



{ Words from Provincial }

疫情下的反省

省會長張日亮神父



台灣今年在5月第二個星期天，也就是母親節後，疫情第二次爆發、擴散，且一發不可收拾，從一級升到二級，最後到三級。不少人們開始恐慌，抱怨政府疫苗採購不夠積極，因為國內的疫苗到貨量明顯不足，甚至由民間企業和團體主動向政府申請許可出資採購疫苗，以供國人公費使用。弟兄們也在考慮要不要打疫苗，要打哪一種疫苗等等。

人民生活的作息也嚴重受到影響，學生在家線上學習，老師線上教學，上班族改在家或是分梯次錯開到公司上班。教堂取消平日與主日彌撒，組織善會的活動一律暫停。室內聚會不能超過5人以上。所有活動幾乎暫停。餐飲住宿業、觀光旅遊業嚴重受到打擊。

配合政府的防疫政策，教堂採用線上直播、符合聖事禮儀要求的錄影彌撒或是聖道禮儀。國內外的研習會或是各項會議，也都紛紛改用線上進行。回顧這半年來的體驗，本人有以下幾點反省跟大家分享。

一、去蕪存菁，突顯本質

由於疫情，生活步調被迫重新調整，很多不必要的社交活動或宴會都取消，為了降低傳染的風險，除非不得已，盡量減少移動或外出，幾乎都宅在家裡。突然讓人覺得，原來生活可以如此簡單，原本有太多外在與表面的事務是可以擱下或是捨棄的。人是如此的有限、脆弱、渺小與不堪一擊。重要的是身體的健康，其它都是次要的。

二、激發創意，突破困境

誠如阿拉伯諺語說：如果你要，你會找方法；如果你不要，你會找藉口。面對無法舉行實體聚會的困境，

不少弟兄開始找方法，善用網路，錄製每日聖道禮儀、每日彌撒，直播主日彌撒，線上講聖經故事或是介紹聖經人物等等，例如許達士神父和柏克偉神父都成了新的網紅人物和直播主。換句話說，既然實體受限，就開發虛擬的網路平台，在網路上持續聚會交流與互動。這包括個人網路媒體素養與能力的提升與學習，福傳模式的電子化等等，都再再的要求個人願意開放學習與改變，為的是突破無法實體聚會的困境，達到福傳與牧養天主子民的目的。

三、珍惜資源，簡樸生活

修會委外經營的會館受到疫情嚴重波及，住房率超低，連帶的我們每月的收入也大大地減少。但由於例行的支出減少不明顯，這影響我們的財報，赤字更加嚴重。即使是在教堂工作的弟兄，也明顯感受到彌撒奉獻、彌撒意向大大減少。

修會內部的定期活動包括退省、團體聚會與旅遊，也都必須減量或暫停而無法進行。明顯感受到弟兄間彼此的連結與支持受到干擾。

這經驗提醒我們要珍惜實體互動的機會，尤其是實體互動的溫度與熱度，因為那是線上虛擬的模式所無法取代的。另外，大家必須共體時艱，善用既有的財源，既然修會收入明顯減少，弟兄們更該學習過簡樸的生活，減少不必要的支出，避免不必要的浪費。尤其，最近董事會決議，由於入不敷出，阿里山福若瑟服務中心明年一月一日起暫停對外服務，而員工的年終獎金只能減半發給。想到全世界很多其他會省的情況比我們更加的窘迫，秉持兄弟之愛，努力在財務上與精神上與他們團結共融。

希望，以上幾點的分享，讓我們積極正向地來面對疫情，同時在身心靈各個層面不斷成長與進步，繼續發光發熱，為聖言作見證。



Reflections on Covid-19

Fr. Provincial John Chang

This year Mother's Day in Taiwan, the epidemic outbreak was in upsurge for the second time and went out of control. The alert level was raised from the first level to the second level and then third. Many people began to panic, complaining that the government's vaccine procurement was not active enough, because the domestic vaccine arrivals were obviously insufficient. Private companies and organizations took the initiative to apply for permission to purchase vaccines from the government for the public. Confreres were also considering whether to get a vaccine or not, and which vaccine to get, and so on.

The COVID-19 pandemic has led to a dramatic loss of human life worldwide and affected the day to day life schedules. Students were taking online courses at home, teachers were teaching online, employees worked from home or came to the office on alternative shifts to reduce crowding. Churches canceled masses on weekdays and Sundays, and the activities of organizations and groups were suspended. Indoor gatherings could not exceed 5 people. Most activities were almost suspended. There was a significant impact on the business of restaurants, hotels and tourism nationwide.

In response to the COVID-19 pandemic, churches used live podcasts, video recording of masses or Liturgy of the Word that fit the requirements of Sacrament. International and national seminars and conferences were also been switched to online. Looking back on the experience in the past six months, I have the following reflections to share with you.

1. Separate the wheat from the chaff

Due to the epidemic, the pace of life has to be readjusted, and many unnecessary social events or banquets had been cancelled. In order to reduce the risk of infection, it was necessary to minimize moving or going out, and all were encouraged to stay home. Suddenly, people felt that life can be so simple, and there were too many external and superficial affairs that could be put aside or abandoned. People are so limited, fragile and vulnerable. The important thing is to stay healthy and the rest is just secondary.

2. Stimulate creativity and break through difficulties

As an Arabic proverb says: "Successful people look for ways; failures look for excuses." Facing the predicament of being unable to have physical gatherings, many confreres found ways to make good use of the Internet, recording daily sacramental ceremonies, daily masses, live podcasting Sunday masses, Bible stories online or introducing Bible



characters, etc.. For example, Fr. Tarsisius Sigho and Fr. Piotr Budkiewicz Piotr have become new Internet celebrity. In other words, since the reality was limited, a virtual network platform would

be developed to continuously meet and interact on the Internet. This includes the improvement and learning of personal Internet media literacy and ability, the electronicization of evangelization mode, etc., all of which again requires individuals to be willing to be open for learning and to change.

This is a breakthrough for mission works and pastoral care, reaching out to the people of God wherever they may be.

3. Cherish resources and live a simple life

The business of our outsourced hotel has been severely affected by the epidemic, that the occupancy rate was extremely low. As a result, our monthly share income had also been greatly reduced. However, due to the insignificant reduction in routine expenditures, this affected our financial status and the deficit was even more serious. Confreres who work in the parishes felt obviously that the mass offerings and mass intentions were greatly reduced.

Regular activities such as retreat, group gatherings and travel, had reduced or cancelled. Obviously we felt that the inter-connection and mutual support among the confreres were highly disturbed.

This experience reminded us to cherish the opportunities for physical presence and interaction, because it cannot be replaced by online virtual models. In addition, everyone must share the difficult times and make good use of the existing financial resources. Since the income of the congregation has been significantly reduced, our confreres ought to learn to live a simple life, reducing unnecessary expenditures, and avoiding unnecessary waste. In particular, the SVD board of directors recently resolved that, due to the shortfall in making ends meet, the Alishan Saint Joseph Freinademetz Activity Center will be closed to the public beginning January 01, 2022. The year-end bonus for employees is only 50%. The financial situation of many provinces in the world is more critical than our China province. We need to uphold the love of brotherhood and strive to show our solidarity with them financially and spiritually.

I hope that the sharing above will allow us to face the epidemic with optimism, that we continue to grow healthily in body and mind while giving testimony to the Divine Word. ■

變 與 不變 的傳教精神



聖楊生家族主保日

2021年初，肺炎疫情仍環伺，聖言會台灣北區在一月十五日假新北市三重聖母聖心堂舉辦聖楊生主保瞻禮。所有參與慶典的人都與聖楊生有著一定程度的連結，也來自不同地方。聖言會因他而創立，聖神婢女傳教會亦由他協助創辦，聖神福音傳播會也在他的精神感召下成立，加上聖言會所服務的堂區教友們因著會士們的服務，與聖楊生產生靈性上的聯繫，還有在新店大坪林中心與聖言會會士共同服務的工作人員。當日參與者讓聖楊生家族成員形成遍及當地教會與社會的主內團體。

當天，接近黃昏時，聖楊生家族成員共同聚集于三重天主堂一起舉行了瞻禮彌撒。聖言會中華省台灣北區區長邱宏仁神父主禮，省會長張日亮神父、榮退的洪山川總主教、與北區會士神長們共祭。聖言會修士們、聖神婢女傳教會新竹會院與輔仁大學會院的修女們，加上她們所邀請來自新竹的聖神福音傳播會成員、三重聖母聖心堂的教友，以及新店天下一家工作人員也來同慶。瞻禮彌撒約 80 多位主內成員參與。主禮神父以追隨聖楊生神父傳教精神足跡為主軸，配合疫情下生活環境的改變，加上當代社會思想潮流變遷，講述在變與不變的傳教士

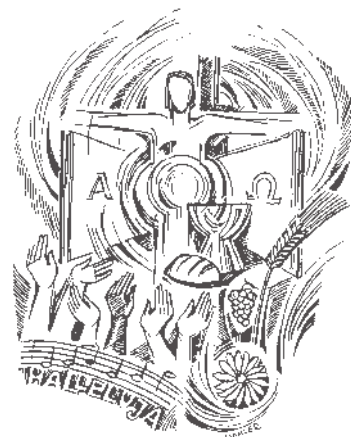


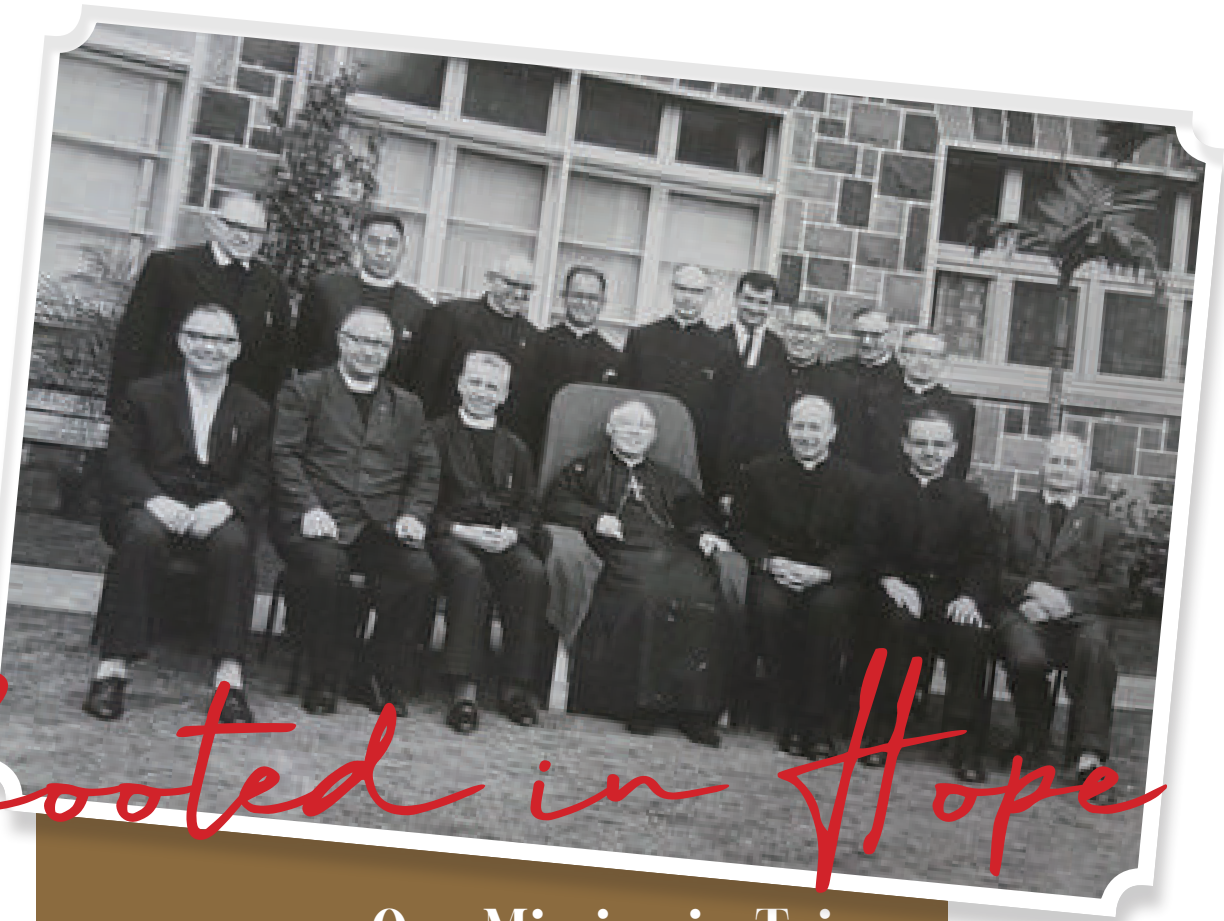
邱宏仁神父



精神與面對方法，以此作為證道主要內容，期許聖楊生家族成員共同繼續傳佈天主之國的訊息。

靈性盛宴之後，美食共融隨之進行。在三重堂區教友們用愛心與分享的精神下準備出多元文化餐點，提供家族成員一起享用主所恩賜的食糧。席間，新竹聖神福音傳播會熱情的歌曲帶動，聖言會修士們的即興高歌，讓現場瀰漫著主內饗宴的溫度，感動著也暖化著在場的所有人，這讓聖楊生家族的溫馨體現在現世生活中。聚會在晚上八時許結束，大家懷著感恩與家族情感維繫下的心情回到各自生活，繼續追隨聖楊生的足跡。■





Rooted in Hope

Our Mission in Taiwan

- Back/
- Anton Pott
- Aloisius Yang
- Augustin Theis
- Joseph Zhu
- Peter Venne
- Patrick Hogan
- Paul Chen
- Franz Giet
- Franz Grimm
- Front/
- Heinrich Werner
- Alois Tauch
- Alois Krieffewirth
- Thomas Tien
- Richard Arens
- Edward Wojniak
- Rudolf Frisch

Without roots there is no growth. We need to know our history in order to know ourselves, to know our mission. From the beginning until today, more than 200 SVD missionaries have worked in Taiwan. Their mission has been our mission, a mission for which God's loving grace has gathered us from various peoples and continents into the Society of the Divine Word.

Taiwan was close to becoming the first mission of our Society. After our first missionaries, Johann Baptist von Anzer and Josef Freinademetz arrived in Hong Kong in 1879, they looked for a suitable mission area. In a letter in 1880 Anzer urged Arnold Janssen to take over the mission in Formosa from the Dominicans. However, Shandong was chosen at that time.

Fr. Piotr Adamek



Arnold
Janssen
/ 楊生



Johann Baptist
Anzer
/ 安治泰



Thomas
Tien
/ 田耕莘

As Communists came closer to Peking, Cardinal Thomas Tien 田耕莘 (1890-1967) insisted on moving a part of Fu Jen University to Taiwan in order to secure its continuity. The SVD also looked for a safe place for confreres working in China. Thus, Peter Hüngsborg 徐思本 (1909-1976) – the procurator of Fu Jen University – was sent to Taipei in the spring of 1948 to look for an appropriate residence. Apparently, he was the first SVD in Taiwan.

Soon, eleven other SVDs moved from the mainland to Taiwan, including Rudolf Rahmann 雷冕 (1902-1977) – president of Fu Jen University, and Friedrich Linzenbach 林慎白 (1904-1981) – an architect. A hospital, and Fu Jen High School were planned. However all plans failed in the turmoil of those uncertain times. Our Superior General Alois Große Kappenberg (1890-1957) decided we should leave Taiwan. Bernhard Kolanczyk 光令才 (1903-1983) was the last SVD to leave. The year was 1951.



Peter
Hüngsborg
/ 徐思本



Rudolf
Rahmann
/ 雷冕



Friedrich
Linzenbach
/ 林慎白

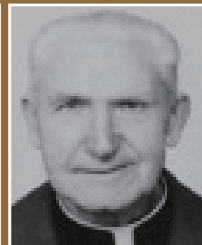
Three Wise Men

Three years later, our actual mission started. Bishop Thomas Niu 牛會卿 of the Chiayi Diocese, educated by the SVD in Shandong, invited his former secretary Leo Kade 賈德良 (1903-1981) and two other China missionaries, Alois Krieffewirth 紀福泰 (1904-1990) and Alois Tauch 陶賀 (1909-1987) to work in his diocese. Our “Three Wise Men,” as they jokingly called themselves, came to Taiwan on March 1, 1954. The SSps Sisters had already arrived three months earlier.

Kade became the vicar general in Chiayi. Krieffewirth began teaching at Kaohsiung Medical College, and did pastoral work there as well. He also took care of the Oblate Missionary Sisters of the Holy Family, founded in Shandong by SVD bishop Augustin Henninghaus 韓寧鎬 (1862-1939). In 1955, Tauch opened the Holy Spirit Catechist School for Women in Beigang (Yunlin) in 1955.. Kade, Krieffewirth and Tauch are recognized as pioneers in SVD missionary work in Taiwan.



Leo
Kade
/ 賈德良



Alois
Krieffewirth
/ 紀福泰



Alois
Tauch
/ 陶賀



Johannes
Schütte
/ 舒德



Josef
Irsigler
/ 倪體仁



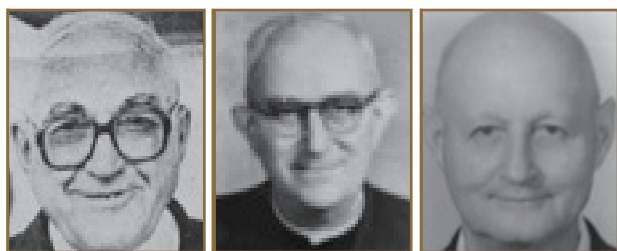
Paul
Chen
/ 陳錫洵

Regio Sinensis ad Spiritual Sanctum

The exemplary and fruitful work of three missionaries in Southern Taiwan convinced the SVD to start a full blown mission there. The newly elected Superior General, former China missionary Johannes Schütte 舒德 1913-1971 visited Taiwan. Soon the full-fledged SVD China Region was established in 1959, dedicated to the Holy Spirit. Alois Krieffewirth became the first regional superior.

New SVD missionaries came to Taiwan, and began to work east of Chiayi County: in Zhongpu 中埔, Dapu 大埔, Fanlu 番路, Zhuqi 竹崎 and Wufeng 吳鳳 (Alishan 阿里山), in the district entrusted by the local bishop to the SVD. Among the first confreres working there were: Josef Irsigler 倪體仁 (1902-1984), Paul Chen 陳錫洵 (1918-2018), Anton Pott 龐德 (1903-1986), and Augustin Theis 台義施 (1900-1975), who baptized in Zhuqi our SVD bishop John Hung 洪山川.

Alishan became an exemplary SVD mission, after Rudolf Frisch 傅禮士 (1899-1982) was invited to work among the Tsou people in the mountains in 1960. His sharing of daily life with the Tsou people and his care for their physical and spiritual health, as well as the education of the young generation were highly appreciated.



Anton
Pott
/ 龐德

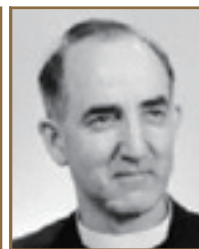
Augustin
Theis
/ 台義施

Rudolf
Frisch
/ 傅禮士

Fu Jen Catholic High School was opened in 1961 in Chiayi, with holiness, beauty, goodness, and truth as its motto. The school was, designed by Friedrich Linzenbach, and Joseph Chu 朱秉文 (1920-2007) became the first principal. He led the school for more than 30 years. He imposed hard discipline, enabling the school to become one of the best in the area.



Joseph
Chu
/ 朱秉文



Bartley
Schmitz
/ 施予仁



Edward
Wojniak
/ 萬德華

North & South

In the 1960s, the SVD also started its missionary work in northern Taiwan. Bartley Schmitz 施予仁 (1918-2016) was the secretary of Cardinal Tien there, who became the apostolic administrator of the Taipei Archdiocese. Later he supported the construction of the Cardinal Tien Hospital and became its dean, taking supervising care of the sick and the staff.

In Tapinglina, a new SVD parish was established in 1962. Edward Wojniak 萬德華 (1909-1983) was appointed as the first parish priest. Soon the Factory Girls' Hostel was opened there as a social center for young women from South Taiwan working in Taipei.

In the south, in Kaohsiung, Joseph Meiners 閔明我 (1909-1979) established the German Language and Cultural Center (Adam Schall Hall) promoting cultural exchange between West and East. Later also inter alia Josef Ulbrich 武佩理 (1912-1996) and Bro. Camillus (Alfons Scharf) 康守範 (1902-1992) were involved there. The mission grew... ■



Joseph
Meiners
/ 閔明我



Josef
Ulbrich
/ 武佩理



Camillus
Scharf
/ 康守範

祭祀



基督徒可吃獻給其他神明的供品嗎？

(格前 8:1-13)

在台灣工作多年，我發現許多新領洗的教友為了擺脫舊習，而接受新的基督徒生活方式的辛苦；在歸依基督之前，他們可能崇拜各種神靈；媽祖、王爺、玉皇大帝、王母娘娘等等是台灣民間崇拜的主要神明。除此之外，還有許多雷電、閃電、風、雨、山脈、河流、農田、水井和橋樑等較小的神像，例如土地公，觀音等。台灣民間信仰或民間宗教還包括在農曆新年和清明節時舉行的祭拜祖先。

上述的台灣宗教生活與第 1 世紀的格林多市相似。現代台灣基督徒和主曆一世紀的格林多基督徒面臨同樣的問題：「基督徒可吃祭邪神的肉嗎？」（格 8:1）。由於台灣和格林多市在宗教活動上有很多相似處，因此我們先要觀察保祿如何解決當時格林多市區的祭祀邪神食品問題，以回答台灣基督徒所提出的問題。



許達士
神父

觀察格林多市及其文化宗教背景

我們可分別從希臘文化時期和羅馬時期來觀察格林多市民的文化及宗教生活；地理學家斯特拉博 (Strabo) 約在主前 7 年留下有關希臘時期的格林多市最古老的紀錄，這座城市

因其商業而富裕，因為她坐落在有兩個港口的地峽上，其中一個通往亞洲，另一個通往意大利；因此，被稱為擁有兩個港口之城，是東西方之間的商業交匯點；是深受希臘文化影響的繁榮城市，擁有大量的貿易商、市場和宗教節慶。

主前 146 年，在羅馬帝國將軍盧基烏斯穆米烏斯 (Lucius Mummius) 所領導的戰役中，毀滅了這座富裕城市。主前 44 年，再由尤利烏斯·凱撒 (Julius Caesar) 重建，政府體系、公共建築、交通道路、其他設施以及宗教崇拜中心，都以羅馬的模式所建設。就此開始了羅馬時期。

保祿所參訪、所認識的格林多城市即是羅馬殖民地，受到希臘和羅馬影響，格林多市民生活在多元文化和多神論的宗教環境。雖然如此，儘管羅馬文化在第 1 世紀影響了格林多市。學者認為，希臘宗教的神明如波塞冬、阿芙蘿黛蒂、阿波羅、狄蜜特、科雷和阿斯克勒庇俄斯等仍然被保留，也繼續受眾人崇拜。

為了表達對這些神明的崇拜，動物的祭獻普遍可見。考古學家在阿斯克勒庇俄斯神廟遺址上，發掘了一個與神明用餐的飯廳，除了挖掘出聖所、祭壇、臥床宿舍外，還發現了庭院和 3 個餐廳，每個餐廳有 11 個凳子和水井；在狄蜜特和科爾神廟中也挖掘出 52 個用餐區，每區有 7 或 8 個凳子；考古學者又發現 40 座帶著動物的男性雕像，可能為表達對狄蜜特和科爾的祭獻。在其他寺廟也發現餐廳的存在。

主前第五世紀的文獻指出，在進行戰爭之前，一定有動物祭獻的慶祝活動，其中包括遊行、奔跑、拳擊以及摔跤；活動進行之前，眾人先一起在神廟前遊行敬拜神明。接著，神廟領導者先洗手並在動物的頭上撒水作為淨化後，把動物殺死，將其內臟及脂肪放在祭壇上燒毀，獻給眾神。

這些考古和古代文獻給我們提供了一些歷史背景，使我們能清楚看到《格林多前書》8 章 1-13 節的問題所在。保祿細心解決了這

個問題，因其提出了多層面的道德，文化和牧民上敏感的議題。

格林多團體及其所面臨的問題

保祿在得撒洛尼卡、貝洛雅和雅典工作多年後，於主曆 50 年在格林多建立了基督徒團體；根據《宗徒大事錄》18 章記載，他先獨自來到格林多，之後息拉和弟茂德從馬其頓來贊助他傳教，他在此城市工作了 1 年半之久。

格林多教會團體受到這城市的文化、宗教和社會多元化的影響。大多數的教會成員包括了來自異教徒的外邦信徒；儘管教會成員主要是由較低階層的人們所組成的，但保祿在格林多還提及了一些富有的基督徒，例如克黎斯頗（參閱格前 1:14）和身為司庫的厄辣斯托（參閱羅 16:23）。

正如《格林多前書》第 1 章所記載的，格林多教會面臨著各式各樣的問題，格前第 1 章到第 4 章提出了因對洗禮的特殊理解而導致教會內部分裂；第 2 個問題是違反教會的性生活的標準（參閱格前 5）；在格前 6:1-11 涉及另一個問題，一些基督徒彼此把教會內的兄弟帶到異教徒的法庭上；在格前 6:12-20 中，保祿同時提出了反對邪教賣淫的警告，因為格林多在當時是一座非常富有的城市，因此，當時的廟宇有提供給祭拜者與女性苟合的場所。

在第 8 章到 11 章中，提出了強者與弱者之間在吃祭獻給異教偶像上的肉品的衝突；因為信仰堅定者不相信有別的神的存在，放心地食用祭拜過的供品，因此，保祿提醒這樣的行為，會影響到信仰尚不甚堅定的信徒去食用供品，引發對過往信仰的依賴，並對邪神的存在保持認同。

格前 11:17-34 主要關注「主的晚餐」；教會中的一些成員過分強調「說異語」的重要性，因此，保祿把說預言置於在說異語之上；同時，他更強調「愛才是最高的神恩」（參閱格前 13-14）。最後，復活的議題也是信徒所



猶太人的逾越節晚餐

面臨的另一個問題（參閱格前 15）。很明顯地，保祿在這些書信中談到了格林多教會所面臨到的種種實際問題，祭拜邪神的供品只是其中之一。

吃祭邪神的肉：保祿解決的方法

在這段經文中，保祿沒有嚴格敦促格林多基督徒團體放棄吃那些祭獻給其他神明的食品，他只建議團體內信仰堅強的成員體諒信仰較弱的兄弟姊妹，但實際上，這段經文隱含地指出了一個强有力的神學論據；正如格林多人所宣稱的，他們的確知道除了天主以外，沒有別的神。「世上並沒有什麼邪神；也知道：除了一個天主外，沒有什麼神。」（格前 8:4）。這唯一天主是聖經傳統的信仰基礎，在猶太人的信仰宣示中（參閱申 6:4-5）很明顯，這同一個天主也是基督徒信仰的中心。

事實上，從古至今在世界各地崇拜被神格化的人或是其他受造物，一直都是很普遍的現象，除了異教的神明之外，至今依然有不少族群崇拜大自然，而許多基督徒與這些現實一起並存；面對這一切，基督徒應該採取什麼規範呢？

我們該注意一個事實，那就是人們可以通過許多不同的方式，如言語或行動來表示對某些行為、思想或信念的認可。因此，人若積極參與偶像宗教的節慶，這行動已暗示他對其神明存在的承認。這種承認在神學上與基督宗教信仰背道而馳，向某些神明祭獻供品更是一種宗教的儀式，因此，基督徒不應該參與其中。

保祿警告格林多教會高知識的成員，當他們參與偶像崇拜的節慶時，雖然清楚其他神明都不存在，但這行動可能會成為絆腳石，使教會中信仰較軟弱的成員感到震驚。食用祭獻異教神明的祭品，本身在道德上沒有對錯，這行動不會影響人與天主的關係。但因為這舉止可能會成為他人的絆腳石使他們跌倒，因此保祿要求基督徒要克制自己的行為。

偶像崇拜不僅存在於第 1 世紀的格林多市，而在現代世界中（例如台灣）仍然是事實。偶像崇拜給基督徒帶來了不少問題，特別是那些新教友，因此每個基督徒必須克制自己，在日常的生活當中避免參加一般民間信仰的節慶活動，（例如：媽祖繞境、鑽轎底、燒金紙等行為），而不僅僅是吃異教祭祀供品而已。

「至論吃祭邪神的，我們知道：世上並沒有什麼邪神；也知道：除了一個天主外，沒有什麼神。」（格前 8:4）。因此，食用祭拜過的供品在天主教的教義上，並沒有實質上的對與錯；但是以信仰精神層面來看，並且為給新領洗的教友奠定信德的基礎，同時為了愛德的緣故，每位基督徒都該要以身作則，不吃任何祭拜過的供品，以免使新進的教友在意識層面上混淆，使其因而繼續保留過往民間信仰的習慣，而無法加深對天主的崇敬與信仰。■



Celebration

**The Celebration Of 100 Years Birthday Of
Fr. Joseph Wei He Liu, Svd**

Fr. Lawless Brian



On November 11th in Chiayi Mission House, Taiwan, the Provincial Superior of the China Province, Fr. John Chang Ri-liang led a select gathering of community and friends in celebrating the 100th birthday of our beloved confrere Fr. Joseph Liu Wei-he.

Fr. Liu was in fine form for the day and concelebrated the eucharist alongside the Provincial. Fr. Liu not only gave a short talk thanking everyone, but also performed his “greatest hit”, a song he composed in honor of St. Joseph Freinademetz, expressing the missionary spirit of the life of our confrere and saint in China, who ministered in Fr. Liu’s home village and baptized his grandfather and other family members.



In his homily, the Provincial gave a brief overview of the life of Fr. Liu, beginning in his home village of Wawuhe in Shandong in China, then to the Philippines, and finally to Taiwan, where he served in a number of parishes until he finally retired to the Chiayi Mission House, working daily in the garden until his 90's.

Fr. Provincial also outlined the special charisms of Fr. Liu, his commitment to an orderly life, his love of the history of the SVD, and his extraordinary memory for people, places and events; truly a living archive. His ability to connect with people evidenced by the lasting bonds of friendship he formed in the parishes in which he worked.

Fr. Provincial noted that the industry of Fr. Liu in recording his memories, a task he still continues daily, and the tidy, organized way he keeps his room and all his records should be an inspiration to younger confreres who often find themselves challenged in this department.

Fr. Liu, he said, has always been concerned not to be a burden to others, so much so that he even planned his own funeral in detail, organizing his own grave and headstone in Wawuhe. However, his plan to deposit half of his ashes in Chiayi and half in Wawuhe came undone when the Pope subsequently issued a directive that the ashes of the faithful should be deposited in one place and not divided, whereupon Fr. Liu immediately complied and surrendered his newly prepared grave in Shandong to be used by his remaining relatives there.

Following the eucharist, Fr. Liu, joined by all the friends and confreres present, ceremoniously cut the first slice of his three-tier birthday cake, after blowing out the candles with a gusto that belied his age but reflected his years of practice at the task.

In keeping with Chinese custom, all present lined up to offer personal congratulations to Fr. Liu, seated on the dias beneath the brightly lit neon character for "longevity", and to receive from him in turn a 'red packet' and a traditional birthday bun.

Finally, the gathering turned their attention to the celebratory buffet provided by the community while toasting long life and good health to Fr. Liu. ■





A life of
Blessing
and *gratitude*

50 years of SVD life and mission



2004
my two sisters one is
religious nun.

Fr. James Vyathappan



As we entered New Taipei City Shulin Sacred Heart Parish church, our provincial superior John Chang was waiting to welcome those of us who were SVD and SSpS Jubilarians. We were arriving to celebrate the Eucharist on the September 8 BIRTHDAY of the SVD, which falls on the great feast of the Birthday of Mother Mary. What a great co-incidence.

As I entered the venue, the provincial congratulated me, saying, "You have been in love with the SVD 50 years."

I replied, "Of course, that's right. It is nice to be an SVD missionary." I am a lucky person, not because I am a great SVD missionary, compared to most SVDs who sacrifice a lot for the Church and for its people– but I still continue to be a SVD missionary because of God's blessing, and also the support of the SVD community. As we celebrated the feast of Mother Mary, I together with her proclaimed,



1982 James' experience of winter in Taiwan

**MY SOUL GLORIFIES THE LORD,
AND
MY SPIRIT REJOICES IN GOD MY SAVIOUR.**

I consider that the SVD is a great religious missionary congregation. This is for a number of reasons. It is a bush missionary congregation – we opt to work with the poor and the marginalized in society (very much a part of the social justice dimension of the Gospel values). We are FRONTIER MISSIONARIES. Frontier Mission can be done in the midst of the Fu Jen University set-up, through mission and identity offices. Running a soup-kitchen in a financial hub city like San Francisco, USA is also frontier mission work. We do not take up the established parishes and socio-educational Centers. Rather we hand them over to the diocese, and keep moving to the FRONTIER to find new ventures of our MISSION. What a BEAUTIFUL SACRIFICE of the SVD. This has been the normal practice of the SVD mission in most parts of the world. This was also a beautiful concept on the part of our founder, Father Arnold. It is now, however, becoming more and more difficult.

I like the vision of the SVD for internationality and cross culture SVD communities. This vision is very relevant in today's life, from the local community to the world community. Promoting cross-cultural understanding and communication,

and establishing collaboration and peace have become urgent missions of the Church in our world. Among the highly visible and valuable qualities of SVD missionary life and community are friendliness, hospitality, generosity and, above all, internationality. I think that these are the outstanding charisms of the SVD. These qualities not only helped me in the past to discover my vocation in the SVD, but also kept my vocation in the SVD. They also attract the admiration of the local Church.

I am very grateful to my parents, and also my brothers and sisters), who initiated my faith and love of God and neighbor. I am very grateful to my parish church, and two great parish priests, who happen to be blood brothers, who worked in our parish one after another for about twenty years, building the church, parish school and convent for our Sisters. I want also to thank the very dedicated parish Sisters there, who took care of our school and the parish church activities. It was very important for me to receive good faith and character formation up to my middle school years. I am very grateful to the SVD, who took care of my life more than 50 years. Above all, I was lucky to choose Taiwan as my mission with the guidance of late Father Arnold Sprenger, SVD., a great visionary and missionary when he visited India-PUNE SVD Seminary in 1978.

Except for the Chinese language, I have enjoyed my life and work in Taiwan, especially Fu Jen University and its SVD-community. I am very grateful to God for this great opportunity for my life and mission. May God bless everyone who came across my life and mission.

As we celebrate the Birthday of the SVD, let me conclude this with the short and sweet prayer of our Founder Father Arnold: MAY THE HEART OF JESUS LIVE IN THE HEART OF ALL. Amen. Amen. ■



60 years ago my sister first vows, my parents and most of my family members.



2004 25 years ordination jubilee center my uncle Bishop.

鄭穆熙、趙德恕 神父
向蔡習長介紹清泉之美





His great Mercy

Fifty years in vows

I am grateful for this opportunity to share some thoughts on my 50th anniversary of vows in the SVD.

So many blessings.

The first blessing that comes to my mind is the gift of time. At Shulin for our Mass on September 8, I did not mean to be somber, but it seemed only right to remark on time, and the value of every new day.

On September 8, I mentioned my classmate Stan Uroda. Stan was the 2nd member of our novitiate class who took vows 50 years ago with me, was later ordained, and who is now in a better place. Gene Rochford was the first among us to die.

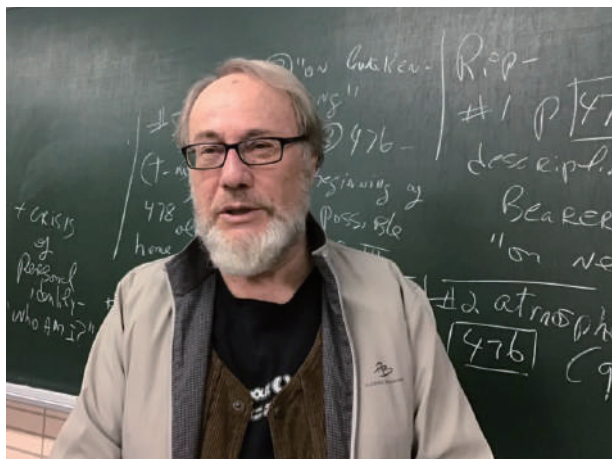
To put it starkly, since our 1st vows day, 2 of us have passed away. I am still here. I am the last man standing.

Why did this happen? Why have I received more time than my friends Gene and Stan?

Another blessing that's been on my mind

Fr. Dan Bauer





I took my first vows in the year 1971. Pope Saint Pius VI was the Holy Father, and Richard Nixon president of the United States. Chiang Kai-shek and Mao Tse-tung were still in power, and feared. Here in Taiwan, in 1971, Fu Jen celebrated its 9th anniversary. In 2 months, we celebrate # 60. Fu Jen had perhaps as many as 8,000 students the day my class took first vows. Today we say we've got 25,000.



*So many things have changed.
But much has stayed the same, too.*

As I look back, I am quite amazed at what I see. On September 8, 1971, I never imagined all the happiness that God was waiting to give to me. Now, 50 years later, I am profoundly humbled.

I am also grateful for his great mercy, and for the kindness of my confreres. ■

lately is mentorship. Now, "mentor" is a wide-ranging word, and I may be using it with a slight turn of the wrench. But "formator" or "formation team" seem too cold. At least "mentor" delivers a sense of warmth, of liking, and of friendship. With 50 years in the SVD now, I look back and see so many confreres who played huge roles as mentors. They showed me how to be a religious (and of course a "shen-fu," a priest) by way of personal example. That view is a bit bittersweet. Nearly all the SVDs who mentored me in minor seminary wound up leaving the SVD. Not role models Bill Shea, still going strong at 90 plus for our college students at Epworth, and Don Champagne, at Miramar. Both were wonderful for me. We three remember Ray Weisenberger, my first rector, with deep respect and affection. RIP, Father Ray.

The light of many of our brothers who found different vocations still teaches me much about how to love Christ, and how to treat others. I am especially grateful to Ed Vargo, Jack Boberg, Paul Knitter, and Gene Ahner. They may have changed vocations along the way, but they were great priests I knew and loved. They influenced over a thousand of us in so many ways for the good.



牢記 使命

選擇無悔



本人與馬存國、雒志宏祝聖現場

晉鐸二十五週年銀慶隨想

1996年3月23是我一生中最難忘的日子。這一天，我完成了六年的修道學業，與另外兩位朔州籍的修道院同學馬存國（後成為朔州教區主教）、雒志宏（後成為聖言會士神父）經當時朔州教區雒雋主教祝聖，正式成為一位主的牧人，開始踏上了司鐸之路。回顧自己二十五年司鐸生涯，大致經過三個階段：

一·在朔州

我們的祝聖所選的日子並不是教會隆重的慶日、節日，而是選在當年四旬期第四主日前一天，一個很平常的日子，是因為臨近復活節了，當時朔州教區神父正處於青黃不接之際，鑑於這種特殊情況，出於應急之需，我們三人才選在這樣一個很平常的日子匆忙祝聖。

祝聖後，我隨即就被臨時派到寺科一個小堂區過聖枝主日和復活節。復活節過後，教區神父重新調動，我被任命為朔州城關堂區副本堂神父，負責下設崔家窯和小堡兩個小堂口的教務工作。第二年12月份，被正式任命為崔家窯堂區本堂神父，一直到2003年3月份止。



李靜平
神父

崔家窯堂區是我司鐸生涯中服務的第一個堂區。在七年的任期內，傾注了大量的心血和熱火，和教友們一起建造了聖堂，精心培育教友，全心致力與教會福傳，使得堂區教友人數由我剛去的兩百多、在臨走時增至六百多。

二·認識並加入聖言會

我認識並加入聖言會是由雒志宏神父的引薦。2002年雒神父剛加入聖言會，回到朔州教區。我當時正在崔家窯堂區。我記得他回來不久就到崔家窯拜訪我，談到了修會。我以前在修道院也曾聽說過修會，但那時只是朦朦朧朧的，那次經雒神父簡單介紹，使我對修會有了一個比較清晰的認識。好像過了一段時間，在2002年秋天，我和雒神父一起去北京拜訪了孫志文老師，和老人家有一種一見如故的感覺。在老人家和藹可親的精神感召下，我表明了自己的意願，決定加入聖言會。

第二年三月份，我便離開了服務了七年的崔家窯堂區，來到北京，正式開始望會。我記得和我一同望會的有青海的賈德理神父、東北的周岩和王占國、唐山的陳懷宇，以及甘肅的王魁、太原的牛鵬飛、河北景縣的楊春祥和邢合全（後四位後來離開了修會）。我們這幾個望會生是在靠近北二外的三間房租的房子，每週末和定福莊的弟兄們以及老師們一起聚會。

那一年正趕上非典，北京疫情越來越嚴峻，好景不長，望會只有兩個月多點就被迫回家。回家一個月多點，疫情緩解，接到通知先去了太原，然後到北京準備開始初學。

2003年9月8日，我們正式在北京瞳裡開始了一年的初學。我們是第一批瞳裡初學院學生，我們有十位一起初學，我、湖北宜昌的龔賢富、青海的賈德理、福建的陳坤華、河北的安良友、太原的劉復中、東北的周岩和王占國，以及河北保定的史雙偉和天津的楊盛安（後兩位後來離開修會）。



初學時和弟兄們在一起

我們的初學導師是施老師（麥克），很辛苦、很稱職、很棒的一位導師，白天到燕京工地忙工作，晚上趕回來給我們上課。我們幾個也是白天擠388路公交車去北二外上課，晚上回來上課。每週末會有別的團體弟兄們和老師們趕過來聚會。就這樣弟兄們在一起開心愉快的度過了一年的初學生活。於2004年9月8日完成了初學，宣發了暫願。

發暫願後，以聖言會士的身份，重新回到朔州教區工作。首先被派到朔州教區沙河堂區任本堂。在任期內，一邊服務堂區，一邊每年暑假到太原溝裡完成暫願。暫願期滿後，2007年下半年，在堂區工作之餘，定期或不定期到北京第二次初學，並於2008年1月13日我、賈德理、龔賢富、周岩四位神父在北京OP宣發了終身願。

自從認識並加入修會，讓我深深感受到一點，那就是不論個人靈修還是堂區工作，修會就是我的堅強後盾，是修會在各方面給予很大幫助。尤其在沙河堂區五年任期內，每年暑假和寒假修會派在修院的弟兄們來堂區幫助舉辦成人和兒童要理學習班。並於2007年在修會大力援助下，重新修建了在「文革」期間被拆毀的沙河教堂鐘樓。2009年9月份，沙河堂區本堂任期已滿，同時被調往朔州教區西郡堂區任本堂神父。2010年5月份，經修會、朔州教區、巴盟教區三方協商，我來到了巴盟教區。



2019年聖週四彌撒後和巴盟主教神父們合影

三·在巴盟教區服務

巴盟教區是內蒙古現有四大教區之一。原屬西南蒙古教區，是聖母聖心會傳教區。現有一位主教，二十四位神父。

2010年5月份來到巴盟教區，首先被杜江主教派遣到三盛公堂區任副本堂。三盛公堂區是巴盟教區最古老的堂區，曾是原西南蒙古教區和後來巴盟教區的主教府。堂區有一座建於1893年的古老教堂，在2012年—2015年被作為危房停用，無奈，2013年堂區只好在別處另建一座簡易教堂，以解燃眉之急，修會在資金方面也給以大力援助。我在三盛公堂區四年任期內，與本堂神父緊密合作，積極福傳，為教友們大力推廣聖經學習。

2014年5月份，隨巴盟教區神父們調動，我被調到烏海海渤灣堂區任副本堂。一直到

2020年9月份止。2020年9月份至今，隨教區神父們調動，我被派遣到巴盟教區三道橋堂區任本堂神父。

回首二十五年走過的路，有坎坷、有沮喪、有軟弱，甚至迷茫，但不管怎樣，我始終堅信天主與我同在，主的恩寵與我同在。正如主對聖保祿宗徒所說的「有我的恩寵為你夠了，因為我的德能在軟弱中全顯出來」（格後12：9）。所以首先感謝天主，賴天主恩寵的助佑，聖神能力的推動，使我走過二十五個春秋，走到到了今天。同時我也感謝那些在我最困難時伸出援手，幫助過我的所有恩人們，也是你們的幫助給了我力量。

「我的天主，承行你的旨意為我所喜愛，你的法律常存於我的心懷。」（詠40：9）■

大使，以及所
地歡呼：



聖召

是一種奧秘

25年來的恩寵

教宗若望保祿二世說過：「聖召是一種奧秘。」所以每當有人問我：「聖召是什麼？」我也會回答：「那是一種奧秘。」

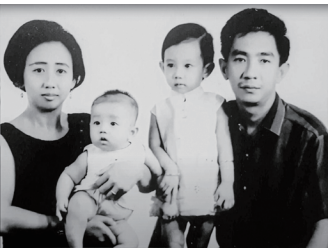
我的聖召故事，當我回顧，發現天主從我進小修院到晉鐸 25 周年這段歷程，不斷地引領我。

還記得，我國中畢業的六月天，爸媽帶著我去參觀距離家約有四個多鐘頭車程的小修院，一到那邊，走進修院內遇到院長，是一位荷蘭籍神父。他介紹小修院的環境與教育方針，當時，我一看就直接問院長：「我可不可進入這裡讀書？」院長神父聽了非常訝異，就說：「首先，報名與考試期已經結束了，而且你還必須先經由所居住地的本堂神父的推薦，才有資格報考。」

雖然如此，院長仍給我一個機會先跟本堂神父聯絡。



倪瑞良神父



當天回到泗水，我立刻騎腳踏車去找本堂神父向他說明此事。他一聽就直笑著問我：「真的想進入小修院嗎？」我點點頭，接著，他也立刻拿起電話直撥給院長，推薦我前往應試並給予機會入學。

在印尼小修院一律是四年的教育期——三年高中與一年實習。但我完成三年高中畢業後，就選擇離開小修院，到外面的世界生活，也藉機想了解自己是否能感受到聖召。

雖然我選擇到外界過自由生活，但我仍幫忙聖言會堂區的牧靈工作，之後就決定加入聖言會大修院，因為那是一個強調國際傳教的修會，加上我閱讀了聖言會第一位傳教士聖福若瑟神父語錄，受到他思想與行為的感動。從此，歷經八年的學習與鍛鍊，直到晉鐸。

在大修院期間發重大誓願時，我選擇中華省作為我第一志願傳教區。所以，1998年5月我順利來到臺灣學中文，之後接受聖言會的建議派往台灣各堂區服務。但是就在2005年，位在印尼爪哇省的聖言會需要專人幫忙財務管理，於是我被派往雅加達擔任這一重大工作，歷時三年多。

2009年重返台灣，並擔任台北三重聖母聖心堂主任司鐸，歷時八年。之後，2017年至今，轉往高雄鳳山耶穌君王堂持續主任司鐸的神聖牧靈工作。

回首這25年來的神職任務，曾經面對各種困阻艱難，甚至好幾次很想離開，但是，天主都以相當奇妙的方式，讓我有勇氣繼續做天主的忠僕，這都要感謝天主的恩寵。■





A big challenge



終身願

A sharing about 25 years

It was 1969 when I was born in the Paraguayan countryside, my parents farmers who were part of an organized church movement where people helped each other. The 70s were difficult times because of a very tough dictatorship in the country. It was almost the same all over Latin America. The government was against any movement. The farmers were seen as a Communist group, and so were persecuted.

With six children, my parents had to run for their lives. They left, everything behind and moved to the city. Many people were tortured and even killed. There, far from our home, we didn't know anybody. We were without resources, and ended up living on the street in an abandoned van.

Fr. Lopez Ysasi, Carlos César



More than two years passed before we were allowed to build a house on land that belonged to the local government. Since the age of five or six, we children were needed to help sell vegetables .

Time was full of progress when a tragedy happened. Again we ended up on the street, and found ourselves empty-handed because of a fire that burned down more than three hundred houses, ours in the midst of them. Once we were able to build a new house, we had new neighbors, and I met a certain boy who was an altar server. He invited me to join his group. I started to serve as an altar boy soon afterward. This was a special moment for my vocation. Since my experience as an altar server, I was impressed by the liturgy of the Church, and the missionaries in our parish. A few years later, I made up my mind. I approached the parish priest for guidance in my discernment.

In 1985 I entered minor seminary, which was a big challenge for me because it was located in the countryside. The silence around me was so disturbing. I came originally, after all, from a very active lifestyle in "the city."

In those years, minor seminaries were closing. And so it was that I had to move three times until I was able to finish secondary school. It was then I moved to the capital for studies in philosophy. Four years passed, and then I went to Argentina for a year of novitiate in 1995.

The novitiate was near a river, and it was surrounded by mountains. This was a beautiful time and a wonderful place for me, where I enjoyed the beauties of nature, and so many books.



執事典禮

On the 1st of March 1996, with two classmates, I professed my first vows in the congregation.

Twenty five years have passed since then. When I look back, I feel only words of gratitude to God, my family, and OUR family, the SVD. May God, by the intercession of

our saints , call many people to serve Him in our congregation. To put it starkly, since our 1st vows day, 2 of us have passed away. I am still here. I am the last man standing.

Why did this happen? Why have I received more time than my friends Gene and Stan? ■

修院生活



發願



終身願



攬盡風雨

苦亦甜



晉鐸日與父親合影

二十五年的鐸職生涯



1996
於晉鐸日為父親降福



王建坤
神父

歲月如梭，韶光易逝。重回首，去時年，攬盡風雨苦亦甜。轉眼間在天主的愛和恩寵中，度過了二十五年的鐸職生涯。回首往事，我卻深深地體驗到了天主的仁慈、接納和愛的陪伴。

回首 25 年來，從一開始的滿腔熱情傳教心火，到困難時的心灰意冷；再到心靈深處與慈悲天主的相遇和共融；最後到完全被祂的愛所充滿及全心依賴，信靠和全信祂的眷顧和憐憫。從心靈的干枯到被祂的愛所滋潤灌溉，這一切都是出於天主上智奇妙的安排和指引。雖然很多時候內心深處會經歷低谷、無奈、痛苦和流離失所的感受，但是慈悲的天主總是會利用這些神枯的經驗來引領我從內心真正的去完全依靠和信賴祂的愛與慈悲。

從一開始的自信，轉為信賴祂。從好勝之心轉為效法祂的良善謙卑。從追求完美之心轉為信賴祂的仁慈和愛。此時此刻，內心只有無數的感恩，感恩天主的召叫、接納、愛的陪伴和教導，使我從內心深處認識到自己的渺小和天主的偉大；自己的軟弱和祂的全能。

感恩天主的同時，我更感謝修會長上和團體對我的陶成和關愛，在我的牧靈工作和個人靈性成長方面提供了我很多愛的幫助和陪伴。使我在個人和靈修方面都得到了很多的成長。並給與我之後牧靈工作很大的幫助和支持。感謝我的家人，他們奉獻自己的孩子給天主和祂的教會，並真誠的支持和幫助我的鐸職生活和牧靈服務。他們給我奠定了信仰的根基，為我樹立了虔誠的信仰榜樣和典範，特別是我的父親，在他身上我體驗到了天主慈父般的愛、仁慈和接納。

感謝在這 25 年中陪伴我的主內弟兄姐妹、各個堂區的教友們。通過和他們的接觸，也讓我從他們身上學習到了真誠和純樸的質量。感謝他們對我的接納和包容，在牧靈工作上的配合和支持。堂區的工作讓我深深地體會到，生活在 21 世紀的我們，特別是我們度奉獻生活的人，不在只是口頭上去宣講福音，更重要的是用我們的實際生活和愛的行動，把愛的天主、慈悲的天主、寬恕人的天主、接納人軟弱的天主帶給所有與我們接觸和相遇的人。正如教宗方濟各所說的：教會不是聖人的博物館，而是罪人的醫院。雖然很多時候由於自身的有限，沒能做的更好，但是感謝天主的仁慈和愛，在天主的愛內大家都能夠彼此包容、理解和接納。正如教宗所說，我們需要走出去，把福音的喜樂活出來，並帶給別人。」

因此，我們度奉獻生活的人，在堂區裡要做一個真正屬於天主的人、為天國服務的人、為天國而喜樂的人和祈禱的人，只有這樣我們才能把福音傳播出去。讓更多的人因著我們的生活，而認識天主的美善寬仁、愛和慈悲。雖然說起來容易，做起來難，但是我們相信愛我們的好天主理解我們的軟弱，正如主耶穌對聖

保錄宗徒所說的：「我的恩寵為你已經足夠了」。我們能做的就是依靠天主恩寵的助佑，在生活中努力盡好自己的本分，然後把一切都交託在天主全能、仁慈的手中。

「上主賜我鴻恩，我將何以為報。」

~ 詠 116.12

每次讀到這篇聖詠，心中都湧起數不盡的感恩和讚美之祭，天主賜予我的，遠勝於我所祈求的。有一首歌特別能表達我此時的心情：「主啊，我在這裡，請你差遣我，我願意奉獻一生一世為主做工，做主愛的器皿，直到那日安然見主。」雖然我不知道將來會怎樣，但是我堅信、且全信愛我們的好天主一定會時時與我同在、指引我、幫助我。也祈求主內的弟兄姐妹為我祈禱，祈求天主賜予我恩寵和力量，使我能夠在跟隨耶穌基督的路上勇往直前，堅持不懈！■



與團體弟兄的聚會

懵懂之間



與團體共融

成長與感恩的 25 年

一. 修院學習

1990 年 7 月頑劣的我由父母送入教區小修院，說是修院，只有 3 人（馬存國，李靜平，雒志宏），老師是李樹洙，梁國佐二位老神父和劉淑教友。三位老人，三個少年，過去的迫害和見證，教會的歷史和將來，談天說地，亦師亦友，相映成趣。三位老師的潛移默化中，懵懂的我逐漸明白了自己的選擇。

1991 年 9 月 1 日，我正式入學山西修道院，能夠考入修院，為當時來說，實屬天主的恩典。據說報考的將近 400 人，但被強制控制到只招 40 人，我有幸其中。修院的生活較清苦，課本缺乏，甚至每人一本聖經都是奢望，



雒志宏神父

1992年香港教會恩人捐助，每個學生才分到一本聖經。沒有現成聖經課本，在院長柴彬神父鼓勵下，我們想了一個笨辦法：背誦聖經原文和註釋，這為今天大概是個天方夜譚的故事。我們背誦了全部的新約、舊約創世紀和將近80篇聖詠。有點瘋，很受苦，但是今天我很感恩柴神父的鞭策，因為做神父到現在，當年的背誦使我受用不盡。

修院有兩位德學兼備的老神父：絳州教區的秦志遠神父和洪洞教區的宗立靜神父，兩人一起翻譯了奧地利耶穌會神學家奧爾定 (Hieronymus Noldin) 的倫理巨著《His Epitome theologiae moralis universae》作為修院教材，雖然繁複，但鉅細詳盡，針對性強，為學生幫助極大，使我們很全面的學習了教會倫理神學的精髓。秦神父也是一位精研東西方哲學的老師，晦澀的哲學在秦神父的講解中，給大家帶來無窮的樂趣和想像，文化文明的互通互補拓寬了我的視野。在秦神父影響下，《形式邏輯》、《普通邏輯》兩本書我都背誦下來，想來頗有點驕傲。

宗立靜神父學貫中西，通曉數國文字，他的法典課堂不再是條條框框，風趣多彩的解讀，讓法典課演繹成司鐸生活的點點滴滴，更是牧靈福傳和個人靈修的經驗總結。宗神父曾教授「歐邁安靈修神學」，講完全書，他竟然將書背誦下來，致今依舊驚訝一個83歲老人是如何做到的。

院長柴神父循循善導，無論在何時、對待何人都是和藹可親。那時的修院伙食較差，年輕的我們偶爾嘴饞，告訴院長生病了，柴神父會囑咐廚房做病號飯：雞蛋方便麵。有時，院長神父會親自端到床頭，像一個父親那樣看著我們吃，吃完了就說，兩天了，吃完該上課了。我們也不好意思再躺下去，趕緊爬起來向他保證：一定好好學習，逗的他一陣大笑。柴神父常提醒學生將來做神父，要做好兩件事：祈禱念日課，以及勤讀聖經和聖事論。晉鐸經年，乃知神父用心良苦，這真是受益終生的教導，祈禱是司鐸生活的根本，聖經是司鐸

深愛天主的不二法門和福傳的源泉，聖事論是司鐸用心服務教會和教友的有力保障。

三位良師已回天鄉，點滴回憶，音容宛在，祈禱相連，願仁愛天主悅納他們的犧牲和奉獻。



二. 教區服務

1996年2月25日，距畢業尚有半年，因教區所需，我被祝聖為執事。1996年3月23日，執事未及彌月，24歲便被祝聖神父，並被任命為沙河堂區本堂，旋即便開始重修沙河教堂，1997年整修上中坡教堂，1998年重建三甲村教堂。繁重的工作中，陪伴我的老本堂梁國佐神父給予我極大的支持，梁神父是大迫害中倖存者，批鬥中腰椎被打斷，但在監獄中卻奇蹟般地長好了。他常常在半夜起來朝拜聖體，精研聖經手不釋卷。梁神父告誡我，修建外在的殿堂需要人力財力，建造內心的聖殿要靠信德和祈禱。在重建教堂及傳教



中，我大力的推動教友閱讀、學習聖經，整個堂區達到了每戶一本聖經，在本堂區，識字的教友人手一本，使教友的信仰得到極大提升。我自己也努力將聖經再次通讀了4次，老神父覺得我讀的不夠，常囑咐要多多讀，常常讀。如今想來，實在慚愧，許多時間流逝了，以後我要加強學習，告慰前輩，提拔自我。

2000年冬天，在與曾在修院代課的李建華神父（我深深地記得李神父並感謝他，在我需要和困難時的說明）的一次談話中，他向我介紹了聖言會的歷史和中國的狀況，鼓勵我加入團體，既能傳教又能幫助自己的成長。很快，他帶領我到了北京，拜訪團體，見到了時在北京的孫志文老師、耿義明老師、雷立柏老師、施麥克老師。幾天相處，傳教士在夾縫中努力的精神和愉快的團體氛圍使我決定試試看。不久我便來到北京，2001年3月17日，在北京正式開始望會學習。

三. 修會使命

1. 望會

團體租住在北京二外附近，房東是劉老師，她是一位很好的人。數年相處，劉老師對教會略有所知。她常說：我知道你們是有信仰的人，具體我不懂，但是你們禮貌，規矩守時，你們一定是一個為人有益的、做好事的團體。所以，劉老師的房子在寒暑假期間是不向我們收房租的。可見人的生活狀態、待人處事的真誠原來就是福傳。願主耶穌保佑劉老師及所有喜歡真理的朋友。

二外團體是一個大團體，望會、初學和暫願都在一起學習活動，一切都是新的開始，我們都在二外報名學習英語，每周有一個晚上到孫老師的住處學習英文聖經，孫老師很知道學英文的方法，不厭其煩的糾正我們的發音，鼓勵我們大膽的嘗試用英文閱讀、分享、講故事。無論時間長短，總是陪伴著我們，我感覺雖然是在學習，卻像在一個家庭裡的對話溝通，那般的溫馨。因為信仰環境的影響，孫老



望會期間

師多次被迫換到不同的地方居住，面對擾亂和頻繁的搬家，他說：只要還能做些事，天主自會照顧。2012年聖誕節我去輔大會院拜訪孫老師，他得高興的告訴我：你年輕，又有堂區經驗，回去好好工作，天主會給你一切的幫助。孫老師現已在天，但他一定還在為我們年輕人代禱，信賴天主，在修會的事工上，備加努力。

期間，耿老師、雷老師和施老師也輪流來上課，英語、會憲、靈修、修會歷史，使我對修會有了較全面的認識，於2001年5月10日正式加入初學。

2. 初學

2001年5月10日我加入初學，初學只有我自己，計劃中的幾位年輕人都離開了。導師是施神父，他一邊工作、一邊為我上課。國內許多地方留下他的名片和印跡——就是他設計的教堂——天主的聖殿。施神父很注重禮儀，彌撒祈禱認真準備，一絲不苟。課程內容中有許多會祖和福若瑟神父的事蹟，很是鼓舞人心，在他的講解中，「愛的語言是人人都懂的语言」，這句福若瑟的名言，更加深了我對一個聖言會傳教士的理解認識。我身邊的幾位老師：孫老師、施老師、雷老師、柯老師……都在異國他鄉用愛的語言傳遞著天國的信息。常



與團體彌撒共融

來上課的雷老師天賦異稟，教會歷史信手拈來，漢語的聽說讀寫非比尋常。他是我僅見的一位嫻熟使用漢字五筆輸入法的「老外」。雷老師取名「雷立柏」，想來「蓄謀已久」，因為在中國還有兩位和他一樣深愛中國的傳教士：一是為中國貢獻思高版聖經的雷永明，另一位就是促成祝聖 6 位中國主教、加入中國籍的雷明遠。

在一年的初學期間，幾位老師用他們的言傳身教詮釋著傳教士的精神和團體的理念。撫今追昔，向我的老師前輩們獻上由衷的祝福和祈禱。他們雖然是外國傳教士，卻深深愛著這片土地，愛著這片土地上渴望福音真理的人們。孫老師三十年如一日，施老師和雷老師仍在默默地耕耘著這片土地，他們是我的榜樣，是我做一個聖言會士的楷模。

3. 一些重要的事

2002 年 7 月 14 日，我完成了初學，在太原洞兒溝宣發了第一次暫願。10 月因家鄉教區所邀，回到朔州教區。當時的朔州面臨主教繼承人的危機。政府要安排意屬人員祝聖，而教區又缺乏有力應對。馬存國力請我回去一起商討策應。通過和幾位老神父的反复溝通交流，在得到他們的首肯配合下，提請老主教（雒雋）呈報教宗馬存國為主教繼位人，數月

後，得到批准回復。於 2004 年 2 月 8 日，衝破諸多障礙，由雒主教祝聖為朔州教區助理主教。隨後將近三個月時間，我被相關部門不停約談威脅，其中艱難自不必說了。

為了拓展教區的牧靈福傳，我幫忙馬主教聯繫了善牧修女會來朔，說明規範並發展教區的修女會，推薦熙篤會在朔建立了分院，並開辦教區的傳道員學習班，介紹李靜平神父加入聖言會，其間介紹馬主教的弟弟馬佐國加入，他後來因為個人原因被修會勸退，未能成功加入聖言會。

2007 年夏天，與教區五年合約到期，柯博識神父告知我，要回團體準備終身願，然後修會有意派我學習，當時我很忐忑，年齡和興趣都是限度。但是幾位老師都鼓勵我，於是我再回到團體，開始為終身願和後來的學習做一些準備，期間也到北京地壇醫院紅絲帶之家做艾滋病服務工作。柯老師做我的終身願導師，柯老師外表嚴肅，實則可親，對福傳神學和靈修頗有獨到的見解。在他的教導和幫助下，終身願的準備讓我回顧總結自己過去堂區工作的得失，溫故知新，受益匪淺。他也常勸誡我能克服自己的性格弱點，戒驕戒躁，諄諄教誨，銘記於心。只可惜我自己努力不夠，未能達至柯老師的要求，愧疚於心，以觀後效吧。

2007 年 1 月 15 日在北京與朱錦龍神父、賈東青神父一起宣發終身聖願。修會也確定我將被派往菲律賓學習社會服務學。我即開始辦理手續證件，很快，我被告知屬於受限制人員，甚至於某次會議將我定為危險分子，實在是抬舉於我。究其原因，乃是主教祝聖事件的餘波，我在山西、湖北、山東和浙江等地都受到特殊待遇。每到一地，相關有司即刻談話，態度客氣，禮送出境。後來，實屬巧合，更是天意，周折許久，終於 2008 年 3 月前往菲律賓開始新的學習生活。

4. 不同使命

我在菲律賓學習了四年的社會服務學，那真是辛苦的四年。無論如何，在大家的支持

下，堅持了下來。2012年4月12日回國度假，卻再無機會繼續我的學習。

徬徨之中，恰逢利瑪竇社服中心邀請聖言會派一個人去協同麻瘋病院工作，我馬上想自己學社會服務，這簡直是為我量身定制的一個工作，我即刻申請。可是修會長上開會商議後，卻告知我要派另一位弟兄去。當時我是心有芥蒂的，將修會的使命和派遣想的太唯我。直到在一次分享中，陳輝神父將他服務麻瘋病人的經歷和服務中的奔波勞碌講給我們，我才理解了長上的安排，長上真的是先知先覺，因為服務麻瘋病院的工作強度相當大，對身體健康是個很大的挑戰。為我而言是不易勝任的。陳輝神父雖年輕，卻不遺餘力，謙抑自下，在麻瘋病院的工作中，深受大家的好評和敬重。

後來，韓清平神父徵求我的意見，鼓勵我到一些團體和地方講課、帶避靜，這個工作一直到2017年10月。同時也在太原洞兒溝組織青年聖召營，十幾位來自不同省份的年輕人通過聖召營的培訓學習，認識了解了聖言會，加入了團體，薪火傳承，我心中也很欣慰。從2017年11月，我受邀到福建幫助我們的弟兄陳坤華的堂區，在有著四百多年的信仰歷史的地方，開始新的使命。在新的開始和挑戰中，繼續新的喜樂和收穫。

這些年的工作和時間為我很難得。角色轉換，經驗積累，沉澱自己，各地不一樣的情況，環境背景差異，當我設身處地去服務時，才真的能體會到保祿所說：為一切人成為一切人。



5. 我的感恩

惴惴之間，對25年的鐸職略作反省。此無他，僅為自己之警戒，無知少年到如今，我在聖言會這個大家庭裡，為天主聖神引導，得各位師長教誨，受同儕弟兄的幫助，我才成為今日的我。

讓我借聖詠 139:2~10 把我的感恩獻給天主，獻給各位師長，獻給我們的修會，獻給關心幫助我的各位弟兄和所有的恩人們。

我或坐或立，祢全然認清了我，
祢由遠處已明徹我的思考。

我或行走或躺臥，祢已先知，
我的一切行動，祢完全熟悉。

的確，我的舌頭尚未發言，
上主，看，祢已經知悉周全。

祢將我的前後包圍，用祢的手將我蔭庇。

這是超越我理智的奇事，
也是我不能明白的妙理。

我往何處，才能脫離祢的神能？

我去那裡，才能逃避祢的面容？

我若上升於高天，祢已在那裡，

我若下降於陰府，祢也在那裡。

我若飛向日出的東方，

我若住在海洋的西方，

祢的雙手仍在那裡引導著我，

祢的右手還在那裡扶持著我。

上主賜我宏恩，我將何以為報！祈求仁慈的天主，恩賜我在將來的25年中，舉起救恩的杯，呼號上主的名！■

天主的 恩典



晉鐸25年的回顧



1996
司鐸聖秩



孫建波
神父

時光流逝，轉眼司鐸生涯已走過了 25 個年頭。回顧過去更多的是感恩，感謝天主所賞的一切恩典。今天如果有一點成就，那都是天主的恩典與幫助。

在這 25 年的司鐸生活中，前一半時間主要工作有：維修了戴莊的大教堂，建了金鄉羊山杜樓教堂，建了汶上高莊教堂，還有跑戴莊的房產落實工作。那時建教堂確實感覺到身心疲憊，力不從心，經驗少也缺錢。在戴莊房產落實上也投入了大量的精力，配合著會長想盡辦法落實教產。有時也是常常讓人失望，感覺落實也很渺茫。



戴莊 聖母山



後半部的時間在 2008 年作為一個節點上，主要做的工作有：建立了恆久的明供聖體；當時也是因著為戴莊房產的落實，特別求耶穌聖體的幫助而建立起來的。成立了《耶穌聖心會》教友的一個團體，這也保守了恆久朝拜聖體的堅持，主要由會員負責輪班陪伴聖體。落實了戴莊的教產，在 2009 年的最後一天順利落實歸還教會。這是天主的最大的恩典，我想也跟明供聖體的祈求起了非常大的作用。2016 年重建了聖母山。2017 年修復了神父避靜院。修建了北辛和黃屯兩地的教堂。在建堂時有教友大力支持，人力和財力都很順利。修建聖母山時找不到原來的樣子，就按法國路德的樣式建造，建成之後大家都還很滿意，也是很理想的一個聖母山。神父避靜院能順利修完真是天主的降福，在文物局不讓修、文物局也不修的情況下，我們能順利的修完了，而且修繕的比較滿意，這真是天主的特別的降福與保護。現在神父來住都很方便。

如果把我的 25 年司鐸生活的前半部和後半部相比；前半部工作艱難，後半部卻一切順利。而這後半部時間正是我特別恭敬耶穌聖心的開始；我每天午夜的 11:00~12:00 要守聖時 1 小時，我也特別敬禮聖母聖心、多念玫瑰經，每一個星期五也要守齋一天，就這樣直到現在都沒有間斷。這使我深深的體會到敬禮耶穌聖心恩典的體現，耶穌聖心的 12 許諾中第 5 個許諾：敬禮我聖心的人在他從事的工作中我要降福他，這一點我感覺自己真的得到了。所以在這 25 年司鐸生涯的回顧上，感恩還是感恩，都是天主的恩典，感謝耶穌聖心和聖母聖心給了這麼大的恩典。將來我更要好好的工作，恭敬好兩顆聖心，以最大的熱情和實際行動來還報天主的厚愛。■



復活子夜給望教者付洗



At Cardinal Tien Hospital

Joyful

A grateful and humble heart

Fr. Conrado Alvarez Sablayan



I remember vividly the day of my ordination, December 14, 2004 at San Sebastian Parish, Sablayan, Occidental Mindoro. My father and mother had tears of joy when they saw me in my priestly vestments at the altar. On that day, I humbly asked God to give me the grace to persevere in my vocation.

God has been good to me through the years, and I know He has accompanied me every step of the way.

On June 2, 1996, I made my first profession of religious vows as a member of the Society of the Divine Word (SVD) at Christ the King Mission Seminary, Quezon City, Philippines. The following year, I went to Taiwan to participate



My ordination with my parents, Ordaining Bishop and sacristan

in our Overseas Training Program. I studied Mandarin Chinese, and continued studying theology in Chinese at Fu Jen Catholic University.

I have been a missionary in Taiwan for more than 20 years. In 2019, I was granted Taiwan citizenship. I am privileged to have dual citizenship. I am Filipino by birth, and a naturalized citizen of Taiwan, the Republic of China. My given name is CONRADO in the Filipino language. It became my family name in the Chinese language:

孔律德「孔子的孔、法律的律、道德的德 — 孔律德」孔 - is Confucius, 律 - is law, and 德 - is a virtue. My Chinese name carries the meaning of a person who is virtuous and law-abiding.

In traditional Chinese culture, the meaning behind names is very significant, and people should do everything possible to live up to their name. In addition to doing my best to live up to my Chinese name, I also try similarly to live up to being a good SVD.

My experiences in my ministry have taught me the virtues of faith and perseverance. I've also learned the importance of obedience. When I was working at Cardinal Tien Hospital as chaplain, I became more compassionate. I tried to give joy to patients by playing the guitar, and singing uplifting songs. As I ministered to people from different walks of life, I also learned to value my own family. I made a decision to take care of my parents in their sunset years, and that is why I visit them in our home province whenever I get the chance.

I have joyfully embraced the religious life for 25 years. I never could have persevered without God's grace and mercy. I have had my share of trials and challenges. In 1999, I went to Beijing for pastoral exposure. I developed a blood clot in my brain, and was rushed to the hospital. The doctor said I needed to undergo brain surgery. I was frightened, so I did not consent to it. I had to take daily medication to avoid seizures. It was a turning point in my life, not knowing whether I would survive or die, whether I would still see my family. I was emotionally distressed. What kept me going was the moral support and empathy of my confreres in our SVD community. They took care of me. They gave me the courage to face my fears. I sought further treatment in the Philippines, and returned to Beijing after a few months. Thanks be to God, I recovered fully. Today I consider such a "healing moment" an experience of seeing the resurrected Jesus, manifested through the fraternal love of my religious community. (I thank most especially the late Fr. Arnold Sprenger SVD, for being there for me.)

I am so blessed, yet humbled, for having reached 25 years in my religious and missionary life. My heart is filled with gratitude. I've been on a journey in which the road has been sometimes straight, and sometimes winding. There have been a few potholes along the way. I've also encountered wonderful surprises, and made discoveries. I still have a long way to go. I want to become a better priest. One of my favorite Bible verses is, "Yet you, Lord, are our Father. We are the clay, you are the potter. We are all the work of your hand." (Isaiah 64:8) I am still being molded by our Maker. God is still at work in me. And whatever He shapes me into, I will use that shape and all that is good for His greater glory. ■



Blessing a child after a Mass at Dapinglin

不屈不饒

的榜樣

充滿恩寵的銀慶



柏克偉神父



Stefan Wyszyński

今年 9 月 8 日我慶祝了發聖願 25 週年。過了幾天，就是 9 月 12 日斯德望·維辛斯基（波蘭語：Stefan Wyszyński）樞機主教冊封真福。對我來說，這是一個記號。

維辛斯基樞機主教於 1901 年在波蘭的東部（當時屬於俄羅斯），離我的家 60 多公里的一個小村莊出生。23 歲當神父。因他生病的緣故，他晉鐸的日期延後一個多月。授秩禮彌撒時，肺結核使他非常虛弱，甚至唱諸聖禱文唱完之後，他幾乎沒辦法站起來。那天維辛斯基神父只渴望隔天還能夠主持一台首祭。

晉鐸後，維辛斯基神父的健康逐漸好起來，他在堂區服務，後來也得了教會法的博士學位。第二次世界大戰結束之後，被選為盧布林（Lublin）主教，1953 年由教宗碧岳十二世擢升為樞機。從那時候維辛斯基樞機開始擔任波蘭的首席主教，一直到他於 1981 年死亡。當時他必須面對共產政府的惡劣態度，勇敢地領導教會和波蘭的人民走過痛苦和不自由的時期。因公開拒絕與共產黨合作，多次被關入監服，後遭軟禁。

1998 年 9 月 7 日我第三次宣發暫願。那天的彌撒快要結束時，我全身開始不舒服，甚至有站不住的感覺。後來我到診所檢查，發現那應該是課業壓力造成的健康問題。我想如果那些症狀早 30 分鐘出現，現在我可能不是聖言會的會士。感謝天主 25 年的照顧，也感謝祂賜給我維辛斯基樞機不屈不撓的榜樣。■

那些年在 德國



以夢為馬，不負韶華

是他把所有事物的正確知識賜給了我，
使我明了世界的構造和元素的能量，
時間的始末和中心，
冬至夏至的轉變和季節的變更。

～智慧篇 7:17-18

的日子

前一陣子看到有人在統計自 2021 年 1 月至今去世的神長們的數目，平均年齡只有 53 歲，而且去世的越來越偏向年輕化。大部分都是因病去世，究其病因當然與他們的飲食生活習慣有關係，但更重要的一點就是他們不知如何管理和分配時間。對比德國的神父，他們每週一都會休息一天，我們的神父太忙，太累了，根本沒有自己的時間，更別提度假啦！所以想跟弟兄們分享一下，德國省會在時間管理方面對於會士的培育。

初到德國覺得什麼都是新鮮的，什麼都要學：吃飯的姿勢，問候的方式，相處的形式等等，正所謂「學無止境」。而對我影響比較深的就是如何管理時間。印象中德國人很準時，就像孫神父 (Arnold Sprenger) 給我們上聖經閱讀課一樣，每次都早早過來，但



崔立朋神父

非得等到只差 5 分鐘就到約定時間時，才去按門鈴。特別是德國的火車，你常常會看到這趟火車 14:03 開，那趟火車 08:32 到，充分體現了德國人對於時間的把控，他們也引以為傲（但近年隨著火車業逐漸私有化，火車變得越來越不准時，常常晚點）跟德國人接觸久了，慢慢發現，準時這個習慣，是基於他們對於個人時間的管理。因為一個準時的人，必將獲得別人的尊重。

第一次去超市，看到各式各樣的記事本、日曆，顏色各異，種類繁多得令人眼花繚亂：大到為家庭或者辦公用的壁掛式的，小到可以放進口袋的袖珍版的，總之每個年齡層的人都可以找到合適的一款。我心想：明明靠一部手機就可以搞定的事情，何必浪費這麼多資源？後來當我去小學做實習的時候，發現人手一本記事本：原來他們從小就被培育“凡事要有計劃”。另外一個小學生告訴我：手機不靠譜，壞了、沒電了怎麼辦，計劃豈不是都被打亂？

導師第一次給我們開會的時候，就給我們每人發了一張時間表，上面有每天祈禱，彌撒，聖經分享，泰澤祈禱，吃飯，運動等等的時間，空白地方是要自己來填充的，並且還囑咐我們每人要有一個記事本，以便於記錄重要是事項：凡事要有計劃。最初我是很反感這個的，比如說年計劃：每年新學期的開始，我們都會選出新的大班長、禮儀委員、勞動委員、音樂班長和後勤部長，之後所有修士會坐到一起來商討和製定下一年的計劃，像一些已知和固定的日子，例如說聖誕節、復活節、基督聖



體聖血節、各個年紀考試的時間、避靜的時間和冬季集體度假的時間等都會被記錄下來，在這些時間裡，不可以再安排個人的事情。團體的事情重於個人的事情，這是每個會士都清楚的。生命中重要和不重要的事情太多了，如果我們任由時間都花在不重要的事情上面，那麼哪裡還有時間去做重要的事，所以需要時刻分辨什麼為我是重要的事。其實，每天午飯後宣布一些事情這個可以接受，畢竟這些都比較容易可行，但那些月計劃，週計劃，變數太多，因為計劃跟不上變化，何必要早早的花費這麼多時間和精力在製定年計劃，月計劃和周計劃上，真心的無語。但隨著時間的推移，我開始慢慢適應並喜歡上這種生活模式，而且也逐漸發現它的意義所在。

導師常常問我們三個問題：你的計劃實行得怎麼樣？為完成你的計劃，你打算做點什麼？比如說你完成了你預定的計劃，你會變成什麼樣子？所以說這個計劃應該是有目的的，可行的，而且具體的。你不能說我希望我的祈禱更有效應，或者我的學業完成得更加順利，這些都是一些期待，而非可行的計劃。像現在在教會內非常流行的“300天讀經法”，就是一個非常好的具體且可行的計劃，因為它會具體到每天要讀幾章。但是很多時候我們會找這樣或者那樣的藉口，去選擇不按照我們預定制定的時間規劃來做，現代人一個很嚴重的病症





父母親來德國參加我的晉鐸典禮

就是拖延症。什麼事情都想延後，可是它只會讓我們的生活變得懶散，沒有鬥志。很多時候，同一件事情，向前看和向後看，會看到不同的東西。向前看時，你只看到了不想完成的任務，所以選擇逃避，也就是拖延；向後看時，由於你任務已經完成，你會很理性地看到這一切應該怎麼做才會發生。

其實在培育階段接受的這些管理時間的思想，跟我們中國的未雨綢繆的思想是一樣的，特別當你生活在一個團體內，你制定計劃的同時也是在為別人提供方便。為什麼這麼說，舉個例子。當你提前三個月，把自己的度假的申請和計劃遞交上去的時候，長上會很清



與福建海口青年會共融

楚你去了哪裡，在哪裡住，住多久……，這讓長上能更好地來統籌安排一切，一方面是對自己的事情負責，另一方面也對長上尊敬。特別是到了堂區開始實習時，每週二的下午，本堂神父都會跟我們一起開會制定計劃，例如初領聖體班從什麼時候開始？多久聚一次？各個堂口又是在什麼時候給孩子們開聖體等等。其實這樣做，你會感覺你的生活有個目標，慢慢地你也會覺得你的生活很充實，沒有在浪費時間，勞動和休息結合得非常好。

其實最近一段時間我也在掙扎，畢竟2017年就知道自己的終身派遣是印尼，但到現在都還沒有實現，有時候在想我們的計劃是不是天主的計劃？該做的努力也做了，但由於種種原因，還是要等待，等待真的是很煎熬的一件事情！許久年前，有位弟兄給我說：「等待是一種美德。」現在看來真的是，而且是一種需要人長期修煉的美德。任何事我們都不可能一蹴而就。很多時候，我們總是要經歷艱難，所以要學會等待。等待看上去沉悶死寂，甚至浪費掉了我們很多時間，可是時機的成熟才是成就事情的關鍵。如果總是想走捷徑，反而會弄巧成拙。要善用我們的時間，必須經常從永恆的角度去看事物。這是很早就懂得的道理，可是到現在才突然領悟到。整整有一年的時間，我在等待中，幾乎都不能安心、用心地做福傳的工作，因為老覺得自己會在某一個時刻去往印尼，所以對待事情很是散漫。直到陳神父叫我來福建這邊幫忙，也在兩位兄長的開導和幫助下，逐漸意識到自己真正的身份和使命：無論在哪裡，你都是一位傳教士；即是一位傳教士，那人在哪裡，就應踏踏實實地為當地的教會奉獻自己的所有。

所以當我開始善用時間的時候，內心便充滿喜樂和平安。轉念一想：我們會士的時間觀永遠都是充滿希望的，跟保祿宗徒一樣，一直都在前進著，奔向那個目標。我們的目標不就是祂嗎？我們的計劃最終不是也指向祂嗎？天主，這位時間的創造者和管理者，為我們每一個人制定了計劃，而這個計劃能不能完全的實施，需要看我們與祂的合作。■



Mission

OTP : A Journey of Learning

Fr. Ryan Dajong



Lee Jun-Fan, or more well known as Bruce Lee, a Hong Kong-American martial arts master, once said “You must be shapeless, formless, like water. When you pour water in a cup, it becomes the cup. When you pour water in a bottle, it becomes the bottle. When you pour water in a teapot, it becomes the teapot. Water can drip, and it can crush. Become like water, my friend.” He might have said this quote relates to the martial arts, but I think the idea is about self-adaptation, which is a good lesson too, especially for somebody who, because of certain conditions or requirements, needs to move from one place to another. We Indonesians have a proverb which I

think expresses the same idea as self-adaptation. The proverb is, "When you enter the stable of horse, you have to act like a horse. When you enter the lair of a tiger, you need to act like a tiger." The meaning is clear. It is that I need to start living according to new circumstances whenever I enter any new place.

I would like to begin this sharing of my personal experience with two short anecdotes.

Two years ago I arrived in Taiwan. The memory is still fresh in my head. I started handling some necessary things inside the airport soon after the plane landed. Frano and I passed the exit gate, and we saw Fathers Jiji and Wojciech from the FJU Community waiting there for us. On the way to Taishan, we stopped for some food. I found that the point where we parked the car was quite far from the restaurant where we were going. I asked Fr. Jiji, "Why did we not just park the car near the restaurant?" Then Father said to me that here in Taiwan it is a little bit difficult to find a parking place along the road.

It was a very quick conversation, but it spoke to me very powerfully. I said to myself right away, "Alright, I am already in Taiwan, not in Indonesia anymore." That is my first story.

The other story is after receiving the official message that I would go Taiwan for my OTP, a friend of mine approached me. What he said to me sounded a little funny, but made me worry at the same time. He said, "Brother, do you know that they don't eat rice in Taiwan? They only eat noodles."

Even though I did not totally believe him, still I began to think, "OK then. Should I start eating noodles?"

I must say that I am lucky to have had such a good chance to come to Taiwan. I had never

been here before, and the simple stories above brought me to a very basic condition as I started a new step of my formation here. That condition was a spirit of openness. I came to Taiwan to learn something new about the language, and the culture. I came to experience the life of the Catholic Church in Taiwan.

The first story above tells me that I will be able to achieve goals only if I open myself to the new circumstances in which I find myself. The second story reminds me that no prejudice or misunderstanding about Taiwan should make me worry very much. What I should do is keep walking, because only by moving ahead can I discover the truth, and be able to learn. Based on this point, today I'd like to call my OTP program in Taiwan a journey of learning. So, through all the activities I've been in, in our wider SVD community, in the language center, and in the parish, I always tried to open myself to learn.

In terms of number of people, since novitiate, I was never in a small formation house. When I arrived at the Taishan community, the 5 SVDs included Fr. Dennis, who was still in the Philippines at that time. I was worried that it might affect my life very much. But later on I was so happy to find this community to be very alive, especially because we came from different countries. Here we shared and learned from each other for the sake of the community, and the Kingdom of God. What did I learn? Well, this process taught me that what I do does not have to be fulfilled by other members. At the same time, it meant I tried to give what I have, and do what I can do. This enriches myself both in knowledge and experience. I learned that a community might be small in number, but really great in character. Through all the activities, eating, cooking, cleaning the house, pastoral sharing, singing practice, recreation, outings, and so on,



I learned in my OTP how to open myself to new circumstances, and yet at the same time, not to lose my personal character, identity and talent. Here the use of water in the quote from Bruce Lee is appropriate. Water is a shapeless and formless substance, but it does not omit or even reduce its

character. Water can drip, and it can crush. So I learned that I always need to become like water, but never lose what I had in the beginning in the form of my character, personality, identity, and skills. These are the strengths that can help me to share what I have with the people around me.



As part of the OTP program, learning Chinese has given me a very special experience. The initial experience reminded me of the year when I just started elementary school. I was like a first year student who just began to read a few words. Many times I got frustrated in my Chinese lessons because I kept on forgetting how to write, and how to read a character. But the satisfaction was very deep when finally I was able to write and pronounce words and phrases correctly, and without forgetting so often. This was like the feeling of satisfaction of a soccer player who scores a goal, and so helps his team win the game. I remember once during lunch time, Fr. Roland Klose shared his own experience of studying Chinese. He said that in the beginning of his study, there were so many characters that he used to forget how to write and to read. He meant he forgot them more than fifty times. And then, finally, he was able to remember them.

My personal experience speaks to me the same. Grasping Chinese really takes time. So basically, I am not only studying Chinese language, but also learning how to appreciate the process.

I had many chances to practice my Chinese when I went to the parish at which I served. Actually not only the parish, but also the SVD community helped me a lot to improve by creating an environment where everyone was free to speak Chinese at anytime. This was very good for me. I must admit that the situation in the parish was

more challenging, since people spoke faster, and used words that I did not learn in class. But what I got in classes was also extremely helpful. I can say, looking back, that at least I did not come up with nothing. For me this situation gave a double benefit. What I learned in my classes helped me to start building up communication skills. And then, in the parish, I learned what I was not able to get in class.

I officially started my pastoral activity six months after I arrived. I worked in two parishes, first in Shulin and then in Sanchong. The two parishes are different in some ways, and I learned much. It became easier for me because the SVD parish priests, both in Shulin and Sanchong, really welcomed me. They each gave me the space I needed to experience how life in a Taiwanese parish goes. I had enough time to mingle with the people through various activities. I was able to study many aspects of life and ministry which are good for me to know. My involvement in the parishes led me into real situations that tested me, and helped me to reflect on myself. My parish experiences taught me that I need personally to improve myself in many ways.

Above all, I really feel blessed for the chance to do OTP here in Taiwan. Aside from learning Chinese and improving my English, experiencing a new culture and the ups and downs of internationality, and learning how to open myself to new circumstances, doing OTP here in Taiwan somehow helped me to think of my future as an SVD. My life in our OTP especially opened my eyes to the kinds of mission I can do in the time ahead, whether in a parish, a school, or another field. The experiences I had in Taiwan were all meaningful. I am sure that they strengthened my motivation, and my spirit, too, as I take the next steps on the road of my vocation.

God bless us all, and God bless the Society of the Divine Word! ■



God is Good

He Had Prepared Everything Well!

Fr. Frano Kleden



After six months of waiting for a missionary visa, on October 2, 2019, I finally arrived in Taiwan. Frankly speaking, at that time, the period of waiting at SoVerDi Jakarta being so long, with no activity other than matters related to my visa, my enthusiasm and motivation to go to Taiwan had begun to decrease. If nothing came along to help with my visa, the days were just dragging on. I just spent them there in the community, waiting and waiting.

However, God is really good.

After a few months, the joyful day eventually came. The email from Fr. Dennis, the OTP director in Taiwan at that time, was like a breath of fresh air that refreshed and truly

renewed my motivation. His words were like a flame that ignited the spirit of my mission. I was ready to fly. Taiwan, I am coming!

At the moment when the two of us, Ryan and I, first landed at Taiwan's Taoyuan International Airport, Fathers Jiji and Wojciech were on standby there to pick us up for the ride to our OTP house in Taishan. We were warmly welcomed by them and, about an hour and a half later, by our fellow brothers in the SVD community at Taishan. I still remember well how Peter was waiting on the first floor. He greeted us, and right away helped carry my suitcase up a long flight of steps. Upstairs on the 5th floor, Michael, Manuel, and Joseph made us feel at home immediately. At that time, at the OTP house, the journey of my life as an OTP brother began.

To keep it coherent and structured, I am dividing this simple story of my life experience in Taiwan into three important parts. First, I focus on the language learning experience. I then move to the second part, our SVD community life. Finally, I'd like to say a word about my mission experience.

First, the language learning experience. I started my early Chinese studies with the "speedy system." Coming in the middle of the semester, I found that the class had already been running for one and a half months. The two of us had to "speed up" and catch up as quickly as possible to finish all the study materials before the final exam. On our first day of class, our classmates already had a 6 week head start on us. Every day, morning and evening, I spent a lot of time at school, struggling with books and Chinese characters. Each new level brought new kinds of difficulty. This experience was nearly unimaginable to me at that time.

I was fully aware in those intense days and weeks, coming to Taiwan after four years of philosophical studies, that the methods of analytical and critical thinking that I had honed back in Indonesia had to be temporarily left outside my classroom in Taiwan. Learning a new language from scratch inevitably required me to sit like a child in class. And as a child, all I could do was listen carefully, read, and practice writing, and do the one thing that is equally important, which is to memorize. And I mean to memorize a lot. From those moments on, I always tried my very best to remember how Chinese characters

are written, how words are pronounced, what the correct intonations are, and, last but not least, how the structures of Chinese sentences are formed.

At the end of August 2021, when I had just finished two years of Chinese language studies, at mealtime in the central Fu Jen SVD dining room, during a meal, one of our "shen-fu" (priests) asked me, "Frano, did you finish already your Chinese studies?" Spontaneously, I answered him, "Yes Father, we did."

Meantime, I am fully aware that even though truly learning a new language (especially Mandarin) will take my entire lifetime, still, this experience of studying for two years has really helped me build my life, and social relationships with people in Taiwan. What I want to say I learned, is that as soon as I am given a specific period of time or opportunity to learn something new, I should grab that opportunity like a basketball in my hands. I should give it my best shot!

I thank God for everything in Taiwan. For being with the SVD confreres, my teachers in language school, and classmates, as well as people I met in parishes, and in places where I went, for ministry or vacation. I have learned a lot. One thing was that to know how to pronounce words correctly, I need to pronounce them incorrectly many times. And from that point, I will always be able to truly learn.

1. Community life



Taishan is a "dream house" that always made me feel at home. Fr. Dominic, the head of the house, always emphasized that we were all brothers from different countries and backgrounds. This I always felt made Taishan

a more interesting and colorful place to live. In terms of physical facilities, I never felt anything was lacking. The SVD had prepared everything well for me. Thank you very much! During my stay in Taishan, I learned many lessons, from the most practical and basic skills such as cooking and growing flowers, to the internalization of the highest and noblest values such as living a life of independence, full of respect and appreciation for diversity.

Besides experiencing community life in Taishan, I also experienced the warmth of being with other confreres in the Fu Da community, who were older than me. Having lunch together on the university campus with the SVD professors allowed me to get to know them as SVD confreres not only sometimes impressive in their thoughts, but also firm in their spiritual lives.

In my very first days in Taiwan, one of the older SVD confreres who had taught over 30 years at Fu Jen became sick with a stomach problem. Fr. Jiji brought him to the new Fu Jen Hospital. The doctors in the emergency room said he had to stay in the hospital. But Fr. Jiji our rector needed a couple days to hire a full time nurse to help the medical crew with his needs. Our OTP director Fr. Dom was his "nurse" the first 24 hours, and then he asked if I could try my best to take over for him. So without knowing the older confrere too well, or how to speak much Chinese, I wound up staying 2 entire nights and more time too, in the hospital room with my confrere. His legs were so weak he could not stand or get out of bed alone. My legs and my arms were big enough for both of us. I lifted him up and put him back in bed many times in my 2 nights and some day time with him. I was scared and nervous, but this was a moving spiritual experience for me. Having to sleep in a couch next to his bed, and waking up all night long to hear his voice calling me for help to go the bathroom was a kind of lesson to me. I thought, "Someday I may be old too. And I will need help like he needs me." I was very happy when Fr. Jiji was able to soon hire a professional nurse for him, but I learned a lot about life very fast in that hospital. Later this same confrere asked me to help videotape (film) a 13 minute program with a Fu Jen student for YouTube so that students in the USA could learn more about Taiwan. Those are a couple of my stories. Through sharing like this with everybody in the SVD community, I come to

realize that being different, and having different experiences is at times a gift, for every SVD, no matter what his nationality, is different in his own way. Each of us is unique. I realized many times in my Taiwan life that SVD communities all over the world should accept differences among us as a beautiful blessing from God.

2. Mission experience



After a half year of studying Mandarin, I was allowed to go on missions to SVD parishes on Sundays.

This program is good because through it, I could practice what I was actively learning in my language classes by listening to and speaking with parishioners who are mostly Taiwanese. In the beginning, of course I felt really clumsy. What made me feel clumsy was my limited language skills. But over time, I saw this did not have to be a big problem. The people in Taiwan were very understanding. They were happy to help me to express myself specifically in speaking.

I went on a weekly mission to the Chinese Martyrs Sanctuary parish in a small city beside Taipei called Banqiao, where Fr. Willy Ollevier CICM, and Fr. Joseph Djiba my SVD confrere, share a busy parish ministry. There, I usually helped serve the priest on the altar, and accompanied a group of students from Indonesia who live and worship there. Even though my duties and work were very simple, their presence offered me a valuable experience for which I am grateful. All in all, I can confidently proclaim that experiencing the OTP program in Taiwan was a rich opportunity for me that could only happen because of God's intervention.

Truly, God is good. In a foreign land, I did not feel like a foreigner or a stranger. Where I came from before I arrived in Taiwan, or what I experienced in my previous life did not matter so much. Clearly, God had prepared everything so very well for me in Taiwan. ■

面對疫情

大流行



轉型進入數位生活型態

你不要害怕，也不要膽怯，
因為你無論到那裏，
上主你的天主必與你同在。
～若蘇厄書：1-9

新冠肺炎疫情全球大流行，造成 2020 全世界的浩劫，至今仍未結束，對我們生活的改變幾乎是史無前例。福傳工作一直都是透過面對面的交流產生溫度與連結，在疫情的影響下，早已做好年度規劃的營隊、旅遊、甚至海外志工，必須全面取消，許多未來規劃，瞬間被迫按下『暫停鍵』，戛然而止。

回顧政府宣布進入三級警戒時，對青年學子最大的好處就是停止到校上課，剛放假時全校歡聲雷動，校園迎來異常的寧靜。一周後，竟有學生對我說：「這樣看似可以睡覺睡到飽、不用到校、盡情滑手機的生活，怎麼過了一週，人愈來愈不對勁？就是莫名的感到不安。」失去規律及平衡的生活，終究會有倦怠的一天。



青年使徒辦公室

一. 疫情期間，青年事工中遇到了什麼樣的困難？

因為疫情打擾，今年辦公室的新舊活動都必須暫停或改變模式，人與人之間互動關係的改變、距離產生的疏離感，都使我們迫切思索著該如何因應，突破困境。因為我們都深知，使徒工作不能停，藉此轉型進入數位生活型態是必然的，而渴望連結的心思再加上科技的進步，舉辦線上交流成為疫情下聯繫的唯一利器，我們也欣喜地發現，彼此的情感不減反增。

二. 保持與青年的服務與連結，我們規劃：

線上活動 /

- * 因為有祢音為愛音樂分享會
- * 成為情緒的魔法師
- * 轉轉世界 Touch Your Heart 旅遊記

實體活動 /

- * 與主同行·厄瑪烏

轉轉世界 Touch your heart 道道與寬寬旅遊交換記



因為有祢 音為愛 音樂分享會



線上音樂會邀請了鋼琴鈺庭，大提琴涵儀，吉他自彈自唱家琦，愛爾蘭傳統樂器羅禮善神父，戴上耳機後，更能感受到音符的躍動，也能盡情自在

享受優美的樂章，在他們悠揚的歌聲及演奏中，透過音樂撫平了因疫情產生的焦慮感。

因為祢，我主，我的天主，使我的生命豐收，杯爵滿溢！我願在靈魂的草地上與祢一同棲息，不論或躺或臥，或站或坐，我都要高歌讚美祢，我歌唱因為愛祢；我彈琴因為愛祢，讓我用感恩進入祢的大門；讚美進入祢的宮廷，共享美好的下午時光，這場音樂分享會，讓我們向祢呈上，因為祢的愛，使我們合一相聚在一起。因為有祢，音為愛。

起初設計這個主題，是因為聖言會的神父來自世界不同的國家，因此從分享旅遊的角度，讓不同信仰的人可以接觸到天主教會。狄傳道神父來自非洲多哥，而我也去了非洲迦納，我們分享非洲的旅遊景點，也聊到當地的信仰及文化氛圍，非洲的生活如食物、交通等也是我們討論的主題，透過迦納與多哥的文化對話，帶出道道神父的聖召小故事。藍天白雲，一眼望盡無垠草原，這是我們對非洲的第一印象，也謝謝狄神父帶我們認識他印象中的非洲國度。



與主同行·厄瑪烏



時間一晃眼來到年末，疫情逐漸趨緩，我們也得以用小團體方式舉辦此次登山活動，如厄瑪烏兩位門徒一樣，我們因信仰彼此認識，在登山的道路上結伴同行，體驗天主創造萬物的美好，信仰亦是如此，互相扶持，冀盼天主與我們一路同行。

大凍山步道位於阿里山區，是小百岳之一，此次我們攀爬的是奮起湖出發的步道，行前我們先在奮起湖天主堂留宿，並一起了解厄瑪烏的故事，也跟團隊一起體驗共融活動，讓我們更了解此趟行程的意義。在清晨微光中我們整裝出發，9度C的溫度讓我們頭腦瞬間清醒，開始兩天一夜的行程，山上的空氣清新，藍天綠樹，在登山的道路上與夥伴們結伴同行，一起體驗天主創造萬物。



一起參與的夥伴對於此次行程也感到收穫滿滿，有些夥伴在行前的共融中，找回自己與天主的親密，有些夥伴在親近山林的過程裡釋放日常生活的壓力，也有夥伴想起自己與家人的登山回憶，更享受在風景之中。無論我們對此次活動的感受是什麼，我們都確實感受到，天主就在我們身邊。■

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成為情緒的魔法師



被打亂的生活、對疫情的恐懼感，讓許多人的情緒變得敏感。情緒是極具有感染力的，它帶著無形的力量影響著周遭的氛圍，好的情緒會帶出正向積極、足以面對各樣挑戰的力量！為自己的情緒做主並不難，當別人的負面情緒不斷向自己潑灑而來，其實我們只是需要「自行復原」的能力！

這場活動我們邀請古佳欣修女主講，透過修女的帶領，學習掌控自己的情緒。修女用科學角度分析情緒的組成，在演講中一步步帶領與會青年自我覺察、辨認情緒，也邀請大家分享交流各自抒發情緒的小方法。

