒冷的聖墓。

教宗碧岳九世和他的繼任人，都希望「騎士團」能符合時代的需要，決定對已經為主耶穌世上的家鄉貢獻良多，或是已有妥善準備，去承擔這項任務的聖職人員和平信徒，授以騎士頭銜。也同時冊封因慈悲為懷的善表，和慷慨大方的愛德工作，而超群出眾的虔誠女士們，享有騎士團員的殊榮。

教宗良十三世又增訂規條，更加肯定上述的決策。據此，並為履行現任教宗授予的權力，我以總團長的身分，接受候選聖職人員及平信徒加入「騎士團」，並頒授任命狀。

現在，我挑選、任命並宣告
各位候選人

Bull of Investiture

The Most Noble Equestrian Order of the Holy Sepulchre, founded in ancient times to guard and honour the Sepulchre of the Divine Redeemer in Jerusalem, has always been the object of special benevolence by the Roman Pontiffs, as clearly demonstrated through many testimonies.

Pope Pius IX and his successors wishing to adapt the Order to the real needs of the time, established that membership would be conferred as a title of honour both to ecclesiastics as well as lay persons, who had merited this through their work in the Lord Jesus' earthly homeland or were prepared to offer their work. It was also established that the Order's distinctions of honour should be awarded to those pious ladies who distinguished themselves with feelings of mercy and generous works of charity.

The Supreme Pontiff Leo XIII with further provisions confirmed this. In consideration of all the afore mentioned and availing of the faculty that has been conceded to us, as Grand Master, by the happily reigning Supreme Pontiff, that is to award the diplomas to the ecclesiastics and lay persons to be admitted to the Equestrian Order of the Holy Sepulchre.

We elect, appoint and proclaim You who are present here as Knights and Ladies of the Equestrian Order of the

為「至尊耶路撒冷聖墓騎士團」的男、女騎士，

並且授予你們權利，按照你們的階級，穿戴服裝及配件，並享有與你們同級會員現在及將來擁有的一切特權、特恩及特惠。

為了保證上述的一切，我們備妥了各位已親手簽署的任命狀，
又用我們復活的主耶穌基督的印記賦予神效，現在，要將任命狀交給你們。

總團長
艾爾文·奧布萊恩樞機主教
發自羅馬「騎士團」總部
2016年1月28日

Holy Sepulchre of Jerusalem,

bestowing upon you the right to wear the insignia according to the rank of your dignity, together with all the privileges, favours and prerogatives available now and in the future to Members, who like you, hold the same dignity within this Order.

In guarantee of all the aforementioned, we have ordered your diploma to be completed and, having undersigned it with our own hand and armed it with the seal of Our Lord the Risen Jesus Christ, we order now that it be handed to you.

Given in Rome, from the Palace of the Order, on 28 th January ,2016.

His Eminence Edwin Cardinal O'Brien
The Cardinal Grand Master

聖墓騎士總團長 艾爾文·歐布萊恩樞機主教 證道詞摘要

我們身為男騎士和女騎士與耶路撒冷有一個特別的關係——我們獲得一個與耶穌的特殊關係。

耶穌愛耶路撒冷，在祂最後一次進城的時候，沿路鋪滿棕櫚枝，祂停下腳步說：「你沒有認識眷顧妳的時期。」祂哀哭了。

就像每個虔誠的猶太人一樣，耶穌愛京城，充滿熾熱之情。祂的父親選擇耶路撒冷作為祂的城市，並愛京城的每一塊石頭。數世紀以來，天父派遣了先知們，但他們的警告，人們置若罔聞。天主的耐性已盡，祂派遣最後的一位先知——祂的聖子。耶穌哀哭了！

在先前上耶路撒冷的一次，耶穌說過：

「耶路撒冷，耶路撒冷，你屢次殘殺先知，用石頭擊斃那些奉命到你這裏來的人；我多少次願意聚集你的子女，如母雞聚集自己的雛雞，在祂翅翼下，可是你們偏不願意」（路 13:34）。耶穌哀哭了！

耶穌是多麼愛這個城市。

而祂仍然以祂人性同樣的溫柔愛這城市。祂曾不遺餘力地醫治、宣講和平、將希望帶給最窮困和無助的人。祂不還是為他們哀哭嗎？

Homily by Card. Edwin O'Brien for the Mass following the ceremony of Investiture

We, as Knights and Ladies, have a special relationship with Jerusalem – and we are offered a special relationship to Jesus.

Jesus loved this city – as he enters the last time the palm fronds line the road but he pauses, “If only you had known the time of your visitation.” And He weeps.

Like every faithful Jew, he loved that Holy City and He is filled with emotion. His Father had chosen Jerusalem as His city and loved its very stones. Century after century the Father had sent prophets but their warnings fell on deaf ears. God’s patience is now run out and He sends the final prophet, His Son. And Jesus weeps!

On an earlier visit to Jerusalem, Jesus had said:

Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often have I desired to gather your children together as a hen gathers her brood under her wings, and you were not willing (Lk 13:34). And he weeps!

How Jesus loved this city.

And He still loves this city with the same human tenderness. He had poured Himself out to heal, to preach peace, to offer hope to

祂對祂京城子民的愛持續不斷，不就是祂對自己國土這份持續不斷的愛，使那些仍在受苦的人得到慰藉嗎？

我想祝你們——耶路撒冷聖墓騎士團的成員，願基督對聖地的愛將聖寵傾注在我們的心中，使我們也愛祂的聖城和祂的子民。我們既知那裡有迫害、蔑視人權、仇恨、陷害、背叛，甚至殺害的事件發生，我們難道不也應該為耶穌的城市和祂聖地的選民哀哭嗎？然而，文明世界的反應卻微乎其微。

耶路撒冷聖墓騎士團的弟兄姊妹，是耶穌啟迪和鼓勵我們的使命。你們不要掛念那些象徵物（披風、勳章、寶劍），而是要祈求上主幫助我們體驗到祂的恩寵，為了鼓勵我們——新舊成員，過聖善的生活，並更新我們為祂的聖地和子民服務的許諾。

每次舉行的感恩聖祭都幫助我們去實踐如同復活的耶穌所做的：將祂的生命傾注在我們心中。教宗聖若望保祿二世說：

「這個祭獻對於人類的救恩是如此事關重大，因此基督完成了這祭獻，並且留給我們能夠身臨其境似地參與的方法，然後才回到祂的父那裡。」

當我們獻彌撒時，我們便進入天主的國度、一個沒有時空的神聖國度，把我們領入基督的聖死與復活，如同教宗所說的一樣，好像我們親身臨在。願這台彌撒為我們——特別是全然獻身於聖墓的騎士，是一個在聖事中，前往加爾瓦略山上的朝聖之旅。為耶路撒冷而哀哭的基督，祂會因我們保持祂活生生地臨現於祂心愛的城市和聖地而高興喜悅。

the poorest and most helpless. Does He not still weep for them all?

His love continues for the people of His city. Isn't it His continuing love for His land that brings relief to those who still suffer there?

May I suggest to you, members of the Order of the Holy Sepulchre, the love Christ has for his land pours grace into our hearts to also love His city and His people. Should not we, too, -- knowing the persecution, denial of human rights, hatred, plotting, betrayals, even killings, -- also weep over His city and His Chosen People's Land? Yet the civilized world has little response.

Brothers and sisters of the Order, realize – it is Jesus who inspires and encourages our mission. The symbols (mantle, spurs, sword) – think not on them, but ask the Lord to help us experience His grace – to encourage us (new members and old) to live holy lives and renew our commitment to His Land and His People.

Every Eucharist helps us do that as the Risen Jesus pours His life into us. St. John Paul II said:

This sacrifice is so decisive for the situation of the human race that Jesus Christ offered it and returned to the Father only after he had left us a means of sharing in it as if we had been present there.

When we offer Mass, we enter into God's world, a sacramental world without time and space which draws us into the very death and resurrection of Christ as if, says the Pope, we were there. For us, uniquely dedicated to that place, the Holy Sepulchre, may this Mass be a sacramental pilgrimage to Calvary. The Christ who wept over Jerusalem is pleased and takes joy in what we do to keep His presence alive in that City and Land which He loves.



新書



主教團秘書處出版組：

電話：(02) 2732-6602 分機 212

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慶祝聖德蘭姆姆列聖感恩祭

台灣為慶祝加爾各答聖德蘭姆姆宣聖的感恩彌撒，特於姆姆鍾愛、效法的里修小德蘭慶日10月1日在台北聖家堂舉行；包括陳建仁副總統伉儷、教廷駐華代辦高德隆蒙席、主教團主席洪山川總主教、榮休狄剛總主教、仁愛傳教修女會的10位在台修女，以及400餘位神父、修士、修女和教友都滿懷喜慶之情參與盛宴。

洪山川總主教特諭教友，要將德蘭姆姆的兩句名言：「我一生沒做什麼大事，只是以大愛做每一件小事」、「雖我不能幫助所有的人，但至少我可以幫一個人」落實在信仰生活中，為在黑暗中的人點盞亮光。

彌撒福音選自《瑪竇福音》25章山羊與綿羊的比

喻，為教人為最小一個弟兄做。洪總主教在講道時強調，經上的山羊和綿羊各有所長，如《雅各伯書》4章17節：人若知道該行善，卻不去行，這就是他的罪了。山羊就是見弱小者卻紋風不動的，連最小的努力都不做，且會找藉口說世上窮人太多，我一人能做什麼？然而德蘭姆姆卻多次說道，我至少可以為我眼前的最小兄弟做。而在教宗方濟各宗座勸諭《福音的喜樂》也特別提到，一個外展的教會就是要離開自己的舒適圈，去接觸需要福音之光的所有「邊緣人」，如同《瑪竇福音》第25章所說的：「我赤身露體，你們給了我穿的；我患病，你們看顧了我；我在監裡，你們來探望了我。」耶穌要求我們為最小弟兄而



做，如果無視於弱小就錯過了慈悲。

洪總主教說，德蘭姆姆在1937年發終身願時，按法國19世紀最著名的修女聖德蘭的名字和精神，改名為德蘭。1948年，德蘭姆姆得到教宗碧岳十二世許可離開洛雷托修女會，以自由修女身分走出高牆，效法聖方濟專心為窮人服務。1952年設立「垂死之家」，更吸引了千萬的追隨者，加入服務弱小的行列；到「垂死之家」服務的有銀行家、企業家、政

治家、富家千金、美國加州州長.....，就為了臨終者、痲瘋病患等做最小的事。南斯拉夫爆發科索沃內戰，德蘭姆姆去負責調停，雙方停火讓婦幼得著平安，連當時的聯合國秘書長安南都讚嘆；2016年美國總統候選人希拉蕊都說，自己連替聖德蘭姆姆提鞋都不配。

當這位「窮人天使」過世時，印度為她舉行了國葬，她身上覆蓋印度國旗，就在她的遺體被12名印度人抬起來時，在場的印度人全



部跪下，包括當時的印度總理，都向這位愛的天使表達最高的敬意。

洪總主教指出，聖德蘭姆姆和教宗方濟各都效法亞西西的聖方濟，如果台北總教區全體也能走出舒適圈，尋找窮人、邊緣人，我們就會有一個不一樣的教區，當我們在舒適中熟睡時，是否也想睡在台北車站周遭的人？是否也問問自己：我是

山羊？還是綿羊？

10月1日雖然有不少教會活動，但聖德蘭姆姆不但是第一位來過台灣的聖人，而且多數國人都曾在報章雜誌、甚至在課本中讀過聖德蘭姆姆的故事，因此，更有許多教外人士參與加爾各答的聖德蘭姆姆宣聖感恩彌撒。一早8時不到，就有不少教友前來在聖德蘭姆姆聖像前祈禱。台南二空德蘭園的仁愛傳教修女會修女也一早兼程趕至，尤其是兩位台灣本地聖召的王清心修女和張家禎修女出席更讓教友欣喜。

感恩祭之前，現場播放一段「亞洲真理電台」所製作的《聖德蘭姆姆宣聖特別報導》影片，讓大家重溫宣聖大典的悸動，也回顧德蘭姆姆生平愛人的軌跡。主教團秘書長陳科神父作了聖德蘭姆姆愛德分享。他表示，



德蘭姆姆宣聖是教會精神的遺產和靈修的財富，她弱小的身軀因著實踐基督的愛而改變印度當地面對貧窮的冷漠。教宗方濟各也在「慈悲禧年」曉諭，在冷漠已全球化、制度化的此時，德蘭姆姆純潔愛人的慈悲標記，正是黑暗中的光，要引領受困者，在聆聽與關懷中，走向平安的道路。

彌撒一開始的遊行就讓人感動，因為是由德蘭姆姆的聖髑引領，主禮的洪山川總主教也特別先向聖德蘭姆姆的聖髑獻香。洪總主教

也告訴教友，要多向這位曾來過台灣的活聖人祈禱，學習聖人的心懷大愛做小事。此時仁愛傳教修女會的修女們已不知多少次輕拭眼角的淚。

在汐止原民兒童獻舞、汐止晨星青年獻唱後，修女們奉獻的禮品除大家熟悉的花燭、餅酒外，有兩樣特別的獻禮，其一是玫瑰念珠，聖德蘭姆姆為窮人愛到成傷，甚至神枯，惟端賴聖母及頌念玫瑰經的陪伴，讓她矢志不移。其二是鉛筆，如同德蘭姆姆所寫的：「自己



是天主手中的一支鉛筆。思考的是祂，書寫的是祂，祂做了所有的事。有時候還是一枝斷掉的鉛筆，需要祂來削尖一點。只需要做祂手上的小工具，讓祂無論何時何地都能使用你！」因此當獻上鉛筆時，聖德蘭姆姆的「家人」（包括曾經加爾各答服務的志工）再度感動莫名。而領主曲與會者頌唱的〈All for Jesus〉等都是聖德蘭姆姆的最愛。

彌撒後，修女們也分享了慈悲愛人的秘訣：生活全為耶穌，在每人身上遇見基督，尤其是在窮人身上更

見天主的肖像，基督是行愛時的一切喜樂，聖體聖事是一切愛的泉源，玫瑰經更是有愛的同行者，讓人在默觀中得見天主面容。修女們接著帶領大家向聖德蘭姆姆祈禱。安院長並代表修女們致贈台北總教區聖德蘭姆姆的聖像。

教廷駐華高德隆代辦致詞的兩個小故事為聖德蘭姆姆的愛作了圓滿的註腳。他說，有一次，一位記者為聖德蘭姆姆作了14天的貼身採訪後說，姆姆所做的工作就是給人百萬元，人們也不願做。聖德蘭姆姆回答說，我



不會為百萬元做這些事，我是為愛而做。聖德蘭姆姆有次為弱者服務，那人問：誰派妳來的？姆姆答：耶穌派我來的。那人又問：誰是耶穌？姆姆溫柔回答：那愛你的人。

高蒙席總結說，這裡需要愛，需要聖德蘭姆姆帶給世人的愛，更需要有更多的人繼續傳揚德蘭姆姆的愛。

除了10月1日的感恩彌撒之外，由於德蘭姆姆的愛德深深影響著台灣教會，以及善會團體、醫院和學校，也是仁愛傳教修會夥伴的台

灣明愛會更多次協助無數志工前往印度、柬埔寨等地的仁愛之家服務學習，不少青年因而獲得改變生命價值的行動力，這些愛的傳遞都在《天主教周報》有詳盡報導，因此，明愛會和台北總教區及耕莘醫院聯手，10月1日至31日在新店耕莘總院、11月1日至年底在耕莘安康院區，就相關報導內容的看板，舉行加爾各答德蘭姆姆「聖愛在台灣」特展，也歡迎各學校及團體能在明年繼續接力展出。（■摘自天主教周報410期）

慶祝德蘭姆姆宣聖彌撒 高德隆代辦致詞

親愛的總主教、親愛的司鐸弟兄、親愛的度奉獻生活者及主內的弟兄姊妹們：

聖德蘭姆姆曾經這樣說過：「我的經驗是，當你愛到痛而不能再痛的時候，你只能再愛下去，不會再有痛的。」這一句看來像自我矛盾的道理是很難明白的。我們知道有一次有位記者整天拍攝採訪德蘭姆姆。結束的時候他對德蘭姆姆說：「我很誠心地跟妳說，妳所做的，儘管有人願意付出100萬，我也不願意做。」德蘭姆姆回答：「我也不會為了100萬去做，我是為了愛去做。」

又有一次德蘭姆姆在街上走的時候她看到一個病人，她照顧了這個病人，這個病人看著德蘭姆姆並問她說：「誰派妳來的？」，她回答說：「是基督派我來的。」他再問：「誰是基督？」她回答說：「是一個愛你的人。」

今天是個慶祝、感恩的日子，我們感謝上主賜給我們這麼一個偉大的聖人。我們特別要恭喜仁愛傳教會的修女們。我猜可能妳們自己也不知道妳們有多幸福。我告訴妳們為什麼：因為我們有兩個母親，一個是親生母親、一個是聖母瑪利亞，而妳們更多了一個母親，就是德蘭姆姆，所以今天也是一個感謝妳們的日子。謝謝妳們來到這個國家，把德蘭姆姆的愛帶到這個國家來，在這個國家裡我們需要愛，所以我請修女們傳播德蘭姆姆教導妳們的愛。

Speech of Msgr. Slađan Ćosić for the celebration of the canonization of Mother Teresa

Your Excellency, Archbishop of Taipei,

Rev. Priests,

Dear Brothers and Sisters,

Dear Friends,

Mother Teresa once said this, "I have found the paradox that if you love until it hurts, there be no more hurt, only more love." Now this paradox, which is called love, is very difficult to understand. And we will remember that a journalist who was following Mother Teresa during one working day, at the end of that day, he said to Mother Teresa, "With all my respect, the things that you are doing, I will not do it then for a million dollar." And she replied, "Neither I will do it: I do it for love."

Or the other thing that happened once, when Mother Teresa was walking along the street. And she saw person lying on the street. She took care of that person, a sick person. And that person looked at Mother Teresa and asked her, "Who sent you here?" And she said, "Jesus." And he answered, "Who is Jesus?" And she said, "Someone who loves you."

Today is a day of celebration, it is a day to give thanks to our Lord for this great Saint. And it is a day where I want to congratulate the Sisters of Mother Teresa, the Sisters of the

今天也是個很好的機會來謝謝臺灣政府。你們可能知道，有一個臺灣代表團，由我們陳副總統建仁所帶領——我向陳副總統問安，他在我們當中——這個代表團參加了德蘭姆姆的宣聖典禮。我相信，代表團在梵蒂岡期間的體驗會結出很多果實，我們在臺灣也會分享到。

在洪總主教證道開始時：「我們不要以為德蘭姆姆什麼事情都做了。」她也有留下一些工作給我們。讓我們在每天的生活中，大小事情上，把德蘭姆姆所活出和教導的愛散播出去——她給我們所有的人立下了榜樣。

我們要自問，她為什麼成聖呢？我相信有很多理由，但最好的，也是對的理由，是她很認真的活出耶穌愛的誡命。如果我們同樣的把耶穌基督愛的誡命付諸實行，我們不一定會被宣聖，但肯定我們所走的路會引領我們進入天鄉，到我們的天父那裡去。謝謝你們。



Missionaries of Charity. Dear Sisters, I think you don't even know that how happy you are, and I will tell you why: because we all have two mothers, our own mother, and Mary Our Lady, but you have three mothers, your own mother, Mary Our Lady, and Mother Teresa. So today is a day to tell you "Thank you." Thank you for coming to this country, to bring that love of Mother Teresa. And in this country we need love. So I ask you, please, spread that love that your Mother Teresa was living and teaching.

And this celebration is a good occasion to say a word of thank to the Government of Taiwan. As you might know that there was a delegation guided by His Excellency, Vice-President, Mr. Chen Chien-jen, who is present here and whom I greet, which took part in the canonization of Mother Teresa. I am sure that many fruits from that visit and the days spent in Rome will also be shared here in Taiwan.

At the beginning of the Mass, the Archbishop said, "you should not think that Mother Teresa did everything." She was good enough to leave something to us. So let us try in our daily and ordinary life to spread and to share the love she lived, she taught, and for which she gives a good testimony to all of us.

We might ask ourselves, why she became a saint. I think there are many reasons, but I think the good one and the right one is this one: she takes seriously Jesus' commandment of love. If we do the same, we may not be proclaimed saints, but we can be sure that this is the way which leads to heaven, to Our Father. Thank you.

Apostolic Letter “As a Loving Mother” (Motu Proprio) by the Supreme Pontiff, Pope Francis

The Church loves all her children like a loving mother, but cares for all and protects with a special affection those who are smallest and defenseless. This is the duty that Christ himself entrusted to the entire Christian community as a whole. Aware of this, the Church is especially vigilant in protecting children and vulnerable adults.

This duty of care and protection devolves upon the whole Church, yet it is especially through her Pastors that it must be exercised. Therefore diocesan Bishops, Eparchs and those who have the responsibility for a Particular Church must pay vigilant attention to protecting the weakest of those entrusted to her care.

Canon Law already provides for the possibility of removal from ecclesiastical office “for grave reasons”. This pertains to diocesan Bishops and Eparchs as well, and those who are by law equal to them (cf. can. 193 § 1 CIC; can. 975 § 1 CCEO). With this Letter my intention is to underline that among the aforesaid “grave reasons” is the negligence of a Bishop in the exercise of his office, and in particular in relation to cases of sexual abuse inflicted on minors and vulnerable adults, as stated in the Motu Proprio *Sacramentorum Sanctitatis Tutela* promulgated by St John Paul II and amended by my beloved Predecessor, Benedict XVI. In such cases the following procedure is to be observed:

Article 1

§ 1. The diocesan Bishop or Eparch, or one who even holds a temporary

title and is responsible for a Particular Church, or other community of faithful that is its legal equivalent, according to can. 368 CIC or can. 313 CCEO, can be legitimately removed from this office if he has through negligence committed or through omission facilitated acts that have caused grave harm to others, either to physical persons or to the community as a whole. The harm may be physical, moral, spiritual or through the use of patrimony.

§ 2. The diocesan Bishop or Eparch can only be removed if he is objectively lacking in a very grave manner the diligence that his pastoral office demands of him, even without serious moral fault on his part.

§ 3. In the case of the abuse of minors and vulnerable adults it is enough that the lack of diligence be grave.

§ 4. The Major Superiors of Religious Institutes and Societies of Apostolic Life of Pontifical Right are equivalent to diocesan Bishops and Eparchs.

Article 2

§ 1. In all cases in which there is foundational proof of what is contained in the previous article, the competent Congregation of the Roman Curia can open an inquiry into the case, informing the subject involved and giving the accused the possibility of providing documentation and testimony.

§ 2. The Bishop will be given the possibility to defend himself, something he can do by the means provided for by law. All stages of the inquiry will be communicated and he will always be given the possibility of meeting with the Superiors of the Congregation. This meeting will be proposed by the appropriate dicastery even should the Bishop himself take no initiative.

§ 3. In view of the arguments presented by the Bishop, the Congregation may decide to open a supplementary investigation.

Article 3

§ 1. Before making a decision, the Congregation may meet, when appropriate, with other Bishops or Eparchs belonging to the same Bishops' Conference or Synod of Bishops of the sui iuris Church as the Bishop or Eparch in question, with the purpose of discussing the said case.

§ 2. The Congregation will adopt its determination when gathered in an Ordinary Session.

Article 4

Whenever the removal of a Bishop is held to be opportune, the Congregation, depending on the circumstances of the case, will establish whether:

1°. to issue, and in the briefest possible amount of time, a decree of removal;

2°. to fraternally exhort the Bishop to present his letter of resignation within a period of fifteen days. If the Bishop does not give his response within this period of time the Congregation can proceed to issue the decree of removal.

Article 5

The decision of the Congregation as stated in articles 3–4 must be submitted for the specific approval of the Roman Pontiff, who before making a definitive decision will take counsel with a special College of Jurists designated for this purpose.

Everything that I have deliberated in this Apostolic Letter given Motu Proprio must be observed in all its parts, notwithstanding anything to the contrary, even if it be worthy of particular mention, and I hereby set forth that it be published in the official records of Acta Apostolicae Sedis and promulgated in the daily edition of L'Osservatore Romano, and enter into force on 5 September 2016.

Vatican, 4 June 2016
Francis P.P.

POPE FRANCIS FOR THE CELEBRATION OF THE WORLD DAY OF PRAYER FOR THE CARE OF CREATION 1 SEPTEMBER 2016

Show Mercy to our Common Home

United with our Orthodox brothers and sisters, and with the support of other Churches and Christian communities, the Catholic Church today marks the “World Day of Prayer for the Care of Creation”. This Day offers “individual believers and communities a fitting opportunity to reaffirm their personal vocation to be stewards of creation, to thank God for the wonderful handiwork which he has entrusted to our care, and to implore his help for the protection of creation as well as his pardon for the sins committed against the world in which we live.” [1]

It is most encouraging that concern for the future of our planet is shared by the Churches and Christian communities, together with other religions. Indeed, in past decades numerous efforts have been made by religious leaders and organizations to call public attention to the dangers of an irresponsible exploitation of our planet. Here I would mention Patriarch Bartholomew of Constantinople who, like his predecessor Patriarch Dimitrios, has long spoken out against the sin of harming creation and has drawn attention to the moral and spiritual crisis at the root of environmental problems. In response to a growing concern for the integrity of creation, the Third European Ecumenical Assembly in Sibiu in 2007 proposed celebrating a “Time for Creation” during the five weeks between 1 September (the Orthodox commemoration of God's creation) and 4 October (the commemoration of Francis of Assisi in the Catholic Church and some other Western traditions). This initiative, supported by the World Council of Churches, has since inspired many ecumenical activities in different parts of the world. It is also encouraging that throughout the world similar initiatives promoting environmental

justice, concern for the poor and responsible social commitment have been bringing together people, especially young people, from diverse religious backgrounds. Christians or not, as people of faith and goodwill, we should be united in showing mercy to the earth as our common home and cherishing the world in which we live as a place for sharing and communion.

1. The earth cries out ...

With this Message, I renew my dialogue with “every person living on this planet” (*Laudato Si'*, 3) about the sufferings of the poor and the devastation of the environment. God gave us a bountiful garden, but we have turned it into a polluted wasteland of “debris, desolation and filth” (*ibid.*, 161). We must not be indifferent or resigned to the loss of biodiversity and the destruction of ecosystems, often caused by our irresponsible and selfish behaviour. “Because of us, thousands of species will no longer give glory to God by their very existence, nor convey their message to us. We have no such right” (*ibid.*, 33).

Global warming continues, due in part to human activity: 2015 was the warmest year on record, and 2016 will likely be warmer still. This is leading to ever more severe droughts, floods, fires and extreme weather events. Climate change is also contributing to the heart-rending refugee crisis. The world's poor, though least responsible for climate change, are most vulnerable and already suffering its impact.

As an integral ecology emphasizes, human beings are deeply connected with all of creation. When we mistreat nature, we also mistreat human beings. At the same time, each creature has its own intrinsic value that must be respected. Let us hear “both the cry of the earth and the cry of the poor” (*Laudato Si'*, 49), and do our best to ensure an appropriate and timely response.

2. ... for we have sinned

God gave us the earth “to till and to keep” (Gen 2:15) in a balanced and respectful way. To till too much, to keep too little, is to sin.

My brother, Ecumenical Patriarch Bartholomew has courageously and prophetically continued to point out our sins against creation. “For human beings... to destroy the biological diversity of God's creation; for human beings to degrade the integrity of the earth by causing changes in its climate, by stripping the earth of its natural forests or destroying its wetlands; for human beings to contaminate the earth's waters, its land, its air, and its life – these are sins.” Further, “to commit a crime against the natural world is a sin against ourselves and a sin against God.” [2]

In the light of what is happening to our common home, may the present Jubilee of Mercy summon the Christian faithful “to profound interior conversion” (*Laudato Si'*, 217), sustained particularly by the sacrament of Penance. During this Jubilee Year, let us learn to implore God's mercy for those sins against creation that we have not hitherto acknowledged and confessed. Let us likewise commit ourselves to taking concrete steps towards ecological conversion, which requires a clear recognition of our responsibility to ourselves, our neighbours, creation and the Creator (*ibid.*, 10 and 229).

3. An examination of conscience and repentance

The first step in this process is always an examination of conscience, which involves “gratitude and gratuitousness, a recognition that the world is God's loving gift, and that we are called quietly to imitate his generosity in self-sacrifice and good works... It also entails a loving awareness that we are not disconnected from the rest of creatures, but joined in a splendid universal communion. As believers, we do not look at the world from without but from within, conscious of the bonds with which the Father has linked us to all beings” (*Laudato Si'*, 220).

Turning to this bountiful and merciful Father who awaits the return of

each of his children, we can acknowledge our sins against creation, the poor and future generations. “Inasmuch as we all generate small ecological damage,” we are called to acknowledge “our contribution, smaller or greater, to the disfigurement and destruction of creation.”[3] This is the first step on the path of conversion.

In 2000, also a Jubilee Year, my predecessor Saint John Paul II asked Catholics to make amends for past and present religious intolerance, as well as for injustice towards Jews, women, indigenous peoples, immigrants, the poor and the unborn. In this Extraordinary Jubilee of Mercy, I invite everyone to do likewise. As individuals, we have grown comfortable with certain lifestyles shaped by a distorted culture of prosperity and a “disordered desire to consume more than what is really necessary” (Laudato Si’, 123), and we are participants in a system that “has imposed the mentality of profit at any price, with no concern for social exclusion or the destruction of nature.”[4] Let us repent of the harm we are doing to our common home.

After a serious examination of conscience and moved by sincere repentance, we can confess our sins against the Creator, against creation, and against our brothers and sisters. “The Catechism of the Catholic Church presents the confessional as the place where the truth makes us free.”[5] We know that “God is greater than our sin,”[6] than all our sins, including those against the environment. We confess them because we are penitent and desire to change. The merciful grace of God received in the sacrament will help us to do so.

4. Changing course

Examining our consciences, repentance and confession to our Father who is rich in mercy lead to a firm purpose of amendment. This in turn must translate into concrete ways of thinking and acting that are more respectful of creation. For example: “avoiding the use of plastic and paper, reducing water consumption, separating refuse, cooking only what

can reasonably be consumed, showing care for other living beings, using public transport or car-pooling, planting trees, turning off unnecessary lights, or any number of other practices” (Laudato Si’, 211). We must not think that these efforts are too small to improve our world. They “call forth a goodness which, albeit unseen, inevitably tends to spread” and encourage “a prophetic and contemplative lifestyle, one capable of deep enjoyment free of the obsession with consumption” (ibid., 212, 222).

In the same way, the resolve to live differently should affect our various contributions to shaping the culture and society in which we live. Indeed, “care for nature is part of a lifestyle which includes the capacity for living together and communion” (Laudato Si’, 228). Economics and politics, society and culture cannot be dominated by thinking only of the short-term and immediate financial or electoral gains. Instead, they urgently need to be redirected to the common good, which includes sustainability and care for creation.

One concrete case is the “ecological debt” between the global north and south (cf. Laudato Si’, 51-2). Repaying it would require treating the environments of poorer nations with care and providing the financial resources and technical assistance needed to help them deal with climate change and promote sustainable development.

The protection of our common home requires a growing global political consensus. Along these lines, I am gratified that in September 2015 the nations of the world adopted the Sustainable Development Goals, and that, in December 2015, they approved the Paris Agreement on climate change, which set the demanding yet fundamental goal of halting the rise of the global temperature. Now governments are obliged to honour the commitments they made, while businesses must also responsibly do their part. It is up to citizens to insist that this happen, and indeed to advocate for even more ambitious goals.

Changing course thus means “keeping the original commandment to

preserve creation from all harm, both for our sake and for the sake of our fellow human beings.”[7] A single question can keep our eyes fixed on the goal: “What kind of world do we want to leave to those who come after us, to children who are now growing up?” (Laudato Si’, 160).

5. *A new work of mercy*

“Nothing unites us to God more than an act of mercy, for it is by mercy that the Lord forgives our sins and gives us the grace to practise acts of mercy in his name.”[8]

To paraphrase Saint James, “we can say that mercy without works is dead ... In our rapidly changing and increasingly globalized world, many new forms of poverty are appearing. In response to them, we need to be creative in developing new and practical forms of charitable outreach as concrete expressions of the way of mercy.”[9]

The Christian life involves the practice of the traditional seven corporal and seven spiritual works of mercy.[10] “We usually think of the works of mercy individually and in relation to a specific initiative: hospitals for the sick, soup kitchens for the hungry, shelters for the homeless, schools for those to be educated, the confessional and spiritual direction for those needing counsel and forgiveness... But if we look at the works of mercy as a whole, we see that the object of mercy is human life itself and everything it embraces.”[11]

Obviously “human life itself and everything it embraces” includes care for our common home. So let me propose a complement to the two traditional sets of seven: may the works of mercy also include care for our common home.

As a spiritual work of mercy, care for our common home calls for a “grateful contemplation of God’s world” (Laudato Si, 214) which “allows us to discover in each thing a teaching which God wishes to hand on to us” (ibid., 85). As a corporal work of mercy, care for our common home

requires “simple daily gestures which break with the logic of violence, exploitation and selfishness” and “makes itself felt in every action that seeks to build a better world” (ibid., 230-31).

6. *In conclusion, let us pray*

Despite our sins and the daunting challenges before us, we never lose heart. “The Creator does not abandon us; he never forsakes his loving plan or repents of having created us... for he has united himself definitively to our earth, and his love constantly impels us to find new ways forward” (Laudato Si, 13; 245). In a particular way, let us pray on 1 September, and indeed throughout the year:

“O God of the poor,
help us to rescue the abandoned
and forgotten of this earth,
who are so precious in your eyes...
God of love, show us our place in this world
as channels of your love
for all the creatures of this earth” (ibid., 246),
God of mercy, may we receive your forgiveness
and convey your mercy throughout our common home.
Praise be to you!
Amen.

[1] Letter for the Establishment of the “World Day of Prayer for the Care of Creation” (6 August 2015).

[2] Address in Santa Barbara, California (8 November 1997).

[3] Bartholomew I, Message for the Day of Prayer for the Protection of Creation (1 September 2012).

[4] Address to the Second World Meeting of Popular Movements, Santa Cruz de la Sierra, Bolivia (9 July 2015).

[5] Third Meditation, Retreat during the Jubilee for Priests, Basilica of Saint Paul Outside the Walls, Rome (2 June 2016).

[6] General Audience of 30 March 2016.

[7] Bartholomew I, Message for the Day of Prayer for the Protection of Creation, 1.9.1997.

[8] First Meditation, Retreat during the Jubilee for Priests, Basilica of Saint John Lateran, Rome (2 June 2016).

[9] General Audience of 30 June 2016.

[10] The corporal works of mercy are feeding the hungry, giving drink to the thirsty, clothing the naked, welcoming the stranger, visiting the sick, visiting the imprisoned, burying the dead. The spiritual works of mercy are counselling the doubtful, instructing the ignorant, admonishing sinners, consoling the afflicted, forgiving offenses, bearing patiently those who do us ill, praying for the living and the dead.

[11] Third Meditation, Retreat for the Jubilee for Priests, Basilica of Saint Paul Outside the Walls, Rome (2 June 2016).

Mary Magdalene, APOSTLE OF THE APOSTLES

By the express wish of the Holy Father, Pope Francis, the Congregation for Divine Worship and the Discipline of the Sacraments published a new Decree on the Solemnity of the Most Sacred Heart of Jesus, 3 June 2016, in which the celebration of Saint Mary Magdalene was elevated and inscribed in the General Roman Calendar with the rank of Feast.

This decision, in the current ecclesial context, seeks to reflect more deeply upon the dignity of women, on the new evangelisation and on the greatness of the mystery of God's Mercy. Saint John Paul II paid great attention not only to the importance of women in the mission of Christ and the Church, but also and with special emphasis on the particular role of Mary of Magdala as the first witness who saw the risen Christ, and as the first messenger who announced the Lord's resurrection to the Apostles (*Mulieris dignitatem* n. 16). The importance of this continues today in the Church, as is evident in the new evangelisation, which seeks to welcome all men and women "of every race, people, language and nation" (Rev 5: 9), without any distinction, to announce to them the Good News of the Gospel of Jesus Christ while accompanying them on their earthly pilgrimage, and offering them the wonders of God's salvation. Saint Mary Magdalene is an example of a true and authentic evangeliser, that is an evangelist who announces the central joyful message of Easter (cf. Collect for 22 July and the new Preface).

It is precisely in the context of the Jubilee of Mercy that our Holy

Father Pope Francis has taken this decision, in order to underline the relevance of this woman “who so loved Christ and was so greatly loved by Christ”, as Rabanus Maurus affirms on various occasions when he speaks of her (“*dilectrix Christi et a Christo plurimum dilecta*”: *De vita Mariae Magdaleneae*, Prologus), as well as Saint Anselm of Canterbury who says of her “chosen because you are beloved and beloved because you are chosen of God” (“*electa dilectrix et dilecta electrix Dei*”: *Oratio LXXIII ad sanctam Mariam Magdalenam*). It is true that ecclesial tradition in the West, especially since the time of Gregory the Great, has identified Saint Mary Magdalene, and the woman who anointed Christ’s feet with perfume in the house of Simon the Pharisee, and the sister of Lazarus and Martha, as one and the same person. This interpretation continued to influence western ecclesiastical authors, Christian art and liturgical texts relative to this Saint. The Bollandists made a detailed study of the problem of identifying these three women and prepared a path for the liturgical reform of the Roman Calendar. The outcome of this reform of the Second Vatican Council led to the texts of the *Missale Romanum*, the *Liturgia Horarum* and the *Martyrologium* referring to Mary of Magdala. What is certain is that Mary Magdalene was part of the group of Jesus’ disciples, she accompanied him to the foot of the Cross and, in the garden where she met him at the tomb, was the first “witness of Divine Mercy” (Gregory the Great, XL Hom. In Evangelia, lib. II Hom. 25,10). The Gospel of John tells us that Mary Magdalene wept because she could not find the body of the Lord (Jn 20:11); and that Jesus had mercy on her by letting himself be known as her Master, thus transforming her tears into paschal joy.

Taking advantage of this opportune moment, I would like to underline two ideas inherent in the biblical and liturgical texts of this Feast

which assist us to better grasp the importance of this holy woman for today.

On the one hand, she has the honour to be the first witness of the Lord’s resurrection (“*prima testis*” – Hymnus, *Ad Laudes matutinas*), the first who saw the empty tomb and the first to hear the truth about his resurrection. Christ showed special consideration and mercy to this woman who showed her love for Christ by seeking him in her anguish and suffering in the garden, or as Saint Anselm says in the prayer mentioned above with “*lacrimas humilitatis*” (“the tears of humility”). In this way it is possible to highlight the contrast between the woman present in the garden of paradise and the woman present in the garden of the resurrection. The first spread death where there was life; the second announced life from a sepulchre, the place of death. As Gregory the Great underlines: “*Quia in paradiso mulier viro propinavit mortem, a sepulcro mulier viris annuntiat vitam*” (“Indeed because a woman offered death to a man in Paradise, a woman announces life to the men from the tomb”: XL Hom. In Evangelia, lib. II, Hom. 25). Yet, there is more, as we see precisely in the garden of the resurrection where the Lord says to Mary, “*Noli me tangere*” (“Do not cling to me” Jn 20:17). This is an invitation to enter into an experience of faith that goes beyond materialistic assumptions and the human grasping after the divine Mystery which is not simply addressed to Mary but to the entire Church. This is an ecclesial moment! This is an important lesson for every disciple of Jesus Christ to neither seek human securities nor the vainglory of this world, but in faith to seek the living and risen Christ!

On the other hand, precisely because she was an eyewitness to the risen Christ, she was also the first one to bear witness to him before the

Apostles. She fulfils the command of the Risen Lord: “Go to my brethren and say to them, I am ascending to my Father and your Father, to my God and your God.’ Mary Magdalene went and announced to the disciples ‘I have seen the Lord’ and she told them that he had said these things to her” (Jn 20:17-18). Thus, as already indicated she becomes an evangelist, that is a messenger who announces the Good News of the Lord’s resurrection or, as Rabanus Maurus and Saint Thomas Aquinas say, she becomes the “apostolorum apostola” because she announces to the apostles what in turn they will announce to the whole world (Rabanus Maurus, De vita beatae Mariae Magdalenae, XXVII; Saint Thomas Aquinas, In Ioannem Evangelistam Expositio, c. XX, L. III, 6). It was with good reason that the Angelic Doctor applied this term to Mary of Magdala, for she is the witness to the risen Christ and announces the message of the Lord’s resurrection just like the rest of the Apostles. For this reason it is right that the liturgical celebration of this woman should have the same rank of Feast as that given to the celebration of the Apostles in the General Roman Calendar and that the special mission of this woman should be underlined, she who is an example and model for all women in the Church.

✠ Arthur Roche

Archbishop Secretary of the Congregation for Divine Worship and the Discipline of the Sacraments

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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

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