



2019年復活節文告

親愛的弟兄姊妹們，復活節快樂！

今天，教會再次重覆首批門徒們的宣告：「耶穌復活了！」
「阿肋路亞！...阿肋路亞！」的歡呼聲，口口相傳，心心相遞地回響著。復活節是教會及全人類永恆的青春活力，在這復活日清晨，我願把特別獻給青年的最新勸諭的第一段話傳送給你們每一位：「基督活著，祂是我們的希望，在這個世界展現最美好的青春活力。凡祂所觸摸的都變得年輕，煥然一新，充滿生命。為此，我首先要向每一個青年和每一個基督徒說：祂活著，而且祂要你充滿活力！祂在你內，祂與你同在，而且從不離去。無論你走得多遠，復活主都在你身邊，祂召叫你並等待你重新開始。若你因悲傷、怨恨、恐懼、疑惑或失敗而覺得自己老了，祂都會在那裡，為重新給你力量和希望。」（《生活的基督》1~2）

親愛的弟兄姊妹：這訊息同時也是傳送給全世界和每一個人的。對每一個男女而言，基督的復活是嶄新生命的開始，因為真正的更新總是從內心和良知開始。但基督的復活也是一個新世界的開端，因為它從罪惡的奴役和死亡中被解救出來：世界終於向天主的國度，愛的國度、和平與手足情誼的國度開放。

基督活著，祂與我們同在。祂向我們顯示祂復活面容的光芒，不遺棄那些在考驗、痛苦和哀傷中的人。願祂，生活的主成為可愛的敘利亞人民的希望，他們是長年戰爭的受害者，而我們會因此日漸心灰意冷，甚至無動於衷。相反地，這正是再次尋求政治解決方案的時候，好能回應人們對自由、和平與正義的正當渴望，必須應對人道危機，協助流離失所者，以及那些逃往鄰近國家的人們，尤其是在黎巴嫩和約旦的難民，使之安全地重返故土。

基督的復活將我們的眼光轉向被持續分裂和緊張關係所蹂躪的中東。願那個地區的基督徒以堅忍不拔的毅力為復活主作見證，以示生命勝過死亡。我特別想到葉門人民，尤其是受到飢餓和戰爭煎熬的孩童們。願復活之光照耀所有的執政者和中東人民，首先是以色列和巴勒斯坦人民，並激勵他們減緩如此多的痛苦，尋求一個和平與安穩的未來。

願武器停止傷害利比亞，那裡在最近幾週又有手無寸鐵的人喪亡，許多家庭被迫離鄉背井。我呼籲有關方面選擇對話，而不是欺壓，同時避免再次揭開十多年的衝突和政治不穩定所造成的創傷。

願生活的基督將平安賜給整個可愛的非洲大陸，那裡仍然充斥著社會張力、紛爭，有時因極端暴力而導致不安全、摧毀和死亡，尤其是在布吉納法索、馬利、尼日、奈及利亞和喀麥隆。我的心思也轉向蘇丹，這個國家正在經歷一個政治不穩定時刻，我期望所有的呼聲都獲得聆聽，每一個人都能努力促使國家獲享自由、發展和渴望已久的福祉。

願復活的主陪伴南蘇丹政治當局和宗教團體，讓幾天前在梵蒂岡退省的成果繼續陪伴他們。願這個國家開啓歷史新篇章，所

有的政治、社會和宗教成員都能積極致力於公益和國家修和。

烏克蘭東部地區的人民仍因衝突而繼續受苦，願他們在這次復活節獲得安慰。願上主鼓勵在那裡的人道救援工作，以及尋找持久和平的舉動。

美洲大陸的人民忍受政治和經濟困境的後果，願復活的喜樂充滿他們的心。我特別想到委內瑞拉人民：由於危機持續和加深，許多人缺乏最基本的生活條件，無法過上有尊嚴和安穩的生活。願上主使那些肩負政治責任的人致力終止社會的不正義、濫權和暴力行為，以具體行動修補分裂，向人民提供所需的救援。

願復活的上主光照正在尼加拉瓜付出的努力，好能儘快找到經由談判而得到的和平解決議案，造福全體尼加拉瓜人民。

面對我們時代如此多的苦楚，願生命的主不會看到我們的冷酷和冷漠。願祂使我們成為橋梁，而不是圍牆的建造者。願賜予平安的上主讓武器無論在戰爭環境，還是我們的城市不再囂張；願祂啟發各國領導人致力於停止軍備競賽和令人不安的武器泛濫，尤其在經濟較發達的國家。願破開墓穴的復活主讓我們敞開心門，幫助有需要的人、無自衛能力的人、窮人、失業者、邊緣人，以及那些向我們敲門為尋找食糧、庇蔭和要求自己的尊嚴受到承認的人。

親愛的弟兄姊妹們，基督活著！祂是我們每一個人和全世界的希望和青春活力。讓我們由祂來更新！復活節快樂！

(梵蒂岡新聞網翻譯)

教宗方濟各

2019年世界聖召祈禱日

文告

「有勇氣為天主的應許冒險」

親愛的弟兄姊妹：

繼去年十月，世界主教會議以青年人為主題，為教會注入活力，並獲致豐碩的成果之後，最近我們剛剛在巴拿馬慶祝了第三十四屆世界青年日。這兩次盛會，使得教會得以注意聆聽聖神的聲音、聆聽所有青年男女的生命，包括他們的疑問和憂慮、令他們困頓的難題和留存在他們心中的希望。

我以我在巴拿馬和青年人已經作過的分享為基礎，誠願趁著這次的世界聖召祈禱日，省思上主的召喚如何使我們能傳遞祂所應許的希望，同時又要求我們和祂一起、為了祂而有冒險的勇氣。我會先和你們一起簡單扼要地

思考這兩項要件——即「應許」和「冒險」——因為它們在福音中耶穌於加里肋亞海邊召叫首批門徒的場景先後出現；我將與你們一同默觀。

兩對兄弟——西滿和安德肋、雅各和若望，正在履行漁夫每日例行的工作。這是一份非常辛苦的工作，他們從中學會大自然的運行法則，然而當風向逆轉、船身因浪起而搖晃時，他們不得不迎面抵抗大自然的力量。有時候，漁獲豐盛，讓他們的努力得到回報；有時候，即使整夜勞苦，漁網還是裝不滿，只有拖著疲憊的身軀，失望地回到岸邊。

這些都是生命當中尋常可見的景況，多數時候我們的生活正是如此；在其中，每一個人都竭盡所能地去發掘自己心中最深的渴望。我們積極投入各種活動，期盼能得到豐碩的成果，並以各種不同的方式，在機會的海洋中前進，找出正確的航道，以滿足我們對幸福的渴望。有時候我們因為漁獲滿載，而興高采烈；有時候我們卻需要勇氣，掌穩船舵，不懼風浪，即使一無所獲，仍然勇敢面對。

每一份召叫，都和一次相遇有關。耶穌經過，看到那些漁夫，就走向他們……。當我們遇見渴望與之共度婚姻生活的對象時，或當我們最初感覺受到獻身生活的吸引時，也是這樣：我們因一次的相遇而大感驚奇，頓時瞥見那能夠帶來喜樂並滿全我們生命的應許。那一天，在加里肋亞海邊，耶穌親自接近那些漁夫，打破「因例行公事所引發的癱瘓無力」（第二十二屆世界獻身生活日

彌撒講道，2018年2月2日），並立刻向他們作出應許：「我要使你們成為漁人的漁夫。」（谷一17）

上主的召叫並不侵擾我們的自由，它不是一具囚籠，也不是一項重負，等待人去承擔。相反的，它是一個充滿愛的行動，天主藉此與我們相遇，邀請我們參與一件偉大而艱鉅的計畫。祂開啟我們的眼界，引我們航向更浩瀚的海洋，獲得豐碩的漁獲。

其實，天主衷心希望我們的生活不要淪為庸碌平凡、日日相似，愁困於每日的例行公事，當面對可以賦予生命意義的諸多決定時，卻遲於回應。天主不希望我們因為自以為沒有什麼再值得努力奮鬥的了，就忍氣吞聲，屈指度日，慢慢失去渴望，不再積極開拓嶄新而令人振奮的途徑。有時候祂給我們「奇蹟般的漁獲」，是因為祂希望我們能夠發現：我們每一個人都藉由各種不同的方式，受召成就大事；我們的生命不應該被那使心靈遲鈍的煩惱如羅網般地日益纏繞。聖召是一個召叫：並非要我們手拿漁網、呆立岸邊，而是使人為了自己的幸福和周遭人的益處，在耶穌指示給我們的道路上，跟隨祂。

為了領受這份應許，當然要有勇氣冒險作出決定。第一批門徒，被耶穌召叫要來成就更大的事，「他們便立刻拋下網，跟隨了祂」（谷一18）。若要回應天主的召叫，就必須衝鋒陷陣，以面對巨大的挑戰，亦即隨時準備好放下那令人難以割捨的小船，放下那使人無法作出關鍵性決定的一切。我們都受召勇敢果斷地去尋求天主為我們的生命所預備的計畫。當我們凝望那聖召的廣大

海洋時，切莫自滿於安然地在船上修補漁網，而要信賴天主所給的應許。

我特別想到基督信仰生活的這份召叫：我們每個人都領了洗，這提醒我們自己的生命並非出於偶然，而是一份恩賜！因為我們都是天主所愛的子女，同聚在教會的大家庭裡。基督信仰生活源發自教會團體，並在其中獲得發展，尤其透過禮儀，帶領我們聆聽天主聖言，領受聖事的恩寵；在教會內，我們從小就受到啟迪與教導，應該如何祈禱，如何與弟兄姊妹們分享。教會孕育我們的新生命，並引領我們走向基督，因此她是我們的母親。即使我們見到她的面容因人性的脆弱和罪而有所毀傷，我們仍然必須要愛她，並幫助她變得更加美麗及容光煥發，使她能在這個世界中為天主的愛作見證。

因此，基督信仰生活，仰賴諸多決定，得以展現；它們不僅給予我們個人生命旅程指出明確的方向，也為天主的國在此世的蓬勃發展做出貢獻。我所想到的是：決定在基督內締結婚姻、組織家庭，以及其他的聖召，不論是投身於各行各業，或是致力於慈善救助，或是承擔社會及政治責任等等。這些聖召使我們不僅為自己、也為我們這亟需勇敢基督徒和天國真實見證人的社會和文化，傳遞天主所應許的良善、仁愛與正義。

在與主相遇時，有些人可能感覺到一份召叫：他們受奉獻生活或司鐸聖職所吸引。這樣的發現，雖然令人興奮，同時又教人害怕，因為我們感覺到被召叫要成為教會這艘船上「漁人的漁夫」，必須完全地獻上自己，以

投身於效忠福音，並服事弟兄姊妹。這個決定意味著要承擔放下一切的風險，好能跟隨主，並將我們自己完全奉獻給祂，成為祂的同工。內在的種種掙扎可能阻撓人作出決定，尤其當他們身處極端世俗化的環境時：在那裡，沒有天主和福音容身之處，令人極易沮喪，並陷入「希望的倦怠」之中。（《與司鐸、奉獻生活者及平信徒運動成員獻彌撒的講道詞》，巴拿馬，2019年1月26日）

然而，為了天主而拿自己的生命去冒險，沒有比這更大的喜樂了！青年人，我這句話是特別為你們說的。對於上主的呼召，萬不可充耳不聞。如果祂召喚你走這條路，就不要收槳入船，而要信賴祂。你們不要向恐懼讓步，它會使我們在面對上主指示給我們跨越的巨大障礙時，四肢癱瘓。你們要永遠記得，對那些拋下漁網和船跟隨祂的人們，天主要許給他們獲得新生命的喜樂來充滿他們的心，並給他們生命的旅程注入活力。

至親愛的朋友們：要辨明自己的聖召，掌握人生的方向，誠屬不易。因此，整個教會——不論是司鐸、修會的修士修女、牧靈工作者和教育人員——都必須重新投注心力，特別給予青年人被聆聽和辨明的機會。教會必須致力於青年事工，並推廣聖召，以開拓道路，透過祈禱、默想天主聖言、朝拜聖體和靈修陪伴，去發現天主的計畫。

如同在巴拿馬世界青年日中所數度闡明的，我們永遠要向聖母看齊。在這位年輕女子的生命中，聖召既是一份

來自天主的應許，也是一份人願意擔負的風險。她的使命不易達成，但她並沒有被恐懼戰勝。「這聲『願意』，出自一位準備好全心投入、願意冒險、並能奉上一切所有作為賭注的人，她別無依恃，單單篤信天主的應許會實現在自己身上。我要問你們每一個人：你們是否認為天主的應許會實現在自己身上？在你們心中所懷的這個將要實現的應許，又是什麼樣的應許？瑪利亞所肩負的，無疑地是一份艱難的使命，儘管挑戰當前，卻沒有理由說『不』。她一定會遭遇困難，所將要面臨的也有可能非常複雜，但卻與對未來茫然不知導致怯懦而無力向前的景況，截然不同。」（青年祈禱晚會，巴拿馬，2019年1月26日）

值此世界聖召祈禱日之際，讓我們一起祈禱，懇求上主幫助我們發現祂為我們每個人的生命所訂定的那份愛的計畫，並給予我們勇氣，冒險走上祂從起初就為我們設想好的那條道路。

教宗方濟各

於梵蒂岡

2019年1月31日，聖若望·鮑思高司鐸紀念日

教宗方濟各

第53屆世界傳播日文告

「我們彼此都是一身的肢體」（弗四25）

從社群網路團體到人類全體

親愛的弟兄姊妹們：

自從網際網路發達以來，教會就不斷致力予以推廣，將之善用，以促進人際的交流相會與人類整體的團結互助。藉由本文告，我想再次邀請你們眾人一起省思我們每個人處於各種人際關係中所憑藉的根基及其重要性，並在面臨當前通訊傳媒發展之下排山倒海而來的挑戰時，重新發現人性的渴望：不想被隔絕、受冷落。

「網路」與「團體」的比喻

今日媒體無孔不入，已與日常生活難以切割。網路如今是當代最有力的一項資源，它是我們共享的資源，成為各類知識和各種關係的泉源，這在過去實在令人難以想像。然而，關於科技發展對其內容的產出、流通及使用等過程所帶來的巨大改變，許多專家也強調因此而形成的諸多風險，即對全球真新聞的蒐集和共享造成威脅。儘管網際網路足以代表通往知識的寬門闊

路，然而事實證明，它也是最為假新聞所充斥的管道之一，更有許多事件的發生與人際關係，在這裡遭到蓄意及有目的地扭曲，而成為用來抹黑的工具。

我們必須承認，所謂的社群網路，雖然能促進人與人之間的聯繫、彼此重新認識和相互支持，同時卻也為了謀求政治和經濟利益，操弄個資，罔顧對人與人權的尊重。數據顯示，在青年人當中，每四個人就有一個人曾經遭到「網路霸凌」¹。

在這般錯綜複雜的情境之下，再次思考「網際網路」發源的基礎——「網路」這字彙隱喻性的意義，為重新發現其正向潛力會有所助益。「網路」的圖像令我們思索：它雖然缺乏中心，結構不分層級，也沒有承上啟下的組織，卻擁有龐多的線索和通路、繁複的交會和連結，以確保其安穩牢固。「網路」因其所有組成份子共同承擔、各司其職而發揮效用。

從人類學的觀點來看，「網路」的隱喻令人聯想到另一個饒富意義的圖像：「團體」。一個團體如果能團結一致，充滿信心，追求共同目標，力量會更強大；若能慎用語言，彼此聆聽、相互對談，這個團體將成為一個交相支持的網路。

依循此一脈絡，可見所謂「社群網路團體」並不直接等同於「團體」；這些「虛擬社群」，在最理想的情況下，的確能展現凝聚力，並互助合作，但多數時候它們僅止於單純由個體所組成的群組，因為興趣相投，或關注相同事物，而彼此認同，但關係並不緊密。此外，在社群網路中，身分的確立經常植於反對他人及反對外人：人們不先透過那使人團結的，反而藉

1 為遏止此一現象，「預防網路霸凌國際瞭望台」即將成立，並設總部於梵蒂岡。

由那使人分裂的，來自我界定，引發懷疑、散播（有關民族、性別、宗教及其他方面的）各種偏見。此一趨勢，使那些排拒多元發展的群組日益壯大，也在數據環境中，令個人主義恣意擴張，最後甚至暗中推波助瀾，製造仇恨漩渦。因此，本來應該是迎向世界的一扇門，卻成為表現個人自我崇拜的一道展示櫥窗。

網路提供機會，增進與他人的交流，但也可能使人更加自我隔絕，甚至身陷羅「網」。青年人最容易產生錯覺，誤以為單靠社群網路，就能滿足他們對關係的渴望，轉而成為「社群隱士」，完全與社會隔離，非常危險。此一現象，格外令人關注，揭露了社會結構中於人際關係面所出現的嚴重斷裂，實不容輕看。

它以多種形式呈現出來，不但造成危害，而且引起民族、社會、法律、政治和經濟等各方面的問題，同時挑戰教會，是一不爭的事實。如今各國政府都在尋求立法，針對網路加以規範，維護其自由、開放和安全，以保持其創始初衷；我們每一個人都有機會、也有責任，使網路發揮正面效用。

顯然，為了促進彼此之間的認識，只增加連結是不夠的。在連上網路以後，當我們意識到自己與他人之間彼此應負擔的責任時，我們又應該如何找到自己在團體中的確切身分？

「我們彼此都是一身的肢體」

答案可能隱藏在第三個比喻「一身的肢體」中：聖保祿以此來描述人與人之間彼此平等互惠的關係，因為他們原本一體相連。「為此，你們應該戒絕謊言，彼此應該說實話，因為我們

彼此都是一身的肢體」(弗四25)。正因為彼此都是一身的肢體，保祿宗徒要我們戒絕謊言，彼此應該說實話：我們必須承認彼此之間相連相通的關係！正因如此，我們負有維護真理的義務與責任；真理本身，事實上也在這層關係中獲得彰顯。而所謂謊言，等於自私地拒絕承認與其他肢體同屬於一個身體，並拒絕為他人奉獻自己，而失去了找回自我的唯一途徑。

「眾多肢體，同屬一身」的比喻，引導我們思索我們的身分——奠基於彼此相通，亦根植於相互差異。身為基督徒，我們都承認基督是頭，我們是同屬一身的肢體，所以我們不再把別人看作潛在的競爭對手，甚至將我們的敵人視為己出；不再有敵我的分野，因為我們學習基督包容一切的目光，使我們以一種嶄新的方式，發現相互差異的重要性：它不但是不可或缺的一部分，而且成為建立關係和彼此親近的一項條件。

這種人與人之間彼此了解和互相溝通的能力，基本上來自天主聖三之間愛的交融。天主不是單獨，而是共融；天主是愛，所以也是溝通，因為愛是不斷的溝通；愛通傳自身，正是為了與他人相遇相通。天主為了與我們溝通，並將祂自己通傳給我們，祂順應我們的語言，進入歷史，與人類展開真正的對談。(參閱：梵二大公會議，《天主的啟示》教義憲章，2)

天主是分享與共融，交流與互通，祂自我通傳；由於我們是按照天主的肖像所造，所以我們的心中永遠渴望生活出彼此的共融、渴望屬於一個團體。聖巴索說：「與人展開一份關係，彼此往來，互相需要，實在最符合我們人類的本性。」²

2 《致修道者的細則》，III，1；PG 31，917；參閱本篤十六世2009年第43屆世界傳播日文告。

眼前，我們每一個人，都受到邀請投入各種關係之中，並藉由網路，證實人類喜好彼此交往互通的本性。我們身為基督徒，更受召展現這份風雨同舟、休戚相關的共融，因為那正顯示出我們這些信徒，是如何地與眾不同。信仰本身就是一份關係，一場相遇；而在天主愛的推動下，我們面對他人的付出及給予，能夠分享、接納和了解，並加以回應。

如同天主聖三之間的彼此共融，使「人／位格」(person)有別於「個體」。出於對三位一體天主的信德，足見我需要別人，才能成為自己；只有當我和其他人彼此相關的時候，我才真是人，真有人性。事實上，英文字「person」(人／位格)意指人有如一張「臉孔」，時時面向他人，與其他人來往。我們以視他人為競爭對手的「個體」作起點，達致「人／位格」的境界，即意識到他人實為旅途中的同伴，從「個體」過渡到「人／位格」，獲得成長，我們的生命變得更具人性，邁入人性的真正道路。

從按一個「讚」到回答一聲「阿們」

「眾多肢體，同屬一身」的圖像提醒我們，「社群網路」的使用，和與他人透過其身、心、眼、目光及氣息親身實地的相遇，兩者相輔相成。假使網路的使用，是為了延續或展望這樣的相遇，就沒有違反其設立初衷，它仍然是與人維持彼此相通的一項資源。假使一個家庭使用網路加強彼此的連繫，目的在於其後的餐聚、與餐聚中彼此眼神的交會，那麼它就是一項資源。假使一個教會團體利用網路協調活動的安排，使能一起慶祝感恩聖祭，那麼它就是一項資源。那些我們難以親臨其境的故事和經驗，不論是美好或是痛苦，假使藉由網路，能讓我們

一起祈禱，並一起從中得益，重新發現那使我們團結起來的究竟是什麼，那麼它就是一項資源。

如此一來，我們可以經由診斷結果，開立處方：即要能敞開道路，以利展開對談，促成相遇，展露微笑，給予溫柔的撫觸……，這才是我們所想要的網路。這樣的網路，其目的不在於令人掉入陷阱，而在於使人得到自由，並維護那些自由的人們彼此間的共融。教會本身就是藉由聖體聖事的相通所交織成的一個網路，眾人在其中的合一並非建立在「讚」之上，而是建立在真理之上，建立在「阿們」之上；在領聖體時，藉著回答「阿們」，每位信友不僅迎接了他人，亦與基督的奧體緊密相連。

教宗方濟各

梵蒂岡

2019年1月24日，聖方濟·沙雷紀念日

(臺灣地區主教團祕書處 恭譯)



2019年主教團春季大會 會議記錄(摘錄)

時間：2019年4月22至25日

地點：主教團辦公大樓（台北市安居街39號）

主席：洪山川總主教

出席：劉振忠總主教、林吉男主教、黃兆明主教、
李克勉主教、鍾安住主教、蘇耀文主教

紀錄：陳科神父

列席：高德隆代辦

高代辦致詞

- 斐洛尼樞機主教再次感謝主教團及本地教會的招待，並肯定全國聖體大會的成功。
- 臺北總教區主教任命事宜。
- 主教團應努力宣導教會的生物倫理教導：拒絕墮胎、人工受孕、體外受精等的研究或手術，並早日建立配套技術。
- 教區合併時要考慮的重要理由，尤其是牧靈方面。

- 在同一鐸區裡，應保留一些堂區給教區神父管理，避免全部都委託給一修會。
- 其他事項報告。

提案內容

一、祕書處

A、主教團祕書處107年決算及執行業務報告。

說明：

- 1、參閱附件【107年度決算書】及【107年度執行業務報告】。
- 2、本案提請董事會討論議決通過後，報請主管機關核備。

決議：通過

B、目前總修院及真理電台兩單位的帳務鍵入系統與主會計的版本不同，以致主會計必須每月重做才能年底合併申報，建議上述之兩個單位之帳務系統更改成主會計共用系統，避免人力重複作業。

說明：

- 一、為因應主教團日漸增多的活動及單位，加上部分法案修改（例如：補充健保費、洗錢防制法），導致業務量不斷的增加，主教團只編列一名會計人員並兼人事職務，龐大工作量已無法負荷，目前主教團的財務狀況不宜擴增人力，為分擔會計工作並提升工作效率及節省人事費用，提議總修院及真理電台兩單位能獨立作帳，每月底再匯入主

教團合併作業。

二、主教團作帳系統，採用上合會計師事務所提供的免費軟體，已詢問過上合會計師事務所，可以提供內部單位分享，不需額外付費，內部軟體分享需自行處理。

決議：通過。

C、針對內政部107年6月12日台內民字第1070041313號函要求提報經費短絀具體之改善彌平計畫說明。

說明：（參閱附件：主教團財務計畫）

決議：會計於秋季會議提供至今年度至12月的概估經費短絀，由7個教區填補。

D、2019年1月23日，教宗方濟各宣布他計劃11月訪問日本。主教團可邀請教宗路過臺灣舉行彌撒聖祭。若行程不允許，可請教宗發一電訊給地方教會或國家政府，以表示關懷。

說明：若主教們同意，主教團主席正式寫信給教宗，祕書長擬稿。

決議：通過。

二、高雄教區

提案：為慶祝天主教在臺傳教160週年，並延續聖體大會所帶給我們的觸動，擬舉辦全國聖體遊行。

說明：

1、天主教傳入臺灣160週年，不但要在教會內慶祝，天主子

民更要藉此機會重新宣認自己的信仰，並展開對外的福傳使命。

- 2、有鑑於臺灣地方教會剛舉辦完成全國聖體大會，而其最終目的就是要眾人認識基督、皈依基督，並能與在聖體內的基督相遇。
- 3、舉行全國聖體遊行，一方面藉此公開宣認自己的信仰，另一方面也象徵基督的奧體——教會必須重新進入社會，以繼續基督委託給全體教會的福傳使命。
- 4、建議今年以全國聖體遊行方式慶祝天主教在臺160週年活動。

辦法：

- 1、經主教團春季常年大會同意後，由全國教友傳教協進會繼續討論開始與結束日期、禮儀程序及相關細節規劃。
- 2、請主教團禮儀委員會及聖體推廣組提供及協助全國聖體遊行相關事宜。

決議：10/27主日，下午在高雄教區主教座堂舉行慶祝典禮作為閉幕禮，各教區派代表參加。

三、教義委員會聖經組

提案：各教區推動「聖經月」，以提高信友普遍重視聖經研讀及生活實踐。

依據：

- 1、瑪竇福音四4「人生活不只靠餅，也靠天主口中所發的一切言語」；若望福音一1「聖言與天主同在，聖言就是天主。」
- 2、聖熱羅尼莫：「不認識聖經，就不認識耶穌基督。」

說明：

- 1、「聖言月」的目標，使教友能普遍重視聖經的研讀及生活的實踐，建立有如「煉靈月、聖母月、四旬期、將臨期」等重要性一樣，使教友以「聖言」為磐石，將「樂於讀經」成為常態和運動。
- 2、藉著「聖言月」的多元聖經活動，能幫助聖經組組長推動堂區信友普遍接觸聖經、親近聖言，進而喜愛聖言、活出福音精神。

辦法：

1、讀經週期

項目	選項	說明
實施月份	全國統一或各教區自行訂定	
週期	每年一個月	4~5周
活動方式	各堂區自行決定，擇項實施， 可每年不同	
負責單位	教區：聖經協會 堂區：聖經組	教區傳協會協助 堂區傳協會協助

2、活動方式：

- 1) 個人、家庭或堂區合力手抄聖經：在彌撒中奉獻、手抄心

得分享。

2) 聖經朗讀：

(1) 主日彌撒後全體教友（一個月內）誦唸完一部書
（國語 / 台語 / 母語）。

(2) 主日學、青年會朗讀。

3) 生命聖言故事見證

4) 堂區聖經遊戲共融

5) 說聖經故事：成人組、學青組、學童組

6) 教友分享讀經的喜樂

7) 聖經生活化專題講座

8) 聖言硬筆書法比賽

決議：各教區自行推動。

四、主教團教律學會

A：台灣地區司鐸手冊——電子書（參閱附件）

說明：

- 1、自1995年9月1日主教團出版《台灣地區司鐸手冊》，它對司鐸的牧靈工作提出很重要的指導原則，然而至今已逾23年，須出版修訂之新版本，並增加牧靈方面或其他適用的項目，且保留神學的基礎，加上一部分參考宗座勸諭等等。

- 2、邀請神長們蒐集適合的資訊，例如信理、家庭、禮儀等等新資料，仍以教會立場與訓導為基本，做摘錄、濃縮與內容之整理。

辦法：

因近年來資訊時代的趨勢，與結合現代科技，電腦網路已是新世紀福傳的管道之一，為了讓使用者方便閱讀，《台灣地區司鐸手冊》修訂版建議以電子書方式呈現，放在主教團的網站。

決議：因《台灣地區司鐸手冊》條文尚未核對完畢，秋季會議繼續研討。

B：教會法研習會2019/11/19 (二) ~21 (四) 共3天

主題：研習教會法-關於《主耶穌·寬仁的審判者》自動手諭（拉丁語：MITIS IUDEX DOMINUS IESUS）、婚姻未遂案和伯鐸特恩婚姻案件。

說明：

- 1、主教團於2018年秋季常年大會已通過此提案，參加會議的人數，原則上每個教區懇請各位主教們推派一或二位適合的神父，且他們是從事與教會法相關之事務，與服務於台灣一審與二審教會法庭的司鐸，同時歡迎主教們參與，大約25位，以及15位兩岸三地從事法務專業的神長，共計40位的名額，一同聚會探討相關議題。
- 2、規劃會議預算約40萬台幣的額度，每人成本約需1萬元台幣。
- 3、地點：台北-主顧傳教修女會文萃樓（新北市新店區三民路

19號)。

辦法：

皆採不個別收費的方式，並且海外15位神父報名與住宿皆免費。

- 1、就國內參加的學員，依人數平均分攤研習會的費用(參考司鐸進修班方式)，由主教團行文各教區依每個教區報名人數繳交費用。
- 2、由六個教區-台北、台中、嘉義、台南、高雄和花蓮教區，各自分攤5萬，新竹教區則分攤10萬元，若有不足款由新竹教區補。
- 3、由每教區分攤5萬7千元，若有不足款由教律學會募款。

決議：由六個教區：台北、台中、嘉義、台南、高雄和花蓮教區，各自分攤5萬，新竹教區則分攤10萬元，若有不足款由新竹教區補。

五、健康照護牧靈委員會

A：提請修訂一套符合教會倫理規範的「天主教醫院準(守)則」。

說明：

1. 優生保健法、病主法...等法規都有不符合教會倫理的地方，醫護人員執業時符合臺灣法律卻不符合教會倫理規範，在教會醫院內偶有發生。
2. 為使全台天主教會醫院執業時都能符合教會倫理規範，急迫

需要訂定作業流程等規則，協助在教會醫院工作的同仁。

辦法：

委請健康照護牧靈委員會召開「全天主教醫院院長會議」，研議與修訂「天主教醫院準（守）則」並送主教團（秋季）會議備查。

決議：通過。

B：台灣安寧靈性關懷計畫推動之腳步緊湊，從安寧病房已發展至長期照護領域，未來將以「全人」為核心，意即所有照顧員必須身心社靈皆需要。為使大眾與教友了解天主教推展靈性關懷的重視及投入，我們須先號令一致向社會大眾說明並展開培養靈性關懷師的相關配套措施。

說明：

- 1、台灣安寧靈性關懷計畫推動到今年30年，從安寧病房已發展至長期照護領域，近年也推動社區安寧，意即所有照顧員必須身心社靈特別靈性關懷皆需要。國外的靈性關懷師有9成為基督徒，而台灣現況看來，未來真正獲認證的可能大多數為「佛、道教的法師」。因多年前，佛光山接受單樞機主教建議開始辦學，讓法師進入校園教書授課，並積極培養宗教碩士、博士等人才。
- 2、安寧靈性關懷師未來將成為熱門職缺，依法規定為所有長期照護、安養中心等機構必備專業人員，約1萬個職缺。
- 3、台灣許多神父、修女、教友從事長照服務、安寧關懷相關工作多年，但缺少政府正式認證的系統證照，未來A級長照機構必須設有一定比例的靈性關懷師，B、C級則無特別

規定；靈性關懷培訓課程之實習地點須於B級以上的長照機構才得以認證（C級人員流動率大，而A、B級較能聚焦於「死亡議題」）

辦法：

- 1、以天主教在臺灣社會深耕社福工作多年的動能，召集天主教轄下醫療院所、社福及長照單位、安養機構等核心人員展開社區安寧推動說明會，預計於108年5月8日早上10~12點，假台北中央大樓舉行內部說明會。
- 2、希望能於「台灣安寧30週年暨國際靈性關懷研討會（108年6月30日早上在三總）」前，偕國健署召開記者會（說明會），宣示天主教所有醫療院所、社福單位，會全心全力投入推動[安寧靈性關懷人員培訓與民間宣導計畫]以達到建設台灣關懷城市使命。
- 3、「安寧靈性關懷人員」政策之專業人員及督導後續養成教育培訓的配套措施：
 - A. 專業訓練實習結業後發證並繼續接受督導。
 - B. 安寧靈性關懷人員服務超過300小時，可申請為實習督導、200小時後，成為正式督導。
 - C. 在輔仁大學、聖博敏神學院宗教研究所增設「靈性關懷相關」宗教學系碩士在職專班。

決議：通過。

六、總修院

提案：107學年度第二學期修院培育階段安排

目的：讓整個司鐸培育計畫符合漸進的過程

說明：透過靈修年（準備年）與哲學年專題的安排，協助修士準備自己培養健全的人格，在哲學年結業後參加CPE課程，同時為堂區牧靈服務做準備工作，在課程結束後開始PROBATIO，並在PROBATIO結束後，可做一個月的大避靜。依據司鐸聖召的禮物67號的說明於神學年開始時，舉行收錄禮：

「在結束了哲學階段或學徒階段之後，一旦修士獲得了一定的內在的自由和成熟，就應採取必要的途徑，懷著坦誠和喜樂，開始在司鐸聖召中更趨肖似基督的歷程。誠然，這一階段之後，若確知其意向具備所要求的理由支撐，且已達至充分的成熟，便可將修士納入聖秩候選人的行列（申請或候選資格）。教會在接納修士的自我奉獻的同時，也揀選他、召叫他，以使其準備在未來接受聖秩。以修士富有責任心的決定為前提，對修士來說，納入聖秩候選人行列的舉動則代表著，通過教會正式的認可，邀請其在肖似基督牧者的過程中，繼續自己的培育。」（《司鐸聖召的禮物》67）

決議：通過，並列出《總修院培育手冊》修改之處的條文，在下次主教團會議報告。

提案單位七：嘉義教區

A：有關全國聖體大會結餘款使用辦法建議案，陳請討論。

說明：

- 1、請參附件：2019年第4屆全國聖體大會收支表
- 2、建議將結餘款分為三等份，
 - 1)、為主辦單位，支援主教團運作的各項經費。
 - 2)、為主教團禮儀委員會聖體敬禮推廣組之全國聖體大會籌備運作經費。
 - 3)、為每屆全國聖體大會承辦教區福傳工作延續發展。
- 3、為建立一個正向積極的態度與制度。
- 4、為鼓勵承辦教區用心推廣聖體要理與敬禮，並盡心盡力募集資源及節樽開支籌辦，希望藉由全國聖體大會點燃的熱火及資源作為承辦教區福傳工作之用。
- 5、據分析本屆全國聖體大會之捐款，多數款項來自承辦教區之教友奉獻。
- 6、本屆總結餘款為4,229,157元，各1/3金額為1,409,719元。

決議：通過。

B：建議在籌備全國聖體大會的期間，由主教團禮儀委員會聖體敬禮推廣組訂購整年100份天主教周報，配合承辦教區之活動以達到宣傳推廣之功效，陳請討論。

說明：

- 1、全國聖體大會推廣順利原因之一在於宣傳，除了電子網路媒體宣傳外，平面媒體也非常重要，天主教周報扮演各教區及華人地區重要的宣傳角色。

- 2、《天主教周報》全力配合提供充份版面刊登全國聖體大會活動訊息，及教友們對聖體靈修見證分享之內容。
- 3、聖體要理講授小組到各處演講資料內容都會刊登在《天主教周報》讓無法參加聖體要理講授的人也可從天主教周報得到訊息並配合靈修活動。
- 4、舉辦聖體大會那一年，贈送整年度100份刊物隨著承辦單位之聖體要理講授小組到各教區宣講時發放，讓與會者可得到訊息並分享給他人。

決議：通過。

八、台灣天主教童軍委員會提案

案由：為辦理台灣地區天主教童軍相關業務及活動，擬請各教區支援運作經費案。

說明：

- 1、本委員會承主教團之命，積極拓展台灣地區天主教童軍之組織發展及會務運作。
- 2、本委員會107年赴泰國申請加入亞太區天主教童軍會議，赴羅馬申請加入世界天主教童軍會議均獲通過，所需費用，均由新竹教區支付。
- 3、本委員會為任務型組織，急需各項組織發展及會務運作經費支援。原已於107年向天主教學校校務發展協會申請經費支援，並獲常務委員會議審查同意，唯於呈送協會常年會議時，遭部分學校以「非當前學校所需」為由反對，並

表決刪除，致使本委員會運作經費無著。

4、本委員會108年活動規劃及預算如附件。

擬辦：

- 1、台灣天主教童軍委員會運作初期，建請同意由每教區每年撥付新台幣五萬元予主教團成立專戶，並由主教團協助辦理收付業務，以利後續運作。
- 2、俟委員會運作上軌道後，部分支出可由辦理童軍登記及活動收費等支應，屆時再行調整各教區支援款項。

決議：新區教區自己負責，歡迎其他教區贊助。

臨時動議

提案單位：福傳委員會

提案：全國福傳大會籌備工作。

說明：為籌備全國福傳大會，主教團有必要成立一小組為聯絡各教區，共同負責籌備福傳大會及協調各方面的工作。主教團可參考調查小組的提供的調查結果及其建議的進度表及執行方式。（參閱附件）

決議：成立「福傳大會中心委員會」，其成員包括（依照以下圖檔）：

- 洪山川總主教（主教團主席暨主教團福傳委員會主任）為召集人
- 各教區主教

- 陳科神父 (主教團祕書長)
- 各教區籌備小組 (委員會)
- 男女修會聯合會代表 (各一位)
- 全國傳協會代表陳磊仕先生
- 輔大神學院代表
- 郭文般教授
- 呂慈涵主任
- 羅志偉神父 (執行長)
- 袁世敏女士 (主教團福傳委員會執行祕書暨副執行長)

備忘錄

- **主教團與男女修會會長合作會議 (女修會主持會議)**

時間：2019年5月14日 (週二) 上午10:00

地點：中山北路一段2號·中央大樓5樓大會議室

- **天主教轄下醫療院所、社福及長照單位、安養機構等核心人員展開社區安寧推動說明會**

時間：5月8日早上10~12點

地點：假台北中央大樓舉行內部說明會

- **台灣安寧30週年暨國際靈性關懷研討會偕國健署召開記者會 (說明會)**

時間：6月30日，早上（時段尚未決定）

地點：三總醫院

- **主教團秋季常務委員會**

時間：2019年10月30日（三），15:00

地點：主教團辦公大樓

- **主教團秋季會議**

時間：2019年11月26~28日

地點：主教團辦公大樓



〈人類兄弟情誼文件〉

引言

信德使信者在他人身上看到需要被支持和被關愛的弟兄或姊妹。天主創造了宇宙萬物及全人類（因祂的慈悲，人人皆平等），使信者因相信天主而受召去保護受造界及整個宇宙和支持所有的人，特別是那些最貧困和最有急需的人們，藉此表達此人類兄弟情誼。

我們以此超性價值作起點，進行多次的會談，氣氛友善，同時流露兄弟情誼，並彼此分享喜樂、憂傷，共同肩負當前世界的種種難題，又兼顧科技進步、醫療成就、數據時代及大眾傳播通訊媒體等元素。我們也一起省思：世界各地眾多弟兄姊妹之所以身陷貧窮、衝突及苦難，乃由於軍火競賽、社會不公、金錢賄賂、缺乏正義、道德淪喪、恐怖主義、各種歧視、極端主義以及其他諸多原因所造成。

經由我們如同兄弟般開放的討論，而在屢次的會面中亦表達了對全人類光明未來抱著深厚的期望，擬定〈人類兄弟情誼文件〉的構想便產生了。本〈文件〉行文誠摯嚴正，為一聯合宣言，展現我們善意的祝福與衷心的祈盼，旨在邀請所有相信天主、相信人類兄弟情誼的人們，齊心一志，共同努力，使本〈文件〉能成為後代的導引，並因意識到是天主所賜予的浩大恩寵，使全人類得以成為弟兄姊妹，而推廣相互尊重的文化。

文件

因天主之名——祂創造所有人類，使其權利、義務和尊嚴一律平等，並召叫人們如弟兄姊妹般共同生活，充滿大地，並散播良善、仁愛和和平的價值；

因天主禁止殺害的無辜者之名，強調聲明：誰殺害一人即如同殺害全人類，誰拯救一人既如同拯救全人類；

因貧窮、困苦、邊緣人和那些有急需的人之名，因為幫助他們乃是天主命令我們眾人要負的責任，特別是那些富有且豐裕的人；

因孤兒、喪偶者、難民和那些被驅逐以致遠離家園和祖國的人們之名；因所有戰爭、因迫害和不義而受害的人們之名；因弱小者、生活在恐懼中的人、戰俘及在世界不論任何一處被痛苦折磨的人之名；

因那些失去安全感、和平以及一起生活的機會而成為破壞、災難與戰爭的受害者的人們之名；

因人類兄弟情誼之名——全人類藉此團結一致、人人得享平等；

這兄弟情誼為極端主義或分裂政策、欠缺監管的謀利體系，或散布仇恨、操弄著眾男女的行動和未來的意識形態所撕裂，因這兄弟情誼之名；

天主創造所有人類，賦予他們自由，並藉此恩賜使他們有所不同，因自由之名；

因公義和慈悲——繁榮的基礎和信仰的基石——之名；

因世界各地所有善心人士之名；

因天主及上述一切之名；伊斯蘭教阿茲哈與東西方穆斯林，偕同天主教會東西方天主教徒，宣布採取交談文化之途徑，以相互合作為行動準則，以彼此了解為方法和標準。

我們相信天主，相信最終會與祂見面和被祂審判，基於我們在宗教上和道德上應盡的責任，而藉由本〈文件〉，我們不僅要求自己，也呼籲世界各國領袖及國際政策和世界經濟的運籌帷幄者，要竭力散播寬待包容、和平共處的文化；盡早趁機干預，不讓無辜的血再傾流，並終止現今世界正在經歷的戰爭、衝突、環境破壞及道德和文化的墮落。

我們呼籲知識分子、哲學家、宗教界人士、藝術家、媒體專業人員，以及世界各地文化界的男男女女能重新發現和平、正義、良善、美好、人類兄弟情誼與和諧共存等價值，肯定這些價值的重要性並廣為宣揚，視之為使所有人獲得救恩的保證。

本〈宣言〉的著手擬定，出於對當代現實世界的深入省思，著重其成就，亦於其身陷苦難時予以慰藉，於其遭逢災禍時予以救援，並堅定相信，形成現代世界各項危機的重大原因，包括了：人類良心的遲鈍、遠離宗教價值、個人主義抬頭，及隨之而來的種種唯物主義——視人類如神，並以世俗的價值觀和物質的價值，取代至高超性的原則。

對於現代文明，尤其在已開發國家，在科學、科技、醫學、工業和社會福利領域所採取的積極步履，我們予以肯定，同時也希望強調，如此具有歷史性的進展，的確偉大而令人稱道，但伴隨而來的，亦有道德的敗壞，持續對國際間的行動造成影

響，以及靈性價值和責任的日益削弱，導致人們普遍感到挫折、被孤立且失去希望，更使許多人或陷入無神論、不可知論或宗教極端主義的漩渦，或淪為盲目瘋狂的激進派，最終助長各種不同形式的依賴，以及個體性和集體性的自我毀滅。

歷史顯示：宗教極端主義、國家極端主義和不容異己的立場，不論在東方或西方世界，早已形成各種跡象，顯示「第三次世界大戰正在四處零星開打」。在世界上諸多地方，於許多悲慘的情況當中，這些跡象陸續出現，實非人所願，造成不計其數的受害者、喪偶者及孤兒。此外，我們目睹世界上其他地區正準備成為新起衝突的舞台，張力隨時可能暴發，武器彈藥日益積聚，因為整個世界都被不安、幻滅和對未來的恐懼所籠罩，為盲目追求經濟利益的心態所掌控。

我們同樣確信，重大的政治危機、不公義的情況和自然資源未能公平分配——僅少數富人得利，卻對地球上大多數人的利益造成損害——持續不斷的造成許多窮苦、病弱和喪亡者。如此導致災難性的危機，使許多國家儘管特別擁有自然資源和足智多謀的青年人，反而淪為受害者。面對這致使成千上萬孩童由於貧困和飢餓而死亡的種種危機，國際間竟然保持緘默，實在令人無法接受。

因此，家庭非常重要，它是人類和社會的基本核心，並將孩子帶來這個世界、撫養成人、教育他們，給予他們紮實的道德培育和保護。打擊家庭制度、予以鄙視或懷疑其重要性，是我們這個時代最具威脅性的罪惡之一。

我們也確信：喚醒宗教意識，實有其重要性；我們必須透過健全的教育、積極奉行道德價值觀以及正確的宗教教導，在新一

世代的心中重振這份意識。如此，我們即可對抗個人主義、自私自利、衝突對立等趨向，抵制以各種形式表達出來的激進主義和盲目的極端主義。

宗教的首要目的，即在於相信天主，榮耀天主，並邀請所有的男男女女相信：這個宇宙是憑藉那統御它的天主而存在；祂是創造者，以祂的上智造了我們，賦予我們生命的恩賜，要我們予以守護。這恩賜無人有權利為切合己需而予以撤除、要脅或操弄。的確，這份生命的恩賜，從開始到自然終結，人人都必須予以守護。因此我們譴責一切危害生命的行為，如：種族滅絕、恐怖行動、強迫遷移、人口販賣、墮胎及安樂死等。我們也譴責那些鼓吹這些行為的政策。

此外，我們堅決宣認，宗教絕不應引起戰爭、煽動仇恨的態度、挑發敵意和極端主義，也絕不應鼓勵暴力和流血。這些悲慘的實象乃是偏離宗教教導所產生的結果，起因源於宗教被政治操控，以及某些宗教團體所做出的諸多詮釋。這些宗教團體在過去的歷史中曾利用宗教在男男女女心中激起的情感所產生的力量，使他們的所作所為，完全偏離宗教所傳揚的真理。這都是為了達到政治和經濟的目的，為了符合世俗的標準和短期的利益。因此我們呼籲所有相關人士，停止利用宗教挑起仇恨、暴力、極端主義和盲目的狂熱主義，切莫假真主之名，將謀殺、驅逐、恐怖主義和壓迫等行為予以合理化。我們基於我們對天主的共同信仰，提出這項要求：祂創造男人和女人，並非要他們被殺害，或者彼此互相鬥爭，也不是要令他們在生活中和各種境況中飽受折磨或凌辱。全能的天主不需要任何人捍衛，也不希望祂的名號被人利用來恐嚇他人。

先前發布的國際相關文件，強調宗教在建立世界和平方面所占有的重要角色；本〈文件〉以之為根據，並堅守下述各點：

- 堅信真正的宗教教導乃邀請我們持續以和平的價值為根基，捍衛相互了解、人類兄弟情誼及和諧共存的價值；重新建立智慧、公義及愛；重新喚醒年輕人的宗教意識，好使未來世代可以受到保護，不陷入唯物主義思想的境地，亦免於由肆無顧忌的貪婪和冷漠所導致的諸多危險政策；那些政策奠基於弱肉強食的規律，並非基於法律的效能；
- 自由是每一個人的權利：人人都享有信仰、思想、言論和行動的自由。各種不同的宗教、膚色、性別、種族和語言乃出於天主的旨意，是祂上智的安排，祂如此創造了人類。信仰的自由，和分屬不同派別的自由，亦源自祂的智慧。因此，吾人必須棄絕強迫他人加入某一宗教或融入某一文化，也不可強加他人所不能接受的文化生活方式。
- 人人都有權利，度有尊嚴的生活，而奠基於慈悲的公義，是達致此一目的必經途徑；
- 進行交談，促進了解，廣泛推行包容、接納他人並與他人和平共處的文化，對於減少許多令多數人類負擔沉重的經濟、社會、政治和環境問題大有助益；
- 在信徒之間進行交談，意指共同進入寬廣的靈性和人性空間，分享相同的社會價值，並由此傳遞宗教所致力推崇的至高德行，同時亦應避免貧瘠而無產出能力的討論。
- 保護宗教場所——不論是會堂、教堂或是清真寺——是一份責任，應受各個宗教、人性價值、法律和國際協定所保障。每當有人意圖攻擊宗教場所，或以暴力襲擊、爆炸或

毀滅予以要脅，就是偏離宗教教導，同時亦明顯地違反國際法；

- 恐怖主義令人慘不忍睹，不論在東南西北，都危及人民的安全，並散布驚慌、恐怖和悲觀主義，即便恐怖分子以宗教作為理由，但並非是由於宗教，而是由於長期以來對宗教經典的錯誤詮釋，以及一些引起飢餓、貧窮、不義、壓迫和驕傲產生的政策。這是為什麼必須阻止散播恐怖活動的經濟來源、武器和策略的供應，以及藉由媒體來表示支持其活動的計謀。上述各項行為皆應被視為國際犯罪，對國際安全和世界和平形成嚴重威脅。凡恐怖主義，不論其形式及表達方式，皆應受到譴責；
- 公民權的觀念，其基礎建立在眾人皆有同等的權利與義務，從而得享公義。然而，關鍵在於在我們的社會建立正式公民身分的觀念，並棄絕以歧視的角度使用「少數」這個術語，為避免引發被孤立和自卑的情緒。誤用此術語導致敵意與不和，使一切努力的成果前功盡棄，並某些被歧視的公民的宗教權和公民權就因此被剝奪；
- 在東方世界與西方世界之間維繫良好的關係，對雙方都有需要，無庸置疑，不可受到輕忽；如此使雙方都能經由與對方文化成果豐碩的交流和對話，豐富自身。西方世界可於東方世界中發現醫治由當代盛行的唯物主義所引起的靈性和宗教病症的良方。東方世界亦於西方世界中發現諸多重要元素，可助其脫離羸弱、分裂、衝突以及科技和文化上的衰退。對於宗教、文化和歷史上的差異加以關注，非常重要；這些差異是形成東方世界文明、文化和特質的一項至要組成元素。鞏固基本人權，也很重要，可協助確保

東西方世界所有男女度有尊嚴的生活，避免運用雙重標準的政治策略；

- 至關重要的是，承認婦女受教育和就業的權利，並承認她們行使公民權的自由，是一項基本要求。此外，必須努力使婦女擺脫違反其信仰和尊嚴原則的歷史和社會條件。還必須保護婦女免遭性剝削，不被視為商品或娛樂或經濟利益的物件。因此，必須結束所有詆毀婦女尊嚴的不人道和粗俗的做法。必須努力修改那些阻礙婦女充分享有其權利的法律；
- 保護兒童的基本權利，使其能在家庭環境中成長，並接受養育、教育和支持，這是家庭和社會的義務，必須給予保障和維護，不應受到忽略和否定，為使世界各地的每個兒童，都能享有這些權利。所有違反兒童尊嚴、損及兒童權利的行為，必須予以譴責。一方面，對於兒童所暴露的環境，尤其是數據世界，能夠隨時提高警覺，防範其危害；另一方面，同樣的重要是，對於非法販賣兒童的單純無邪的行為及所有違背他們身為兒童所行的一切，要視之為罪行。
- 維護年長者、弱小者、失能者和受壓迫者的權利，是宗教和社會義務，必須透過嚴格的立法和相關國際公約的履行，予以保障和守護。

為達成此一目標，經由相互合作，天主教會和阿哈茲公開宣布並承諾要傳達本〈文件〉至各個政府當局、具影響力的領導者、世界各地的宗教界人士、正當的區域性和國際性組織、各類民間組織、宗教機構和位居領導地位的思想家。他們更進一步承諾要將本〈宣言〉中所包含的一切原則於各地區及國際間

公開，並要求在各項政策、決定、立法條文、研習課程和流通的傳播媒材當中，予以落實。

阿哈茲和天主教會要求本〈文件〉成為所有學校、大學和培育機構研究和反省的主題，以協助教育新世代能將良善與和平帶給他人，並處處護衛受壓迫者和我們最小的兄弟姊妹們的權利。

最後，我們期盼：

本〈宣言〉可以作為一個呼籲，在所有信眾、信眾與非信眾，以及所有善心人士之間，促成彼此的和好與兄弟情誼；

對於每個良心正直、棄絕受人譴責的暴力和盲目的極端主義的人而言，本〈宣言〉正可對之提出呼籲；對於各個宗教所推崇和鼓勵的寬容和兄弟情誼的價值予以珍惜的人們，本〈宣言〉亦可向其作出請求；

本〈宣言〉可以見證信仰天主的偉大，因其使分裂的心彼此合一，使人類的靈魂得以提昇；

我們相信天主造了我們，是要我們相互了解、彼此合作並如同兄弟姊妹般相親相愛的一起生活；本〈宣言〉正可以成為一個彼此相親的標記，拉近東方與西方、南方與北方、以及所有懷抱如此信仰的人們之間的距離。

因此我們殷切期盼，並用心竭力為使所有人皆能在此生享有普世的和平。

2019年2月4日於阿布達比

教宗方濟各

阿茲哈清真寺大伊瑪目泰耶伯

(臺灣地區主教團祕書處 恭譯)

Chinese Regional Bishops' Conference Pastoral Letter 2019

With the coming of spring the world is renewed, all peoples and families gather together in celebration. The Bishops' Conference takes this opportunity to invite all brothers and sisters—clergy, religious and laity—to return to the Church, the mystical body of Christ, the family of the Blessed Trinity in the world, and join together in the Lord. We invite them to take this opportunity to return once more to the roots of our faith so that in the coming year they may follow the footsteps of Jesus Christ more closely and, on our pilgrimage through life, draw closer to the kingdom of God. May the vocation of each one and of each community continue to develop and grow.

A Life beyond Secularist Ways of Thinking

The purpose of the Church founded in the world by Jesus Christ is that it become a means by which all human beings recognize the God who created us and all that is in the universe. By this means, they may respond to the call of Jesus Christ, the incarnate Word of God, and inherit the kingdom of heaven so that, at the ending of our life here, we may enjoy the company of God for ever. Although each person has their own plan for life in this world, yet since there is only one Lord, one faith and one baptism (cf. Eph 4:5), our life differs from that of those who do not believe in Christ. The difference lies in that the words and example of Jesus Christ are our sole standard and model and the only path that leads directly to heaven (cf. Rm 14:6). This implies that we must set aside the way of thinking of the world and a lifestyle grounded in secular

values. The special feature of a secular outlook is that it takes life in the present world as its ultimate goal and asks us to live only for the present. Here the heart has no room for God and, when this happens, God ends up by being replaced by mankind. Jesus Christ said, “What does it profit a man to gain the whole world and suffer the loss of his own soul?” (Mk 8:35-36). Our surroundings, including all the laws related to life and death, marriage and bearing children, are evermore secularized and, to an ever greater degree, such that it is difficult to conceive of human beings as God’s image and likeness, each one having an immortal soul and with heaven as their ultimate resting-place (Phil 3:20). Brothers and sisters in the Church must stand awake, pray often, discern and constantly deepen their knowledge of the faith (cf. 1 Cor 2:15), so that life does not succumb to secularization, but rather, that it displays its supernatural nature even more clearly. (cf. 1 P 5:8).

We should change a secular world and not allow ourselves to be changed by it

The faith is a gift of God’s grace, yet the following of Jesus Christ requires a firm purpose of will and daily practice, since, only so, will our moral fibre be strong enough to resist the mainstream current and, only then, will we have the courage to bear witness to the Lord in a way that is consonant with modern life. God never ceases to call his people. He will support them, heal them and lead them on the right path. If we repent, set aside all that is impure and unjust, then the Holy Spirit will be able to transform us and make up for what is lacking in us so that we belong wholly to Christ. To belong to Christ is to be a free person, our hearts no longer subject to the influence of worldly thought, no longer bound by sin, such that we can lay aside our own interests (cf. Ga 5:20), so that we begin to see where society and various groups of people stand in

need of purification, liberation and lifting up by God's grace. We will, then, not only pray for them—prayer is the life of the soul—but also actively take steps to meet them and seek ways to shoulder our responsibility to evangelise. In this way we can accept the changes, great and small, which the Holy Spirit leads each of us individually, and the local Church as a whole, to make.

Daily Progress towards the fullness of the Kingdom of God

To love God is to follow his commandments (cf. 1 Jn 5:3) and following God's commandments means living a holy and good life. In a secularized environment we must be very sensitive and fully desire all that God gives us to become holy and good, treasuring it and strenuously protecting it. In first place there is LIFE: from the moment of conception up until natural death (cf. Declaration *Dignitatis Humanae*, 1). God is the giver and master of life. Secondly, there is the FAMILY: the human community in which life is born and matures (cf. Apostolic Exhortation *Familiaris Consortio*, 17). Next comes the CHURCH and the SACRAMENTS which Christ established. The Church is the sign in the world through which human beings obtain divine life. Of special importance is the Holy Eucharist, the summit and source of our faith (cf. The Catechism of the Catholic Church, 1324). The New Testament tells us: as Son of God the Lord Jesus respects and loves the life of each person. He also chose to be born in a family with both father and mother. He established the Church and gave his life for her. Human dignity comes from our being the image and likeness of God. Although secular culture strongly affirms the rights and dignity of the individual, it does not, however, uphold the most basic right to life. It does not uphold the family community in which human life is transmitted nor assist humankind to seek out the Church of God. Without the right to life, without the institution

of marriage between one man and one woman, without the Church founded by Christ, human rights and human dignity will be reduced to a mere political pawn for a small group of people, their meaning dependent on the whims and changes of time and tide. If we truly want the rights and dignity of each person to be respected and protected, we need to learn from the Lord Jesus, imitate him and strive to maintain the sacred character of life, treasure our own family and love the Church and the sacraments founded to save humankind, as well as her teaching regarding the life of faith, the ethics of life and social justice. The Church is the first beginnings of the kingdom of God on earth and while it may never be equated with the kingdom itself, yet it can bring us closer to that kingdom day by day. Therefore, as the New Year begins...

May pastors rediscover the love Jesus the Good Shepherd has for his flock and deepen their own pastoral charity (cf. Jn 21:15-17), so that each member of the faithful in their own parish can experience the zeal and loving care of their pastors, whether in parish administration, pre-and post-marital accompaniment, or distribution of the sacraments, particularly the Eucharist and the sacrament of reconciliation.

In an environment that is becoming more secularized every day, may consecrated persons courageously live out their vows of poverty, chastity and obedience and help the Church—the bride of Christ—to bear witness of the lifestyle of the kingdom of heaven, so that young people are able to respond to the Lord's call and seek what is of heaven, thereby satisfying their hearts' desire for truth, goodness and beauty. (cf. Col 3:1)

May young people together build up the Church in Taiwan and be courageous in speaking up for the Church, zealously and actively

taking part in its activities and in bearing the mantle of Christ, struggling for the ideals of Christ and bringing hope.

May the faithful as a whole discover anew the unconditional love the Lord has for them. May they be constant in fidelity to the Church and the Magisterium, not fearful of bearing witness to the Lord and his truth in their daily life, so that the faith may be handed on among the people with whom they live.

We need to believe that the mercy of God the Father goes way beyond the weakness of our human nature. Anyone who humbles himself/herself and whole-heartedly returns to him will receive a new opportunity from him to begin afresh, and even receive a greater mission to the glory of God.

May the God of Mercy, through his sanctifying presence, fill the hearts of each one of us with the supernatural virtues of faith, hope and charity, purifying our hearts from all worldly ways of thinking so that we can assist in shaping a conscience that conforms to God's holy will.

According to the Second Vatican Council, the clear and manifest purpose of the Church is that each one of the faithful and each faith community and each parish may become ever more lively in faith, hope and charity, bringing an increase in virtue for the faithful and being an instrument for preaching the Gospel. All that is stated above is something everyone knows but the real question is how it should be implemented. In its response to this question, the Church in Taiwan has already opened a path, which comprises three steps:

1. A survey of all parishes in Taiwan to assess our pastoral life, the effort we put into evangelization and the problems we face.

2. Discussion of the final results of this survey so as to discern the way to be better witnesses of Christ in the present age. This step includes two stages: at parish level and at the level of the dioceses.
3. The Church in the Taiwan region will hold a conference to examine our pastoral life and evangelizing mission.

It is expected that the final stage will take place in 2020. Meanwhile, the dioceses will present their own findings, along with proposed solutions, to each other and then discern the common priority issues for the whole of the Church in Taiwan within various fields. This will not be merely one session at a conference. After verification, individuals or groups who have effectively led the life and mission of the Church in Taiwan will be invited to share their experience in the conference, as a valuable gift for all, so that the kingdom of God may grow day by day on our soil to the glory of God and the salvation of souls.

For this, we beg the Virgin Mary, Mother of God and Mother of the Church, to accompany us on our pilgrimage of faith and intercede for each of us and for the faith communities to which we belong, so that we may become like her, remaining always faithful to her Divine Son and doing God's will throughout our life.

We wish you all

Happy New Year and the Fullness of Grace!

All the bishops of the Chinese Regional Bishops' Conference

Spring 2019

Urbi Et Orbi Message for Easter of His Holiness Pope Francis 2019

Dear Brothers and Sisters, Happy Easter!

Today the Church renews the proclamation made by the first disciples: “Jesus is risen!” And from mouth to mouth, from heart to heart, there resounds a call to praise: “Alleluia, Alleluia!” On this morning of Easter, the perennial youth of the Church and of humanity as a whole, I would like to address each of you in the opening words of my recent Apostolic Exhortation devoted especially to young people:

“Christ is alive! He is our hope, and in a wonderful way he brings youth to our world. Everything he touches becomes young, new, full of life. The very first words, then, that I would like to say to every young Christian are these: Christ is alive and he wants you to be alive! He is in you, he is with you and he never abandons you. However far you may wander, he is always there, the Risen One. He calls you and he waits for you to return to him and start over again. When you feel you are growing old out of sorrow, resentment or fear, doubt or failure, he will always be there to restore your strength and your hope” (Christus Vivit, 1-2).

Dear brothers and sisters, this message is also addressed to every person in the world. The resurrection of Christ is the principle of new life for every man and every woman, for true renewal always

begins from the heart, from the conscience. Yet Easter is also the beginning of the new world, set free from the slavery of sin and death: the world open at last to the Kingdom of God, a Kingdom of love, peace and fraternity.

Christ is alive and he remains with us. Risen, he shows us the light of his face, and he does not abandon all those experiencing hardship, pain and sorrow. May he, the Living One, be hope for the beloved Syrian people, victims of an ongoing conflict to which we risk becoming ever more resigned and even indifferent. Now is instead the time for a renewed commitment for a political solution able to respond to people's legitimate hopes for freedom, peace and justice, confront the humanitarian crisis and favour the secure re-entry of the homeless, along with all those who have taken refuge in neighbouring countries, especially Lebanon and Jordan.

Easter makes us keep our eyes fixed on the Middle East, torn by continuing divisions and tensions. May the Christians of the region patiently persevere in their witness to the Risen Lord and to the victory of life over death. I think in particular of the people of Yemen, especially the children, exhausted by hunger and war. May the light of Easter illumine all government leaders and peoples in the Middle East, beginning with Israelis and Palestinians, and spur them to alleviate such great suffering and to pursue a future of peace and stability.

May conflict and bloodshed cease in Libya, where defenceless people are once more dying in recent weeks and many families have been forced to abandon their homes. I urge the parties involved to choose dialogue over force and to avoid reopening wounds left by a decade of conflicts and political instability.

May the Living Christ grant his peace to the entire beloved African continent, still rife with social tensions, conflicts and at times violent forms of extremism that leave in their wake insecurity, destruction and death, especially in Burkina Faso, Mali, Niger, Nigeria and Cameroon. I think too of Sudan, presently experiencing a moment of political uncertainty; it is my hope that all voices will be heard, and that everyone will work to enable the country to find the freedom, development and well-being to which it has long aspired.

May the Risen Lord accompany the efforts of the civil and religious authorities of South Sudan, sustained by the fruits of the spiritual retreat held several days ago here in the Vatican. May a new page open in the history of that country, in which all political, social and religious components actively commit themselves to the pursuit of the common good and the reconciliation of the nation.

May this Easter bring comfort to the people of the eastern regions of Ukraine, who suffer from the continuing conflict. May the Lord encourage initiatives of humanitarian aid and those aimed at pursuing a lasting peace.

May the joy of the resurrection fill the hearts of those who on the American continent are experiencing the effects of difficult political and economic situations. I think in particular of the Venezuelan people, of all those who lack the minimal conditions for leading a dignified and secure life due to a crisis that endures and worsens. May the Lord grant that all those with political responsibilities may work to end social injustices, abuses and acts of violence, and take the concrete steps needed to heal divisions and offer the population the help they need.

May the Risen Lord shed his light on the efforts made in Nicaragua to find as rapidly as possible a peaceful negotiated solution for the benefit of the entire Nicaraguan people.

Before the many sufferings of our time, may the Lord of life not find us cold and indifferent. May he make us builders of bridges, not walls. May the One who gives us his peace end the roar of arms, both in areas of conflict and in our cities, and inspire the leaders of nations to work for an end to the arms race and the troubling spread of weaponry, especially in the economically more advanced countries. May the Risen Christ, who flung open the doors of the tomb, open our hearts to the needs of the disadvantaged, the vulnerable, the poor, the unemployed, the marginalized, and all those who knock at our door in search of bread, refuge, and the recognition of their dignity.

Dear brothers and sisters, Christ is alive! He is hope and youth for each of us and for the entire world. May we let ourselves be renewed by him! Happy Easter!

EASTER 2019

Central loggia of the Vatican Basilica

Easter, 21 April 2019



Message of His Holiness Pope Francis for the World Day of Vocations 2019

The courage to take a risk for God's promise

Dear Brothers and Sisters,

After the lively and fruitful experience of the Synod devoted to young people last October, we recently celebrated the Thirty-fourth World Youth Day in Panama City. These two great events allowed the Church to be attentive both to the voice of the Spirit and to the life of young men and women, their questions and concerns, their problems and their hopes.

Building on what I shared with the young people in Panama, I would like to reflect, on this World Day of Prayer for Vocations, on how the Lord's call makes us bearers of a promise and, at the same time, asks of us the courage to take a risk, with him and for him. I will do this by reflecting briefly with you on these two aspects – promise and risk – as they appear in the Gospel account of the calling of the first disciples by the sea of Galilee (Mk 1:16-20).

Two pairs of brothers – Simon and Andrew, and James and John – are going about their daily tasks as fishermen. In this demanding work, they had learned the laws of nature, yet at times, when the winds were adverse and waves shook their boats, they had to defy the elements. On some days, the catch of fish amply repaid their efforts, but on others, an entire night's work was not sufficient to fill their nets, and they had to return to shore weary and disappointed.

Much of life is like that. Each of us tries to realize his or her deepest desires; we engage in activities that we hope will prove enriching, and we put out on a “sea” of possibilities in the hope of steering the right course, one that will satisfy our thirst for happiness. Sometimes we enjoy a good catch, while at others, we need courage to keep our boat from being tossed by the waves, or we are frustrated at seeing our nets come up empty.

As with every call, the Gospel speaks of an encounter. Jesus walks by, sees those fishermen, and walks up to them... The same thing happened when we met the person we wanted to marry, or when we first felt the attraction of a life of consecration: we were surprised by an encounter, and at that moment we glimpsed the promise of a joy capable of bringing fulfilment to our lives. That day, by the sea of Galilee, Jesus drew near to those fishermen, breaking through the “paralysis of routine” (Homily for the XXII World Day for Consecrated Life, 2 February 2018). And he immediately made them a promise: “I will make you fishers of men” (Mk 1:17).

The Lord’s call is not an intrusion of God in our freedom; it is not a “cage” or a burden to be borne. On the contrary, it is the loving initiative whereby God encounters us and invites us to be part of a great undertaking. He opens before our eyes the horizon of a greater sea and an abundant catch.

God in fact desires that our lives not become banal and predictable, imprisoned by daily routine, or unresponsive before decisions that could give it meaning. The Lord does not want us to live from day to day, thinking that nothing is worth fighting for, slowly losing our desire to set out on new and exciting paths. If at times he makes us experience a “miraculous catch”, it is because he wants us to discover that each of us is called – in a variety of ways – to something grand, and that our lives should not grow entangled in the nets of an ennui

that dulls the heart. Every vocation is a summons not to stand on the shore, nets in hand, but to follow Jesus on the path he has marked out for us, for our own happiness and for the good of those around us.

Embracing this promise naturally demands the courage to risk making a decision. The first disciples, called by Jesus to be part of something greater, “immediately left their nets and followed him” (Mk 1:18). Responding to the Lord’s call involves putting ourselves on the line and facing a great challenge. It means being ready to leave behind whatever would keep us tied to our little boat and prevent us from making a definitive choice. We are called to be bold and decisive in seeking God’s plan for our lives. Gazing out at the vast “ocean” of vocation, we cannot remain content to repair our nets on the boat that gives us security, but must trust instead in the Lord’s promise.

I think primarily of the call to the Christian life which all of us received at Baptism. It teaches us that our life is not a fluke but rather a gift: that of being God’s beloved children, gathered in the great family of the Church. It is precisely in the ecclesial community that the Christian life is born and develops, especially through the liturgy. The liturgy introduces us to God’s word and the grace of the sacraments; from an early age, we are taught the art of prayer and fraternal sharing. In the end, the Church is our mother because she brings us to new life and leads us to Christ. So we must love her, even when we see her face marred by human frailty and sin, and we must help to make her ever more beautiful and radiant, so that she can bear witness to God’s love in the world.

The Christian life thus finds expression in those decisions that, while giving a precise direction to our personal journey, also contribute to the growth of God’s kingdom in our world. I think of the decision to marry in Christ and to form a family, as well as all those other vocations associated with work and professional life, with the

commitment to charity and solidarity, with social and political responsibilities, and so forth. These vocations make us bearers of a promise of goodness, love and justice, not only for ourselves but also for our societies and cultures, which need courageous Christians and authentic witnesses of the kingdom of God.

In encountering the Lord, some may feel the attraction of a call to the consecrated life or to the ordained priesthood. It is a discovery that can excite and at the same time frighten us, since we feel called to become “fishers of men” in the barque of the Church by giving totally of ourselves in commitment to faithful service of the Gospel and our brothers and sisters. Such a decision carries the risk of leaving everything behind to follow the Lord, to devote ourselves completely to him, and to share in his work. Many kinds of interior resistance can stand in the way of making this decision, especially in highly secularized contexts where there no longer seems to be a place for God and for the Gospel. Places where it is easy to grow discouraged and fall into the “weariness of hope” (Homily at Mass with Priests, Consecrated Persons and Lay Movements, Panama, 26 January 2019).

And yet, there can be no greater joy than to risk one’s life for the Lord! I would like to say this especially to you, the young. Do not be deaf to the Lord’s call. If he calls you to follow this path, do not pull your oars into the boat, but trust him. Do not yield to fear, which paralyzes us before the great heights to which the Lord points us. Always remember that to those who leave their nets and boat behind, and follow him, the Lord promises the joy of a new life that can fill our hearts and enliven our journey.

Dear friends, it is not always easy to discern our vocation and to steer our life in the right direction. For this reason, there needs to be a renewed commitment on the part of the whole Church – priests, religious, pastoral workers and educators – to provide young people

in particular with opportunities for listening and discernment. There is a need for a youth ministry and a vocational promotion that can open the way to discovering God's plan, above all through prayer, meditation on God's word, eucharistic adoration and spiritual accompaniment.

As was made clear several times during the World Youth Day in Panama, we should always look to Mary. Also in the story of this young woman, vocation was both a promise and a risk. Her mission was not easy, yet she did not allow fear to prevail. "It was the 'yes' of someone prepared to be committed, someone willing to take a risk, ready to stake everything she had, with no more security than the certainty of knowing that she was the bearer of a promise. I ask each one of you: Do you see yourselves as bearers of a promise? What promise do I bear within my heart to take forward? Mary's would undoubtedly be a difficult mission, but the challenges that lay ahead were no reason to say 'no'. Things would get complicated, of course, but not in the same way as happens when cowardice paralyzes us because things are not clear or sure in advance" (Vigil with Young People, Panama, 26 January 2019).

On this World Day of Prayer for Vocations, let us join in prayer and ask the Lord to help us discover his plan of love for our lives, and to grant us the courage to walk in the path that, from the beginning, he has chosen for each of us.

From the Vatican, 31 January 2019

Memorial of Saint John Bosco

FRANCIS

Message of His Holiness Pope Francis for the World Day of Social Communications 2019

«We are members one of another» (Eph 4:25).

From social network communities to the human community

Dear Brothers and Sisters,

Ever since the internet first became available, the Church has always sought to promote its use in the service of the encounter between persons, and of solidarity among all. With this Message, I would like to invite you once again to reflect on the foundation and importance of our being-in-relation and to rediscover, in the vast array of challenges of the current communications context, the desire of the human person who does not want to be left isolated and alone.

The metaphors of the net and community

Today's media environment is so pervasive as to be indistinguishable from the sphere of everyday life. The Net is a resource of our time. It is a source of knowledge and relationships that were once unthinkable. However, in terms of the profound transformations technology has brought to bear on the process of production, distribution and use of content, many experts also highlight the risks that threaten the search for, and sharing of, authentic information on a global scale. If the Internet represents

an extraordinary possibility of access to knowledge, it is also true that it has proven to be one of the areas most exposed to disinformation and to the conscious and targeted distortion of facts and interpersonal relationships, which are often used to discredit.

We need to recognize how social networks, on the one hand, help us to better connect, rediscover, and assist one another, but on the other, lend themselves to the manipulation of personal data, aimed at obtaining political or economic advantages, without due respect for the person and his or her rights. Statistics show that among young people one in four is involved in episodes of cyberbullying.^[1]

In this complex scenario, it may be useful to reflect again on the metaphor of the net, which was the basis of the Internet to begin with, to rediscover its positive potential. The image of the net invites us to reflect on the multiplicity of lines and intersections that ensure its stability in the absence of a centre, a hierarchical structure, a form of vertical organization. The net works because all its elements share responsibility.

From an anthropological point of view, the metaphor of the net recalls another meaningful image: the community. A community is that much stronger if it is cohesive and supportive, if it is animated by feelings of trust, and pursues common objectives. The community as a network of solidarity requires mutual listening and dialogue, based on the responsible use of language.

Everyone can see how, in the present scenario, social network communities are not automatically synonymous with community. In the best cases, these virtual communities are able to demonstrate cohesion and solidarity, but often they remain simply groups of individuals who recognize one another through common interests or concerns characterized by weak bonds. Moreover, in the social

web identity is too often based on opposition to the other, the person outside the group: we define ourselves starting with what divides us rather than with what unites us, giving rise to suspicion and to the venting of every kind of prejudice (ethnic, sexual, religious and other).

This tendency encourages groups that exclude diversity, that even in the digital environment nourish unbridled individualism which sometimes ends up fomenting spirals of hatred. In this way, what ought to be a window on the world becomes a showcase for exhibiting personal narcissism.

The Net is an opportunity to promote encounter with others, but it can also increase our self-isolation, like a web that can entrap us. Young people are the ones most exposed to the illusion that the social web can completely satisfy them on a relational level. There is the dangerous phenomenon of young people becoming “social hermits” who risk alienating themselves completely from society. This dramatic situation reveals a serious rupture in the relational fabric of society, one we cannot ignore.

This multiform and dangerous reality raises various questions of an ethical, social, juridical, political and economic nature, and challenges the Church as well. While governments seek legal ways to regulate the web and to protect the original vision of a free, open and secure network, we all have the possibility and the responsibility to promote its positive use.

Clearly, it is not enough to multiply connections in order to increase mutual understanding. How, then, can we find our true communitarian identity, aware of the responsibility we have towards one another in the online network as well?

“We are members one of another”

A possible answer can be drawn from a third metaphor: that of the body and the members, which Saint Paul uses to describe the reciprocal relationship among people, based on the organism that unites them. “Therefore, putting away falsehood, speak the truth, each to his neighbour, for we are members one of another” (Eph 4:25). Being members one of another is the profound motivation with which the Apostle invites us to put away falsehood and speak the truth: the duty to guard the truth springs from the need not to belie the mutual relationship of communion. Truth is revealed in communion. Lies, on the other hand, are a selfish refusal to recognize that we are members of one body; they are a refusal to give ourselves to others, thus losing the only way to find ourselves.

The metaphor of the body and the members leads us to reflect on our identity, which is based on communion and on “otherness”. As Christians, we all recognize ourselves as members of the one body whose head is Christ. This helps us not to see people as potential competitors, but to consider even our enemies as persons. We no longer need an adversary in order to define ourselves, because the all-encompassing gaze we learn from Christ leads us to discover otherness in a new way, as an integral part and condition of relationship and closeness.

Such a capacity for understanding and communication among human persons is based on the communion of love among the divine Persons. God is not Solitude, but Communion; he is Love, and therefore communication, because love always communicates; indeed, it communicates itself in order to encounter the other. In order to communicate with us and to communicate himself to us, God adapts himself to our language, establishing a real dialogue with humanity throughout history (cf. Second Vatican Ecumenical Council, Dogmatic Constitution *Dei Verbum*, 2).

By virtue of our being created in the image and likeness of God who is communion and communication-of-Self, we carry forever in our hearts the longing for living in communion, for belonging to a community. “Nothing, in fact, is as specific to our nature as entering into a relationship one with another, having need of one another,” says Saint Basil.^[2]

The present context calls on all of us to invest in relationships, and to affirm the interpersonal nature of our humanity, including in and through the network. All the more so, we Christians are called to manifest that communion which marks our identity as believers. Faith itself, in fact, is a relationship, an encounter; and under the impetus of God’s love, we can communicate, welcome and understand the gift of the other and respond to it.

Communion in the image of the Trinity is precisely what distinguishes the person from the individual. From faith in God who is Trinity, it follows that in order to be myself I need others. I am truly human, truly personal, only if I relate to others. In fact, the word “person” signifies the human being as a “face”, whose face is turned towards the other, who is engaged with others. Our life becomes more human insofar as its nature becomes less individual and more personal; we see this authentic path of becoming more human in one who moves from being an individual who perceives the other as a rival, to a person who recognizes others as travelling companions.

From a “like” to an “amen”

The image of the body and the members reminds us that the use of the social web is complementary to an encounter in the flesh that comes alive through the body, heart, eyes, gaze, breath of the other. If the Net is used as an extension or expectation of such an

encounter, then the network concept is not betrayed and remains a resource for communion. If a family uses the Net to be more connected, to then meet at table and look into each other's eyes, then it is a resource. If a Church community coordinates its activity through the network, and then celebrates the Eucharist together, then it is a resource. If the Net becomes an opportunity to share stories and experiences of beauty or suffering that are physically distant from us, in order to pray together and together seek out the good to rediscover what unites us, then it is a resource.

We can, in this way, move from diagnosis to treatment: opening the way for dialogue, for encounter, for “smiles” and expressions of tenderness... This is the network we want, a network created not to entrap, but to liberate, to protect a communion of people who are free. The Church herself is a network woven together by Eucharistic communion, where unity is based not on “likes”, but on the truth, on the “Amen”, by which each one clings to the Body of Christ, and welcomes others.

From the Vatican, January 24, 2019

The Memorial of Saint Francis de Sales

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地址：台北市安居街39號

郵政劃撥：19700247

戶名：財團法人天主教會台灣地區主教團

電話：(02) 2732-6602

傳真：(02) 2732-8603

Website：www.catholic.org.tw

E m a i l：bishconf@catholic.org.tw

印刷所：至潔有限公司

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