



2019年主教團牧函

「你們要憑著堅忍，保全你們的靈魂。」
(路加福音廿一19)

新春即將來臨，是萬象更新，眾人與家人團圓的佳節。主教團藉此機會邀請所有弟兄姊妹——聖職人員、獻身生活者及平信徒，回到教會——基督的奧體、天主聖三在世上的大家庭，與主團聚，並藉此機會重新回到信仰的根基，為在新的一年中能緊隨耶穌基督的足跡，在人生的旅途中向天國邁進，而個人及團體的聖召得以繼續發展和成長。

突破世俗思維

耶穌基督在世上建立了的教會，目的就是要人藉著教會而認識創造人類及宇宙萬物的天主，並回應祂降生成人的聖子——耶穌基督的召叫，成為天堂的繼承人，為在人生結束後，能與天主共享永生。每一個人在世上雖然都有自己的人生計畫，但因為只有一個主，一個信德，

一個洗禮（參閱：厄四5），我們的生活便有別於一般無基督信仰的生活，而不同的地方，在於耶穌基督的言教身教，成為我們唯一的標準與模範，引人直登天鄉的唯一途徑（參閱：若十四6）。這也意味著我們要放下世俗的思維，以及基於世俗價值觀的生活方式：世俗的思維，其特色就是以現世生活為最終目的，叫人只為現世而活，心中沒有空間給天主，而當人在心中不再給天主空間，天主的地位最後就會被人取代。耶穌基督說：「人縱然賺得了全世界而賠上自己的靈魂，為他有什麼益處？」（谷八35~36）。我們的生活環境——包括一切與生命死亡、結婚生子有關的法律——不斷地世俗化，範圍越來越大，使人難以知道人是天主的肖像，每一個人都有一個不滅的靈魂，人的最終歸宿是天堂（斐三20）。教會的弟兄姊妹必須要醒悟，經常祈禱、辨明，不斷加深對自己信仰的認識（參閱：格前二15），使生活不被世俗化，反而更顯示出超性的氛圍。（參閱：伯前五8）

不被環境改變而改變環境

信仰是天主給予的恩賜，但跟隨耶穌基督卻是需要意志力和每天操練的，而且只有這樣，我們的品格才會日漸堅強，成為中流砥柱，有勇氣以符合現代生活的方式為主作見證。天主永不放棄召叫祂的子民，祂會支持他們，治療他們，並引領他們走上正道。我們若悔改，棄絕不潔、不義的一切，天主聖神便能轉變我們，而且彌補我們不足之處，為使我

們全屬於基督：屬於基督，就是做一個自由的人，心中不再受世俗思想影響或被罪惡網綁，能放下自己的利益（參閱：迦五20），使我們開始觀察到社會及不同群族的人在什麼地方需要被天主的恩寵淨化、釋放或提昇，不只會為他們祈禱——祈禱是靈魂的生命力，而且主動採取行動，接觸他們，並想辦法負起應負的福傳責任，這樣地迎接天主聖神帶給我們個人及地方教會各方面的大小改變。

日臻天國的圓滿

愛天主，就是遵行祂的誠命（參閱：若壹五3），而遵行天主的誠命，意即聖善地過活。在一個世俗化的環境裡，我們必須要對天主賜予聖善的一切有強烈的敏銳感與渴求，並珍惜它和致力保護；首先是生命——從受孕那一刻開始，直到自然死亡為止（參閱：《位格的尊嚴》訓令·1），而天主是生命的賦予者及主宰；然後是家庭——人類生命誕生及成長的團體（參閱：《家庭團體》勸諭17）；接著是基督建立的教會及聖事——使人得到天主性生命的在世標記，尤其是聖體聖事、我們信仰的高峰及泉源（參閱：《天主教教理》1324）。聖經新約告訴我們：主耶穌身為天主子尊重、愛護每一個人的生命，祂也選擇誕生在一個有父母的家庭，建立了教會並為她捨命。人類的尊嚴來自於他是天主的肖像，而世俗文化十分強調個人的權利及尊嚴，但卻不保護人最基本的生存權，不保護傳遞人類生命的家庭團體以及助人找到天主的教會。若沒有生存權、一男一女的婚姻制

度、基督建立的教會，人權與尊嚴就會淪為一小群人的政治籌碼，其定義就隨人事的變遷而轉變。我們若真正想要每一個人的權利及尊嚴被重視和被保護，我們就要向主耶穌學習，做效祂而致力維護生命的神聖性、珍惜自己的家庭團體，以及愛護為救贖人類所建立的教會、聖事和她有關信仰生活、生命倫理、社會正義等等的教導。教會是天國在世上的開端，雖永遠無法與天國劃為等號，但卻能使人日益接近它。為此，在此新的年度：

願牧者們重新發現耶穌善牧對祂羊群的愛，加深他們的牧靈愛德（參閱：若廿一15~17），使每一個教友在自己堂區，從堂區管理開始，到教友婚前後的陪伴，以及各聖事的分施，特別是聖體聖事及和好聖事，都能體驗到他們牧者們的熱心及愛火。

願獻身生活在日漸世俗化的環境裡勇敢活出他們神貧、貞潔、聽命三願，助教會——基督的淨配，見證天國的生活方式，使青年能回應主的召叫，追求天上的事物，滿足他們心中對真善美的渴望。（參閱：哥三1）

願青年共同建設臺灣教會，勇於替教會發聲，以熱情積極參與，披上基督的衣衫，為基督的理想奮鬥並散播希望。

願全體教友們重新發現上主對他們無條件的愛，對教會及聖統的教導信心不變，不畏在日常生活中替主和祂的真理作見證，使在自己的生活團體信仰得以傳承。

我們要相信天父的慈悲遠超過我們軟弱的人性：凡自我

貶抑，誠心歸向祂的人，祂都再次給予機會，為重新開始，甚至賦予更大的使命來光榮天主。

願慈悲的天主用祂聖潔的臨在充滿我們所有人的心，以信、望、愛三超性的德能淨化我們心中一切世俗的思想，為能助人建立符合天主聖意的良心。

按照梵二大公會議，教會的目的，清楚可見，是為使每個基督徒、每個信仰團體和每個堂區在信德、望德和愛德上能更加活潑，令信徒們的聖德獲得增進，並成為傳播福音的器皿。以上所言，眾人皆知，但真正的問題在於：如何實踐？臺灣教會為答覆此一問題，已經開闢出一條路徑，包含以下三個步驟：

- (一) 對臺灣所有堂區進行調查，以評量我們的牧靈生活、我們對福傳所做出的努力以及我們的問題。
- (二) 對此一調查的最終結果進行討論，以辨明方法，為求在當前的時代，成為基督更好的見證人。此一步驟並包含兩個階段：首先為堂區階段，進而進入教區階段。
- (三) 臺灣地方教會召開大會，研討牧靈生活及傳教使命。

預計2020年將進入最後階段。屆時，各教區將貢獻其反省的結果以及因應的解決之道，以和其他教區分享，並於部分領域，明辨出臺灣全體教會的共同優先課題，且不只是一場會談而已：那些經過證實、為帶動臺

灣教會生活和使命，發揮正向而有效作用的個人或團體，將受邀在大會中分享他們的經驗，成為眾人寶貴的恩賜，使天主的國在我們的土地上日漸成長，以光榮天主，獲得救恩。

在此懇求童貞瑪利亞——天主之母及教會之母，在我們信仰的路途上陪伴我們，並為我們個人及所屬的信仰團體轉求，使我們像她一樣，常忠於她的聖子，畢生奉行天主的旨意。

敬祝

新春快樂，主恩滿溢！

臺灣地區主教團全體主教 謹啟
主曆2019年春節





教宗方濟各

第27屆世界病患日文告

2019年2月11日

「你們白白得來的，也要白白分施。」
(瑪十8)

親愛的弟兄姊妹們：

「你們白白得來的，也要白白分施」(瑪十8)。這是耶穌於派遣宗徒們傳報福音時所說的，好使祂的王國能夠藉著無以償還的愛的行動，獲得擴展。

第二十七屆世界病患日，將於2019年2月11日在印度加

爾各答隆重慶祝；教會身為她所有子女的母親，尤其是病弱者的母親，提醒我們：如同慈善的撒瑪黎雅人那樣慷慨大方的行為，是最為令人信服的福傳途徑。照顧病患，必須專業與溫柔兼備，殷勤侍奉，不求回報，猶如輕柔的撫觸，使人深感受到鍾愛。

生命是來自天主的恩賜。聖保祿曾問說：「你有什麼不是領受的呢？」（格前四7）。正因為人的生命是一份恩賜，所以絕不能被貶低為一件個人物品或私人財產。尤其今日醫學發達，生物科技突飛猛進，極有可能陷我們於操控「生命樹」的誘惑。（參閱：創三24）

儘管時下盛行「用完即棄」與冷漠的文化，我卻要指出：「贈予」，正好向目前當道的個人主義和社會分化的現象提出挑戰，同時促使各民族與文化之間的合作及新的關係。「贈予」的前提是「交談」——開拓促進人性成長及人類發展的各種網絡，得以突破社會原本建立的權力運作模式。「贈予」不僅只是單純地給予禮物、轉交財產、致贈物品而已，甚至包含了付出自己。「贈予」與送禮不同，導引人不計一切的奉獻自己，並激發出建立關係的渴望。透過「贈予」，人們彼此肯定，是構成社群連繫不可或缺的元素。「贈予」反映出天主的愛，聖子的降生及聖神的傾注是其高峰。

我們每個人都是匱乏、貧困和亟需幫助的。我們一誕生就需要父母的照顧才能存活；同樣地，在我們生命中的每個階段，都無法完全不求助於他人，而是一直必須仰賴他人的幫助。身為「受造物」，我們在他人面前，或遭逢各種境遇時，經常會察覺到自己的限度。只要我們

願意坦白承認此一事實，我們便能保持謙卑，更勇毅地實踐團結互助的精神，將之視為生命中絕不可缺的美德。

承認此事實，這便催促我們要負責任地有所行動，去提倡個人及大眾兩者密不可分的益利。只要我們不再將自己視為局外人，承認自己本來就和其他人息息相關，感覺到跟他們如同弟兄姊妹，並能夠保持彼此友愛的關係，就可以促進社會發展精誠團結的實際行動，其目的在於謀求眾人的福祉。我們不應該害怕承認：自己不但需要幫助，更需要依靠他人。若我們單單憑藉個人的努力，將無法超越本身的限度；所以我們不要再心懷恐懼，因為天主也曾貶抑自己，屈尊就卑，成為耶穌，與人同在（參閱：斐二8）。直到今天，祂仍常俯身親近我們；每當我們貧困缺乏時，祂總是前來援助我們，給予我們超出想像的各樣恩賜。

鑑於本屆世界病患日將在印度隆重慶祝，我懷著喜樂之心及景仰之情，希望能喚起眾人對加爾各答的聖德蘭嫫嫫的記憶——她是愛德的楷模，使人看見天主對窮人和病人的愛。在她的宣聖典禮時，我曾說：「不論就德蘭嫫嫫生命中的哪一個層面來看，她都是一位慷慨的分施者，大方地給予人天主的慈悲——因為她總是親切待人，又挺身捍衛那些未出生的胎兒和那些被遺棄的生命，一生為他人而活。（.....）她俯身親近那些被消磨殆盡、被任意棄置路邊的可憐人們，在他們身上認出天主賦予他們的尊嚴；她使世上的權勢，在聽到她發聲以後，在面對他們一手造成的貧窮（.....）所衍生的各種

犯罪行為時，能夠承認自己有罪。為德蘭孃孃而言，慈悲是『鹽』，給她的善工增添滋味；也是『光』，照亮許多人的黑暗：他們對自己的貧窮和痛苦，早已欲哭無淚。直到今天，她過去在加爾各答市區和現今仍然存在的市郊地區所達成的使命，對我們來說，強而有力地見證了天主對最小兄弟無微不至的照顧。」（《證道詞》，2016年9月4日）

聖德蘭孃孃幫助我們了解，我們行為的唯一標準，就是對所有人類無私的愛，不分語言、文化、種族或宗教。她的芳表，仍持續不斷地引導我們，為那些渴望被了解和被溫柔對待的人們——特別是那些受苦的人們——開展喜樂與希望的疆界。慷慨服務的精神驅使很多志工們，在健康照護中以令人折服的方式體現慈善撒瑪黎雅人的靈修，並支持他們的工作。在此我要向所有載運及救助病患的志工組織，以及所有籌辦血液、器官和組織捐贈活動的人士，為表達我的感謝與鼓勵。志工服務的特色，是藉著你們的臨在而得以體現出來，就是教會對病患的關懷照顧，並維護病患的權益，尤其是那些因疾病侵擾而須要特殊救助的病患。許多志工努力提高大眾對疾病的意識，並加強對疾病的預防。你們在醫療院所及病患住家所做的志工服務，從提供健康照護到給予精神上的支持，都極為重要。多少患病者、孤獨者、年長者和身心孱弱者，皆從中獲益。我勉勵你們繼續在這個俗化的世界做教會臨在的標記。志工是良友，不求己利，病患可以放心地和他們訴說個人的想法，並流露真情；透過他們耐心的傾聽，病患能夠從被動地接受照顧，到主動地參與一份彼此互惠的關係，藉此重建希

望，並保持開放的心，去接受更完備的治療。志工服務所要傳遞的，是慷慨付出的價值觀、行為和生活方式，發自內心，並使健康照護更加人性。

天主教會的健康照護機構，不論設立在上世界上較為發展的地區或較為貧窮的地區，都應該秉持大方分施，不求報償的精神，遵照福音，經營其所屬事業。面對當前社會人們抱持的種種心態，比如：不顧一切爭取利益、凡付出必求回報，以及對人只有利用沒有關懷等等，隸屬天主教會的服務單位，卻蒙召奉行自我奉獻、慷慨大方和團結互助的律則，成為眾人的楷模。

我敦促每一個人，不論階層，為能克勝謀利文化和「用完即棄」的文化，務必要推動慷慨分施和大方贈予的文化。天主教的健康照護機構，絕不能陷入誘惑，淪為單純的營利事業；與其汲汲謀利，更應該對人照顧周詳。眾人皆知，個人的健康與他人息息相關，不但要能和他人有良好的互動，並需要付出信任及友誼，同時發揮團結互助的精神。健康是一份寶藏，唯有將之與人分享，才能完全享有。一個基督徒是否健康，端看他／她有無展現出慷慨分施的喜樂。

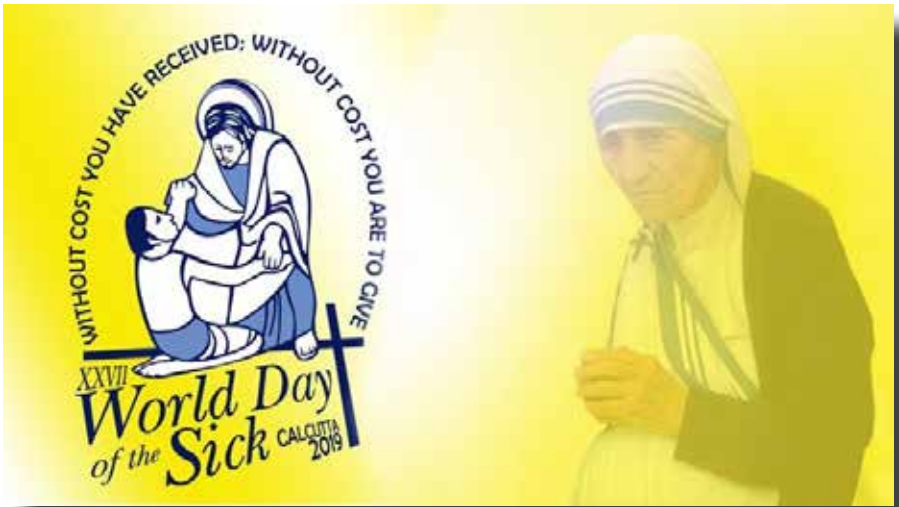
在此，我將你們所有的人託付於瑪利亞——病人之痊。願她幫助我們，秉持相互對談和彼此接納的精神，分享我們所領受的各樣恩賜，如同弟兄姊妹般地生活，互相關照，以慷慨的心大方分施，體驗捨棄己利服務他人的喜樂。我懷著對你們的感情，向你們保證，我和你們所有人在祈禱中緊密相連，並全心賜予你們宗座遐福。

教宗方濟各

梵蒂岡

2018年11月25日·基督君王節

(台灣地區主教團秘書處 恭譯)



教宗方濟各

2019 四旬期文告

「凡受造物都熱切地等待
天主子女的顯揚。」（羅八19）

親愛的弟兄姊妹們：

每一年，天主都會透過慈母教會「囑咐我們，每年要洗心革面，歡欣地準備逾越節的慶典，使我們能切實奉行祈禱和仁愛的工作，領受重生的聖事……」（四旬期頌謝詞一）。因此我們能從一個又一個的復活節走向救恩的滿全，而那是我們早已領受的基督逾越奧蹟的結果——「因為我們得救，是在於希望」（羅八24）。此一救恩奧蹟，已經在我們在世時的生命中運作，是一個充滿動力的過程，同時也包括了歷史和所有受造物。正如聖保祿所說，「凡受造之物都熱切地等待天主子女的顯揚」（羅八19）。從這個觀點來看，我願就即將來臨的四旬期的悔改之旅，提出幾點反省。

1. 受造物的救贖

紀念基督受難、死亡、復活的逾越節三日慶典——禮儀年的最

高峰，每年都召叫我們走一趟預備之旅，而我們知道，與基督已經相似（參：羅八29）是天主仁慈的無價恩賜。

當我們像獲得救贖的天主子女一般地生活，被天主聖神引導（參：羅八14），而且又能承認和遵守天主的法律，從那銘刻在我們心中和在大自然裡的定律先開始，我們就也能使受造物因獲得救贖而得到益處。所以聖保祿才說，受造之物都熱切地等待天主子女的顯揚；換言之，凡是享有耶穌逾越奧蹟恩寵的人，願他們都能結出這恩寵的果實，使之在人類的救贖上日臻圓滿。當基督的愛改變諸聖的生命——身、心、靈時，他們就讚美天主。他們也透過祈禱、默觀和藝術，讓其他受造物一同讚美天主，我們看到亞西西的聖方濟在《造物讚》中就如此美妙地表達了（參：《願你受讚頌》87）。然而，在這世界上，救恩所產生的和諧，卻不斷地受到罪惡及死亡的負面力量所威脅。

2. 罪惡的毀滅力量

確實，當我們不像天主子女一般地生活時，我們對鄰人及其他受造物，以及對我們自己的行為舉止，往往就具有破壞性，因為我們多多少少會有意無意地以為自己可以隨心所欲地利用他們，於是就漫無節制：我們的生活會超過人類條件和大自然所加諸我們的限度。我們的欲望變得無法約束，《智慧篇》認為那是典型的邪惡，他們的行為沒有想到天主，也不思及未來的希望（參：二1~11）。除非我們常常期待復活節、期待復活帶來的新天地，否則這樣的心態：「我全都要，而且現在就要！」以及「越多越好！」就恣肆無忌。

我們都知道，一切邪惡的根源都在於罪惡，從它初次出現之

時，就中斷我們與天主、與他人及與天地萬物的相通——我們藉著身體以特殊的方式與天地萬物之間的連繫。破壞了與天主的和諧，就會傷及我們與我們生活於其中的環境的和諧關係，使這環境成為荒蕪之地（參：創三17~18）。罪惡使人自認為是天地萬物的神祇，認為自己是大地絕對的主人，有絕對的使用權，不是為了造物主所願意的目的，而是為了自己的私利，以致傷害其他的受造物。

天主的法律、愛的法律，一旦被拋諸腦後，就會被弱肉強食的定律取而代之。潛藏在人心裡的罪惡，便取得貪婪、放蕩不羈地追求享受、不顧他人的、甚至不顧自己的益處。這就導致剝削受造物——人和環境，而由於這種慾壑難填的貪圖，把每一種欲望都視為自己的權利，遲早會把他所掌握的一切給摧毀掉。

3. 悔改及寬恕的療癒能力

受造之物急待天主子女——「新的受造物」的顯揚。而「誰若在基督內，他就是一個新受造物，舊的已成過去，看，一切都成了新的」（格後五17）。確實，由於他們的顯揚，受造物本身可以慶祝逾越節，讓自己進入一個新天新地（參：默廿一1）。走向復活節的途徑，要求我們身為基督徒懺悔、皈依和寬恕，藉此洗心革面，好能充分活在逾越奧蹟的豐沛恩寵內。

這種熱切的渴望、這所有受造物的期待，會在天主子女的顯揚時實現，也就是在基督徒及所有人決然地進入悔改會帶來的「痛苦」中實現。所有受造物都與我們一起「脫離敗壞的控制，得享天主子女的光榮自由」（羅八21）。四旬期是這悔改的聖事性標記。它邀請基督徒，在個人、家庭和社會生活

上，更深刻具體地體現出逾越奧蹟，尤其是透過齋戒、祈禱和賙濟他人。

齋戒，就是學習改變我們對他人及所有受造物的態度，躲開想要貪得一切，為滿足自己貪婪的誘惑，反而願為了愛而受苦——這愛能填滿我們心中的空虛。祈禱，教導我們放棄盲目的偶像崇拜和對自我的自滿，承認我們需要天主及祂的仁慈。賙濟，讓我們不再瘋狂地為自己囤積一切，幻想會有一個其實不屬於我們的安穩的未來。從而再度喜悅地發現天主對受造之物及對我們每一個人的計畫，那就是愛祂，愛我們的弟兄姊妹，愛整個世界，在這愛中找到我們真正的幸福。

親愛的弟兄姊妹們，天主子在受造的荒野中度過「四旬期」的四十天，就是要大地再度成為與天主相通的樂園，恢復它在原罪之前的模樣（參：谷一12~13；依五一3）。願今年的四旬期是一趟同樣的旅程，也把基督的希望帶給受造之物，使受造之物「脫離敗壞的控制，得享天主子女的光榮自由」（羅八21）。讓我們不要白白度過這恩寵的時機！讓我們求天主幫助我們踏上真正的悔改之路。讓我們把自私、只顧自己的念頭拋諸腦後，轉向耶穌的逾越。讓我們與在困境中的弟兄姊妹站在一起，與他們分享精神和物質上的財物。我們以具體的方式迎接基督戰勝罪惡和死亡的勝利到我們的生命中，我們也就能向所有受造之物散發其改變的力量。

教宗方濟各

發自梵蒂岡

2018年10月4日

亞西西的聖方濟慶日

關於在中國的天主教會狀況

聖座萬民福音傳播部部長斐洛尼樞機接受《羅馬觀察報》採訪，解釋了中國與聖座有關主教任命的臨時性協議所蘊含的牧靈價值。

萬民福音傳播部部長費爾南多·斐洛尼樞機，曾於1992年到達香港，從那時起就伴隨在中國的天主教會微妙而複雜的旅程。在那些年裡，聖座國務院代表與中華人民共和國外交部官員之間經過最初的幾次往來後，中華人民共和國與聖座的外交關係開始解凍。

一) 問：樞機閣下，幾年來您是特別對所謂的「傳教區」福傳的聖座部門領導。聖座與中國政府於2018年9月22日簽署了「主教任命臨

時性協議」，在其中您所瞥見的牧靈價值是什麼？

答：關於特別被問及的「主教任命臨時性協議」的牧靈價值，正是我所領導部門的權限範圍，它旨在陪伴在中國的教會；然而對比教宗方濟各在去年九月份《致中國天主教信友及普世教會文告》中所寫的，我不認為我會說得更多且更好。我想引用原文：「……臨時性協議……是聖座與中國政府當局漫長而複雜的雙邊對話果實，由聖若望保祿二世教宗開啟，接著由本篤十六世教宗繼續。藉此歷程，聖座自始至終不為別的，而旨在實現教會自身的牧靈目標，即支持和推動福傳事業，並實現和保持在中國的天主

教團體的圓滿與有形可見的合一」(第二節)。他又說道：「與中國當局簽訂的臨時性協議，儘管只是限定於某些教會生活方面，並有必要更加完善，但它也能為譜寫這新的中國教會篇章而做其貢獻。此協議首次引入中國當局和聖座之間的持久合作因素，以希望能為天主教會團體保障良好的牧者」(第五節)。最後，雖然我贊同諸多方面所表達的困惑，因為困難依然存在，也因為可能在以後的旅程中出現別的困難，但是我覺得在中國的天主教會會有和好、合一及復興的很大期望，以便更加果斷地重啟福傳。在一個從許多方面看都以超音速奔跑的世界裡，人不能原地不動，同時，人們體會到迫切需要重新發現靈性和人性的價值，以便為人的生活及社會的真正凝聚力給予可靠的希望。總而言之，這就是天主教向今日中國所能提供的。

我還必需說，從中國教會人員那裡收到的很多信件中，以及與主教、神父、修女和平信徒的會見中，我總覺得他們的願望是在中國的教會能回到天主教會背景下的「正常化」。

二) 問：樞機閣下，您引用了2018年9月26日《教宗方濟各致中國天主教信友及普世教會文告》。這文告和2007年5月27日《教宗本篤十六世致中國信友的信》有差異或關聯嗎？與此同時有何改變？

答：您看，在您適時提及的教宗本篤十六世的信中，除了其它許多寶貴的訓導外，主要肯定兩件事：第一件事是，只要在不利的環境中需要保護生命及捍衛信仰時，比如說在還被要求強加與良心和天主教教義不可調和的意識形態的地方，秘密狀態都是正當的；第二件事是，即使在困難與複雜的狀況

下，鑒於自己教區團體的更大益處，在不缺少牧靈分辨能力的情况下，並在主教的領導下，人們可以做決定和選擇。在本篤十六世的信中，已經直觀到歷史在前進和發展，人與人、民眾與民眾之間相互作用的歷史背景在改變，思想組織也確實在改變，作為我們生活構成基礎的概念闡述和社會形式的解釋也在改變。教宗方濟各的文告在教宗本篤十六世信的基礎上增添了有效和目前的訓導，也許是對記憶癒合的關注，以翻開新的一頁；這是一個具有決定性地展望未來的眼光，可以為在中國教會的牧靈計畫激發靈感。很明顯地，一方面若沒有牧者們的心靈合一及中國信友的圓滿主人翁精神，另一方面若沒有民政當局通過與宗座對話而建立的信任，僅此是不能實現的。正是為達此目的，「為支持和推動在中國的福音傳播及重建教會圓

滿與有形可見的共融，首先面對主教的任命問題是最重要的」（第三節）。關於去年9月份簽署的主教任命臨時性協議，為在中國的教會而言，它是一個具有歷史重要性的教會事件。按照協議，承認教宗的特殊角色，在中國教會的合法牧靈自主和不可或缺的與伯多祿繼承人共融關係前景中，現在也應該重新理解所謂的「獨立原則」。為此，我希望不再聽說或閱讀到「地方政府」官員將主教任命臨時性協議作為工具，以強迫人們做那些連中國法律自身都不要求的事情，比如在愛國會註冊。事實上，教會反對意味著自私、封閉或控制的「愛國主義」，卻贊成意味著對文化和知識根源的尊重，促進公益，以及政權機構對自己公民信任的「愛國」。我們正在以尊重的態度具體地和中國當局一起努力工作。藉著天主的幫助和所有人的

貢獻，我們希望能看到今後將發生的事情.....，在好的方面能得到成長。

三) 問：樞機閣下，有人寫道，將教區委託給曾被絕罰的官方主教，在中國的所謂非官方團體處在沒有自己牧人的狀態，而被迫投降，以迎合他們在良心上所不能贊同的理念、規則和硬性規定。另外，有人說非官方信友的命運將是被官方團體吸收並消失。您對此有何看法？

答：在中國文化中人們喜歡使用形象化的比喻。我嘗試描述一個在我看來具有象徵性的比喻。通過福傳而在中國誕生的天主教會是獨一無二的；它猶如一個涌流活水的泉源，其蹤跡顯而易見。之後，由於歷史事件就好像一塊巨石從山上墜落而堵住水流；一部分水下沉流入地下，另一部分迂迴曲折，繼續流於地面。在最近的25至

30年裡，人們開始談論一個可以讓兩股水流恢復合一的歷程；為此而努力過，也祈禱過，並且迄今為止已經有如此多的創舉與行動，交替變遷以促進合一。這在過去不易，如今亦然。人們不能忽視多年的衝突與誤解。對主管宗教問題的民政當局及對教會當局，以及在所謂的官方和非官方的教會兩派之間，尤其需要重建信任，這也許是最困難的方面。這裡，目前並不談及界定誰贏誰輸，誰對誰錯。在愛國會創立後的60年裡，所有人不僅在肉體上與精神上，以不同的方式但卻以同樣悲慘的遭遇蒙受了痛苦。我們也不能忽視那些堅持或被迫堅持「獨立」原則，而導致與宗座關係破裂人的內心痛苦；當我還在香港的時候，不知多少次我聆聽了向我訴說他們痛苦的教會人員；正是為面對那些狀況，教宗若望保祿二世在審慎評估後，接納

了那些求寬恕並求教會能正式承認他們為教會主教的呼聲。聖座對神父採取的立場則不同，原則上主張天主子民有權利領受聖事，而對神父們不談「非法性」問題，儘管一直囑咐他們該由合法或被合法的主教手中領受聖職。我意識到，有人可能會認為，在這個階段，好像宗座只要求單方面的犧牲，即非官方團體成員的犧牲，可以這麼說，即他們該「官方化」，而對那些「官方」團體成員則毫無所求。其實不該用上述的言辭闡述這個問題；雖然表象上似乎是「非官方的」向「官方的」或向民政當局投降，但實際上並非如此，也不是在非官方團體面前取得了一次勝利。在更具有教會性的視野中，不宜談競爭或理由，因為我們大家都是在信仰內的兄弟姐妹，所有人都在同一的教會大家庭裡；在三十年裡聖座努力為此而奮鬥，以推動兩

個團體互相和好，並恢復及振作基督徒和公教徒自己的身分，通過一個共同的途徑更充分地實現所意味的——是基督的教會在今日的中國。在聖座不斷的考量中，一直說明在中國不存在兩個教會，一個「愛國教」和一個「忠貞教會」（俚語常用的）；在中國，教會是唯一的，它所受的創傷源於自身內部及其外部。天主子民信仰意識挽救了在中國的教會免於裂教。在目前的情況下，我們可以說從痛苦中獲得治癒的能量是有的；目標很高，需要所有人的貢獻才能完全實現它。最近魏景義主教表達的一些話給我留下非常深刻的印象（他是一位直至現在還未被民政當局承認的主教），在一次採訪中他說：「我們必須用實際行動來治癒所有這些年來我們對基督奧體——教會所造成的創傷。」他接著說：「在教會的旅途中沒有失敗者或

被棄者。我們與瑪利亞攜手行走……，我們也會看到歷程中的許多痛苦並非一無是處。」此歷程的代價就是要我們每人有所捨棄與犧牲，但也要求我們承擔新的具體任務，就如教宗方濟各不分彼此地對所有基督徒所要求的：現在必須在真理內並在對聖神的信心中做出和解與共融的行為，祂會陪伴教會並不會拋棄它。

四) 問：我們可以回到最初的問題嗎？

答：可以！因為提供答案至關重要。也就是說，所謂的「地下」團體的命運會是什麼？這是聖座特別珍視的問題。我想明確一點：首先，只有兩個教區到目前為止已經看到他們領導的輪換（閩東和汕頭）；應該這麼做，我希望在不強迫的情況下，不僅是形式的合一，而且是真正的合一。地下狀態消失了，但參與其中的人並不消

失。他們的信仰、他們的傳統和他們的靈修依然存留，這對整個教區團體都有益。以此「心靈」主教們自己會明智地照顧它並作為保證者；他們要作為整個天主子民的教區主教，而不偏愛從這個或那個團體來的。據我所知，在閩東教區正致力於合一。我希望地方民政當局也懂得在不強迫的情況下逐步採取行動的必要性。如同我提到的魏景義主教，他明智地說，所有人（無論是民政當局、教會人員、中國內外的人）「我們必需在心理上做好準備……，並一步一步來，努力尋求增加合一，因為它要求我們的信德」。需要有一種歡迎、樸實、教會包容及寬恕的精神，以免失去教會生活中真實的超性面。正如教宗方濟各特別針對教會牧者們所說的，因為「我們急需以天主的寬闊心胸擁抱生活的牧者，他們不陷於世界上的滿足，不樂於

周而復始，卻不斷地朝向高處；承載至高者的牧人，務必不陷於保持“低空”的誘惑，擺脫不冷不熱和習慣性生活的狹隘限度；貧窮的牧人，不貪戀金錢與豪華；言行一致的復活希望的宣講者……」（《羅馬觀察報》，2018年2月12日）。

我重複一遍，不應從輸家或贏家的角度來看待這個階段。這會是錯誤的和誤導的。所以，如果我儘量從前景中看待事物，雖然我不幻想事情會自動或輕易發生，也不忽略一直存在的困難，但是我能見到或者我似乎見到了一個更加團結、更有意識、更有準備和更加關注世界的教會，它被召以福音見證去服務；此外，在一個日益明智地更新自己的國家裡，教會應是與生活的時代更加協調的，我還想說更加自由的。

教宗方濟各在他《致中國天

主教信友及普世教會文告》中還談到，中國天主教信友必須能夠提供先知性和建設性的貢獻，它是從天主對人類生活的計畫中取出的：「這可能也要求他們困難地說出批評的話語，不是無益的反對，而是為建設一個更加公正、更加人性化及更尊重個人尊嚴的社會。」（第六節）。

五) 問：樞機閣下，在中國有許多天主教信友為了保持對教宗的忠貞遭受了很多痛苦，他們現在感到迷茫，尤其體驗到被聖座幾乎背叛與拋棄的苦澀感覺。您認為應該對他們說點什麼？

答：對於那些見證了信仰的天主教信友，首先我想牢記耶穌安慰的話說：「好！善良忠信的僕人！……進入你主人的福樂吧！」（瑪廿五23）；這種安慰是難以估價的，也是無價的！這是一個人可以從導師那裡聽到的

最美好的安慰。無論如何，對他們在考驗中的堅定與忠貞，即使在逆境與困難中他們也保持對天主上智安排的信任，聖座和我本人想對他們表達深深的感激及欽佩之情。多年來他們中的許多人曾是真正的殉道者或信仰的宣認者！只有心靈膚淺或惡意的人才會想像到教宗方濟各和聖座會拋棄世界上在任何地方和在任何條件下的基督羊群。因此，我們必須對信友的感知更加努力地工作，這種感知常常被不太正確或有失公允的媒體消息所左右，或難以理解圍繞聖座與中華人民共和國之間對話的謹慎態度。這些兄弟姊妹們需要更多的尊重；任何人都不要濫用他們的情感。

不管怎樣，我理解這些疑慮；理解他們的困惑；有時我也有同感。但我不贊同誰在維持其合法保留意見的同時，不僅沒有試圖理解他人的觀點，而且最重要的是冒

著在伯多祿之船裡不一致划槳的危險態度。教宗協同他的合作者過去做了，現在在做，並將會盡其所能使自己與在中國的教會靠近；在方式上我們不是無誤的，可是我們真愛在中國的教會與中國人民。聖座已工作很多年並研究所有情況；做了大量祈禱，以靈性的溫情來安慰，以天主的話來光照，以平靜的領導來鼓勵，甚至在外交層面尋求解決辦法！在此，我邀請任何有能力合作的人將這些感受和話語帶給那些需要並感到被遺棄的人。除此之外，聖詠中所吟唱的將永遠是真實的：「那含淚播種的人，必含笑獲享收成。」（詠一二六5）

六) 問：樞機閣下，對在中國的天主教會有什麼計劃？您怎麼看待在該國教會的未來？

答：我會區分為兩個方面。第一方面，即在中國的天主

教會的計畫，我認為它應該力求更成為教會，也就是朝著信仰、希望與愛德方向進行發展，為年輕人，為新聖召，為大公運動和宗教間的對話，為神職界的培育，為援助那些仍處於成長邊緣人的需要而工作。另外，首先是中國信友的任務，他們應以適當的方式和路徑發現並實現「如何」做到所談到的這些。雖然教會在中國仍是一個小小的羊群，這是一條對在田裡撒下好種子的播種者所懷有信任的路徑：「你們小小的羊群，不要害怕！因為你們的父喜歡把天國賜給你們」（路十二32）。總之，此計劃因此也是耶穌託付給宗徒們的：「照樣，你們的光也當在人前照耀，好使他們看到你們的善行，光榮你們在天之父」（瑪五16）。在这一切中，當然梵二文獻和至今被運用並被豐富的教宗們的訓導，會有助於我們更深入地瞭解它。

關於第二方面，在中國教會的未來，即使有人可能持悲觀的態度，我想說的是在中國教會的歷史已說明了自身。在此我很樂意提到徐光啟（官員，在利瑪竇的時代被朝廷任命為禮部尚書），皇帝問他為何成為基督徒，他解釋了福音豐富的價值觀和神性根源，正因如此信仰才能宣認寬恕仇敵；因此，我確實對宣講福音充滿信心。我認為只有缺乏真正的自由及享樂的誘惑才能扼殺許多世紀以前撒下的很大一部分信仰的種子。無論如何，目前擔負的責任是既要宣傳福音，又要克服我們這個不易時期的誘惑。

七) 問：樞機閣下，在此背景下，您是否有一個特殊的祝願想說給生活在中國的信友，以及由於工作的各種原因和生活的選擇遍布到世界各地的中國信友們？

答：是的。是上主領導歷

史。因此，我首先祝願他們，始終知道以信任看待對方，以應對可能發生的不同形式的危機，即使目前事件的某些方面被認為是不公正和困難的。我再說一遍，任何人都不應把已和好的兄弟視同仇敵，而是一個為之歡喜的兄弟。主用祂的寬恕戰勝了我們。

對中國人來說，人們知道他們喜歡用比喻。我還想用另一個比喻來補充我的想法：如果人想讓三腳架穩定的話，就需要有三條腿支撐；事實上，它並不能靠雙腿站立，簡言之，那就是聖座與中國政府之間的協議；它需要第三條腿，即在中國的信友，同樣需要有那些天主教華僑團體的參與和貢獻。天主教團體在經過六十多年的痛苦、分裂和誤解之後，只有賴所有人的貢獻才能建設明天的教會，民政當局方面也需尊重自由。因此，為建立公民、社會及宗教的和諧

並為福音的傳播，教會需要自由及所有人富有成果的參與。天主需要在中國的天主教團體！在此我想用教宗方濟各在《福音的喜樂》裡恰當表達的一句話：「不要讓我們被奪去這個機遇。」

(摘自梵蒂岡新聞處，2019年2月2日)



宗座萬民福音部部長
斐洛尼樞機主教

Pope Francis' Message for the 2019 World Day of the Sick

«*You received without payment; give without payment*» (Mt 10:8)

Dear Brothers and Sisters,

“You received without payment; give without payment” (Mt 10:8). These are the words spoken by Jesus when sending forth his apostles to spread the Gospel, so that his Kingdom might grow through acts of gratuitous love.

On the XXVII World Day of the Sick, to be solemnly celebrated on 11 February 2019 in Calcutta, India, the Church – as a Mother to all her children, especially the infirm – reminds us that generous gestures like that of the Good Samaritan are the most credible means of evangelization. Caring for the sick requires professionalism, tenderness, straightforward and simple gestures freely given, like a caress that makes others feel loved.

Life is a gift from God. Saint Paul asks: “What do you have that you did not receive?” (1 Cor 4:7). Precisely because it is a gift, human life cannot be reduced to a personal possession or private property, especially in the light of medical and biotechnological advances that could tempt us to manipulate the “tree of life” (cf. Gen 3:24).

Amid today’s culture of waste and indifference, I would point out that “gift” is the category best suited to challenging today’s individualism and social fragmentation, while at the same time promoting new relationships and means of cooperation between peoples and cultures. Dialogue – the premise of gift – creates possibilities for human growth and development capable of breaking through established ways of exercising power in soci-

ety. “Gift” means more than simply giving presents: it involves the giving of oneself, and not simply a transfer of property or objects. “Gift” differs from gift-giving because it entails the free gift of self and the desire to build a relationship. It is the acknowledgement of others, which is the basis of society. “Gift” is a reflection of God’s love, which culminates in the incarnation of the Son and the outpouring of the Holy Spirit.

Each of us is poor, needy and destitute. When we are born, we require the care of our parents to survive, and at every stage of life we remain in some way dependent on the help of others. We will always be conscious of our limitations, as “creatures”, before other individuals and situations. A frank acknowledgement of this truth keeps us humble and spurs us to practice solidarity as an essential virtue in life.

Such an acknowledgement leads us to act responsibly to promote a good that is both personal and communal. Only if we see ourselves, not as a world apart, but in a fraternal relationship with others, can we develop a social practice of solidarity aimed at the common good. We should not be afraid to regard ourselves as needy or reliant on others, because individually and by our own efforts we cannot overcome our limitations. So we should not fear, then, to acknowledge those limitations, for God himself, in Jesus, has humbly stooped down to us (cf. *Phil* 2:8) and continues to do so; in our poverty, he comes to our aid and grants us gifts beyond our imagining.

In light of the solemn celebration in India, I would like to recall, with joy and admiration, the figure of Saint Mother Teresa of Calcutta – a model of charity who made visible God’s love for the poor and sick. As I noted at her canonization, “Mother Teresa, in all aspects of her life, was a generous dispenser of divine mercy, making herself available for everyone through her welcome and defence of human life, of those unborn and those abandoned and discarded... She bowed down before those who were spent, left to die on the side of the road, seeing in them their God-given dignity; she

made her voice heard before the powers of this world, so that they might recognize their guilt for the crime – the crimes! – of poverty they created. For Mother Teresa, mercy was the ‘salt’ which gave flavour to her work; it was the ‘light’ that shone in the darkness of the many who no longer had tears to shed for their poverty and suffering. Her mission to the urban and existential peripheries remains for us today an eloquent witness to God’s closeness to the poorest of the poor” (*Homily*, 4 September 2016).

Saint Mother Teresa helps us understand that our only criterion of action must be selfless love for every human being, without distinction of language, culture, ethnicity or religion. Her example continues to guide us by opening up horizons of joy and hope for all those in need of understanding and tender love, and especially for those who suffer.

Generosity inspires and sustains the work of the many volunteers who are so important in health care and who eloquently embody the spirituality of the Good Samaritan. I express my gratitude and offer my encouragement to all those associations of volunteers committed to the transport and assistance of patients, and all those that organize the donation of blood, tissues and organs. One particular area in which your presence expresses the Church’s care and concern is that of advocacy for the rights of the sick, especially those affected by pathologies requiring special assistance. I would also mention the many efforts made to raise awareness and encourage prevention. Your volunteer work in medical facilities and in homes, which ranges from providing health care to offering spiritual support, is of primary importance. Countless persons who are ill, alone, elderly or frail in mind or body benefit from these services. I urge you to continue to be a sign of the Church’s presence in a secularized world. A volunteer is a good friend with whom one can share personal thoughts and emotions; by their patient listening, volunteers make it possible for the sick to pass from being passive recipients of care to being active participants in a relationship that can restore hope and inspire openness to further treatment.

Volunteer work passes on values, behaviours and ways of living born of a deep desire to be generous. It is also a means of making health care more humane.

A spirit of generosity ought especially to inspire Catholic healthcare institutions, whether in the more developed or the poorer areas of our world, since they carry out their activity in the light of the Gospel. Catholic facilities are called to give an example of self-giving, generosity and solidarity in response to the mentality of profit at any price, of giving for the sake of getting, and of exploitation over concern for people.

I urge everyone, at every level, to promote the culture of generosity and of gift, which is indispensable for overcoming the culture of profit and waste. Catholic healthcare institutions must not fall into the trap of simply running a business; they must be concerned with personal care more than profit. We know that health is relational, dependent on interaction with others, and requiring trust, friendship and solidarity. It is a treasure that can be enjoyed fully only when it is shared. The joy of generous giving is a barometer of the health of a Christian.

I entrust all of you to Mary, *Salus Infirmorum*. May she help us to share the gifts we have received in the spirit of dialogue and mutual acceptance, to live as brothers and sisters attentive to each other's needs, to give from a generous heart, and to learn the joy of selfless service to others. With great affection, I assure you of my closeness in prayer, and to all I cordially impart my Apostolic Blessing.

FRANCIS

Vatican City, 25 November 2018

Solemnity of our Lord Jesus Christ, King of the Universe

Chinese Regional Bishops' Conference Minutes of The 2018 Autumn Plenary Assembly

Date: November 27-30, 2018 (Tuesday-Friday)
 Venue: CRBC Administrative Bldg.
 (39 An-Ju St., Taan District, Taipei 10672)
 President: Most Rev. John Hung Shan-Chuan, SVD
 Attendees: Most Rev. Peter Liu, Most Rev. Bosco Lin,
 Most Rev. Philip Huang, Most Rev. John Baptist Lee,
 Most Rev. Thomas Chung, Most Rev. Martin Su
 Secretary: Fr. Otfried Chan
 Guests: Msgr. Slađan Ćosić, Fr. Giuseppe Silvestrini

Address of Msgr. Slađan Ćosić

- The importance of the visit *Ad Limina* in May 2018, its contribution to the communion between the local church and the Holy Father, and the difficulties regarding evangelization and pastoral work in non-Catholic countries: spiritual formation of lay people, mixed-marriage and transmission of faith, lack of local vocations, identity and universality of local church.
- An extraordinary meeting will be held from February 21-24, 2018, by Pope Francis with all the Presidents of the Bishops' Conferences in the world in order to discuss the issue of sexual abuse. This issue does represent an existing, grave and delicate problem which requires from us urgently efficacious and shared responses.

Therefore, we will be called to consider the problem from different points of view (ecclesiological, canonical, spiritual, pastoral and administrative), in order to elaborate concrete indications that are feasible in the Church.

- The Decree *Specific Regulations regarding the Transfer of Power from the retiring Bishop to the new diocesan Bishop* formulated by the CRBC states that “*by means of the act of taking canonical possession of the diocese (can. 382, §1), the new diocesan bishop become the sole legal representative of the diocese.*” In order to render this canonical principal effective in civil law, this article should be included into the Statutes of each diocese, so that the diocesan bishop presently in office can become the person responsible recognized by the canon law and the civil law.
- Fr. Friedrich Bechina, Under-Secretary of the Congregation for Catholic Education, came to Taiwan to communicate with the Ministry of Education of the R.O.C., in order to achieve an agreement. The Ministry fully respects the religious freedom and autonomy of the Church in religious and moral matters, but expects from the Church a reciprocal respect of each person also in moral and ethical issues. The Ministry does not impose compulsory curriculums as regards moral topics on Catholic schools, but respects their identity and gives them the possibility to elaborate their own manuals and curriculums, according to the didactical and pedagogical standards and respecting the principles of non-discrimination and tolerance. Such manuals and curriculums must then be approved by the Ministry of Education.
- The CRBC should as soon as possible formulate the curriculum outline of sex education for all Catholic schools in Taiwan, and a code of conduct, asking all teachers to respect the identity of Catholic schools and not to contradict openly and publicly the

Church's teaching and principles.

- Msgr. Slađan Ćosić expresses his thanks to the CRBC for helping the Pontifical Council for Inter-religious Dialogue to hold the international conference; The Apostolic Nunciature is also glad to assist in holding other international conferences or meetings on 2019 planned by the CRBC.

Table of Reports:

I. Secretariat

- A. A letter from the Congregation for Evangelization of Peoples entrusting the prayer intentions for the month of October 2019: Being baptized and sent to the world—the earthly Church of Christ on mission.
- B. A letter from the Congregation for Evangelization of Peoples including the Certificate of Appointment and the Letter of Oath of the Rector of Taiwan Catholic Regional Seminary.
- C. A letter from Ms. Clare Yeh Jiayan to all the bishops of Taiwan.
- D. Regarding the meeting at the Ministry of Interior on November 8:
 - 1) After the 9-in-1 elections, the Minister of Interior plans to visit different religious communities. Do we need to list the related issues for discussion or suggestion? (Each diocese is requested to provide them at the CRBC plenary meeting.)
 - 2) The National Land Use Plan will be implemented in May 2022. Do we need to check if we violate the law in advance?
 - 3) If the 3 areas (educational, medical and social) all become legally registered foundations, will the safeguard of the Church's ownership be jeopardized? (The statutes of each Board of Directors regarding the eligibility of the President must be carefully formulated.)

- 4) Publication of financial statements of the Church organizations and legal uses of its land may be the main issues.
- 5) Regarding the protection of the basic rights of religious communities, please consult the ruling No. 573 of the Grand Justices.

E. The report of General Service:

The books and documents kept by the CRBC and its different Commissions are put in different places. In order to collect them and then to set up a library, it is planned to buy 2-3 bookshelves to put in the newspaper reading room on the first floor for this purpose. This project is submitted for discussion and resolution.

F. Other.

II. Commission for the Pastoral Care of Migrants and Itinerant People

III. Caritas – Taiwan R.O.C.

IV. Commission for Aborigine Apostolate

V. Commission for Evangelization, Section for Family

VI. Commission for Evangelization, Section for Youth

VII. Commission for Doctrine of the Faith and Catechetical Instruction, Bible Apostolate

VIII. Commission for Sacred Liturgy

IX. Radio Veritas

X. Commission of Pastoral-Health Care

XI. Commission for Doctrine of the Faith and Catechetical Instruction, Catholic Charismatic Renewal Service Team

XII. Commission for Education and Culture

XIII. Commission for Interreligious Dialogue and Ecumenical Cooperation and Commission for Promoting Christian Unity

XIV. Commission for Evangelization, Pont. Societies for Propagation of the Faith

XV. Taiwan Catholic Regional Seminary XIV. Commission for Evangelization, Pont. Societies for Propagation of the Faith

XV. Taiwan Catholic Regional Seminary

Table of Proposals:

I. Secretariat

- A. The 2019 Budget and Work Plan.
- B. The result of the 2017 Final Accounting of Revenue and Expenditure, together with the results over the years, reaches a deficit of NTD 41,011,798.00. It is necessary to submit a concrete plan for remedy while the 2018 Final Accounting of Revenues and Expenditures being declared.
- C. Amendment of Articles 19 and 20 of the Statutes of the CRBC and the procedure of their declaration.
- D. The progress of land exchanges between the CRBC and Fu-jen University.
- E. Reparation of the iron gate of the parking area
- F. CRBC pastoral letter for 2019.
- G. Can the CRBC donate to the Rohingyas refugees of Myanmar?
- H. The implement and promotion of Pope's Worldwide Prayer Network.
- I. The 11th World Meeting of the International Christian Maritime Association.

J. The amendment of the Statutes of Cursillo Movement

II. Commission for Sacred Liturgy

III. Commission for Social Development, Communication Section

IV. Commission for Aborigine Apostolate

V. Hsinchu Diocese

VI. Taiwan Catholic Regional Seminary

VII. Commission of Pastoral-Health Care

VIII. Association for Canon Law Study

IX. Commission for Evangelization, Section for Youth

Proposals:

I. Secretariat

A. The 2019 Budget and Work Plan

Explanation:

1. See attached documents (the 2019 Budget and the 2019 Work Plan).
2. After the approval of the Board of Directors, the CRBC will report to the competent authorities for examination.

Resolution: Approved.

B. The result of the 2017 Final Accounting of Revenue and Expenditure, together with the results over the years, has reached a short of NTD 41,011,798.- It is necessary to submit to the Ministry of Interior a concrete short amelioration plan alongside with the declaration of the 2018 Final Accounting of Revenue and Expenditure.

Explanation:

The Ministry of Interior, in the second point of the letter for examination No. Tai Nei Ming Zi Di 1070041313, showed that the result of the 2017 CRBC Final Accounting of Revenue and Expenditure is a deficit of NTD 22,066,702.- and the result over the years reached a deficit of NTD 41,011,798.- It is necessary submit a concrete “deficit remedy” alongside with the declaration of the 2018 Final Accounting of Revenue and Expenditure.

Resolution:

Archbishop Hung made a diagnosis of the financial situation and decided to strengthen the fund-raising on the feast of Christ the King (the annual amount is around NTD 2,000,000.-). The annual amount should be raised to NTD 10,000,000.- to cover the financial short. Each diocese, according to its capacity, should contribute as much as possible to a 5 times growth of amount of donation; the diocese and the Pontifical Societies for Propagation of the Faith helps to make up for the rest. The Taiwan Regional Seminary is to continue to raise funds for its expenditure.

C. Amendment of Articles 19 and 20 of the Statutes of the CRBC and the procedure of their declaration.**Explanation:**

According to article 14 of the “Main points regarding interior affairs of registered corporation under the permission and supervision of the Ministry of Interior”, CRBC should submit to the Ministry, before the end of each January, the work plan, the budget and other relevant documents designated by the Ministry, for examination; it should also submit to the Ministry, within 5 months after the end of the year, the CRBC management report, the final accounting of revenue and expenditure, the property inventory, the certified documents for fund deposit and other relevant documents designated by the Ministry, for examination.

Order of articles	Original articles	Amended articles
Article 19	The legal foundation should prepare the annual budget and the work plan 3 months before the beginning of the year, submit them to the Board of Directors for approval and then report them to competent authorities for examination.	The legal foundation should prepare the annual budget and the work plan within 1 month after the beginning of the year, submit them to the Board of Directors for approval and then report them to competent authorities for examination.
Article 20	The legal foundation should provide the final accounting within 3 months after the end of the year, formulate the final accounting and the management report, submit them to the Board of Directors for approval and report them to the competent authorities for examination.	The legal foundation should provide the final accounting within 5 months after the end of the year, formulate the final accounting and the management report, submit them to the Board of Directors for approval and report them to the competent authorities for examination.

The content mentioned here above is amended in observance of the regulations of the Ministry of Interior regarding the Main Points of Examination for Financial Legal Foundations. It will be submitted to the Board of Directors. After the approval, the amendment will be carried out.

Resolution: Approved.

D. The development of the land exchanges between the CRBC and Fu-jen University.

Explanation:

In September 2018, the CRBC applied for the reduction of land value tax of different lots of land (for medical space, parks, roads and parking lots) near Fu-jen University. The land value tax will be calculated according to the size of the area. In 2017, the total amount of the land value tax bills reached NTD 882,216.- On October 16 of 2018, the tax office of New Taipei City approved the total amount of the land value tax bills to be NTD 760,491.- There is a reduction of NTD 121,725.- of the land value tax bills, mostly because of the lots of land for parks. The land exchanges between the CRBC and Fu-jen University are considered as transactions; as a result of that, the land value added tax will reach an amount of NDT 4 billion, and Fu-jen University does not have surplus funds to pay. Therefore, the university will work out a feasible proposal for further discussion

Resolution:

No concrete decision is to be made. This proposal is considered as a report.

E. On the right side of the CRBC administrative building, the iron gate of the parking area gets too rusty for meteorological reasons. It is expected to change the gate into a stainless steel one made of a layer of 1.5mm of thickness, with the original appearance. According to the regulations on purchase, CRBC as purchaser must compare prices offered by at least 3 companies; the one offering the best price will be chosen to do the job. The details will be submitted for discussion; the General Service will then take charge of the purchase once it is approved.

Explanation:

The first company: Shuang-Bei Civil Engineering offered a price of NTD 112,140 (tax included) on June 6, 2018.

The second company: Yi-Xin Enterprise offered a price of NTD 72,350 (tax included) on June 8, 2018.

The third company: U-Shin Ltd. offered a price of NTD 54,600 (tax included) on June 14, 2018.

According to the purchasing law, U-Shin Ltd. offering the lowest price will job the project.

Resolution: The third company is chosen.

F. Whether or not the CRBC will issue a Pastoral letter for 2019

Explanation: In view of a new year, and the Church has to face many new problems concerning Christian life and to show a general direction on important issues, so that the unity of the Church and the communion of the faithful with the hierarchy of the Church can be consolidated. If the CRBC can make public a pastor letter or a message, the whole Church must get help.

Resolution: Bishop Martin Su, Fr. Attilio Rossi, Fr. Otfried Chan will draft the letter and publish it before Chinese New Year.

G. Can the CRBC make a donation to the Rohingyas refugees of Myanmar?

Explanation: (See attached document)

Resolution: NTD 100,000.-

H. The implement and promotion of Pope's Worldwide Prayer Network.

Explanation: Pope Francis, who appointed the International Director of

his Worldwide Prayer Network, Fr. Frederic Fornos, S.J., in his letter to the bishops of June 7, 2016, Pope Francis asked for “an update of these Statutes in relation to the recreation process that is taking places”.

In June 2017, the Superior General of the Society of Jesus, Fr. Arturo Sosa, S.J., accompanied by the International Director, Fr. Frederic Fornos, S.J., gave to the Holy Father a first draft of the Statutes of the Apostleship of Prayer as the Pope’s Worldwide Prayer Network, which includes the EYM- Eucharistic Youth Movement.

After several months of dialogue and work with the Secretariat of State, the Procurator of the Society of Jesus, Fr. Benoît Malvaux, S.J., with the help of the International Director – mentioned here above – and the International Assistant of the Network, Fr. Luis Ramirez, S.J., delivered a new version on March 14, 2018.

Msgr. Angelo Becciu, the Substitute for General Affairs of the Secretariat of State, in his letter N.400.627, from April 10, 2018, declared: “The Holy Father, on March 27, 2018, constituted the Pope’s Worldwide Prayer Network (Apostleship of Prayer) as a Pontifical work, with legal headquarters in Vatican City State, and has approved the new Statutes.”

Means : Fr. Matthew Shen-yi Shu, S.J., is the person in charge of the Apostleship of Prayer of the local church. For the moment, the Apostleship of Prayer is an organization of the Society of Jesus. The Society of Jesus is willing to help the CRBC to implement the project of the Pope, in accordance with the suggestion of Fr. Fornos, to include the Apostleship of Prayer into the project of the Pope’s Worldwide Prayer Network of the local church, so that the Apostleship of Prayer of which is taken charge by a religious community can be transformed into a new institution under the ecclesiastical hierarchy; the main purpose is to offer for the youth the opportunities to pray and to live the spiritual life by the Internet and the 3D products. The Jesuits will continue to take charge of the project of the Pope’s Worldwide Prayer Network for the ecclesiastical hierarchy. Fr.

Matthew Shen-yi Shu, S.J., will give a detailed report.

Resolution: The ceremony of inauguration will be inserted into the Eucharistic Congress of Taiwan on March 1, 2019, which constitutes a program of 30 minutes. Fr. Matthew Shen-yi Shu will take charge of its realization and discuss with the Chiayi Diocese.

I. The 11th World Meeting of the International Christian Maritime Association.

Explanation: Mr. Jason Zuidema, Secretary General of the International Christian Maritime Association, and Fr. Bruno Ciceri, International Director of Apostleship of the Sea under the Dicastery for Promoting Integral Human Development, accompanied by Ms. Cecilia Huang, Secretary of Taichung Diocese, met with Fr. Otfried Chan, Secretary General of the CRBC in order to discuss the 11th World Meeting of the International Christian Maritime Association, in Kaohsiung.

The ICMA is an association composed by different Christian denominations providing basic pastoral service and humanitarian aid to maritime operators including employers and employees at seaports of different countries. However, due to the different ways of operating of different Christian denominations, their ways and quality of service are different. The people they serve come from different Christian denominations or religions.

In order to harmonize the principles and ways leading to consistent services at different seaports around the world, the ICMA plans to hold in October, 2019 the 11th World Meeting of the ICMA, in Kaohsiung, the theme of the meeting is “Working with seafarers, fishermen and their families for 50 years” (See attached document). The association plans to cooperate with the Catholic Church this time: on the one hand, it stimulates the cooperation of this area among different Christian denominations; on the other hand, it improves the cooperation be-

tween the ICMA and the Catholic Church (both universal and local). The Ministry of Foreign Affairs and the representatives of other countries will be invited to attend this meeting, given that the maritime industry and the service for seafarers is related to national politics and foreign affairs.

Means: The local counterpart of the ICMA is the Presbyterian Church in Kaohsiung. The ICMA takes the model of the International Meeting of the Apostleship of the Sea as reference and asks the CRBC to take charge of the accounting and the management of funds, hoping that the Kaohsiung Diocese can provide the Cathedral as venue for an ecumenical celebration. The ICMA will take charge of all the rest part of the meeting

Resolution: In the Statutes of the CRBC, it is prescribed that the CRBC can only handle the accounting of its own commissions and internal offices. The ICMA should take full responsibility of the preparation of this meeting, including the management of the finances. The CRBC is willing to offer help where it can.

J. The amendment of the Statutes of Cursillo Movement

Explanation: (See attached documents)

Resolution: Approved.

II. Commission for Sacred Liturgy

A. It is postulated to create a systematical formation on liturgy once a year in the 7 dioceses of the Catholic Church in Taiwan. According to the real situation of each diocese, this formation can take form of a “Liturgical Day” or a “Liturgical Week.”

Explanation:

1. The Council Vatican II set off a liturgical renewal for the Church by promulgating firstly the Constitution on the Sacred Liturgy (*Sacrosanctum Concilium*). Actually, this begins at the Liturgical

Movement of 19th century. It is successful mostly because the Church tries her best to form the clergy and the faithful; the leading countries of the movement in Europe and America publish from different points of view (historical, theological and pastoral) many relevant books and writings, holding almost each year a “Liturgical Week” to form directly people who are involved. This good tradition continues till now.

2. The Council Vatican II took place for more than 50 years and it can be hardly denied that the local church has done many improvements in the ministry of liturgical renewal; the seniors among local liturgical experts particularly set up a solid base for the project of liturgical renewal by translating liturgical books. For a more radical implement of the liturgical renewal required by the Council Vatican II, we need to have a more solid pastoral formation on liturgy. Thus, the Commission for Sacred Liturgy formulates this project and requires the strong support of the bishops to elevate the liturgical life of the local church.

Means:

1. Purpose: To implement the mission of liturgical renewal after the Council of Vatican II and to raise the quality of liturgical celebrations and liturgical life of the local church, so that the faithful can truly encounter Christ in liturgical celebrations and experience the salvation of Christ in their life.
2. Theme: Each year the theme is different according to the actual needs of the local church, for example: liturgical service (liturgical team and its ministry), homily in the mass, liturgical space, arrangement and management of the sacristy, relation between the Bible and the liturgy, funeral liturgy, liturgical year, Rite of Christian Initiation of Adults...or arrangement of the promulgation of documents according to the yearly main points of the Church (the Year of Eucharist for example)
3. Invitees: Clerics, laypeople, professionals like architects (for liturgical

space) and undertakers (for funeral rituals) etc...

4. Speakers: Scholars of professional background: according to the requirement of the theme, suitable persons are invited to come. When there is a shortage of local speakers, foreign speakers (from Hong Kong, the Philippines etc.) can be invited. The speakers will have a discussion together to have a common consent before their talks.
5. Methods: On a diocesan level or national level; common basic formation; the group study or drills may be added according to the actual needs.
6. Time: From 1 to 5 days, according to the theme. Short-period formations can take place on weekends or longer continuous holidays; long-period formations can take form of a serial course.
7. Organization: A task force is set up to organize the curriculum and to invite the speakers. The diocese helps the promotion and the administrative work. The current members of the task force is: Fr. Charles Pan, Fr. John Heng, Ms. Teresa Ling-Chu Chien and Ms. Min-Hui Liu.

Resolution: Approved.

B. The project of organizing a delegation to attend the 52nd International Eucharistic Congress.

Explanation:

1. The 52nd International Eucharist Congress will be held from September 13 to 20, 2020, in Budapest, Hungary, and the theme of the Congress is "*All my springs are in Thee.*"(Psalm 87:7)
2. The Eucharistic Congress gathers people together by Christ the Lord; its center is the Sacrament of the Eucharist, by which they enter into the communion with the Christ and with others; they share and talk with one another, represent the communion of the Universal Church

in the Lord and the beauty of celebrations. In order to respond to the invitation of the Universal Church, that the faithful of Taiwan experience deeper the Sacrament of the Eucharist as the springs and summit of our life, from which they can receive graces and live out Jesus' example and life, build up the culture of Eucharist with communion, service and mercy. It is suggested that the Church in Taiwan makes a group to join in; in this way, the enlightened fire for the Eucharistic devotion will continue to burn, the different communities of the Church will be renewed, and the faithful will be inspired to do charity works, to be united, to help one another, to promote peace and to protect the creation.

3. Hungary is in East Europe, and its area is 2.5 times larger than Taiwan; its population is 43% of Taiwan's own. The Catholicism had begun in Hungary more than 1,000 years ago, and the Catholic faithful is more than a half of its inhabitants. There are more than 5,000,000 tourists in Hungary a year. The Archdiocese of Budapest had held the 34th International Eucharistic Congress in 1938. The country had then been governed by the Community Party for 40 years. The Archbishop of Budapest, Card. Péter Erdő, says: Their faith did not disappear regardless of the political persecutions, and the people regained their force only by the Sacrament of Eucharist; the light of the faith had deepened the fraternity of brothers and sisters in the Church. The faithful are encouraged to go for this pilgrimage, so that the fruit of the 4th Taiwan Eucharistic Congress can be continued.
4. Please see the attached document proposed by the Archdiocese of Budapest: the preliminary program of the 52nd International Eucharistic Congress.

Means:

1. It is suggested that the CRBC makes a group to join in: each diocese makes a branch group, and the CRBC takes charge of the consolidation

and the formation.

2. The 7 dioceses can organize respectively their own groups to go to the International Eucharistic Congress. The name of each group can be given according to the name of each diocese: Taiwan delegation for IEC Taipei group, Taiwan delegation for IEC Hsinchu group, Taiwan delegation for IEC Taichung group, Taiwan delegation for IEC Chiayi group, Taiwan delegation for IEC Tainan group, Taiwan delegation for IEC Kaohsiung group, Taiwan delegation for IEC Haulien group. There will be some proper adjustments according to the registration situation.
3. Please appoint one bishop to be Head of Taiwan delegation for IEC.
4. It is suggested that each diocese appoints one coordinator to contact with the promotion group of Eucharistic devotion in order to facilitate the transmission of information of the International Eucharistic Congress.
5. The formation of the participants may take place respectively in 4 areas (Northern, Central, Southern and Eastern) according to the registration situation. The formation fee is NTD 1,000 per person, including speaker fee, handout fee, and logo fee.
6. Theological document and pastoral reflections regarding the 52th International Eucharistic Congress will be translated and published.

Attached documents:

Preliminary program of the 52nd International Eucharistic Congress, in 2020 :

September 13: The Opening Mass and the First Communion for children will be celebrated in New Puskás Stadium.

September 14-19: Lauds, catechesis, testimonies and mass each morning; different cultural activities and performances of famous choirs, orchestras and folk dances each afternoon.

- September 16: Fellowship activities for pilgrims in different parishes from afternoon to evening.
- September 17-20: A series of youth activities are planned including Eucharistic adoration, Taizé worship and concerts.
- September 19: The celebration for Family Day in the Park of Margaret Island on the Danube.
- September 19: A mass will be celebrated in the Parliament Building in the evening, after which the Candlelight and Eucharistic Procession will start. The destination of the procession is the Heroes' Square.
- September 20: The Closing Mass will be celebrated on the Heroes' Square.

Resolution: Approved. Each diocese will cooperate with the CRBC, and Bishop Martin Su will lead the delegation.

III. Commission for Social Development, Communication Section

In order to spread and exchange the Church's information, it is necessary to set up a "media team" in each diocese.

Explanation:

1. Each diocese of the Catholic Church in Taiwan sets up a diocesan website or publishes the diocesan bulletin. There are certain people taking charge of these services.
2. There is a lack of horizontal exchanges and opportunities for common training among these persons.
3. Each diocese can set up a "media team" with its members in charge of these services. The mission of media & evangelization can be then given officially to the team.

Means:

1. Each diocese will set up a “media team”. Each team will cooperate with the Communication Section (Radio Veritas of Asia Chinese Section) of the Commission for Social Development to build up a complete communication network.
2. The Communication Section edits the information of each diocese and broadcast it on the Internet platform of Radio Veritas.
3. The Communication Section holds regularly meeting with the collaborators and organizes formation for the members of each “media team”.

Resolution: Approved.

IV. Commission for Aborigine Apostolate

In order to raise the capacities of the aboriginal clerics for mission, the “Project on the subsidization of the Ongoing Formation of Aboriginal Clerics” is specially drafted.

Explanation:

1. This project means to encourage the Bishops and the Superiors of the religious congregations to send suitable candidates among aboriginal clerics for ongoing formation.
2. This project is unanimously approved on June 26, 2018 by the attendees of each diocesan Commission for Aborigine Apostolate.

Project on the subsidization of the Ongoing Formation of Aboriginal Clerics**I. Purpose**

1. The diocesan fund means to encourage: 1) aboriginal clerics; 2) clerics whose ministry has been going on for more than 5 years in

an aboriginal area; 3) clerics planning to carry out his ministry in an aboriginal area for a long period, so that their capacities can be improved for mission, pastoral service, adapting to modern society.

2. Strengthen the concept of lifelong learning of the aboriginal clerics.

II. Means for formation:

I. Short-term formation: mother-language learning, liturgical inculturation and Canon law etc... The classes can be held regularly in different areas.

II. Long-term formation: acquisition of academic degree (master) of Catholic educational institutions.

III. Qualifications of applicants and procedure

I. The cleric needs be recommended by his diocesan bishop or the Superior of his congregation. Then, he must be approved by the Chairman of the Commission for Aboriginal Apostolate. A cleric cannot apply for more than once per year.

II. The proportion of the subsidy:

1. Short-term formation: half of the registration fee

2. Long-term formation: half of the matriculation fee

IV. Financial resources

1. After 2018, 20% of the donation from the Prayer Day for Aborigines will be use for this specific purpose.

2. Donations from individual faithful or business organizations.

3. Fund-raising in collaboration with Bo-Ai Foundation.

Resolution: Approved.

V. Hsinchu Diocese

Amendment of “*GUIDELINES FOR PREVENTION AND HANDLING OF COMPLAINTS OF SEXUAL ABUSE OF MINORS*”

Explanation: the CRBC has amended the “*GUIDELINES FOR PREVENTION AND HANDLING OF COMPLAINTS OF SEXUAL ABUSE OF MINORS*”, following the suggestions of the CDF. (cf. attached document)

Resolution: Approved

VI. Episcopal Commission for Clergy (Major Seminary)

On-going formation for priests, 2019

Explanation:

Msgr. Steve Rossetti was the speaker for the on-going formation of this year. The topic covers burn-out of the clergy and its reasons, priestly spirituality, how interpersonal relationship affects the health and well-being of priests. The attendees were enthusiastic. Therefore, it was planned to invite Msgr. Rossetti again. However, his schedule does not allow him to come back again, and he recommended Fr. Fr. David Songy, O.F.M.Cap., S.T.D., Psy. D., president of St. Luke Institute and spiritual director and prefect of studies at *Redemptoris Mater* Missionary Seminary in Denver, Colorado.

Means: The Major Seminary will consult the local clerics in order to determine one of the following topics for the formation course of this year that is helpful to them before the Conference approves it.

1. Problems related to daily life, understanding and preventing them.
2. Improving communication skills (between bishop and priests, and among priest themselves)
3. Healthy relationship between pastors and their flocks (how to have odor of the flock)
4. How priests open up and accept themselves.

Resolution: The Major Seminary will decide the topic according to the need of the clerics.

VII. Episcopal Commission for Health Care

The legal registration of Episcopal Commission for Health Care Center, which is under the CRBC.

Explanation:

1. The Catholic population in Taiwan is hardly 1%, and the institutions of the Catholic Church serve mostly non-Catholics. They are *Catholic Medical Care Association, Taiwan Catholic Long-Term Care Institutions Association, Catholic Health Care Association* (which includes *Taiwan Catholic Hospital Association, Taiwan Catholic Medical Association*, etc.), operating across the whole country. In order that they can reach out to more people for evangelization and that the quality of their service be improved, it is necessary for the Episcopal Commission for Health Care to coordinate, incorporating them into the statutes of the Bishops' Conference and declaring to the Government.
2. The Episcopal Commission for Health Care suggests to amend the statutes of the Bishops' Conference, in such a way that they have a legal basis to raise funds.
3. In the future, this Commission will promote holistic health care services, which will involve the family members of the sick and all related health care teams during the whole process of healing. For this, it is necessary to have sufficient financial resources to spread this concept by organizing conferences.
4. See attached documents (no. 1 for concrete projects, no. 2 for the amendments of the related articles of the statutes).

Resolution: approved.

B. Amendment of the statutes of the CRBC

Explanation: In order to implement the above-mentioned resolution, the

statutes of the CRBC, article no. 4, §1, 2, 4 need be amended accordingly and a new article, no.5, needs be added.

Resolution: approved.

VIII. Taiwan Canon Law Society

Project - Seminar for November 2019

Explanation:

Study of Motu Proprio “*MITIS IUDEX DOMINUS IESUS*” as regards cases of non-consumation of marriage and petrine privilege.

1. The seminar is organized by Taiwan Canon Law Society of the CRBC, in collaboration with the Nunciature. Its aim is to offer an opportunity of formation to the clergy from Taiwan, Hong Kong, Macau and China, and to train priests to be auditors of the Tribunal.
2. Subject of study: practical cases and concrete problems of marriage for the clergy to discuss and learn how to deal with them properly.
3. Fu-Jen University will confer doctor honoris causa to the speaker, Card. Dominique Mamberti on this occasion, in view of a possible collaboration between the Ecclesial Tribunal of the local church and the civil court of the country.

III. Means:

1. The speaker will be the French Cardinal, Dominique Mamberti, Prefect of the Supreme Tribunal of the Apostolic Signature. The Seminar will be in English with Chinese translation.
2. Date: 19-21 November, 2019 (3 days).
3. Audience: in particular the clergy from Hong Kong, Macau and China who are involved in ministry of Canon Law, the auditors of the local Ecclesial Tribunal, professors for Canon Law, and the bishops of Taiwan.
4. Venue: Wen-Cui Building, Missionary Sisters of Providence, Sanmin Rd., 19, Hsin-Dian, Taipei.
5. Seminar & Accommodation: Wen-Cui Building,

Registration: per fax 03-524-0831 or email to Taiwan Canon Law Society, before August 31, 2019.

Resolution: Approved.

IX. Episcopal Commission for Evangelization – Youth Section
From 2021 onward, Taiwan World Day will be hosted by the respective diocese only when no there is World Youth Day or Asian Youth Day in that year.

Explanation:

1. At the General Assembly of the Bishops' Conference in the spring of 2013, it was decided that each year Taiwan Youth Day would be organized by seven dioceses in turn, in the following order: 2014 Taipei, 2015 Tainan, 2016 Taichung, 2017 Hsinchu, 2018 Chiayi, 2019 Kaohsiung, 2020, Hualien.
2. 2020 is the last year of this cycle. After discussing with the members who are in charge of the 10th Taiwan Youth Day of each Diocese (TYMM10), 2 dioceses support the idea of hosting Taiwan Youth Day again each year, each diocese in turn, and 5 dioceses support the idea that the dioceses organize Taiwan Youth Day in turn only when there is NO World Youth Day or Asian Youth Day in that year.

Resolution: Taiwan Youth Day is to be organized by the dioceses in turn only when there is NO World Youth Day or Asian Youth Day in that year.

Memorandum

1. Meeting with the AMRSMW

Time: May 14, 2019, 10:00

Venue: Central Building, 5/F., 2, Chung Shan N. Rd.

2. Standing Committee (CRBC) Meeting for the General Assembly in spring 2019

Time: March 27, 2019, 15:00

Venue: CRBC Building

3. 2019 Standing Committee (CRBC) Meeting for the General Assembly in fall 2019

Time: October 30, 2019, 15:00

Venue: CRBC Building





2019 Lenten Message of His Holiness Pope Francis

*“For the creation waits with eager longing
for the revealing of the children of God” (Rom 8:19)*

Dear Brothers and Sisters

Each year, through Mother Church, God “gives us this joyful season when we prepare to celebrate the paschal mystery with mind and heart renewed... as we recall the great events that gave us new life in Christ” (*Preface of Lent I*). We can thus journey from Easter to Easter towards the fulfilment of the salvation we have already received as a result of Christ’s paschal mystery – “for in hope we were saved” (*Rom 8:24*). This mystery of salvation, already at work in us during our earthly lives, is a dynamic process that also embraces history and all of creation. As Saint Paul says, “the creation waits with eager longing for the revealing of the children of God” (*Rom 8:19*). In this perspective, I would like to offer a few reflections to accompany our journey of conversion this coming Lent.

1. The redemption of creation

The celebration of the Paschal Triduum of Christ’s passion, death and resurrection, the culmination of the liturgical year, calls us yearly to undertake a journey of preparation, in the knowledge that our being

conformed to Christ (cf. *Rom* 8:29) is a priceless gift of God's mercy.

When we live as children of God, redeemed, led by the Holy Spirit (cf. *Rom* 8:14) and capable of acknowledging and obeying God's law,

beginning with the law written on our hearts and in nature, *we also benefit creation* by cooperating in its redemption. That is why Saint Paul says that creation eagerly longs for the revelation of the children of God; in other words, that all those who enjoy the grace of Jesus' paschal mystery may experience its fulfilment in the redemption of the human body itself. When the love of Christ transfigures the lives of the saints in spirit, body and soul, they give praise to God. Through prayer, contemplation and art, they also include other creatures in that praise, as we see admirably expressed in the "Canticle of the Creatures" by Saint Francis of Assisi (cf. *Laudato Si'*, 87). Yet in this world, the harmony generated by redemption is constantly threatened by the negative power of sin and death.

2. *The destructive power of sin*

Indeed, when we fail to live as children of God, we often behave in a destructive way towards our neighbours and other creatures – and ourselves as well – since we begin to think more or less consciously that we can use them as we will. Intemperance then takes the upper hand: we start to live a life that exceeds those limits imposed by our human condition and nature itself. We yield to those untrammelled desires that the Book of Wisdom sees as typical of the ungodly, those who act without thought for God or hope for the future (cf. 2:1-11). Unless we tend constantly towards Easter, towards the horizon of the Resurrection, the mentality expressed in the slogans "*I want it all and I want it now!*" and "*Too much is never enough*", gains the upper hand.

The root of all evil, as we know, is sin, which from its first appearance has disrupted our communion with God, with others and

with creation itself, to which we are linked in a particular way by our body. This rupture of communion with God likewise undermines our harmonious relationship with the environment in which we are called to live, so that the garden has become a wilderness (cf. *Gen* 3:17-18). Sin leads man to consider himself the god of creation, to see himself as its absolute master and to use it, not for the purpose willed by the Creator but for his own interests, to the detriment of other creatures.

Once God's law, the law of love, is forsaken, then the law of the strong over the weak takes over. The sin that lurks in the human heart (cf. *Mk* 7:20-23) takes the shape of greed and unbridled pursuit of comfort, lack of concern for the good of others and even of oneself. It leads to the exploitation of creation, both persons and the environment, due to that insatiable covetousness which sees every desire as a right and sooner or later destroys all those in its grip.

3. *The healing power of repentance and forgiveness*

Creation urgently needs the revelation of the children of God, who have been made "a new creation". For "if anyone is in Christ, he is a new creation; the old has passed away; behold, the new has come" (*2 Cor* 5:17). Indeed, by virtue of their being revealed, *creation itself can celebrate a Pasch*, opening itself to a new heaven and a new earth (cf. *Rev* 21:1). The path to Easter demands that we renew our faces and hearts as Christians through repentance, conversion and forgiveness, so as to live fully the abundant grace of the paschal mystery.

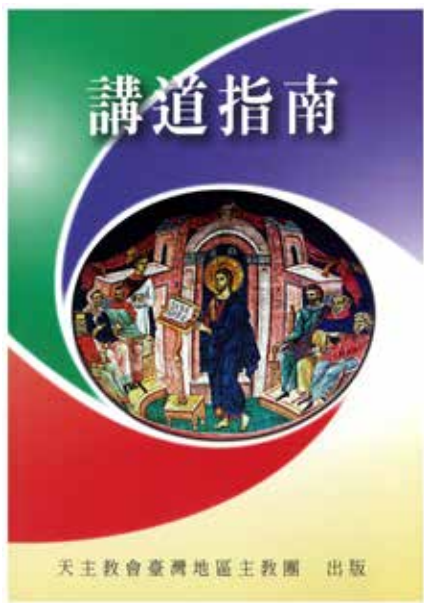
This "eager longing", this expectation of all creation, will be fulfilled in the revelation of the children of God, that is, when Christians and all people enter decisively into the "travail" that conversion entails. All creation is called, with us, to go forth "from its bondage to decay and obtain the glorious liberty of the children of God" (*Rom* 8:21). Lent is a sacramental sign of this conversion. It invites Christians to embody the paschal mystery more deeply and concretely in their personal, family

and social lives, above all by fasting, prayer and almsgiving.

Fasting, that is, learning to change our attitude towards others and all of creation, turning away from the temptation to “devour” everything to satisfy our voracity and being ready to suffer for love, which can fill the emptiness of our hearts. *Prayer*, which teaches us to abandon idolatry and the self-sufficiency of our ego, and to acknowledge our need of the Lord and his mercy. *Almsgiving*, whereby we escape from the insanity of hoarding everything for ourselves in the illusory belief that we can secure a future that does not belong to us. And thus to rediscover the joy of God’s plan for creation and for each of us, which is to love him, our brothers and sisters, and the entire world, and to find in this love our true happiness.

Dear brothers and sisters, the “lenten” period of forty days spent by the Son of God in the *desert* of creation had the goal of making it once more that *garden* of communion with God that it was before original sin (cf. *Mk* 1:12-13; *Is* 51:3). May our Lent this year be a journey along that same path, bringing the hope of Christ also to creation, so that it may be “set free from its bondage to decay and obtain the glorious liberty of the children of God” (*Rom* 8:21). Let us not allow this season of grace to pass in vain! Let us ask God to help us set out on a path of true conversion. Let us leave behind our selfishness and self-absorption, and turn to Jesus’ Pasch. Let us stand beside our brothers and sisters in need, sharing our spiritual and material goods with them. In this way, by concretely welcoming Christ’s victory over sin and death into our lives, we will also radiate its transforming power to all of creation.

From the Vatican, 4 October 2018 Feast of Saint Francis of Assisi



每本定價：200元

《講道指南》中文版出版了！

教宗方濟各在其《福音的喜樂》宗座勸諭中，表示渴求對講道投入更大的關注。齊聚世界主教會議的主教們亦已表達講道的積極與消極層面，並且在世界主教會議後教宗本篤十六世的《上主的話》和《愛的聖事》兩部宗座勸諭中，提出對講道者的指示。

透過這個願景，同時銘記著梵二《禮儀憲章》的規定，以及隨後的教會訓導，並且按照《彌撒讀經集導論》和《羅馬彌撒經書總論》，這部分成兩部分的《講道指南》於焉整編完成。

本文件第一部分「講道及其在禮儀中的布局」描述了講道的本質、功能及其特殊的脈絡。在第二部分「宣講的藝術」中，說明講道者所必須認識的有關方法及內容的基本問題，並且在準備道理及講道時，予以考慮。

本文件後有兩篇附錄。首篇附錄是要顯示講道和天主教教義間的關連性，它按照在禮儀年三年周期每一主日和節慶日讀經中的不同教義主題，為教理提供參考資料。而第二篇附錄則提供了講道所需的各種教會訓導資料。

這部指南將幫助神父在彌撒中，如何正確合宜的講道。

98-04-43-04 郵政撥儲金存款單

帳號 19700247

金額
新台幣
(小寫)

仟 佰 拾 萬 仟 佰 拾 元

郵政撥儲金存款收據

◎寄款人請注意背面說明

◎本收據由電腦印錄請勿填寫

通訊欄 (限與本次存款有關事項)

為主教團月誌奉獻

財團法人天主教會台灣地區主教團

戶名

劃撥款項

寄款人

姓名

□□□□-□□

通訊處

電話

建議：

通訊欄

經辦局收款戳

收款帳號戶名

存款金額

電腦紀錄

經辦局收款戳

虛線內備供機器印錄用請勿填寫

發行所：台灣地區主教團月誌雜誌社

發行人：洪山川

主編：主教團祕書處

地址：台北市安居街39號

郵政劃撥：19700247

戶名：財團法人天主教會台灣地區主教團

電話：(02) 2732-6602

傳真：(02) 2732-8603

Website：www.catholic.org.tw

E m a i l：bishconf@catholic.org.tw

印刷所：至潔有限公司

電話：(02) 2302-6442

出版日期：2019年3月

