



## A Word from the Provincial

### A Holistic Approach For Advent

Fr. Provincial John Chang

Advent is the liturgical season that reminds us to prepare for the celebration of Christmas, the birth of Jesus, our Savior.

How to prepare ourselves in advent?

St. Ireneau had a very famous saying: “ the glory of god is a human fully alive”.



According to the definition of the World Health Organization (WHO) in 1948, health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity.

Therefore, one may consider to achieve the state of complete physical, mental and social well-being as a holistic preparation in advent.

The first aspect is about the physical health, which means one can work normally without any illness.

It includes

1. Enough sleep,
2. Sufficient nutrition and
3. Energetic strength.

The Covid-19 has taught us a good lesson: That what is most important is not the power in competition against others but the power of the immune system within oneself. To have regular meals, to have a balanced timetable of three 8's; 8 hours of work, 8 hours of sleep and 8 hours of recreation. To develop a good habit of physical exercise is also important to maintain good physical health. According to one research published by U.S. Department of Health and Human Services in 1996, to maintain regular physical activity has significant effects on one's physical health. Therefore, one has to understand the benefits of physical activity and to make it a part of one's regular routine.

The second aspect is about the psychological health, which means one can practice one's capability, handle the pressure of daily life and work with efficiency.

Whether one is psychologically healthy or not, has to do with the maturity of one's mind and behavior. One needs the capacity to distinguish different priorities among things and maintain a balanced daily schedule.

To have confusion in one's value system, such as deviant behavior, opportunistic behavior, to get rich instantly without proportionate efforts, etc., is a symptom that one has a deficiency in psychological health. Work too much or too little, but not in proportion, such as 8 hours of work, 8 hours of sleep and 8 hours of recreation, is a deficiency in psychological health. As long as one tries to bear fruits in proportion, one lives in paradise. Furthermore, there is the necessity to keep learning. To learn how to communicate with others, how to listen attentively and how to speak with constructive words.

The third aspect is about social health, which means one has the capacity to live with oneself, with others, and with the surrounding environment harmoniously, maintaining good relationships. The social aspect means meaning and value.

According to Viktor Frankl, a logotherapist, one needs to sense the meaning of living in order to keep surviving. Mother Theresa said that Love is the responsibility of seeing oneself in the other's needs. In other words, one needs to find one's own calling in the needs of others.

One has to examine if one feels at home with oneself. One does not do things beyond one's capacity. One finds time for solitude and meditation. One lives a balanced life, with time for recreation and hobbies. One has to examine if there is any obstacle in one's relationship with others. As it is written in Vatican II that human being is the only way to God. It reminds us of the words of Jesus, "whatsoever you do to the least of my brother, you do it unto me". One finds meaning and establishes relationships through mutual interactions with others. One has to examine if there is any obstacle in one's relationship with God. One gives time for daily meditation, monthly recollection, and yearly retreat.

In brief, the body, mind and spirit are interconnected. People said that more than 80% of physical sicknesses are caused by psychological elements. There are cells of cancer all over one's body. However, the cells of cancer will only turn into lesions when the immune and resistance systems are dysfunctional. A dysfunctional immune and resistance system has a lot to do with one's psychological state. It is only when one is healthy in mentality, one can live healthy, happy and longer.

During this advent season, I hope that every confrere will once again examine themselves physically, psychologically and spiritually, and make the necessary modifications to achieve a balanced life, in so doing be better prepared for the celebration of Christmas. Merry Christmas!

# 全心準備將臨期 以迎接聖誕

張日亮

禮儀年曆的將臨期是提醒我們準備慶祝聖誕，迎接救主誕生的時期。但我們如何在將臨期準備自己呢？

聖依勒內說過一句名言：一個活生生的人是給予天主最大的光榮。而根據聯合國世界衛生組織（1948年）所界定，健康的定義不僅是沒有疾病，而且是身體、心靈及社交均處於順遂的狀態。因此，各位可以考慮從達到身體、心靈及社交的完備，作為將臨期的全人準備。

第一個角度是關於身體健康，指的是一個人可以正常工作、沒有任何疾病的狀態。它包括有：1. 充足的睡眠；2. 均衡的營養；3. 充沛的體力。

新冠肺炎教導我們最重要的其實不是競爭力而是自身的免疫力。三餐飲食正常，有著平衡的作息 - 三八生活，工作 8 小時，睡眠 8 小時，休閒 8 小時。養成好的運動習慣對於維持身體的健康有莫大的助益。1996 年美國衛生及公共服務部一份研究報告指出，養成有規律地從事體力活動對身體的健康有著顯著的影響。因此，人必須明瞭體力活動的好處並使它成為例行的一部分。

第二個角度是關於心靈健康，指的是一個人可以發揮他的能力、可以應付日常生活中的壓力和有效率工作的好狀態。

一個人的心理是否健康，與他的思想與行為是否成熟息息相關。有能力分辨事情的輕重緩急，並保持平衡的日常生活作息。相反的，對價值觀產生混亂，例如有偏差的行為、投機的行為，想要一夕致富，不勞而獲等等，都是缺乏心理健康的症狀。工作上，做得太多或太少，沒有符合比例原則—工作 8 小時、睡眠 8 小時、休閒 8 小時，乃是缺乏心理的健康。只要一個人結相稱的果實，就活在天堂裡。另外，需要不斷學習。學習如何溝通，如何聽、如何講有建設性的話。

第三個角度是關於社交健康，指的是具備與自己、與他人及周圍環境和諧共處，以及建立良好人際關係的能力。社交的幅度指的是意義與價值。

弗蘭克(Viktor Frankl)意義治療大師指出:只有找到存在的意義人才可以活下去。德肋撒姆姆說:愛是在別人的需要上看到自己的責任。換言之，人必須要在別人的需要上，看到自己的召叫、自己的使命。

人必須自我檢視是否與自己感到自在。沒有做超過自己能力的事。有獨處與默想的時間，過平衡的生活，有休閒生活及嗜好。人也必須自我檢視是否與他人的關係有障礙存在。梵二文獻提到:人是通往天主的唯一道路。這同時使我們想起耶穌的話:凡是你們對最小一個弟兄所作的，就是對我做的。

人在與他人互動中建立關係並找到意義。人也必須自我檢視在與神的關係上是否有障礙。安排時間做每日默想，月退省和年度避靜。

簡而言之，身、心、靈相互影響。有一種說法是人 80%以上生理的病是心裡造成的。癌細胞平常遍佈全身。然而，唯有當自身免疫力、抵抗力失調時癌細胞才會產生病變。至於人的免疫力、抵抗力為何失調，和人的心理的因素非常有關連。唯有心態健康才能活得健康、活得快樂、活得長久。

在此將臨期，我希望每位弟兄都能從身、心、靈三個角度再一次自我檢視，並加以調整而使得生活更加平衡，作為慶祝聖誕節的妥善準備。祝 聖誕快樂!



# SVD-SSpS Annual Retreat in Beatitude Mountain-Kaohsiung



The SVD and SSpS were together for a week of annual retreat at Beatitude Mountain, Retreat Center, Kaohsiung, from August 17-22, 2020. There were 17 SSpS and 34 SVDs who participated. The organizer of the retreat was the Arnold Janssen Spirituality (AJS) team. Most of the presentations were made collaboratively by four members of the two groups. The retreat reflected on words published in a collection of writings by Arnold Janssen, *Guidance in a Challenging Time*. The retreat itself was an experience of the Arnoldus family charism, and celebrated the core of our spirituality as religious orders. It was such a great opportunity to weave togetherness and strength into our family spirit of cooperation by sharing the input sessions. The retreat consisted of four days, each of which was dedicated to different topics.

The first day topic of the retreat was dedicated to The Spirituality of St. Arnold Jansen, by Sr. Josephine Chen, SSpS. Witnessing to the life of St. Arnold, Sr. Josephine summarized Arnold Janssen's spirituality from his personal family background. As we all know, the roots of our founding father's spiritual heritage lie in the faith of his parents. His family in Goch regularly prayed together over the prologue of St. John's gospel: "In the beginning was the Word, and the Word was with God, and the Word

was God. And the Word became flesh and lived among us” (Jon 1:1,14). This led young Arnold Janssen to follow the incarnate Word of God.

The following day, August 19, saw leadership by Fr. Anthony Chiu, SVD. He meditated on the topic of Mass Communication. He emphasized the matter of Communion related to Covid-19 in light of the love of the Holy Trinity. To deal with global warming, the COVID-19 pandemic, and various schisms and challenges of the world, we need to stick with the blessed Trinity, the most unfathomable mystery of our faith. The Trinity is our source, the way of the present and the future. Love of the Holy Trinity invites us to practice, create, and, at the same time, invest and participate in the mission of God.

On Thursday, August 20, Fr. Dennis Manzana brought us the topic of Culture and Interculturality. The prologue to our SVD constitutions states that “as a community of brothers from different nations and languages, we become a living symbol of the unity and diversity of the church.” Therefore, it is important for us to understand the personality and the cultural background of every members of our community to integrate and contextualize intercultural paths, and also to reflect on how we interact with those of cultural backgrounds other than our own. Interactions that we experience lead us to become aware that it is part of our vocation as members of the Arnoldus Family to live in communities that in fact are a mix of cultures

On Friday, August 21, the topic addressed was Arnold Janssen, Guidance in Challenging Times, and we were led by Sr. Lima Tete, SSpS. She invited us to deepen our thoughts on how to serve God and people living in times of great challenge. It is undeniable that the true path to the Joy in our calling is to embrace the cross and sufferings. We firmly believe that the sweetest joys usually come from the most bitter sufferings. So, it is good to accept every small cross from God. and thank Him for it. The crosses we carry often achieve their purpose when we accept them willingly.

**Fr. Martinus Masdiono Ratu, SVD**

# 2020 SVD YOUTH CAMP

## 青少年共融營

### Young man awake

聖言會青年使徒辦公室



當你們還在採買上山要吃的零食，還在思考未來五天要穿什麼衣服時，有群人已經坐著開往奮起湖的客運，一路搖搖晃晃地上山，準備展開一個禮拜的任務與挑戰。

我們踏著一步又一步，在你們即將走過的林間小路；

我們試過一遍又一遍，是你們即將體驗的團康共融。

我們在主的歌聲中歡唱舞蹈、在主的晚餐中低頭祈禱。即使大雨不

斷，即使路面泥濘，我們依舊堅定地跨出腳步，依舊堅定地低聲禱告，只為確保你們未來三天的行程能夠平安完美，就如同上主走在我們前頭，排除過程中的一切困難，為我們指引準備的方向。

水果、優格、一點點的酒、再透過細菌來點發酵作用，靜置幾天後，再加入許多的水和糖攪拌，就是神父特製的養生飲料。

我們每個人都不相同，也許是甜甜的水果，或許比較像酸酸的優格，又或是稍微苦澀的酒。但是我們為了營隊聚在一起齊心努力、共同籌備，在主內相互影響、相互幫忙。



現在經過漫長的等待，我們已經準備好了。你們就像是水，最後來到我們之間，這三天的營期，相信我們會一同創造許多回憶，然後在主的陪伴下發酵昇華，最後成為在主內的孩子，活出充滿信仰的人生。

**我們準備好了，青年人，你們呢？**

## Young man awake ! 青年人，起來吧！

我們在奮起湖等待你們的到來！

從神父手中接過的名牌，同時接下的是沉重的責任，或許擔憂、或許害怕，有些緊張、但也有些期待。不需要憂慮，主早就認識我們。當我們戴上名牌時，聖神的祝福也與我們同在。主派給我們工作和挑戰，同時也在我們身邊鼓勵和陪伴，漫長的準備終於要迎來開始。

經過漫長的車程顛波，終於來到奮起湖這場地，有些熟悉、但又有些陌生，逐漸從各地到來的夥伴，有些看起來熟悉親切，但有些又或似難以親近。

我們為何來到這裡？

因為想認識帥哥美女？

因為想躲避煩人的家人及繁重的課業？

因為想為煩悶的夏天找點事情打發時間？



老師提出的問題看似單純簡單、平淡無聊，但卻也在心中留下一些困惑的種子，等待我們這幾天去仔細思考。

口香糖時，我們要在繁雜的環境中找到指定的那個目標，變形蟲中，我們要用彼此的身體共同構築起上主的殿宇。動物嘉年華要求我們，必須靜下心來在黑暗中尋回其他迷失的羔羊，團隊極大值使我們了解，換個心態、轉個想法，我們仇視的敵人其實也可能是幫助

我們達到成功的盟友。在我們生命中，主常常會安排許多特別的際遇。

因為信仰，我們能看到來自世界各地的神父、修士、修女用自己的方式敬拜上主；  
因為信仰，我們能認識來自不同地方、不同背景、擁有不同人生經驗的朋友；  
因為信仰，我們可以在稀鬆平常的活動中，靜下來仔細體會主想教導我們的事。在泰澤祈禱一遍又一遍重複的聖歌中、一遍又一遍的祈禱和感謝中，靜靜地結束了今天第一天的活動、然後緩緩進入夢鄉。





睡眠惺忪地走向天台，身邊是一群還沒有那麼熟識的隊友，在相互尷尬和退縮之間，竟已經糊裡糊塗的度過了第一天。還愛睏的腦袋，隨著早操的伸展終於開始逐漸運轉，仔細想想，這樣下去好像不大 OK 吧？昨天才剛抵達，看似還有很長的時間，但其實明天就已經要迎向道別，馬上要迎來營隊的高潮活動：大地遊戲和烤肉晚會，但首先我們必須和身邊的夥伴更加團結才行！

為了能夠將螺帽順利的傳到終點，我們和身邊的人需要顧慮彼此、相互配合，

就像我們的生活中，會遇到不同脾氣、不同習慣的人們，但我們還是需要各退一步、配合對方，才能完成目標。

蒙上眼的鬼抓人，根本看不到敵人、暈頭轉向時，傳來隊友令人安心的指引，讓我們能夠順利擊敗關主，當我們陷入一片黑暗的挫折、恐懼和憂鬱中，也需要在這片黑暗中仔細找尋上主引導的聲音。

OX 杯杯時面對強大的關主，即使一次次失敗、一次次被阻擋，大家還是不氣餒的不斷翻著杯子，並想盡辦法尋求勝利，在我們生活中，常常會遇到許多挫折，有時即使不斷嘗試、還是會不斷失敗，但只要不放棄的繼續努力，總是能找到成功的契機。

傘蜥蜴接水球，不僅僅是一個人的奮鬥，兩人需要充滿默契、合作無間，才能接到水球，我們面對人生大大小小的事情時，並不是一個人的表演秀，有時候體會到團隊比個人重要，和對方相互合作，才能好好掌握每個機會。

對著鐵碗吹氣，滿臉都沾滿麵粉，才好不容易讓乒乓球往前了一小段距離，我們人生也常常把自己碰得鼻青臉腫、灰頭土臉，但若是不爬起來繼續掙扎努力向前走，所有事情只會像陷入麵粉的乒乓球一樣在原地踏步、停滯不前。

我們的人生就像一場又一場不間斷的遊戲，需要不斷學習、時時反思，當我們

遇到挫折和不愉快時，有時可以把自己的心情畫出來、有時可以找個人好好談心。不要忘記、主會時常伴隨在我們左右，當我們靜下心來聆聽祂的聲音，祂會告訴我們：不要害怕，青年人、起來吧！遇到挫敗跌倒時，我們就再站起來吧，然後繼續走在上主的道路上吧！

躺在熄了燈的房間裡，身體彷彿還留有營火的餘溫，聽不到身旁已熟睡的室友的鼻息，



耳中只有晚會的旋律不斷迴繞，望向不斷閃著雷的窗外，剛才的回憶伴隨著一次次閃光，不斷在眼前重複閃過..... 在最後的小隊時間努力排練時，門外逐漸傳來一陣陣撲鼻的香氣，原來叔叔阿姨們在我們不知道的時候，已經在外頭升起了大火爐，開始了烤肉的前哨戰。

不久後，每個小隊也圍繞著我們專屬的小火堆，料理起屬於我們自己的食材，相互聊天、共融、吃烤肉，從大地遊戲起逐漸熱絡的情緒開始越來越高昂，隨著火焰不斷起伏、閃爍。轟——一聲，眼前的火舌突然竄大、向上拋飛，從原本忽明忽暗的炭火，變成在大夥中央、照耀廣場的碩大營火。大家圍繞著營火，展現每個小隊的渾身解數和努力練習的成果，跟著其他小隊一起放開喉高聲的唱歌、在隊輔們的引導下牽起手盡情的跳舞。最後，在逐漸黯淡的營火旁，我們圍成圈，回憶起這幾天發生的點點滴滴。

當初陌生、冷漠的小隊員們，現在緊靠在一起分享心情，訴說感想，這幾天的際遇如夢似幻，一句句低聲的呢喃在耳邊不斷響起，在分清楚是夢境還是現實之前，已經沉沉的邁入夢鄉.....

醒來後，昏沉的腦袋還迴盪著昨晚高昂的樂聲，大口吸入早晨的冷空氣，在深深地嘆了出來，冷冽的空氣刺痛著喉嚨，就好像剛上山的我們一樣冷淡和陌生，隨著時間過去，發寒的口鼻和僵硬的肌肉才逐漸恢復血色，跟身邊才剛逐漸熟識的室友和隊友一樣，漸漸地融化和充滿溫暖。雖然才剛開始變得熱絡，但已經準備要說再見；雖然還不願相信，但今天卻已經迎來營期的最後一天。

面對相機凝結的瞬間，是回憶、是歡笑、是充滿著點點滴滴的三天，和隊輔及隊友的相遇，是緣分、是奇妙的際遇、是上主慈愛的安排。在神父舉杯時，緊盯住聖爵的雙眼，我們知道即使之後我們將下山和隊友分別，各自回到自己的城市；即使之後不一定能再見到彼此；即使之後不一定能再同一隊伍裡一起奮鬥，我們還是在主內一同向前，還是在主內共同生活。

即使未來會面臨更多的挑戰、即使有時可能會遇到挫折跌倒，只要想起這次營隊的回憶，心裡又再度充滿溫度；只要向上主求助，必定會聽到祂的話語：不要害怕，青年人、起來吧！



# 嘉義教區阿里山法蒂瑪聖母堂聯合堂區

## 六十週年堂慶感恩

### 聖祭彌撒暨鄒語感恩祭典發表

一位鄒族新生代教友的看見

2020 年 10 月 3 日星期六上午，一個不是鄒族傳統祭典的日子，在阿里山特富野部落的 kuba 廣場上卻有如一場盛大的部落活動，每個人都穿上了鄒族傳統服飾的盛裝，在豔陽下更顯出鄒族的俊美與肅穆。這一切，或許要隨著時光倒流一甲子 60 年前，同樣在大崩山前的特富野部落，當傅禮士神父在 kuba 前舉起聖體、聖血祝聖的那一天說起。

1940 年代開始，有越來越多的外來漢人移居至鄒族部落，同時期來自西洋的基督宗教也進入鄒族傳統核心部落—達邦大社、特富野大社。而信眾日益增加，許多氏族長老也都加入成為信眾教友，當時因為某些教派嚴禁部落傳統儀式的舉行，甚至將特富野大社的 yono 神樹用食鹽埋入其樹根予以毒之，使其不得繼續生長而逐漸枯萎、死亡，而鄒族特富野大社的傳統祭典儀式 Mayasvi 也因為各氏族長老加入教會而改宗，且不願意舉行傳統祭典儀式，造成鄒族特富野大社的 Mayasvi 中斷了近 10 多年。



天主教聖言會傳禮士神父於 1959 年來台後，隨即進入了阿里山地區進行傳教，並於 1960 年於阿里山特富野部落創立本堂。傳神父進入阿里山地區鄒族部落除了進行福音傳播的工作之外，更致力於認識、了解鄒族文化，這也是後來他積極鼓勵鄒族人恢復傳統祭典儀式舉行的肇始。

傳神父除了全力培養鄒族 聖召之外，更著重鄒族人的教育，除了於教會開設幼兒園外，也積極協助鄒族學生國小畢業後到平地繼續升學，提高鄒族人的知識、教育與生活水平。

根據梵諦岡 1960 的宣言，傳神父在鄒族地區傳教，以完全不排斥鄒族傳統文化為原則，反而更透過積極接觸、認識鄒族傳統文化，進而鼓勵鄒族人復振傳統文化和祭典儀式，讓鄒族傳統儀式得以轉化並保存於現代生活中。

傳神父曾在 kuba 前舉行彌撒聖祭，並強調天主教教義與鄒族傳統文化間並不衝突，這也是特富大社能夠持續保有傳統儀式並得復振的重要契機。那一天，傳禮士神父在 kuba 前的祭壇上舉起聖體、聖血祝聖後，將福音和文化復振同時給了特富野大社，也給了鄒族。



10月3日活動當天，在同一個廣場，我看著洪山川總主教舉起聖體、聖血祝聖，這不就是近60年前的同一個場景嗎？內心激動之餘，更重新思考了教會信仰與族群文化之間的價值。

有「鄒族之父」之稱的傅禮士神父在60年前就為大家解答過兩者是不衝突的，而身為鄒族新生代教友的我們，如何在信仰與傳統找到平衡，並能夠實踐天主的愛德和復振文化使命，我相信前人已經有過最好的示範，而感恩祭典的鄒語化就是一個漫長且艱辛的例子。我們應該秉持如傅神父等多位福傳人員在鄒族部落犧牲奉獻的精神，繼續傳遞天主的福音和復振鄒族的文化，期待未來我們的信仰和傳統文化都能夠持續堅定的發揚。



# Bonding time

Fr. Bako Paskalis, SVD



A popular saying in Chinese sounds like this: 去哪裡都不重要，跟誰去最重要 the place is not that important, who you are with matters the most. That is true. You can go to one of the world's best and most popular places for fascinating attractions. If your companion does not have your best interests in mind, or at least is very uncooperative, you

certainly will end up feeling frustrated, and perhaps thinking of calling your plans off before due time.



Last month, October 19-21, our SVD Southern District Community had its three days

and two nights outing to two different places. One was Kenting and the other, Taitung. Time wise, these are distances too far to travel in such a short time. Though we were able to see some of the best scenes in the two areas, the driving hours were longer than the sightseeing itself. One confrere commented: "For the next community outing, what we can do is just park the car back home in the community, and everybody stays inside the car. Then we all get out of the car, and go out for a meal, and then return to the car. When evening comes, we all just climb out of the car again, and go sleep in our rooms like usual.





Unpleasant to hear perhaps, but it was the reality our confrere described.

Having said this, I personally would give a thumbs up to this community outing. We had more driving time and less sightseeing, "yes," but we had more time for community interaction too. There were lots

of stories to tell, funny and not-so-funny jokes to crack, informative news to share, etc...None of this would have happened if we had stayed at home together. It did happen, however, in that small "space," traveling together. I was a blessing indeed.

We do very much enjoy these pleasant experiences. We cherish them, too, for these are our brothers with whom we travel. This brotherhood tie brings us together and the spirit of community is what describes us as SVDs, all joining together in a truly international community. More such community outings should be encouraged. Interactions with one another and "spicy" ties as brothers are a source of grace for us all.



# Doing Mission through “Open House”

**Frt. Bala Kleden Fransiskus, SVD 克理登修士**

The Covid-19 pandemic, which has been taking the world by storm, inevitably forces everyone to change their lifestyles, creating large-scale social restrictions. Faced with this situation, “Open House,” one of the annual programs of Taishan SVD community, scheduled for April, was postponed until October this year. This is reasonable, given the spread and effects of the corona virus which cannot be underestimated or ignored.

“Open House” itself has become a mandatory program for the brothers who stay in our Taishan community. Several years ago, the community agreed to hold this activity once a year. We SVDs at Taishan see this as a way to open and introduce ourselves and way of life to all of our friends. As a house for seminarians and Brothers, the Taishan community should not be a closed building. We uphold the value of openness and the spirit of solidarity that encourages encounters with all people everywhere.



October 24, 2020 - - The Taishan SVD community, which includes six seminarians and one priest, really showed their cooperation and enthusiasm by making this activity a successful one. After breakfast together, some of the brothers started to prepare dishes for “Open House.” Some cleaned and organized the various rooms of our Taishan home, including the garden, and others arranged the sound system and lights we would need for the fun

ahead. The food prepared for the event was quite special because it belonged to different countries where the seminarians come from. We There we could find *nasi tumpeng*, *rendang*, *perkedel* and *sambal goreng* from Indonesia, grilled pork (*lechon*) from the Philippines, and traditional spring rolls (*gỏi cuốn*) from Vietnam.

While we were cooking, our formation director Father Dominic said that today all of us seminarians could think of our mothers. How tired a mother must be when she is cooking in the kitchen. When she cooks, there is special joy in her heart, however, and an expectation that her family can happily enjoy the fruit of her hard labour. Moreover, she hopes that the food which she prepares with care and planning will fit the taste of all who eat it. This feeling was also the feeling of our Taishan seminarians, as they prepared together with excitement in their hearts to welcome



guests to their community. To tell the whole story (smile, smile), to complete this activity and to share their culinary talents as fully as possible, some of the seminarians even watched cooking videos on YouTube as tutorial tools. We all learned together from our "on line" experts!

Around 6 p.m, the guests started arriving. There were priests, sisters, families, relatives and friends of the members of our Taishan community. They didn't come empty-handed, but brought

with them various offerings of food and drink. Everyone seemed cheerful to fill the Taishan house, and our guests made for a very full house! Some guests sat in the dining room, and others in the TV room and library. Still others chose to sit outside, enjoying the sight of flowers in the garden while relaxing in the bright moon night.

Father Dominic opened the activity with a prayer. In his remarks he thanked all the guests who were willing to come and get to

know our Taishan community more directly with their own eyes. Everyone really enjoyed the togetherness of our Taishan SVD family. While eating, 林麗芳, a teacher from the Fuda Language Center, expressed her joy in being in Taishan and participating in this activity. “真的很溫馨的團體。我每年都要享受一次 (What a warm community. I really hope to come here and enjoy it at least once a year!)” she said.

“Open House” actually means not only an opening of the physical building of the Taishan community but, more than that, inviting all members of community to open their minds and hearts, and to express and offer themselves to others. It takes humility to greet others and to allow oneself to be greeted, to be together and share stories, and even to build cooperation for good and useful plans. In short, this activity has summed up the spirit of the SVD mission, where mission means an openness to the outside world, the humility to greet and welcome new friends to our family, and another opportunity to bond together in proclaiming the Word of God.



Welcome to our sweet home



Joy of being together

# Reflection on 25 Years in Priesthood

Fr. Franz Gassner, SVD ( Macau SAR China)



Ordination to the Priesthood, Fr. Franz Gassner, SVD (left, with mother), and Fr. Matthias Felber SVD (with parents), and Bishop Maximilian Aichern, Linz, Austria.

Looking back on 25 years of priesthood as an SVD missionary, I am filled with profound thankfulness. First of all, to my family, relatives, teachers, and parish priests for instilling and strengthening my faith. I only later realized how precious this faith is in my life. I am also thankful to the Lord to have guided me to the Divine Word Missionaries in order to serve him and his people in different cultures, countries, and ways. Especially I feel gratitude to the SVD community and formators in St. Gabriel, Austria. Their daily witness and example as a community and as missionaries moved me into a good direction. In a similar way my vocation to the missionary priesthood has been nourished and sustained by the faithful in the parishes



P. Franz Gassner SVD, and P. Matthias Felber SVD with Formators in St. Gabriel (May 20<sup>th</sup>, 1995)

and communities I could serve, in the city of Vienna, in Lafayette in Louisiana, in South Boston, and now in Macau, China. Sharing of life and faith on a daily basis gives enough energy to keep going, also during challenging times. The regular experience and expression of forgiveness – both on the human and on the sacramental level – was crucial for me to grow and to continue constructively and positively.

I am also thankful to be able to serve the Lord in the field of education, already at the Secondary School of our Sisters in Vienna, and then at the University of Vienna, and now for 8 years at the University of Saint Joseph, Macau, China. I am thankful to help young people from many countries to grow and study, and they are in turn challenging me to learn and grow. Being a priest needs daily openness and eyes for the guidance of the Holy Spirit, and for the presence of the Risen Lord with daily surprises. His example of service and love nourishes me in my priestly ministry. “For the love of Christ urges us on” (2 Cor 5:14).



Visit of General Superior Heinz Kuluecke at the Faculty of Religious Studies, Saint Joseph University, Macau SAR China (April 2018);

Fr. Franz Gassner SVD, with 10 Master Students in Philosophy, University of Saint Joseph, Macau SAR China (Oct. 9<sup>th</sup> 2020);



# 法納熊晉鐸 25 周年

上主，我們的主！祢的名號在普世何其美妙！祢的尊榮在天上彰顯光耀。(詠 8:2)



感謝天主賜予我寶貴生命，成為司鐸為教會一天主子民服務，並光榮他的聖名。然而，今年新冠疫情的蔓延，聖言會家庭服務組仍從事婚姻和家庭工作，並努力克服目前的困境，使牧靈服務事工順利進行。欣逢我今年慶祝晉鐸 25 周年銀慶，除了感謝天主賜予的司鐸聖召，我願在此分享我個人的體驗和感受。

入聖言會之前，曾經在台灣牧靈中心研習，同時分辨自己的聖召，當時的總務英神父給我研習課程補助經費，同時他請陶神父關心我的聖召，我很感謝他們的關懷。再者，蔣斌神父常常與我談話，陪伴我分辨聖召，使我感受到他的鼓勵和關愛，天主藉著他們邀請我，準備好自己成為基督的司祭。再者，修會安排我在台南影劇三村做堂區牧靈實習，最主要是成立青年會和陪伴年輕人，這為我是一個很好的



的機會，慢慢地認識他們的信仰和價值觀，也使許多堂區青年加入青年會，因而他們有了歸屬於自己的團體，並藉由聖經分享、成長課程學習、團體聚會和各項活動等體驗，建立良好的人際關係，加深他們與天主的親密關係，以及在天主聖神帶領下準備開始修道生活。

初學期間，天主派遣田默迪神父擔任導師，培育初學生加深對修會的精神、特恩、使命和靈修等各方面的認識和體驗，使我們成為國際修會的福傳使徒，將基督的天國喜訊傳給普世萬民，並成為天主的子女。暫願階段，導師于柏桂神父繼續幫助我們哲學和神學的培育，使我們慢慢地準備好宣發終身願，以及被祝聖成為基督的司祭。晉鐸後，我被派到嘉義竹崎天主堂，開始展開台灣鄉下的福傳工作、協助輔仁中學的倫理課程，以及幫忙嘉義教區兒童、青年和大專的使徒工作。隨後，意識到時代訊號，遂申請到美國進修婚姻與家庭治療課程，使我能陪伴和關懷今日的家庭，讓夫婦們準備好一起建立幸福美滿的基督家庭。

今年慶祝銀慶和六十五歲生日，郭維夏神父鼓勵我協助輔仁大學人生哲學的教育工作，讓我意識到：「師者，傳道、授業、解惑」的重大責任，我要積極努力培育成熟和負責任的大學生，使他們更認識自己，以及知道自己要成為怎樣的人。再者，我仍繼續負責「聖言會家庭組」的使徒工作，積極做好婚前輔導、夫婦懇談、新住民關懷、老人牧靈關懷，以及單親家庭關懷等工作。最近接受台北總教區鍾安住總主教的邀請，我們以聖言會家庭服務團隊的力量，協助教區婚姻與家庭工作，我感謝天主召叫我成為修會神父，並傳揚天國的喜訊。

願聖言的光輝及聖神的恩寵，驅散罪惡的黑暗及無神的錯謬。願耶穌聖心生活於眾人心中。阿們。

聖言會 黃貴雄 神父 撰

2020.12.3



## SUMMONS DECREE

**Father Jan Mizerak, S.V.D.**

is herewith ordered to contact his Provincial Superior, Father John Chang, SVD,

at the provincial headquarters at 11F, 219-2, Section 3, Zhongxing Road, Xindian District, New Taipei City, Taiwan 231703, Phone: +886-2-8665-9170,

on or before 15 March, 2021,

concerning his prolonged unlawful absence since 12 September, 2013 which is reason for dismissal from the Society.

Anyone aware of the whereabouts of **Father Jan Mizerak, S.V.D.** is kindly asked to contact the Provincial Superior.

Given at: Provincial Residence,  
11F, 219-2, Section 3, Zhongxing  
Road, Xindian District, New Taipei  
City, Taiwan 231703



(Seal of the province)

on: 18 December, 2020

.....  
(signature of Provincial Superior)

## SUMMONS DECREE

**Father Osvaldo G. Metz, S.V.D.**

is herewith ordered to contact his Provincial Superior, Father John Chang, SVD,

at the provincial headquarters at 11F, 219-2, Section 3, Zhongxing Road, Xindian District, New Taipei City, Taiwan 231703, Phone: +886-2-8665-9170,

on or before 15 March, 2021,

concerning his prolonged unlawful absence since 7 August, 2012 which is reason for dismissal from the Society.

Anyone aware of the whereabouts of **Father Osvaldo G. Metz, S.V.D.** is kindly asked to contact the Provincial Superior.

Given at: Provincial Residence,  
11F, 219-2, Section 3, Zhongxing  
Road, Xindian District, New Taipei  
City, Taiwan 231703



(Seal of the province)

on: 18 December, 2020

.....  
(signature of Provincial Superior)