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C o n t e n t s

宗座大使葉勝男（多默） 總主教晉牧25週年——代辦致詞

高雄玫瑰聖母聖殿主教座堂，2023年12月20日

今天我們懷著加倍感恩的心，齊聚在主的祭台前，為葉總主教晉牧25週年感謝天主，也為葉總主教多年來忠信事主、熱心服務教會，致上最深的謝意。25年前的今天，葉總主教被祝聖為主教，成為宗徒的繼承人，透過完整而圓滿的聖秩聖事，領受了管理、訓導和聖化的權柄。

這些權力、這些權柄之所以託付於葉蒙席，並非是要他以牧者的身分領導一個教區，而是要完成一項特殊的使命——擔任宗座大使，意即以教宗和聖座代表的身分被派往某一地區教會及國家。

宗座大使的角色是作普世教會和地區教會之間的橋梁，以確保教宗對地區教會能深入了解，好能在行使職權時能夠根據不同文化和實際情況作出適切的決定。

因此，宗座大使促進的是地區教會與普世教會之間共融，使之日臻完善。鑑於宗座大使亦為聖座駐各國的大使，於是聖座在國際上便藉此職務能有所行動，以促進和平，透過對話向眾人開放，絕不排除異己，也無需捍衛任何黨派利益。

總而言之，宗座大使在某種意義上就是一名傳教士，有義務將基督的福音傳給不同的國家和人民。就像傳教士一樣，宗座大使的任務並非輕而易舉，得離鄉背井，向家人及心愛的親友揮手道別，身處異地，入鄉隨俗。這就是擔任教宗代表的生活，

也曾是葉總主教的生活，在不同國家忠實地為教會服務。

本人所恭唸的教宗賀詞代表著教會向葉總主教所做的各項服務表示感激，我們也同樣願意滿懷感恩之情，圍繞著上主的祭台，祈求上主，在葉蒙席的這人生階段，賞賜那助他盡忠職守的慰藉之恩不虞匱乏。

葉總主教是迄今聖座的唯一華人大使，讓我們祈求莊稼的主人派遣工人，賜予本地教會更多的聖召，好讓台灣其他司鐸將來也有機會受召，為伯多祿繼承人的這特殊事工服務。



教宗方濟各 第32屆世界病患日文告

2024年2月11日

「人單獨不好。」（創二18）

治癒病患藉以療癒關係

經上記載：「人單獨不好」（創二18）。天主是愛，從起初，天主就為了共融而創造人類，賦予我們與生俱來的能力，去和他人建立關係。因此，我們按照天主聖三的肖像所受造的生命，蒙召在關係的動力中、在友誼及彼此的愛中，實現自我。我們生來就是要共同生活，而非單獨一人。正因為天主這共融的計畫深植人心，以致離棄和孤單的遭遇，被視為是可怕的、痛苦的，甚至是不人道的，尤其是當人覺得脆弱、不確定和缺乏安全感的時候，而這些往往是由重病發作所導致。

在此，我想到所有在新冠肺炎疫情期間感到極度孤獨的人：無法接受探視的病患，還有許多因工作負荷過重，被困在隔離病房的護士、醫生和支援人員。當然，我們不能不追憶那些僅靠醫護人員照料、至親好友無法陪伴在側，必須獨自面對死亡時刻的病患。

那些飽受戰爭和其悲慘後果所蹂躪的人——他們感受到的痛苦、磨難和孤立，又遲遲未得到任何支援，我對他們感同身受。戰爭是最可怕的社會疾病，總讓社會上最脆弱的一群人受到最大的打擊。

與此同時，我們必須說，即使在享有和平且資源豐沛的國家，人也常孤獨地、有時甚至是在被遺棄的狀況下，度過老年和病程。這嚴峻的現實主要來自個人主義衍生的後果：不惜一切代價高舉人的生產力，使人相信工作效率的神話；對於體力不足、跟不上腳步的人，表現得冷漠，甚至無情。然後，形成一種丟棄文化，在這種文化中，「人不再被視為應受尊重和保護的基本價值；窮人或殘障者，或是『尚未被需要』（如未出生的人），或『不再被需要』（如老年人）的人，尤其如此。」（《眾位弟兄》通諭，18）。可悲的是，這種思維模式也引導了某些政治決策，罔顧人民的尊嚴及需求，也未積極推動所需的策略與資源，以確保人人享有基本的健康權利並獲取醫療保健的機會。人們遺棄、孤立脆弱者，把醫療保健簡化為只是提供服務，而非使醫療服務受到醫生、病患與家屬之間「治療盟約」的保障。

再次聆聽聖經的話語，使我們受益良多：「人單獨不好！」天主在創造之初說了這話，向我們啟示祂對人類計畫的深奧意義，但同時也啟示了罪的致命傷，隨著引發懷疑、破碎、分裂，最後導致孤立。罪攻擊人和他們的所有關係：與天主的關係、與自己的關係、與他人的關係、與受造界的關係。這孤立，讓我們錯失生命的意義，奪走愛的喜樂，讓我們在人生的所有關鍵時刻經歷孤獨的抑鬱。

弟兄姊妹們，任何疾病最需要的照護，首先是滿懷慈悲和愛的親近。因此，照顧病患，尤其意味著關懷他們所有的關係：與天主的關係、與他人（家人、朋友、醫護人員）的關係、與受造界的關係，以及與自己的關係。這有可能做得到嗎？當然有可能做得到，而且我們所有的人都蒙召確保這能成為事實。讓我們看看「慈善的撒瑪黎雅人」的圖像（參閱：路十25~37），

觀察他放慢腳步、親近他人的能力，以及他以溫柔的愛照顧受苦弟兄的創傷。

讓我們牢記生命的真諦：我們來到這個世界，是因為有人接納我們；我們為愛而生，並且蒙召去和他人共融，建立兄弟情誼。兄弟情誼這生命的層面，特別在患病和脆弱的時候支撐著我們，是為了要治癒我們的社會疾病必須採用的第一種療法。

對於你們患病的人，無論是急性的，還是慢性的，我想說：「不要為你們對親密和溫柔的渴望而感到羞愧！不需要隱瞞，也絕對不要認為自己是別人的負擔。病患的狀況敦促我們所有的人停下來，遠離忙碌的生活節奏，重新發現自己。」

在這個劃時代的變革時刻，我們基督徒特別蒙召以耶穌充滿愛憐的目光，關心遭受痛苦和感到孤單的人，也許是被邊緣化和被拋棄的人。以主基督在祈禱中，特別是在聖體聖事中賜給我們彼此的愛，來療癒孤寂和孤立的創傷。這樣，我們便共同合作，對抗個人主義、冷漠及丟棄文化，使溫柔和慈悲的文化得以茁壯成長。

病患、脆弱者和窮人，是教會的核心，也必須是我們人道關懷和牧靈照顧的焦點。願我們銘記於心！讓我們將自己託付給聖母瑪利亞——病人之痊，願她為我們代禱，幫助我們成為建立親密關係和兄弟情誼的匠人。

教宗方濟各

羅馬，拉特朗聖若望大殿

2024 年 1 月 10 日

（天主教會臺灣地區主教團 恭譯）

教宗方濟各 2024年四旬期文告

天主帶領我們穿過荒漠，走向自由

親愛的弟兄姊妹們：

當我們的天主顯示祂自己時，祂給我們的信息，始終是傳達自由：「我是上主你的天主，是我領你出了埃及地、奴隸之所」（出廿2）。這是天主在西奈山上頒給梅瑟的十誡中第一句話。聽到這話的人，都很熟悉天主所說有關出埃及的話：他們體驗到那仍然重重地壓在身上的重擔。在曠野裡，他們領受了「十句話」作為通向自由的大道。我們稱其為「十誡」，並強調天主藉著愛的力量來教育祂的子民去追求自由。那是一個艱困的召叫，它並不立即應驗；必須是旅途的一部分，因為要在旅途中逐漸成熟。正如曠野中的以色列人仍然依戀著埃及——常常渴望過去，埋怨天主和梅瑟——今天，天主的子民仍然依附著一種壓迫性的奴役，而那本是他們應該拋下的。當我們感到絕望、生命在漫無目的地漂泊，像在荒漠中一樣，沒有應許之地時，我們會明白這是多麼真實。四旬期正是恩寵的時期，在這時期中——用先知歐瑟亞的話——荒漠能再次成為我們初戀的地方（參閱：歐二16~17）。天主教育祂的子民，使我們能脫離奴役，經歷從死亡到生命的逾越。天主好像一個新郎，再一次將我們吸引，俯首帖耳向我們的心靈訴說祂愛的話語。

脫離奴役走向自由，並不是抽象的旅程。如果我們要讓四旬期的慶典變得具體，第一步就是渴望能張開雙眼，看清現實。當

上主從燃燒的荊棘叢中叫喚梅瑟時，就立即顯示出祂是一個能看見、更能聽見的主：「我看見我的百姓在埃及所受的痛苦，聽見他們因工頭的壓迫而發出的哀號；所以我要下去挽救百姓脫離埃及人的手，領他們離開那地方，到一個美麗寬闊的地方，流奶流蜜的地方」（出三7~8）。今天，許多受壓迫的弟兄姊妹的哀號聲也上達天廷。讓我們問自己：那哀號聲也傳到我們這裡來嗎？它是否打動我們的心？它是否觸動我們？太多事情讓我們彼此疏遠，剝奪了那從起初就把我們聯繫在一起的兄弟情誼。

在訪問蘭佩杜薩島（Lampedusa）期間，為了反制全球性的冷漠，我問了兩個令人越來越感到迫切的問題：「你在哪裡？」

（創三9）以及「你的兄弟在哪裡？」（參與：創四9）。如果我們再次聆聽那兩個問題就會明白，即使是今天，我們仍在法老王的掌控之下，那麼，我們的四旬期之旅就會十分具體。法老王的掌控使我們感到疲憊和冷漠，是這種生活發展的模式使我們分裂，也奪取了我們的未來。大地、空氣和水都受到汙染，我們的心靈也是如此。的確，洗禮開啟了我們的解放過程，然而，在我們內仍存留著一股無法解釋的對奴役的渴望。那是對熟悉事物的安全感所產生的吸引力，卻以我們的自由為代價。

我想與你們分享在出谷紀的記載中一個很重要的細節：那就是天主看見、被觸動，並帶給我們自由；以色列人並未作此要求。法老王壓制了夢想，封鎖了天堂的景象，使人以為這個世界——人類尊嚴受踐踏，真正的情誼被拒絕——永遠不會改變。他把一切都與他本身捆綁在一起。讓我們問自己：我想要一個新的世界嗎？我是否願意不再妥協，擺脫舊的世界？我的許多

主教兄弟和眾多為和平與正義而努力的人的見證，越來越使我深信，我們必須揭露世界上缺少希望，指的是夢想受抑制，而哀號聲被噤聲，再無法直達天廷並打動天主。「缺少希望」就像在荒漠中的以色列對以前那種奴役的懷念，阻擋以色列前進。「出離埃及」是可以被中斷的：試想，人類已來到普世兄弟情誼的門檻，而科技、文化和法律的發展已能保障所有人的尊嚴，但又該如何解釋人們至今仍然還在不平等和衝突的黑暗中摸索呢？

天主並沒有對我們厭倦，祂要我們以迎接大節慶的心情來迎接四旬期，並提醒我們：「我是上主你的天主，是我領你出了埃及地、奴隸之所」（出廿2）。四旬期是一個悔改的時期，是自由的時刻。在每年四旬期第一主日，我們會回想起耶穌自己被聖神驅使朝曠野裡去，要讓祂在自由意志下接受試探。一連四十天，祂——道成肉身之子，會站立在我們面前，並與我們同在。天主與法老王不同，天主不要臣服的子民，祂要的是兒女。曠野是可以讓我們的自由成熟的地方，使個人決定不再陷到奴役中。在四旬期裡，我們找到正義的新準則，也找到一個團體，可以一起走向一個尚未有人走過的道路。

然而，出谷紀和耶穌在曠野受試探，都讓我們看得很清楚，這表示會有一場奮鬥。天主的聲音說道：「祢是我的愛子」（谷一11），以及「除我之外，你不可有別的神」（出廿3），都遭到敵人及其謊言的反對。比法老王更令人恐懼的是，我們為自己設立的偶像：把那些偶像的聲音，誤認為是神在我們內心說話，要成為全能的，被所有人仰望，能掌控他人；每個人都能察覺到這樣的謊言是多麼誘人。這是一條許多人走過的道路。我們會依戀金錢，依戀某些計畫、想法或目標，依戀我們的地

位、某個傳統，甚至依戀某些人。但他們不但不會讓我們進步，反而會令我們癱瘓。他們不會令我們相會，反而會製造衝突。然而，也有一種新的人類，渺小而謙卑的人，他們不會屈服於謊言的誘惑。崇拜偶像的人會變得像他們一樣，既瞎且聾啞又不能動（參閱：詠一一五5），神貧的人則坦誠且靈敏，這是一股善的力量，默不作聲，卻能治癒和支撐著這世界的存在。

這是行動的時候，而在四旬期內，「暫停」也是一種行動。停下來祈禱，好領受天主聖言；像撒瑪黎雅人一樣，在受傷的弟兄或姊妹前停下。愛天主與愛近人是同一種愛。「不可有別的神」（出廿3），就是指在天主的臨在中，在近人的血肉之軀旁停下。因此，祈禱、行愛德和齋戒並非三個沒有關連的行動，而是一貫的行動，是開放和空虛自我的行動，這樣我們就能拋棄那壓倒我們的偶像、禁錮我們的依戀。然後，我們萎縮和孤獨的心靈會恢復生機。所以，請放慢步伐，暫停一下！四旬期幫助我們重新發現生命中默觀的層面、新釋放的能量。在天主的臨在中，我們成為弟兄姊妹，彼此能更加體諒：我們找到的不再是威脅和敵人，而是旅途的夥伴和同行的人。這是天主的夢想，是我們脫離奴役後，所來到的應許之地。

這些年來，我們重新發現並持續培養教會的共識精神，這表示四旬期也是一個共同作決定的時刻——作一些反社會潮流的大大小的決定，必能改變個人及整個社區的日常生活，例如：我們購買物品的方式、對受造界的關懷，以及盡力融入那些被忽視或輕視的人群。我請求每個基督徒團體這樣做：提供團體成員機會去重新思考他們的生活方式，撥空去省察他們在社會上的臨在方式，以及為改善社會作了哪些貢獻？如果我們基督

徒的補贖與令耶穌難過的那種補贖類似，我們就有禍了！耶穌的話也是對我們說的：「幾時你們禁食，不要如同假善人一樣，面帶愁容；因為他們苦喪著臉，是為叫人看出他們禁食來」（瑪六16）。相反地，我們要從最小及最接近我們的人開始做起，要讓別人看到喜樂的面容，嗅到自由的氣味，並體驗到使萬物煥然一新的愛。這是每一個基督徒團體都能做到的。

只要這個四旬期成為一個悔改的時期，那麼，焦慮的人類會被喚醒，並留意到一股創意突然冒出、嶄新希望的光在閃爍。我願意重複去年夏天我在里斯本會見一群青年時所說的話：「你們要尋找和冒險，你們要尋找和冒險。在歷史上的這一時刻，我們面臨巨大的挑戰，聽見如此多人民痛苦的哀號聲。的確，我們正目睹著一場零星爆發的第三次世界大戰。然而，讓我們鼓起勇氣來看我們的世界，不是在作瀕臨死亡的掙扎，而是正在分娩的痛苦中，不是終結，而是歷史上一個新的偉大篇章的開始。我們需要有作此想法的勇氣」（在葡萄牙天主教大學向學生致詞，2023年8月3日）。這就是悔改的勇氣——脫離奴役的勇氣。因為「信德」與「愛德」需要手牽著「望德」這個小女孩。她倆教她學會走路，而她同時也引領她倆前行。

我在此給予各位我的降福，也祝福你們的四旬期之旅。

教宗方濟各

羅馬，拉特朗聖若望大殿

2023年12月3日，將臨期第一主日

（台灣明愛會 恭譯）

教宗方濟各 2024年復活節文告

親愛的弟兄姊妹們，復活節快樂！

兩千年前從耶路撒冷傳出的宣報：「納匝肋人耶穌、被釘死的那一位，已經復活了！」（參閱：谷十六6），今天在整個世界迴響著。

教會重新體驗在一周之始大清早、那些到墳墓那裡去婦女們的驚惶。耶穌的墳墓是被一個大石塊封住；而今天，同樣地，大量的石塊，太多重大的石塊封住人類的希望：大量的戰爭石塊、大量的人道危機石塊、大量的違反人權石塊、大量的人口販賣石塊，還有其他的……。像耶穌的女門徒一樣，我們也同樣彼此問說：「誰給我們滾開那些石塊呢？」（參閱：谷十六3）

請看，我們在逾越節清晨發現什麼：那石塊，那這麼大的石塊，已被滾開了。那些婦女們的驚惶也是我們的驚惶：封住耶穌墳墓的大石塊已被滾開了！從此，一切就重新開始。新的道路——只有天主才能開啟的道路：在死亡中生命的道路、在戰爭中和平的道路、在仇恨中和好的道路、在敵對中兄弟情誼的道路——穿過那空的墳墓。

弟兄姊妹們，耶穌基督復活了，也只有祂才能滾開那些封住前往生命道路的石塊。事實上，祂本身——復活的主，就是道路：生命、和平、和好及兄弟情誼的道路。祂除免世界和我們的罪過。若沒有天主的寬恕，那大石塊是無法被移除的。沒有天主的寬恕，我們就無法從一些封閉、偏見、互相猜疑，以及

使我們從充滿自我和指控別人的傲慢態度中，走出來。只有復活的基督才能為一個嶄新的世界開啟一條道路，因為祂賜給了我們罪過的赦免。

唯有祂替我們開啟生命的大門——我們經常藉著戰爭來駕馭世界而關閉那大門。今天，我們要特別將目光轉向聖城耶路撒冷——耶穌的苦難、死亡與復活的見證人，以及在聖地所有的基督信徒團體。

我的心思特別轉向那些世界上這麼多衝突的受害者，首先，是在以色列與巴勒斯坦之間的衝突，以及在烏克蘭的衝突。願復活的基督為那些地區飽受蹂躪的人民，開啟一條和平的道路。我同時呼籲，要求他們遵守國際條約，而且希望能有俄羅斯與烏克蘭戰俘的交換！雙方全部的戰俘！

此外，我重新呼籲，必須要保證加薩有獲得人道支援的機會，同時再次懇請，要儘快釋放去年10月被擄走的人質，以及在加薩走廊立即停火。

我們不能讓現在發生的敵對局勢繼續對已力竭難支的國家人民——尤其是孩童們，造成衝擊。我們在他們的眼中看到這麼多的痛苦。他們用眼光問我們：「為什麼？為什麼這麼多的死亡？為什麼這麼多的毀滅？」戰爭永遠都是荒謬和挫敗的！我們不要讓戰爭的強風在歐洲和地中海地區上空日漸加強。讓我們不要向武器和重新備戰的邏輯屈服，和平永遠都不是靠武器建立的，而是藉著伸出的援手和敞開的心懷。

讓我們不要忘記這14年來、長期飽受戰爭摧殘的敘利亞，死亡和失蹤人數如此眾多，這麼多的貧窮和毀壞的情況，等待著眾人以及國際團體的回應。

今天，我的目光特別看向黎巴嫩，它經歷了國內制度的僵局，以及深化的經濟和社會危機，而現在又因為與以色列邊界的衝突，情形變得更為嚴重。願復活的主安慰親愛的黎巴嫩人民，並扶持黎巴嫩整個國家，使黎巴嫩成為一塊人們相遇、和睦共處及包容多元化的土地。

我的心思也特別惦記著巴爾幹半島，在那裡的國家正在走向整頓歐盟計畫的重要一步：願種族、文化和宗教信仰上的差異不會造成分裂，反而成為充實整個歐洲和全世界的來源。

同樣地，我鼓勵亞美尼亞與亞塞拜然之間的交流，好使藉著國際團體的支持，兩國能繼續對話，幫助流離失所的人，尊重不同宗教信仰的敬拜場所，並儘快達成持久的和平協議。

願復活的基督向世上其他地方遭受暴力、衝突、糧食短缺，以及受到氣候變遷後果影響的人，開啟一條希望的道路。願復活的基督賜予慰藉給各種形式恐怖主義的受害者。讓我們為所有喪失了性命的人祈禱，並為這種罪惡行為的人的悔改和歸依懇求。

願復活的主協助海地人民，為使他們首先終止蹂躪那使他們國家流血的暴力行為，並讓他們的國家能在民主和兄弟情誼中發展。

願復活的主賜予慰藉給飽受嚴重人道危機的羅興亞人，並在多年被內戰摧殘的緬甸開啟一條和好的道路，好使暴力的思維能永久終止。

願復活的主在非洲，特別為在蘇丹、整個薩赫爾地區、非洲之角，在剛果民主共和國的基伍地區，以及在莫三比克國德爾加杜角省受苦的人們，開啟一條和平的道路，並使維持已久、造成糧食危機和饑荒、影響廣大地區的旱情終止。

願復活的主使祂的光照耀那些遷徙者，以及那些在經濟上正在

度過一段困難時期的人，並在困苦的時候，賜給他們慰藉和希望。願基督引領所有善心人士在互相關懷中團結，為能一起因應籠罩著許多最窮苦家庭，由於要尋找更好的生活和他們的幸福所面臨的挑戰。

在今天的日子裡，我們慶祝天主子藉著復活所賜予我們的生命，讓我們憶起天主對我們每一個人無限的愛：一份超越任何限度和軟弱的愛。然而，生命的禮物經常受人輕視。多少嬰孩甚至不能出生？多少人餓死，或得不到基本的醫療照顧，或成為虐待和暴力的受害者？多少人的生命，由於商業利潤成為人口販賣的目標？

在基督使我們從死亡的奴役中重獲自由的這一天，我勸勉所有肩負政治責任的人要不遺餘力地去克制人口販賣這禍殃，要盡心竭力地去摧毀那些剝削人自由的犯罪組織，並使那些受害者重獲自由。願上主安慰那些受害者的家人，尤其那些在焦慮地等待著自己親人消息的人，求上主確保他們能得到安慰和希望。

願復活之光照耀我們的心思和轉變我們的內心，使我們意識到每個人生命的價值，必須要被人聆聽、保護和愛惜。

祝大家復活節快樂！

（天主教會台灣地區主教團 恭譯）

Speech of Msgr. Stefano Mazzotti, Chargé d'Affaires, a.i.

For the Celebration of 25th Anniversary of Episcopal Consecration of H. Ex. Archbishop Thomas Yeh

Today we are gathered here around the altar of the Lord for a double thanksgiving. We thank the Lord for the 25 years of Bishop Yeh's episcopate, and we also want to express gratitude to Bishop Yeh for his fidelity to the Lord manifested in many years of faithful service to the Church.

25 years ago on this day, Bishop Yeh was ordained bishop. The bishop is the successor of the Apostles and, as such, receives, with the sacrament of sacred order in its fullness, the power to govern, teach, and sanctify.

These powers, these prerogatives, were entrusted to Monsignor Yeh not to lead a single diocese as pastor, but to carry out a special mission. That of the Apostolic Nuncio. The Apostolic Nuncio represents the Holy Father and the Holy See to the particular Churches and States to which he is sent.

The Nuncio has the task of being a bridge between the universal Church and the particular churches, a necessary bridge to guarantee the Holy Father and the apostolic see a profound knowledge of the individual particular churches, so that the Pope in the exercise of his power can adopt decisions well founded in the concrete reality of different cultures and situations. In this way, the nuncio promotes the enrichment of communion between the particular Churches and the Universal Church. At the same time, the Nuncio is the ambassador of the Holy See to the various states to which he is sent. As such, it is an

instrument of the Holy See's action at an international level, which is an action aimed at promoting peace, through dialogue open to all, without preclusions, without partisan interests to defend.

In summary, the Nuncio is in a certain sense a missionary, responsible for bringing the Christian message to different states and peoples. Like missionaries, the task of the apostolic nuncio is not easy. It's about leaving one's homeland, one's family, one's loved ones, and going where others have decided for us. This is the life of the Papal Representative, this was the life of Bishop Yeh, who provided his faithful service in various countries.

The Pope's message that I read expresses the Church's gratitude for his service, and we, too, willingly join in these sentiments around the altar of the Lord, praying that the consolations with which the Lord assists his servants will not be lacking in this phase of the life of Mgr. Yeh.

Bishop Yeh has so far been the only son of this church who has served the Holy See as apostolic nuncio. We pray that the master of the harvest will give more vocations to this Church, so that other priests in Taiwan may in the future be called to this particular service to the ministry of the successor of Peter.

Minor Basilica-Cathedral of the Holy Rosary, 12 December 2023

MESSAGE OF HIS HOLINESS POPE FRANCIS XXXII WORLD DAY OF THE SICK

11 February 2024

“It is not good that man should be alone”.

Healing the Sick by Healing Relationships

“It is not good that man should be alone” (cf. Gen 2:18). From the beginning, God, who is love, created us for communion and endowed us with an innate capacity to enter into relationship with others. Our lives, reflecting in the image of the Trinity, are meant to attain fulfilment through a network of relationships, friendships and love, both given and received. We were created to be together, not alone. Precisely because this project of communion is so deeply rooted in the human heart, we see the experience of abandonment and solitude as something frightening, painful and even inhuman. This is all the more the case at times of vulnerability, uncertainty and insecurity, caused often by the onset of a serious illness.

In this regard, I think of all those who found themselves terribly alone during the Covid-19 pandemic: the patients who could not receive visitors, but also the many nurses, physicians and support personnel overwhelmed by work and enclosed in isolation wards. Naturally, we cannot fail to recall all those persons who had to face the hour of their death alone, assisted by healthcare personnel, but far from their own families.

I share too in the pain, suffering and isolation felt by those who, because of war and its tragic consequences, are left without support and assistance. War is the most terrible of social diseases, and it takes its greatest toll on those who are most vulnerable.

At the same time, it needs to be said that even in countries that enjoy peace and greater resources, old age and sickness are frequently experienced in

solitude and, at times, even in abandonment. This grim reality is mainly a consequence of the culture of individualism that exalts productivity at all costs, cultivates the myth of efficiency, and proves indifferent, even callous, when individuals no longer have the strength needed to keep pace. It then becomes a throwaway culture, in which “persons are no longer seen as a paramount value to be cared for and respected, especially when they are poor or disabled, ‘not yet useful’ – like the unborn, or ‘no longer needed’ – like the elderly” (Fratelli Tutti, 18). Sadly, this way of thinking also guides certain political decisions that are not focused on the dignity of the human person and his or her needs, and do not always promote the strategies and resources needed to ensure that every human being enjoys the fundamental right to health and access to healthcare. The abandonment of the vulnerable and their isolation is favoured also by the reduction of healthcare merely to a provision of services, without these being accompanied by a “therapeutic covenant” between physicians, patients and family members.

We do well to listen once more to the words of the Bible: “It is not good for man to be alone!” God spoke those words at the beginning of creation and thus revealed to us the profound meaning of his project for humanity, but at the same time, the mortal wound of sin, which creeps in by generating suspicions, fractures, divisions and consequently isolation. Sin attacks persons and all their relationships: with God, with themselves, with others, with creation. Such isolation causes us to miss the meaning of our lives; it takes away the joy of love and makes us experience an oppressive sense of being alone at all the crucial passages of life.

Brothers and sisters, the first form of care needed in any illness is compassionate and loving closeness. To care for the sick thus means above all to care for their relationships, all of them: with God, with others – family members, friends, healthcare workers – , with creation and with themselves. Can this be done? Yes, it can be done and all of us are called to ensure that it happens. Let us look to the icon of the Good Samaritan (cf. Lk 10:25-37), to his ability to slow down and draw near to another person, to the tender love with which he cares for the wounds of a suffering brother.

Let us remember this central truth in life: we came into the world because someone welcomed us; we were made for love; and we are called to communion and fraternity. This aspect of our lives is what sustains us, above all at times of illness and vulnerability. It is also the first therapy that we must all adopt in order to heal the diseases of the society in which we live.

To those of you who experience illness, whether temporary or chronic, I would say this: Do not be ashamed of your longing for closeness and tenderness! Do not conceal it, and never think that you are a burden on others. The condition of the sick urges all of us to step back from the hectic pace of our lives in order to rediscover ourselves.

At this time of epochal change, we Christians in particular are called to adopt the compassion-filled gaze of Jesus. Let us care for those who suffer and are alone, perhaps marginalized and cast aside. With the love for one another that Christ the Lord bestows on us in prayer, especially in the Eucharist, let us tend the wounds of solitude and isolation. In this way, we will cooperate in combating the culture of individualism, indifference and waste, and enable the growth of a culture of tenderness and compassion.

The sick, the vulnerable and the poor are at the heart of the Church; they must also be at the heart of our human concern and pastoral attention. May we never forget this! And let us commend ourselves to Mary Most Holy, Health of the Sick, that she may intercede for us and help us to be artisans of closeness and fraternal relationships.

Rome, Saint John Lateran, 10 January 2024

FRANCIS

MESSAGE OF HIS HOLINESS POPE FRANCIS FOR LENT 2024

Through the Desert God Leads us to Freedom

Dear brothers and sisters!

When our God reveals himself, his message is always one of freedom: “I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery” (Ex 20:2). These are the first words of the Decalogue given to Moses on Mount Sinai. Those who heard them were quite familiar with the exodus of which God spoke: the experience of their bondage still weighed heavily upon them. In the desert, they received the “Ten Words” as a thoroughfare to freedom. We call them “commandments”, in order to emphasize the strength of the love by which God shapes his people. The call to freedom is a demanding one. It is not answered straightaway; it has to mature as part of a journey. Just as Israel in the desert still clung to Egypt – often longing for the past and grumbling against the Lord and Moses – today too, God’s people can cling to an oppressive bondage that it is called to leave behind. We realize how true this is at those moments when we feel hopeless, wandering through life like a desert and lacking a promised land as our destination. Lent is the season of grace in which the desert can become once more – in the words of the prophet Hosea – the place of our first love (cf. Hos 2:16-17). God shapes his people, he enables us to leave our slavery behind and experience a Passover from death to life. Like a bridegroom, the Lord draws us once more to himself, whispering words of love to our hearts.

The exodus from slavery to freedom is no abstract journey. If our celebration of Lent is to be concrete, the first step is to desire to open our eyes to reality. When the Lord calls out to Moses from the burning bush, he immediately shows that he is a God who sees and, above all, hears: “I have observed the misery of my people who are in Egypt; I have heard their cry

on account of their taskmasters. Indeed I know their sufferings, and I have come down to deliver them from the Egyptians, and to bring them up out of that land to a good and broad land, a land flowing with milk and honey” (Ex 3:7-8). Today too, the cry of so many of our oppressed brothers and sisters rises to heaven. Let us ask ourselves: Do we hear that cry? Does it trouble us? Does it move us? All too many things keep us apart from each other, denying the fraternity that, from the beginning, binds us to one another.

During my visit to Lampedusa, as a way of countering the globalization of indifference, I asked two questions, which have become more and more pressing: “Where are you?” (Gen 3:9) and “Where is your brother?” (Gen 4:9). Our Lenten journey will be concrete if, by listening once more to those two questions, we realize that even today we remain under the rule of Pharaoh. A rule that makes us weary and indifferent. A model of growth that divides and robs us of a future. Earth, air and water are polluted, but so are our souls. True, Baptism has begun our process of liberation, yet there remains in us an inexplicable longing for slavery. A kind of attraction to the security of familiar things, to the detriment of our freedom.

In the Exodus account, there is a significant detail: it is God who sees, is moved and brings freedom; Israel does not ask for this. Pharaoh stifles dreams, blocks the view of heaven, makes it appear that this world, in which human dignity is trampled upon and authentic bonds are denied, can never change. He put everything in bondage to himself. Let us ask: Do I want a new world? Am I ready to leave behind my compromises with the old? The witness of many of my brother bishops and a great number of those who work for peace and justice has increasingly convinced me that we need to combat a deficit of hope that stifles dreams and the silent cry that reaches to heaven and moves the heart of God. This “deficit of hope” is not unlike the nostalgia for slavery that paralyzed Israel in the desert and prevented it from moving forward. An exodus can be interrupted: how else can we explain the fact that humanity has arrived at the threshold of universal fraternity and at levels of scientific, technical, cultural, and juridical development capable of

guaranteeing dignity to all, yet gropes about in the darkness of inequality and conflict.

God has not grown weary of us. Let us welcome Lent as the great season in which he reminds us: “I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery” (Ex 20:2). Lent is a season of conversion, a time of freedom. Jesus himself, as we recall each year on the first Sunday of Lent, was driven into the desert by the Spirit in order to be tempted in freedom. For forty days, he will stand before us and with us: the incarnate Son. Unlike Pharaoh, God does not want subjects, but sons and daughters. The desert is the place where our freedom can mature in a personal decision not to fall back into slavery. In Lent, we find new criteria of justice and a community with which we can press forward on a road not yet taken.

This, however, entails a struggle, as the book of Exodus and the temptations of Jesus in the desert make clear to us. The voice of God, who says, “You are my Son, the Beloved” (Mk 1:11), and “You shall have no other gods before me” (Ex 20:3) is opposed by the enemy and his lies. Even more to be feared than Pharaoh are the idols that we set up for ourselves; we can consider them as his voice speaking within us. To be all-powerful, to be looked up to by all, to domineer over others: every human being is aware of how deeply seductive that lie can be. It is a road well-travelled. We can become attached to money, to certain projects, ideas or goals, to our position, to a tradition, even to certain individuals. Instead of making us move forward, they paralyze us. Instead of encounter, they create conflict. Yet there is also a new humanity, a people of the little ones and of the humble who have not yielded to the allure of the lie. Whereas those who serve idols become like them, mute, blind, deaf and immobile (cf. Ps 114:4), the poor of spirit are open and ready: a silent force of good that heals and sustains the world.

It is time to act, and in Lent, to act also means to pause. To pause in prayer, in order to receive the word of God, to pause like the Samaritan in the

presence of a wounded brother or sister. Love of God and love of neighbour are one love. Not to have other gods is to pause in the presence of God beside the flesh of our neighbour. For this reason, prayer, almsgiving and fasting are not three unrelated acts, but a single movement of openness and self-emptying, in which we cast out the idols that weigh us down, the attachments that imprison us. Then the atrophied and isolated heart will revive. Slow down, then, and pause! The contemplative dimension of life that Lent helps us to rediscover will release new energies. In the presence of God, we become brothers and sisters, more sensitive to one another: in place of threats and enemies, we discover companions and fellow travelers. This is God's dream, the promised land to which we journey once we have left our slavery behind.

The Church's synodal form, which in these years we are rediscovering and cultivating, suggests that Lent is also a time of communitarian decisions, of decisions, small and large, that are countercurrent. Decisions capable of altering the daily lives of individuals and entire neighbourhoods, such as the ways we acquire goods, care for creation, and strive to include those who go unseen or are looked down upon. I invite every Christian community to do just this: to offer its members moments set aside to rethink their lifestyles, times to examine their presence in society and the contribution they make to its betterment. Woe to us if our Christian penance were to resemble the kind of penance that so dismayed Jesus. To us too, he says: "Whenever you fast, do not look dismal, like the hypocrites, for they disfigure their faces so as to show others that they are fasting" (Mt 6:16). Instead, let others see joyful faces, catch the scent of freedom and experience the love that makes all things new, beginning with the smallest and those nearest to us. This can happen in every one of our Christian communities.

To the extent that this Lent becomes a time of conversion, an anxious humanity will notice a burst of creativity, a flash of new hope. Allow me to repeat what I told the young people whom I met in Lisbon last summer: "Keep seeking and be ready to take risks. At this moment in time, we face enormous risks; we hear the painful plea of so many people. Indeed, we are

experiencing a third world war fought piecemeal. Yet let us find the courage to see our world, not as being in its death throes but in a process of giving birth, not at the end but at the beginning of a great new chapter of history. We need courage to think like this" (Address to University Students, 3 August 2023). Such is the courage of conversion, born of coming up from slavery. For faith and charity take hope, this small child, by the hand. They teach her to walk, and at the same time, she leads them forward. [1]

I bless all of you and your Lenten journey.

Rome, Saint John Lateran,

3 December 2023, First Sunday of Advent.

FRANCIS

[1] Cf. CH. PÉGUY, *The Portico of the Mystery of the Second Virtue*.



URBI ET ORBI MESSAGE OF HIS HOLINESS POPE FRANCIS EASTER 2024

Easter Sunday, 31 March 2024

Dear brothers and sisters, Happy Easter!

Today throughout the world there resounds the message proclaimed two thousand years ago from Jerusalem: “Jesus of Nazareth, who was crucified, has been raised!” (Mk 16:6).

The Church relives the amazement of the women who went to the tomb at dawn on the first day of the week. The tomb of Jesus had been sealed with a great stone. Today too, great stones, heavy stones, block the hopes of humanity: the stone of war, the stone of humanitarian crises, the stone of human rights violations, the stone of human trafficking, and other stones as well. Like the women disciples of Jesus, we ask one another: “Who will roll away the stone for us from the entrance to the tomb?” (cf. Mk 16:3).

This is the amazing discovery of that Easter morning: the stone, the immense stone, was rolled away. The astonishment of the women is our astonishment as well: the tomb of Jesus is open and it is empty! From this, everything begins anew! A new path leads through that empty tomb: the path that none of us, but God alone, could open: the path of life in the midst of death, the path of peace in the midst of war, the path of reconciliation in the midst of hatred, the path of fraternity in the midst of hostility.

Brothers and sisters, Jesus Christ is risen! He alone has the power to roll away the stones that block the path to life. He, the living One, is himself that path. He is the Way: the way that leads to life, the way of peace, reconciliation and fraternity. He opens that path, humanly impossible, because he alone takes away the sin of the world and forgives us our sins. For without God’s forgiveness, that stone cannot be removed. Without the

forgiveness of sins, there is no overcoming the barriers of prejudice, mutual recrimination, the presumption that we are always right and others wrong. Only the risen Christ, by granting us the forgiveness of our sins, opens the way for a renewed world.

Jesus alone opens up before us the doors of life, those doors that continually we shut with the wars spreading throughout the world. Today we want, first and foremost, to turn our eyes to the Holy City of Jerusalem, that witnessed the mystery of the Passion, Death and Resurrection of Jesus, and to all the Christian communities of the Holy Land.

My thoughts go especially to the victims of the many conflicts worldwide, beginning with those in Israel and Palestine, and in Ukraine. May the risen Christ open a path of peace for the war-torn peoples of those regions. In calling for respect for the principles of international law, I express my hope for a general exchange of all prisoners between Russia and Ukraine: all for the sake of all!

I appeal once again that access to humanitarian aid be ensured to Gaza, and call once more for the prompt release of the hostages seized on 7 October last and for an immediate cease-fire in the Strip.

Let us not allow the current hostilities to continue to have grave repercussions on the civil population, by now at the limit of its endurance, and above all on the children. How much suffering we see in their eyes! With those eyes, they ask us: Why? Why all this death? Why all this destruction? War is always an absurdity and a defeat! Let us not allow the strengthening winds of war to blow on Europe and the Mediterranean. Let us not yield to the logic of weapons and rearming. Peace is never made with arms, but with outstretched hands and open hearts.

Let us not forget Syria, which for fourteen years has suffered from the effects of a long and devastating war. So many deaths and disappearances, so much poverty and destruction, call for a response on the part of everyone, and of the international community.

My thoughts turn today in a special way to Lebanon, which has for some

time experienced institutional impasse and a deepening economic and social crisis, now aggravated by the hostilities on its border with Israel. May the Risen Lord console the beloved Lebanese people and sustain the entire country in its vocation to be a land of encounter, coexistence and pluralism.

I also think in particular of the region of the Western Balkans, where significant steps are being taken towards integration in the European project. May ethnic, cultural and confessional differences not be a cause of division, but rather a source of enrichment for all of Europe and for the world as a whole.

I likewise encourage the discussions taking place between Armenia and Azerbaijan, so that, with the support of the international community, they can pursue dialogue, assist the displaced, respect the places of worship of the various religious confessions, and arrive as soon as possible at a definitive peace agreement.

May the risen Christ open a path of hope to all those who in other parts of the world are suffering from violence, conflict, food insecurity and the effects of climate change. May he grant consolation to the victims of terrorism in all its forms. Let us pray for all those who have lost their lives and implore the repentance and conversion of the perpetrators of those crimes.

May the risen Lord assist the Haitian people, so that there can soon be an end to the acts of violence, devastation and bloodshed in that country, and that it can advance on the path to democracy and fraternity.

May Christ grant consolation and strength to the Rohingya, beset by a grave humanitarian crisis, and open a path to reconciliation in Myanmar, torn for years now by internal conflicts, so that every logic of violence may be definitively abandoned.

May he open paths of peace on the African continent, especially for the suffering peoples in Sudan and in the entire region of the Sahel, in the Horn of Africa, in the region of Kivu in the Democratic Republic of the Congo and in the province of Capo Delgado in Mozambique, and bring an end to

the prolonged situation of drought which affects vast areas and provokes famine and hunger.

May the Risen One make the light of his face shine upon migrants and on all those who are passing through a period of economic difficulty, and offer them consolation and hope in their moment of need. May Christ guide all persons of good will to unite themselves in solidarity, in order to address together the many challenges which loom over the poorest families in their search for a better life and happiness.

On this day when we celebrate the life given us in the resurrection of the Son, let us remember the infinite love of God for each of us: a love that overcomes every limit and every weakness. And yet how much the precious gift of life is despised! How many children cannot even be born? How many die of hunger and are deprived of essential care or are victims of abuse and violence? How many lives are made objects of trafficking for the increasing commerce in human beings?

On the day when Christ has set us free from the slavery of death, I appeal to all who have political responsibilities to spare no efforts in combatting the scourge of human trafficking, by working tirelessly to dismantle the networks of exploitation and to bring freedom to those who are their victims. May the Lord comfort their families, above all those who anxiously await news of their loved ones, and ensure them comfort and hope.

May the light of the resurrection illumine our minds and convert our hearts, and make us aware of the value of every human life, which must be welcomed, protected and loved.

A Happy Easter to all!

Chinese Regional Bishops' Conference (CRBC) Minutes of the 2nd Plenary Assembly, 2023 (Autumn Plenary Assembly)

Date: November 27-30, 2023 (Monday-Thursday)

Venue: CRBC Administrative Building
(39, An-Ju St., Taan District, Taipei)

President: Most Rev. John Baptist Lee

Attendees: Most Rev. Thomas Chung, Most Rev. Peter Liu,
Most Rev. Philip Huang, Most Rev. Martin Su,
Most Rev. John Baptist Huang

Absentee: Most Rev. Norbert Pu

Guest: Rev. Msgr. Stefano Mazzotti, Chargé d'Affaires, a.i.

Secretary: Fr. Otfried Chan

Opening Prayer

**Address by Rev. Msgr. Stefano Mazzotti, Chargé d'affaires, a.i.,
(summary)**

- A word of thanks to the Bishops for the invitations to attend the activities of their Dioceses, thus being able to learn more about the ecclesial and social reality of the country, and congratulations to Prof. Joseph Chu and his spouse Ms Clare Yeh, for being nominated as members of the Dicastery for Laity, Family and Life.
- Archbishop Thomas Chung accompanied some 350 young people to WDY (Lisbon) and they certainly brought with them upon their return some good intentions of personal and ecclesial commitment, which possibly will bear fruit.
- A word thanks to CRBC for helping the Nunciature to celebrate the

anniversary of 10th pontificate of the Holy Father Pope Francis, on June 29, 2023, in the Major Seminary of Taiwan, as well as for commemorating 80 years of diplomatic relations between the Holy See and the Republic of China (Taiwan) by means of a symposium in synodal style which took place on September 23, 2023, at Fu-Jen University.

- Provide a list of possible candidates for the episcopate and invest in priests' training, especially those who should be sent abroad to complete their training if they have any aptitude for studies and learn a foreign language.
- Provide a list of possible candidates for the episcopate and invest in priests' training, especially those who should be sent abroad to complete their training if they have any aptitude for studies and learn a foreign language.
- The Nunciature is happy to offer help to the Bishops wherever it can.

Reports

I. Secretariat

1) 2025 Jubilee of Hope

Opening Ceremony of the Holy Door

- Date: December 24, 2024
- Venue: St. Peter's Basilica
- Motto: "Pilgrims of Hope" (<https://www.iubilaeum2025.va/en.html>)

The Vatican office overseeing the Jubilee has orchestrated a series of major events, with a keen focus on diverse demographic sectors including: Families, Children, Youth, Movements and Associations, Elderly, Grandparents, Disabled, Sports, Sick and Health Care, Universities, World of Work, Choirs and Choruses, Confraternities, Priests, Consecrated Persons, Catholics of the Eastern Church, Catechists, the Poor, Prisoners, and many others. The **comprehensive itinerary will be finalized by the end of this year,**

following the anticipated issuance of the Papal Bull on May 9, 2024.

The contact person for the CRBC "*Jubilee of Hope*" is Ms. Theresa Wu (Kaohsiung Diocese). She has participated in the first online meeting for the 2025 Jubilee on April 14, 2023. The subsequent virtual assembly is slated for January 18, 2024, at 9:00 am in Rome (4:00 PM Taiwan time).

2) 2025 Jubilee celebration for all consecrated persons

Preparatory Stages

2023 July-December: "The thirst for Reconciliation," in Taiwan

2024 February 1-4: The Mandate, in Rome, as "signs of reconciliation among men and women".

2025 February 4: Jubilee Celebration in Taiwan

2025 October 8-9: Jubilee of Consecrated Life in Rome

3) FABC Meetings

a. Bishops' Institute for Social Communication (BISCOM)

The 9th Workshop for Bishops of Asia

Date: April 15-20, 2024

Venue: Camillian Pastoral Care Center, Bangkok, Thailand

(Registration deadline: January 10, 2024)

b. 2024 FABC Bishops Synodal Leadership Seminar – Workshop

Date: July 15- 20, 2024

Venue: Camillian Pastoral Care Center, Bangkok, Thailand

c. FABC Office of Evangelization (FABC OE) Meeting

Silver Jubilee of the Apostolic Exhortation for Asia, "Ecclesia in Asia"

Date: December 12-14, 2024

Venue: Camillian Pastoral Care Center, Bangkok, Thailand.

4) The Dicastery for Laity, Family and Life plans to convene an online meeting early in 2024 regarding pastoral care for the elderly. To better grasp the current state of elder pastoral care in local churches, the Dicastery has distributed a questionnaire.

5) The 53rd International Eucharistic Congress

- Theme: "Fraternity to Heal the World"

- Date: September 8-15, 2024

- Country: Quito (Ecuador)

6) On the meeting with Fr. Anselm Grün, OSB

7) On the meeting between Card. Peter Turkson, Chancellor of the Pontifical Academy of Sciences, and Prof. Joachim von Braun, President of the Pontifical Academy of Sciences, and Bishop John Baptist Lee, President of CRBC, and Archbishop Thomas Chung, Vice-President of CRBC.

8) Publishing plan for the new Catholic Directory of CRBC.

9) New performance evaluation methods for CRBC employees

Objective: To enhance the employees' ability and awareness in service to the Church

General Principles for Evaluation:

- The evaluation will be conducted by the immediate supervisor of the employee (either Commission's President or Secretary-General of the Secretariat)

- Focus on improving weaknesses and fortifying strengths encompassing overall work capacity, attitude, adaptability, learning, and implementing abilities.

- Acknowledgment of distinctive contributions, particularly those which are related to planning, management skills, and a profound sense of mission within the Commissions or Secretariat

- After a consultation with the employees and based on mutual agreement.

10) 'Regulations for Implementing Labor-Management Meeting' between the staff members and CRBC as employer in accordance with the Labor Law.

11) His Eminence, Card. Sebastian Francis of the Penang Diocese, Malaysia, extends an invitation to partake in a Thanksgiving Mass commemorating his elevation to the cardinalate or to convey

felicitations through a congratulatory letter.

- Date of Mass: January 8, 2024, at 18:00

- Venue: St. Anne's Chapel (Bukit Mertajam, Penang)

CRBC will send a congratulatory letter to Card. Francis.

12) Report by Fr. Raphael Ling, Chaplain, and Fr. Inna Reddy Edara, SVD, Vice-President for Mission Affairs at Fu Jen Catholic University.

13) FABC 50th Anniversary Online Celebration, November 12, 2023

Attendees: Archbishop Thomas Chung, Bishop Norbert Pu.

II. Commission for Clergy and Religious

The current team responsible for formation at the Taiwan Catholic Regional Seminary includes: the Vice-Rector, Fr. Augustine Su, and the Director of Formation, Fr. Stanislaus Irudayaselvam. Both are expected to complete their terms in August 2024. In light of this, it is imperative to determine early on whether Fr. Augustine Su will continue in his role as Vice-Rector and if a new Director of Formation should be appointed.

Explanation (excerpts):

A. (...) Both Fr. Augustine Su and Fr. Irudayaselvam were assigned by CRBC in August 2021 and their mandate will end in August, 2024. In addition, Fr. Irudayaselvam for academic affairs has taken on a full-time teaching ministry at Fu-Jen Catholic University since August, 2023. Consequently, one should start thinking about the formators of the new team.

B. In light of this, it is advisable to actively recruit and prepare potential candidates for the position of Director of Formation. This proactive approach ensures that the current team can promptly address any fluctuations in the number of personnel responsible for formation. This seamless adjustment facilitates a sense of reassurance for the seminarians' undergoing formation.

C. Furthermore, with a stabilizing trend in the number of new seminarians, looking ahead to the next 5 to 10 years, where the intention is to gradually increase and maintain enrollment at the

Seminary, it is crucial to continuously invite, select, nurture, and recruit local clergy for the team of formators. This ongoing effort is dedicated to wholeheartedly supporting the local priestly vocation formation, laying a solid foundation for the development of the local diocese, and actively contributing to the realization of the mission of evangelization.

D. The Seminary's formation team expresses its hope that the prospective candidate to be recruited holds the status of an indigenous clergy member. Considering the increasing number of Seminarians with indigenous identities, having clergy with this background serving in the role of formators at the Seminary is seen as a more responsive approach to meet the formation needs of the Seminarians, particularly in providing focused attention and companionship during their academic learning journey.

III. Commission for Social Development (Caritas Taiwan)

IV. Commission for Doctrine of the Faith, Section for Bible

V. Commission for the Service of Integral Human Development (Section for the Pastoral Care of Migrants and Itinerant People)

VI. Commission for Inter-religious Dialogue and Ecumenical Cooperation and Commission for Promotion of Christian Unity

VII. Commission for Laity, Family and Youth (Section for Youth)

VIII. Commission for Laity, Family and Youth (Section for Family)

IX. Commission for Culture and Education

X. Commission for the Service of Integral Human Development (Section for Pastoral-Health Care)

XI. Commission for Aborigine Apostolate

XII. Commission for Social Communication (Radio Veritas)

XIII. Catholic Charismatic Renewal

XIV. Commission for Sacred Liturgy

Proposals

I. CRBC Secretariat

A. Proposal: Replacement of energy-efficient air conditioning units for the bishops' rooms on 6th floor.

Explanation: The 7 old air-conditioners in the rooms on 6th floor for 7 Bishops can no longer cool sufficiently and are noisy. And their reparations are difficult as replacement parts for the outdated model are no longer in production. The air-conditioners need to be replaced.

Resolution: Approved. The 7 air-conditioners in the Bishops' rooms on 6th floor will be replaced by new ones.

B. Proposal: Consideration for changing the auditor and accountant for the financial statements for the fiscal year 2024.

Explanation: The proposal suggests appointing CPA Chun-Yu Lai from Horng-Jaan Accounting Firm to handle audit and tax declaration matters for fiscal year 2024. The service fee from Horng-Jaan Accounting Firm is NTD5,000.- less annually compared to the current firm serving the CRBC.

Resolution: Approved. Horng-Jaan Accounting Firm is the appointed Accounting Firm of CRBC effective from the fiscal year 2024.

C. Proposal: Salary adjustment scheme for the staff of Secretariat and Commissions, from 2024 onward.

Explanation:

- Subsequent to the 2022 salary revision, the Consumer Price Index has shown an accumulated growth exceeding 5% by the close of 2023. Concurrently, private sector salaries and basic wages have demonstrated sustained increases.
- On June 1, 2023, the Directorate-General of Personnel Administration announced a 4% salary augmentation for military and public servants, effective January 1, 2024.

- Option A proposes a 3% salary increase, necessitating an additional annual budget allocation of NT\$157,848. Option B suggests a 4% salary increase, requiring an additional annual budget of NT\$210,456. Option C entails a targeted salary augmentation for specific personnel, capped at NT\$50,000.
- Hourly wage employees, contract-based personnel, and those within the probationary period (until December 31 2023) are not included in the adjustment scheme.

Resolution: A 4% salary increase for the staff of the Secretariat and Commissions, effective January 2024, except those who are in the probationary period and those who have submitted retirement applications.

D. Proposal: Budget and Work Plan for 2024.

Explanation: After approval, the Secretariat of CRBC will submit the budgets of CRBC for 2024 to the competent authorities (Ministry of the Interior) for examination.

Resolution: Approved.

E. Proposal: Consideration for the election of the next President of the CRBC during the Spring Plenary Assembly in 2024.

Explanation: Following the CRBC Board election on May 25, 2020, the 6th Board was constituted with Bishop John Baptist Lee as President, alongside Archbishop Thomas Chung, Archbishop Peter Liu, Bishop Philip Huang, and Bishop Martin Su as Directors.

Bishop John Baptist Lee assumed the presidency with Archbishop Thomas Chung as Vice-President.

The Standing Committee comprised Archbishop Thomas Chung, Archbishop Peter Liu, Bishop Philip Huang, and Bishop Martin Su.

Fr. Otfried Chan serves as Secretary-General for a four-year term.

Considering the upcoming election of the President of CRBC on May 25, 2024, and personnel adjustments in the Commissions, early discussions are proposed to streamline pre-election preparations.

Resolution: The election of the new President of CRBC will take place in the 2024 Spring Plenary Assembly, and the term of the Secretary-General is now extended until August 31, 2025. At the time, arrangements for the CRBC Translation Team office on the 4th floor will be finalized.

F. Proposal: Nomination of the Chairman for the Section for the Pastoral Care of Migrants and Itinerant People of the Commission for the Service of Integral Human Development.

Explanation: In consideration of the formal installation of Bishop John Baptist Huang as the Bishop of Tainan on June 24, the current Chairman of the Section for the Pastoral Care of Migrants and Itinerant People within the Commission for the Service of Integral Human Development is Bishop Bosco Lin, who serves as the Apostolic Administrator of Tainan. Consequently, it is necessary to decide whether Bishop Huang is to succeed Bishop Bosco Lin or should be in charge of other commissions or its affiliated sections of CRBC.

Resolution: Bishop Martin Su will succeed Bishop Bosco Lin and will be the Chairman of the Section for the Pastoral Care of Migrants, effective immediately. November 30, 2023. And Bishop John Baptist Huang will be the President of the Commission for Divine Liturgy and Sacraments, and the Chairman of the Section for Youth. And their Bishops are allocated to a different Commission or its affiliated section, effective immediately. The new Presidents of the Commissions and Chairmen of the affiliated Sections are indicated in the follow table, according to the latest allocation of responsibilities.

G. Proposal: Solicitation of candidates for pontifical diplomatic service.

Explanation: The Pontifical Ecclesiastical Academy is in pursuit of clergy with diplomatic acumen and invites Bishops' Conferences to nominate suitable candidates.

Resolution: Proactively identify and nominate promising candidates.

II. CRBC Commission for the Clergy and Religious

A. Proposal: Appointment of a Spiritual Director for Seminarians in the propaedeutic stage and a Human Formation Director for the Taiwan Catholic Regional Seminary.

Explanation:

- Historically, the Seminary's formation team included the ministry of a Spiritual Director for Seminarians in the propaedeutic stage. However, due to a substantial decline of Seminarians in number over the past decade, the formation team underwent restructuring, leading to the removal of this ministry. Currently, Seminarians in the propaedeutic stage are accompanied in turn by three priests. However, as a result this rotational approach is inadequate. There is a need to have a dedicated Spiritual Director to guide the Seminarians during their propaedeutic stage, while other formation personnel offer collaborative support.
- Given the recent stable and anticipated increase in new Seminarians over the next two to three years, prompt reinstatement of the ministry of the Spiritual Director for Seminarians in the propaedeutic stage within the formation team is crucial to meet formation demands and prepare for the Seminary's future development.
- The Ratio Fundamentalis Institutionis Sacerdotalis underscores the importance of dedicated formation directors during this stage of seminarian development (cf. RIS no. 60, 132, 137).
- Furthermore, other Seminarians require a Human Formation Director to establish clear communication channels for addressing challenges in their

daily lives. This ensures that interactions among Priests and Seminarians transcend administrative efficiency, fostering authentic fraternity. Hence, the appointment of individuals as communication bridges, rather than reliance solely on policy mechanisms, is imperative. The newly appointed Spiritual Director is expected to also serve as the Human Formation Director for all Seminarians. (...)

Resolution: The names of the candidates as Spiritual Director will be announced in due course.

B. Proposal: Request for Approval to Establish the National Association of the Secular Franciscan Order (by Most Rev. John Baptist Lee, Bishop of Hsinchu).

Explanation:

- The General Constitutions of the Secular Franciscan Order was approved by the Dicastery for Institutes of Consecrated Life and Societies of Apostolic Life on December 8, 2000, through the decree (n.T.144-1/2000).
- According to Code of Canon Law, c. 312, §1, the Bishops' Conference has the authority to establish a national association within its territory (...); the diocesan bishop has the authority to establish a diocesan association in his own territory. According to Code of Canon Law, c. 312, §2, for the effective establishment of an association within a diocese or the establishment of a branch of an association within a diocese, even if it enjoys pontifical privileges, written consent must be obtained from the diocesan bishop; c. 314 stipulates that any approval or modification of the statutes of a public association requires the approval of the competent ecclesiastical authority that established the association.
- The Secular Franciscan Order presently encompasses 16 regional chapters in Taiwan (Archdiocese of Taipei, Diocese of Hsinchu, Diocese of Taichung, Diocese of Chiayi, Diocese of Tainan, and Diocese of Kaohsiung) complemented by a centralized national structure. The election of the president occurs through a nationwide voting process. As a national entity, it is proposed that the CRBC grants approval to the "Statutes

of the Secular Franciscan Order - Taiwan National Statutes".

Means:

The CRBC is kindly requested to officially recognize and incorporate the Association within the national Catholic organizations of Taiwan.

Contact Information:

President: Mr. Jin-sheng Lo

Cell: 0922.248568

Email: robinson.1044@gmail.com

Resolution: The Statutes of Secular Franciscan Order are granted the approval of CRBC.

III. Commission for Ethics of Archdiocese of Taipei (Equality Law Action Team)(...)

IV. Commission for Culture and Education

A. Proposal: Petition for the assistance of the Bishops' Conference in augmenting the professional competence of school governing boards in managing and supervising educational operations

Explanation:

- In the face of constantly changing educational policies and challenges, it is incumbent upon members of governing boards in Catholic educational institutions to acquaint themselves with pertinent ecclesiastical regulations and to elevate their capacities as stewards of these institutions. This proactive engagement with evolving educational paradigms is conducive not only to the sustainability of each institution but also to the preservation of its ecclesiastical mission.
- Building upon the directives emanating from the CRBC Spring Plenary Assembly (April 10-13, 2023), the Catholic Association for

Educational Affairs convened the “2023 Catholic School Leadership Workshop.” This endeavor featured lectures by domain experts and facilitated dialogues among school principals, board representatives, and administrative dignitaries. The discourse encompassed topics germane to the transformative trajectory of educational operations, the imperative of sustainable practices, comprehension of educational policy nuances, projections for future institutional evolution, and the integration of private school entities – all articulated through structured group deliberations.

- At the Annual General Meeting held by the aforementioned association on October 13, 2023, representatives from participating schools proposed requesting the CRBC to orchestrate training sessions for school board members on school governance and supervision. This initiative seeks to assist board members with a nuanced comprehension of pivotal regulations promulgated by the Ministry of Education, thus fostering judicious reflections on the prospective trajectories of sustainable development or transformative undertakings within the purview of Catholic educational institutions across Taiwan.

Resolution: Approved. Each diocese is requested to respond to the Commission for Education and Culture by December 31, 2023. The Commission will then correspond with the school boards of respective Catholic educational institutions.

V. Hsinchu Diocese

A. Proposal: Request for Approval – *“Guidelines for the Acceptance of Mass Intentions and Offerings by Clergy.”*

Explanation:

- In June 2022, the CRBC concluded the printing and distribution of the Holy Mass Record and Accounts and the Bination/Trination Mass Report to priests across dioceses. Priests are earnestly encouraged to meticulously uphold accurate record-keeping practices.
- With the objective of enlightening priests on the judicious handling of Mass offerings, the Diocese of Hsinchu and the Canon Law Society,

aligning with the provisions of the Code of Canon Law and the Decree on Mass Stipends issued by the Dicastery for the Clergy, present the “Guidelines on the Acceptance of Mass Intentions and Offerings by Clergy”. This submission seeks to elevate priests’ awareness regarding the considerations pertinent to accepting and recording Mass intentions.

Means:

- Upon approval, kindly beseech ordinaries and superiors of religious orders to collaboratively disseminate and implement these guidelines.
- When necessary, ordinaries and religious order superiors should, in adherence to their respective jurisdictions, scrutinize the implementation of these directives by priests under their authority. This ensures that, in the unfortunate event of a priest’s passing, any outstanding Mass intentions can be judiciously overseen by the ordinary or religious order superior, thereby fulfilling the entrusted responsibilities of the faithful.
- Each diocese and religious order community should devise its “Procedure for Soliciting Mass Offerings”, streamlining the application process for priests. Appendix 2, a draft from the Diocese of Hsinchu, is provided as a guide for ordinaries and superiors of religious orders.

Resolution: Approved and adopted.

Appendix 1

Guidelines for the Acceptance of Mass Intentions and Offerings by Clergy

I. Introduction

It has been a long-standing custom of the Church to allow a priest to offer a Mass for the intentions of the faithful and for a voluntary offering to generally (but not required to) be made to the celebrant offering the Mass. This document has been compiled to help provide some clarity and offers guidance for implementing the above norms. In areas not directly addressed by rules, best practice processes will be presented. “The proper Handling of Mass stipends constitutes a grave obligation in conscience for the priests to whom they are entrusted...”

II. In Conformity with

The Code of Canon Law (1983) and the Decree on Mass Stipends promulgated by the Holy See's Congregation for the Clergy on February 22, 1991.

III. Executive Summary

1. Ensure that Mass stipends are deposited into a separate checking account only for Masses.
2. Promptly record the intention and stipend amount in the parish Mass Intention Book.
3. Parish "clusters" served by the same priest must keep each parish's intentions segregated.
4. Mass intentions must be offered within one year of accepting them.
5. Bishop's permission is required for long-term Mass intentions before accepting them.
6. Perpetual Mass intentions are not to be accepted.
7. Only one intention may be offered per Mass unless:
 - 1) all donors give consent;
 - 2) the date & time of the Mass is made public; and
 - 3) this practice occurs no more than two times per week.
8. The pastor is responsible to ensure that a "Pro Populo" Mass is offered each week.
9. Only one "Pro Populo" Mass is required each week for a cluster of parishes.
10. Priests may offer a private Mass for an intention on their day off or during vacation.
11. Priests may only receive up to one stipend per day with the exception of Christmas Day.
12. Surpluses of funds over the amount needed to satisfy unoffered Masses should be promptly forwarded to the Chancery Office as a donation to the priest's retirement fund or bishop prescribes special intention for the diocese.
13. When a Bination / Trination Mass was offered by the multiple donors,

the priest may deal with the Mass stipend issues as the above rules.

14. Masses offered by Religious Community priests must observe the special rules for them.
15. Masses offered by Religious Community priests must observe the special rules for them. If the special rules of a Religious Community have not been established yet, its priests should observe the above rules of the Diocese.

IV. Relevant canons regarding the offering and intentions of the Mass (cc. 945-958)

1. Regarding Collective Intentions:

Norms established by the Congregation for the clergy concerning the practice of Mass stipends (February 22, 1991):

- Art. 1 §2: According to canon 948, "separate Masses are to be applied for the intentions for which an individual offering, even if small, has been made and accepted." Priests who transgress this norm assume the relative moral responsibility the relative moral responsibility if they "indistinctly collect offerings for the celebration of Masses" for particular intentions and, combining them in a single offering and, without the knowledge of those who have made the offering, satisfy them with a single Mass celebrated according to an intention which they call "collective."
- Art. 2 §1: In cases in which the people making the offering, have been previously explicitly informed and have freely consented to combining their offerings in a single offering, their intentions can be satisfied with a single Mass celebrated according to a "collective" intention.
- Art. 2 §2: In this case it is necessary that the place and time for the celebration of this Mass, which is not to be said more than twice a week, be made public.
- Art. 3 §1: In cases described in Act 2 §1, it is licit for the celebrant to keep the amount of the offering established by the diocese.

Art. 3 §2: Any amount exceeding this offering shall be consigned to the ordinary as specified in c. 951 §1, who will provide for its destination according to the ends established by law.

2. Regarding Bination / Trination Masses

Code of Canon Law: c.951

- §1. In accord with the approved practice of the Church, any priest celebrating or concelebrating is permitted to receive an offering to apply the Mass for a specific intention.
- §2. It is recommended earnestly to priests that they celebrate Mass for the intention of the Christian faithful, especially the needy, even if they have not received an offering.

Note: Bination/Trination, the offering up of the Holy Sacrifice of the Mass twice/thrice on the same day by the same celebrant.

V. Bible Verses

2 Maccabees 12:43-45, “He then took up a collection among all his soldiers, amounting to two thousand silver drachmas, which he sent to Jerusalem to provide for an expiatory sacrifice. In doing this he acted in a very excellent and noble way, inasmuch as he had the resurrection in mind; for if he were not expecting the fallen to rise again, it would have been superfluous and foolish to pray for the dead. But if he did this with a view to the splendid reward that awaits those who had gone to rest in godliness, it was a holy and pious thought.”

1 Corinthians 9:13-14, “Do you not know that those who perform the temple services eat belongs to the temple, and those who minister at the altar share in the sacrificial offerings.”

Luke 10:7, “Stay in the same house and eat and drink what is offered to you, for the laborer deserves his payment.”

Can. 848 The minister is to seek nothing for the administration of the sacraments beyond the offerings defined by competent authority, always taking care that the needy are not deprived of the assistance of the sacraments because of poverty.

Appendix 2

Application for the Mass Offering Procedure prepared by the Hsinchu Diocese (Draft)

- 1. Each priest retains the customary privilege of receiving Mass stipends (valued at NT\$ 300 or above) for liturgical celebrations. However, priests are urged to accept Mass offerings only once per day. For subsequent Mass celebrations (second or third) along with the required **Bination/Trination Mass Report**, priests are requested to forward the documentation to the Financial Division at the diocesan office.
- 2. The Financial Division regularly consolidates the number and total value of Masses, with the bishop designating the Vicar General to oversee and accept applications from priests (including those proficient in Chinese, missionaries, and seminary priests) who seek to fulfill Mass intentions. Applicants should complete the provided application form (Appendix 3).
- 3. In the event of a surplus at the fiscal year-end, the Vicar General should report to the bishop. The surplus may be allocated by the bishop for priest training, support for retired priests, or to achieve specific goals outlined by the diocese.

Appendix 3

堂區 Parish					
姓名 (我) I, the undersigned		身分 ID#			
在新竹主教公署 At Hsinchu Diocese Bishop Curia		日期 Date	年 Year	月 Month	日 Day
收彌撒意向 Received Masses intention No.		台彌撒 Masses			
收獻儀(新台幣) With stipend NT\$		元	滿全期限 Term of impletion		月內
簽名 Signature	副主教 Vicar General	領款人 Received by			
	日期 Date	年 Year	月 Month	日 Day	

第一聯
收執聯

VI. Preparatory Committee for the 5th National Eucharistic Congress

A. Proposal: In accordance to the resolution of the 1st (Spring) Plenary Assembly 2023, the Diocese of Kaohsiung is to host the 5th National Eucharistic Congress.

Explanation: (see “Appendix” in the attached documents)

Resolution: Approved .

VII. Diocese of Kaohsiung

A. Proposal: Rename “Jesus the King Church” to “Christ the King Church”

Explanation:

In the Diocese of Kaohsiung, there is a parish named “Jesus King Church,” but its correct name should be “Christ the King Church” as in Latin it is “Christus Rex Universum” signifying “Christ the King of the Universe” in Chinese. Considering that other dioceses also have parishes mistakenly named “Jesus King Church,” it is proposed that the CRBC unify the names of all “Jesus King Church” to “Christ the King Church.”

Resolution:

Starting first to change the name of “Jesus King Church” to “Christ the King Church” in the Catholic Directory, and then in name boards of the related parishes.

VIII. Diocese of Chiayi

A. Proposal: With regard to the forthcoming commemoration of the centenary of the consecration of the Chinese People to Our Lady of China and the formal inauguration ceremony of the Spiritual Center at the Shrine of Our Lady of China in Meishan in 2024, the diocese seeks to formulate an implementation plan for consideration and approval.

Explanation:

1. In accordance with the resolution passed by the Diocesan Council on August 29, 2023.
2. It is suggested to solicit approval and assistance in inviting Cardinal Luis Antonio Tagle, Prefect of the Congregation for the Evangelization of Peoples, to the event.
3. It is proposed to request the consent of bishops from various dioceses to preside over the main ceremonies and to assist in leading their respective parishioners in a novena, offering collective prayers for this intention.

Approach:

1. (a) Celebration of the centenary of the consecration of the Chinese People to Our Lady of China and Thanksgiving Mass for the Inauguration of the Spiritual Center
 - Date: May 11, 2024, Saturday, 10:00 AM
 - Location: Shrine of Our Lady of China, Meishan
 - Celebrant: Cardinal Luis Antonio Tagle
- (b) “Harmony Among Ethnic Groups, Walking Together in Faith—Procession of the Image of Our Lady of China”
 - Date: May 11, 2024, Saturday, 2:00 PM to 4:30 PM
 - Location: Streets near the Shrine of Our Lady of China, Meishan
 - Participants: All attendees of the Thanksgiving Mass in the morning, especially immigrant communities.

2. Novena for the centenary of the consecration of the Chinese People to Our Lady of China and the inauguration of the Spiritual Center

- Date: May 1-9, 2024, 10:30 AM
- Location: Shrine of Our Lady of China, Meishan
- Celebrant: Bishops from various dioceses and retired bishops
- Participants: Catholics nationwide

Resolution: Approved .

The CRBC extends a formal invitation to Cardinal Luis Antonio Tagle to visit Taiwan, offering the option to participate in either the commemorative event slated for May 11, 2024, or the Taiwan International Conference on Fishermen's Welfare scheduled for April 15, 2024, or both events. The logistical arrangements for Cardinal Tagle's visit will be coordinated by the CRBC's Commission for Pastoral Care of Migrants and Itinerant People, in collaboration with gatherings of new immigrants and Filipino migrant workers in Taipei, Hsinchu, and Taichung.

XI. Archdiocese of Taipei

A. Proposal: Discussion on the Establishment of the Permanent Diaconate Position in Taiwanese Local Churches

Explanation:

1. In accordance with the decision made during the 2021 CRBC Autumn Plenary, as proposed by the Commission for Sacred Liturgical, regarding the establishment of the permanent diaconate position, it was resolved to proceed according to the principles outlined in the letter from the Dicastery for the Doctrine of the Faith dated May 13, 2014 and the procedures stipulated in Canon Law: Recognizing the current disparity in conditions within Taiwanese local churches, the formation of a study group to explore the feasibility of such appointments was suggested if suitable candidates are identified.
2. The establishment of the permanent diaconate seeks to realize the vision articulated in the Dogmatic Constitution on the Church of the Second

Vatican Council, "Lumen Gentium," regarding the role of permanent deacons. Their ordination to the diaconate is "not ordained unto the priesthood, but rather unto a ministry of service," propelled by the spirit of charity to aid bishops and priests in the ministries of the Word, liturgy, and charity.

During the third Worldwide Chinese Permanent Deacons' Conference convened at the Caritas Center in Hong Kong from November 13 to 17, 2023, themed "New Evangelization and Permanent Diaconate," Chinese permanent deacons from diverse regions shared their experiences in the ministries of the Word, liturgy, and charity, enhancing their service as deacons. Approximately 100 Chinese permanent deacons, accompanied by their spouses, representing nations including the United States, Canada, Australia, Singapore, Scotland, Hong Kong, and others, actively participated in the conference.

Although the establishment of the permanent diaconate is currently absent in the Taiwan Catholic Church, a delegation led by Archbishop Thomas An-Zu Chung, consisting of two priests and two laypersons from the Archdiocese of Taipei, and three priests and one layperson appointed by the Diocese of Hsinchu, responded to the invitation extended by Archbishop John Tong Hon of Hong Kong.

Brief reflections on the exchange are delineated below:

- a. Testimonies from permanent deacons exuded profound joy, particularly in witnessing couples engaging in joint service. Embracing their call to serve the Church, they utilize the talents bestowed upon them by God to contribute abundantly to His kingdom, serving as steadfast and devoted stewards of the Lord. While their service embodies voluntary dedication without remuneration, they already experience the heavenly blessings promised in this earthly realm.
- b. The advocacy and growth of the permanent diaconate in the Diocese of Hong Kong over three decades have witnessed significant maturity, pioneering a plethora of charitable and pastoral care ministries. Leveraging the theological education advantages afforded by Hong

Kong, a robust groundwork has been laid for the formation of prospective candidates for the permanent diaconate.

- c. As a pivotal resolution stemming from the conference's deliberations, unanimous support was extended to "facilitate the Archdiocese of Taipei in establishing a preparatory committee for the permanent diaconate, jointly advocating for the advancement of the permanent diaconate."
3. Eleven years ago, the Catholic Church of Taiwan engaged in consultation with its faithful concerning the prospect of instituting the permanent diaconate. At that time, while the faithful already possessed a spectrum of channels for service, the prevailing consensus was against its establishment. However, in light of the deepening maturation of faith among the faithful and the burgeoning pursuit of profound vocational paths, the notion of the permanent diaconate emerges as a viable response to these evolving calls. Thus, it is proposed to reassess the viability of establishing the position of the permanent diaconate, thereby instigating further deliberation.

Approach:

1. If this proposal garners consensus among all bishops and receives approval from the Holy See in adherence to the provisions outlined in the Constitution (29), a specialized task force will be instituted to inaugurate strategic planning, advocacy initiatives, and ensuing operational logistics.
2. Following the Holy See's approval, symposiums will be convened, extending invitations to permanent deacon couples hailing from Hong Kong and other nations to impart their insights and experiences within Taiwan. This initiative aims to furnish bishops, clergy, and the faithful across each diocese with a holistic comprehension and the opportunity to solicit a diverse array of perspectives.
3. Consistent with the "Basic Norms for the Formation of Permanent Deacons" promulgated by the Congregation for Catholic Education and Article 236 of the Code of Canon Law, a draft delineating the "Guidelines for the Formation of Permanent Deacons" within the local Church will be crafted and submitted for evaluation by the Holy See.

Resolution:

It is agreed to establish a task force, with Archbishop Thomas An-Zu Chung appointed as the convener. Other Dioceses are welcome to recommend candidates to join the task force.

X. CRBC Commission for Evangelization

A. Proposal: Plan of CRBC Commission for Evangelization 2024

Explanation: During the general meeting held on November 25, 2023, the commission approved the following agenda items for submission to the CRBC for consideration.

1. The budget for 2024 has been approved. Please refer to the "Budget Proposal for 2024 (Commission for Evangelization)."
2. Continuation of initiatives promoting the Parish Pastoral Evangelization Committee (PPEC) and the enforcement of financial accounting methodologies by the Economic Committee at both diocesan and parish levels.
3. Extension of the promotion period for PPEC at the parish level by an additional two years.
4. The winter grape charity sale event for 2023 has been approved, with an estimated production of approximately 5000 boxes (at NTD 100 per box, totaling 500,000). The sale is scheduled for December, and the proceeds will support the National Eucharistic Congress of the Kaohsiung Diocese in 2024.
5. Sponsorship of two young female representatives from Taiwan to attend the Women of Influence Summit (WINS) in Istanbul, Turkey, with a sponsorship amount of NT\$150,000 from the commission, to be disbursed from the subsidy project budget.
6. Initiation of evangelization project grants, with the review panel that include bishops, religious, laypersons, theologians, etc. The composition of the review panel will be determined by the CRBC.

- Chair of the Review Panel: Bishop John Baptist Lee
- Review Panel Members: 1) Fr. Xiao-zhong Lai, 2) Fr. Yong-xiong Du, 3) Fr. Jeff Cheng, SJ, or anyone recommended by him, 4) Fr. Wan-fu He, 5) Sr. Li-qing Chen, 6) Chun-wei Fan Jiang

Resolution:

Approved a two-year extension (2023-2025), with dioceses required to provide updates and adjustments to the PPEC guidelines.

Memorandum

Meeting between the CRBC and AMRSMW

(chaired by the Association of Major Religious Superiors of Men)

Date: April 22, 2024, 10:00 AM to 12:00 PM

Venue: Conference Room of the Society of the Sacred Heart of Mary

2024 CRBC Spring Plenary Assembly Standing Committee Meeting
(Online)

Date: March 20, 2024, 3:00 PM

Venue: Diocesan Curia

2024 CRBC Spring Plenary Assembly

Date: April 8 -11, 2024

Venue: CRBC Administrative Building

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Scheduled plan for the 5th National Eucharistic Congress

Executing Entity: Preparatory Committee for the 5th National Eucharistic Congress

Executive Director: Fr. Dominic Du

Executive Secretaries: Ms. Si-jie Pan, Ms. Ting-yun Zheng

In Conformity with the resolution of the CRBC Spring Plenary Assembly (2023), designating the Diocese of Kaohsiung to host the 5th National Eucharistic Congress.

Event Details:

- **Theme:** *“Fraternity to heal the world!”*
- **Date:** October 5, 2024 (Saturday)
- **Schedule:** Registration at 08:00
Commencement of Program at 09:30
Conclusion at 16:30
- **Location:** Kaohsiung Exhibition Center, North and South Halls

1. Eucharistic Devotion Activities

Explanation:

Preceding the 5th National Eucharistic Congress on October 5, 2024, a sequence of Eucharistic engagements shall be orchestrated across the 2024 Year of the Eucharist. All dioceses are encouraged to unite in prayer for the monthly thematic blueprint and to promote Eucharistic devotion in their respective territories.

Devotion Themes:

Month	Theme
January	Eucharistic Sacrament Bestowing Grace upon Children - Nurturing Faith
February	Eucharistic Sacrament Empowering Youth - Answering the Call to Vocation
March	Eucharistic Sacrament Guiding Youth - Living Out the Gospel
April	Eucharistic Sacrament Innovating with Elders - Passing on the Torch of Faith
May	Eucharistic Sacrament Nurturing Families - Fostering Unity and Harmony
June	Eucharistic Sacrament Comforting the Afflicted - Embracing Love and Solace
July	Eucharistic Sacrament Sanctifying Shepherds - Nourishing the Flock
August	Eucharistic Sacrament Awakening Compassion for the Marginalized - Genuine Care and Concern
September	Eucharistic Sacrament Invoking God's Blessings for World Peace, Social Stability, Fraternal Bonds, and Becoming Agents of Hope for Pilgrims

2. Request for Cooperation from Each Diocese**Explanation:**

In order that the Christian faithful deepen their understanding of Eucharistic devotion and the Eucharistic Congress, the cooperation of each diocese in the following matters is kindly requested:

1. From the first Sunday of Advent in the year B, after communion, kindly recite the National Eucharistic Congress Prayer (cf. attachment here below) until the conclusion of the Eucharistic Congress.
2. In the Universal Prayers, please include intentions for the Eucharistic Congress. The content of these prayers should be devised by each parish and is not standardized.
3. Priests are encouraged to emphasize the principles of the Sacrament of the Eucharist, notably underscoring the importance of contemplative

silence after post-communion, within their homilies.

4. Parish or diocesan joint retreats should prioritize themes related to the Sacrament of the Eucharist, thereby enriching the faithful's comprehension of Eucharistic devotion.
5. In coordination with the September devotion theme, the Youth Section of the CRBC will dispatch communiqués to all dioceses, soliciting youth congregations to convene for a day of camaraderie and spiritual engagement centered around the Eucharist. These endeavors may encompass hymns, testimonials, specialized discourses on the Sacrament of the Eucharist, and adoration, with the objective of fortifying the spiritual maturation of the youth populace and potentially evolving into recurrent monthly assemblies.
6. For expansive occasions associated with the Sacrament of the Eucharist organized by each diocese, please furnish prior notification to the Congress Secretariat to facilitate coordination with professional photography teams. Subsequently, all captured footage will be amalgamated into a documentary.
7. Dioceses interested in joining the Congress Choir are encouraged to download the registration form from the official website and complete registration by the end of April 2024. The Congress Choir accepts registrations from dioceses, parishes, or religious organizations but not individuals. National choir rehearsals are scheduled for twice in July and August 2024. Representatives are requested to attend rehearsals, with guidance from instructors or several choir members being sufficient.
8. Demo tapes of Mass hymns are expected to be available on the official website in January 2024 for choir and parishioner practice.
9. Should any diocese contemplate orchestrating Eucharistic processions and necessitate support such as Eucharistic conveyances, illumination, or escorts, please liaise with the Congress for requisite assistance.
10. From December 2, 2023, to November 24, 2024, individuals undertaking pilgrimages to the Cathedral of the Immaculate

Conception of the Blessed Virgin Mary in the Diocese of Kaohsiung, the Jesus Sacred Heart Church in Fengshan, the Shrine of Our Lady of the Rosary in Wujin, and the Fatima Shrine in Jiaping, Taibu Township, partaking in acts of devotion, confession, communion, prayer, liturgical rites, acts of charity, or engaging in devout meditation, concluding with Sunday prayers, creeds, and supplications to the Eucharist, shall be entitled to plenary indulgence. Assistance is sought from each diocese in the dissemination of this information.

3. Assistance Required from Each Diocese on the Day of the Eucharistic Congress

Explanation:

Concerning the proceedings of the Eucharistic Congress scheduled for October 5, 2024:

1. Participating concelebrants in the Mass are kindly urged to bring their own alb. Stoles will be made available at the venue.
2. Registration for the 5th National Eucharistic Congress will be open from May to August 2024. Detailed communication will be disseminated by the Preparatory Committee. Solely parish registrations will be entertained, with individual registrations not being permissible. Please assist in compiling registration data at the diocesan secretariat before returning it to the Preparatory Committee secretariat.
3. Confession will not be available on the day of the Congress. Parishes are hereby enjoined to remind parishioners to avail themselves of the Sacrament of Reconciliation prior to the Congress.
4. Each diocese is requested to designate a representative to recite the Universal Prayer, with prepared prayers provided by the Congress.

Diocese	Taipei	Hsinchu	Taichung	Chiayi	Tainan	Hualien	Kaohsiung
Language	Chinese	Hakka	Taiwanese	Vietnamese	Indonesian	Aboriginal languages	English

5. Extend invitations to chairpersons of pastoral evangelization committee from each diocese for the presentation of Mass offerings.
6. Determine the allocation of attendees from each diocese for participation in the Eucharistic Congress.

Diocese	Taipei	Hsinchu	Taichung	Chiayi	Tainan	Hualien	Kaohsiung	Total
No. of Attendees	300	300	1000	500	500	300	3000	6,000

4. Organize the “Miracles of the Eucharist” Joint Exhibition

Explanation:

Each diocese is requested to independently organize the “Miracles of the Eucharist” Joint Exhibition.

- Period: Kaohsiung Venue: April 1 to September 30, 2024
Other dioceses: Dates to be determined independently
- Location: Kaohsiung Venue: Catholic Center 2nd floor
Shrine of Our Lady of Fatima in Jiaping
Other dioceses: Locations to be determined independently
- Curatorial Content: Miracles of the Eucharist” Exhibition
(Original curator: Blessed Carlo Acutis)

It is anticipated that the complete exhibition set will be gradually provided to each diocese starting in January 2024 to facilitate ongoing exhibitions.

5. Eucharistic Congress Social Media Platform

Explanation: For updates related to the Eucharistic Congress, please pay close attention and assist in promoting across dioceses.

- Official Website: <https://ect2024.com>
- Facebook: <https://reurl.cc/x6yd24>
- Instagram: <https://reurl.cc/m0VabV>
- YouTube: <https://www.youtube.com/@ECT2024>

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Chinese Regional Bishop’s Conference, Taiwan

Committee Organizations of the Bishops’ Conference, 2023

Committee	President / Chairman/ General Coordinator	Exec. Sec./ Sec.
Commission for Evangelization	Most Rev. John Baptist LEE, President	Ms. Mary CHEN, Exec. Sec.
Commission for The Doctrine of the Faith and Catechetical Instruction	Most Rev. Peter LIU, President	Mr. Yin-Sheng LEE, Exec. Sec.
Theology Research Committee	Rev. Augustine TSANG, SJ, General Coordinator	
Catechesis Research Sub-committee		Sr. Mary Beth KOZLOWSKI, SDSH, ECC, Exec. Sec.
Bible Apostolate		Ms. Teresa WU, Sec.
CRBC Apostolic Bible Study Training Association Head Office	Mr. Chi-Lin Shen, Convener	
CHARIS National Service of Communion	Ms. Irene Ai-Ling WU, Coordinator	
Commission for Liturgy & Sacraments	Most Rev. John Baptist Huang, President Most Rev. Norbert PU, Vice-President	Rev. Charles PAN, CM, Exec. Sec. Ms. Ming-Hwa LIU, Sec.
Sacred Music Section	Ms. Maria SU, Coordinator	
Section for Promoting Eucharistic Adoration	Ms. Mary Ling-Fang WU, Coordinator	
National Delegate of International Eucharistic Congress	Ms. Mary Ling-Fang WU	
Section for the Promoting of the Blessing and Praying for the Dying	Ms. Ning-Su LEE, Coordinator	
Commission for the Clergy & Religious	Most Rev. John Baptist LEE, President	
Section for the Clergy	Most Rev. John Baptist LEE, Chairman	Rev. Peter Chi Yuan LO, Exec. Sec.
Priests Ongoing Formation Sub-committee	Most Rev. John Baptist LEE, Chairman	Ms. Stella LO, Sec.
Section for Cross-Strait Catholic Formation	Most Rev. Thomas CHUNG, Chairman	
Commission for Laity, Family and Life	Most Rev. Norbert PU, President Most Rev. John Baptist Huang, Vice-President	
Section for Laity	Most Rev. John Baptist LEE, Chairman	Ms. Hsin-pin CHAO, Exec. Sec.
Section for Family & Life	Most Rev. Norbert PU, Chairman	Ms. Hsin-pin CHAO, Sec.
Section for Youth	Most Rev. John Baptist Huang, Chairman	Sherry TAO, Sec.
Commission for Promoting Christian Unity	Most Rev. Thomas CHUNG, President	Rev. Willy OLLEVIER, CICM, Exec. Sec. Mr. Michael JHAN, Sec.
Commission for Interreligious Dialogue		Rev. Raphael LING, Exec. Sec. Mr. Michael JHAN, Sec.
Commission for Culture and Education	Most Rev. Martin SU, President	Ms. Lucia Shih-ling LIN , Exec. Sec.
Section for Catholic Scouts Taiwan	Most Rev. John Baptist LEE, Chairman	Mr. Fang-Chi CHEN Ms. Li-Ying YAO
Commission for Integral Human Development	Most Rev. Philip HUANG, President	Rev. Willy OLLEVIER, CICM, Exec. Sec.
Caritas -Taiwan (R.O.C.) & Section for Justice and Peace	Most Rev. Philip HUANG, President	Sr. Emma LEE, Asst. Sec.
Section for the Pastoral Care of Migrants and Itinerant People	Most Rev. Martin SU, President	Rev. Joyalito TAJONERA, MM, Exec. Sec.
Section for Pastoral - Health Care	Most Rev. John Baptist LEE, President	Dr. Ta-Jen CHANG M.D., M.H.S., Exec. Sec.
Commission for Aborigine Apostolate	Most Rev. Norbert PU, President	Mr. Masao AKI, Exec. Sec. Mr. Joseph LIAO, Consultant
Commission for Social Communication	Most Rev. Philip HUANG, President	Rev. Fr. Irudayasaselvam STANISLAUS, Exec. Sec. Ms. Liza SHIEH, Dir. Veritas Media CRBC

National Eucharistic Congress Prayer

Lord Jesus Christ,
living bread come down from heaven:
look upon the people of your heart
who praise, worship and bless You this day.

You gather us around Your table to nourish us with Your Body
may we in overcoming all division,
hatred and egoism,
unite ourselves as true brothers and sisters,
sons and daughters of the heavenly Father

Send Your Spirit of love
so that in seeking the paths of fraternity,
peace, dialogue and forgiveness,
we may collaborate
to heal the wounds of the world. Amen.

主教團秘書處公告

(113) 主團祕公字第11302號

依主教團2024年第一次會議(春季會議)決議,「平信徒、家庭及青年委員會」其中的「教友組」改名為「平信徒組」;「原住民牧靈委員會」名稱不變。

以上公告,自2024年4月11日生效

主教團秘書長 陳科神父
2024年04月11日

98-04-43-04 郵政劃撥儲金存款單

◎寄款人請注意背面說明
◎本收據由電腦印錄請勿填寫

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19700247	財團法人天主教會台灣地區主教團			
通訊欄(限與本次存款有關事項)		建議:		
爲主教團月誌奉獻		通訊欄		
劃撥款項		經辦局收款戳		
姓名		通訊處		
寄款人		電話		
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