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# 第4屆全國聖體大會

## 我的一切泉源都在你內

**第**4屆全國聖體大會於3月1日在雲林縣立體育館隆重舉行，來自全國的11位主教和289位神父，331位修女及28位執事、修士和教友們共計1萬1千人參與盛會，教宗方濟各特指派萬民福音部長斐洛尼樞機主教以教宗特使身分專程蒞台主禮，由主教團秘書長陳科神父全程陪伴並作即席口譯。

教廷駐台大使館高德隆代辦、薛維義秘書、陳建仁副總統伉儷、杜筑生大使伉儷、俄羅斯基督正教艾西里爾神父、外交部副參事卓俊雄、雲林縣張麗善縣長、中華電信南區王清全總經理、教宗全球祈禱網絡國際總輔導傅德立神父及台灣負責人徐森義神父、民進黨宗教部邱世元主任、台灣基督長老教會龍瑞華牧師等貴賓蒞臨參加；藉由全國聖體大會同心合意祈禱，期盼善念化為力量，為台灣及全球各地受苦的人民，祈求風調雨順、國泰民安。

### 體會聖體是活泉 為國際大會暖身

這次聖體大會的主題是：「我的一切泉源都在你內！」讓我們想到主耶穌回答井邊的撒瑪黎雅婦女說：「若是你知道天主的恩賜，和現在向妳要水喝的是誰，妳或許早就會求祂，而祂也早就賜給妳活水了。」耶穌明白地表示：「誰喝了我給的水，就永遠不再渴，並且我給他的水，要在他內成為泉源，湧出活水，使他得到永恆的生命。」

教宗方濟各提醒我們：「讓我們能再一次體驗到厄瑪烏門徒的經驗，願我們藉著聆聽天主聖言、從聖體的餐桌汲取養分，讓我們的心能夠更熱切地活在信望愛中。」這也正與宗座國際聖體大會委員會成立的目的相符：「要更認識我們的主耶穌基督，真實地在祂聖體的奧蹟裡，好能更被人愛戴、服事。」藉著聖體大會的慶典，我們更能使耶穌聖體成為教會生活，以及教會救世使命的中心。

第4屆台灣全國聖體大會的主題選擇，與2020年9月在匈牙利首都布達佩斯舉行的第52屆國際聖體大會的主題相同，我們舉辦全國聖體大會，一方面是為將前往參與國際聖體大會之信友做足準備，讓台灣教會與國際聖體大會接軌；另一方面也為大多數未能出國參與的人，有機會共同深入探索聖體奧蹟各層面的認知與體會，進而對耶穌聖體表達崇敬與愛慕。

全國聖體大會的舉辦，更是台灣地方教會合作的象徵，藉由活動，促進教區與教區間的融合與信仰的更新，同時，我們也邀請其他宗教人士參與，以增加彼此交談、合作的機會。我們更期盼藉著全國聖體大會的推廣，加深教友們對聖體聖事的認識，使教友們更願意參與聖事，並成為愛的標記，讓更多人認識天主，使教友們的信仰得以更新及深化。

### 縝密紮實的培訓 身心靈做足準備

回顧2016年5月28日在彰化體育館，鍾安住主教從台中教區蘇耀文主教手中接下象徵全國聖體大會的徽牌後，嘉義教區即著手規畫本屆的全國聖體大會。

為執行這項工作，自2017年10月正式成立籌備委員會，前後



總共召開了14次籌備會議及2次全國會議，逐步進行各項暖身工作。

2018年3月以「為基督而走」之活動，正式向全國教友宣告：第4屆全國聖體大會系列活動開跑，同時在各教區進行15場次的聖體要理講習及活動宣導。

從2018年6月~2019年2月，教區舉行「橫跨9個月大敬禮，訪尋百年傳教史」的聖體大敬禮活動，在活動的倒數時刻，從2月20日至28日，則分區舉行9日敬禮。這一系列的活動皆為全國聖體大會做準備，期盼讓大家以純潔的心靈，來迎接全國聖體大會，讓聖體成為我們生活的泉源。

## 落實與青年同行 感謝教宗的降福

在2018年世界主教會議中，教宗方濟各選定以「青年」作為本屆世界主教會議焦點主題，來自世界各地的主教代表共聚討論，並表決通過，將要落實「與年輕人同行」的具體行動方針。為具體的回應教宗「關心青年」的呼籲，承辦單位嘉義教區特別向各教區的青年們發出邀請，大會也在各項活動中為青年朋友鋪陳舞台，讓他們在全國聖體大會中擔負更多、更重要的角色，青年不再只是旁觀者。

感謝天主，有300多位各教區的青年勇敢地接受大會邀請，並接受會前的綵排訓練，在教理講授（一）中，鍾主教與青年以輕鬆的對談方式，讓存在青少年心中對聖體的迷惑得到解答。在讚美歌頌的帶動、感恩聖祭及隆重的聖體遊行禮儀中，青年們都有很好的表現，確實讓我們看到教會光明的未來。

承辦教區鍾安住主教利用出席2018年世界主教會議之便，特



別當面邀請教宗方濟各前來台灣，參加全國聖體大會，鍾主教向教宗表達，感謝他對台灣的關懷及中華民族的愛護，也向教宗表示本地教會期盼藉此「團聚擘餅」，與聖母同在，並效法她祈求聖神獲得力量和勇氣，去實踐傳教使命，能更熱愛、領受、共融、服事、朝拜聖體，體現復活主基督在我們生命中的臨在，並將此一切泉源、共融的福音、基督熱愛世人的訊息，用最有效的方法傳播給台灣人民，願天主永受讚美。

主教團主席洪山川總主教亦誠摯地向教宗方濟各表達，台灣教友多麼企盼宗座的勉勵，若聖座行程無法安排，也懇切希望能撥冗為此次聖體大會預錄短片，或以其他形式鼓勵與降福，這將會激勵所有與會的天主子民，為所有華人信徒而言，更是莫大的鼓勵。感謝教宗，雖然他沒能前來，但他指派了萬民福音部長斐洛尼樞機主教，以教宗特使身分專程蒞台，層級之高是前所未有的，斐洛尼樞機主教也帶來教宗的祝福。



## 基督之光照雲林 天佑台灣恩滿溢

3月1日上午7時，約300位的工作人員早早就定位，準備迎接來自全國的弟兄姊妹們。或許大家已期待、渴望太久，雖然大會表訂8時30分開始報到，但在7時30分後，遊覽車便一部部的駛達會場，讓負責報到組有點緊張。感謝各地教友高度的配合與包容，即使湧現大批人潮，進場的秩序在安排帶領下顯得相當順暢。

9時45分，大會在阿里山鄒族原住民精彩的迎賓舞表演中揭開序幕。台灣主教團副團長劉振忠總主教（見左圖）代表主辦單位致歡迎詞，劉總主教說：「3年前，主教團將第4屆全國聖體大會這項任務交付給嘉義教區後，教區即著手用心規畫，藉由聖體要理講授，幫助教友更加認識、了解敬禮聖體的重要，逐步燃起大家熱心朝拜聖體、熱愛聖體的心。同時，教區也舉

辦百年老教堂巡禮等系列活動，兼顧了靈修與結合地方教會文化歷史的認識，及地方觀光產業的行銷等多元層面，確實落實了舉辦聖體大會的核心價值，同時，也避免活動如放煙火式的瞬間熱鬧而已。」

劉總主教也期勉大家：「我代表主辦單位台灣地區主教團，感謝承辦單位嘉義教區鍾主教及籌備委員會的所有工作人員，你們辛苦了！也感謝雲林縣張麗善縣長、沈宗隆議長的全力支持，提供許多資源，讓活動如此順利進行。更感謝來自台灣各地的教友們，你們的參與是大會成功最重要的因素。大家的努力必獲天主的賞報，期盼聖體作為我們每個人的生活源泉和心靈高峰。願基督之光，普照雲林，天佑台灣。」

劉總主教邀請雲林縣張麗善縣長致詞，張縣長謙遜地說：「很榮幸上任才兩個多月，就有這個機會與天主教會共同承辦第4屆全國聖體大會，與來自世界各地的代表、全台的教友共融在一起，這是雲林縣的光榮，也是我的榮幸。」

## 感謝天主教深耕 盼世界看到台灣

她衷心表達感激之情，接著說：「天主教會在台發展160多年來，秉持教義的教導，順應社會脈動的需求，致力於社會慈善公益事務與醫療及教育工作，企盼藉由教育力量，端正社會禮俗，扶助社會弱勢，讓天主溫暖的愛擴散到台灣各個角落；教會的努力有目共睹，也確實成為安定人心、穩定社會的重要基石。」

雲林縣是一個農業的縣份，各項資源相對缺乏，數十年來，許多政府公部門無法照顧到的地方，天主教會一直都扮演相當重

要的輔助角色。天主教在雲林縣深耕百年，於醫療、教育、老人照護、社福等各領域的貢獻與付出，令人感動，也深獲縣民的肯定。

這回我受縣民的託付擔任縣長乙職，期盼天主教會爾後能與縣府更緊密的合作，一起努力打拚，散播希望與喜樂，落實到仁民愛物的關懷，建構生命共同體的和諧社會。在此我要再次感謝全國天主教徒熱情參與，更感謝台灣在歐洲唯一邦交國梵蒂岡聖座，特派教宗萬民福音部部長斐洛尼樞機特使前來與會，讓雲林縣的好山、好水、好景色等優點被國際看見、被全台的兄弟姐妹看到。在此祝福今天的大會圓滿成功，主恩滿溢。」

### 歌頌讚美祝平安 教理講授寓意深

在貴賓致詞後，接續的節目是歌頌讚美，在〈全國聖體大會主題曲〉作曲者胡明哲弟兄的帶領下，全場教友舉起右手宣示信仰，搭配身體的律動，以歌聲頌揚天主並互祝平安，頓時全場氣氛都High起來。

在教理講授（一）中，鍾安住主教與青年對談聖體聖事在人生旅途中的重要，鍾主教告訴年輕人，聖體聖事是天主救贖工程的再現，聖體是耶穌送給人類最大的禮物，我們一定要珍惜，更要把福傳工作與聖體聖事作連結。

講授中並穿插了問答的橋段，由鍾主教與青年們淺顯易懂的對談中，讓人感受到鍾主教對青年工作這塊領域投入之深。

### 兩家庭見證分享 可立刻祈禱網絡

在教理講授後，大會安排大家欣賞將全國各地敬禮聖體聖事的



照片，配合全國聖體大會的主題曲及禱詞，所精心製作的微電影，藉由短片，大家更了解台灣各地推廣敬禮聖體的情形。緊接著的見證分享，有吳慧貞姊妹及李牧丞弟兄兩個家庭分享，他們在人生旅途中都曾遭遇挫折，成為迷途的羊，都從敬禮聖體中得到力量、勇氣及恩典，並展開新的服務旅程，他們精彩的分享令人動容。

感人的見證分享之後，由教宗全球祈禱網絡國際總輔導傅德立神父及其團隊介紹「可立刻」祈禱網絡。先以話劇方式，教導大家如何運用手機作每日祈禱，教宗期望結合現代「人手一機」的時代，個人祈禱意向皆可透過祈禱網絡，邀請全世界兄弟姐妹同禱。

目前全世界已有7種語言可每日與教宗一起祈禱，「可立刻」



祈禱中文繁體版 (APP) · 搭配聖體大會於3月1日正式上線，歡迎大家加入。傅德立神父亦邀請鍾安住主教降福現場的所有手機及持有人，希望手機不只是通訊、玩遊戲的工具，而是可以祈禱、關心人的好幫手。傅德立神父邀請大家打開手機的手電筒功能一起接受祝福，傅神父鼓勵大家：願我們的愛藉著這個光，能照亮世界陰暗的角落。

上午最後一個表演節目是由嘉

義教區的青年及兒童擔綱，數十位青年抬著台灣青年日專屬的7尺大十字架緩步進場，並讚頌謳歌，場面令人動容，青年們要從十字架上得到力量，他們決心要跟隨耶穌，把天主的愛分享出去。

彌撒聖祭是慶祝活動最高峯，由教宗特使萬民福音部長斐洛尼樞機主教主禮，教廷駐台代辦高德隆蒙席、全台11位主教，及近300位神父與執事共祭，更有28位修士及青年們擔任輔祭，莊嚴而隆重。

### 感恩聖祭最高峰 樞機講道得滋養

彌撒於下午1時15分開始，在大家高唱〈天主台前〉的嘹亮歌聲中，司祭團從雲林縣議會經大學路，隆重遊行進堂，長達100多公尺的司祭團隊緩步前進，相當莊嚴壯觀，引起行人

紛紛駐足觀看。

在致候詞前，主教團秘書長陳科神父宣讀〈教宗致斐爾南多·斐洛尼樞機主教信函〉，在聖座信函中，教宗清楚地表達斐洛尼樞機主教就是他本人的代表。

斐洛尼樞機主教在講道時說：「很高興能與你們一起出席本屆的全國聖體大會，教宗方濟各希望我能擔任他的特使，代表他蒞臨大會的現場，我向各位保證，儘管教宗本人不能親自參加此次盛會，但他依然心繫遠在台灣的兄弟姊妹，教宗要我代替他表達對台灣教友的真情、敬重和想念。」

彌撒中特別安排了6位不同族群的教友，以不同國家語言及方言擔任信友禱詞，虔敬表達出各自不同的祈禱意向，共融在主愛內的用心十分令人動容。

奉獻禮別開生面地由原住民載歌載舞作前導，帶領奉獻香燭、鮮花，以及舖滿了麥穗與葡萄的餅酒，一起將人類勞苦的果實敬獻到天主台前，期待在聖體的奧跡中轉化成基督的聖體與寶血，永留在我們心中。

大會更動員了上百位聖體服務員，引導送聖體神父爬上看台最高樓層及戶外搭棚與室廳內，為教友們送聖體，那井然有序的萬人領聖體場面，只有聖詠團的歌聲，沒有一絲吵雜，這就是信仰所共發的愛啊！

在領聖體經後，由執事高舉〈教宗降福狀〉，嘉義教區趙永吉秘書長宣讀教宗降福狀內容，宣達凡誠心誠意參加第4屆全國聖體大會的信友，皆能得到宗座特別的降福。

## 聖體遊行送降福 主教頒布全大赦

隨後即準備舉行聖體遊行，在全體詠唱〈我是生命之糧〉中，主禮向聖體獻香，並在祭台前舉揚聖體光座降福全體，隨即將聖體光座交給劉潤顯執事，在台灣總修院修士及嘉義教區輔祭團前導下，劉潤顯執事目不轉睛的注視聖體光座中的基督，並高高舉揚。

主禮斐洛尼樞機主教走在聖體光座之後，所有主教緊緊隨行，聖體遊行隊伍依循著由300位手持蠟燭的青年所圍成的路線，緩緩沿主場館中道前進，繞行至室外的第2場地，並經由埤口路到第3及第4場地。每到一個定點，搭配著莊嚴鑼聲，執事即高舉著聖體光座降福大家，全體教友則虔誠站立與鞠躬，以心神和目光追隨聖體皓光，恭迎聖體、接受聖體降福，許多教友更是感動的熱淚盈眶，屈膝跪謝主恩。

後半段路程，由巴明志執事舉揚聖體光座直到回大會現場，斐洛尼樞機主教則在聖體光座回到祭台後，舉行隆重的聖體降福，現場安靜得只聽聞鑼響，聲聲敲在我們的耳門心尖。聖體降福後，鍾主教隨即頒布全大赦。

## 傳承感謝互贈禮 力行福傳見功效

嘉義教區圓滿達成第4屆全國聖體大會的使命後，即將由台南教區接棒，承辦下一屆的全國聖體大會。在交接禮之前，鍾安住主教誠懇地表達感謝，並致贈斐洛尼樞機兩項禮物，包括精緻的中華聖母抱聖嬰的態像，以及由潘周俊神父手工繪製的創意十字架，上有Q版斐洛尼樞機主教肖像及他的牧徽和家鄉徽章。

斐洛尼樞機主教萬分開心，亦贈送一套聖爵及聖盤，作為紀念禮物。斐洛尼樞機主教再次肯定大會的圓滿順利與成功，並鼓勵大家走出去福傳，活動結束是步出去福傳的開始，一個沒有福傳的聖體大會，只有一半功效。大家要努力宣揚福音，無論是什麼角色，在什麼地方都可以帶領人認識主；期望下一次的全國聖體大會，參加教友能倍增到10萬人，現場的掌聲久久不歇。

## 圓滿落幕收穫多 期待台南再相會

緊接著，在主教團團長洪山川總主教監交下，嘉義教區鍾安住主教將全國聖體大會的徽牌交給台南教區林吉男主教，再由復活蠟點燃燭光，交給台南教區李若望秘書長，象徵薪火相傳；此時全場也為嘉義教區兩年多來的辛勞和努力報以熱烈的掌聲，更為接棒的台南教區加油，全體都在主的愛內融為一體。

全國聖體大會圓滿落幕了，感謝全國各地教友以行動支持2019年全國聖體大會。因受限於場地，讓許多教友們必須在大熱天中坐在帳棚下參禮，大家辛苦了，感謝大家的包容。也感謝全國傳協會陳磊仕主席與理事們的指導，以及全台各地教友們的慷慨奉獻及人力支援，因著上下一心的全力支持，籌備委員們在萬分疲憊下，仍堅持到最後，大會才能如此圓滿。

基督徒的一生都充滿將臨的精神，我們相信基督的第1次來臨，已為我們開闢走向天父的坦途，藉著感恩聖祭聖體聖事——耶穌蘊藏在餅酒形下，祂已天天同我們在一起。讓我們懷抱這份熱火，向一切受造物宣報福音，並期待3年後台南教區再相會。（摘自天主教周報530期）



## 教宗方濟各

# 致費爾南多·斐洛尼 樞機主教信函

可敬的弟兄

費爾南多·斐洛尼樞機主教

萬民福音部部長

「我們的救主，在祂被出賣的那一夜，在最後晚餐中，建立了祂的體血感恩祭獻，藉以永留十字架的祭獻於後世，直到祂再度來臨，並把祂死亡復活的記念，託付給親愛的淨配——教會」（《禮儀憲章》47）。因此，我到基督、我們的天主那裡去——祂臨現於聖體聖事，為了要以真誠的信德朝拜祂，並且以純潔和虔誠的心從司鐸的手中領受祂——這是理所當然的。

我帶著喜悅的心知悉臺灣的主教們，將會與教友們一起慶祝第四屆全國聖體大會，向蘊藏於餅酒形下的上主謳歌歡呼：「我的一切泉源都在祢內」（詠八七7）。這年輕的天主教團體，其教區於二十世紀建立，雖然並非沒有遇到困難，卻急迫要保存和見證他們在基督內的信仰。

因此，去年我們可敬的弟兄洪山川——臺北教區總主教暨臺灣

地區主教團主席，替他的主教弟兄們和教友們，恭敬地邀請我以某種方式去參加上述的大會。然而，由於我無法親臨現場，我認為委派一位能代表我的樞機主教去，是合理的，好使上主的羊群感覺到與普世教會和聖伯多祿的繼承人合而為一，保持連繫，並體驗到我的關懷與愛心。所以，我才轉向你——我可敬的弟兄、萬民福音部部長，而你多年來在你對聖座的服務中、在不同的辦事處和代表處，證明了你是十分熱衷和忠心。

所以，我欣喜地指派你為**我的特使**，去主持第四屆全國聖體大會結束的慶典，即將於3月1日，在臺灣嘉義教區舉行。正如「感恩祭」這詞彙本身的意思所說的，你被邀請與被祝聖的牧者們，以及所有的信徒，藉此機會感恩，因為信仰及聖洗的神聖恩賜使我們成為基督聖死、復活及生命的分享者（參：羅六4；哥二12），而我在這世間的旅途上正是被同樣的聖體豐盛地滋養。你應該去給予在教會裡領受了同樣的神性生命，以及獲得天主子女這無可言喻尊嚴的人鼓勵，好使他們一心一意對上主保持忠心（參：宗十一23），並且身為基督的見證人，能致力於援助他們困苦的弟兄姊妹們。

我會以祈禱陪伴你的使命，好使這聚會能真正大力幫助全體子民在靈修上的成長和信仰上的堅定，並結出愛的果實。請替我向所有那裡的人轉達我的問候，而且，藉著榮福童貞瑪利亞——宗徒之后、聖巴斯卦·拜倫，以及其他特別敬禮聖體聖人們的轉求，你要因我的名，並以深厚的摯愛頒予我宗徒的遐福給所有參與聖體大會的人，作為獲得天上恩寵的保證。

教宗方濟各 發自梵蒂岡

2019年2月14日 本人在任第六年

## 第四屆全國聖體大會

### 宗座萬民福音部部長及教宗特使 斐洛尼樞機主教證道詞

親愛的主教和司鐸弟兄們，

各位政界及軍界的官長們，

以及在基督內的弟兄姊妹們：

今天台灣天主教會齊聚在雲林（嘉義教區），歡慶第四屆聖體大會，現在已進入最後階段。在此，我特別高興與你們一同出席本屆大會；教宗方濟各希望我能擔任他的特使，代表他蒞臨現場。我向各位保證，儘管教宗本人不能親自參加這次盛會，他依然心繫遠在台灣我們，滿心歡喜地表達他對台灣教友們的真情、敬重和想念，彷彿他親臨會場一般。

在隆重的禮儀中，第四屆全國聖體大會即將閉幕。然而，英文的「聖體大會」（Eucharistic Congress）為什麼要選用「Congress」（大會）這個字？我親愛的弟兄姊妹，為什麼這次的大會又稱為「聖體（Eucharistic）大會」呢？

「Congress」這英文字指一項特別重要的事件。今天在此地發生的事件，必定是意義重大的，因為所有教友都竭力前來參加。「Eucharistic」這英文字令人想起耶穌留給祂的門徒和初

期教會的「標記」——即聖體聖事，這標記正顯示出耶穌祂自己。透過這「辨識的標記」，基督徒與祂合而為一，並成為天主「新約」的大家庭，向各時各地的所有男女開放，而且是建基於耶穌用自己的生命向天父所作的犧牲奉獻。

因此，聖體聖事是使我們與耶穌的生命緊密相連的卓越聖事，而我們也正如今天的福音所指，被基督所吸引。當耶穌經過加里肋亞各村各城時，群眾被祂吸引；祂的言語和祂的為人，令人驚奇。因為祂講論天主的國，又治好「那些急需要治療的人」（路九 11b），他們都渴望聽祂。

耶穌的吸引力如此巨大，以致有時讓聆聽祂的人，忘記自己的需要，因為祂的教導實在令人著迷，不顧時間消逝。福音也讓人回想起增餅奇蹟這個事蹟：這些餅餵飽了那些聆聽耶穌講道的人群。這事蹟在教會裡被視為聖體聖事的預兆——這生命之糧飽足信從基督的人們對天主的渴望。

我相信我們也渴望在今天被耶穌吸引！祂曾經許諾，要親自與我們同在：「因為那裡有兩個或三個人，因我的名字聚在一起，我就在他們中間。」（瑪十八 20）

耶穌之所以能夠吸引祂那個時代的人們，主要是因為祂和他們講論天主時，不用抽象的概念，不用理論或深澀的教義，而是像愛子女的父母向他們講論生命本身和它的意義一般，以生命中所遭遇的喜樂和艱難、悲傷和希望來講論。耶穌向我們顯示天主的面容：這位天主不會離棄祂的創造，任其墮落；祂絕不會與它分離。祂對於人類的痛苦，並不冷漠，卻與人感同身受。納因城的那位婦人，眼看自己的孩子死去，心中非常悲痛；耶穌來到城中，先與她一起哀慟，再將她的孩子從死者中

復活。祂聆聽雅依洛的請求，使他的女兒重獲生命。耶穌了解痲瘋病人病痛纏身並被社會隔絕的痛苦；他們祈求祂的憐憫，於是祂治好他們，遣送他們回家。祂也讓胎生的瞎子復明。許多母親給祂帶來她們的孩子，耶穌也與她們一同喜樂，撫摸她們，祝福她們。他深知罹患血漏病長達十五年的婦人的不幸，因此將她治好，同時肯定她的信德。有一個婦人犯了姦淫，有些人想要用石頭砸死她，並不屑一顧地將她推倒在地，但耶穌不但沒有給她定罪，反而將她扶起，使她與人和好，又遣送她回家。最後，耶穌還要求住進不太老實的富有稅吏匝凱的家，改變他的心，使他的生命得到轉變，讓他成為一個慷慨的人。

在這次的聖體大會中，我們希望基督也向我們說話。我們特別渴望祂向我們的生命說話：向那些已經不像過去那樣互相了解、彼此相愛的夫妻們說話，向那些因孩子們有酒癮和毒癮而問題重重的父母們說話，向那些罹患癌症或其他嚴重疾病的人們說話，向那些因缺乏工作或其他原因而身陷極度貧窮的人們說話。最後，我們希望耶穌能向在生命末期，甚至可能失去生命目標的人們說話。每個人都知道痛苦和貧乏、在道德上和靈修上所犯的毛病，都需要聆聽良善真摯的語言，需要被了解和被照顧。

當台灣地區的主教們決定舉辦這次的聖體大會時，他們並不打算如同以往，把它當成一次教會例行的活動來舉辦。他們深知我們所身處的這個社會，需要稍微放慢腳步；我們的生活，充斥著許多事物，需要得到靈修上的全然更新，需要重新找回天主那給予生命的氣息。我們都知道，身為基督徒，我們需要堅定我們的信仰，秉持慷慨的精神，懷抱信德和望德，才能繼續我們的旅程。一如耶穌的兩個門徒，在他們從耶路撒冷到厄

瑪烏的路上，遇見了復活的主，他們被祂所說的話鼓舞，心神重新得力，充滿喜樂；接著，當天晚餐，耶穌正在擘餅時，他們的眼睛頓時開了，認出這位與他們同行的旅客，原來是生活的主。那擘餅的動作，使人想起耶穌的最後晚餐，對兩位門徒和教會而言，也成為基督臨在的標記；祂必不拋棄信友團體，祂是永生的食糧，在每位信友的生命旅程中，滋養著他們。聖體聖事使得聖詠第87首第7節的先知話「我的一切泉源都在祢內」得以實現：這句話是這次聖體大會的主題，出自聖詠作者，是天主子民為歡慶上主駕臨他們中間所吟唱的歌曲。

其實，聖體大會正是歡慶耶穌的臨在、在聖體中與生活的耶穌相遇的大好時機。聖體是耶穌給祂教會的偉大禮物，是耶穌為紀念自己，以及紀念獻給聖父的永恆之祭而留下的。在聖體聖事中，我們進入那使人與天主和好的奧跡之內。在聖體聖事中，耶穌繼續在天父面前為我們轉禱，更新祂讚頌和贖罪的祈禱。聖體聖事是救贖工程的再現和我們愛德的連繫，它是信德的聖事，是我們人生旅途中的食糧，是教會內合一的標記與原由，是基督信仰團體生命的中心；它給予活力，使教會不斷地更新；它是一切福傳工作的泉源與高峰。

因此，每當慶祝聖體聖事時，不論於地上何處舉行彌撒，在這至聖的擘餅動作中，我們不僅重現主與兩位門徒所進的晚餐，而也是再度經驗耶穌和宗徒們所進的同一晚餐。當被祝聖為聖體的麵餅被擘開時，我們終於得以進入與基督的共融之中。

讀經二出自聖保祿宗徒致格林多人前書，其中保祿宗徒講述耶穌如何舉行最後晚餐，同時也構成了初期教會的禮儀。保祿的話極具教導性，且讓我們專心地再次予以聆聽：「主耶穌在祂被交付的那一夜，拿起餅來，祝謝了，擘開說：『這是我的身

體、為你們而捨的，你們應這樣行，為紀念我。」(…)又同樣拿起杯來說：「這杯是用我的血所立的新約，你們(…)應這樣行，為紀念我。」(格前十一 23~25)然後保祿宗徒向格林多人說明，在照耶穌所渴望的重覆舉行這聖事時，救恩的奧跡永遠再次彰顯；而教會所有的靈修財富也永遠都涵蓋其中。

聖體聖事最早在猶太人歸化為基督信仰團體中施行，聖保祿宗徒將同一聖事託付給在外邦人中誕生的教會，如格林多。這樣，他就完成了他身為福傳者的事工。事實上，只傳揚耶穌所說過的話並不足夠，還需要給格林多的教會團體耶穌的聖體，否則救恩的工作就無法成就。藉由宣報福音和舉行聖體聖事這兩項傳教工作，教會獲得力量，為耶穌作見證，並得以實踐她在萬民中的使命。透過聖體聖事，教會每日紀念耶穌，並施予恩寵，使人投入傳教事工。

關於這一點，我想在此簡述傳教工作的重要性。對台灣這塊土地而言，傳教工作非常需要，因為儘管福傳工作在此地已經進行多年，教會也從事許多社會及教育工作，彌足珍貴，但教會本身仍屬蕞爾。傳教工作不能只委託給一群傳教士，每一個人都應該參與：不論主教、神父、修士、修女、平信徒、家庭、甚至小孩子，都是傳教士，要向同一時代的人傳福音。傳教工作，如果有聖體聖事的滋養，就可以使福音結出果實。其實，聖體聖事是福傳使命的根源。向眾人傳報耶穌，不應該是一項選擇，也不只是教會生活的一種結果而已；它更是教會必不可少的一部分，因為一個教會如果沒有傳教熱忱，就無法結果。教宗方濟各曾經明白說過：「不可讓福音從我們中被奪走！」(《福音的喜樂》97)。換句話說，「不可讓傳教活力從我們中被奪走！」(《福音的喜樂》109)。教宗如此表示，令

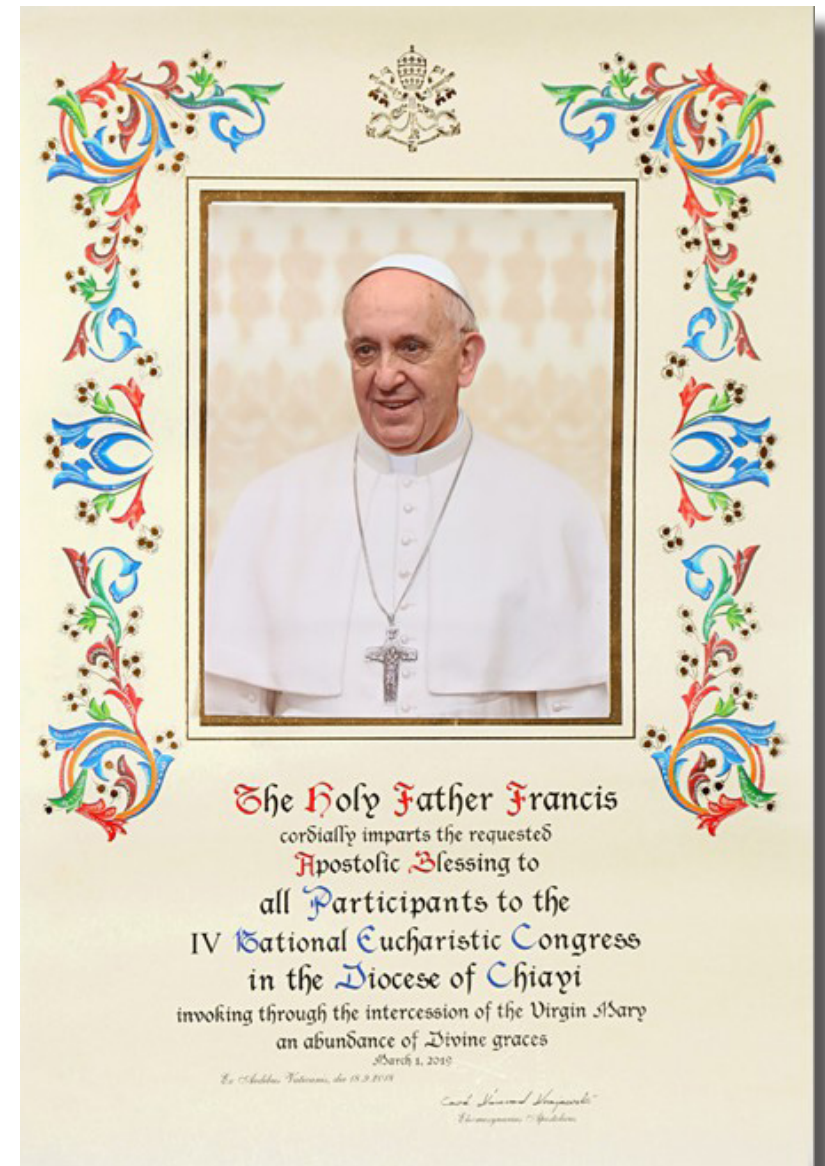
人想起最早的傳教請求，是由一個原為異教徒的馬其頓人，在保祿宗徒的異象中所提出：「請往馬其頓去，援助我們吧」(宗十六9)。這一請求代表著長延不息的福傳呼聲。由此，我們更加了解教會傳報福音的心：它總是懷著殷切的期盼、強烈的渴望和澎湃的熱情，永遠不會停止跳動。這顆心的泉源和力量，來自聖體聖事。教會今天可能要比過去更加熱切地回應復活的主耶穌所交付的使命：傳報福音給天下萬民。因此，只要人類對基督仍然饑渴，福音的宣報將持續進行，不斷地從這顆心源源流出，一方面順應各個文化的實際情況，另一方面不偏離那無獨有偶、卻使眾人因同一信仰合而為一的普世性脈絡。其實，福音和聖體聖事，正激起教會對今日處境艱困的全人類的熱愛。在這個自私自利、唯物主義當道的世界，我們感到需要「擁新視野，全力推動個人和民族之間團結合作與兄弟互愛的人文主義」(教宗方濟各：〈人類團體〉信函，2019年1月6日)

藉著福音和聖體聖事，兄弟情誼便在眾人之中誕生並發展，在國家民族中拓展基督信仰的新邊界。現代社會以各種不同的方式得到發展，唯獨缺乏兄弟情誼，亟需人們和國家之間真正的共融。此時此刻，有需要對人類的生命和眾人的生活，築造更進一步的尊重和了解。

教會藉由她所傳達的訊息和價值觀，渴望能深深地促進國家民族之間的兄弟情誼，即拓展嶄新的邊境，因為她是精神財富的守護者：對於一切代表天主的標記，予以妥善保存，並帶來天主所有的祝福。現今所存在的地理邊境，由不同的語言和民族所指定，而兄弟情誼超越這些地理邊境，成為天主賜予人類的一件寶貴禮物。

願本屆聖體大會能幫助台灣本地教會深入思索，在她所屬的現實背景中，她所肩負的使命與她所扮演的角色為何，又能以她自身的見證和對基督的忠誠不二，為這台灣人民的共同福祉，作出貢獻。

也願聖體聖事成為你們所有人生命的泉源和基督徒使命的根源。阿們。



# 斗六天主堂彌撒

## 宗座萬民福音部部長及教宗特使

### 斐洛尼樞機主教證道詞

(2019年3月2日星期六)

在基督內親愛的弟兄姊妹們：

在今天的福音中，有人給耶穌領來一些小孩子，好讓祂可以撫摸他們，但是門徒們卻責罵他們。耶穌一見如此，非常生氣，要他們讓這些小孩子到祂跟前來，因為「天主的國正屬於這樣的人」。

小孩子到底有什麼特質，讓耶穌要如此強調：「天主的國正屬於這樣的人」？

其實，小孩子代表著單純和自然；他們懷著信心接受上主的訊息。耶穌邀請每位大人，「像小孩子一樣」，以一顆開放和信賴的心，非常單純地，以同樣的直快、順從和信賴，「接受天主的國」，像親近自己父親一樣，並喊出「爸爸」。福音的作者用「擁抱 (embrace)」(接受) 這個動詞來表達耶穌和小孩子之間親密的關係：正因為小孩子們擁有這些特質，耶穌很愛他們，並歡迎他們進入祂的王國。

初期教會聽從耶穌的教導，視小孩子為團體的完全成員。這表示，所有的小孩子，即使是出生在基督徒和異教徒所結合的混合婚姻之中，只要他們有領洗，保祿宗徒就認為他們是「聖潔

的」。(參閱：格林多人前書七14)

這些在小孩子身上可以找到的典型特質，令我們大人將它們重新找回——由於年歲增長，又因生活中的負面經驗所影響而失去了。我們也因此再次發現接受福音信訊所需要的單純、信賴、直快和可愛：難怪他們屬於天主的國。

即使我們看不見耶穌的人，但是每個人，特別是小孩子，都可以和祂有真實而個人的關係，尤其是透過祈禱。小孩子的祈禱上達天庭。他們可以從天主那裡，為他們自己和所有請他們代禱的人們，求得恩寵。我們不要成為這事的阻礙，反而要教導他們如何祈禱、鼓勵他們多多祈禱，並以身作則。這是父母、祖父母、主日學老師和堂區神父所應共同肩負的重責大任。

親愛的父母們，親愛的祖父母們，只要有機會，就帶你們的孩子孫子上教堂，不要讓他們脫離教會生活。教宗方濟各強調：「嬰兒和小孩子哭，會吵，到處跑……在教堂，小孩子一哭，我就覺得大受干擾，大家也希望這哭鬧的孩子可以有人趕快把他/她帶走。絕對不可！因為那才是最好的講道。小孩子的哭叫，是天主的聲音。千萬不可以把他們帶出教堂！」

孩童時期格外重要，足以影響人的一生。在成員之間充滿了愛的家庭長大的孩子，從容安詳；他學習為別人著想，不自私自利。他也學習如何聽從良心，在天主面前行事；因為天主在祈禱中和他相遇，並永遠存在他的心中，與他同在。在破碎和充滿爭吵的家庭長大的孩子，尤其當他常被批評、羞辱，或者經常挨打時，由於這些負面的經驗，他與天主和耶穌的關係會受到影響。他會把天主想像成是暴力的、難懂的、嚴厲的、死板的，以及不可接近的。

小孩子讓人聯想到那些弱小而容易受傷的病人、受苦者、被棄

者、年長者、監獄中的囚犯、那些聲音常被忽略的人，和那些活著常被家庭和社會視為負擔的人。教會教導我們，人生命的每一個階段都保有尊嚴，因為生命是按照天主的肖像所造（參閱：德十七 3）。其實我們都是天主的孩子，在祂眼中我們都是一樣寶貴的。弱小者將他們日常所作的犧牲奉獻出來，為使這個世界和教會獲得天主賞賜的恩寵，因此我們實在因他們而得益，卻渾然不知。這些弟兄姊妹，因為生活中的種種條件，使他們難免會被邊緣化；讓我們祈禱，使他們可以真正融入教會的生活和我們的生活，因為天國也屬於這樣的人。耶穌不排斥任何人；祂藉著祂在聖體內真實的臨在，接受（擁抱）每一個人，到今天還一直在旅途上陪伴我們，直到今世的終結。

中國俗話說：「人生如苦海。」沒有人可以免於痛苦。其實，我們每個人都有受苦的經驗。有時候，我們覺得自己軟弱無助，就像小孩子一樣；而耶穌卻邀請我們走近祂：「凡勞苦和負重擔的，你們都到我跟前來」（瑪十一 28），然後每天和祂一同揹起自己的十字架。

耶穌教導我們如何面對痛苦，並整理我們與他人之間所偶有痛苦的關係。既然我們同屬天主的大家庭，同屬一個教會，我們每個人都有責任使它更加純潔、更加美好，使人們得見我們的善工，並將榮耀歸於在天之父。（瑪五 16）

讓我們將我們的善願和祈求託付給斗六天主堂的主保——玫瑰聖母。她將承擔我們的憂慮和一切需要，替我們轉求耶穌，使我們可以因由天主所賞賜的恩寵而獲得慰藉，進而能安慰所有受苦的人（參閱：格林多後書一 4）。阿們！

## 聖雅敬及聖安納態像祝聖儀式 (2019年3月2日)

### 斐洛尼樞機主教致詞

**親**愛的弟兄姊妹們，我親切地向你們問好，並且帶給你們教宗的降福。

我想告訴你們，教會作為天主的大家庭，是靠近你們的；你們是其中的一部分，而且你們有一使命要完成，有一貢獻要作。你們正活着的生命階段，在人性和精神上，對人生而言，是額外豐碩的。

身為老年人，事實上，是擁有很多的神恩：慷慨分施、過去的回憶、經驗、互助的精神、對生命有一個更完整的視野（宗座平信徒委員會：〈年老者的尊嚴及其在教會和世界裡的使命〉，1998年10月1日）

不幸的是，我們卻活在一個人們越來越怕老和病的社會裡，以致很多人以為，他們到了這生命的階段，就失去了他們活耀的時候所享有的一切，而且憂心忡忡。

在以前並非如此。年長者受人尊敬，患病者被人幫助。可是今天的語言，卻傾向於辯論，或最少，要重新定義。

當然，受嚴重和痛苦疾病煎熬的人會容易陷入絕望。照顧他們

的人也會容易受到誘惑，以憐憫作理由，合理化用來結束他們的痛苦的一些方法。

相反地，聖經奠定尊敬年長者為一條規誡：「在白髮老人前，應起立；對老年人要尊敬，應敬畏你的天主：我是上主。」（肋19:32）

在聖經裡，有這麼多的年老者顯示出他們智慧的價值和在他們年歲日增時在信仰中成熟的能力，像：亞巴郎和撒拉、梅瑟。

更有意思的人物，是托比特——他以謙卑的心和勇敢的態度遵守天主的法律，幫助有需要的人和耐心忍受失明的苦楚。（參閱：多3:16~17）

還有，麗莎和匝加利亞——若翰的父母親，「兩人又都上了年紀」（路1:7）。他們活著一種年邁時典型的神恩：祈禱和信靠天主的神恩。

西默盎和亞納，他們倆等待默西亞，由於他們信仰的敏銳感，能在那初生不久、按照猶太人的法律被帶到聖殿要獻給天主的小嬰兒身上認出救主來（路2:29）。他們的榜樣是重要的：見證給眾人看，年老是一個事實，但如果在喜悅中度過，並受到支持，是可以向未來開放的。

更不要說其他很多的病患了，他們在福音裡都得到耶穌的關注。

親愛的年長者，聖若望保祿二世給我們定義為「集體記憶的保存者」，說：「人性各方面的脆弱，在老年期尤其明顯，在信仰的啟迪之下，成為一個提醒：我們必須互相依靠和精誠團

結，使代代相連，因為每一個人都需要別人，而因別人的恩寵及神恩變得豐碩。」（〈至年長者的信函〉1999年10月1日）

有一句老的非洲成語說：「每次當一個年長者去死，就好像一個圖書館被燒掉一樣。」

生病的人，也是在分擔基督的痛苦，甚至要說，你們在忍受祂受過的苦楚。痛苦是蒙天主喜悅的奉獻，一如耶穌將自己的痛苦交付在天父手中。在你們人生的這一階段裡，被人幫助、扶持和陪伴，並不是你們整個人少了什麼，只是以不同的方式去愛人和被人愛：我們是關係的存在物，沒有人能獨自生活而不需要幫助。

而你們——照顧這些年長者的弟兄姊妹，我要說：你們若不只以組織效率，而也是以熱情關懷來作為標準，那麼你們的服務是寶貴的。

聖德蘭嬷嬷生前不斷地重覆說：「在所有疾病中，給人打擊最重的，就是沒有人在身邊和不被人愛。沒有一顆充滿愛的心和慷慨大方的雙手，是無法治療一個因孤單而得病的人。」

「我們所有的人都被召叫去活出慷慨分施的精神：病人獻上他的痛苦，醫護人員獻上他的專業服務，志工獻上他的時間，整個信仰團體在祈禱中緊密相連」（〈2019年第27屆世界病患日文告〉）。簡單的一句話：要「組成家庭」，塑造感情上的連接，使不同的關係相聚一起，締造上下代之間的對話。

人生的深厚意義不在於年輕力壯、生產力，而是——我重覆說——在於愛人和被人愛。

在你們的人生、你們的工作和你們的服務中，你們要經常轉向



瑪利亞——上主僕人們的婢女，好使你們的見證是建立在基督——「磐石」上（參閱：瑪7:24~27）。願上主使你們在信德和望德中堅強，並以平安與喜樂充滿你們的心。「凡勞苦和負重擔的，你們都到我跟前來，我要使你們安息。你們背起我的軛，跟我學吧！因為我是良善心謙的：這樣你們必要找到你們靈魂的安息。」（瑪11:28~29）



## 斐洛尼樞機主教 總修院致詞

**親**愛的弟兄姊妹們，我真高興向你們傳達這番話——是天主給了梅瑟一段祝福經文：

「願上主祝福你，保護你；願上主的慈顏光照你，仁慈待你。願上主轉面垂顧你，賜你平安。」這樣，他們將以色列子民歸我名下，我必祝福他們。」（戶6:24-26）

這是在聚會開始時所用的一項祝願，具有特別的意義。

天主透過梅瑟向祂的子民說這一句話：你們將要讚美！

我們所有的人在我們的周圍都學習「讚美」：說自己、別人、天主、教會的好話，說天氣好，日子好。不過我們不是個黨派，我們不是意識型態。

我們是個別的人——愛人和讚美人的人。我相信，我們被召叫去做的，這是最美的經驗。願上主恩賜我們這分喜樂：生活在如此眾多的男女身邊，以及與他們在一起的時候，笑容滿面，容光煥發，有說有笑。

「願我們的主耶穌基督的天主和父受讚美！祂在天上，在基督內，以各種屬神的祝福，祝福了我們。」（厄1:3）

這是我今天要委託給你們的任務之一：要學習讚美。

另一個任務是：要學習聆聽。

在近幾年，教會強化了梵二大公會議所開闢的一條途徑：教會更向聆聽開放自己。例如：兩次有關家庭的世界主教會議，是如此地一脈相連，而其他的世界主教會議又接踵而來。聆聽是基本的：為我們自己，為我們與天主的關係（我們的聖召），以及為我們與別人的關係。

在這點，伯多祿是我們的協助。他曾對主態度衝動，猶豫不決，是過來人。多少次，甚至在我們的日常工作，我們像伯多祿一樣地撒網，在黑暗中勞苦，毫無收穫。

正是在這點，基督救贖的聖言介入，要求我們聆聽祂，並奉祂的命令而工作——祂的話話能使人眼所看到沒有成果的，變得有成果。在聆聽中，我們會發現，基督並沒有召叫我們去做別的事，而是為另一個目的去做事。伯多祿，事實上，仍然是漁夫，但他是捕人的漁夫。聆聽一定會意味著要投身：天主聖言是大能的，但卻在信仰的服從中運作：「在愛德中持守真理。」（厄4:15）

為要度一個圓滿和有尊嚴的信仰生活，天主聖言常是一個幫助「應將二者常刻在你心中，繫在你的頸項上。她們在你行路時引領你，在你躺臥時看護你；在你醒來時與你交談」（箴6:21-22）。天主聖言在適當的時刻，價值無窮！

我委託給你們的最後一個任務是：學習「保存」（*custodire*）。此義大利文動詞有很多的變格，我只關注在：成為我們弟兄的保存者。這是我們身為基督徒最有說服力的標誌：「你們該彼此相愛。」（若15:12）

保存弟兄，意思是說，保存天主在他內的愛和臨在，保存聖神在他內的救贖力量：具體地，保存他為「聖子的肖像」，在祂

內我們都蒙受愛和被救贖。

親愛的弟兄姊妹們，普世教會十分指望你們，尤其是現今在一個我們被召叫去「建立橋梁」的歷史時刻。相對於過去，今天在臺灣的教會和在中國的教會經歷一個恩寵的時刻，並賦有一個使命、挑戰和獨一無二的機會：我們身為天主教團體，在對人們和對他們的需求要作的服務上，我們要擯除任何的混淆、疑問和困惑。

你們要珍惜教宗方濟各致中國教友及普世教會的文告（2018年9月26日）。那是教宗給在中國的教會的一個愛的訊息。

會要受苦嗎？當然會。在基督內的生命，不等於「沒有問題」。正如聖保祿宗徒向迦拉達人所寫的：「至於我，我只以我們的主耶穌基督的十字架來誇耀」（迦6:14），愛耶穌的十字聖架，跟隨基督，有時候包含要經歷一些困難的情形。作基督信徒，意思是說，每天要投身於愛每一個人。

在這途徑上，願兩位信仰的見證人能幫助你們：耶穌會會士及高雄教區主教——單國璽樞機主教、卓越的「橋梁」例子，致力於宗教交談，以及國家政府與教會的「和平共處」。和涂惠瑤修女（耶穌孝女會），因病而英年早逝，曾獻身於福音的傳教使命和臺灣的[大專]青年，常常樂於聆聽和接受新的挑戰。

讚美、聆聽、保存。讓我們向這些弟兄姊妹的榜樣學習，他們如同瑪利亞、教會之母，向我們眾人作此見證：使我們果實纍纍的，是信德、順服與聽命。

你們要努力，好使「你們的光也當在人前照耀，好使他們看見你們的善行，光耀你們在天之父。」（瑪5:16）

## 服務於更可見合一的 基督肢體

2019年2月25日，衛理公會會督陳建中將台灣教會合作協會（NCCT）理事長的職務交接給鍾安住主教。儀式在台北市光復南路438號的衛理公會總會舉行。2019年1月7日，兩個月前，鍾安住主教在台灣教會合作協會召開的年度會員大會上，當選為第十五屆台灣教會合作協會理事長，任期兩年。

NCCT是最早在台灣成立促進基督宗教合一為目的組織之一。其中的一些成員認同世界教會合作協會在50年代的願景使命，乃致力成立一個跨教派組織。NCCT成立於1991年。其正式成員包括台灣基督長老會、台灣聖公會、中華基督教衛理公會、台灣信義教會、天主教會台灣地區主教團（羅馬天主教會）、台灣基督正教會、聖經公會。台灣基督教視聽聯合會、馬偕紀念醫院、台灣基督教福利會、勵馨基金會、台灣世界展望會、台灣基督教女青年會和台灣基督教青年會協會。與許多其他國家不同的是，台灣天主教會是台灣教會合作協會的正式會員。

NCCT常設的五個服務小組以促進可見的合一及為共同為基督信仰作見證為宗旨。服務小組由不同教派的代表共同完成具體任務。基督徒合一小組負責翻譯基督徒合一祈禱周的祈禱手冊；婦女關懷小組專注於基督徒所共同關心的話題。勞工小組關懷勞工族群的需要；關注勞工階級的狀況，特別是

外國移工和外籍配偶的情況。原住民小組關注原住民群體的福利。原住民基督徒占台灣基督徒總人口的大多數，各教派都有類似的情況。最後，還有國際關懷小組，其主要任務是與國際亞洲教會合作協會保持聯繫。過去幾年裡，台灣教會合作協會的主要活動每年定期召開由各宗派領袖組成的理監事會議、每年舉行基督徒聯誼運動會和基督徒合一祈禱周祈禱會。此外，組團去羅馬朝聖，包括晉見教宗方濟各，是台灣教會合作協會最顯著合一成果的成就之一。

大公主議，顧名思義，是指將不同教派、告解地方和神學背景的基督徒聚集共融的過程，為使基督肢體的合一更積極、顯著、而具意義。鍾主教在兩年任期內，無不希望見到更多的天主教徒與其他宗派的基督徒能並肩同行，更加熱愛耶穌，在台灣有更多人認識祂。

（主教團宗教交談暨基督徒合一委員會執行祕書——聖方濟沙勿略會鮑霖神父）



## Letter of His Holiness Pope Francis to H.E. Cardinal Fernando Filoni

To our Venerable Brother

Ferdinand Cardinal Filoni

Prefect of the Congregation for Evangelization of Peoples

“At the Last Supper, on the night he was betrayed, our Saviour instituted the Eucharistic sacrifice of his Body and Blood, in order to perpetuate the sacrifice of the Cross throughout the ages until he should come again, and so to entrust to his beloved Spouse, the Church, a memorial of his death and resurrection” (Sacrosanctum Concilium, nr. 47). It is appropriate, therefore, that we go to Christ our God, present in the sacrament of the Eucharist, in order to adore Him with true faith and to receive him from the hands of the priests with a pure and pious heart.

With joyful heart, We came to know that the Bishops of Taiwan, together with the faithful, will soon be celebrating the IV National Eucharistic Congress – rejoicing and singing to the Lord hidden under the species of bread: «All my fountains are in You» (Ps 87, 7). This young Catholic community, whose dioceses were constituted in the XX century, is eager, though not without difficulties, to preserve and testify to their faith in Christ.

On that account, last year Our venerable Brother John Hung Shan-chuan, S.V.D., Metropolitan Archbishop of Taipei and President of the Chinese Regional Bishops' Conference, in the name of his Brother Bishops and the Faithful, has respectfully invited Us to participate some manner in the above-mentioned Congress. However, since We cannot personally be present there, We consider it right to send a Cardinal who can represent Our person, so that part of the Lord's flock may feel the

bond of unity with the universal Church and the Successor of Saint Peter, as well as experience Our concern and love. Therefore, We turn to you, Our Venerable Brother, who is the Prefect of the Congregation for the Evangelization of Peoples and has proved yourself for many years very zealous and faithful in service of the Holy See, in various important offices and Representations.

Therefore, We gladly appoint you **Our Special Envoy** for the final celebration of the IV National Eucharistic Congress, that is to take place on the 1st of March next, in the city of Chiayi, in Taiwan. On this occasion, together with the sacred Pastors and all the Christians, you are invited to render thanks – as the word “Eucharist” itself means – for the divine gift of faith and baptism, through which we are made partakers of Christ's death, resurrection and life (cf. Rom 6,4; Col 2,12), while being sumptuously nourished on this earth with the same Eucharistic Bread. You should also give encouragement to those who have received the same divine life in the Church and, indeed, the ineffable dignity of God's children, so that they may remain faithful to the Lord with all their hearts (cf. Acts 11,23) and, as witnesses of Christ, may come wholeheartedly to the assistance of their brothers and sisters in need.

We shall accompany your mission with prayers so that this event may indeed contribute greatly to the spiritual growth and strengthening of faith of all the people, and at the same time produce more fruits of love. Kindly convey Our greetings to all there, and, through the intercession of the Blessed Virgin Mary, Queen of the Apostles, and of St. Paschal Baylon and all the other Saints who had a special devotion to the Most Holy Sacrament, you are to impart, in Our name and with great affection, the Apostolic Blessing, as a pledge of heavenly graces, to all the participants of the Eucharistic Congress.

From the Vatican, 14th day of the month of February, in the year 2019, sixth of our Pontificate.

Francis

**Franciscus**  
**Epistula Data**  
**Ferdinando S.R.E. Cardinali Filoni**  
**Venerabili Fratri Nostro**  
**Ferdinando S.R.E. Cardinali Filoni**  
**Congregationis pro Gentium Evangeliza-**  
**tione Praefecto**

“Salvator noster, in cena novissima, qua nocte tradebatur, Sacrificium Eucharisticum Corporis et Sanguinis sui instituit, quo Sacrificium Crucis in saecula, donec veniret, perpetuaret, atque adeo Ecclesiae dilectae sponsae memoriale concrederet mortis et resurrectionis suae” (Sacrosanctum concilium 47). Adeamus ergo oportet Christum Deum, in Eucharistiae sacramento praesentem, viva fide adorandum ac mundo corde pie ex manibus sacerdotum accipiendum.

Laetanti quidem animo novimus sacros Taivaniae Praesules, simul cum fidelibus – quasi duos choros ducentes, Domino in Panis specie abscondito cantantes: «Omnes fontes mei in Te» (Ps 87,7) – mox IV Congressum Eucharisticum Nationalem esse celebraturos. Iuvenis autem catholica haec communitas, cuius dioeceses XX saeculo sunt institutae, non sine difficultatibus, fidem in Christum servare ac testari nititur.

Idcirco Venerabilis Frater Ioannes Hung Shan-chuan, S.V.D., Archiepiscopus Metropolita Taipehensis, Praeses Sinensis Regionalis Conferentiae Episcoporum, nomine Fratrum in Episcopatu omniumque Christifidelium, superiore anno humanissime Nos invitavit ad memoratum Congressum aliquo modo participandum. Cum autem Nos Ipsi haud illuc adire possumus, arbitramur iustum esse ut Patrem Purpuratum mittamus,

qui Nostram digne gerat personam, quo illa pars Dominici gregis universali cum Ecclesia et beati Petri Successore unitatis vinculum magis persentiat Nostramque experiatur sollicitudinem et caritatem. Ad te ergo mentem Nostram vertimus, Venerabilis Frater Noster, qui Congregationi pro Gentium Evangelizatione praees multosque iam per annos actuosum et fidelem te praebes Apostolicae Sedis ministrum in variis magni ponderis officiis et legationibus.

Quam ob rem fidenter te Nostrum Missum Extraordinarium constituimus ad conclusivam celebrationem IV Congressus Eucharistici Nationalis, die I proximi mensis Martii in urbe Kiayiensi in Taivania peragendam. Hac data occasione cum sacris Pastoribus omnibusque christianis fervidas reddes gratias – quod voce “Eucharistia” significatur – pro sublimi dono fidei et baptismatis quo Christi mortis, resurrectionis et vitae participes efficimur (cfr Rom 6,4; Col 2,12), atque, hac in terra peregrinantes, Ipso, eucharistico Pane, copiose enutrimur. Hortaberis etiam eos, qui ita in Ecclesia vitam divinam et prorsus ineffabilem filiorum Dei dignitatem susceperunt, ut proposito cordis permaneant in Domino (cfr Act 11,23) et Christi testes effecti fratribus subveniant animi corporisque in necessitatibus.

Quo demum hic eventus in spiritale totius populi bonum magis proficiat eiusque corroboret fidem, maturioresque simul edat caritatis fructus, legationem tuam Nostris comitabimur precibus. Salutationem quoque Nostram omnibus illic transmittendam curabis atque per intercessionem Beatae Mariae Virginis Reginae Apostolorum, sancti Paschalis Baylon ceterorumque Sanctorum qui erga Sanctissimum Sacramentum peculiarem devotionem coluerunt, Benedictionem Apostolicam, caelestis gratiae pignus, Nostro nomine Congressus Eucharistici participantibus peramanter largiaris.

Ex Aedibus Vaticanis, die XIV mensis Februarii, anno MMXIX, Pontificatus Nostri sexto.

Franciscus

## Homily National Eucharistic Congress of Taiwan

Dear Brother Bishops and Priests,  
Illustrious Civil and Military Officials,  
Brothers and Sisters in Christ.

Today the Church in Taiwan, here in Chiayi, is gathered in the final act of its 4th Eucharistic Congress. I am particularly happy to be with you, thus making present, in some way, Pope Francis, who wished that I would represent him as his Special Envoy. I would like to assure you that, even though he could not personally participate in this encounter, he gladly unites himself to us, with the same affection, esteem, and consideration he would have expressed in person.

With this solemn Liturgy, the 4th Eucharistic Congress draws to a close. But what do we mean by a ‘congress’ and why, dear brothers and sisters, is it considered ‘eucharistic’?

The term ‘congress’ refers to an event of particular importance. Today’s event is certainly significant, because it is the coming together of all the baptized. The term ‘eucharistic’ calls to mind the ‘sign’, indicative of Jesus, which he left for his Disciples and the early Church. Through this ‘identifying sign’ Christians would be united to Him and become the family of God in a ‘new covenant’ open to all men and women of all times and places, and founded on the offering of Jesus’ own life to the Father.

The Eucharist is, therefore, the sacrament par excellence that binds us to



the life of Jesus. We, too, are drawn to Christ in the same way referred to in today’s Gospel. As Jesus passed through the towns of Galilee, the crowds were fascinated by him and amazed at his words and his very person. They were desirous to listen to him as he spoke to them of the Kingdom of God and healed “those who needed to be cured” (Lk 9:11b).

Jesus’ attraction was so strong that, at times, those who listened to him forgot about their own needs, because his preaching fascinated them to the point of making the time pass rather quickly. The Gospel also recalls the event of the multiplication of the loaves that satisfied the hunger of all who listened to Jesus. In the Church, this event is considered an early image of the Eucharist, the living Bread that satisfies the hunger for God of those who believe in Christ.

I like to think that we also desire, this very day, to be drawn by Jesus, whose living presence has been promised to us: “For where two or three



are gathered together in my name, there am I in the midst of them” (Mt 18:20).

What was it that amazed Jesus’ contemporaries, if not the fact that he spoke to them of God, not in terms of an idea, a theory, or a dry doctrine, but as one who is like a father or a mother who loves his children, who speaks of life and of the meaning of life, with its joys and its difficulties, with its dramas and its hopes. He revealed to us the face of a God who does not abandon his creation to its own destiny, separating himself from it - a God who is not cold and indifferent to human suffering, but who shares in human realities. Jesus, in fact, before raising a child from the dead in Nain, first suffered with the child’s mother, who had just watched her baby die. He listened to the plea of Jairus and restored his daughter to life. He shared in the social exclusion and suffering of the lepers who asked him for mercy, sending them home healed. He also gave sight to the man born blind. He rejoiced with the mothers who brought their babies to him, and, caressing them, he blessed them. He understood the

tragedy of the woman who had been ill for fifteen years and granted her healing, confirming her also in the faith. Jesus did not even judge the adulterous woman whom some wanted to stone, but, lifted her up from the ground from where she had been thrust with disdain, and sent her home reconciled. Finally, he asked to stay at the house of Zacchaeus, a rich and dishonest businessman, transforming his heart and very life, making him generous.

In this Congress, we want Christ to speak also to us. We desire, in particular, that he speak to our lives: to the spouses who do not understand and love each other as they once did; to the mothers and fathers who have serious problems with their children because of addiction to alcohol and drugs; to those who are afflicted with cancer or other serious illness, to those who, because of a lack of work or otherwise, live in a state of serious poverty. Finally, we want Jesus to speak to the elderly and to those who are at the end of their lives, perhaps even losing their purpose for living. Each person knows his own suffering, his own poverty, his own moral or spiritual disorder, and needs to hear a good and true word, to be understood and taken care of.

When the Bishops of Taiwan decided to celebrate this Eucharistic Congress, they did not intend to organize another event or religious celebration as in the past. They knew well that the society in which we are immersed needs, rather, to slow down a bit, and that in our lives, filled with many things, it is necessary to be deeply spiritually renewed, to rediscover the breath of God that gives life. We all know that, as Christians, we need to be strengthened in the faith in order to continue our journey with generosity, faith, and hope, like the two Disciples of Jesus who encountered the Risen One as they made their way from Jerusalem to Emmaus. They were reinvigorated by his words and regained spiritual strength and great joy. Then, during supper, they recognized him in the ‘breaking’ of bread, a gesture that opened their eyes and permitted

them to recognize, in that traveler, the living Lord. That gesture called to mind the Last Supper of Jesus and became, for the two Disciples and for the Church, the sign of the presence of Christ who would never abandon the community of faithful, and who, as the ‘Bread’ of eternal life, would nourish every believer on the journey of life. In the Eucharist, the prophetic words of Psalm 87:7 are fulfilled: “All my springs are in you,” words that are the theme of this Congress and that, according to the Psalmist, are the festive song of the People of God for the presence of the Lord among them.

A Eucharistic Congress, in fact, is precisely a great opportunity to rejoice in the presence of Jesus, to encounter Jesus alive in the Eucharist. The Eucharist is the great gift that Jesus himself left for his Church as a memorial of himself, a memorial of that perfect offering eternally made by the Father. In the Eucharist, we enter into the Mystery that brought about our reconciliation with God. In the Eucharist, Jesus continues to intercede for us before the Father and renews his prayer of praise and expiation. The Eucharist is the re-actualization of the work of redemption and our bond of charity; it is the sacrament of faith and our viaticum, the sign and cause of unity in the Church, the center of life of the Christian community; it is that which gives vitality and always renews the Church; it is the source and summit of the entire work of evangelization.

Thus, each time we celebrate the Eucharist, the Holy Mass, we not only make present the Supper of the Lord with his Disciples, but we also relive the same Supper with Jesus and the Apostles, in the most sacred gesture that can be celebrated from one end of the Earth to the other. In the ‘breaking’ of the Eucharistic Bread, we ultimately are brought into communion with Christ.

In the Second Reading, taken from the First Letter of St. Paul to the Corinthians, the Apostle recounts how Jesus celebrated the Last Supper, which was, at the same time, the constitutive rite of the early Church. The

words of Paul are very instructive; let us listen to them again with due attention: “Jesus, on the night he was handed over, took bread, and, after he had given thanks, broke it and said, ‘This is my body that is for you. Do this in remembrance of me.’ In the same way also the cup [...] saying, ‘This cup is the new covenant in my blood. Do this [...] in remembrance of me’” (1 Corinthians 11:23-25). Then the Apostle explained to the Corinthians that, in repeating that which Jesus desired, the mystery of salvation is forever renewed. In this, the entire spiritual good of the Church is encompassed, forever.

To the early Church among the gentiles, as in Corinth, Saint Paul entrusted the same sacrament that was celebrated in the first Judeo-Christian communities. In that way, Paul completed his ministry of evangelization. In fact, it would not have been sufficient to bring only the oral message of Jesus, but it was necessary, also, to give the Eucharist to the community in Corinth, without which the work of salvation would not have been complete. It is by means of the missionary work of proclaiming the Gospel and celebrating the Eucharist that the Church acquires strength to give witness to Jesus and to carry out her mission among the people. The Eucharist, the Church’s daily memory of Jesus, brings about grace and missionary commitment.

At this point, therefore, I would like to say a word about the importance of missionary work, so necessary on this Island of Taiwan, where the Church is still small, notwithstanding the many years of evangelization and her many valuable social and educational works. The work of evangelization cannot be delegated only to a group of missionaries; it must involve everyone: bishops, priests, religious men and women, the lay faithful, families, and even children, who are missionaries to their contemporaries. The work of evangelization, if nourished by the Eucharist, allows the Gospel to bear fruit. In fact, the Eucharist is the very source of the mission of evangelization. Proclaiming Jesus to all is not optional, nor is it a mere



consequence in the life of the Church. Rather, it is an essential part of her, because a Church without missionary zeal is sterile. Pope Francis said it clearly: “Let us not allow ourselves to be robbed of the Gospel!” (EG 97). In other words, “Let us not allow ourselves to be robbed of missionary vigor!” (EG 109). These are expressions that call to mind the first missionary plea, that of the pagan Macedonian, who in a vision implored the Apostle Paul: “Come over to Macedonia and help us” (Acts 16:9). That plea represents the perennial cry for evangelization. In this way, we understand, even more, the missionary heart of the Church, which never ceases to beat, always with the same anticipation, the same enthusiasm, and the same passion. It is a missionary heart that finds its source and strength in the Eucharist. And the Church desires still today, perhaps more than ever, to respond to the mandate of the Risen Jesus to bring the Gospel to all peoples. Thus, as long as humanity hungers and thirsts for Christ, the proclamation of the Gospel, flowing from that same missionary heart, will continue, configured to the reality of each culture, but within the context of the unique catholicity that unites all in the same faith. In fact, the Gospel and the Eucharist stir up the Church’s passion for human beings, for the whole of humanity, which is today in serious difficulty. In an egoistic and materialistic world, we feel the need “for a new vision aimed at promoting a humanism of fraternity and solidarity between individuals and peoples” (Letter *Humana communitas* of His Holiness Pope Francis, n. 6, 6 January 2019).

With the Gospel and the Eucharist, fraternity is born and develops as a new frontier of Christianity among the people. Fraternity, in fact, seems to be what is rather lacking in a modern world that is developed in many ways, yet so in need of true communion between people and nations. It is necessary that, in these times, a greater sense of respect and understanding of human life and the life of all people is formed and built up.

The Church, with her message and her values, wants to contribute

profoundly to the growth of fraternity among peoples, as a new frontier, since she safeguards and brings to all the signs of the blessing of God and the spiritual richness of which she is the guardian. Beyond existential and geographic borders marked by languages and people, fraternity becomes the gift of God to humanity.

May this Eucharistic Congress help the Church in Taiwan to deeply reflect upon her mission and her role in the context of the reality in which she belongs, and to contribute, with her own witness and faithfulness to Christ, to the common good of the People of this Nation.

And may the Eucharist be for all of you the source of life and Christian mission. Amen.



## Homily of Card. Filoni, in occasion of the Holy Mass celebrated in the Parish of Douliu

Saturday, 02/03/2019

Dear brothers and sisters in Christ,

In today's Gospel, some children are brought to Jesus so that He may touch them, but the disciples rebuke them. When Jesus sees this, He is indignant and asks them to let the children come to Him, for "the kingdom of God belongs to such as these."

What are the special characteristics specific to children, by virtue of which Jesus affirms that the Kingdom of God belongs to those who are like them?

In effect, children are the symbol of simplicity and spontaneity; they are those who embrace the Lord's message with confidence. Jesus invites every adult to welcome the Kingdom of God "as a child", that is, with an open and trusting heart, with great simplicity, and with the same promptness, docility, and trust<sup>1</sup> with which a child relates to his father and calls him "dad", or "papa". The Evangelist uses the verb "to embrace" so as to express the close relationship between Jesus and the little children, because Jesus loves children for these qualities and welcomes them into His Kingdom.

Following Jesus' teaching, the early Church considered children to be fully incorporated members of the community. In this perspective, it is not surprising that all children, even those born in mixed marriages – that is,

<sup>1</sup> Cf. Rudolf Schnackenburg, *Vangelo secondo Marco*, Città Nuova, 1994, V<sup>a</sup> ed., Rome, 253.

between Christians and pagans –, by virtue of their baptism are considered "saints" by the Apostle Paul (cf. 1 Corinthians 7:14).

These typical qualities found in children invite us adults to recuperate that which, with the passage of time and as a result of life's negative experiences, we have lost. They invite us to rediscover the simplicity, faith, promptness, and sweetness of accepting the message of the Gospel, and thus belong to the Kingdom of Heaven.

Even if Jesus is not physically present among us, everyone, especially children, can have a true and personal relationship with Him, particularly through prayer. Their prayers rise up to Heaven. They can obtain divine graces from God for themselves and for all those who entrust themselves to their prayer. We must not be an obstacle; instead, we should teach and encourage them to pray by accompanying them with our example. With this, I am referring to the task of parents, grandparents, catechists, and parish priests.

Dear parents, dear grandparents, do not deny your children the opportunity of coming to church, thus excluding them from the ecclesial life. Pope Francis affirmed, "Babies and children cry, they make noise, they run about ... and it bothers me greatly when a child cries in church and people expect him or her to leave. No! It is the best sermon. The cry of a child is the voice of God. Never, ever send them out of the church!"

The period of childhood is extremely important; it entirely marks the rest of a person's life. A child who grows up in a family that abounds in mutual love between its members is serene; he learns to think of others and not be selfish. He also learns how to act before God, following his conscience, because God, whom he encounters in prayer, is always with him, in his heart. On the other hand, a child who grows up in a divided and quarrelsome family – and especially when he is criticized, humiliated, and beaten – will be influenced in his relationship with God, with Jesus Himself, by these negative experiences. He will imagine God to be

violent, incomprehensible, severe, rigid, and unapproachable.

Children are also the symbol of those who are weak, small, and vulnerable: the sick, suffering, abandoned, elderly, prisoners, those whose voice is often disregarded, and those whose life is often considered a burden for the family and for society. The Church teaches us that life, at every stage, has its own dignity, because it is created in His image (cf. Sirach 17: 3). In fact, we are all His children; we are equally precious in the eyes of God. By the offering up of their daily sacrifices, the weak obtain God's graces for the world and for the Church, and we thus benefit from them even without knowing it. Let us pray that these brothers and sisters, who have been somewhat marginalized because of life's circumstances, may truly be integrated to the life of the Church and our life; the Kingdom of Heaven belongs also to them. Jesus does not exclude anyone but rather, through His Eucharistic presence, embraces everyone and still today accompanies us on our journey, until the end of the world.

A Chinese proverb says: "Life is a sea of suffering (ren sheng ku hai)". Nobody is exempt from suffering. In fact, all of us experience suffering. We sometimes find ourselves weak and helpless. In this sense, we are like children. Nevertheless, Jesus invites us to draw closer to Him – "come to me, all of you who are weary and burdened" (Mt 11: 28) – and to carry our daily cross with Him.

Jesus teaches us how to deal with suffering and with our sometimes painful relationships with others. Since we belong to the same family of God and to the one Church, we all have the duty to make it purer and more beautiful, so that people may see our good works and give glory the Father who is in Heaven (Mt 5:16).

Let us entrust our good aspirations and our prayers to Our Lady of the Holy Rosary, Patroness of the parish of Douliu. She will make our anxieties and our needs her own, and will intercede before Jesus on our behalf, so that we may be comforted by divine grace and thus be able to console all those who suffer (cf. 2 Corinthians 1: 4). Amen!

## Address in occasion of the Blessing Ceremony of Anna Home & Joachim Day Care Centre

Talin, Yunlin County, Chiayi Diocese  
Saturday, 2 March 2019

**D**ear Brothers and Sisters,

I greet you with affection and bring you the blessing of the Holy Father.

I want you to know that the family of God, the Church, is close to you. You are a part of her and you have a mission to carry out, a contribution to give. The period that you are living, both on a human and spiritual level, is particularly fruitful for all humanity.

Being advanced in age, in fact, brings with it many charisms: selflessness, memory, experience, interdependence, and a more complete vision of life ("The Dignity of Older People and Their Mission in the Church and in the World", Pontifical Council for the Laity, 1 October 1998).

Unfortunately, we live in a society that constantly fears old age and illness. In fact, many perceive this period of their life as a loss of all that once satisfied them in their active years, thus causing them to worry. Our society also tends to exclude and marginalize those who are no longer "useful" or efficient.

This was not so in the past. The elderly were respected; the sick were helped. Today's language, on the contrary, tends to justify or in some way re-dimension this reality.



Certainly, persons worn down by serious illnesses and suffering can be tempted to despair. Those who take care of them can be tempted to make false gestures of compassion that try to justify definitive solutions to alleviate such suffering.

On the other hand, in the Sacred Scriptures we see that respecting the elderly is a commandment: “Stand up in the presence of the aged, show respect for the old, and fear your God. I am the Lord” (Leviticus 19:32).

There are many elderly people in the Bible, such as Abraham, Sarah, and Moses, who demonstrate not only the value of wisdom, but also the capacity to grow in faith despite being advanced in years.

Tobit is also an important figure. With humility and courage, he faithfully observed the laws of God, helped those in need, and endured his blindness with patience (Tobit 3:16-17).

We also have the example of Elizabeth and Zachariah, parents of John the Baptist, who were “advanced in years” (Luke 1:7). They lived out one of the most important charisms typical of those who are advanced in age: the charism of prayer and faithfulness to God.

Simeon and Anna also anxiously awaited the Messiah. Thanks to the astuteness of their faith, they were able to recognize that the newborn baby brought to the Temple to be offered to God according to Jewish law was indeed the Savior (Luke 2:29). Their teaching is important; they give witness to the fact that old age is a reality that is to be accepted and lived with joy. It is to be lived in anticipation of the fulfillment of God’s promises to his people.

We also see in the Gospel that those who suffer illness likewise receive special attention from Jesus.

Dear elderly brothers and sisters,

Saint John Paul II called us the “guardians of shared memory” (Letter to the Elderly, 1 October 1999): “the signs of human frailty which are clearly connected with advanced age become a summons to the mutual dependence and indispensable solidarity which link the different generations, inasmuch as every person needs others and draws enrichment from the gifts and charisms of all.”

An ancient African proverb says: whenever an elderly person dies, it’s as if a library burns down.

Those who are sick truly participate in the suffering body of Christ; they live the sufferings that he himself endured. In imitation of Jesus, who offered his sufferings to the Father, into whose hands he commended his spirit, our own suffering can also become a sacrifice pleasing to God. Being helped, sustained, and accompanied in this stage of your life is not a degradation of your being. It is, rather, a different way to love and feel loved. We are relational beings; no one can live alone and without help.

To all of you, dear brothers and sisters, who take care of these people, please know that your service is valuable in the measure in which it aspires not only to organizational efficiency but also to affectionate care.

Mother Teresa of Calcutta never ceased repeating: “The greatest suffering is being lonely, feeling unloved, just having no one. Without a heart full of love and generous hands it is impossible to heal a person who suffers from loneliness.”

We are all called to live this generosity: the sick offer their sufferings, health care workers offer their professionalism, volunteers give of their time, the entire Christian community is present by means of prayers and of physical and spiritual accompaniment (see Message of His Holiness Pope Francis for the XXVII World Day of the Sick 2019). All of this can be summed up in one expression: “to be a family”, to create bonds, to maintain relationships, to create dialogue between different generations.

The deepest sense of life is not found in strength or productivity but - I repeat - in loving and being loved.

In your lives, your work, and your service, you must always turn to Mary, Handmaid of the handmaids of the Lord, and pray that your witness may always be firmly grounded in the “rock” that is Christ (Matthew 7:24-27). May the Lord Jesus make you strong in faith and hope and fill your hearts with peace and joy. “Come to me, all you who labor and are burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am meek and humble of heart; and you will find rest for yourselves” (Matthew 11:28-29).

## Discorso per la visita al Seminario Maggiore

Cari fratelli e sorelle, mi fa piacere rivolgere a voi le stesse parole che Dio rivolse a Mosè come formula di benedizione.

“Ti benedica il Signore e ti protegga. Il Signore faccia brillare il suo volto su di te e ti sia propizio. Il Signore rivolga su di te il suo volto e ti conceda pace” (Nm 6.24-26)

È un’espressione rituale con cui è particolarmente significativo iniziare un incontro.

Dio attraverso Mosè dice una cosa al suo popolo: voi benedirete!

Impariamo tutti quanti, nei nostri ambiti, a “bene-dicere”: dire bene di noi stessi, degli altri, di Dio, della Chiesa, a dire bene del tempo, del giorno. Non siamo un partito, non siamo una ideologia.

Ecco noi chi siamo: individui che amano e che benedicono. Credo che questa sia l’esperienza più bella alla quale siamo chiamati. Il Signore ci doni la gioia di vivere accanto a tanti uomini e donne e di avere con loro la faccia contenta, il volto solare, una parola solare.

“Benedetto Dio, Padre del Signore nostro Gesù Cristo, che ci ha benedetti con ogni benedizione spirituale nei cieli in Cristo” (Efesini 1,3).

È questo uno dei compiti che voglio affidarvi oggi: imparare a bene-dire.

Un altro compito che vi affido è: imparare ad ascoltare.

La Chiesa, negli ultimi anni, ha intensificato un cammino iniziato con il Concilio Vaticano II: si è aperta ancora di più all’ascolto. Esempio di questo sono i due Sinodi sulla Famiglia che si sono avuti così ravvicinati e gli altri a seguire. L’ascolto è fondamentale: per noi stessi, per il rapporto



che abbiamo con Dio (la nostra vocazione) e per il rapporto con gli altri.

In questo, ci viene in aiuto sempre Pietro. Colui che ha percorso un cammino fatto di atteggiamenti spesso istintivi, di incertezze verso il Signore. Quante volte, anche nel nostro impegno quotidiano, come Pietro buttiamo le reti, fatichiamo al buio, senza prendere nulla.

È a questo punto che interviene la Parola salvifica di Cristo che chiede di ascoltarLo e di lavorare sulla Sua parola, capace di rendere fecondo ciò che fecondo non è ad occhio umano. Nell'ascolto scopriremo che Cristo non ci chiama a fare altre cose, ma a farle per un altro scopo. Pietro, in effetti, rimane pescatore ma di uomini. L'ascolto implica necessariamente l'affidamento: la Parola di Dio è potente ma opera nell'obbedienza alla sua fede. "Operare la verità nella carità" (Efesini 4, 15).

La Parola di Dio è sempre di aiuto per vivere una vita cristiana piena

e degna. "Tienili sempre legati al cuore e attaccati al collo. Quando camminerai, ti guideranno; quando dormirai, veglieranno su di te; al tuo risveglio ti parleranno" (Proverbi 6, 21-22). La parola di Dio al momento giusto è di inestimabile valore!

Ultimo compito che voglio affidarvi è: imparare a custodire. Tra le tante declinazioni che può assumere il termine custodire, mi soffermerò solo su una: essere custodi dei nostri fratelli. Questo è il segno più eloquente del nostro essere cristiani. "Amatevi come io vi ho amati" (Giovanni 15, 12).

Custodire il fratello vuol dire custodire l'amore, la presenza di Dio in lui, custodire la forza salvifica dello Spirito Santo che è in lui: in pratica custodirlo come "immagine del Figlio" nel quale tutti siamo amati e redenti.

Cari fratelli e sorelle, la Chiesa Universale conta molto su di voi, soprattutto ora, in un contesto storico nel quale siamo chiamati a "costruire ponti". La Chiesa in Taiwan e la Chiesa in Cina Continentale vive oggi un momento di grazia con un compito, una sfida e un'opportunità unica rispetto al passato: rimuovere ogni confusione, ogni dubbio e ogni perplessità circa il servizio che, come comunità cattolica, vogliamo rendere alle persone e ai loro bisogni.

Fate tesoro del Messaggio che il Santo Padre Francesco ha rivolto ai Cattolici Cinesi e alla Chiesa Universale(26/9/18). Questo messaggio è un messaggio d'amore del Santo Padre verso la Chiesa in Cina.

Ci saranno sofferenze? Certo. La vita in Cristo non è sinonimo di "assenza di problemi". Amare la Croce di Gesù, come scrive San Paolo, ai Galati: "Quanto a me non ci sia altro vanto che nella croce del Signore nostro Gesù Cristo" (6,14). Seguire Cristo a volte comporta vivere situazioni difficili. Essere cristiani significa altro: vuol dire impegnarsi ogni giorno nell'amare ogni individuo.

In questo vostro cammino, vi siano di aiuto due testimoni della fede:

il Card. Paul Shan Kuo-Hsi, gesuita, vescovo di Kaohsiung, splendido esempio di “ponte” impegnato nel dialogo interreligioso e nella “convivenza pacifica” tra Stato e Chiesa. E di Sr. Tu Hulyao, scomparsa prematuramente per malattia, dedita alla missione del Vangelo tra i giovani taiwanesi sempre pronta ad ascoltare e ad affrontare nuove sfide.

Benedire, ascoltare, custodire. Facciamo nostro l'esempio di questi fratelli che, come Maria, Madre della Chiesa, testimoniano a tutti noi che quello che ci rende fecondi sono la fede, la disponibilità e l'obbedienza.

Impegnatevi affinché “risplenda la vostra luce davanti agli uomini, affinché vedano le vostre buone opere e glorifichino il Padre vostro che è nei cieli” (Matteo 5, 16).



## At the service of a more Visible Unity of the Body of Christ

On February 25, 2019, Pastor Chen Jian Zhong (陳建中) and Bishop Thomas Zhong An Zu 鍾安住 concluded the handover of the presidency of the National Council of Churches of Taiwan (NCCT). The ceremony was held at the Headquarter of the Methodists, at Guangfu South Rd., 438. Two months earlier, on January 7, 2019, Bp. Thomas was elected as a new President of the NCCT, for a term of two years.

NCCT is one of the first interdenominational organizations fostering ecumenical cooperation in Taiwan. Some of its members sympathized with the vision mission of the World Council of Churches in the 50's and have been striving to the creation of a cross denominational organization. NCCT was created in 1991. Its actual members include the Presbyterian Church in Taiwan, Taiwan Episcopal Church, Methodist Church in the Republic of China, Taiwan Lutheran Church, Chinese Regional Bishops' Conference (Roman Catholic Church), Greek Orthodox Church, Bible Society in Taiwan, Christian Audio Visual Association Republic of China, Mackay Memorial Hospital, Taiwan Christian Service, The Garden of Hope Foundation, World Vision, Young Women's Christian Association of Taiwan, and Young Men's Christian Association of Taiwan. Unlike many other places, the Roman Catholic Church is a full-pledged member of the National Council of Churches.

NCCT fosters its goals of a visible unity and common Christian witness through its five established five desks. NCCT Desks are composed of representatives of various denominations and assigned specific tasks. The desk for ecumenical unity organizes ecumenical prayers; women desk insures an on-going Christian formation on topic of shared concern. Other

Desks assigned with awareness building on particular situation and needs of certain social groups, such as Desk for Laborers. It pays attention to situation of the working classes, particularly foreign workers and spouses. The Desk for Aborigines constitutes another social group. They constitute the majority of Christians in Taiwan and their socio-pastoral conditions present similar patterns across the denominations. Lastly, there is a Desk of which the task is to keep NCCT related to the international arena. For the last years, the main activities of NCCT have been the periodical meetings of representatives of church members and accredited church organizations, a yearly ecumenical sports event and the prayer for unity during the week of Christian unity. Moreover, the joint pilgrimage to Rome, which included a private audience with Pope Francis, can be considered one of the latest outstanding achievements of NCCT.

Ecumenism by definition refers to the process of bringing together Christians of different denominations, confessional and theological backgrounds in view of a more intense, vivid, rationalized and visible unity of the Church or Body of Christ. Could there be a better wish for the two year term of Bp. Thomas, if not seeing Catholics walking together with other Christian believers in making Jesus more loved, more known in Taiwan.

Fr. Paulin Kubuya Batairwa, SX,

Executive Secretary of Commission for Interreligious Dialogue &

Ecumenical Cooperation Commission for Promoting Christian Unity

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