





## 教宗方濟各 為照料受造界 世界祈禱日文告

2019年9月1日

「天主看了認為好」（創一25）。在聖經的初始記載著：天主鍾愛地注視著祂所創造的化工。從可居住的土地到賜與生命的水源，從結實纍纍的各類樹木到與我們共享家園的各種動物，在天主的眼中樣樣寶貴。祂將這受造界賜給男人和女人作為珍貴的禮物，要他們妥善保存與維護。

可悲的是，人類對於這份禮物所作的回應，卻烙印上罪惡、自私，以及企圖占有和剝削的慾望。自私自利使得受造界——原本是一個促進相遇和分享的地方——變成了競爭和衝突的擂臺。如此，環境本身瀕臨危機。天主眼中的美好被人手所剝削。近幾十年來環境惡化的情形與日俱增：汙染不斷發生、石油能源繼續被人使用，以及集約農業所造成的濫墾濫伐，導致全球氣溫上升，高於安全標準。極端氣候現象日益頻繁，加上土地沙漠化，對我們當中的最弱勢，造成極大的痛苦。冰河融化、水源缺乏、水域的維護被忽略、海洋中挾帶大量塑膠及微型塑料，同樣令人憂慮，並證明了亟需進行干預行動，不能再拖延。我們眾人釀成了氣候災害，嚴重地威脅到自然和生命本身，也危及我們本身。

其實，我們已經忘記自己是誰：我們是按天主的肖像所創造（參閱：創一27），應該要如兄弟姊妹般同居共處於一個家園。我們受造並非是要成為暴君，而是要置身於我們的造物主以愛用億萬物種為我們交織而成的生命網絡的中心。現在是時候了，我們要重新發現自己身為天主子女、弟兄姊妹，以及受造界的管理者的聖召。現在是痛改前非、洗心革面並追本溯源的時候。我們都是天主所愛的受造物，祂在慈善中召叫我們，要我們珍愛生命，在受造界中和諧融洽的生活。

為此，我非常鼓勵信友們在這些時日，即藉由各宗教之間彼此合作應運而生並予以慶祝的受造界時期，能夠多多為我們共同的家園祈禱和努力。本受造界時期，自9月1日「為照料受造界世界祈禱日」開始，至10月4日亞西西·聖方濟慶日結束。這正是一大好機會，使得我們與其他不同基督宗派的弟兄姊妹彼此之間可以更加靠近。我特別想到東正教會的信徒們，他們慶祝本日已經有三十年。我們也感覺到與其他所有善心男女更加接近，並在這足以影響每個人的環境危機中，與他們共同受召推動生命網絡的照管，而我們都是其中一員。

值此受造界時期，我們接近大自然，對天主造物主的感激之情油然而生，藉此讓我們的祈禱受到啟發，並得以更新。聖文德聖師強而有力地見證了方濟會所傳承的智慧，說明了受造界是天主在我們眼前展開的第一本「書」，由於它的井然有序、變化多端和優雅美麗，使我們驚嘆而對創造它的天主生出愛慕和讚美（參閱：《語錄》，II·5·11）。在這部書中，每一個受造物，為我們而言，都成了「天主的話語」（參閱：《訓道篇詮釋》，I·2）。在祈禱的靜默中，我們可以聽見受造界的交響樂，呼喚我們放下自我中心，去感受天父的愛溫柔的擁抱，並喜樂地分享

我們所領受的恩賜。我們甚至可以說：受造界——生命的網絡——是與天主和他人彼此相遇的地方，是「天主自己的『社交網絡』」（教宗接見歐洲響導和童子軍，2019年8月3日）。大自然使我們不禁要以聖經的字句，揚聲高唱宇宙萬物對造物主發出的讚歌：「地上的生物，請讚美上主，歌頌稱揚他，直到永遠！」（達三76）

值此受造界時期，我們也對我們的生活型態作出省思，即我們在日常生活中對食物、消費、運輸、水、能源和其他許多財貨和物資所做出的相關決定，可能經常缺乏審慎考慮，並造成傷害。我們中間有太多人對待受造界的行為一如獨裁的暴君。讓我們努力作出改變，選擇更加簡單與樸質的生活型態！現在我們正應放下對石化燃料的依賴，並要快速且果斷地轉向各種形式的清潔能源，以及永續循環的經濟。讓我們也學習聆聽原住民的聲音；他們祖宗自古以來世代相傳的智慧，正可以教導我們如何與環境保有較良好的關係。

此時也是採取先知性行動的時期。世界各地的許多青年，正努力使人聽見他們的聲音，要人們作出勇敢的決定。這些青年因太多承諾沒有實現——已經置身投入，但後來卻因自身利益或執行不易而予以忽略——感到失望。青年正提醒我們眾人，大地本身並非一件物品，被人擁有，任人浪費；它是一項遺產，應代代相傳。他們正提醒我們：為明天懷抱希望，並非一份高貴的情操，而是一項實際的任務，要求於此時此刻展開具體的行動。我們應該給他們的，是真確的答案，而非空洞的話語，是行動，而非幻象。

我們祈禱與懇求的首要目的，即在於提高政治和民間領導者的意識。在此我特別想到各國政府即將於未來幾個月內會面，以

更新關鍵性的承諾，好帶領這個世界邁向生命，而非死亡。梅瑟於進入福地之前，向人民所宣發的話語，彷彿給予精神的遺產，進入人心：「你要選擇生命，為叫你和你後裔得以生存」（申三十19）。我們可以將這句先知話奉為圭臬，踐行於我們自身，並在面對我們的大地所處的境況時，作出正確的決定。讓我們選擇生命！讓我們向消費者的貪婪和渴望無所不能的企圖心說「不」，因為兩者都是通往死亡的道路。讓我們走上富有遠見的路程，並在今天作出負責任的犧牲，好能為明日具有生命力的前景提出保證。我們切莫陷入唯利是圖的錯繆思維，反而要共同望向未來！

由這方面看來，即將召開的聯合國氣候行動高峰會，極為重要。屆時，各國政府將有責任表達其政治意願，以採取積極措施，儘速達到零溫室氣體排放率的成效，並根據巴黎協定所訂定的目標，限制全球氣溫平均升高的程度，按照前工業時代的標準，低於華氏1.5度。下個月，即十月，被大幅度破壞的亞馬遜河流域，將成為世界主教會議召開特別會議所要討論的主題。讓我們好好把握這次的機會，回應我們的大地上所有窮人的呼喊！

每一位基督徒，不論是男是女，以及人類大家庭的每一個成員，都可以成為一條纖細、獨特又不可或缺的絲線，共同織就出接納每一個人的生命網絡。讓我們接受挑戰，藉著祈禱和全心全力的投入，承擔我們照料受造界的責任。願天主——「愛護眾靈的主宰」（智十一26），賜予我們勇氣，使我們能及時行善，不再等待別人開始，或直到為時已晚。

教宗方濟各 發自梵蒂岡 2019年9月1日

（天主教會臺灣地區主教團 恭譯）

## 教宗方濟各 第105屆世界移民 和難民日文告

(2019年9月29日)

「這不只關乎移民」

親愛的弟兄姊妹們：

信德使我們確信，天主的國，以一種非常奧祕的方式，已經臨於此世（參閱：《教友傳教法令》，39）。然而，令人難過的是，在我們這個時代，天主的國卻經常遭遇阻礙和反對。暴力的衝突和不惜一切發動的戰爭，仍繼續在撕裂整個人類，不公義和歧視接踵而至，因此所造成的本地性和全球性的經濟和社會失衡，亦難以克服，尤其到最後，總是由最窮的窮人和生活條件最惡劣的人們付出代價。

那些經濟最為發達的社會正在目睹一種日益傾向極端個人主義的趨勢，其中夾雜了功利主義的心態，並因為媒體的影響而變本加厲，持續地造成「冷漠的全球化」。在此一情境之下，移民、難民和流離失所的人們，以及人口販運的受害者，都成為受人排擠的標記。除了他們的處境所導致的艱難困苦之外，他們經常受人鄙視，並被視為社會的病源。人們的這種態度呈現

出一個警訊：如果我們繼續任由丟棄文化發展下去，將需要面對怎樣的道德淪喪？事實上，倘若這情勢維持不變，在身心和社會福利上凡是不符合某些規定的人，就有被邊緣化和被排擠的風險了。

因此，移民和難民的臨在——一般來說，他們是弱勢族群——邀請我們恢復在經濟繁榮的社會中可能會被忽略的基督信仰和人性生活中某些重要的層面。因此，這不只關乎移民。當我們表現出對他們的關心時，我們也表現出對我們自己和對每一個人的關心；因著照料他們，我們都得到成長；因著聆聽他們，我們也不再顧慮是否受人批評，而讓那被我們隱藏起來的自己，勇敢發聲。

「放心！是我。不必害怕！」（瑪十四27）。這不只關乎移民，也和我們的恐懼有關。我們在身邊所眼見的惡劣表樣，加深了「我們對『他人』的恐懼，包括對陌生人、被邊緣化的人和外國人……」。尤其今天，當我們面對移民和難民前來向我們敲門尋求保護、救助和更好的未來時，特別明顯。就某種程度而言，這恐懼也是正常的，因為我們常常缺乏時間準備與他們相遇」（在義大利，薩克奧法諾講道詞，2019年2月15日）。然而，問題不在於我們心中的懷疑與恐懼，而在於它們限制了我們的思想和行為，使我們變得無法包容，變得封閉，甚至在不知不覺中，成了種族主義者。恐懼如此地剝奪了我們與他人——那與我不同的人——相遇的渴望與能力，也剝奪了我與主相遇的機會。（參閱：世界移民暨難民日彌撒講道詞，2018年1月14日）

「你們若只愛那愛你們的人，你們還有什麼賞報呢？稅吏不是也這樣作嗎？」（瑪五46）。這不只關乎移民，也和愛德有

關。透過愛德事工，我們展現信德（參閱：雅二18）。而愛德最崇高的形式，就是將之實踐在那些無法回報、甚至無法答謝的人身上。「這也關係到我們要如何面對我們的社會，關係到每個人類生命的價值.....。我們所屬的各個民族要能有所進步.....，首先我們要能保持開放，被那些前來向我們敲門的人們所觸動。他們的面容能粉碎和揭穿那些占據和奴役我們生活的錯繆偶像；那些只能給予虛幻而短暫的幸福感，卻罔顧他人生活和痛苦的偶像。」（在摩洛哥·拉巴特教區明愛會致詞，2019年3月30日）

「但有一個撒瑪黎雅人，路過他那裡，一看見就動了憐憫的心」（路十33）。這不只關乎移民，也和我們的人性有關。那撒瑪黎雅人對一個從外地來的猶太人動了憐憫的心，所以沒有走開。憐憫，是一份感受，若只從理性的角度，實在無法說明。憐憫最易觸動我們人性的心弦，向每一個我們所見遭逢困境的人，彈奏出「作他們的近人」的急切絃音。正如耶穌親自教導我們的（參閱：瑪九35~36；十四13~14；十五32~37），憐憫人意指承認他人的痛苦，並立刻採取行動，給予緩解、治療和救援。憐憫人意指騰出空間，給予那現今社會經常要求我們努力壓抑的溫柔。「敞開自己，迎向他人，不會導入貧乏，反而得著豐盛，因為那使我們更加人性：承認我們自己在一個日益壯大團體中的投入及參與，並將我們的生命，看作是一份給予他人的恩賜，其目的不在於我們自己的利益，而在於整個人類的好處。」（在阿塞拜疆·巴庫蓋達爾清真寺的致詞，2016年10月2日）

「你們小心，不要輕視這些小子中的一個，因為我告訴你們：他們的天使在天上，常見我在天之父的面」（瑪十八10）。

這不只關乎移民，也是與再沒有人被排擠有關。今日的世界越來越傾向菁英主義，對於被排擠者益形殘酷。發展中國家持續消耗它們所擁有最佳的自然和人文資源，只為了極少數被優待的市場的利益。戰爭僅僅波及這個世界的部分地區，然而戰爭中所使用的武器，雖說在其他地區製造和販售，這些地區對於因衝突而產生的難民，卻不願予以收留；為此付出代價的，總是那些卑微、貧困和弱小的人；他們未被受邀同餐共桌，只留給宴席剩下的「碎屑」（參閱：路十六19~21）。「『外展』的教會.....跨步向前，毫不畏懼、主動地走向其他人，尋找那些軟弱跌倒的人，站在十字路口歡迎那些被遺棄的人」（《福音的喜樂》，24）。排擠人的趨勢使富者更富，窮者更窮；真正的發展，卻致力使世界上一眾男男女女都能融入，並促進他們整體的成長，同時對將來的世代表示關注。

「但你們中間，卻不可這樣：誰若願意在你們中間成為大的，就當作你們的僕役；誰若願意在你們中間為首，就當作眾人的奴僕」（谷十43~44）。這不只關乎移民，也和是否將最末者置於首位有關。耶穌基督要求我們不要向世俗的思維妥協，即為了我自己和我所屬的團體的利益，而向他人施行不義，並視之為理所當然：「我先，然後才是別人！」應以真正屬於基督徒的座右銘取而代之：「最後的將成為最先的！」「個人主義精神是肥沃的土壤，促使我們對近人冷漠的增長，導致我們對他們只從經濟利益的角度去衡量，缺乏人性的關注，最後心存恐懼與懷疑。這些不都是我們通常在面對窮人、社會邊緣人和最弱勢時所採取的態度嗎？在我們的社會，又有多少像這樣的弱勢！在他們當中，我最先想到的是移民，以及他們所忍受的艱辛困苦；他們在失望之餘，卻不絕望，仍然想方設法，力圖振作，日日尋求安身處所，好能平靜並有尊嚴的生活」（向外



交使節團致詞，2016年1月11日)。在福音的邏輯中，最後的將成為最先的，我們必須委身於為他們服務。

「我來，卻是為叫他們獲得生命，且獲得更豐富的生命」(若十10)。這不只關乎移民，也和全人發展和人類整體有關。從耶穌所說的話語中，我們碰觸到祂使命的核心：按照天父的旨意，使所有的人完滿地領受生命的恩賜。在每一場政治活動、每一份計畫和每一個牧靈行動中，我們一定要將人置於中心，包括靈性層面，以及他(或她)的其他各個方面。此一原則廣泛適用於全體人類，因為他們擁有相同的基本權利，必須予以承認。所以「促進發展不能只侷限於經濟成長；坦言之，必須顧及全面，促進每一個人和全人的發展。」(聖保祿六世，《民族發展》，14)

「所以你們已不再是外方人或旅客，而是聖徒的同胞，是天主的家人」(厄二19)。這不只關乎移民，也和建立天主的城邑、築造人性的城市有關。我們這個時代，也可以被稱為移民的時代；許多無辜的人們，落入科技和消費主義不斷發展之下所形成的「大騙局」，成為受害者(參閱：《願妳受讚頌》，34)；結果，他們展開旅程所走向的「天堂」，最後無可避免地令他們大失所望。他們的存在，雖然有時令人覺得不太舒服，卻有助於揭穿追求進步的迷思：即為了極少數人的利益，而讓多數的人受到剝削。「我們自己必須明瞭，也要讓其他人明瞭，移民與難民不只代表了一個要解決的問題，而該是被接納、被尊重及為我們所愛的弟兄和姊妹。他們是天主旨意給我們的機會，讓我們幫忙打造更正義的社會、更健全的民主、更合一的國家，更友愛的世界，以及更加開放、宣傳福音的基督信仰團體。」(2014年世界移民暨難民日文告)

親愛的弟兄姊妹們，面對當代移民潮所引發的挑戰，我們可以歸結出四個動詞作為回應：即接納、保護、發展和融入。這四個動詞，不只適於對待移民和難民，也說明了教會為所有生活在社會邊緣的人們所背負的使命。他們需要被接納、被保護、有所發展和被融入。如果我們能夠將之付諸實行，將有助於興建天主的城邑、砌造人性的城市。我們將得以促進全人類整體人性的發展，也將協助國際社會逐漸接近為自己所設定的永續發展目標；缺乏此一門徑，實難以達成。

總之，這不僅牽涉到移民形成的原因；這不只關乎他們，而是和我們每一個人，以及整個人類大家庭的現在和未來都有關。所有的移民，特別是其中最脆弱、最需要保護的，能幫助我們判讀出「時代的訊號」。透過他們，上主召叫我們悔改，為能擺脫排他、冷漠和丟棄文化。透過他們，上主邀請我們積極善度基督徒的生活，並按照個人所屬的聖召，為建立一個日益符合天主計畫的世界，作出貢獻。

我謹此表達這份虔誠的盼望，透過童貞瑪利亞——善途之母的轉禱，我懇求天主給全球的移民、難民和那些在他們的旅途中陪伴他們的人們，賜下豐沛的恩典和祝福。

教宗方濟各

發自梵蒂岡

2019年5月27日

(天主教會臺灣地區主教團 恭譯)

## 教宗方濟各文告

# 為發起全球性的教育協定

親愛的弟兄姊妹們：

在我的《願祢受讚頌》通諭中，我邀請每個人共同合作，照料我們共同的家園，一起迎接我們所面臨的挑戰。現在，經過幾年以後，我重新提出邀請，期能就我們如何共創這個地球的未來、如何使眾人的才能獲得運用，進行交談；因為所有的改變都需要經過教育的過程，其目的在於重新逐步體現普世性的團結互助，並發展出一個更接納眾人的社會。

為實現這目標，我想對即將於2020年5月14日展開，以「重議全球性的教育協定」為主題的全球性事件，給予肯定。這會議將重新燃起我們的渴望——對青年人的投注，以及與他們一同作出奉獻；並重拾熱情，致力於更加開放和兼容並蓄的教育，其中包括：耐心聆聽、建設性的交談和促進相互瞭解。我們從未感受到如此需要將所有努力予以串連，並發起一個廣泛的教育協定，以培養出成熟的人，能夠克服分裂和對立，重新織就各樣關係的脈絡，使得人類的兄弟情誼得以增進。

今日的世界不斷地在轉變，並面臨種種危機。我們正在經歷一個蛻變的時代：這蛻變不只是文化上的，也與人類的發展有關，因而開創出許多嶄新的字詞和語義，但也任意地拋棄了傳

統所依循的規範。教育與所謂「迅速化」的過程相衝突：這過程使我們身陷高速科技和數位化的漩渦，我們所依恃的基準點不停地在改變。結果是，面對「與自然緩慢的生物演化速度背道而馳」（《願祢受讚頌》，18）而持續不斷的改變，我們原本的身分被鬆動，我們的心理結構也隨之瓦解。

每個改變都需要經歷教育的過程，需要每個人都參與其中。因此，有必要建立一個「教育村」，所有的人居於其中，按照他們各自的角色，分擔起組織一個開放的人倫關係網絡的任務。有一句非洲諺語說：「教育一個孩子，需要動員整個村子。」在我們開始教育之前，必須先打造這樣一個村子。首先，要能掃除歧視，讓兄弟情誼滋長，如同我於今年2月4日在阿布達比與阿茲哈清真寺大伊瑪目簽訂的〈人類兄弟情誼文件〉所言。

在這樣的村子裡，比較容易達成全球性的教育融合；在此處所指的教育，整合並尊重人的所有面向，結合學術研究和日常生活，跨越不同世代，串連老師、學生和他們的家庭，並統合民間組織和機構當中有關知識、科學、藝術、運動競技、政治、商業和慈善工作的各個層面，又在地球的居民和我們急需給予照料和敬重的「共同家園」之間，建立一個彼此互惠的關係，使得在人類大家庭中的各個民族，結出和平、正義和款待外方人的果實，並在各宗教之間引起交談。

為達到以上諸多全球性的目標，在我們共同邁向「教育村」的旅程中，勢必要跨步向前。首先，我們一定要有勇氣把人置於目標的中心。為此，我們務必要同心合意地推動許多正式或非正式的教育進程，並且不能忽略一個事實：在這個世界上，一切都是緊密地環環相扣的，我們需要基於健全的人類學去尋找

其他方法，預見經濟趨勢、政治走向，以及所有成長和進步的地方。在完整的生態學的演進過程中，每一個受造物和他周遭的人及現實的關係中所擁有的特殊價值，以及拒絕丟棄文化的生活方式，應被賦予核心的地位。

下一步，就是要以創意並負責任地提起勇氣去投入自己最好的精力；積極主動並懷抱信心地使教育富於遠景，能長期發展，不受限於現狀。如此，我們將培育出開放和負責任的男性和女性：他們隨時準備聆聽他人，和他人交談並與他人共同省思，同時又能在家庭、不同世代和民間組織機構之間建立關係，締造出一種嶄新的人道主義。

再下一步，就是要有勇氣培育那些隨時準備好奉獻自己去服務團體的個人。服務是支撐相遇文化的梁柱：「服務意指向那些有急需的人們彎下身來，向他們伸出援手，不斤斤計較，毫無畏懼，只有溫柔和諒解，一如耶穌屈膝洗門徒們的腳那樣。服務意指在那些最需要幫助的人們身旁竭盡心力，和他們一起建立人與人之間親密和精誠團結的連繫，以此為首要任務。」<sup>1</sup>在服務他人時，我們經驗到「施比受更有福」（參閱：宗二十35）。由此看來，所有的組織與機構必須保持開放，使能隨時檢驗為實踐其教育使命所訂立的目標和所使用的方法。

為此，我期盼能在羅馬與你們——以各種方式在各個層級從事教育和研究工作所有的教師和學者們相遇。我鼓勵你們透過一項共同的教育協定，同心合力地推展那些具有前瞻性、並能導引及改變歷史而使之日臻完善的積極行動。我不僅會參與其中，我也呼籲那些在現今世界具有權威並關心青年人未來的公

<sup>1</sup> 2013年9月10日，參觀耶穌會羅馬難民服務處「亞斯達利中心」時致詞。

眾人物一同來參加；我相信他們會回應我的邀請。我也向你們——親愛的青年人——呼召，希望你們前來參與這次盛會，為使你們意識到為建立一個更好的世界所應有的責任。我們的會議將在2020年5月14日於梵蒂岡的保祿六世演講廳舉行。許多相關主題的研討會將在各個不同的地點展開，幫助我們準備迎接這次會議的來臨。

讓我們一起尋找解決方案，勇敢地承擔轉變的過程，帶著希望面對未來。我邀請大家共同為這項協定努力工作，在自己所屬的團體裡，投身於致力培植那既回應人性願景和天主計畫，並又扎根於團結互助精神的人道主義夢想。

我期待與你們見面。我事先向你們問候，並給予我的降福。

教宗方濟各

發自梵蒂岡

2019年9月12日

（天主教會臺灣地區主教團 恭譯）





## 教宗方濟各宗座牧函

# 《開啟他們的明悟》手諭 為設立天主聖言主日

1. 「耶穌遂開啟他們的明悟，叫他們理解經書」（路二四45）。這是復活的主在祂升天以前所行的最後幾項事蹟之一。耶穌顯現給群聚的門徒們，和他們一起擘餅，開啟他們的明悟，叫他們理解聖經。在他們心中恐懼，充滿困惑時，祂向他們揭示逾越奧蹟的意義：即按照天父永恆的計畫，祂必須受苦並從死者中復活，為能帶來悔改與寬恕（參閱：路二四26、46-47）。然後祂允諾要派遣聖神，使他們有能力為這救恩的奧蹟做見證。（參閱：路二四49）

為確立我們基督徒的身分，復活的主、信友團體和聖經之間的關係，非常重要。沒有主開啟我們的明悟，我們不可能深入理解聖經。反之亦然：沒有聖經的記載，我們也難以了解耶穌於傳教生活中和祂在此世建立的教會內所發生的諸多事件。因此，聖業樂才義正辭嚴的主張：「不認識聖經就是不認識基督。」（《依撒意亞先知書詮釋》，序言：PL 24，17B）

2. 在慈悲特殊禧年閉幕時，我曾經建議另外設立「一個主日，完全奉獻給天主聖言，從而體味到天主及其子民的持續對話

裡，無窮盡的寶藏」（《慈悲的主與可憐的罪人》，7）。將禮儀年中一個特定的主日奉獻出來給天主聖言，能夠使教會重新經驗復活的主如何為我們開啟祂聖言的寶庫，使我們能在世人前宣揚其中尚不為人知的玄奇寶藏。在此，我們謹記聖義範（Saint Ephrem）的教導：「上主，有誰能夠了解，祢的一句話中，所蘊藏的一切寶藏？」在其中我們所不了解的，要比我們所了解的還要多。我們好像那口渴的人，自水泉中汲取。祢的聖言含有許多不同層面，一如那些研究它的人有許多不同角度。上主以各式各樣的美，賦予祂的聖言不同的色彩，為使那些研讀聖言的人們能默觀觸動他們之處。祂在祂的話語中，藏有一切寶藏，使我們每個人都能在自己的默觀之中，尋得其中一份。（《四部福音合參》，1，18）

藉由這封信函，我想要回應許多天主子民向我表達的請求，即全教會目標一致地共同慶祝「天主聖言主日」。基督信仰團體另闢時段，以思索天主聖言如何為日常生活極為重要，現在已經非常普遍。地方個別教會都在積極採取行動，使聖經更為信友所接受，並增加他們對這份大禮的感激之情，又幫助他們每日努力活出天主聖言，為聖經的教導作出見證。

梵二大公會議所頒布的《天主的啟示教義憲章》，鼓舞人重新發現天主聖言。這份文件值得一再閱讀及引用。本憲章清楚展現聖經的本質，它世代代的傳承（第二章），它跨越新約和舊約（第四、五章）的屬神啟示（第三章），以及它對教會生活（第六章）的重要性。為深入這項教導，教宗本篤十六世於2008年召開世界主教會議，主題為「天主聖言在教會的生活和使命中」，並於其後頒布《上主的話》宗座勸諭，為我們所屬的團體而言，<sup>□</sup> 一直是絕不可少的根本教導。這份文件特別

強調天主聖言在禮儀中的效能性，因為在禮儀行動中，它的聖事特性獲得展現。□

天主從不厭倦和祂的新娘述說生活的聖言，唯有如此，她才有可能在愛和忠誠的見證中成長；天主子民的生活，若能持續地以這份具有決定性的關係為其特色，是極為合適的。

3. 因此，我在此宣布常年期第三主日將奉獻於天主聖言的慶祝、研讀和傳播。此一天主聖言主日可成為禮儀年當中的適當時日，鼓勵我們加強我們和猶太民族的聯繫，並為基督徒的合一祈禱。這不僅只是一個時序上的巧合：慶祝天主聖言主日具有大公主義的精神，因為對那些聆聽的人來說，聖經指出通往真正團結合一的途徑。

不同的團體將找到各自的方法，鄭重慶祝此一主日。然而，重要的是，在舉行感恩聖祭時，應高舉天主聖言經書，將會眾的注意力集中在天主聖言給予規範的價值。在本主日，特別適宜凸顯宣報天主聖言的重要性，並在講道中強調它應得的尊榮。主教們可以舉行讀經員任命禮，或舉行聖言宣讀員委派儀式，以彰顯在禮儀中宣報天主聖言的重要性。在這方面，我們應重新努力給予信友們必要的訓練，一如已在培訓輔祭和非常務送聖體員所實施的方式，使他們成為真正的聖言宣報者。牧者亦可設法授予聖經或聖經中的一部書給全體會眾，以表示讀經的重要性：學習如何閱讀和賞析聖經、並透過操練聖言誦禱，每日用聖經祈禱。

4. 以色列人民原本流徙至巴比倫，在返回故鄉後，公開宣讀聖經中法律書的那一幕，令人印象深刻。在聖經厄斯德拉（下）中，對此有感人的描述。人民聚集於耶路撒冷，在水門的廣場

前，靜聽法律書。他們曾在流徙時被驅散，如今他們「成為一體」，群聚在法律書前（厄下八1）。人民都「側耳靜聽」（厄下八3）法律書，並且心知肚明，他們將在一字一句之間，逐漸發現他們過去一切經歷所蘊藏的意義。宣讀法律書時，人民情緒激昂，淚如雨下：「[肋未人]讀一段天主的法律書，即作翻譯和解釋，如此民眾可以懂清所誦讀的。乃赫米雅省長和厄斯德拉司祭兼經師，並教導民眾的肋未人，向民眾說：『今天是上主你們天主的聖日，你們不可憂愁哭泣！』因為全民眾聽了法律的話，都在哭泣。為此，乃赫米雅又向他們說：『你們應去吃肥美的肉，喝甘甜的酒，且贈送一部分，給那些沒有預備的人，因為今天是吾主的聖日；你們不可憂愁，因為喜樂於上主，就是你們的力量。』」（厄下八8~10）

這番話蘊含了重大的教導。聖經不能僅僅傳授給某些人，更不只是為了少數特權人士的利益而存在的一套叢書。聖經屬於所有那些受召在它的話語中聆聽訊息，並從中認出自己的人。有時，偶而會發生將聖經予以壟斷的趨勢，即將之侷限於某些圈子或被挑選過的團體中傳布。實在不應該如此。聖經屬於天主的子民，他們在聆聽以後，將從分崩離析逐漸轉變到合而為一。天主聖言結合所有信眾，使他們成為一個子民。

5. 在出於用心聆聽而產生的這合一中，牧者首先有責任解釋聖經，幫助每個人瞭解聖經。既然聖經屬於天主子民，那些受召為天主聖言服務的人員，必然感受到亟須使聖經容易被他們所屬的團體所接受。

尤其是彌撒中的講道，具有特別功效，因為它具有「相似聖事的特性」（《福音的喜樂》，142）。司鐸透過使用簡單和適當的語言，幫助人們更深地進入天主聖言；這能使司鐸們助人

發現「上主為鼓勵善行而採用的圖像的美」(同上)。這是一個牧靈機會，不應錯過！

因為對我們信眾當中的不少人而言，這是他們得以把握到天主聖言之美，並得知如何在他們每日生活中予以實踐的唯一機會。因此，應投入足夠的時間準備講道。對讀經的詮釋不能即興發揮。我們作為宣講者講道不應冗長、深奧，或者方向偏離、進入不相關的其他主題。當我們花時間以聖經章節做祈禱和默想時，講道就能發自內心，並觸動那些聆聽我們的人的心，傳達能結出果實的根本之道。但願我們永不厭倦於獻上時間用天主聖言祈禱，使人們在領受它時，「並沒有拿它當人的言語，而實在當天主的言語領受了。」(得前二13)

要理老師也應該在他們幫助人們增進信德的職務中，感受到迫切需要透過熟習聖經，使個人獲得更新。這將幫助他們在慕道者和天主聖言兩者之間，促成真正的交談。

6. 復活的主與閉門不出的門徒們相遇，開啟他們的明悟使他們理解經書(參閱：路二四44~45)，之前曾顯現給兩個要從耶路撒冷啟程前往厄瑪烏的門徒(參閱：路二四13~35)。根據聖史路加記載，這一切發生在祂復活當天，正是一個主日。這兩個門徒還在討論不久前所發生的諸多事件，都和耶穌的受難和死亡有關。他們一路上對祂悲慘的死亡倍感哀傷和失望。他們原本指望祂就是默西亞，使他們獲得自由；但他們現在卻必須面對十字架的恥辱。復活的主親自溫柔地走近他們，與他們同行，然而他們卻沒有認出祂來(參閱：路二四16)。祂在路上問了他們一些問題，發現他們還不明白祂受難和死亡的意義，於是祂感嘆道：「唉！無知的人哪！你們的心竟是這般遲鈍！」(參閱：路二四25)。然後，「祂從梅瑟及眾先知

開始，把全部經書論及祂的話，都給他們解釋了」(參閱：路二四27)。基督成了第一位釋經者！不僅舊約預告了祂將要完成的一切，基督自己也希望能忠於經書上的記載，好能彰顯在祂之內完成的整部救恩史。

7. 基督口中的經書，即聖經，宣認祂必須受這些苦難，才進入祂的光榮(參閱：路二四26)。整部聖經都在講論基督，不僅止於其中一個部分而已。如果沒有聖經，祂的死亡與復活將無法正確地被人瞭解。因此，信仰宣認最古老的版本之一，特意強調「基督照經上記載的，為我們的罪死了，被埋葬了，且照經上記載的，第三天復活了，並且顯現給刻法」(格前十五3~5)。由於聖經裡處處講論基督，使我們得以相信祂的死亡與復活並非神話，而是歷史，並位居祂的門徒們信仰的中心。

聖經和信友的信仰之間有深刻的關聯。信仰是透過聆聽而來的，所聆聽到的奠基於基督所說的話(參閱：羅十17)；信友們不論是在禮儀進行中，或是在他們個人的祈禱和省察中，必定要仔細地聆聽天主聖言。

8. 最後，復活的主和前往厄瑪烏的門徒一起吃飯。這位神祕的同路人接受了他們執意的邀請：「請同我們一起住下吧！因為快到晚上，天已垂暮了」(路二四29)。他們坐下來吃飯的時候，耶穌拿起餅來，祝福了，擘開，遞給他們。那時，他們的眼睛開了，這才認出祂來。(參閱：路二四31)

這個場景清楚地顯示聖經和感恩祭之間不可分割的聯繫。正如梵蒂岡第二屆大公會議所教導的：「教會常常尊敬聖經，如同尊敬主的聖體一樣，因為特別在神聖禮儀中，教會不停地從天主聖言的筵席，及從基督聖體的筵席，取用生命之糧，而供給

信友們。」(《天主的啟示》·21)

定期性地閱讀聖經並參與感恩祭，使我們視自己為彼此的肢體。身為基督信徒，我們是一個子民，經由歷史，走出我們的朝聖之路，天主親自臨到我們當中，扶持我們，又對我們發言，滋養我們。天主聖言主日，不該只是一個一年一度的活動，應該全年慶祝，因為我們迫切需要增進對聖經和復活基督的認識與愛；祂繼續向我們發言，並在信友團體中擘餅。為此，在我們和聖經之間需要發展出一份更密切的關係；否則，我們的心依舊冰冷，我們的眼仍然緊閉，一如我們本身，被諸多不同形式的盲目所遮蔽。

因此聖經和聖事是不可分割的。當聖事由天主聖言所引介並受其光照時，它們的目的變得更加清楚；透過聖事，基督開啟我們的意志和心靈，承認祂救贖的工程。我們應該常常將默示錄的教導默存心中：主耶穌站在門口敲門。如果有人聽到祂的聲音，並為祂開門，祂會進去同他們坐席(參閱：默三20)。耶穌基督正在聖經中的字裡行間敲我們的心門。如果我們聽到祂的聲音，敞開我們的心思意念，祂將要進入我們的生命，永遠與我們同在。

9. 聖保祿在弟茂德後書裡——在某種程度上也是他的靈修遺囑——敦促他那忠實的同工要不斷地從聖經中尋求援助。保祿宗徒深信「凡受天主默感所寫的聖經，為教訓、為督責、為矯正、為教導人學正義，都是有益的」(弟三16)。保祿對弟茂德的勸諭，是大公會議憲章《天主的啟示》關於聖經啟示方面教導的基礎，強調聖經救贖的目的、靈修的層面和其固有道成肉身的原則。

首先，《天主的啟示》回顧保祿對弟茂德的勉勵，強調「我們理當承認聖經堅定地、忠實地、無錯誤地、教訓我們真理；天主為了我們的得救，希望這真理能被揭示至聖經中」(《天主的啟示》·11)。這聖經憑著那在基督耶穌內的信德(參閱：弟後三15)，以得救的眼光教導，因此其內所蘊含的真理，有益於我們的得救。聖經不是一套歷史叢書或一部編年史，其整體的目的是為了人能完全的得救。聖經昭然若揭的歷史背景，不應使我們忽略其首要目的，即：我們的得救；萬事萬物都被導引至此一目的，為聖經的形成皆是不可或缺。聖經的型態是一部救恩史，在其中天主藉著發言和行動，和所有的男人和女人相遇，以救他們脫離罪惡與死亡。

為達到此一令人得救的目的，聖經經由聖神的工作，使得以人的方式所寫下的人性話語成為天主的話語(參閱：《天主的啟示》·12)。聖神在聖經中扮演創始者的角色。沒有聖神的工作，聖經可能永遠僅只限於人手所書的篇章而已；如此所展開照本宣科的讀經方式，卻應該予以避免，否則我們就違逆了聖經所具有的啟示性、活潑性和靈修性。聖保祿宗徒提醒我們：「因為文字叫人死，神卻叫人活」(格後三6)。因此，聖神使得聖經成為天主生活的聖言，令祂聖潔的子民在信德中，予以經驗並傳承。

10. 聖神的工作，不僅成就聖經的編排，在那些聆聽天主聖言的人身上，也產生作用。參加大公會議的神長們所說的話能啟迪人心：聖經「既由聖神寫成，就該遵照同一的聖神去閱讀去領悟」(《天主的啟示》·12)。天主的啟示，在耶穌基督內達致滿全；儘管如此，聖神仍不停地工作。如果將聖神的工作，侷限在聖經中屬神的啟示和各部書的作者身上，的確是予



以削弱了。我們需要對聖神的工作有信心，因為只要當教會教授聖經、教會訓導權純正地予以詮釋（參閱：同上，10），且每位信徒將之當作他（或她）的靈修準則時，祂繼續以祂的方式給予「啟示」。由此，我們可以明白耶穌對祂的門徒們所說的：「凡成為天國門徒的經師，就好像一個家主，從他的寶庫裡，提出新的和舊的東西。」這是當耶穌的門徒告訴祂，他們現在明白祂所說的比喻之後，祂又對他們說的。（瑪十三52）

11. 最後，《天主的啟示》清楚指出「因為天主的言語，用人的言語表達出來，相似人的言語，恰像往昔天父的聖言，在取了人性軟弱身軀之後，酷似我人一般」（參閱：《天主的啟示》，13）。我們可以說：取了人性的永恆聖言，透過人類歷史和文化，具體表達出天主的話和我們人的語言兩者之間的關聯，並給予意義。這是聖傳的起源，它也是天主的聖言（參閱：同上，9）。我們可能經常分開聖經和聖傳，而沒有瞭解到兩者同是天主啟示的來源。前者雖以書面文字記載為其特色，卻絲毫不減其完全是生活聖言的事實；同樣的，教會生活的聖傳，持續將此聖言世代相傳，它保有聖經，視之為「教會信德的最高準繩」（同上，21）。此外，聖經在以文字記載以前，是以口相傳，並因著一個民族的信德，保持活潑；這民族在眾多民族之中，承認它是他們的歷史，也是他們身分的本源。對聖經的信德，奠基於生活的聖言，而非經書本身。

12. 聖經是由聖神所寫的；在同一聖神的光照下閱讀時，永遠常新。舊約永遠不舊，它成為新約的一部分；經由啟發它的聖神，一切都得到轉變。整部聖經，對於所有受天主聖言滋養的人們，具有先知性的功能，不在於預見未來，而在於指出當

下。耶穌親自在祂開始傳教時清楚地說明了：「你們剛才聽過的這段聖經，今天應驗了」（路四21）。那些每日從天主聖言汲取食糧的人們，如同耶穌，成為與他們所遇到的所有人的其中一個：他們不陷入誘惑，沉湎過去而於事無補；也不夢想尚未來到且超脫現實的烏托邦。

聖經首先在那些聆聽它的人們身上，完成它先知性的行動，其中既甜又苦。我們想起厄則克耳先知在接受天主的命令，吞下書卷時，所說的話：「這卷書在我嘴裡甘甜如蜜」（厄三3）。聖史若望在帕特摩島，呼應厄則克耳先知吞書卷的經驗，又繼續說：「它在我嘴裡甘甜如蜜；但我一吃下去，我的肚子就苦起來了。」（默十10）

天主聖言的甜蜜引導我們去和在此世相遇的所有人分享它，並宣報其中所蘊含的確切希望（參閱：伯前三15~16）。反之，它的苦澀，經常來自於因為我們領悟到要持續不斷地生活出天主聖言，有多困難！或者，我們個人也有過經驗：目睹天主聖言不被接受、並被認為不能給生命帶來意義。我們不應該把天主的聖言視為理所當然，反而要讓自己受它的滋養，好能承認並完全地生活出我們與天主和我們與弟兄姊妹之間的關係。

13. 另一個由聖經所引發的挑戰，必須以愛來面對。天主聖言不斷地提醒我們天父的愛是慈悲的，祂召叫祂的子女在愛中生活。耶穌的生命是這份神聖的愛最完美的展現：這份愛不求回報，且將自己奉獻給所有人，毫無保留。在拉匝祿的比喻中，我們找到一份頗有價值的教導。當拉匝祿和富人兩個都死了以後，富人看到窮人拉匝祿在亞巴郎懷抱裡，請天主打發拉匝祿到他兄弟們那裡去警告他們要愛近人，否則他們也會和他一樣經歷痛楚。亞巴郎的回答是刻薄的：「他們自有梅瑟及先知，

聽從他們好了」(路十六29)。聽從聖經並踐行慈悲：這是我們在生活中所要面臨的極大挑戰。天主聖言具有力量，開啟我們的眼目，使我們放棄封閉和貧乏的個人主義，展開分享和精誠團結的嶄新途徑。

14. 在耶穌與門徒們的關係中，其中最具重大意義的時刻之一，是在耶穌顯聖容時。祂與伯多祿、雅各伯和若望到山上祈禱。聖史們告訴我們，耶穌的面容和衣著變得雪白發亮，有兩個人同祂談話：梅瑟和厄里亞，分別代表法律和先知；換言之，就是聖經。伯多祿看到這副景象的反應是歡喜驚嘆：「老師，我們在這裡真好！讓我們搭三個帳棚：一個為祢，一個為梅瑟，一個為厄里亞」(路九33)。那時，有一片雲彩遮蔽了他們，門徒們就害怕起來。

耶穌顯聖容使我們回想到那些被流放的以色列人民自巴比倫返回家鄉以後所慶祝的帳棚節，當時厄斯德拉和乃赫米雅向他們宣讀經書；同時，它預示耶穌的光榮，也預備門徒迎接耶穌的苦難：那籠罩門徒的雲彩，是天主臨在的標記，象徵天主的光榮。類似的轉變，也發生於聖經中；當天主聖言滋養信徒們的生命時，它超越自身。正如宗座勸諭《上主的話》提醒我們的：「在重新探索聖經不同含意間的相互作用時，我們必須把握由文字過度至精神的過程。這並非一個自然而然的過度；而是必須超脫於文字以上。」(《上主的話》，38)

15. 在我們迎接天主聖言進入我們心中的道路上，有上主的母親陪伴我們。她被稱為是蒙受祝福的，因為她相信天主對她說的話會成就在自己身上(參閱：路一45)。瑪利亞的榮福先於耶穌所宣講的神貧的人、哀慟的人、溫良的人、締造和平的人和受迫害的人所有的真福，因為那是其他每樣真福的必備條

件。神貧的人並不是因為他們神貧才有福；如果他們像瑪利亞那樣相信天主的話必會成就，他們就成為有福的。聖奧思定身為耶穌偉大的門徒，精通聖經，曾經寫道：「有人在群眾中滿懷熱誠的大聲喊叫說：『懷過祢的胎的人是有福的！』而耶穌回答：『那聽了天主的話而實行的人，才是有福的。』彷彿是在說：『我的母親，你們稱她有福，而她的確是有福的，因為她實行天主的話。並不是因為在她之內，天主聖言成為血肉，居住在我們中間，而是因為她將這創造她、並在她的腹中成為肉肉的同一天主聖言，予以實行』。」(《若望福音詮釋》，10·3)

願天主聖言主日幫助天主子民增進對聖經的虔敬態度及精讀熟記。一如舊約作者的教導：「其實，這話離你很近，就在你口裡，就在你心裡，使你遵行。」(申三十14)

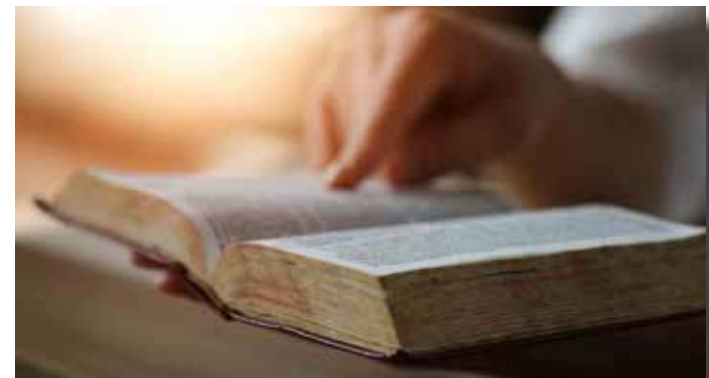
教宗方濟各

發自羅馬拉特朗大殿

2019年9月30日

聖業樂逝世1600週年紀念日

(天主教會臺灣地區主教團 恭譯)



## 天使傳愛在部落文物展 教廷大使佳安道蒙席致詞

(2019年9月28日)

敬愛的中華民國(台灣)陳建仁副總統，

天主教會台灣地區主教團主席洪山川總主教，

監察院孫大川副院長，

行政院原住民族委員會伊萬·納威副主任委員，

監察院瓦歷斯·貝林委員，

行政院原住民族委員會劉維哲處長，

順益台灣原住民博物館游浩乙館長，

保安宮廖武治董事長，

各位貴賓，

親愛的神父們以及在基督內親愛的弟兄姊妹們，

今年，台灣天主教會慶祝其二度福傳160周年，已於上周在高雄舉行開幕典禮。我躬逢其盛，在聚會當中喜見部分原住民教友。

2019年也是原住民族語年。由於教宗方濟各非常尊重和景仰原住民文化及其傳統，因此主教團原住民委員會決定籌辦這次



展覽，並承蒙監察院孫大川副院長、光啟社和其他台灣原住民文化專業人士及其保存和維護者的友善援助，以回應教宗對台灣原住民的牧靈關懷。

當我們駐足觀賞這次展覽所展出的各樣物品時，不僅要驚嘆於台灣原住民文化和傳統的多樣性和獨特性，使得台灣教會處處與眾不同，也要感謝天主如此厚愛台灣，派遣了一些訓練有素的傳教士前來向原住民傳播福音；他們努力了解原住民的語言和文化，教育他們以自己的語言來閱讀和書寫。

我們天主教的外籍傳教士以無私的愛為原住民的福傳努力工作，竭盡所能，為各個原住民文化的維護及其語料收集和字典

編寫，作出貢獻。

換而言之，這次展覽的目的，在於顯示：台灣原住民的多元豐富是如何地深為天主所愛；而天主教會又是如何地尊重不同族群的傳統和文化。天主熱愛祂的子民，不論他們屬於哪一族群。

我確信台灣原住民非常感激貴國政府透過具體計畫和經濟支援，致力於保存他們的文化和風俗。然而，傳統和文化與人息息相關。因此，為使一切文化得以延續，我們首先必須保護生命，確保我們的青年將自我們傳承一個健全的社會，於其中國家政府負擔起政治責任。

親愛的朋友們，教會將永遠為你們祈禱，並對你們的辛勤工作，心懷感激。願天主降福本次展覽，降福每一位備展人員和每一位參觀者，並特別降福我們原住民的領袖們，他們一向致力於保存本族的文化特色，使得台灣和天主教會顯得多采多姿。



## 天使傳愛在部落

原住民族語與福傳文物展圓滿豐收

為回應教宗對原住民傳統文化的保存與傳承的重視，天主教台灣地區主教團策畫的「天使傳愛在部落——原住民族語與福傳文物展」及系列活動，於10月31日圓滿結束。

### 動靜皆宜 文物展及講座豐美多元

在為期1個多月的展期內，許多堂區、教友專程前往參觀，志工們費心介紹各部落族語的禮儀經文、聖歌、《聖經》版本、影像及文字等文物，同時解說早期外籍神父在原住民地區，為福傳工作帶領教友們推動族語研究工作，從時代久遠的文物，甚或斑駁的手稿，看見前人為族語所做的努力。梵二後，提倡本地福傳與聖召，各族神父們繼承研究工作，也印製成冊的族語彌撒經本及族語《聖經》。

除了豐富而珍貴的文物展覽，期間還有阿美族、排灣族、魯凱族、鄒族、布農族、太魯閣族、賽德克族、泰雅族等8個族語彌撒，分別由精通族語的外籍與本族的神父主禮，也邀請耆老表演族語吟唱，更特別安排監察院副院長卑南族孫大川弟兄及監察委員賽德克族瓦歷斯貝林弟兄作專題演講，藉由多元豐富的安排，讓來賓也能領略並體驗原住民族文化之美。

### 泰雅彌撒 古調吟唱邀請祖靈護佑

10月30日閉幕前一天，來自台北、新北、桃竹苗及宜蘭、蘇澳等地的神父、修女、泰雅族教友，近百人齊聚順益台灣原住民博物館特展室，參加泰雅族語彌撒及族語吟唱，彌撒由杜仁神父主禮，林其鏘神父共祭，高國卿神父作彌撒前導覽；主教團原住民牧靈委員會主任委員李克勉主教亦親赴期勉，他以「同道偕行」期許教會有所調整及轉變思維，原住民各族教友們要與神長們攜手前行，文化不只是傳統，傳統是文化的一部分，必須喚起族人的覺醒，希望更多人投入族語教



學，活化文化，亦鼓勵部落青年將現代元素融入既有的文化；落實信仰本土化，語言要用才會存續，除了口說之外，希望透過書寫及泰雅文學，將泰雅祖先流傳下來的文化珍寶傳承並發揚光大。

彌撒前，泰雅族耆老王金財弟兄以古調吟唱迎請祖靈參禮共融，桃園市復興區傳協會總會長陳昭光弟兄進一步解釋，泰雅古調吟唱呼喊邀請祖靈，請他們繼續保護世代子孫。

### 世代傳承 多說族語保存原住民族文化

彌撒講道時，杜仁神父幽默地表示，他也是智利的原住民，來台之後深耕阿美族語多年，阿美族統一彌撒經本由前輩神父用羅馬拼音翻譯族語，之後又有巴黎外方傳教會神父統一彌撒經本、〈天主經〉版本，統一彙編彌撒經本及母語聖歌，年輕人應跟著老人家研究族語，才不會喪失原音。

近年來，政府開始重視原住民族母語教學，學校有族語課程，杜仁神父常回去長濱鄉，看到原鄉孩子聽得懂母語，但不太會說，這是文化傳承的危機，早期外籍神父都可以用母語服務族人，並編纂經本，使語言文化不致流失。神父也強調：「青年們更要用母語讀經，且應鼓勵神父學你們的母語，沒有語言就沒文化，要保存文化就要保護你們的族語；文化是族群的生命，文化不是好看表演，傳統的族服，而是真正的傳承；族語消失代表族群的滅亡，是關乎存亡的嚴肅課題；如果你們不和神父講族語，都講國語，只求好溝通，神父們就會覺得沒有實際需求而不學族語了，這是目前族語彌撒面臨的困境及挑戰，希望泰雅族未來也能統一族語彌撒版本，彼此互相融合支持。」

彌撒的音樂禮儀完全以泰雅族語詠唱，嘹亮的歌聲迴盪，原音的聲韻之美震撼人心。

### 同道偕行 活出原住民族福傳的新契機

彌撒結束後，李主教致詞表示，幾年前參加世界主教會議，討論家庭相

關的議題時，教宗及教長們渴望教會要開始「同道偕行」，希望主教、神父及教友們一起攜手前行。以前整個教會光靠教宗一個人思考，「同道偕行」是一個願景，教宗邀請全球12億天主教教友一起思考，希望更多人能夠意識到需要轉變，教會的文化也需要有所調整，匯集的力量就會很可觀。

李主教也提及，近年來，政府亦重視原住民族母語教學，需要更多人力投入及推動，文化不只是傳統，就如將原住民族傳統編織的元素融入現代服飾作創新設計，交給部落青年去思考，這就是傳承！李主教曾於赴教廷述職時，把這本族語彌撒本呈送給教宗，期待統一的泰雅族語彌撒經本早日出版，下次述職時能夠再送給教宗。

日前結束的「族語與福傳研討會」也代表教會重視原住民族語的推動，語言是生活的，要用才會活，像天主教官方語言是拉丁語，也是需要常使用，重點就是大家要願意用，喜歡使用。梵二後，《聖經》翻成中文，很多人沒讀書，在教會工作，靠讀經認識字，也有小孩子是因為讀英文《聖經》，有機會出國留學，這是當時華文系統與天主教相遇，讓孩子進步的過程；李主教同時也強調，「為了要讓我們的母語在原地活出來，也可以靠研讀《聖經》認識我們的族語，我們有原住民各族的文字可以傳承，文化也可以開始現代化，除了口語之外，用文字書寫，流傳的力量及現代化才會產生，電腦裡面打得出族語，就可以產生原住民文學，老人家要傳遞的是思維，文化就是一種思維，當然也會有一些衝擊，耆老們有時間及空間可以思考，泰雅族在北台灣佔有一大片天地，存活的理由只有泰雅族自己知道，希望能夠對文化有所覺醒，找出值得傳承的珍寶。」

期許明年2月間進行泰雅族語彌撒本編修，各區能夠通力合作，共同協調出一個大家都可以接受的統一版本。（摘自天主教周報565期）

## Pope Francis' Message for the World Day of Prayer for Creation

“And God saw that it was good” (*Gen 1:25*). God’s gaze, at the beginning of the Bible, rests lovingly on his creation. From habitable land to life-giving waters, from fruit-bearing trees to animals that share our common home, everything is dear in the eyes of God, who offers creation to men and women as a precious gift to be preserved.

Tragically, the human response to this gift has been marked by sin, selfishness and a greedy desire to possess and exploit. Egoism and self-interest have turned creation, a place of encounter and sharing, into an arena of competition and conflict. In this way, the environment itself is endangered: something *good* in God’s eyes has become something to be *exploited* in human hands. Deterioration has increased in recent decades: constant pollution, the continued use of fossil fuels, intensive agricultural exploitation and deforestation are causing global temperatures to rise above safe levels. The increase in the intensity and frequency of extreme weather phenomena and the desertification of the soil are causing immense hardship for the most vulnerable among us. Melting of glaciers, scarcity of water, neglect of water basins and the considerable presence of plastic and microplastics in the oceans are equally troubling, and testify to the urgent need for interventions that can no longer be postponed. We have caused a climate emergency that gravely threatens nature and life itself, including our own.

In effect, we have forgotten who we are: creatures made in the image of God (cf. *Gen 1:27*) and called to dwell as brothers and sisters in a common home. We were created not to be tyrants, but to be at the heart of a network of life made up of millions of species lovingly joined together for us by our Creator. Now is the time to rediscover our vocation as children

of God, brothers and sisters, and stewards of creation. Now is the time to repent, to be converted and to return to our roots. We are beloved creatures of God, who in his goodness calls us to love life and live it in communion with the rest of creation.

For this reason, I strongly encourage the faithful to pray in these days that, as the result of a timely ecumenical initiative, are being celebrated as a *Season of Creation*. This season of increased prayer and effort on behalf of our common home begins today, 1 September, the World Day of Prayer for the Care of Creation, and ends on 4 October, the feast of Saint Francis of Assisi. It is an opportunity to draw closer to our brothers and sisters of the various Christian confessions. I think in particular of the Orthodox faithful, who have celebrated this Day for thirty years. In this ecological crisis affecting everyone, we should also feel close to all other men and women of good will, called to promote stewardship of the *network of life* of which we are part.

This is *the season for letting our prayer be inspired anew* by closeness to nature, which spontaneously leads us to give thanks to God the Creator. Saint Bonaventure, that eloquent witness to Franciscan wisdom, said that creation is the first “book” that God opens before our eyes, so that, marvelling at its order, its variety and its beauty, we can come to love and praise its Creator (cf. *Breviloquium*, II, 5, 11). In this book, every creature becomes for us “a word of God” (cf. *Commentarius in Librum Ecclesiastes*, I, 2). In the silence of prayer, we can hear the symphony of creation calling us to abandon our self-centredness in order to feel embraced by the tender love of the Father and to share with joy the gifts we have received. We can even say that creation, as a *network of life*, a place of encounter with the Lord and one another, is “God’s own ‘social network’” (*Audience for the Guides and Scouts of Europe*, 3 August 2019). Nature inspires us to raise a song of cosmic praise to the Creator in the words of Scripture: “Bless the Lord, all things that grow on the earth, sing praise to him and

highly exalt him forever” (*Dan 3:76* Vg).

It is also *a season to reflect on our lifestyles*, and how our daily decisions about food, consumption, transportation, use of water, energy and many other material goods, can often be thoughtless and harmful. Too many of us act like tyrants with regard to creation. Let us make an effort to change and to adopt more simple and respectful lifestyles! Now is the time to abandon our dependence on fossil fuels and move, quickly and decisively, towards forms of clean energy and a sustainable and circular economy. Let us also learn to listen to indigenous peoples, whose age-old wisdom can teach us how to live in a better relationship with the environment.

This too is *a season for undertaking prophetic actions*. Many young people all over the world are making their voices heard and calling for courageous decisions. They feel let down by too many unfulfilled promises, by commitments made and then ignored for selfish interests or out of expediency. The young remind us that the earth is not a possession to be squandered, but an inheritance to be handed down. They remind us that hope for tomorrow is not a noble sentiment, but a task calling for concrete actions here and now. We owe them real answers, not empty words, actions not illusions.

Our prayers and appeals are directed first at raising the awareness of political and civil leaders. I think in particular of those governments that will meet in coming months to renew commitments decisive for directing the planet towards life, not death. The words that Moses proclaimed to the people as a kind of spiritual testament at the threshold of the Promised Land come to mind: “Therefore choose life, that you and your descendants may live” (*Dt 3:19*). We can apply those prophetic words to ourselves and to the situation of our earth. Let us choose life! Let us say “no” to consumerist greed and to the illusion of omnipotence, for these are the ways of death. Let us inaugurate farsighted processes involving responsible sacrifices today for the sake of sure prospects for life tomorrow. Let

us not give in to the perverse logic of quick profit, but look instead to our common future!

In this regard, the forthcoming United Nations Climate Action Summit is of particular importance. There, governments will have the responsibility of showing the political will to take drastic measures to achieve as quickly as possible zero net greenhouse gas emissions and to limit the average increase in global temperature to 1.5 degrees Celsius with respect to pre-industrial levels, in accordance with the Paris Agreement goals. Next month, in October, the Amazon region, whose integrity is gravely threatened, will be the subject of a Special Assembly of the Synod of Bishops. Let us take up these opportunities to respond to the cry of the poor and of our earth!

Each Christian man and woman, every member of the human family, can act as a thin yet unique and indispensable thread in weaving a *network of life* that embraces everyone. May we feel challenged to assume, with prayer and commitment, our responsibility for the care of creation. May God, “the lover of life” (*Wis 11:26*), grant us the courage to do good without waiting for someone else to begin, or until it is too late.

From the Vatican, 1 September 2019

FRANCIS



MESSAGE OF HIS HOLINESS POPE  
FRANCIS  
for The 105th World Day of Migrants  
and Refugees 2019  
[29 September 2019]

“It is not just about migrants”

Dear Brothers and Sisters,

Faith assures us that in a mysterious way the Kingdom of God is already present here on earth (cf. *Gaudium et spes*, 39). Yet in our own time, we are saddened to see the obstacles and opposition it encounters. Violent conflicts and all-out wars continue to tear humanity apart; injustices and discrimination follow one upon the other; economic and social imbalances on a local or global scale prove difficult to overcome. And above all it is the poorest of the poor and the most disadvantaged who pay the price.

The most economically advanced societies are witnessing a growing trend towards extreme individualism which, combined with a utilitarian mentality and reinforced by the media, is producing a “globalization of indifference”. In this scenario, migrants, refugees, displaced persons and victims of trafficking have become emblems of exclusion. In addition to the hardships that their condition entails, they are often looked down upon and considered the source of all society’s ills. That attitude is an alarm bell warning of the moral decline we will face if we continue to give ground to the throw-away culture. In fact, if it continues, anyone who does not fall within the accepted norms of physical, mental and social well-being is at risk of marginalization and exclusion.

For this reason, the presence of migrants and refugees – and of vulnerable people in general – is an invitation to recover some of those essential dimensions of our Christian existence and our humanity that risk being overlooked in a prosperous society. That is why it is not just about migrants. When we show concern for them, we also show concern for ourselves, for everyone; in taking care of them, we all grow; in listening to them, we also give voice to a part of ourselves that we may keep hidden because it is not well regarded nowadays.

“Take courage, it is I, do not be afraid!” (Mt 14:27). It is not just about migrants: it is also about our fears. The signs of meanness we see around us heighten “our fear of ‘the other’, the unknown, the marginalized, the foreigner... We see this today in particular, faced with the arrival of migrants and refugees knocking on our door in search of protection, security and a better future. To some extent, the fear is legitimate, also because the preparation for this encounter is lacking” (Homily in Sacrofano, 15 February 2019). But the problem is not that we have doubts and fears. The problem is when they condition our way of thinking and acting to the point of making us intolerant, closed and perhaps even – without realizing it – racist. In this way, fear deprives us of the desire and the ability to encounter the other, the person different from myself; it deprives me of an opportunity to encounter the Lord (cf. Homily at Mass for the World Day of Migrants and Refugees, 14 January 2018).

“For if you love those who love you, what recompense will you have? Do not the tax collectors do the same?” (Mt 5:46). It is not just about migrants: it is about charity. Through works of charity, we demonstrate our faith (cf. *Jas* 2:18). And the highest form of charity is that shown to those unable to reciprocate and perhaps even to thank us in return. “It is also about the face we want to give to our society and about the value of each human life... The progress of our peoples... depends above all on our openness to being touched and moved by those who knock at our door.



Their faces shatter and debunk all those false idols that can take over and enslave our lives; idols that promise an illusory and momentary happiness blind to the lives and sufferings of others” (Address at the Diocesan Caritas of Rabat, 30 March 2019).

“But a Samaritan traveller who came upon him was moved with compassion at the sight” (Lk 10:33). It is not just about migrants: it is about our humanity. Compassion motivated that Samaritan – for the Jews, a foreigner – not to pass by. Compassion is a feeling that cannot be explained on a purely rational level. Compassion strikes the most sensitive chords of our humanity, releasing a vibrant urge to “be a neighbour” to all those whom we see in difficulty. As Jesus himself teaches us (cf. Mt 9:35-36; 14:13-14; 15:32-37), being compassionate means recognizing the suffering of the other and taking immediate action to soothe, heal and save. To be compassionate means to make room for that tenderness which today’s society so often asks us to repress. “Opening ourselves to others does not lead to impoverishment, but rather enrichment, because it enables us to be more human: to recognize ourselves as participants in a greater collectivity and to understand our life as a gift for others; to see as the goal, not our own interests, but rather the good of humanity” (Address at the Heydar Aliyev Mosque in Baku, 2 October 2016).

“See that you do not despise one of these little ones, for I say to you that their angels in heaven always look upon the face of my heavenly Father” (Mt 18:10). It is not just about migrants: it is a question of seeing that no one is excluded. Today’s world is increasingly becoming more elitist and cruel towards the excluded. Developing countries continue to be drained of their best natural and human resources for the benefit of a few privileged markets. Wars only affect some regions of the world, yet weapons of war are produced and sold in other regions which are then unwilling to take in the refugees produced by these conflicts. Those who pay the price are always the little ones, the poor, the most vulnerable, who

are prevented from sitting at the table and are left with the “crumbs” of the banquet (cf. Lk 16:19-21). “The Church which ‘goes forth’... can move forward, boldly take the initiative, go out to others, seek those who have fallen away, stand at the crossroads and welcome the outcast” (Evangelii Gaudium, 24). A development that excludes makes the rich richer and the poor poorer. A real development, on the other hand, seeks to include all the world’s men and women, to promote their integral growth, and to show concern for coming generations.

“Whoever wishes to be great among you will be your servant; whoever wishes to be first among you will be the slave of all” (Mk 10:43-44). It is not just about migrants: it is about putting the last in first place. Jesus Christ asks us not to yield to the logic of the world, which justifies injustice to others for my own gain or that of my group. “Me first, and then the others!” Instead, the true motto of the Christian is, “The last shall be first!” “An individualistic spirit is fertile soil for the growth of that kind of indifference towards our neighbours which leads to viewing them in purely economic terms, to a lack of concern for their humanity, and ultimately to feelings of fear and cynicism. Are these not the attitudes we often adopt towards the poor, the marginalized and the ‘least’ of society? And how many of these ‘least’ do we have in our societies! Among them I think primarily of migrants, with their burden of hardship and suffering, as they seek daily, often in desperation, a place to live in peace and dignity” (Address to the Diplomatic Corps, 11 January 2016). In the logic of the Gospel, the last come first, and we must put ourselves at their service.

“I came so that they might have life and have it more abundantly” (Jn 10:10). It is not just about migrants: it is about the whole person, about all people. In Jesus’ words, we encounter the very heart of his mission: to see that all receive the gift of life in its fullness, according to the will of the Father. In every political activity, in every programme, in every pastoral action we must always put the person at the centre, in his or her

many aspects, including the spiritual dimension. And this applies to all people, whose fundamental equality must be recognized. Consequently, “development cannot be restricted to economic growth alone. To be authentic, it must be well-rounded; it must foster the development of each man and of the whole man” (SAINT PAUL VI, *Populorum Progressio*, 14).

“So then you are no longer strangers and sojourners, but you are fellow citizens with the holy ones and members of the household of God” (Eph 2:19). It is not just about migrants: it is about building the city of God and man. In our time, which can also be called the era of migration, many innocent people fall victim to the “great deception” of limitless technological and consumerist development (cf. *Laudato Si'*, 34). As a result, they undertake a journey towards a “paradise” that inevitably betrays their expectations. Their presence, at times uncomfortable, helps to debunk the myth of a progress that benefits a few while built on the exploitation of many. “We ourselves need to see, and then to enable others to see, that migrants and refugees do not only represent a problem to be solved, but are brothers and sisters to be welcomed, respected and loved. They are an occasion that Providence gives us to help build a more just society, a more perfect democracy, a more united country, a more fraternal world and a more open and evangelical Christian community” (Message for the 2014 World Day of Migrants and Refugees).

Dear brothers and sisters, our response to the challenges posed by contemporary migration can be summed up in four verbs: welcome, protect, promote and integrate. Yet these verbs do not apply only to migrants and refugees. They describe the Church’s mission to all those living in the existential peripheries, who need to be welcomed, protected, promoted and integrated. If we put those four verbs into practice, we will help build the city of God and man. We will promote the integral human development of all people. We will also help the world community to

come closer to the goals of sustainable development that it has set for itself and that, lacking such an approach, will prove difficult to achieve.

In a word, it is not only the cause of migrants that is at stake; it is not just about them, but about all of us, and about the present and future of the human family. Migrants, especially those who are most vulnerable, help us to read the “signs of the times”. Through them, the Lord is calling us to conversion, to be set free from exclusivity, indifference and the throw-away culture. Through them, the Lord invites us to embrace fully our Christian life and to contribute, each according to his or her proper vocation, to the building up of a world that is more and more in accord with God’s plan.

In expressing this prayerful hope, and through the intercession of the Virgin Mary, Our Lady of the Way, I invoke God’s abundant blessings upon all the world’s migrants and refugees and upon all those who accompany them on their journey.

From the Vatican, 30 April 2019

FRANCIS



## Message of His Holiness Pope Francis for the Launch of the Educational Alliance

Dear Brothers and Sisters,

In my Encyclical *Laudato Si'*, I invited everyone to cooperate in caring for our common home and to confront together the challenges that we face. Now, a few years later, I renew my invitation to dialogue on how we are shaping the future of our planet and the need to employ the talents of all, since all change requires an educational process aimed at developing a new universal solidarity and a more welcoming society.

To this end, I wish to endorse a global event, to take place on 14 May 2020 on the theme *Reinventing the Global Educational Alliance*. This meeting will rekindle our dedication for and with young people, renewing our passion for a more open and inclusive education, including patient listening, constructive dialogue and better mutual understanding. Never before has there been such need to unite our efforts in a broad educational alliance, to form mature individuals capable of overcoming division and antagonism, and to restore the fabric of relationships for the sake of a more fraternal humanity.

Today's world is constantly changing and faces a variety of crises. We are experiencing an era of change: a transformation that is not only cultural but also anthropological, creating a new semantics while indiscriminately discarding traditional paradigms. Education clashes with what has been called a process of "rapidification" that traps our

existence in a whirlwind of high-speed technology and computerization, continually altering our points of reference. As a result, our very identity loses its solidity and our psychological structure dissolves in the face of constant change that "contrasts with the naturally slow pace of biological evolution" (*Laudato Si'*, 18).

Every change calls for an educational process that involves everyone. There is thus a need to create an "educational village", in which all people, according to their respective roles, share the task of forming a network of open, human relationships. According to an African proverb, "it takes a whole village to educate a child". We have to create such a village before we can educate. In the first place, the ground must be cleared of discrimination and fraternity must be allowed to flourish, as I stated in the Document that I signed with the Grand Imam of Al-Azhar on 4 February this year in Abu Dhabi.

In this kind of village it is easier to find global agreement about an education that integrates and respects all aspects of the person, uniting studies and everyday life, teachers, students and their families, and civil society in its intellectual, scientific, artistic, athletic, political, business and charitable dimensions. An alliance, in other words, between the earth's inhabitants and our "common home", which we are bound to care for and respect. An alliance that generates peace, justice and hospitality among all peoples of the human family, as well as dialogue between religions.

To reach these global objectives, our shared journey as an "educating village" must take important steps forward. First, we must have the courage to place the human person at the centre. To do so, we must agree to promote formal and informal educational processes that cannot ignore the fact that the whole world is deeply interconnected, and that we need to find other ways, based on a sound anthropology, of envisioning economics, politics, growth and progress. In the development of an integral ecology, a central place must be given to the value proper to

each creature in its relationship to the people and realities surrounding it, as well as a lifestyle that rejects the throw-away culture.

Another step is to find the courage to capitalize on our best energies, creatively and responsibly. To be proactive and confident in opening education to a long-term vision unfettered by the status quo. This will result in men and women who are open, responsible, prepared to listen, dialogue and reflect with others, and capable of weaving relationships with families, between generations, and with civil society, and thus to create a new humanism.

A further step is the courage to train individuals who are ready to offer themselves in service to the community. Service is a pillar of the culture of encounter: “It means bending over those in need and stretching out a hand to them, without calculation, without fear, but with tenderness and understanding, just as Jesus knelt to wash the Apostles’ feet. Serving means working beside the neediest of people, establishing with them first and foremost human relationships of closeness and bonds of solidarity”.<sup>1</sup> In serving others, we experience that there is more joy in giving than in receiving (cf. Acts 20:35). In this regard, all institutions must be open to examining the aims and methods that determine how they carry out their educational mission.

For this reason, I look forward to meeting in Rome all of you who, in various ways and on every level, work in the field of education and of research. I encourage you to work together to promote, through a shared educational alliance, those forward-looking initiatives that can give direction to history and change it for the better. I join you in appealing to authoritative public figures in our world who are concerned for the future of our young people, and I trust that they will respond to my invitation. I also call upon you, dear young people, to take part in the meeting and

<sup>1</sup> Address during a visit to the “Astalli Centre”, the Jesuit Refugee Service in Rome, on 10 September 2013.

to sense your real responsibility for the building of a better world. Our meeting will take place on 14 May 2020 in the Paul VI Audience Hall in the Vatican. A number of seminars on related topics will take place in various locations and help us prepare for this event.

Let us seek solutions together, boldly undertake processes of change and look to the future with hope. I invite everyone to work for this alliance and to be committed, individually and within our communities, to nurturing the dream of a humanism rooted in solidarity and responsive both to humanity’s aspirations and to God’s plan.

I look forward to seeing you. Until then, I send you my greetings and my blessing.

From the Vatican, 12 September 2019

FRANCIS





## Address of Msgr. Arnaldo Catalan

Your Excellency, Vice-President of R.O.C. (Taiwan), Mr. Chen Chien-jen  
 Archbishop Hung, President of the CRBC,  
 Mr. Sun Ta-chuan, Vice President of the Control Yuan,  
 Ms. Iwan Nawi, Deputy Chairman of the Council of Indigenous Peoples  
 Mr. Walis Perin, Ombudsman of the Control Yuan  
 Mr. Liu Wei-zhe, Member of the Council of Indigenous of Peoples of the  
 Executive Yuan  
 Mr. Yuao Hao-yi, Curator of the Museum,  
 Mr. Liu Wu-zhi, President of Daolongdong Baoan Temple,  
 Honorable Guests,  
 Dear Fathers, and  
 Dear Brothers and Sisters in Christ,

This year, the Catholic Church in Taiwan commemorates the 160th anniversary of its second evangelization and the opening ceremony was celebrated in Kaohsiung last week. I was there and was glad to see some indigenous faithful in the congregation.

2019 is also the Year of the Indigenous Languages. As Pope Francis has much respect and admiration for indigenous culture and tradition, that is why the Commission for Aborigine Apostolate of the Bishops' Conference has decided to organize this exposition with the kind help of Mr. Sun Ta-chuan, Vice-President of the Control Yuan, Kuangchi Program Service and other experts in Taiwanese indigenous culture and its preservation, so as to echo the Holy Father's pastoral care for the indigenous peoples in

Taiwan.

When we look at the objects that are displayed in this exposition, we should not only be fascinated by the diversity and the originality of the aboriginal culture and tradition in Taiwan, - which makes the Church in Taiwan so special, - we should also be thankful to God for loving Taiwan so much, by sending well-trained and skillful missionaries to evangelize its indigenous peoples who tried to understand their language and their culture, in order to teach them to read and to write in their own language.

By working with selfless love for the evangelization of the indigenous peoples, our Catholic foreign missionaries thus managed to contribute to the preservation of different aboriginal cultures and to the compilation of their languages.

In other words, the goal of this exposition is to show how much indigenous people in Taiwan are loved by God in their diversity, and how much the Catholic Church respects the tradition and culture of different ethnic groups. God loves all peoples, regardless of what ethnic groups they belong to.

I am sure that the aboriginal peoples in Taiwan are grateful to the Government for what it has done for the preservation of their culture and their customs, by means of concrete projects and financial means. However, tradition and culture have to do with people. Therefore, in order that any culture can continue to exist, we need to protect life first and make sure that our young people will inherit from us a healthy society of which the Government has the political responsibility.

Dear Friends, the Church will always pray for you and appreciates your hard work. May God bless this exposition, those who prepared it, the visitors, in particular our indigenous leaders in their efforts to preserve the cultural identity of their own people, making Taiwan and the Catholic Church so colorful.

APOSTOLIC LETTER  
ISSUED “MOTU PROPRIO”  
BY THE SUPREME PONTIFF  
FRANCIS  
“APERUIT ILLIS”  
INSTITUTING THE  
SUNDAY OF THE WORD OF GOD

1. “He opened their minds to understand the Scriptures” (Lk 24:45). This was one of the final acts of the risen Lord before his Ascension. Jesus appeared to the assembled disciples, broke bread with them and opened their minds to the understanding of the sacred Scriptures. To them, amid their fear and bewilderment, he unveiled the meaning of the paschal mystery: that in accordance with the Father’s eternal plan he had to suffer and rise from the dead, in order to bring repentance and the forgiveness of sins (cf. Lk 24:26.46-47). He then promised to send the Holy Spirit, who would give them strength to be witnesses of this saving mystery (cf. Lk 24:49).

The relationship between the Risen Lord, the community of believers and sacred Scripture is essential to our identity as Christians. Without the Lord who opens our minds to them, it is impossible to understand the Scriptures in depth. Yet the contrary is equally true: without the Scriptures, the events of the mission of Jesus and of his Church in this world would remain incomprehensible. Hence, Saint Jerome could rightly claim: “Ignorance of the Scriptures is ignorance of Christ” (Commentary on the Book of Isaiah, Prologue: PL 24,17B).

2. At the conclusion of the Extraordinary Jubilee of Mercy, I proposed setting aside “a Sunday given over entirely to the word of God, so as to appreciate the inexhaustible riches contained in that constant dialogue between the Lord and his people” (Misericordia et Misera, 7). Devoting a specific Sunday of the liturgical year to the word of God can enable the Church to experience anew how the risen Lord opens up for us the treasury of his word and enables us to proclaim its unfathomable riches before the world. Here, we are reminded of the teaching of Saint Ephrem: “Who is able to understand, Lord, all the richness of even one of your words? There is more that eludes us than what we can understand. We are like the thirsty drinking from a fountain. Your word has as many aspects as the perspectives of those who study it. The Lord has coloured his word with diverse beauties, so that those who study it can contemplate what stirs them. He has hidden in his word all treasures, so that each of us may find a richness in what he or she contemplates” (Commentary on the Diatessaron, 1, 18).

With this Letter, I wish to respond to the many requests I have received from the people of God that the entire Church celebrate, in unity of purpose, a Sunday of the Word of God. It is now common for the Christian community to set aside moments to reflect on the great importance of the word of God for everyday living. The various local Churches have undertaken a wealth of initiatives to make the sacred Scripture more accessible to believers, to increase their gratitude for so great a gift, and to help them to strive daily to embody and bear witness to its teachings.

The Second Vatican Council gave great impulse to the rediscovery of the word of God, thanks to its Dogmatic Constitution *Dei Verbum*, a document that deserves to be read and appropriated ever anew. The Constitution clearly expounds the nature of sacred Scripture, its transmission from generation to generation (Chapter II), its divine inspiration (Chapter III) embracing the Old and New Testaments (Chapters

IV and V), and the importance of Scripture for the life of the Church (Chapter VI). To advance this teaching, Pope Benedict XVI convoked an Assembly of the Synod of Bishops in 2008 on “The Word of God in the Life and Mission of the Church”, and then issued the Apostolic Exhortation *Verbum Domini*, whose teaching remains fundamental for our communities.[1] That document emphasizes in particular the performative character of the Word of God, especially in the context of the liturgy, in which its distinctively sacramental character comes to the fore.[2]

It is fitting, then that the life of our people be constantly marked by this decisive relationship with the living word that the Lord never tires of speaking to his Bride, that she may grow in love and faithful witness.

3. Consequently, I hereby declare that the Third Sunday in Ordinary Time is to be devoted to the celebration, study and dissemination of the word of God. This Sunday of the Word of God will thus be a fitting part of that time of the year when we are encouraged to strengthen our bonds with the Jewish people and to pray for Christian unity. This is more than a temporal coincidence: the celebration of the Sunday of the Word of God has ecumenical value, since the Scriptures point out, for those who listen, the path to authentic and firm unity.

The various communities will find their own ways to mark this Sunday with a certain solemnity. It is important, however, that in the Eucharistic celebration the sacred text be enthroned, in order to focus the attention of the assembly on the normative value of God’s word. On this Sunday, it would be particularly appropriate to highlight the proclamation of the word of the Lord and to emphasize in the homily the honour that it is due. Bishops could celebrate the Rite of Installation of Lectors or a similar commissioning of readers, in order to bring out the importance of the proclamation of God’s word in the liturgy. In this regard, renewed efforts should be made to provide members of the faithful with the training

needed to be genuine proclaimers of the word, as is already the practice in the case of acolytes or extraordinary ministers of Holy Communion. Pastors can also find ways of giving a Bible, or one of its books, to the entire assembly as a way of showing the importance of learning how to read, appreciate and pray daily with sacred Scripture, especially through the practice of *lectio divina*.

4. The return of the people of Israel to their homeland after the Babylonian exile was marked by the public reading of the book of the Law. In the book of Nehemiah, the Bible gives us a moving description of that moment. The people assembled in Jerusalem, in the square before the Water Gate, to listen to the Law. They had been scattered in exile, but now they found themselves gathered “as one” around the sacred Scripture (Neh 8:1). The people lent “attentive ears” (Neh 8:3) to the reading of the sacred book, realizing that in its words they would discover the meaning of their lived experience. The reaction to the proclamation of was one of great emotion and tears: “[The Levites] read from the book, from the law of God, clearly; and they gave the sense, so that the people understood the reading. And Nehemiah, who was the governor, and Ezra the priest and scribe, and the Levites who taught the people said to all the people, ‘This day is holy to the Lord your God; do not mourn or weep’. For all the people wept when they heard the words of the law. Then he said to them, ‘Go your way, eat the fat and drink sweet wine and send portions to him for whom nothing is prepared; for this day is holy to our Lord; and do not be grieved, for the joy of the Lord is your strength’” (Neh 8:8-10).

These words contain a great teaching. The Bible cannot be just the heritage of some, much less a collection of books for the benefit of a privileged few. It belongs above all to those called to hear its message and to recognize themselves in its words. At times, there can be a tendency to monopolize the sacred text by restricting it to certain circles or to select groups. It cannot be that way. The Bible is the book of the Lord’s people,

who, in listening to it, move from dispersion and division towards unity. The word of God unites believers and makes them one people.

5. In this unity born of listening, pastors are primarily responsible for explaining sacred Scripture and helping everyone to understand it. Since it is the people's book, those called to be ministers of the word must feel an urgent need to make it accessible to their community.

The homily, in particular, has a distinctive function, for it possesses "a quasi-sacramental character" (*Evangelii Gaudium*, 142). Helping people to enter more deeply into the word of God through simple and suitable language will allow priests themselves to discover the "beauty of the images used by the Lord to encourage the practice of the good" (*ibid.*). This is a pastoral opportunity that should not be wasted!

For many of our faithful, in fact, this is the only opportunity they have to grasp the beauty of God's word and to see it applied to their daily lives. Consequently, sufficient time must be devoted to the preparation of the homily. A commentary on the sacred readings cannot be improvised. Those of us who are preachers should not give long, pedantic homilies or wander off into unrelated topics. When we take time to pray and meditate on the sacred text, we can speak from the heart and thus reach the hearts of those who hear us, conveying what is essential and capable of bearing fruit. May we never tire of devoting time and prayer to Scripture, so that it may be received "not as a human word but as what it really is, the word of God" (1 Thess 2:13).

Catechists, too, in their ministry of helping people to grow in their faith, ought to feel an urgent need for personal renewal through familiarity with, and study of, the sacred Scriptures. This will help them foster in their hearers a true dialogue with the word of God.

6. Before encountering his disciples, gathered behind closed doors, and

opening their minds to the understanding of the Scriptures (cf. Lk 24:44-45), the risen Lord appeared to two of them on the road to Emmaus from Jerusalem (cf. Lk 24:13-35). Saint Luke's account notes that this happened on the very day of his resurrection, a Sunday. The two disciples were discussing the recent events concerning Jesus' passion and death. Their journey was marked by sorrow and disappointment at his tragic death. They had hoped that he would be the Messiah who would set them free, but they found themselves instead confronted with the scandal of the cross. The risen Lord himself gently draws near and walks with them, yet they do not recognize him (cf. v. 16). Along the way, he questions them, and, seeing that they have not grasped the meaning of his passion and death, he exclaims: "O foolish men, and slow of heart" (v. 25). Then, "beginning with Moses and all the prophets, he interpreted to them the things about himself in all the Scriptures" (v.27). Christ is the first exegete! Not only did the Old Testament foretell what he would accomplish, but he himself wished to be faithful to its words, in order to make manifest the one history of salvation whose fulfilment is found in Christ.

7. The Bible, as sacred Scripture, thus speaks of Christ and proclaims him as the one who had to endure suffering and then enter into his glory (cf. v. 26). Not simply a part, but the whole of Scripture speaks of Christ. Apart from the Scriptures, his death and resurrection cannot be rightly understood. That is why one of the most ancient confessions of faith stressed that "Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures, and that he appeared to Cephas" (1Cor15:3-5). Since the Scriptures everywhere speak of Christ, they enable us to believe that his death and resurrection are not myth but history, and are central to the faith of his disciples.

A profound bond links sacred Scripture and the faith of believers. Since



faith comes from hearing, and what is heard is based on the word of Christ (cf. Rom 10:17), believers are bound to listen attentively to the word of the Lord, both in the celebration of the liturgy and in their personal prayer and reflection.

8. The journey that the Risen Lord makes with the disciples of Emmaus ended with a meal. The mysterious wayfarer accepts their insistent request: “Stay with us, for it is almost evening and the day is now far spent” (Lk 24:29). They sit down at table, and Jesus takes the bread, blesses it, breaks it and offers it to them. At that moment, their eyes are opened, and they recognize him (cf. v. 31).

This scene clearly demonstrates the unbreakable bond between sacred Scripture and the Eucharist. As the Second Vatican Council teaches, “the Church has always venerated the divine Scriptures as she has venerated the Lord’s body, in that she never ceases, above all in the sacred liturgy, to partake of the bread of life and to offer it to the faithful from the one table of the word of God and the body of Christ” (Dei Verbum, 21).

Regular reading of sacred Scripture and the celebration of the Eucharist make it possible for us to see ourselves as part of one another. As Christians, we are a single people, making our pilgrim way through history, sustained by the Lord, present in our midst, who speaks to us and nourishes us. A day devoted to the Bible should not be seen as a yearly event but rather a year-long event, for we urgently need to grow in our knowledge and love of the Scriptures and of the risen Lord, who continues to speak his word and to break bread in the community of believers. For this reason, we need to develop a closer relationship with sacred Scripture; otherwise, our hearts will remain cold and our eyes shut, struck as we are by so many forms of blindness.

Sacred Scripture and the sacraments are thus inseparable. When the sacraments are introduced and illumined by God’s word, they become

ever more clearly the goal of a process whereby Christ opens our minds and hearts to acknowledge his saving work. We should always keep in mind the teaching found in the Book of Revelation: the Lord is standing at the door and knocking. If anyone should hear his voice and open for him, he will come in and eat with them (cf. 3:20). Christ Jesus is knocking at our door in the words of sacred Scripture. If we hear his voice and open the doors of our minds and hearts, then he will enter our lives and remain ever with us.

9. In the Second Letter to Timothy, which is in some ways his spiritual testament, Saint Paul urges his faithful co-worker to have constant recourse to sacred Scripture. The Apostle is convinced that “all Scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness” (3:16). Paul’s exhortation to Timothy is fundamental to the teaching of the conciliar Constitution *Dei Verbum* on the great theme of biblical inspiration, which emphasizes the Scriptures’ saving purpose, spiritual dimension and inherent incarnational principle.

First, recalling Paul’s encouragement to Timothy, *Dei Verbum* stresses that “we must acknowledge that the books of Scripture firmly, faithfully and without error, teach that truth which God, for the sake of our salvation, wished to see confided to the sacred Scriptures” (No. 11). Since the Scriptures teach with a view to salvation through faith in Christ (cf. 2 Tim 3:15), the truths contained therein are profitable for our salvation. The Bible is not a collection of history books or a chronicle, but is aimed entirely at the integral salvation of the person. The evident historical setting of the books of the Bible should not make us overlook their primary goal, which is our salvation. Everything is directed to this purpose and essential to the very nature of the Bible, which takes shape as a history of salvation in which God speaks and acts in order to encounter all men and women and to save them from evil and death.

To achieve this saving purpose, sacred Scripture, by the working of the Holy Spirit, makes human words written in human fashion become the word of God (cf. *Dei Verbum*, 12). The role of the Holy Spirit in the Scriptures is primordial. Without the work of the Spirit, there would always be a risk of remaining limited to the written text alone. This would open the way to a fundamentalist reading, which needs to be avoided, lest we betray the inspired, dynamic and spiritual character of the sacred text. As the Apostle reminds us: “The letter kills, but the Spirit gives life” (2 Cor 3:6). The Holy Spirit, then, makes sacred Scripture the living word of God, experienced and handed down in the faith of his holy people.

10. The work of the Holy Spirit has to do not only with the formation of sacred Scripture; it is also operative in those who hear the word of God. The words of the Council Fathers are instructive: sacred Scripture is to be “read and interpreted in the light of the same Spirit through whom it was written” (*Dei Verbum*, 12). God’s revelation attains its completion and fullness in Jesus Christ; nonetheless, the Holy Spirit does not cease to act. It would be reductive indeed to restrict the working of the Spirit to the divine inspiration of sacred Scripture and its various human authors. We need to have confidence in the working of the Holy Spirit as he continues in his own way to provide “inspiration” whenever the Church teaches the sacred Scriptures, whenever the Magisterium authentically interprets them (cf. *ibid.*, 10), and whenever each believer makes them the norm of his or her spiritual life. In this sense, we can understand the words spoken by Jesus to his disciples when they told him that they now understood the meaning of his parables: “Every scribe who has been trained for the kingdom of heaven is like a householder who brings out of his treasure what is new and what is old” (Mt 13:52).

11. Finally, *Dei Verbum* makes clear that “the words of God, expressed in human language, are in every way like human speech, just as the Word of the eternal Father, in taking upon himself the weak flesh of human beings,

also took on their likeness” (No. 13). We can say that the incarnation of the eternal Word gives shape and meaning to the relationship between God’s word and our human language, in all its historical and cultural contingency. This event gives rise to Tradition, which is also God’s word (cf. *ibid.*, 9). We frequently risk separating sacred Scripture and sacred Tradition, without understanding that together they are the one source of Revelation. The written character of the former takes nothing away from its being fully a living word; in the same way, the Church’s living Tradition, which continually hands that word down over the centuries from one generation to the next, possesses that sacred book as the “supreme rule of her faith” (*ibid.*, 21). Moreover, before becoming a written text, sacred Scripture was handed down orally and kept alive by the faith of a people who, in the midst of many others, acknowledged it as their own history and the source of their identity. Biblical faith, then, is based on the living word, not on a book.

12. When sacred Scripture is read in the light of the same Spirit by whom it was written, it remains ever new. The Old Testament is never old once it is part of the New, since all has been transformed thanks to the one Spirit who inspired it. The sacred text as a whole serves a prophetic function regarding not the future but the present of whoever is nourished by this word. Jesus himself clearly stated this at the beginning of his ministry: “Today this Scripture has been fulfilled in your hearing” (Lk 4:21). Those who draw daily nourishment from God’s word become, like Jesus, a contemporary of all those whom they encounter: they are not tempted to fall into sterile nostalgia for the past, or to dream of ethereal utopias yet to come.

Sacred Scripture accomplishes its prophetic work above all in those who listen to it. It proves both sweet and bitter. We are reminded of the words of the prophet Ezekiel when, commanded by the Lord to eat the scroll of the book, he tells us: “It was in my mouth as sweet as honey” (3:3). John

the Evangelist too, on the island of Patmos, echoes Ezekiel's experience of eating the scroll, but goes on to add: "It was sweet as honey in my mouth, but when I had eaten it my stomach was made bitter" (Rev 10:10).

The sweetness of God's word leads us to share it with all those whom we encounter in this life and to proclaim the sure hope that it contains (cf. 1 Pet 3:15-16). Its bitterness, in turn, often comes from our realization of how difficult it is to live that word consistently, or our personal experience of seeing it rejected as meaningless for life. We should never take God's word for granted, but instead let ourselves be nourished by it, in order to acknowledge and live fully our relationship with him and with our brothers and sisters.

13. Yet another challenge raised by sacred Scripture has to do with love. God's word constantly reminds us of the merciful love of the Father who calls his children to live in love. The life of Jesus is the full and perfect expression of this divine love, which holds nothing back but offers itself to all without reserve. In the parable of Lazarus, we find a valuable teaching. When both Lazarus and the rich man die, the latter, seeing the poor man Lazarus in Abraham's bosom, asks that Lazarus be sent to his brothers to warn them to love their neighbour, lest they also experience his torment. Abraham's answer is biting: "They have Moses and the prophets; let them hear them" (Lk 16:29). To listen to sacred Scripture and then to practise mercy: this is the great challenge before us in life. God's word has the power to open our eyes and to enable us to renounce a stifling and barren individualism and instead to embark on a new path of sharing and solidarity.

14. One of the most significant moments in Jesus' relationship with his disciples is found in the account of the Transfiguration. He goes up the mountain with Peter, James and John to pray. The evangelists tell us that as Jesus' face and clothing became dazzlingly white, two men conversed

with him: Moses and Elijah, representing respectively the Law and the Prophets; in other words, sacred Scripture. Peter's reaction to this sight is one of amazement and joy: "Master, it is well that we are here; let us make three tents, one for you and one for Moses and one for Elijah" (Lk 9:33). At that moment a cloud overshadows them, and the disciples are struck with fear.

The Transfiguration reminds us of the Feast of Tabernacles, when Ezra and Nehemiah read the sacred text to the people after their return from exile. At the same time, it foreshadows Jesus' glory, as a way of preparing the disciples for the scandal of the Passion: that divine glory is also evoked by the cloud enveloping the disciples as a symbol of God's presence. A similar transfiguration takes place with sacred Scripture, which transcends itself whenever it nourishes the lives of believers. As the Apostolic Exhortation *Verbum Domini* reminds us: "In rediscovering the interplay between the different senses of Scripture it becomes essential to grasp the passage from letter to spirit. This is not an automatic, spontaneous passage; rather, the letter needs to be transcended" (No. 38).

15. Along our path of welcoming God's word into our hearts, the Mother of the Lord accompanies us. She is the one who was called blessed because she believed in the fulfilment of what the Lord had spoken to her (cf. Lk 1:45). Mary's own beatitude is prior to all the beatitudes proclaimed by Jesus about the poor and those who mourn, the meek, the peacemakers and those who are persecuted, for it is the necessary condition for every other kind of beatitude. The poor are not blessed because they are poor; they become blessed if, like Mary, they believe in the fulfilment of God's word. A great disciple and master of sacred Scripture, Saint Augustine, once wrote: "Someone in the midst of the crowd, seized with enthusiasm, cried out: 'Blessed is the womb that bore you' and Jesus replied, 'Rather, blessed are they who hear the word of God and keep it'. As if to say: My mother, whom you call blessed, is

indeed blessed, because she keeps the word of God. Not because in her the Word became flesh and dwelt among us, but because she keeps that same word of God by which she was made and which, in her womb, became flesh” (Tractates on the Gospel of John, 10, 3).

May the Sunday of the Word of God help his people to grow in religious and intimate familiarity with the sacred Scriptures. For as the sacred author taught of old: “This word is very near to you: it is in your mouth and in your heart for your observance” (Dt 30:14).

Given in Rome, at the Basilica of Saint John Lateran, on 30 September 2019, the liturgical Memorial of Saint Jerome, on the inauguration of the 1600th anniversary of his death.

FRANCISCUS

[1] Cf. AAS 102 (2010), 692-787.

[2] “The sacramentality of the word can thus be understood by analogy with the real presence of Christ under the appearances of the consecrated bread and wine. By approaching the altar and partaking in the Eucharistic banquet we truly share in the body and blood of Christ. The proclamation of God’s word at the celebration entails an acknowledgment that Christ himself is present, that he speaks to us, and that he wishes to be heard”(Verbum Domini, 56).

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