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Prot. No. 004/2025

亞洲主教團協會的牧函

致亞洲地方教會

論照料受造界：呼籲生態歸依

2025年3月15日

在基督內的親愛弟兄姊妹們：

願平安及祝福降臨到你們身上。我們寫信給你們，身為在亞洲教會的牧者，這片土地擁有豐富的文化、古老的傳統和深厚的信仰。在這個充滿人文和靈性多樣性的搖籃裡，天主聖言繼續為許多面臨考驗和挑戰的人帶來希望。

今天，我們反思應對當代生態危機的迫切性。在教宗方濟各《願你受讚頌》通諭發表十周年之際，這通諭以先知性的口吻，呼籲人類重新發現與受造界、天主以及彼此之間的關係。我們再次承諾守護我們共同的家。教宗方濟各的《願你受讚頌》通諭進一步深化了這一訊息，呼籲人們採取果斷行動，為子孫後代守護地球。

在我們繼續慶祝2025年希望禧年之際，蒙受聖保祿宗徒致羅馬人書信中話語的激發：「磨難生忍耐，忍耐生老練，老練生望德，望德不叫人蒙羞，因為天主的愛，藉著所賜與我們的聖神，已傾注在我們心中了」（羅五3~5）。基督徒的盼望呼喚我們積極投身於萬物的復興和世界創傷的癒合。這牧函邀請我們認辨我們時代的生態苦難——並非將其視為絕望的理由，而是邀請我們要忍耐、有所行動，並懷著著根植於基督的盼望。

一、我們共同家園飽受折磨

在亞洲各地，我們看到萬物在人類的冷漠、侵害和剝削的重壓下痛苦呻吟。其後果已顯而易見，並獲得科學證實：

- 森林砍伐與生物多樣性喪失：印尼、巴布亞紐幾內亞、馬來西亞、緬甸和菲律賓的雨林正遭受破壞，迫使當地社區流離失所，並威脅生物多樣性。這些對地球生存至關重要的森林正承受著非法砍伐、農業擴張和採礦的巨大壓力。
- 海平面上升與沿海地區人口遷移：太平洋暖化加劇了颱風、洪水氾濫和海平面上升，威脅著菲律賓、孟加拉和越南等國村莊的生存。沿海社區面臨越來越多的人口遷移，數百萬人可能面臨氣候引發的移民影響。
- 水資源的安全：喜馬拉雅山脈冰川融化，南亞和中亞河流乾涸，危及數百萬人的供水。這些變化加劇了水資源衝突，尤其是在多國共享的河流流域。
- 空氣污染與健康影響：北京、上海、達卡、德里、卡拉奇、雅加達、馬尼拉和曼谷等亞洲城市正因空氣污染達到危險水平而令人窒息。這種空氣污染嚴重加劇了呼吸系統疾病，尤其是在兒童和老年人群體中，並降低了人們的整體生活品質。
- 極端天氣事件愈演愈烈：太平洋海溫升高導致颱風頻繁且強度不斷增強，給面向太平洋的東南亞國家，尤其是菲律賓，造成了災難性的影響。這些影響波及南亞（如印度、巴基斯坦、孟加拉）和東亞（如中國大陸、台灣、日本），導致災民流離失所、經濟困難。這些強大的風暴提醒我們，我們對氣候變遷的不作為只會加深我們最脆弱弟兄姊妹們的痛苦。

- 農業危機與糧食安全：乾旱、洪水氾濫和不可預測的天氣模式，正在對農業造成嚴重破壞，導致農作物減產，並威脅糧食安全。氣候變遷對依賴農業為生的農村人口尤其具有破壞性。

這些生態悲劇影響著亞洲最貧窮、最脆弱的族群——房屋被沖毀的沿海家庭、無法再種植農作物的農民，以及飽受空氣和水汙染之苦的兒童。政治領袖、政府決策者和決策者，尤其是其中的天主教平信徒，必須牢記：你們今天的選擇將由子孫後代評判。你們會留下一個飽受剝削蹂躪的星球，還是一個展現天主創造之美的家園？

值此禧年之際，這些苦難呼籲我們悔改、轉變，並更加深刻地承擔起我們作為天主創造物的管家所共同承擔的責任。

二、希望的跡象：聖神在運作

儘管面臨這些挑戰，我們仍然看到希望的跡象：聖神在我們這個世界中活躍著：

- 團體的韌性：亞洲許多地區所進行的重新造林和紅樹林修復等草根運動展現了當地團體的韌性。這些努力維護了生物多樣性及原住民的生計，並保障了處於第一線的氣候變遷行動。
- 生態事工與教育：亞洲各地教區積極推行生態事工，從堂區綠化審計到再生能源項目，將照料受造界融入堂區生活和天主教教育。這些努力啟發其他教區效法。
- 青年的參與：我們教區的青年正在崛起，成為整體生態的捍衛者，響應教宗方濟各在《請讚頌天主》中的號召，為地球的未來立即行動起來。他們的奉獻為受造界的未來帶來了希望，並激勵我們所有人承擔更大的責任。

- 跨宗教與公民社會合作：氣候正義的迫切性超越宗教界限。它是普世教會合一和宗教交談的重要起點，也是與公民社會和所有善心人士建立夥伴關係的關鍵。身為基督徒，我們必須與我們的鄰邦宗教並肩前行，共同倡議照料我們共同的家園。
- 小型基督信徒團體的使命：小型基督信徒團體(基信團)轉變成小型人類團體，有助於培育更廣泛的人類情誼和共同的創造管理意識，將基於信仰的努力與全球可持續發展目標結合起來。
- 教會在禧年的承諾：作為2025年希望禧年的一部分，教會將照料受造界作為一個重要主題，敦促教區和堂區加強生態倡議並推廣可持續的生活方式作為信仰的表達。

這些希望的跡象提醒我們，痛難並非終點。正如教宗方濟各所強調的，天主的愛，藉著聖神傾注而出，激勵我們勇敢地參與更新受造界的使命。(參閱：羅五5)

三、我們呼籲要採取行動

希望驅使我們採取行動。作為亞洲地方教會，我們必須以勇氣和決心迎接這一刻。我們必須從四個關鍵維度來應對生態危機：緩解、調整、立法和資金。

a. 減緩：為縮小差距

我們必須倡導更強大的氣候承諾，例如《巴黎協定》，並努力縮小國家氣候目標與科學上必要的1.5°C全球目標之間的差距。保護亞洲的雨林、珊瑚礁和河流必須成為優先事項。政府、企業和社區必須共同努力，確保這些生態系統蓬勃發展，而原住民

則應發揮領導作用。正如我們在FABC 50 曼谷文件中所述，該文件呼應了《願你受讚頌》通諭，我們必須承認「環境出借給每一世代人使用，我們要為留給後代什麼樣的環境負責」（《曼谷文件》，104）。我們有責任為子孫後代保護這份共同遺產。

b. 調整、損失及損害：與弱勢族群站在一起

貧窮人口是受氣候變遷影響最先、最嚴重的族群。我們必須擴大他們的聲音，並要求政府和企業承擔責任。必須加快為在調整、損失與損害上提供資金，特別是為亞洲的脆弱國家和社區提供資金。《曼谷文件》提醒我們，代際團結不是一種選擇，而是關乎正義的問題。（《曼谷文件》，104）

c. 保護生態環境的國內和國際立法

我們必須積極遊說制定環境法，明確固體、液體和氣體廢物的管理實施細則，規範採礦活動，保護流域，並使社區和小國能夠要求那些被證明積極踐踏和破壞環境的國內和跨國公司承擔責任。

d. 資金

植根於正義的氣候融資至關重要。汙染者必須支付其公平份額，富裕國家必須履行其資助氣候行動的承諾。值此禧年之際，我們也必須倡導債務減免，並認識到債務上的網綁阻礙了許多國家有效應對氣候危機。

然而，除了債務減免之外，真正需要的是對整個國際貸款體系進行全面審查——該體系應優先考慮債務國的福祉，而不是延續依賴和金融奴役的循環。經濟正義要求金融機構和貸款國反思那些限制全球南方國家氣候行動和永續發展的不公平結構。

四、參與第三十屆聯合國氣候變遷大會：呼籲積極參與

在我們努力深化對生態歸和全球團結的承諾之際，我們也鼓勵亞洲所有地方教會積極參與即將於2025年在巴西貝倫舉行的第三十屆聯合國氣候變遷大會。這次大會為各國和各團體提供了一個重要的平台，讓他們能夠齊心協力，重申對氣候行動的承諾。我們呼籲各教區作出貢獻，提高公眾意識，支持氣候倡導，並與決策者合作，推動雄心勃勃且公平的氣候解決方案。讓我們確保最弱勢群體的聲音得到傾聽，並確保對正義的呼聲能夠產生強烈共鳴，尤其是在我們共同肩負的基督徒照料地球及其所有居民的責任背景下。

五、受造界時期：靈性與生態復興的時期

在慶祝《願你受讚頌》十週年及2025年希望禧年之際，我們也邀請亞洲所有地方教會繼續慶祝受造界時期，從9月1日（許多東方教會的受造界瞻禮）到10月4日（生態主保聖人亞西西聖方濟紀念日）。這段特殊時期是深化靈性與生態復興的契機，具體方式如下：

- a. 教育我們的社區承擔生態責任。
- b. 推廣更簡單、更永續的生活方式。
- c. 培養創造精神，加深我們與天主、人類和宇宙的關係。

我們絕不能讓恐懼或冷漠麻痺我們。相反地，讓我們攜手同行，踏上希望之路，以信念和勇氣回應。我們相信，基督與我們同行，透過我們共同的努力，讓世界煥然一新。

結語

讓這四旬期成為我們省察良心的時機，謙卑地承認我們對天主的化工所犯的罪過。讓這四旬期成為我們回應天主召叫、邁向生態歸依的契機。

在我們繼續邁向成為傳教主教會議教會的旅程中，讓我們將自己交託給聖母瑪利亞，願她與我們同行，守護天主的化工。願她的代禱激勵我們，為了我們共同的家園，以勇氣、智慧和憐憫之心行事。

你們在基督內忠信的

亞洲主教團協會主席

亞洲主教團協會副主席

+費理伯·內利·費勞樞機主教

+帕布羅·大衛樞機主教

(+Cardinal Filipe Neri Ferrao)

(+Cardinal Pablo David)

亞洲主教團協會祕書長

+菊地功總樞機主教

(+Cardinal Isao Kikuchi, SVD)

(天主教會主教團祕書處 譯)

宗座禮儀及聖事部

Prot. N. 283/24

法令

關於照料受造界彌撒經文和聖經選讀

「讓祢的受造工程歌頌祢，而使我們愛祢；也讓我們愛祢，而使祢所創造的萬物歌頌祢。」【奧斯定《懺悔錄》第十三卷33號；《拉丁教父全集》(PL)32】

創造的奧蹟是救恩歷史的肇始，它在基督內達到頂峰，並從基督的奧蹟中獲得了決定性的光照；事實上，透過體現祂的美善，「在起初，天主創造了天地」（創一1），天主從這些起源就已經預想了基督新創造的榮耀。

聖經勸勉人要默觀創造的奧蹟，並永不止息地感謝三位一體天主這慈悲的標記，就猶如一件珍貴的寶藏，值得被鍾愛、珍惜和弘揚，並代代相傳。

但同時，顯然地，由於人肆意地使用和濫用天主恩賜給我們照管的資源，創造工程受到了嚴重威脅（參：《願祢受讚頌》，2）。

這就是為何在《羅馬彌撒經書》中，在「為各種需要或不同目的」的彌撒中增加「為照料受造界」的彌撒經文是適當的。

在感恩聖事中，「出自天主創造之手的世界，會在歡躍的讚

頌朝拜中回歸天主：在感恩聖祭中的聖體內，『受造界投向天主、轉向神聖的婚宴，邁向與創造者結為一體。』（教宗本篤十六世，「基督聖體聖血節」彌撒講道，2006年6月15日）所以，當我們關注生態環境時，感恩聖祭也是光照和動力之源，並導引我們成為受造界的管理者。」（《願祢受讚頌》，236）

教宗良十四世批准了此以拉丁文編寫成的彌撒經文，以及附於此經文的適當聖經選讀，並下令將其傳布，並由「宗座禮儀及聖事部」頒布，宣告其為原典經文。

凡與本法令相牴觸者，一概無效。頒自「禮儀及聖事部」，2025年6月8日，五旬節。

Arturus Roche 樞機 部長

✠Victorius Franciscus Viola O.F.M. 總主教 祕書

教宗方濟各以《大原則》(Magnum Principium)自動詔書(2017年9月3日)修訂了《天主教法典》第838條。該條款第3項規定：「屬於主教團的權力是將禮儀經書譯成方言文字，並在禮儀書的範圍內作適當的變通，在聖座認可後，出版發行。」此處提供的「照料受造界彌撒」(*Missa pro custodia creationis*)「工作譯本」並非旨在取代各主教團翻譯禮儀經文的責任，是可自由改編的；其目的僅在於協助翻譯工作，以便在下一屆「世界受造界祈禱日」(2025年9月1日)上使用。一旦翻譯的文本得到各主教團的批准，就必須得到本教廷的確認。

選擇「照料」(*custodia*)一詞是受到創世紀二15的啟發：

「上主天主將人安置在伊甸的樂園內，叫他耕種，看守樂園。」

《願祢受讚頌》，67：

「閱讀聖經時，必須看其脈絡，並配合合適的釋經方法，去理解聖經要求人『耕種及看守』世界樂園的真義(參：創二15)。『耕種』指開墾耕作；『看守』則指看顧、保護、監管及保存。這表明人類和大自然之間有相互責任的關係。」

照料受造界彌撒

進堂詠 詠一九 2

高天陳述天主的光榮，穹蒼宣揚祂手的化工。

集禱經

天主聖父，祢藉著受造之物的首生者基督，創造了萬物；祈求祢，使我們順服祢聖神的生命氣息，並充滿愛心照料祢親手創造的工程。以上所求，是因祢的子，我們的主天主、耶穌基督，祂和祢及聖神，永生永王。

獻禮經

天父，祈求祢收納這些大地和我們雙手勞動的果實：使其完成祢創造的工程，讓它們在聖神的轉化下，成為我們的永生食糧和飲料。以上所求，是因我們的主基督。

領主詠 參：詠九八 3

大地四極的人都看見了我們天主的救恩。

領聖體後經

天父，願我們領受的合一聖事，增進我們與祢以及弟兄姐妹的共融，使我們在期待新天新地之際，學會與一切受造物和諧相處。以上所求，是因我們的主基督。

聖經選讀

讀經一（他們既然能夠探究宇宙，為什麼不能及早發現萬物的主宰呢？）

恭讀智慧篇 十三 1-9

不認識天主的人是最愚蠢的人，因為他們沒有從可見的美物認識那自有者，觀察工程，卻沒有認出「工程師」。反而認為火、風、稀薄的空氣、穹蒼、巨浪、星辰是神，是統治世界的主宰。如果有人因萬物的美麗而著迷，把它們看做神明，他們就應知道，萬物的主宰更加美麗，因為美麗的根源創造了萬物。如果有人對萬物的力量和效能感到驚奇，就應推論：萬物的創造者更該如何有能力；因為受造物的偉大和美麗，使人可以推想到萬物的創造者。然而，這些人只應受輕微的責備，因為他們尋找天主，也有意找到，卻誤入迷途：因為他們看見世物美麗，專心研究時，被外表所吸引。然而，他們仍然是可寬恕的：因為他們既然有相當的知識，甚至能探究宇宙，為什麼不能及早發現萬物的主宰呢？——上主的聖言。

或：（一切都是藉著祂，也是為了祂而受造的。）

恭讀聖保祿宗徒致哥羅森人書 一 15-20

耶穌基督是不可見的天主的形象，是一切受造物中的首生者。因為在天上和在地上的萬有，無論是可見的與不可見的，無論是上座的，或是統治的，或是執政的，或是掌權的，都是在祂內受造的：萬有都是藉著祂，也是為了祂

而受造的。祂在萬有之先就已存在，萬有也都靠著祂而存在。祂又是身體的頭、就是教會的頭。祂是元始，是死者中首先復生的，好讓祂在萬有之上獨居首位，因為天主願意在基督身上充滿所有的優點，並藉著祂使萬有，無論是地上的，天上的，都與天主重歸於好，因著祂十字架的血建立了和平。——上主的聖言。

答唱詠 詠一八 2-5

答：高天陳述天主的光榮。

一、高天陳述天主的光榮，穹蒼宣揚祂手中的化工。日與日互遞消息，夜與夜相傳知識。答

二、不是言也不是語，是聽不到的言語；它們的聲音卻傳遍大地，它們的言語也直達地極。答

或：詠一〇三 1-2, 5-6, 10, 12, 24, 35

答：願上主喜愛自己的工程！

一、我的心靈，你要頌讚上主；上主，我的天主，祢何其偉大！祢穿戴著尊榮和威嚴，身披著光明，輝煌燦爛！答

二、祢奠定大地在基礎上，使它永遠不致搖盪。祢使海洋覆蓋了地面，使洪水淹沒了群山。答

三、祢使泉水流入河川，蜿蜒奔流群山之間，使飛鳥棲息在水旁，往來枝頭，婉轉歌唱。答

四、上主，祢的工程多采多姿，萬有都是祢的果實，祢所造的萬物充滿了大地；我的心靈，祢要讚頌上主。答

福音前歡呼 詠一〇四 24

答：阿肋路亞。

領：上主，祢的化工何其浩繁，全是祢以智慧創辦。

答：阿肋路亞。

或：編上廿九 11d, 12b

答：阿肋路亞。

領：上主，王權屬於祢，祢是一切的主宰。

答：阿肋路亞。

福音（你們不要為明天憂慮。）

恭讀聖瑪竇福音 六 24-34

那時，耶穌對門徒們說：「一個人不能事奉兩個主人：他或是要恨這一個而愛那一個，或是重視這一個而輕看那一個。你們不能事奉天主而又事奉錢財。因此，我告訴你們：不要為了生活上需要的飲食而擔心；也不要為了身上所要穿的衣著而憂慮。難道生命不比食物重要，身體不比衣服重要嗎？你們仰觀天空的飛鳥，牠們既不播種，也不收穫，也不在糧倉裡屯積，你們的天父尚且養活牠們；難道你們不比飛鳥更貴重嗎？你們當中誰能運用思慮，使自己的壽命延長一小時呢？為了衣服，你們又何必憂慮呢？你們觀察一下田間的百合花怎樣生長：它們既不勞作，也不紡織；可是我告訴你們：連撒羅滿在他極盛的榮華時代所披戴的，也比不上這些花中的任何一朵。田地裡的青草

今天還在，明天就投進火爐中，天主尚且這樣裝飾它們，信德薄弱的人哪，何況你們呢？所以，你們不要憂慮說：我們吃什麼，喝什麼，穿什麼？因為這一切都是外邦人所尋求的；你們的天父原知道你們需要這一切。你們先該尋求天主的國和它的公義，其他的一切自然會賜給你們。所以你們不要為明天憂慮，因為明天有明天可憂慮的：一天的苦足夠一天受的了。」——上主的聖言。

或：（祂起來責備風和海，立刻就風平浪靜。）

恭讀聖瑪竇福音 八 23-27

那時，耶穌上了船，祂的門徒跟隨著祂。忽然海裡風浪大作，甚至那船為大浪所掩蓋，耶穌卻睡著了。他們就過去喚醒祂說：「主啊！救命啊！我們要淹死了。」耶穌對他們說：「小信德的人哪！你們為什麼害怕？」祂就起來呵斥風和海，立刻就風平浪靜了。那些人驚訝說：「這是甚麼人呢？連風和海也聽從祂！」——上主的聖言。

天主教台灣地區主教團禮儀及聖事委員會 譯

教宗良十四世講道 照料受造界彌撒

願祢受讚頌村（岡道爾夫堡夏宮）

2025年7月9日，禮拜三

在這美麗的一天，我們處於壯麗景致中，在這可稱為大自然的「主教座堂」，被眾多植物與受造物環繞著，舉行感恩祭，要向上主獻上感謝；我願邀請大家，包括我自己，一同省思我們今日在此所慶祝的意義，作為慶典的開始。

我們有許多理由感謝天主，其中之一，有可能是今日首次使用《照料受造界彌撒經文》的新訂祈禱文來慶祝感恩祭，而這些經文是宗座多個部會共同努力的成果。

而我，我願藉此機會感謝所有參與撰寫這些禮儀祈禱經文的人。正如大家所知悉的，禮儀要展現的，是生命，而你們就是這「願祢受讚頌」信仰中心的生命。我也要感謝你們努力實踐教宗方濟各的美好構想——他慷慨捐贈了這一小塊土地、這個花園與這些步道，好使我們能繼續「照料受造界與我們共同的家園」的重要工作。在《願祢受讚頌》通諭發表至今的十年間，這項使命的急迫性越加明顯。

我們如今所處的地點〔在水池前〕，似乎令人聯想到初期教會的古老聖堂，進到聖堂，每一個人會在那裡經過洗禮池。我並不肯定自己是否願意在這水池中領洗……，但藉由水而得潔淨、擺脫罪過與過犯，然後進入教會的奧蹟，這個象徵到今天仍然啟

發著我們。在彌撒開始時，我們懺悔了，為我們自身的悔改祈禱。我願補充一點：我們也應該為許多人的悔改祈禱——那些尚未意識到需要急切照料共同家園的人，無論他們是在教會內或在教會外。

我們在世界上所看到的自然災害，幾乎每天發生在許多地方和國家；這些也都是因為我們人類過度消費的生活方式。我們要捫心自問，是否願意悔改？我們亟需悔改！

說到這裡，我願與各位分享我準備好的一篇講道，所以請各位耐心聆聽。當中的幾個要點，有助於我們今天早上的反省。我們是在一個由於氣候暖化，或因戰爭衝突而烽火連天的世界裡，享受著這弟兄情誼與平安的時刻。教宗方濟各在《願祢受讚頌》與《眾位弟兄》兩道通諭中所發出的訊息，至今仍具時代性的意義。我們彷彿置身於今日所聆聽的福音情境中，門徒們在風暴中的恐懼，與當今世界上許多人的恐懼相同。然而，與此同時，在這禧年中旬，我們深信且不斷重申著：我們懷有希望！這希望，我們已在耶穌內看見。祂平息風暴；祂的能力不是摧毀，而是建立；不是破壞，而是召喚為成立並賦予新生命。我們也該自問：「這是怎樣的一個人呢？竟連風和海也聽從祂！」（瑪八27）

從這問題所流露出的驚訝，是走向自由，擺脫恐懼的第一步。耶穌在加里肋亞湖畔的周遭生活和祈禱，這就是祂與被召叫的門徒們日常生活與工作的場景。祂用比喻宣講天主的國，這些比喻透露出祂與土地及水域、季節節奏及萬物生命的深切聯結。

聖史瑪竇用「大地的震動」（希臘文：*seismos*）來描述那場風暴。他

用同樣的詞彙來描述耶穌受難時和復活黎明時所發生的地震。基督凌駕於這些動盪之上，祂雙足穩穩地豎立於大地。我們因著福音的描述，在這時候得以窺見那位臨在於歷史紛亂中復活的主耶穌。耶穌對風與海的斥責，展現了祂賜予生命與救恩的大能，遠遠超過那些令受造物恐懼顫抖的力量。

因此，我們可以再次地問自己：「這是怎樣的一個人呢？竟連風和海也聽從祂！」（瑪八27）。我們剛剛聽到一首哥羅森書的讚歌，似乎正回應了這個問題：「祂是不可見的天主的肖像，是一切受造物的首生者，……因為一切都是在祂內受造的」（哥一15~16）。那日，在風暴中，門徒們充滿驚恐，當時還沒有認出耶穌的真實身分。但今天，憑藉宗徒傳下的信仰，我們可以更進一步地承認：「祂是身體，教會的頭；祂是元始，是死者中的首生者，為使祂在萬有之上獨占首位」（哥一18）。這番話，在每一個時代都呼喚著我們，要我們致力成為一個活生生的身體，一個以基督為首的身體。我們照料受造界以及促進和平與和好的使命，正是耶穌的使命，是吾主託付給我們的使命。我們聽見大地的哀號，也聽見貧困者的呼聲，因為這呼聲已進入天主的心。我們的憤慨，就是祂的憤慨；我們的工作，就是祂的工作。

在這方面，聖詠作者的詩歌啟發我們：「上主的聲音響徹水面，天主雷鳴在顯示莊嚴，上主臨到澎湃的水面。上主的聲音具有威權，上主的聲音具有莊嚴」（詠廿九3~4）。這聲音促使教會發出先知性的呼喊，即使是要求我們勇敢對抗這世上權勢者的破壞力。造物主與受造者之間那不可毀壞的盟約，激勵我們的心志，並把我們的行動鍍上防腐的膜，使邪惡能轉化為善良，不義轉化成公義，貪婪轉化成分享。

天主以無限的愛創造萬有，並賜予萬物生命。這也就是為什麼聖方濟各能稱每一個受造物為他的兄弟、姊妹與母親。唯有那凝視默觀的眼光，才能改變我們與受造界的關係，讓我們脫離這場生態危機；這危機源自人與天主、與近人、與大地之間關係的破裂，亦即罪的後果。（參閱：《願祢受讚頌》宗座通諭，66）

親愛的弟兄姊妹們，這博爾戈「願祢受讚頌」信仰中心，依照教宗方濟各的願景，旨在成為一個「實驗室」，使我們得以體驗與受造界的和諧，在其中尋求癒合與和好，並以具創意與有效的方式，發展對自然環境的照料。我願向你們所有致力實踐此計畫的人，保證我會為你們祈禱，並予以鼓勵。

我們今日所舉行的感恩祭，支撐我們的工作，並賦予我們工作的意義。正如教宗方濟各所寫的：「感恩聖祭是天主聖化受造物的最高峰。天主的恩寵趨向體現於有形之物上，當天主親自降生成人，將自己當做食糧賜予祂的受造物，天主恩寵的體現方式顯得神奇奧妙。在降生成人奧蹟的高峰，上主選擇了要藉著薄片的物質來進入我們個人內心的最深處。祂不是從上而來，而是從內而來。祂來，好讓我們能在世上找到祂」（《願祢受讚頌》，236）。我願以聖奧斯定在《懺悔錄》末章中的話作結尾，他在那句話中將受造界與人類結合，化為一首宇宙性的讚美詩：主啊，「祢的工程讚美祢，好使我們愛祢；願我們愛祢，好使祢的工程讚美祢」（卷十三，33章，48節）。願這就是我們要向全世界傳揚的和諧。

（天主教會台灣地區主教團 恭譯）

2025年主教團第二次會議 會議紀錄（節錄）

時間：2025年7月28日，15:00～17:00

地點：主教團辦公大樓（台北市安居街39號）

出席：李克勉主教、鍾安住總主教、劉振忠總主教、黃兆明主教、
蘇耀文主教、浦英雄主教、黃敏正主教、趙永吉輔理主教

紀錄：陳科神父

會前禱

報告

一、主教團祕書處

A. 聖座

1. 世界主教代表會議

《世界主教代表會議的實施階段途徑》文件已公布，主教團會翻成中文。

2. 聖座禮儀及聖事部

公布新法令，訂定「為照料受造界」彌撒意向，於每年照料受造界祈禱日（每年9月1日）以及在其他日子為慶祝彌撒使用，今年生效。

3. 聖座平信徒、家庭及生命部

聖座平信徒、家庭及生命部頒布了「《生命總是可貴的》——啟動人類生命牧靈關懷的進程」，主教團會翻成中文。

B. FABC

1. 「主教共議精神研討會」，2025年9月22日至26日，泰國曼谷曼普蘭(Baan Phu Waan)牧靈培訓中心。

主教團「共議精神委員會」成員：李克勉主教、浦英雄主教、蘇耀文主教。

報名參加「主教共議精神研討會」：李克勉主教、趙永吉輔理主教。

2. FABC牧函，論照料受造界：呼籲生態歸依。(中文翻譯，刊登在《月誌》)

C. 祕書處

1. 會計：「採購及費用報支核決權限作業辦法」補充說明。

有關114年4月22日經董事會議決通過之「採購及費用報支核決權限作業辦法」，各單位之採購及費用報支核准應由各級主管依據「採購及費用報支核決權限表」之權責劃分辦理，惟考量主教團所屬各單位之年度預算均已由各單位之執行祕書及主任委員審核通過，為簡化流程及提升行政效率，特針對以下項目予以說明並同意可由執行祕書代為決行：

- 已核定之年度經費收支預算書中已採單一經費項目及單一活動說明方式編列，可明確辨識經費使用內容者(即經費使用項目及金額可直接了解其用途)。
- 屬經常性支出項目者(如每月薪資發放及勞健保費等之人事費支出、銀行帳戶間的資金調度轉帳等)。
- 已由各單位專案簽呈由主任委員同意由執行祕書代為決行者。

已核定編列之年度經費收支預算書，如計畫經費使用項目屬於「預算額度內」可明確辨識其用途、科目與金額、經常性支出項目等未超出核定金額者，可無須再呈送至主任委員決行(即可由執行祕書代為決行)，若無法明確辨識者仍須呈送至主任委員決行。

2. 聖荷西教區康恩德主教(Bishop Oscar Cantú)訪台，行程如下(暫定)：

12月10日(三)：從香港抵台

12月10~11日(三~四)：台北總教區

12月12日(五)：台南教區

12月13日(六)：新竹教區

12月14日(日)：主日彌撒在新竹教區，

午餐後參觀台北101及故宮博物院。

12月15(一)或16日(二)：離台

D. 其他

1. 2025年主教團第一次[春季]會議代辦致詞(摘要)，有關述職的詳細說明：

主教團上次述職在2018年，下次述職日期未定。與此同時，建議各主教訪視堂區(參閱：《天主教法典》396條1項)，在述職前準備報告(訪問重點、對堂區工作的肯定，以及針對未來牧靈發展的具體建議)，或在述職後向堂區報告在梵蒂岡領受到的訓誨，以鞏固教宗與各位主教間的共融與聯繫。聖座主教部已編印《教廷述職訪問指南》，收錄詳盡的實務指引與參考資料。建議各位主教積極規劃這項重要牧靈工作。

2. 聖座愛德服務部(Dicastery for the Service of Charity)捐助美金5萬元給主教團，為幫助嘉義及台南教區受颱風丹娜絲損害的教堂。捐款分配如下：1/5給嘉義教區、4/5給台南教區。主教團回函致聖座愛德服務部，向教宗表示感謝。

提案

一、主教團祕書處

提案：依新北市政府114年6月19日新北府地劃字第11411794893號公告新北市新、泰塭仔圳(第一區)市地重劃區土地分配結果一案辦理。

說明：本法人所屬四件地號為重劃區土地，因土地面積過小未受分配，將列為預計領取差額地價共計新台幣952,925元。擬定不動產處分計畫書報部，提請審議。(表格略)

決議：同意，通過：新北市、泰塭仔圳(第一區)市地重劃未受分配土地補償，依不動產處分計畫書辦理。

二、全人發展服務委員會生態關懷組

提案：建請主教團規定實施全國性慶祝「受造日」及自9月1日至10月4日為「照料受造界時期」案。

說明：

1. 主教團全人發展委員會生態關懷組於今年6月27日發函邀請各教區、修會會長聯合會及各堂區、教會機構，按牧靈需要，在普世教會共同慶祝受造界祈禱日的前幾天，於今年8月30日聯合慶祝《願祢受讚頌》通諭十周年感恩祭，並同時慶祝「受造日」。
2. 適逢梵蒂岡在今年7月3日宣布了新增的「照料受造界彌撒」(*Missa pro custodia creationis*)，「以期在接下來9月1日照料受造界世界祈禱日得以使用」，中文譯本也已完成(參閱：第9-17頁)。這新的彌撒禮儀提供我們能夠落實「受造日」的禮儀，也剛好可以在今年8月30日聯合慶祝《願祢受讚頌》

通諭十周年暨「受造日」，可以運用的寶貴資料。

3. 在生態關懷組籌備慶祝活動過程中，獲悉菲律賓主教團已經如同許多國家或區域的主教團，決議規定九月的主日為慶祝受造節日。(參閱：英文附件，第32-38頁)

辦法：

1. [基於牧靈考量，建議]
 - 選項A：在最接近受造日的主日實施全國性規定(今年為8月31日)為慶祝「受造日」
台灣所有堂區和教會團體必須在最接近9月1日的主日慶祝「受造日」(亦稱為「為受造界祈禱世界日」)，今年適逢2025年8月31日，須使用「為照料受造界彌撒」的禮儀經文和聖經選讀。
 - 選項B：8月30日實施全國性規定，另授權神職人員可移至隔週主日
台灣所有堂區和教會團體必須在2025年8月30日慶祝「受造日」(亦稱為「為受造界祈禱世界日」)，須使用「為照料受造界彌撒」的禮儀經文和聖經讀經。此外，基於牧靈考量，神職人員獲得授權可將「受造日」慶祝活動移至翌日主日(8月31日)，以使天主子民能更充分參與，並使用「照料受造界彌撒」。

2. 公布每年9月1日至10月4日為照料受造時期

普世教會已經行之多年，由主教團正式公告會更強化教友的意識與覺醒，與普世教會合一。

決議：自2026年起，在每年的照料受造時期間(9月1日至10月4日)，於9月的第一個主日慶祝「受造日」，舉行宣布的「照料受造界彌撒」。

臨時動議

提案單位：全人發展服務委員會生態關懷組

說明：全人發展服務委員會生態關懷組擬訂自己的組織章程（草案），為了該關懷組日後的發展，該組織章程（草案）需要被主教團正式認可，才能生效。

天主教臺灣地區主教團全人發展服務委員會

生態關懷組組織章程

2025年7月28日主教團會議審議通過

第1章 總則

第1條 緣起

《梵蒂岡第二屆大公會議》指出，教會是天主子民共融的團體（《教會憲章》第九節），也是受召照顧整體受造界的信仰共同體。教宗方濟各於2015年發表《願祢受讚頌》通諭，提醒全球教會應以同道偕行的精神面對氣候變遷、生態危機與人類發展的挑戰。為具體回應教宗呼籲、落實天主教臺灣地區主教團生態牧靈的方向與決議，推動教區、堂區、修會與信友的生態歸依與行動，特設立「天主教臺灣地區主教團全人發展服務委員會生態關懷組」（以下簡稱本組）。

第2條 名稱

天主教臺灣地區主教團全人發展服務委員會生態關懷組。

第3條 會址

本組會址設於天主教臺灣地區主教團所在地（臺北市安居街39號）。

第4條 宗旨

以天主教信仰為根基，推動教會對大地的關懷，透過教育、實踐、倡議與協作，促進天主子民的生態歸依、永續生活及對受造界的照顧。

第5條 隸屬關係

本組直屬於天主教臺灣地區主教團全人發展服務委員會，由主教團監督與指導。

第6條 與其他組織之關係

- 一、各教區、堂區得依據本組織章程與各教區、各堂區牧靈福傳委員會組織章程設置教區或堂區之「牧靈福傳委員會生態關懷組」。
- 二、本組與各教區、堂區、修會及教會公益組織合作推動生態相關行動，工作上互相支援。
- 三、凡參與本組合作之團體，應依信仰原則共同承擔生態福音化之使命。

第2章 目標

第7條

- 一、統籌規劃與推動「全國性生態環保牧靈計畫」。
- 二、協助教區與堂區建立「生態牧靈架構與培訓機制」及認證。

第8條

向主教團建議「生態牧靈」、「永續發展」及「環境正義」等方向之相關政策。

第9條

蒐集與研究「教會生態教導」、「綠色實踐」與「永續神學」資料。

第10條

建立與國內外教會、非政府組織、高等教育機構之合作機制，推廣「教會生態精神」。

第11條

製作並推動教會適用之生態教材、資源包及禮儀建議。

第12條

鼓勵堂區、家庭與教友個人實踐綠色生活，如節能減碳、減塑、自然保育與資源共享。

第3章 成員與會議

第13條

本組由下列人員組成，任期四年：

主教4人

各教區代表各2人（由各教區主教從教區生態關懷組人員中選派）

男女修會代表2人（由男女修會會長聯合會會長選派男、女代表各1人）

教友專業代表數人（含生態、神學、社會行動等領域）

由主任委員任命之代表若干人

顧問若干人（不具投票權）

第14條

本組主任委員由主教團會議委任之主教擔任，統籌本組工作。副主任委員1人，由主任委員任命產生。

第15條

本組每年召開常會2次，由主任委員召集之。必要時

得召開臨時會議。委員因故無法出席者，應書面委託他人代理出席。

第16條 本組職權

- 一、討論與推動年度生態行動計畫。
- 二、聽取各教區生態牧靈實施報告與建議。
- 三、審核與調整工作及財務計畫。
- 四、決議規章及修正案。
- 五、其他相關事宜。

第17條 表決原則

所有決議以出席委員過半數通過為原則；重大事項須經出席委員3分之2以上通過。

第4章 組織系統

第18條

主任委員綜理本組業務，依據會議決議推動行動計畫。副主任協助主任並得代理職務。

第19條

本組設下列常設部門：

一、祕書處

執行會議決議案

規劃年度計畫與成果報告

承辦聯繫、行政與資料彙整

二、教育推廣組

編撰教材與舉辦培訓

與學校、堂區協力辦理課程與靈修活動

綠色生態單位認證之推廣與辦理

三、行動倡議組

推動政策倡議、社會參與
統整地方行動成果與回饋

四、財務與資源發展組

編列預算、募款與經費運用
推動友善消費、永續資源平臺
必要時可成立臨時工作小組，辦法另訂。

第5章 經費

第20條

- 一、教區年度分攤費
- 二、特別奉獻與捐款
- 三、教會機構或公益基金資助
- 四、出版品及相關收入
- 五、其他合法來源

第6章 附則

第21條

本章程如需修訂，應經3人以上之提案，並經出席委員3分之2以上通過。

第22條

本章程經天主教臺灣地區主教團核准後施行，修改時亦同。

決議：同意，通過。

備忘錄：

• 全人發展服務委員會生態關懷小組

2025年8月30日(六)《願祢受讚頌》通諭頒布十週年，七教區聯合感恩彌撒

時間：2025年8月30日(六)，上午10:00～12:00

地點：台中靜宜大學

• 全台移工移民感恩祭典及共融聚會

時間：2025年9月21日(主日)，10:00

地點：桃園市體育館（小巨蛋）

• 2025主教團第三次[秋季]準備會議

時間：2025年10月29日，10:00

地點：視訊會議（各公署）

• 主教團男女修會會長合作協會

時間：2025年11月11日(二)，10:00

地點：台北市中央大樓5/F

• 2025主教團第三次[秋季]會議

時間：2025年11月17-21日

地點：主教團辦公大樓（台北市大安區安居街39號）

• FABC 亞洲「偉大的望德朝聖者」大會

時間：2025年11月27日至 30日

地點：馬來西亞檳城

(2025年主教團第二次會議提案二英文附件：)

PROPOSAL FOR EPISCOPAL CONFERENCES
WHO ENDORSED THE “FEAST OF CREATION IN CHRIST”**The next step: Nation-wide celebration of “Creation Day”
with the “*Missa pro custodia creationis*”***“The World Day of Prayer for the Care of Creation [should] be properly celebrated with the participation of the entire People of God: priests, men and women religious and the lay faithful.”*

Pope Francis, Letter of Institution of the Day of Prayer (2015)

I. CONTEXT

On 3 July 2025, the Vatican **announced** the new “*Missa pro custodia creationis*” (Mass for the Care of Creation) “with a view to its possible use on the next World Day of Prayer for the Care of Creation”. This is an invaluable pastoral resource to support the celebrations of “Creation Day” on September 1st (usually celebrated on the first Sunday of September), as the World Day of Prayer **instituted** by Pope Francis is commonly known.

While we eagerly await for this day to formally become the “**Feast of Creation in Christ**” in the liturgical calendar, as requested to the Holy See by over 30 episcopal conferences (in tandem with the 3 continental episcopal bodies of the Global South), this new Mass formulary allows us to start fulfilling the liturgical and pastoral potential of Creation Day.

II. INTRODUCTION TO THE PROPOSAL

By virtue of the authority granted to Bishops by the *General Instruction of the Roman Missal* (#373-374), episcopal conferences have the option of making a country-wide decision to (I) mandate or (II) authorize a “Mass for Special Needs” (as the new “Mass for the Care of Creation”) to be used for a national “special day of prayer” on a Sunday. It was the Dicastery of Divine Worship who **reminded** journalists (in the press conference of the new Mass) about this GIRM provision.

Namely, the GIRM text reads as follows:

*373. Masses for Various Needs and Occasions are used in certain situations either as occasion arises or at fixed times. It is from these that Masses may be chosen by the competent authority for **special days of prayer** in the course of the year that are **established by the Conference of Bishops**.*

*374. If any case of a graver need or of **pastoral advantage** should arise, at (I) the **direction**¹ of the Diocesan Bishop or (II) with his **permission**, an appropriate Mass may be celebrated on **any day** except Solemnities, the Sundays of Advent, Lent, and Easter, days within the Octave of Easter, the Commemoration of All the Faithful Departed, Ash Wednesday and the days of Holy Week.*

Therefore:

- Given that a bishop has the authority to issue a mandate or

¹ The Vatican’s Italian **version** of #374 reads “ordine”, which would most accurately be translated as “order”

*374. Nel caso di una necessità particolarmente grave o di una utilità pastorale, si può celebrare una Messa adatta, per **ordine** o con il consenso del Vescovo diocesano, in qualsiasi giorno...*

authorization for his diocese, an episcopal conference also has the authority to collectively issue a mandate or authorization for all of their dioceses.

- It is possible to do this on a Sunday of Ordinary Time, such as the first Sunday of September when the World Day of Prayer for Creation is frequently celebrated.

III. THE PROPOSAL

Conferences are encouraged to issue a **national mandate** for all clergy to celebrate “Creation Day” with the “*Missa pro custodia creationis*”, preferably on the first Sunday of September for pastoral reasons. The annex features the strong pastoral and theological motivations for a mandate of this sort.

The 100+ bishops of the episcopal conference of the Philippines (CBCP) already made this decision in its July 2025 plenary assembly, implementing a national liturgical mandate on the first Sunday of September.

IV. SAMPLE TEMPLATE FOR THE DECISION TO BE MADE

1. All parishes and ecclesial communities in [NAME OF COUNTRY] must celebrate “Creation Day” (also known as “World Day of Prayer for Creation”) on the first Sunday of September every year using the formulary and Biblical readings of the “Missa pro custodia creationis”.

2. The mandate comes into effect this year, meaning that it is to be celebrated from 7th September 2025 onwards; it would come to an end if a “Feast of Creation in Christ” was added to the liturgical calendar.

3. The mandate allows and encourages parallel ecumenical celebrations and relevant initiatives on the traditional date of the “World Day of Prayer for Creation” on September 1st.

To assist the celebrations, see the attached texts and resources. [Available in next section.]

[As a benchmark, see the mandate of the Bishops’ Conference of the Philippines.]

V. LITURGICAL TEXTS

- **Formulary:** The Dicastery for Divine Worship has already provided a “[working translation](#)” (ITA, ENG, ESP, FRA, POR, GER) of the formulary “*to offer assistance in facilitating the work of translation, with a view to their possible use on the next World Day of Prayer for the Care of Creation*” in 2025. Episcopal Commissions on Liturgy are encouraged to review and adapt it as needed, and request the Dicastery’s *confirmatio*, so that the liturgical texts can be distributed to clergy as soon as possible. Given the Dicastery’s declared intention to facilitate celebrations with the Mass in early September, it is expected that the *confirmatio* will be fast-tracked.

- **Biblical readings:** The readings specified by the Holy See are specified [here](#).

- **Complementary pastoral resource:** “Ideas to celebrate Creation Day” - see: www.bit.ly/creation-day-mass-ideas

VI. ANNEX: PASTORAL AND THEOLOGICAL FOUNDATIONS OF THE MANDATE

Pastoral foundations

The GIRM allows mandates of this nature in cases that warrant “pastoral advantage” (374). After three decades of ever-growing celebrations of Creation Day, and most especially in the last decade since Pope Francis instituted it as a World Day of Prayer for the universal Church (usually together with the larger ecumenical observance of the Season of Creation), it is clear that there is a deep thirst in the People of God to celebrate liturgically the gift of creation and God as Creator.²

Moreover, this is a strong pastoral necessity given the “signs of the times” of the ecological crisis, both in the countries of the Global South that are suffering from so much devastation and countries of the Global North that are the core of the crisis. The Eucharistic celebration – “the source and summit of the Christian life” – on Creation Day will become an even more special way to repent, lament, and pray for the safeguarding of the precious gift of Creation that God has entrusted to us.

Other pastoral benefits could also be named, ranging from evangelization efforts with young people, the catechetical opportunity with the faithful of all ages about the theological theme of Creation, and ecumenical solidarity with other churches who are also preparing to celebrate Creation Day in their liturgical life. In a nutshell, several of the pastoral foundations of the new Feast of Creation in Christ would also be applicable in the context of this “Mass for the Care of Creation”.³

Needless to say, for these pastoral benefits to materialize, it is

clear that this Mass must be celebrated on a Sunday rather than on September 1st itself, to maximize the participation of the People of God in the celebration. Moreover, there are at least two cases – mentioned in the *Ordo Missae celebrandae et Divini Officii persolvendi* – in which the celebration of a **Mass for Special Needs is already universally allowed on a Sunday**: World Mission Sunday (with formulary “For the Evangelization of Peoples”) and the Week of Prayer for Christian Unity (with formulary “For the Unity of Christians”).

Theological foundations

Once again, some of the theological foundations of the new Feast of Creation in Christ, explored in-depth by liturgists and theologians, would also be applicable in the context of this “Mass for the Care of Creation”. For starters, even if the Mass is not squarely focused on the divine act of Creation as the Feast would be, the celebration of this Mass on a Sunday would still be an opportunity to rediscover Sunday’s rich biblical symbolism as “the day of creation”, deeply connected to its symbolism as “the day of the new creation”. This dual symbolism of Sunday, which was repeatedly emphasized by Benedict XVI,⁴ receives too little attention from the Church today (emphasizing mostly the symbolism of redemption and forgetting that of creation). Therefore, given the importance of celebrating Sunday in all its fullness as the most important feast day, drawing our attention to this fundamental dimension of Sunday would be an important contribution to the liturgical life of the Church.⁵

² See report: “*The Feast of the Mystery of Creation in Christ*”, pp. 12-15.

³ See report: “*The Feast of the Mystery of Creation in Christ*”, pp. 13 and 28-30.

⁴ For example, see Benedict XVI, *Homily in Saint Stephen’s Cathedral*, 9 September 2007.

⁵ See report: “*The Feast of the Mystery of Creation in Christ*”, p. 24.

In addition, this liturgical celebration would implicitly enrich the christological nature of the liturgical year, which currently suffers from a gap given its lack of attention to Christ's role in the mystery of Creation. In particular, the hymn from Colossians that is part of this Mass – read in the context of a celebration focused on Creation – would partially help address that gap. Admittedly, a standalone Feast that was more explicitly focused on the Christological dimension of the mystery of Creation (shedding light on both the Mystery of Christ and – more specifically – on the Paschal Mystery at the core of the liturgical year) would be preferable to address that gap more decisively, for example by featuring John 1:1-5 as the Gospel reading.⁶ While the proposed Feast and this new Mass are quite different in nature, the Mass partially fulfills the gap we face so it is desirable even if imperfect compared to a strong christological Feast.

Relatedly, the decree of this New Mass emphasizes both the Christological and Trinitarian nature of this celebration: “The mystery of creation is the beginning of salvation history, which culminates in Christ and from the mystery of Christ it receives definitive light... Sacred Scripture exhorts humankind to contemplate the mystery of creation and to give endless thanks to the Holy Trinity for this sign of His benevolence.”⁷ While these elements would be more explicit and evident in a Feast of Creation in Christ, the current “Creation Care” Mass is a partial way to bring attention to them, contributing to the case for a national mandate to observe Creation Day on a Sunday with this Mass as a temporary step in the hope that a more robust Feast was possible.

⁶ See report: “*The Feast of the Mystery of Creation in Christ*”, pp. 53-55.

⁷ Dicastery for the Divine Worship and the Discipline of the Sacraments, *Decree on the formulary and Biblical readings for the Mass for the Care of Creation*, 8 June 2025.



主教團祕書處公告

(114) 主團祕公字第 11409 號

宗座禮儀及聖事部，在《羅馬彌撒經書》裡「為各種需要或不同目的」的彌撒中，增加了「為照料受造界」的彌撒經文。（參閱：宗座禮儀及聖事部，〈關於照料受造界彌撒經文和聖經選讀法令〉，2025 年 6 月 8 日）

依照 2025 年 7 月 28 日主教團第二次會議決議：自 2026 年起，在每年的照料受造時期（9 月 1 日至 10 月 4 日），於 **9 月的第一個主日** 慶祝「受造日」，舉行宣布的「照料受造界彌撒」。

主教團祕書長陳科神父

2025 年 8 月 11 日

2025 原住民族祈禱奉獻日

i 原召喚 · 共築未來

目標：原住民青年在數位與信仰的脈動中綻放

在主內的摯愛教友們：願聖神的光照引領我們前行！

每年八月第一個主日是充滿希望與感恩的「原住民族祈禱奉獻日」，我們不但為原住民的牧靈福傳祈禱和捐獻，並舉辦慶祝活動以促進彼此交流與文化傳承。此項捐款將用來支持各教區原住民族祈禱奉獻日活動經費、補助原住民神父修女進修、鼓勵神學院原住民神學研究中心及維持主教團原住民牧靈委員會的常年運作。我特別感謝許多恩人們以「指定用途」捐款方式慷慨的奉獻與祈禱，有效分擔了牧養原住民教會的任務，讓我們可以持續推動原住民青年培育、原住民神父修女共融、原住民教會本地化、原鄉徒步朝聖、都市原住民牧靈、原住民青年日、原青i平台等工作經費。

在禧年我們深刻體認到當前原住民牧靈工作所面臨的挑戰與機會，並將逐步推動聚焦於三個重點領域：

都市原住民牧靈

我們知道，已有超過一半的原住民朋友選擇在都市生活，在這樣的環境中，他們不只面對經濟與文化的挑戰，更在認同與歸屬間經歷掙扎。都市原住民教友是教會的負擔，而是天主託付給我們的福傳沃土。原住民教會不能只困守原鄉，更要走進城市，無論線上或實體，伸出關懷的雙手，讓都市原住民感受到故鄉教會的溫暖。主教團將嘗試規劃在大都市設置「聚會試行點」，希望能定期邀請原鄉的神父、修女來到都市，與教友們一起祈禱、分享與生

活，我們要聆聽他們的故事，在都市尋找傳統信仰與福音的根，也希望都市原住民教會能與原鄉教會攜手成為同行夥伴，無論是留在都市還是返鄉，都能在信仰中找到歸屬，這是我們共同的使命。

原住民青年培育

教會已面臨人口老化的現實，培育年輕的信仰接班人，更是一項迫切使命，年輕世代是福音能夠繼續發芽結果的重要力量。特別是我們的原住民青年，他們在尋找自己根源的過程中，面臨身分認同、族群認同與信仰認同的多重困境、在懷疑中感到孤單和失落。我們不能在教堂等他們走進來，而是要主動走向他們，用關懷、陪伴和信任建立夥伴情誼。明年起，我們將先與部落溝通，培養原鄉的Camino朝聖路線，並邀請青年共同籌備舉辦原住民青年日，藉由活動點燃天主在他們心中的火焰，讓青年們在認同與培育中，找到信仰的根。

建立原青i平台

為貼近新世代原住民青年的心，在現今都市化與數位化的洪流中，我們計畫籌設線上「原青i平台」，作為都市原住民牧靈的重要工具，也象徵著教會與社會間新的連結與互動方式。這個平台將是信仰生活的新表達，希望透過網路、影音、多媒體，讓福音的種子在青年的日常節奏中自然萌芽、生根。我們希望有個平台，提供語言、文化與信仰能在數位與部落之間自由流動，讓我們的青年在族群認同與信仰旅程中，勇敢綻放、自信前行。

願天主祝福每一位弟兄姊妹，不論身在何處，不要害怕勇敢！

主教團原住民牧靈委員會主任委員 **浦英雄** 主教

原召喚 共築未來



~原住民族青年在信仰與 數位的脈動中綻放

主教團原住民牧靈委員會禧年重點工作

- 籌備原住民青年日與籌設原青i平台
- 推動原鄉徒步朝聖
- 加強都市原住民牧靈關懷
- 支持聖召培育與神父、修女在職進修
- 持續原住民族語復振、數位典藏、田野調查
- 舉辦牧靈大會 - 天主教在原鄉傳統文化的因應
- 關懷原住民神父、修女與原鄉服務外籍傳教士共融

戶名：財團法人天主教會台灣地區主教團原住民委員會

(簡稱：天主教原住民委員會)

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FEDERATION OF ASIAN BISHOPS' CONFERENCES

FABC Pastoral Letter

To the Local Churches in Asia on the Care of Creation:

A Call to Ecological Conversion

Prot. No. 004/2025

March 15, 2025

Dear Brothers and Sisters in Christ,

Peace and blessings to you all.

We write to you, as shepherds of the Church in Asia, a land of rich cultures, ancient traditions, and deep faith. In this cradle of human and spiritual diversity, the Word of God continues to offer hope to many facing trials and challenges.

Today, we reflect on the urgency of responding to the ecological crisis in our time. On the 10th anniversary of Pope Francis' encyclical *Laudato Si'*, a prophetic call for humanity to rediscover its relationship with creation, God, and one another, we renew our commitment to care for our common home. This message is further deepened by Pope Francis' *Laudate Deum*, which calls for decisive action to safeguard the earth for future generations.

As we continue to celebrate the Jubilee of Hope 2025, we are inspired by the words of St. Paul to the Romans, that "...afflictions produce endurance, and endurance proven character, and proven character hope. And hope does not disappoint..."(Rom 5:5). Christian hope calls us to engage actively in the restoration of creation and the healing of the wounds of our world. This letter is an invitation to

recognize the ecological sufferings of our time—not as reasons to despair but as an invitation to endurance, action, and hope rooted in Christ.

I. The Afflictions of Our Common Home

Across Asia, we see creation groaning under the weight of human indifference, abuse, and exploitation. The consequences are already visible and scientifically attested:

- *Deforestation and Biodiversity Loss:* The rainforests of Indonesia, Papua New Guinea, Malaysia, Myanmar and the Philippines are being devastated, displacing indigenous communities and threatening biodiversity. These forests, vital for the survival of the planet, are under immense pressure from illegal logging, agricultural expansion, and mining.
- *Rising Sea Levels and Coastal Displacement:* Warming in the Pacific Ocean has intensified typhoons, flooding, and rising sea levels which are threatening the existence of entire villages in countries like the Philippines, Bangladesh, and Vietnam. Coastal communities face increasing displacement, with millions vulnerable to the impacts of climate-induced migration.
- *Water Security:* The melting of glaciers in the Himalayas and drying rivers in South and Central Asia are endangering the water supply for millions. These changes exacerbate conflicts over water resources, particularly in river basins shared by multiple nations.
- *Air Pollution and Health Impacts:* Cities across Asia, such as Beijing and Shanghai, Dhaka, Delhi, Karachi, Jakarta, Manila and Bangkok, are suffocating under hazardous levels of air pollution. This air pollution significantly contributes to respiratory diseases,

especially among children and the elderly, and reduces overall quality of life.

- *Stronger and More Frequent Extreme Weather Events:* The warming of the Pacific Ocean is precipitating frequent and ever-intensified typhoons that have disastrous effects on the Southeast Asian countries facing the Pacific Ocean, especially the Philippines. These effects are felt all the way through South Asia (e.g., India, Pakistan, Bangladesh) and East Asia (e.g., China, Taiwan, Japan), leading to devastation, displacement and economic hardship. These powerful storms are a reminder that our inaction on climate change will only deepen the suffering of our most vulnerable brothers and sisters
- *Agricultural Crises and Food Security:* Droughts, floods, and unpredictable weather patterns are wreaking havoc on agriculture, reducing crop yields and threatening food security. Climate change is particularly devastating for rural populations that rely on farming for their livelihood.

These ecological tragedies affect Asia's poorest and most vulnerable communities—coastal families whose homes are washed away, farmers who can no longer grow crops, and children who suffer from polluted air and water. Political leaders, government policymakers, and decision-makers, especially the lay Catholics among them, must be reminded: the choices you make today will be judged by the generations to come. Will you leave behind a planet scarred by exploitation, or a home that reflects the beauty of God's creation?

In this time of the Jubilee, these afflictions call us to repentance, conversion, and a deeper commitment to our shared responsibility, as stewards of God's creation.

II. Signs of Hope: The Spirit at Work

Despite these challenges, we see signs of hope that the Holy Spirit is alive and active in our world:

- *Community Resilience*: Grassroots movements, such as the reforestation efforts and the rehabilitation of mangroves in many parts of Asia, show the resilience of local communities. These efforts sustain biodiversity and the livelihoods of indigenous peoples, who are at the forefront of climate action.
- *Ecological Ministries and Education*: Across Asia, dioceses have embraced ecological ministries, from green audits of parishes to renewable energy projects, integrating creation care into parish life and Catholic education. These efforts inspire others to follow.
- *Youth Engagement*: Young people in our dioceses are rising as champions of integral ecology, heeding Pope Francis' call in *Laudate Deum* to act with urgency for the future of the planet. Their commitment offers hope for the future of creation and challenges us all to act with greater responsibility.
- *Interfaith and Civil Society Collaboration*: The urgency of climate justice transcends religious boundaries. It is a crucial starting point for ecumenical and interreligious dialogues, as well as partnerships with civil society and all people of good will. As Christians, we must walk alongside our neighbour-religions in this shared advocacy for the care of our common home.
- *A Mission for Basic Ecclesial Communities*: The transformation of Basic Ecclesial Communities into Basic Human Communities can help nurture a wider human fraternity and a shared sense of stewardship for creation, bridging faith-based efforts with global sustainability goals.

- *The Church's Commitment in the Jubilee Year*: As part of the Jubilee Year of Hope 2025, the Church is incorporating Care for Creation as an essential theme, urging dioceses and parishes to strengthen ecological initiatives and promote sustainable lifestyles as an expression of faith.

These signs of hope remind us that suffering is not the end. As Pope Francis emphasizes, the love of God, poured out through the Holy Spirit, inspires us to participate boldly in the mission of renewing creation (cf. Romans 5:5).

III. Our Call to Action

Hope compels us to action. As local Churches in Asia, we must rise to meet this moment with courage and determination. We must address the ecological crisis through four critical dimensions: mitigation, adaptation, legislation and finance.

a. Mitigation: Bridging the Gap

We must advocate for stronger climate commitments, such as the Paris Agreement, and work to bridge the gap between national climate targets and the scientifically necessary 1.5°C global goal. Preserving Asia's rainforests, coral reefs and rivers must be a priority. Governments, businesses, and communities must work together to ensure these ecosystems thrive, with indigenous peoples leading the way. As stated in our FABC 50 Bangkok Document which echoes *Laudato Si'*, we must acknowledge that "the environment is on loan to each generation, and we are responsible for the way we leave it for those who follow" (BD, 104). We owe it to future generations to protect this shared heritage.

b. Adaptation and Loss and Damage: Standing with the Vulnerable

The poor are the first and hardest hit by climate change. We must amplify their voices and demand accountability from governments and industries. Funding for adaptation and loss and damage must be accelerated, particularly for vulnerable countries and communities in Asia. The FABC 50 Bangkok Document reminds us that intergenerational solidarity is not an option but a question of justice (BD, 104).

c. National and International Legislation in Defence of Ecology

We must actively lobby for the creation of environmental laws with well-defined implementing rules on solid, liquid, and gaseous-waste management, regulations on mining, and the protection of watersheds, and make it possible for communities and small nations to demand accountability from national and multinational corporations that are proven to be abusive and destructive of the environment.

d. Finance

Climate financing rooted in justice is essential. Polluters must pay their fair share, and wealthier nations must fulfil their commitments to fund climate action. In this Jubilee Year, we must also advocate for debt relief, recognizing that debt traps prevent many nations from effectively addressing the climate crisis.

Beyond debt relief, however, what is truly needed is a comprehensive review of the entire system of international loaning—one that prioritizes the well-being of debtor countries rather than perpetuating cycles of dependence and financial subjugation. Economic justice demands that financial institutions and lending nations rethink unfair structures that constrain climate action and sustainable development in the Global South.

IV. Participation in COP 30: A Call for Active Engagement

As we seek to deepen our commitment to ecological conversion and global solidarity, we also encourage all local Churches in Asia to participate actively in the upcoming COP 30, which will take place in Belem, Brazil, in 2025. This Conference offers an essential platform for nations and communities to come together and renew their commitment to climate action. We call on our dioceses to contribute by raising awareness, supporting climate advocacy, and engaging with decision-makers to push for ambitious and equitable climate solutions. Let us ensure that the voices of the most vulnerable are heard and that the call for justice resonates strongly, especially in the context of our shared Christian responsibility to care for the earth and all its inhabitants.

V. The Season of Creation: A Time of Spiritual and Ecological Renewal

As we celebrate the 10th anniversary of *Laudato Si'* and the Jubilee Year of Hope 2025, we also invite all local Churches in Asia to sustain the celebration of the Season of Creation, from September 1 (Feast of the Act of Creation in many Oriental Churches) to October 4 (Memorial of St. Francis of Assisi, Patron Saint of Ecology). This special time is an opportunity to deepen our spiritual and ecological renewal by:

- a. Educating our communities about ecological responsibility.
- b. Promoting simpler, more sustainable lifestyles.
- c. Nurturing a spirituality of creation that deepens our relationship with God, humanity, and the cosmos.

We must not let fear or apathy paralyze us. Instead, let us walk the Pilgrimage of Hope together, responding with faith and courage. We trust that Christ walks with us, renewing the face of the earth through our collective efforts.

Conclusion

Let this Lenten Season be an occasion for us to examine our consciences and humbly admit our sins against God's creation. Let it be an opportunity for us to respond to God's call to ecological conversion.

As we continue our journey towards becoming a missionary synodal Church, let us entrust ourselves to Mary, our Blessed Mother, who journeys with us as we care for God's creation. May her intercession inspire us to act with courage, wisdom, and compassion for the sake of our common home.

Yours faithfully in Christ,

+Cardinal Filipe Neri Ferrao

President of FABC

+Cardinal Pablo David

Vice-President of FABC

+Cardinal Isao Kikuchi, SVD

Secretary General of FABC

Dicastery for Divine Worship & the Discipline of the Sacraments

Prot. N. 283/24

DECREE

on the formulary and Biblical readings for the Mass for the Care of Creation

“Let Your works praise You, that we may love You; and let us love You, that Your works may praise You” (Augustine, *Confessions*, 13,33; PL 32).

The mystery of creation is the beginning of salvation history, which culminates in Christ and from the mystery of Christ it receives definitive light; in fact, by manifesting His goodness, “in the beginning, God created the heavens and the earth” (Gen 1,1) God already from these origins had in mind the glory of the new creation in Christ.

Sacred Scripture exhorts humankind to contemplate the mystery of creation and to give endless thanks to the Holy Trinity for this sign of His benevolence, which, like a precious treasure, is to be loved, cherished and simultaneously advanced, as well as handed down from generation to generation.

At this time it is evident that the work of creation is seriously threatened because of the irresponsible use and abuse of the goods God has endowed to our care (cf. *Laudato si'* n. 2).

This is why it is considered appropriate to add a Mass formulary “*pro*

custodia creationis” to the *Missae “pro variis necessitatibus vel ad diversa”* of the Roman Missal.

In the Eucharist “The world which came forth from God’s hands returns to him in blessed and undivided adoration: in the bread of the Eucharist, ‘creation is projected towards divinization, towards the holy wedding feast, towards unification with the Creator himself’ (Benedict XVI, Homily for the Mass of Corpus Domini, 15 June 2006). Thus, the Eucharist is also a source of light and motivation for our concerns for the environment, directing us to be stewards of all creation” (*Laudato si’* n. 236).

The Supreme Pontiff LEO XIV approved this formulary along with appropriate biblical readings, drawn up in Latin and attached to this Decree, and ordered that they be disseminated, and now the Dicastery for Divine Worship and the Discipline of the Sacraments promulgates it and declares it to be the typical text.

Anything to the contrary notwithstanding.

From the Dicastery for the Divine Worship and the Discipline of the Sacraments, 8 June 2025, Solemnity of Pentecost.

Arthur Card. Roche

Prefect

✠Vittorio Francesco Viola, O.F.M.

Archbishop Secretary

With the Motu Proprio “Magnum Principium” (3 September 2017) Pope Francis amended Canon 838 of the Code of Canon Law. In § 3 it reads: “It pertains to the Episcopal Conferences to faithfully prepare versions of the liturgical books in vernacular languages, suitably accommodated within defined limits, and to approve and publish the liturgical books for the regions for which they are responsible after the confirmation of the Apostolic See”.

The “working translations” of the *Missa pro custodia creationis* presented here are in no way intended to replace the individual Bishops’ Conferences in their responsibility for the translation of liturgical texts and may be freely adapted; they simply seek to offer assistance in facilitating the work of translation, with a view to their possible use on the next “World Day of Prayer for the Care of Creation” (1 September 2025).

Once the translated texts have been approved by the individual Conferences, they must receive the *confirmatio* of this Dicastery.

La scelta del termine “**custodia**” si ispira a Gen 2,15:

וַיִּקַּח יְהוָה אֱלֹהִים אֶת־הָאָדָם בְּגֶן־עֵדֶן לְעִבְדָּהּ וּלְשָׁמְרָהּ: ¹⁵

God יְהוָה settled the Human in the garden of Eden, to till it and tend it.

καὶ ἔλαβεν κύριος ὁ θεὸς τὸν ἄνθρωπον ὃν ἔπλασεν καὶ ἔθετο αὐτὸν ἐν τῷ παραδείσῳ ἐργάζεσθαι αὐτὸν καὶ φυλάσσειν

Tulit ergo Dominus Deus hominem et posuit eum in paradiso Eden, ut operaretur et **custodiret** illum.

Il Signore Dio prese l'uomo e lo pose nel giardino di Eden, perché lo coltivasse e lo **custodisse**.

Laudato si' n. 67

È importante leggere i testi biblici nel loro contesto, con una giusta ermeneutica, e ricordare che essi ci invitano a «coltivare e custodire» il giardino del mondo (cfr Gen 2,15). Mentre «coltivare» significa arare o lavorare un terreno, «**custodire**» vuol dire **proteggere, curare, preservare, conservare, vigilare**. Ciò implica una relazione di reciprocità responsabile tra essere umano e natura.

MASS FOR THE CARE OF CREATION

Entrance Antiphon Ps 18(19): 2

The heavens declare the Glory of God,
and the firmament proclaims the work of his hands.

Collect

God our Father,
who in Christ, the firstborn of all creation,
called all things into being,
grant, we pray, that docile to the life-giving breath of your Spirit,
we may lovingly care for the work of your hands.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit, God, for
ever and ever.

Prayer over the Offerings

Receive, O Father,
these fruits of the earth and of our hands:
bring to completion in them the work of your creation,
so that, transformed by the Holy Spirit,
they may be for us the food and drink of eternal life.
Through Christ our Lord.

Communion Antiphon cf. Ps 97: 3

All the ends of the earth have seen the salvation of our God.

Prayer after Communion

May the sacrament of unity
which we have received, O Father,
increase communion with you and with our brothers and sisters,
so that, as we await the new heavens and the new earth,
we may learn to live in harmony with all creatures.
Through Christ our Lord.

The *Missa pro custodia creationis* is included in the *Missale Romanum, editio typica tertia* (2008) among the *Missæ et Orationes pro variis necessitatibus vel ad diversa*, section two *Pro circumstantiis publicis*. Its use is regulated by chapter VII of the *Institutio Generalis Missalis Romani* and by its own rubrics (*Missale Romanum, editio typica tertia*, p. 1074).

MISSA PRO CUSTODIA CREATIONIS**LECTIONES BIBLICÆ****LECTIO E VETERE TESTAMENTO**

Sap 13, 1-9:

« Si potuerunt æstimare sæculum,
quomodo huius Dominum non invenerunt? ».
Vani sunt natura omnes homines ...

LECTIO E NOVO TESTAMENTO

Col 1, 15-20:

« *Omnia per ipsum, et in ipsum creata sunt* ».
Christus Iesus est imago Dei invisibilis ...

PSALMI RESPONSORII

Ps 18, 2-3. 4-5:

R/ (2a): Cæli enarrant gloriam Dei.

Ps 103, 1-2a. 5-6 10 et 12. 24 et 35c

R/ (31b): Lætetur Dominus in operibus suis.

ALLELUIA**Ps 104, 24**

Quam multiplicata sunt opera tua, Domine!
Omnia in sapientia fecisti.

1Chr 29, 11d. 12b

Tuum, Domine, regnum,
tu dominaris omnium.

EVANGELIUM**Mt 6, 24-34:**

« *Nolite solliciti esse in crastinum* »

In illo tempore: Dixit Iesus discipulis suis:
Nemo potest duobus dominis servire ...

Mt 8, 23-27:

« *Surgens increpavit ventis et mari,
et facta est tranquillitas magna* ».

In illo tempore: Ascendente Iesu in naviculam ...

HOLY MASS FOR THE CARE OF CREATION HOMILY OF POPE LEO XIV

Borgo Laudato si' (Castel Gandolfo)

Wednesday, 9 July 2025

On this beautiful day, I would begin by asking everyone, including myself, to take stock of what we are celebrating here amid the beauty of what might be called a “cathedral” of nature, with so many plants and elements of creation that have brought us together to celebrate the Eucharist, which means to give thanks to the Lord.

There are many reasons to thank the Lord in today's Eucharist. This may well be the first celebration to use the **new prayers of the Mass for the Care of Creation**, which is the fruit of the work of several Dicasteries of the Holy See.

For my part, I express gratitude to all those people here who have had a part in producing these liturgical prayers. As you know, the liturgy represents life, and you are the life of this *Laudato Si'* Center. I would also like to thank you on this occasion for all that you are doing to bring to life this fine idea of **Pope Francis**, who donated this small plot of land, these gardens and these walks, in order to continue the important work of caring for creation and our common home. The need to persevere in this mission has become all the more apparent in the ten years that have passed since the publication of *Laudato Si'*.

This setting [before a pool of water] in some way resembles the ancient churches of the early centuries, where there was a baptismal font that one had to pass before entering the church. I am not sure I would want be baptized in the water here..., but the symbol of passing through water to be cleansed of all our sins and failings, and then to enter into the great mystery of the Church is something that still speaks to us today. At the beginning of Mass, we prayed for

conversion, our own conversion. I would like to add that we should pray for the conversion of the many people, inside and outside the Church, who do not yet recognize the urgent need to care for our common home.

The many natural disasters we see occurring almost daily in our world, in so many places and countries, are also in part a result of the excesses of human beings and our lifestyles. We need to ask whether we ourselves are undergoing that conversion. How much we need it!

Having said this, I also have a homily that I prepared and will share with you, so please bear with me. A couple of its points will help to carry forward our reflection this morning. We are enjoying this fraternal and peaceful moment in the midst of a world that is in flames, as a result of both global warming and armed conflicts. The message of **Pope Francis** in his Encyclicals *Laudato Si'* and *Fratelli Tutti* continues to be timely. We can imagine ourselves in the Gospel we have just heard, as we reflect on the fear of the disciples amid the tempest, a fear shared by a large part of humanity today. At the same time, in the heart of this Jubilee Year, we believe and say over and over again: there is hope! We have encountered that hope in Jesus. He calms the storm. His power does not break down, but builds up. It does not destroy, but calls into being and bestows new life. We too should be asking ourselves: "What sort of man is this, that even the winds and the sea obey him?" (*Mt 8:27*).

The amazement expressed in this question is the first step towards freedom from fear. Jesus lived and prayed around the Sea of Galilee. That is where he called his first disciples in the setting of their daily lives and work. The parables with which he proclaimed the Kingdom of God reveal his deep connection with that land and those waters, with the rhythm of the seasons and with the life of creatures.

The evangelist Matthew describes the tempest as an upheaval of the earth (the Greek word he uses is *seismos*). Matthew uses the same

term for the earthquake that took place at the moment of Jesus' death and at the dawn of his resurrection. Christ rises above this upheaval, his feet firmly planted. Already here, the Gospel enables us to catch a glimpse of the Risen Lord, present in our confused history. Jesus' rebuke to the wind and the sea demonstrates his power to give life and salvation, a power greater than those forces that cause creatures to tremble.

So, we can ask ourselves once more: "What sort of man is this, that even the winds and the sea obey him?" (*Mt 8:27*). The hymn from the Letter to the Colossians that we have heard seems to answer this very question: "He is the image of the invisible God, the first-born of all creation; for in him all things were created" (*Col 1:15-16*). Buffeted by the storm that day, his disciples were overcome with fear; they were not yet able to profess this knowledge about Jesus. Today, however, in accordance with the faith handed down to us, we can go further and say: "He is the head of the Body, the Church; he is the beginning, the first-born from the dead, that in everything he might be pre-eminent" (v. 18). Those words, in every age, make us and commit us to be a living Body: the Body of which Christ is the Head. Our mission to care for creation, to foster peace and reconciliation, is Jesus' own mission, the mission that the Lord entrusts to us. We hear the cry of the earth and we hear the cry of the poor, because this plea has reached the heart of God. Our indignation is his indignation; our work is his work.

In this regard, the psalmist's song inspires us: "The voice of the Lord is upon the waters; the God of glory thunders, the Lord, upon many waters. The voice of the Lord is powerful; the voice of the Lord is full of majesty" (*Ps 29:3-4*). That voice commits the Church to speak prophetically, even when it calls for the courage to oppose the destructive power of the princes of this world. The unbreakable covenant between Creator and his creatures inspires our minds and

galvanizes our efforts to ensure that evil may turn into good, injustice into justice, and greed to sharing.

With infinite love, God has created all things and given them life. That is why Saint Francis of Assisi could call every creature his brother, his sister and his mother. Only a contemplative gaze can change our relationship with creation and bring us out of the ecological crisis brought on by the breakdown of our relationship with God, with our neighbors and with the earth that is the effect of sin (cf. *Laudato Si'*, 66).

Dear brothers and sisters, the Borgo *Laudato Si'*, where we now find ourselves, seeks to be, in line with the vision of Pope Francis, a kind of “laboratory” where we can experience that harmony with creation which brings healing and reconciliation, and to do so by developing new and effective ways of protecting the natural environment entrusted to our care. I want to assure all of you, who are working to realize this project, of my prayers and my encouragement.

The Eucharist we celebrate sustains and gives meaning to our work. As **Pope Francis** wrote, “it is in the Eucharist that all that has been created finds its greatest exaltation. Grace, which tends to manifest itself tangibly, found unsurpassable expression when God himself became man and gave himself as food for his creatures. The Lord, in the culmination of the mystery of the Incarnation, chose to reach our intimate depths through a fragment of matter. He comes not from above, but from within; he comes that we might find him in this world of ours” (*Laudato Si'*, 236). I would like to conclude these thoughts by leaving you with the words with which Saint Augustine, in the last pages of his Confessions, brought together creation and humanity in a cosmic hymn of praise: Lord, “your works praise you, that we may love you; may we love you, that your works may praise you” (XIII, 33, 48). May this be the harmony that we spread throughout the world.

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