



教宗方濟各

照料受造界祈禱日文告

2022年9月1日

親愛的弟兄姊妹們：

「聆聽受造界的呼聲」是今年受造界時期的主題與呼籲。這各宗教彼此合作的時期，是從9月1日照料受造界祈禱日開始，直到10月4日聖方濟紀念日為止。這是一段特別的時期，讓所有的基督徒同聲祈禱，並一起為照料我們共同的家園努力。這時期是受君士坦丁堡東正教的宗主教區的激發才開始協議的，是我們實踐「生態歸依」的好機會——教宗聖若望保祿二世鼓勵我們實踐這歸依——以回應教宗聖保祿六世已在1970年所預見的「生態災難」。¹

¹ 聖保祿六世教宗聯合國糧農組織談話，1970年11月16日。

如果我們懂得聆聽，我們在受造界便聽見一種刺耳的聲音。而我們也聽見一首甜蜜的讚美曲，讚頌我們親愛的創造主；卻也同時聽見一道哀訴，泣訴人類糟蹋著我們這共同的家園。

這首甜美的讚美曲邀請我們實踐「生態靈修」（《願祢受讚頌》216），要我們在自然界中注意到天主的臨在。這份召叫要我們的靈修生活奠基在「覺察到我們並未與其他受造物脫離關係，是與輝煌燦爛的宇宙合而為一」（《願祢受讚頌》220）。為跟隨基督的人，這光照人心的經驗尤其重要，強化我們，使我們覺察「萬有是藉著祂而造成的；凡受造的，沒有一樣不是由祂而造成的」（若一3）。在這段受造界時期，我們在受造界如同在聖殿中，讓我們再次祈禱，再次加入「壯麗的宇宙合唱」，²歡欣鼓舞，伴同無數的生靈，謳歌頌讚天主。讓我們跟著亞西西的聖方濟齊聲詠唱：「我主，願祢因著祢所造生的萬物受讚頌！」（參閱：〈太陽弟兄讚歌〉）。讓我們跟著聖詠作者齊聲詠唱：「一切有氣息的，請讚美上主！阿肋路亞。」（詠一五〇6）

令人感慨萬千的是，這首甜美的讚頌曲卻帶著哀戚，應該說：是眾生異口同聲的哀訴。最先大聲疾呼的，是我們慈母般的大地姊妹：在飽受我們過度消費主義的蹂躪之下，她哭泣，哀求我們停止濫用資源，不要再破壞她。然後，是許多不同的生物在同聲哭喊著。「暴虐行為的人類中心主義」（《願祢受讚頌》68）恣肆無忌，與天主創造工程放在基督身上的重心，完全背道而馳，

² 聖若望保祿二世教宗公開接見致詞，2002年7月10日。

使無數的物種瀕危，再也無法發出讚頌之聲。

我們當中最貧困的窮人也在大聲疾呼，窮人因身受氣候變遷危害，更感覺到其嚴重後果：旱災、水災、颶風及熱浪變得日漸強烈，次數頻繁。我們的原住民弟兄姊妹同樣在大聲疾呼。再說一次，我們的原住民弟兄姊妹也在大聲疾呼。他們由於被人因經濟利益而掠奪，祖先所留下的土地到處被人占領和遭受毀壞，使他們的「呼聲上達於天」（《心愛的亞馬遜》9）。最後，便是我們子女們的乞求：因感受到人類近視短利的自私行為所帶來的危害，年輕人也滿懷焦慮，大聲疾呼，懇求成年人想盡辦法去預防，或至少遏止整個地球生態系的崩壞。

哀痛的哭喊聲不絕於耳，所以，我們必須悔改，必須改變我們的生活方式及破壞生態的種種制度。福音從一開始就勸告我們：「你們悔改罷！因為天國臨近了」（瑪3:2），並召喚我們與天主建立一種嶄新的關係，這也意味著，我們也要與他人及受造界建立一種不同的關係。我們對共同家園現今沒落的狀態要予以的關注，應不亞於對其他全球的重大挑戰所需要的關注，其中包括衛生危機和戰爭。「活出我們的使命，而成為天主化工的保護者，是個重要的生活美德；絕非可有可無或次要的基督信仰經驗。」（《願祢受讚頌》217）

作為有信仰的人，我們要更加自覺有責任每日身體力行，以符合悔改的召叫。「能帶來持久改變的生態歸依也是團體性的歸依」（《願祢受讚頌》219），這份召叫並不僅是個人的事。為此，國際社會也蒙召要有所行動，全力以赴，特別是在聯合國討論環境相關議題的會

議上。

2022年11月在埃及舉行的第27屆聯合國氣候變化大會，是給所有與會國代表一個的機會，有效地落實《巴黎協定》。有鑑於此，我最近委派教廷，以梵蒂岡城國的名義加入《聯合國氣候變遷綱要公約》及《巴黎協定》，並期待21世紀的人類大家庭「慷慨承擔此艱巨責任」（《願祢受讚頌》165）。若要達到《巴黎協定》的目標，將全球升溫限制在攝氏1.5度以內，不是易事，就需要參與各項氣候計畫的國家攜手合作，共同承擔責任，在國際上要更有所作為，矢志儘快達到淨零排放二氧化碳的目標。這表示要「轉變」消費與製造模式及生活型態，使之更加尊重受造界和所有民族的整體發展，考慮到現在和未來，且出於責任感，防範未然，精誠關懷，憐貧恤苦，並為下一代籌謀。歸根究柢，這一切都需要人類與自然環境締結一份盟約，為我們作為信徒的人而言，就好比一面鏡子要能映照出「天主的創造之愛，那位我們由祂而生的天主，而我們也終將歸向祂。」³另外，這轉變工程不可忽略施行正義，特別為那些遭受氣候變遷打擊而身受其苦的勞工。

聯合國生物多樣性公約第15次締約方大會，將於12月在加拿大舉行，是一個關鍵時刻，那些決意合作的國家政府將有機會簽署一個阻止生態系毀滅與物種滅絕的跨國協議。按照聖經：禧年「是為使人回憶、回歸、休息、修補和歡喜的時期。」⁴為了阻止未來生物多樣性——

3 教宗方濟各信仰與科學會議談話，2021年10月4日。

4 教宗方濟各〈2020年照料受造界祈禱日文告〉，2020年9月1日。

天主恩賜我們的「生命網路」——的喪失，讓我們同心合意祈禱，敦促各國在四個主要目標上達成共識：一、奠定一套清楚的倫理基準，支持拯救生物多樣性所需的改變；二、阻止生物多樣性的喪失，支持物種保育及彼此之間的合作，並透過永續的方式滿足人類生活上的需求；三、鑑於生物多樣性是全球共同的議題，需要每個人和每個國家的承諾，所以要推廣全球性的精誠團結；四、優先照顧弱小者的困境，包括受到生物多樣化喪失最大衝擊的人，好比原住民、長者與青年。

讓我重申：「我以天主的名，要求大型採掘公司——包括採礦、石油開採，以及林業、房地產、農業食品在內——停止破壞森林、濕地和山脈，停止汙染河流和海洋，停止毒害人民和食物。」⁵

我們怎能任由「生態債務」發生（《願祢受讚頌》51），無視經濟較富裕的國家在過去兩個世紀所造成的大多數汙染；因此，在第27屆聯合國氣候變化大會與聯合國生物多樣性公約第15次締約方大會，這些國家要更積極行動。除了在自己國家範圍內採取實際的行動，關鍵在於要信守承諾，在財務上和技術上支持經濟相對弱勢的國家，因應這些國家已飽受氣候危機的重創。與此同時，也應把握機會，思考生態多樣性保育未來的財務支援。就算經濟較差的國家，也有「應負的不同責任」（《願祢受讚頌》52）。別人的耽誤，是無法合理化自己的無所作為。我們必須有所行動，義無反顧，因為已經面臨到「臨界點」了。（《願祢受讚頌》61）

⁵ 人民運動第4次世界大會教宗影片訊息，2021年10月16日。

在這段受造界時期，讓我們祈禱，好使第27屆聯合國氣候變化大會與聯合國生物多樣性公約第15次締約方大會，能夠「將人類大家庭團結起來」（《願祢受讚頌》13），且有效地解決氣候變遷與生物多樣性喪失的雙重危機。讓我們切記聖保祿宗徒的勸勉：「應與喜樂的一同喜樂，與哭泣的一同哭泣」（羅十二15）。讓我們隨同受造界的哀訴呼號一同哭泣；讓我們聆聽這哀訴，並以行動回應，好使無論我們或是未來的世代，都能在受造界歌頌生命與希望的甜蜜頌讚中，繼續歡欣喜悅。

教宗方濟各

羅馬，拉特朗聖若望大殿

2022年7月16日，加爾默羅聖母瞻禮

（天主教臺灣地區主教團 恭譯）



教宗方濟各

第108屆世界移民及難民日文告

2022年9月25日

與移民和難民共建未來

「我們在此沒有常存的城邑，而是尋求那將來的城邑。」（希十三14）

親愛的弟兄姊妹們：

我們在這世上的「旅途」，最終極的意義就是去尋找我們真正的家鄉——耶穌基督所開啟的天主的國。當祂光榮地來臨時，這天國就會圓滿地實現。雖然祂的王國尚未達到圓滿，卻已經來到接納救恩的人中間。「天主的國就在我們中間。雖然它是指向末世的國度，是這世界和全人類的未來，但它同時也存在於我們中間。」¹

這座未來的城邑，是一座「有堅固基礎的城，此城的工程師和建築師是天主」（希十一10），祂的計畫涵蓋著日以繼夜的建築工程，我們每個人都必須認知到自己也參與其中。這計畫是一項嚴密的工程，事關個人的歸依

¹ 教宗聖若望保祿二世，探訪羅馬聖方濟及聖女加大利納堂的致詞，1989年11月26日。

和現狀的改變，好能更完全地符合天主的計畫。各種歷史的慘劇都在提醒我們，我們的目標——新耶路撒冷：「天主與人同在的帳幕」（默廿一3）——還有多遠。但是我們不需要為此感到灰心，在我們最近這段時日的磨難中所學到事物的啟迪之下，我們受召要重新投身於建造一個更加符合天主計畫的未來，使這世界上的每個人不但能生活在和平之中，也能活得有尊嚴。

「我們等候正義常住在其中的新天新地」（伯後三13）。正義是構成天主的國的要素。當我們每天尋找天主的旨意，正義就藉著我們的耐心、犧牲和決心得以建立，好使所有那些忍饑受餓的人得以飽足（參閱：瑪五6）。天主的國的正義必須被理解為天主的定律，以及祂和諧的計畫得以實踐——因基督死而復活，整個受造界重新變成是「好的」，而人類重新變成是「十分好的」（參閱：創一1~31）。但為了使這奇妙的和諧能統治大地，人們必須領受基督的救恩、祂愛的福音，好讓現世的不公平和歧視被剷除。

沒有人可以遭受排斥。天主的計畫本來是包容的計畫，並使生活在社會邊緣的人成為計畫的核心——這些人包括移民及難民、被迫遷徙者



和人口販賣的受害者。天主的國的建設是**要與他們一起合作**，因為沒有他們就並非是天主所要的國了。接納最脆弱的人，是人獲得天主的國的國籍必備條件。上主也這樣說：「你們來吧！承受自創世以來，給你們預備了的國度吧！因為我餓了，你們給了我吃的；我渴了，你們給了我喝的；我作客，你們收留了我；我赤身露體，你們給了我穿的；我患病，你們看顧了我；我在監裡，你們來探望了我。」（瑪廿五34~36）

與移民及難民共建未來，意思是說，明辨和珍惜他們每一個人在建設過程中能作的貢獻。我喜歡採用依撒意亞先知預言性的神視來看移民的現象。在神視中，外鄉人並非是侵略者和破壞者，而是自願的勞工，願意重建新的耶路撒冷——向眾人開放的耶路撒冷——的城垣。（參閱：依六十10~11）

在同一個預言裡，外鄉人的來臨被陳述為豐富的資源：「那時，你見到這情形，必要喜形於色，你的心靈必要激動而舒暢，因為海洋的珍寶都要歸於你，萬民的財富都要歸你所有」（依六十5）。歷史告訴我們，事實上移民和難民對我們過去及目前社會的經濟發展，都是功不可沒。今天也是如此。他們的工作、他們的犧牲和能力、他們的青春和熱情，都使接納他們的團體更為豐碩。然而，若這種貢獻得到重視並透過一些專案計畫來長續經營，將會有更大的效果。這事關一股重大的潛力，如果遇到適當的時機，將能發揮作用。

按照依撒意亞的預言，新耶路撒冷的居民會繼續保持城門敞開，好使那些外鄉人能帶著他們的禮物進來：「你

的門要時常敞開，白天黑夜都不要關閉，好讓萬民的財富，在他們的君王領導下，運到你這裡來」（依六十11）。為社會大眾而言，移民與難民代表著一個重大的挑戰，但也是一個文化和精神上成長的機會。我們能在人性上成熟，並且能共建一個更浩大的「我們」。因彼此的接納，又藉著互助分享不同的願景和傳統，就會產生一種有生命活力的空間，並使我們的心思向嶄新的視野開放。我們也會發現一些隱藏在不同宗教和靈修裡我們不認得的資源，而這也會鼓勵我們並加深我們的信念。

在那屬於眾民族的新耶路撒冷，上主的聖殿因來自各地的貢品變得更美輪美奐：「刻達爾的一切羊群都要聚在你前，乃巴約特的公羊都要供你使用；牠們要登上我的祭壇作為我歡悅的祭品，以光榮我榮耀的處所」（依六十七）。由此可見，天主教的移民及難民的來臨帶給接納他們的教會團體一股新的能量。他們經常是朝氣蓬勃活力的傳遞者和活躍慶典的促使者。分享不同信仰和敬禮的表達方式，共襄盛舉，這給我們特別的機會去全然活出天主子民的天主教大公性。

親愛的弟兄姊妹們，尤其是你們青年人！如果要與我們的天父合作共建未來，就讓我們與我們的移民及難民弟兄姊妹攜手合作。讓我們今天就建設！因為未來就從今天開始，而且從我們每一個人開始。為使天主在世間的計畫能實現，又為使祂正義、兄弟情誼與和平的國度早日來臨，我們不能把我們現在就要作決定的責任留給下一代。

祈禱文

上主，求祢使我們成為希望的傳遞者，
 在有黑暗的地方，讓祢的光照耀；
 在有沮喪的地方，讓對未來的信心能重生。
 上主，求祢使我們成為祢正義的工具，
 在有排斥的地方，讓兄弟情誼滋長；
 在有貪婪的地方，讓人們分享。
 上主，求祢使我們與移民及難民，
 以及所有邊緣人同心合力，
 成為祢國度的建設者。
 上主，求祢使我們學會：
 眾人像弟兄姊妹一般地生活，是多麼幸福美好。
 阿們。

教宗方濟各

羅馬，拉特朗聖若望大殿

2022年5月9日

(天主教臺灣地區主教團 恭譯)

教宗方濟各 2022年普世傳教節

「你們將為我作證人。」（宗一8）

親愛的弟兄姊妹們：

正如《宗徒大事錄》記載的，這些話是復活的耶穌在升天前，與祂的門徒們最後一次談話時說的：「當聖神降臨於你們身上時，你們將充滿聖神的德能，要在耶路撒冷及全猶太和撒瑪黎雅，並直到地極，為我作證人」（宗一8）。這也是2022年世界傳教節的主題，一如既往，幫助我們活出教會具有「傳教」本性的事實。今年，還給了我們一個善度教會生活和使命中幾個重大紀念日的機會：傳信部（今天的聖座萬民福音傳播部）創建400周年；宗座信仰傳播善會創建200周年；及其與聖童善會和聖伯多祿宗徒善會，一同被確認為「宗座」善會100周年紀念。

讓我們集中在概括了門徒生活和使命3個基礎的3個關鍵表達方式：「你們將為我作證人」、「直到地極」、

「充滿聖神的德能」。

1. 「你們將為我作證人」——召叫全體基督徒為基督作證

這是中心點，是耶穌基於門徒們在世界的使命，對他們教導的核心。因著他們將領受的聖神，所有門徒都將成為耶穌的見證：他們因著恩寵，成為這樣的人。無論他們到哪裡、無論他們在哪裡。因為基督是第一位被派遣的，即天父的傳教士（參閱：若廿21），為此，祂是「忠實的見證」（默一5），所以，每一名基督徒都被召叫成為基督的傳教士和見證。而教會作為基督門徒的團體，除在世界福傳、為基督作證外，沒有其他使命。教會的身分是傳揚福音。

全面深入地重新審視，使我們澄清了一些對基督交給門徒的傳教事業而言，始終具有現實意義的方面：「你們要為我作證」。複數的表達形式，強調了門徒們是蒙召傳教的團體——教會性特點。每一名受洗者都蒙召在教會內傳教、得到了教會的派遣：為此，傳教是共同進行的而非單獨進行，是與教會團體共融而非自作主張之事。儘管在某些十分特殊的情況下，某些人獨自推動著福傳事業，但他也是與派遣他的教會共融，並必須始終與教會共融的情況下完成的。正如教宗聖保祿六世在我

非常重視的《在新世界中傳福音》宗座勸諭中教導的：

「宣傳福音為任何人都不是個人及單獨的行動，這是一個徹底教會性的行為。當一位最卑微的講道者，不拘是傳道員或神父，在最偏遠的地方宣講福音，集合自己的小團體，或施行聖事時，雖則他是隻身一人，但是他卻在執行一件教會的行為，而且他的行為毫無疑問地屬於整個教會的宣傳福音活動；這不只是由於制度性的關聯，而且也在聖寵層面上深而不可見地聯繫著」

（60）。事實上，主耶穌派遣祂的門徒兩人一組去傳教絕非偶然；基督徒為基督作出的見證，首先具有集體性的特點。由此得知，團體，哪怕是一個小團體，臨在於傳教事業中皆是至關重要的。

其次，要求門徒們按照傳教的方式善度個人生活：他們被耶穌派遣到世界上不僅是為了傳教，而最重要的是活出交給他們的傳教使命；不僅要作證，最重要的是成為基督的見證人。正如聖保祿宗徒用感人肺腑的話說的：

「在我們的身上時常帶著耶穌的死狀，為使耶穌的生活也彰顯在我們身上」（格後四10）。傳教的本質，是為基督作見證，也就是說，見證祂為了愛天父和人類的生命、激情、死亡與復活。宗徒們從那些和他們一樣見證了基督復活的人中，尋找替代猶達斯的人絕非偶然（參閱：宗一22）。我們要見證的、要分享生命的是基

督——復活的基督。基督的傳教士們不是被派遣去宣講自己、炫耀他們的素質和說服力或管理能力。相反地，他們享有用言語和行動，把基督帶給人們的崇高榮譽，像首批宗徒們那樣，滿懷喜樂和坦誠地向所有人宣報祂救恩的喜訊。

為此，歸根到底，真正的見證是「殉道者」，是那些為基督獻出生命的人，他們藉此來報答基督奉獻自己作為給我們的禮物。「福傳的首要原因，是我們已領受耶穌的愛，以及體驗到祂的救恩，這經驗催迫著我們更深地去愛祂。」（《福音的喜樂》宗座勸諭，264）

最後，關於基督徒的見證，聖保祿六世的觀點仍然是有效的：「現在的人寧願聽信見證，而不願聽信宣講人；即便他聽信宣講人，也是因為教師是見證人。」（《在新世界中傳福音》宗座勸諭，41）為此，對信仰傳承而言，基督徒的福音生活見證是至關重要的。另一方面，宣講祂這個人和祂的資訊是同樣必要的。事實上，教宗聖保祿六世繼續指出，「宣講，口頭宣布一種資訊，確實是無時或缺的。……言語仍然是適當的，特別是在它傳播天主能力時。這也正是聖保祿宗徒所說『信仰來自所聽的』（參閱：羅十17）的名言仍然適用。因為是聽來的言語引領人相信。」（《在新世界中傳福音》，42）

為此，福傳中，基督信仰生活的榜樣和對基督的宣講，是並駕齊驅的，兩者相輔相成。他們是每一個團體成為傳教團體所必須用來呼吸的兩個肺。這種完整、連貫、喜樂的基督見證，定會是讓教會在第三千年也能成長的吸引力。所以，我敦促大家重振首批基督徒們的勇氣、坦誠和直言不諱，用語言和行動在生活的各個領域中為基督作證。

2. 「直到地極」——普世性福傳事業的永恆現實意義

復活的主勉勵門徒們作祂的見證時，宣告了他們的派遣地，「要在耶路撒冷及全猶太和撒瑪黎雅，並直到地極」（宗一8）。清晰地顯示了門徒們使命的普世性特徵。「離心」的地理運動幾乎是以同心圓的方式顯現出來的，從被猶太傳統視為世界中心的耶路撒冷，到猶太和撒瑪黎雅，直到「地極」。他們不是被派去強迫他人改教，而是去宣講；基督徒不強迫他人改教。《宗徒大事錄》中，向我們講述了這一傳教運動：給了我們一個「走出去」履行其見證主基督聖召的教會的美麗形象：在天主聖意指引下，在具體的生活環境中作證。事實上，首批基督徒們在耶路撒冷受到了迫害。為此，逃散到了猶太和撒瑪黎雅鄉間，到各地去見證基督。（參閱：宗八1、4）

我們的時代也發生了類似的情況，因為宗教迫害和戰爭、暴力的境況，許多基督徒被迫從他們的土地上，逃到了其他國家。我們感謝這些弟兄姊妹們，他們沒有封閉於痛苦之中，而是在接納他們的國家中，為基督和天主之愛作證。就此，在談到「那些移居到其他國家的移民的責任」（參閱：《在新世界中傳福音》，21）時，教宗聖保祿六世曾經這樣勉勵他們。事實上，我們越來越多地體會到，不同國籍信徒的存在充實了堂區的面貌，使其更加具有普世性、公教性。其結果就是，移民的牧靈關懷是不容忽視的傳教活動，也有助於地方的信徒們重新發現他們所領受的基督信仰的喜樂。

「直到地極」的指示，應該質詢各個時代的基督門徒們，激勵他們不斷地超越常規的地方為祂作證。儘管現代化的進步帶來了各種便利，但仍有一些地理區域是用基督愛的福音見證祂的傳教士們尚未抵達的。另一方面，在基督門徒的傳教使命中，不會忽視任何人類的現實。基督的教會過去、現在和將來永遠都是「走出去」的，走向新的地理、社會和人生前景；走向地域和人類境況的「邊遠」地區，向各個民族、文化、社會地位的男女老少，見證基督和基督對他們的愛。就此而言，傳教也將永遠是向外邦人傳教。正如梵蒂岡第二屆大公會議教導我們的，教會應該不斷地超越自我，超越自己的

邊界，去向所有人見證基督的愛。為此，我想提及並感謝無數傳教士們，他們畢生都在「超越」，在他們所遇到的許許多多弟兄姊妹面前，體現基督的愛德。

3. 「充滿聖神的德能」——永遠要讓聖神強化和領導我們

復活的基督向門徒們宣告他們要為自己作證的使命時，還為這一重大的責任許諾了恩寵：「當聖神降臨於你們身上時，你們將充滿聖神的德能……為我作證人」（宗一8）。事實上，按照《宗徒大事錄》的記載，恰恰就在聖神降臨在耶穌門徒們身上後，發生了為死而復活的基督作證的第一個行動，是用宣言宣講所完成的行動，即聖伯多祿在耶路撒冷居民中發表的傳教言論。由此，開啟了耶穌門徒們向世界福傳的時代。他們起初是軟弱的、恐懼的、封閉的。聖神強化了他們，給了他們勇氣和智慧，讓他們在眾人面前為基督作證。

因為「除非受聖神感動，也沒有一個能說：『耶穌是主』的」（格前十二3），所以，如果沒有聖神的啟示和幫助，沒有一名基督徒能為主基督作出完滿和真正的見證。為此，基督的每一名傳教門徒蒙召認識到聖神行動的基本重要性，在日常生活中和聖神在一起、不斷從聖神那裡領受力量和啟示。甚至當我們感到疲憊、失去了

動力、迷失方向的時候，我們應該牢記在祈禱中求助於聖神。我想再次強調的是，「祈禱」在傳教生活中具有至關重要的作用，讓我們被聖神更新和強化，祂是取之不盡、用之不竭的新力量，也是與他人分享基督生命喜樂的源泉。「領受聖神的喜樂是一個恩寵。祂是我們宣講福音、宣信在主內信仰的唯一力量」（《致宗座傳教善會文告》，2020年5月21日）。為此，聖神才是傳教的真正主角：是祂在正確的時間，以正確的方式，賜予正確的話。

在聖神行動的光照下，我們也試著解讀今年2022年的一些傳教紀念。1622年成立傳信聖部，是出於在新的領土上推動傳教派遣的願望。這是一個天賜的直覺！事實證明，聖部為了讓教會的福傳事業真正獨立於世俗強權的干預，發揮了關鍵作用，從而建立了今天充分展示巨大活力的地方教會。我們希望像過去4個世紀一樣，聖部能夠因著聖神的光照和力量，繼續並加強其協調、組織和激勵教會傳教活動的工作。

領導普世教會的聖神，還激勵著平凡的一眾男女去完成非凡的傳教事業。就這樣，200年前，法國年輕女性保琳·雅莉科（Pauline Jaricot）創立了信仰傳播協會。她將於這一禧年中，列真福品。儘管處境不穩，但她接受了天主的啟示，啟動了一個為傳教祈禱、募捐的網路，

以便讓信眾能積極參與「直到地極」的傳教事業。因著這一奇妙的想法，我們每年都慶祝的普世傳教節誕生了。在此期間，各個團體所募集到的善款全部用於教宗支援傳教活動的普世基金。

在此背景下，還有法國主教夏爾·德·福爾賓揚森（Charles de Forbin-Janson），他開創了促進兒童向兒童傳教的聖童善會，口號是「兒童福傳兒童、兒童為兒童祈禱、兒童幫助世界各地的兒童」。還有珍娜·比加德（Jeanne Bigard）夫人，她創立了支持傳教區修生和司鐸的聖伯多祿宗徒善會。恰恰100年前，3大傳教善會被確認為「宗座」善會，也是在聖神的啟示和引導下，150年前出生的真福保祿·曼納（Paolo Manna）創立了現在的宗座傳教聯盟，旨在激勵司鐸、男女修會會士及全體天主子民的傳教意識和傳教宣傳。教宗聖保祿六世亦參與其中，確認了最後創立的這一聯盟為宗座善會。我提及上述4大宗座傳教善會，是為了它們的偉大歷史功績，也是為了邀請你們在這個特殊的年分裡，與它們一起為支援普世教會和地方教會福傳事業的活動而喜樂。我希望地方教會能在4大宗座傳教善會中，找到滋養天主子民傳教精神的堅實工具。

親愛的弟兄姊妹們，我繼續夢想著整個教會，都成為傳教士，讓基督信仰團體開展傳教活動的一個嶄新時代。

我重複梅瑟在路上對天主子民的期盼：「巴不得上主的人民都成先知」（戶十一29）。是的，願我們教會內的所有人都成為因著聖洗而具有的身分：主的先知、見證和傳教士！因著聖神的力量，直到地極。瑪利亞——傳教之后，為我等祈！

教宗方濟各

發自羅馬拉特朗聖若望大殿

2022年1月6日，主顯節

（信仰通訊社翻譯，天主教臺灣地區主教團版本）



新酒應裝在新皮囊裡

自梵蒂岡第二屆大公會議後
獻身生活及其所面對的挑戰

指引

天主教臺灣地區主教團 出版

13 x 19 cm , 80 頁 , 150 元 / 本

《新酒應裝在新皮囊裡》

本《指引》凝聚了福音性分辨的操練。這當中在聖神的光照下，我們試圖去辨識天主在歷史實況中所啟動且不斷迴響著的「呼喚」。天主就在實況中，「並藉此實況的辨識，召喚」當今度獻身生活的男、女，因為我們都蒙受召喚「服從祂的召叫，且動身離開自己的舒適區，好能接觸所有需要福音之光的『邊緣』人士。」這正是教會分辨的實踐，度獻身生活的男、女蒙召去經歷嶄新的改變，好使理想和訓導在我們的生活中得以落實：制度、結構、服務、方式、關係和語言。聖神不斷地將新酒賜給予祂的教會，敦促我們在短期內和長期中，採取具體行動而進行變革。本文旨在針對保存新酒的皮囊，直言不諱地進行查驗。

主內的弟兄姊妹平安：

基督君王節即將到來的此刻，主教團問候您這一年來安好，一切都在天主的仁慈看顧中！

感謝您多年來在基督君王節這天，為主教團的服務事工奉獻，謹藉著這問候及致謝卡片，跟您簡要分享近期的工作概況。

以同道偕行為主軸的世界主教代表會議在各教區共融、參與、使命的體現階段之後，接續即由主教團整合了各教區歷程的綜合報告，呈交世界主教代表會議總秘書處。

接著，祈願在聖神領導下與亞洲各教會同道偕行，為更能彼此合作、接近窮人與弱小者，走在基督的道路上，十月在泰國舉辦的亞洲主教團協會（FABC）成立 50 週年大會，由鍾安住總主教、李克勉主教與浦英雄主教代表台灣地區主教團參與。

依恃天主的仁慈，同道偕行的嘉勉，也要懇切邀請您與教區的主教、神父、度獻身生活者及信友們，在信仰的道路上繼續並肩前行，使更多您所認識的人也能加入被救贖的行列，體驗到主的慈悲臨在我

們當中。

願耶穌基督——人類的希望，與祂至聖的母親聖母瑪利亞，在這教會共融、參與及福傳的使命中豐厚地降福您及保護您的家人。

您的僕人

主教團主席

台北總教區

台中教區

嘉義教區

台南教區

高雄教區

花蓮教區

李克勉
鍾安住
蔡焜文
浦善雄
林克勇
劉培忠
黃北明

2022 年基督君王節

教宗方濟各

宗座牧函

《第六卷修正版》自動手諭

藉以修訂《天主教法典》第695條1項

2021年6月1日，我們經宗座憲章《牧放主的羊群》，頒布了《天主教法典第六卷修正版》——《教會中的制裁》。我們把種種罪行再作分類，並引進了一些新的罪行。此外，法典條文的編號也作出修訂。使之與法典其他各卷中之條文保持一致，另作修訂是必需的。

因此，在聽取宗座法律委員會和宗座獻身生活會與使徒生活團部的意見之後，我們決定現將法典695條1項之內容修訂如下：

Sodalis dimitti debet ob delicta de quibus in cann. 1395, 1397 et 1398, nisi in delictis, de quibus in cann. 1395 §§2-3, et 1398 §1, Superior maior censeat dimissionem non esse omnino necessariam et emendationi sodalis atque restitutioni iustitiae et reparationi scandali satis alio modo consuli posse.

會士觸犯1395，1397及1398各條之規定者，必須開除之。但有關1395條2-3項與1398條1項所指之罪行，惟高級上司如認為開除並非絕對必要，而能以其他方式導引一位會士悔改，恢復正義及彌補其惡表者，又當別論。

我們規定，凡此宗座手諭決定者，均具有明確而持久之效力，而與牴觸者，即使極堪當提及者，亦應廢止。此「手諭」將由《羅馬觀察報》予以頒佈，即日起生效，隨後將發表於《宗座公報》。

於羅馬，聖伯多祿大殿，2022年4月26日，本人就任第九年。

方濟各

（臺灣地區主教團 恭譯）

SUMMUS PONTIFEX

FRANCISCUS

LITTERAE APOSTOLICAE

MOTU PROPRIO DATAE

RECOGNITUM LIBRUM VI

quibus can. 695 §1, Codicis Iuris Canonici immutatur

Recognitum Librum VI Codicis Iuris Canonici, De sanctionibus poenalibus in Ecclesia, Constitutione Apostolica Pascite gregem Dei, diei 1 m. Iunii a. 2021 promulgavimus. Hoc in libro quorundam delictorum ratio immutata est, nova aliqua delicta introducta sunt atque insuper etiam ordo numericus canonum modificatus est. Ut haec vero omnia concordent cum canonibus aliorum Librorum Codicis, accommodatio requiritur.

His praemissis, auditis Pontificio Consilio de Legum Textibus atque Congregatione pro Institutis Vitae Consecratae et Societatibus Vitae Apostolicae, statuimus, ut posthac can. 695 §1, ita redigatur:

Sodalis dimitti debet ob delicta de quibus in cann. 1395, 1397 et 1398, nisi in delictis, de quibus in cann. 1395 §§2-3, et 1398 §1, Superior maior censeat dimissionem non esse omnino necessariam et emendationi sodalis atque restitutioni iustitiae et reparationi scandali satis alio modo consuli posse.

Quaecumque his Litteris Apostolicis Motu Proprio datis decreta sunt, firma ac rata esse statuimus, contrariis quibuslibet, peculiari etiam mentione dignis, minime obstantibus, iubentes ut per editionem in actis diurnis *L'Osservatore Romano* promulgentur et hoc eodem die vigere incipiant ac deinde in commentario officiali *Acta Apostolicae Sedis* edantur.

Datum Romae, apud Sanctum Petrum, die vicesimo sexto mensis Aprilis, anno MMXXII, Pontificatus Nostri decimo

FRANCISCUS PP.



主教團秘書處公告

主團秘公字第11105號

聖座駐華大使館2022年8月22日宣布：新代辦——馬德範（Stefano Mazzotti）蒙席於2022年8月22日正式就任。

馬德範蒙席外交經歷：

- 2004年7月1日開始從事聖座外交工作，並受指派前往駐菲律賓大使館。
- 2008年3月27日駐葡萄牙大使館。
- 2011年7月1日駐法國大使館。
- 2014年7月1日於聖座國務院，各國關係部門。
- 2020年7月1日駐埃及大使館。

主教團秘書長 陳科神父
2022年8月23日

Announcement of CRBC Secretariat (English translation)

Prot. 11105

The Apostolic Nunciature announced that the new Chargé d’Affaires, Rev. Msgr. Stefano Mazzotti (馬德範) took office on 22 August 2022. His diplomatic data:

- 1 July 2004, entered the Diplomatic Service of the Holy See and was assigned to the Apostolic Nunciature in the Philippines
- 27 March 2008, transferred to the Apostolic Nunciature in Portugal
- 1 July 2011, transferred to the Apostolic Nunciature in France
- 1 July 2014, transferred to the Secretariat of State, Section for the Relations with States
- 1 July 2020, transferred to the Apostolic Nunciature in Egypt

Fr. Otfried Chan
Secretary General, CRBC

23 August 2022



APOSTOLIC NUNCIATURE
IN CHINA

Message of condolence from Pope Francis
30 September 2022

THE MOST REVEREND THOMAS CHUNG AN-ZU
ARCHBISHOP OF TAIPEI

THE HOLY FATHER WAS SADDENED TO LEARN OF THE DEATH OF ARCHBISHOP EMERITUS JOSEPH CHENG TSAI-FA, AND HE SENDS HEARTFELT CONDOLENCES TO YOU AND TO THE CLERGY, RELIGIOUS AND LAY FAITHFUL OF THE ARCHDIOCESE OF TAIPEI. UNITED WITH YOU IN PRAYERFUL THANKSGIVING FOR ARCHBISHOP CHENG TSAI-FA'S MANY YEARS OF PRIESTLY AND EPISCOPAL MINISTRY, HIS HOLINESS JOINS THOSE GATHERED FOR THE SOLEMN FUNERAL RITES IN COMMENDING HIS SOUL TO THE COMPASSIONATE LOVE OF OUR HEAVENLY FATHER. AS A PLEDGE OF SPIRITUAL STRENGTH AND COMFORT IN JESUS CHRIST OUR LORD, THE HOLY FATHER IMPARTS HIS BLESSING TO ALL WHO MOURN THE LATE ARCHBISHOP.

CARDINAL PIETRO PAROLIN
SECRETARY OF STATE

教宗方濟各弔念詞

2022年9月30日

致台北總教區
鍾安住總主教

聖父方濟各知悉榮休鄭再發（若瑟）總主教蒙主恩召，心感哀痛，並向您，以及台北總教區的聖職人員、修會會士與平信徒，表示哀悼。聖父與您在祈禱中一起感謝鄭再發總主教多年來所盡的鐸職及牧職，並與那些共聚參與殯葬隆重禮儀的人，共襄盛舉，將他的靈魂託付於我們天父憐憫的愛。聖父會頒賜他的降福給所有哀慟已故鄭總主教的人，作為我們主耶穌基督內的精神力量和安慰的保證。

國務院
國務卿柏羅林樞機

（主教團祕書處中文翻譯）

Chinese Regional Bishops' Conference Minutes of the 1st Plenary Assembly, 2022 (Spring Plenary Assembly)

Date: April 18~22, 2022 (Monday-Friday)

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. Bosco Lin, Most Rev. Norbert Pu

Guests: H.E. Archbishop Arnold Catalan & Msgr. Pavol Talapka, Chargé d'Affaires, a.i.

Opening Prayer

- **Address of the President, CRBC**
- **Address of H.E. Arnaldo Catalan (summary)**

Archbishop Arnaldo Catalan thanks the CRBC for all the supports it has provided to his work in the Apostolic Nunciature to the R.O.C. (Taiwan).

As the leader of the local Church, the Bishops also have to reassure the faithful that peace is possible, and in fact, is essential for any development: personal, national or international. One way of promoting evangelization, even in these trying times of the pandemic and war, is to work together for the renewal of the Church by fruitful pastoral work.

Pope Francis recently promulgated a new Apostolic Constitution entitled '*Praedicate Evangelium*'. The reform aims at the "missionary conversion" of the Church that is destined to renew the Church according to the image of Christ's own mission of love and of communion, expressed through "synodality". '*Praedicate evangelium*' enumerates its goals in a section entitled "Principles and criteria for the service of the Roman Curia". In order to realize these goals, the Curia is reorganized to include the Secretariat of the State, 16 Dicasteries and other organisms. The Roman Curia is to be vicarious in nature. Each curial institution fulfills its mission by virtue of the power received from the Roman Pontiff. For this reason, any member of the faithful can preside over a Dicastery or a pontifical organization, being given him the particular competence, power of governance and function by the Pope. In a significant change, the Pontifical Council for Promoting the New Evangelization and the Congregation for the Evangelization of Peoples, responsible for mission work, are merged into the Dicastery for Evangelization, presided over directly by the Pope. While all the renewed structures are said to be "juridically equal to each other", the ordering of the Dicasteries project what may be called the "preferential emphases" of the reform. These emphases of the Church's Mission seem to be preferentially tripartite: Evangelization, Doctrine and Charity.

Address of Msgr. Pavol Talapka, Chargé d’Affaires, a.i., Apostolic Nunciature

1. On the difference between the Peter’s Pence and the collection mentioned in Can. 1271 for “St. Peter’s Apostle” that have to be done annually by each diocese, alongside with the other three collections that are to be done annually by the PMS for missionary purposes.
2. Can. 1271 states that by reason of the bond of unity and charity and according to the resources of their dioceses, bishops are to assist in procuring those means which the Apostolic See needs, according to the conditions of the times, so that it is able to offer service properly to the universal Church.
3. The Pontifical Mission Societies (Propagation of the Faith, Holy Childhood, St. Peter the Apostle, Pontifical Missionary Union) are mandated by the Holy See as a worldwide network, at the service of the Pope, to support the missions and the young Churches with prayer and charity.
4. The Peter’s Pence collection, which is for the exercise of the Pope’s universal mission, should be organized and collected by each diocese, on the Feast of St. Peter and Paul, every June 29. The Pope, as Pastor of the universal Church, is concerned both with the needs of evangelization (spiritual, educational, justice, communication, political charity, diplomatic activity, etc.) and with the material needs of poor dioceses, religious institutes and faithful in serious difficulties.
5. Peter’s Pence is not the same as the collection for the Pontifical Society of St. Peter Apostle. Both should be transmitted to the Apostolic Nunciature, but separately.
6. It is not the amount of the collection that is important but the

willingness of our Christian faithful to share in the noble purposes of each collection for the good of the Universal Church.

Reports

I. Secretariat

A. The figures for 2020 — the most recent year where numbers are available — come from the 2022 edition of the *Annuario Pontificio* (Pontifical Yearbook) and the 2020 *Annuarium Statisticum Ecclesiae* (Statistical Yearbook of the Church), compiled by the Vatican’s Central Office of Church Statistics. The number of Catholics worldwide increased by an estimated 16 million in 2020 to 1.36 billion, according to statistics released on February 18 by the Vatican. As in previous years, the Church grew most rapidly in Asia (1.8 %) and Africa (2.1 %) and most modestly in Europe (0.3 %). Almost half (48 %) of the world’s Catholics live in the Americas, with 28 % located in South America.

The numbers of bishops worldwide saw a minute decline, from 5,364 in 2019 to 5,363 in 2020. At the end of 2020, there were a total of 410,219 priests, a decrease of 4,117 compared to 2019. Although there was a fall in the number of priests in North America and Europe, there was a “significant increase” in Africa and Asia, reported Vatican News. In 2020, around 40 % of the world’s priests lived in Europe, 29 % in the Americas, 17 % in Asia, 12 % in Africa, and one % in Oceania. The number of Catholics per priest worldwide rose from 3,245 in 2019 to 3,314 in 2020. In Europe, there was an average of 1,746 Catholics per priest, 2,086 in the Americas, and 5,089 in Africa.

There was an increase in permanent deacons, from 48,238 in 2019 to 48,635 in 2020. The number in Europe dipped slightly from

15,267 to 15,170. The number of male religious who are not priests grew worldwide from 50,295 in 2019 to 50,569 in 2020, with an increase seen in Africa (1.1 %), Asia (2.8 %) and Europe (4 %) but a decrease in the Americas (-4 %) and Oceania (-6 %). The number of women religious fell globally from 630,099 in 2019 to 619,546 in 2020, a drop of -1.7 %. But there was a rise in Africa (3.2 %) and Asia (0.2 %), alongside a decrease in Europe (-4.1 %), the Americas (-2.8 %) and Oceania (-5.7 %).

There were 111,855 seminarians in 2020, compared to 114,058 in 2019. There were notable decreases in Europe (-4.3 %), the Americas (-4.2 %), and Asia (-3.5 %) but a rise of 2.8 % (from 32,721 to 33,628) in Africa.

B. Notes for Bishops' Synod

1. Diocesan synthesis

2. Letter to the priests on the synodal journey

C. Letter from the Dicastery for the Laity, the Family and Life

D. FABC

1. Letter from Card, Charles Maung Bo, President of FABC

2. Minutes of the Committee for 50th anniversary of FABC

3. 50th anniversary of FABC

Date: 4pm, October 12, to October 30, 2022

Venue: Baan Phu Waan Pastoral Center in Bangkok, Thailand

E. Itinerary of Luis Card. Tagle's visit to Taiwan.

F. Letter from the Congregation for the Evangelization of Peoples: regarding the Bishops Emeriti.

G. Implementation of "Patient Right to Autonomy Act" in FJCU

Hospital

H. *Varia* by the General Services of the Secretariat

1. The setting of mutual right of superficies with FJCU is approved by MOI.
2. A new government decree that allows older workers to be hired has allowed for more flexibility in how manpower is arranged.
3. The meeting room in CRBC to be loaned to FJCU for educational purposes.
4. CRBC together with 5 other Catholic publishing houses will participate in the Taipei International Book Exhibition in June 2-7, 2022.

II. Caritas Taiwan (Commission for Social Development)

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

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

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

VI. Commission for Evangelization, Section for Youth

VII. Commission for Evangelization, Section for Family

VIII. Commission for Sacred Liturgy

IX. Commission for Aborigine Apostolate

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

XI. Commission for Education and Culture

XII. Radio Veritas**XIII. Pontifical Mission Societies Taiwan****XIV. Commission of Healthcare****Proposals****I. CRBC****A. The final account and work reports of Secretariat of CRBC in 2021.****Explanation:**

1. 2021 Final Account” and “2021 Work Reports (cf. attached documents)
2. After approval, they will be submitted to the competent authorities for examination.

Resolution: Approved.

B. MOI is asking all religious legal persons in Taiwan to set up a plan for personal data protection by May 30, 2022.**Explanation:**

1. Such request is made in accordance with the ‘Personal Data Protection Act’ and the ‘Regulation for the Management of Protecting the Personal Data’ in the relevant religious communities. It aims at regulating the collection, processing and use of personal data so as to prevent harm on personality rights, and facilitating the proper use of personal data.
2. After approval, the plan proposed by CRBC will be submitted to

the competent authorities for examination.

Resolution: Approved.

The land serial no. 212 (212-1, 212-2, 212-3 & 212-4) located in Taishan District belongs to CRBC, and is sold to the owners of the building serial no. 3-6 according to the current prices fixed by the Government.

Explanation:

1. Because the owners of the construction serial no. 3-6 on the Guihe Section in Taishan District have been occupying the land serial no. 212 for years, CRBC is having recourse to the mediation of the Court so that the land can be returned in the case of occupation.
2. According to the minutes of the mediation taken by the court, it is not possible for the owners to remove the building, so the land will not be returned back to CRBC. In the fraternal spirit of Christ, it is hoped that both parties can come to a consensus on an acceptable price (NT\$ 51,500.- per m2 according to the current official price).
3. All the fees entailed by the case will be paid together by both parties while the transaction taxes will be paid respectively by both parties in accordance with the law.
4. After having the approval of the Board of Directors, the case will be submitted to the competent authorities for examination and for the further action.

Resolution: Approved.

D. Restructuring of the Commissions of CRBC

Explanation:

1. On the Solemnity of Saint Joseph, Pope Francis promulgated the new Apostolic Constitution on the Roman Curia, entitled 'Praedicate evangelium'.

The title itself of the document, 'Praedicate Evangelium', underscores the missionary dimension and core duty of evangelization, proclaiming the Good News of the Gospel, which regards all the offices assisting the Pope in his pastoral ministry. He also pointed out how the Roman Curia is by its nature at the service of the universal Church and under the direction of the Pope assisting him to carry out his universal pastoral mission throughout the world. He also noted how the concept of synodality enters into the equation now, as the Roman Curia becomes increasingly instrumental in listening and dialoguing with the particular Churches as it carries out its service.

Cardinal Marcello Semeraro, Prefect of the Congregation for the Causes of Saints, and over these years assisting Pope Francis and the Cardinals in preparing the document, gave an overview and historical context surrounding it. The new Apostolic Constitution will replace the current one governing the Roman Curia, 'Pastor Bonus', promulgated back on 28 June 1988 by Pope Saint John Paul II. The new Constitution will come into force on 5 June 2022, the Solemnity of Pentecost. Cardinal Semeraro noted how 'Praedicate evangelium', many years in the making from discussions going back to the conclave of 2013, brings to completion the reform of the Roman Curia. Many of the reforms have already been implemented in recent years, even before the new Constitution was finalized, although all the offices of the Roman Curia will need to assure their

current statutes are fully in line with the final indications set in the Apostolic Constitution.

Father Gianfranco Ghirlanda, SJ, a Canon lawyer and emeritus professor of the Pontifical Gregorian University, offered his input on the document. He noted areas of innovation, including the increasingly important role of the laity in the Roman Curia and the possibility they have to hold positions of authority and governance, while at the same time acknowledging responsibilities where Holy Orders are required. Fr. Ghirlanda also looked at how the role and authority of Bishops Conferences around the world in exercising their authority. And he spoke of how the Pontifical Commission for the Protection of Minors has been given special importance and prominence with its placement under the responsibility of the Congregation for the Doctrine of the Faith. He also described the reforms and reorganization of offices regarding the economic and financial areas of the Holy See, in order to bring them up to the latest standards and meet current needs.

In conclusion, he noted beneath all these reforms is an emphasis on "interior reform", which means assuring the proper interior disposition of all those serving in the Roman Curia by focusing greater attention to personal, ongoing conversion, which is not just a matter for structures "semper reformanda" - continually renewed - but first regarding persons. (Excerpted from the Vatican News)

2. According to the Index of the Apostolic Constitution '*Praedicate Evangelium*', all the offices in the Holy See is as follow:

Dicasteries

Dicastery for Evangelization

Dicastery for the Doctrine of the Faith
 Dicastery for the Service of Charity
 Dicastery for the Oriental Churches
 Dicastery for Divine Worship and the Discipline of the Sacraments
 Dicastery for the Causes of Saints
 Dicastery for Bishops
 Dicastery for the Clergy
 Dicastery for Institutes of Consecrated Life and Societies of Apostolic Life
 Dicastery for the Laity, the Family and Life
 Dicastery for the Promotion of Christian Unity
 Dicastery for Interreligious Dialogue
 Dicastery for Culture and Education
 Dicastery for the Service of Integral Human Development
 Dicastery for Legislative Texts
 Dicastery for Communication

Justice bodies

Justice bodies
 Apostolic Penitentiary
 Supreme Tribunal of the Apostolic Signatura
 Tribunal of the Roman Rota

Economic bodies

Economy Council
 Economy Secretariat
 Administration of the Patrimony of the Apostolic See
 Office of the Auditor General
 Reserved Matters Committee

Investment Committee

Offices

Prefecture of the Papal Household
 Office for the Liturgical Celebrations of the Supreme Pontiff
 Camerlengo of the Holy Roman Church

3. As the Bishops' Conference is having a Bishop (of Chiayi) and in view of the new Dicasteries, the Committees of CRBC and their Presidents have to be reorganized, echoing the "interior reform" of the Roman Curia, as the report from Vatican News mentioned, which is in accordance with synodality.

Resolution: The new Committees and their respective Presidents and Vice-Presidents are as follow, and the structure and the specific mission of each Committee will be reported in the Autumn Plenary this year. If a former Committee has become a "section" within a new Committee, the President or the person in charge will continue to serve in the position until the Autumn Plenary.

Dicateries	Commissions of CRBC	President
Dicastery for Evangelisation	Commission for Evangelization	Bishop John Baptist Lee
Dicastery for the Doctrine of the Faith	Commission for the Doctrine of the Faith	Archbishop Peter Liu
Dicastery for Divine Worship and the Discipline of the Sacraments	Commission for Sacred Liturgy	Bishop Martin Su (President) Bishop Norbert Pu

Dicastery for the Clergy	Commission for the Clergy and Religious: 1. Section for the Clergy 2. Section for Institutes of Consecrated Life and Societies of Apostolic Life 3. Section for Cross Strait Catholic Formation	Bishop John Baptist Lee
Dicastery for Institutes of Consecrated Life and Societies of Apostolic Life		
Dicastery for the Laity, the Family and Life	Commission for the Laity, the Family and Youth: 1. Section for the Laity 2. Section for the Family and Life 3. Section for Youth	Bishop Norbert Pu (President) Bishop Bosco Lin
Dicastery for the Promotion of Christian Unity	Commission for Interreligious Dialogue and Ecumenical Cooperation & Commission for Promotion of Christian Unity	Archbishop Thomas Chung
Dicastery for Interreligious Dialogue		
Department for Culture and Education	Commission for Culture and Education	Bishop Martin Su

Dicastery for the Service of Integral Human Development	Commission for the Service of Integral Human Development: 1. Section for Social Development 2. Caritas-Taiwan R.O.C 3. Section for the Pastoral Care of Migrants and Itinerant People 4. Section for Pastoral Healthcare 5. Section for Justice and Peace	Bishop Philip Huang (President) Bishop Bosco Lin
	Commission for Aborigine Apostolate	Bishop Norbert Pu
Dicastery for Communication	Commission for Social Communications	Bishop Philip Huang

E. Amendment of the Statutes of the Parish Pastoral & Evangelization Council (PPEC)

Explanation:

At the 6th Plenary Assembly of CRBC, regarding the Statutes of the Parish Pastoral & Evangelization Council (PPEC), the resolution is: "Approved. The Spring Plenary Assembly in 2022 will proceed with the discussion on the second draft of the Statutes." Thereafter, the work team of the National Pastoral Council of Laity had three meetings with Bishop John Baptist Lee. As a result, the second

draft of PPEC has been elaborated.

Resolution: The new draft of PPEC is approved and is to be adopted in each Diocese for further studies of which the results will be reported to the Autumn Plenary Assembly for discussion and for finalizing the draft.

F. Amendment of the Statutes Parish Finance Council (Association for Canon Law Study)

Explanation:

1. The goal: the Parish Finance Council aims at helping the parish priest in the administration of the goods of the parish. The Parish Finance Council is a consultative body which provides the pastor with advice concerning the stewardship of parish fiscal resources. It is to serve the goals and priorities set by the Pastoral Council.
2. The Parish Finance Council is composed of individuals who are morally blameless and have had experience in the areas of business, finance and accounting.
3. The Statutes of the Parish Finance Council contains: a) Names of the liturgical items and specific belongings of the parish and posts/duties in the Council. b) Goal of the Council. c) Members of the Council. d) Responsibilities/competences of the members and the duration of the mandates, keeping of the records and protection of personal data.

Means:

The copy of the draft is given to each Diocese for further discussions and feedback.

Resolution: The draft of the Statutes Parish Finance Council is to be adopted in each Diocese for further studies of which the results

will be reported to the Autumn Plenary Assembly for discussion and for finalizing the draft. In the meantime each Diocese operates according to its current regulations.

G. Documentation of Mass stipends (Association for Canon Law Study)

Explanation:

1. The pastor and the rector of a church or other pious place which regularly receives offerings for Masses are to have a special book in which they note accurately the number of Masses to be celebrated, the intention, the offering given, and their celebration. (cf. Can. 958 §1)
2. If a Christian faithful offers a Mass for a second time and a third time, the amount of the stipends shall be transferred to the finance office of the Curia
3. A priest who celebrates several Masses on the same day can apply each to the intention for which the offering was given, but subject to the rule that, except on Christmas, he is to keep the offering for only one Mass and transfer the others to the purposes prescribed by the ordinary, while allowing for some recompense by reason of an extrinsic title. (cf. Can. 951 §1)
4. The Christian faithful who give an offering to apply the Mass for their intention contribute to the good of the Church and by that offering share its concern to support its ministers and works. (cf. Can. 946)

Means:

The Bishops' Conference will print the registration book for the documentation of the information of each Mass offering and the notification form for bination and trination Masses.

Resolution: Approved. The Bishops' Conference take charge of the printing of the registration book and the notification form according to the number of copies needed by the Dioceses.

H. The celebration of 80th anniversary (1942-2022) of the diplomatic relations between the Holy See and the R.O.C. (Taiwan)

Explanation:

The Holy See and the R.O.C. (Taiwan) established diplomatic ties 80 years ago. Normally, anniversary of diplomatic ties is to be celebrated solemnly every 25 years. And for the 80th anniversary, the Bishops' Conference (local Church) can organize a symposium in a synodal spirit to discuss the development of the diplomatic ties between the Holy See and the R.O.C. (Taiwan).

Resolution: CRBC will entrust to the Fu Jen Catholic University the organization of a one-day symposium for CRBC as the celebration of the 80th anniversary of diplomatic relations between the Holy See and R.O.C. (Taiwan).

I. Implementation of the Apostolic Constitutions 'Your are the light of the world'

Explanation: The Apostolic Nunciature has sent a letter informing that each Bishops' Conference has to implement the latest Apostolic Constitutions and report the plan of implementation to the Holy See as soon as possible.

Resolution: Bishop John Baptist Lee, President of the Commission for Clergy will convene the following priests to form a group in order to see how to implement '*Your are the light of the world*'.

Convener: Bishop John Baptist Lee

Members: Fr. Benedict Hsu (Taichung Diocese)

Fr. Peter Chao (Chiayi Diocese)

Fr. Peter Nguyen (Hsinchu Diocese)

Fr. John Li, S.J.

K. "The Identity of Catholic Schools for a Culture of Dialogue" issued by the Congregation of Catholic Schools.

Explanation: This document affirms the importance of a Catholic educational project with an evangelical goal and explained the role that teachers and administrators play in its achievement. The document said: "The whole school community is responsible for implementing the school's Catholic educational project as an expression of its ecclesiality and its being a part of the community of the Church... Everyone has the obligation to recognize, respect, and bear witness to the Catholic identity of the school... This applies to the teaching staff, the non-teaching personnel, and the pupils and their families."

Resolution: After the document has been translated into Chinese, the Commission for Education and Culture of CRBC will see how to implement it.

II. Commission for Sacred Liturgy

A. At the 6th (Autumn) Plenary Meeting of CRBC, in 2021, the proposal of the Commission for Sacred Liturgy regarding the "Profession of the matrimonial vows" was approved. However, in the Chinese text, the meaning of the Chinese verb "重申" differs semantically from the meaning of the Latin verb "renovare" that is found in the text 'The Order of Blessing a Married Couple within Mass on the Anniversary of Marriage' (in the Appendix III of 'Ritual del Matrimonio' issued by Congregation for the Divine Worship and the Discipline of Sacraments in 1991). It is necessary to review the Chinese

translation of “重申” (‘profess again or anew’).

Explanation: The Chinese verb “重申” means to “profess again or anew”. In liturgical texts, the correct and formal Chinese translation for the Latin verb “renovare” is “更新”, which is used for the baptismal promises at the Easter vigil, and for the renewal of the promises of priesthood at the Chrism Mass.

“更新” is a liturgical term in difference to “重申” which is a juridical term. “更新” does not mean that the promise that was made in the past is now outdated or no longer effective. Rather, it implies the willingness to reflect on the promise one has made and to continue to move forward with the help of God’s grace by means of the promise one has made.

On the contrary, the Chinese verb “重申” simply means stating once again what has been said already, with no willingness to improve or to progress.

The liturgical term “更新” has been adopted by the Diocese of Hong Kong and the Diocese of Macau, and has become the official translation for “renovare” in Latin or “renew” in English.

Means:

The Chinese text of ‘The Order of Blessing a Married Couple within Mass on the Anniversary of Marriage’ (in the Appendix III of ‘Ritual del Matrimonio’ issued by Congregation for the Divine Worship and the Discipline of Sacraments in 1991) is to be promulgated as the official text.

Resolution: Approved.

B. Commission for Sacred Liturgy (Section for Sacred Music) proposes the creation of a “Section for Catholic Sacred Music” in the Music Department of FJCU, and is asking for the

authorization of CRBC to discuss with the Music Department of FJCU for possible perspectives.

Explanation: The Section for Sacred Music of the Commission for Sacred Liturgy sees the urgent need of training professional musicians for sacred music as many Catholic faithful know not the importance and the value of sacred music. In order to respond to this specific need not, an academic training program is necessary so that Catholic faithful of Chinese-speaking language can take courses and learn sacred liturgy in Fu Jen Catholic University.

Resolution: The Bishops’ Conference authorizes the Commission for Sacred Liturgy (Section for Sacred Music) to contact the music faculty of Fu Jen Catholic University and to examine the possibility of collaboration.

C. In reference to the proposal of the 6th (Autumn) Plenary Meeting of CRBC in 2021, the Commission for Sacred Liturgy has compiled and presented the document on how to accept Christians from other denominations in order to admit them into full communion with Catholic Church (see attachment). Discussion, resolution and announcement are needed.

Explanation: Very often parish priests ask what the standard procedure is for believers of other Christian denomination to be in full communion with the Catholic Church.

Resolution: Apart from the Anglicans, believers of other Christian denomination who ask to be admitted into full communion with the Catholic Church are to be treated on a case-by-case basis, according to the requirements of the Church (cf. attachment), and with the approval of the local ordinary.

III. Commission for Evangelization, Section for Family

A. “March for Life” in 2022 will be held in each Diocese on September 17.

Explanation: Since 2019, St Gianna Pro-Life Center (in Hsinchu Diocese) launched the first pro-life rally, which was co-organized by the Section for Family of the Commission for Evangelization, with the support of the Bishops. In 2020, the rally had to be suspended due to the pandemic. In 2021, the rally was resumed and the goal was that all the participants were to cover a total distance of 365 km. Some 880 people joined the march and walked altogether 739 km. As the Government keeps on adopting new epidemic preventive measures, in order to avoid further disruption of suspension of the rally, St Gianna Pro-Life Center proposed that to make the rally nationwide and set September 17 of each year as the official date of the rally.

Resolution: Approved.

B. Use of the funds for World Meeting of Families.

Explanation: In 2012, CRBC sent a delegation to take part in the 7th World Meeting of Families (Milan), for the first time, and decided then to create a fund by means of an annual budget of NTD200,000.- of which the goal is to encourage and enable families to participate in this international event. In 2015 one bishop and three families represented CRBC to attend the 8th World Family Meeting. In 2018, a few Bishops and some 30 priests formed a delegation to attend the 9th World Family Meeting. The 10th World Family Meeting was scheduled to take place in 2021. Due to the pandemic, it was postponed to this year. The funds now amount to NTD600,000.- and are needed for the delegation of CRBC to attend the 10th World Meeting of Families in Rome. In case the expenses of the delegation exceed the funds, the difference

will be covered by the members of the delegation.

Resolution: Approved.

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

A. Nomination of the representatives of the national and diocesan Catholic Charismatic Renewal Service Teams.

Explanation: According to the Statutes of the Catholic Charismatic Renewal Service Team, the following members are to be appointed:

1. A national representative
2. A diocesan representative (spiritual director)
3. A convener, a co-convener, members of the core group, a representative of the youth
4. The names of the above-mentioned candidates are available, but due to the pandemic, they have not been officially nominated yet.

After their nomination is approved by the Bishops' Conference, the representative will start their mandate 1 May 2022 for three years.

Resolution: Approved.

Provisional Motion

1. Commission for Social Communications

Explanation: The resolution of the 6th (Autumn) Plenary Assembly, 2021: Restoration of the original name “Commission for Social Communications”, in Chinese: “社會傳播委員會”. The plan will be carried out in accordance with the following draft of the Statutes.

Resolution: Approved. The Commission will be organized according to the Statutes for a trial period of one year, and its members are as follows:

Commission for Social Communications

President	Bishop Philip Huang	
Director	Recruited by the President	
Member	President of Association of Major Religious Superiors of Men	Rev. John Chang, SVD
Member	President of Association of Major Religious Superiors of Women	Sr. Magdalen Wu, CSCM
Member	Representative of SVD	Rev. Brian Lawless, SVD
Member	Representative of SJ (Director of Kuangchi Program Service)	Mr. Paul Su
Member	Representative of Voice of the Catholic Church Association	Mr. Matthew Chung
Member	Representative of the print media (Catholic Weekly)	Ms. Jye Jiang
Member	Representative of scholars	Rev. Irudayaselvam Stanislaus, MEP
Member	Lay delegate	Mr. Luke Liu
Member	Lay delegate	Ms Tian Li-Yuen

Memorandum

- Card. Tagle's visit to Taiwan (to be confirmed)
Date: August 12~19, 2022
- Taiwan Youth Day

Date: August 15~19, 2022

Venue: Fu-Jen Catholic University (No. 510, Zhongzheng Rd., Xinzhuang Dist., New Taipei City)

- Annual Formation of Priests
Date: August 15~19, 2022
Venue: Major Seminary (No.58, Santai Rd., XinZhuang Dist., New Taipei City)
- CRBC Standing Committee, 2022
Date: November 3, 2022, 3pm
Venue: CRBC (No. 39, Anju St., Da'an Dist., Taipei City)
- CRBC Autumn Plenary Assembly, 2022
Date: November 21~25, 2022
Venue: CRBC (No. 39, Anju St., Da'an Dist., Taipei City)



Message of His Holiness Pope Francis for the World Day of Prayer for the Care of Creation

1 September 2022

Dear brothers and sisters!

“Listen to the voice of creation” is the theme and invitation of this year’s Season of Creation. The ecumenical phase begins on 1 September with the World Day of Prayer for the Care of Creation, and concludes on 4 October with the feast of Saint Francis. It is a special time for all Christians to pray and work together to care for our common home. Originally inspired by the Ecumenical Patriarchate of Constantinople, this Season is an opportunity to cultivate our “ecological conversion”, a conversion encouraged by Saint John Paul II as a response to the “ecological catastrophe” predicted by Saint Paul VI back in 1970.¹

If we learn how to listen, we can hear in the voice of creation a kind of dissonance. On the one hand, we can hear a sweet song in praise of our beloved Creator; on the other, an anguished plea, lamenting our mistreatment of this our common home.

The sweet song of creation invites us to practise an “ecological spirituality” (*Laudato Si’*, 216), attentive to God’s presence in the natural world. It is a summons to base our spirituality on the “loving awareness that we are not disconnected from the rest of creatures, but joined in a splendid universal communion” (*ibid.*, 220). For the followers of Christ in particular, this luminous experience reinforces our awareness that “all things came into being through him, and without him not one thing came into being” (Jn 1:3). In this Season of Creation, we pray once more in the great cathedral of creation, and

¹ *Address to F.A.O.*, 16 November 1970.

revel in the “grandiose cosmic choir”² made up of countless creatures, all singing the praises of God. Let us join Saint Francis of Assisi in singing: “Praise be to you, my Lord, for all your creatures” (cf. *Canticle of Brother Sun*). Let us join the psalmist in singing, “Let everything that breathes praise the Lord!” (*Ps* 150:6).

Tragically, that sweet song is accompanied by a cry of anguish. Or even better: a chorus of cries of anguish. In the first place, it is our sister, mother earth, who cries out. Prey to our consumerist excesses, she weeps and implores us to put an end to our abuses and to her destruction. Then too, there are all those different creatures who cry out. At the mercy of a “tyrannical anthropocentrism” (*Laudato Si’*, 68), completely at odds with Christ’s centrality in the work of creation, countless species are dying out and their hymns of praise silenced. There are also the poorest among us who are crying out. Exposed to the climate crisis, the poor feel even more gravely the impact of the drought, flooding, hurricanes and heat waves that are becoming ever more intense and frequent. Likewise, our brothers and sisters of the native peoples are crying out. As a result of predatory economic interests, their ancestral lands are being invaded and devastated on all sides, “provoking a cry that rises up to heaven” (*Querida Amazonia*, 9). Finally, there is the plea of our children. Feeling menaced by shortsighted and selfish actions, today’s young people are crying out, anxiously asking us adults to do everything possible to prevent, or at least limit, the collapse of our planet’s ecosystems.

Listening to these anguished cries, we must repent and modify our lifestyles and destructive systems. From its very first pages, the Gospel calls us to “repent, because the kingdom of heaven has come near” (*Mt* 3:2); it summons us to a new relationship with God, and also entails a different relationship with others and with creation. The present state of decay of our common home merits the same attention as other global challenges such as grave health crises and wars. “Living our vocation to be protectors of God’s handiwork is essential to a life of virtue; it is not an optional or a secondary aspect of our Christian experience” (*Laudato Si’*, 217).

As persons of faith, we feel ourselves even more responsible for acting each day in accordance with the summons to conversion. Nor is that summons simply individual: “the ecological conversion needed to bring about

² SAINT JOHN PAUL II, *General Audience*, 10 July 2002.

lasting change is also a community conversion” (*ibid.*, 219). In this regard, commitment and action, in a spirit of maximum cooperation, is likewise demanded of the community of nations, especially in the meetings of the United Nations devoted to the environmental question.

The COP27 conference on climate change, to be held in Egypt in November 2022 represents the next opportunity for all to join in promoting the effective implementation of the Paris Agreement. For this reason too, I recently authorized the Holy See, in the name of and on behalf of the Vatican City State, to accede to the UN Framework Convention on Climate Change and the Paris Agreement, in the hope that the humanity of the 21st century “will be remembered for having generously shouldered its grave responsibilities” (*ibid.*, 65). The effort to achieve the Paris goal of limiting temperature increase to 1.5°C is quite demanding; it calls for responsible cooperation between all nations in presenting climate plans or more ambitious nationally determined contributions in order to reduce to zero, as quickly as possible, net greenhouse gas emissions. This means “converting” models of consumption and production, as well as lifestyles, in a way more respectful of creation and the integral human development of all peoples, present and future, a development grounded in responsibility, prudence/precaution, solidarity, concern for the poor and for future generations. Underlying all this, there is need for a covenant between human beings and the environment, which, for us believers, is a mirror reflecting “the creative love of God, from whom we come and towards whom we are journeying”.³ The transition brought about by this conversion cannot neglect the demands of justice, especially for those workers who are most affected by the impact of climate change.

For its part, the COP15 summit on biodiversity, to be held in Canada in December, will offer to the goodwill of governments a significant opportunity to adopt a new multilateral agreement to halt the destruction of ecosystems and the extinction of species. According to the ancient wisdom of the Jubilee, we need to “remember, return, rest and restore”.⁴ In order to halt the further collapse of biodiversity, our God-given “network of life”, let us pray and urge nations to reach agreement on four key principles: 1. to construct a clear ethical basis for the changes needed to save biodiversity; 2. to combat the loss of biodiversity, to support conservation and cooperation, and to satisfy people’s needs in a sustainable way; 3. to promote global solidarity in light of the fact

³ *Address to the Meeting “Faith and Science towards COP26”*, 4 October 2021,

⁴ *Message for the World Day of Prayer for the Care of Creation*, 1 September 2020.

that biodiversity is a global common good demanding a shared commitment; and 4. to give priority to people in situations of vulnerability, including those most affected by the loss of biodiversity, such as indigenous peoples, the elderly and the young.

Let me repeat: “In the name of God, I ask the great extractive industries – mining, oil, forestry, real estate, agribusiness – to stop destroying forests, wetlands, and mountains, to stop polluting rivers and seas, to stop poisoning food and people”.⁵

How can we fail to acknowledge the existence of an “ecological debt” (*Laudato Si’*, 51) incurred by the economically richer countries, who have polluted most in the last two centuries; this demands that they take more ambitious steps at COP27 and at COP15. In addition to determined action within their borders, this means keeping their promises of financial and technical support for the economically poorer nations, which are already experiencing most of the burden of the climate crisis. It would also be fitting to give urgent consideration to further financial support for the conservation of biodiversity. Even the economically less wealthy countries have significant albeit “diversified” responsibilities (cf. *ibid.*, 52) in this regard; delay on the part of others can never justify our own failure to act. It is necessary for all of us to act decisively. For we are reaching “a breaking point” (cf. *ibid.*, 61).

During this Season of Creation, let us pray that COP27 and COP15 can serve to unite the human family (cf. *ibid.*, 13) in effectively confronting the double crisis of climate change and the reduction of biodiversity. Mindful of the exhortation of Saint Paul to rejoice with those who rejoice and to weep with those who weep (cf. Rom 12:15), let us weep with the anguished plea of creation. Let us hear that plea and respond to it with deeds, so that we and future generations can continue to rejoice in creation’s sweet song of life and hope.

Rome, Saint John Lateran, 16 July 2022, Memorial of Our Lady of Mount Carmel

FRANCIS

⁵ *Video Message to Popular Movements*, 16 October 2021.

Message of His Holiness Pope Francis for the 108th World Day of Migrants and Refugees 2022

(25 September 2022)

Building the Future with Migrants and Refugees

“Here we have no lasting city, but we seek the city that is to come.” (*Heb 13:14*)

Dear brothers and sisters!

The ultimate meaning of our “journey” in this world is the search for our true homeland, the Kingdom of God inaugurated by Jesus Christ, which will find its full realization when he comes in glory. His Kingdom has not yet been brought to fulfilment, though it is already present in those who have accepted the salvation he offers us. “God’s Kingdom is in us. Even though it is still eschatological, in the future of the world and of humanity, at the same time it is found in us.”¹

The city yet to come is a “city that has foundations, whose architect and builder is God” (*Heb 11:10*). His plan calls for an intense work of construction, in which all of us must be personally involved. It involves a meticulous effort aimed at personal conversion and the transformation of reality, so that it can correspond ever more fully to the divine plan. The tragedies of history remind us how far we are from arriving at our goal, the new Jerusalem, “the dwelling place of God with men” (*Rev 21:3*). Yet this does not mean that we should lose heart. In the light of what we have learned in the tribulations of recent times, we are called to renew our commitment to building a future that conforms ever more fully to God’s plan of a world in which everyone can live in peace and dignity.

“We wait for new heavens and a new earth, where righteousness is at home” (2

¹ Saint John Paul II, *Address during the Visit to the Roman Parish of Saints Francis of Assisi and Catherine of Siena, Patrons of Italy*, 26 November 1989.

Pet 3:13). Righteousness is one of the building blocks of God’s Kingdom. In our daily efforts to do the Lord’s will, justice needs to be built up with patience, sacrifice, and determination, so that all those who hunger and thirst for it may be satisfied (cf. *Mt 5:6*). The righteousness of the Kingdom must be understood as the fulfilment of God’s harmonious plan, whereby in Christ, who died and rose from the dead, all creation returns to its original goodness, and humanity becomes once more “very good” (cf. *Gen 1:1-31*). But for this wondrous harmony to reign, we must accept Christ’s salvation, his Gospel of love, so that the many forms of inequality and discrimination in the present world may be eliminated.

No one must be excluded. God’s plan is essentially inclusive and gives priority to those living on the existential peripheries. Among them are many migrants and refugees, displaced persons, and victims of trafficking. The Kingdom of God is to be built *with them*, for without them it would not be the Kingdom that God wants. The inclusion of those most vulnerable is the necessary condition for full citizenship in God’s Kingdom. Indeed, the Lord says, “Come, you who are blessed by my Father. Inherit the Kingdom prepared for you from the foundation of the world. For I was hungry and you gave me food, I was thirsty and you gave me a drink, a stranger and you welcomed me, naked and you clothed me, sick and you took care of me, in prison and you visited me” (*Mt 25:34-36*).

Building the future with migrants and refugees also means recognizing and valuing how much each of them can contribute to the process of construction. I like to see this approach to migration reflected in a prophetic vision of Isaiah, which considers foreigners not invaders or destroyers, but willing labourers who rebuild the walls of the new Jerusalem, that Jerusalem whose gates are open to all peoples (cf. *Is 60:10-11*).

In Isaiah’s prophecy, the arrival of foreigners is presented as a source of enrichment: “The abundance of the sea shall be brought to you, and the wealth of the nations shall come to you” (*Is 60:5*). Indeed, history teaches us that the contribution of migrants and refugees has been fundamental to the social and economic growth of our societies. This continues to be true in our own day. Their work, their youth, their enthusiasm and their willingness to sacrifice enrich the communities that receive them. Yet this contribution could be all the greater were it optimized and supported by carefully developed programs and

initiatives. Enormous potential exists, ready to be harnessed, if only it is given a chance.

In Isaiah's prophecy, the inhabitants of the new Jerusalem always keep the gates of the city wide open, so that foreigners may come in, bringing their gifts: "Your gates shall always be open; day and night they shall not be shut, so that nations shall bring you their wealth" (*Is* 60:11). The presence of migrants and refugees represents a great challenge, but at the same time an immense opportunity for the cultural and spiritual growth of everyone. Thanks to them, we have the chance to know better our world and its beautiful diversity. We can grow in our common humanity and build together an ever greater sense of togetherness. Openness to one another creates spaces of fruitful exchange between different visions and traditions, and opens minds to new horizons. It also leads to a discovery of the richness present in other religions and forms of spirituality unfamiliar to us, and this helps us to deepen our own convictions.

In the new Jerusalem of all peoples, the temple of the Lord is made more beautiful by the offerings that come from foreign lands: "All the flocks of Kedar shall be gathered to you, the rams of Nebaioth shall minister to you, they shall be acceptable on my altar, and I will glorify my glorious house" (*Is* 60:7). As we have seen, the arrival of Catholic migrants and refugees can energize the ecclesial life of the communities that welcome them. Often they bring an enthusiasm that can revitalize our communities and enliven our celebrations. Sharing different expressions of faith and devotions offers us a privileged opportunity for experiencing more fully the catholicity of the People of God.

Dear brothers and sisters, and, in a special way, young people! If we want to cooperate with our heavenly Father in building the future, let us do so together with our brothers and sisters who are migrants and refugees. Let us build the future today! For the future begins today and it begins with each of us. We cannot leave to future generations the burden of responsibility for decisions that need to be made now, so that God's plan for the world may be realized and his Kingdom of justice, fraternity, and peace may come.

Prayer

Lord, make us bearers of hope,
so that where there is darkness,
your light may shine,
and where there is discouragement,
confidence in the future may be reborn.

Lord, make us instruments of your justice,
so that where there is exclusion, fraternity may flourish,
and where there is greed, a spirit of sharing may grow.

Lord, make us builders of your Kingdom,
together with migrants and refugees
and with all who dwell on the peripheries.

Lord, let us learn how beautiful it is
to live together as brothers and sisters. Amen.

Rome, Saint John Lateran, 9 May 2022

FRANCIS



Message of His Holiness Pope Francis for World Mission Day 2022

“You shall be my witnesses” (Acts 1:8)

Dear brothers and sisters!

These words were spoken by the Risen Jesus to his disciples just before his Ascension into heaven, as we learn from the Acts of the Apostles: “You shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the ends of the earth” (1:8). They are also the theme of the 2022 World Mission Day which, as always, reminds us that the Church is missionary by nature. This year World Mission Day offers us the opportunity to commemorate several important events in the Church’s life and mission: the fourth centenary of the founding of the Congregation de Propaganda Fide, now the Congregation for the Evangelization of Peoples, and the second centenary of the Society of the Propagation of the Faith. A hundred years ago, the latter, together with the Society of the Holy Childhood and the Society of Saint Peter the Apostle, was granted the title “Pontifical”.

Let us reflect on the three key phrases that synthesize the three foundations of the life and mission of every disciple: “You shall be my witnesses”, “to the ends of the earth” and “you shall receive the power of the Holy Spirit”.

1. *“You shall be my witnesses” – The call of every Christian to bear witness to Christ*

This is the central point, the heart of Jesus’ teaching to the disciples, in view of their being sent forth into the world. The disciples are to be witnesses of Jesus, thanks to the grace of the Holy Spirit that they will receive. Wherever they go and in whatever place they find themselves. Christ was the first to be sent, as a “missionary” of the Father (cf. Jn 20:21), and as such, he is the Father’s

“faithful witness” (cf. Rev 1:5). In a similar way, every Christian is called to be a missionary and witness to Christ. And the Church, the community of Christ’s disciples, has no other mission than that of bringing the Gospel to the entire world by bearing witness to Christ. To evangelize is the very identity of the Church.

A deeper look at the words, “You shall be my witnesses”, can clarify a few ever timely aspects of the mission Christ entrusted to the disciples. The plural form of the verb emphasizes the communitarian and ecclesial nature of the disciples’ missionary vocation. Each baptized person is called to mission, in the Church and by the mandate of the Church: consequently, mission is carried out together, not individually, in communion with the ecclesial community, and not on one’s own initiative. Even in cases where an individual in some very particular situation carries out the evangelizing mission alone, he must always do so in communion with the Church which commissioned him. As Saint Paul VI taught in the Apostolic Exhortation *Evangelii Nuntiandi*, a document dear to my heart: “Evangelization is for no one an individual and isolated act; it is one that is deeply ecclesial. When the most obscure preacher, catechist or pastor in the most distant land preaches the Gospel, gathers his little community together or administers a sacrament, even alone, he is carrying out an ecclesial act, and his action is certainly attached to the evangelizing activity of the whole Church by institutional relationships, but also by profound invisible links in the order of grace. This presupposes that he acts not in virtue of a mission which he attributes to himself or by a personal inspiration, but in union with the mission of the Church and in her name” (No. 60). Indeed, it was no coincidence that the Lord Jesus sent his disciples out on mission in pairs; the witness of Christians to Christ is primarily communitarian in nature. Hence, in carrying out the mission, the presence of a community, regardless of its size, is of fundamental importance.

In addition, the disciples are urged to live their personal lives in a missionary key: they are sent by Jesus to the world not only to carry out, but also and above all to live the mission entrusted to them; not only to bear witness, but also and above all to be witnesses of Christ. In the moving words of the Apostle Paul, “[we are] always carrying in the body the death of Jesus, so that the life of Jesus

may also be manifested in our bodies” (2 Cor 4:10). The essence of the mission is to bear witness to Christ, that is, to his life, passion, death and resurrection for the love of the Father and of humanity. Not by chance did the apostles look for Judas’ replacement among those who, like themselves, had been witnesses of the Lord’s resurrection (cf. Acts 1:21). Christ, indeed Christ risen from the dead, is the One to whom we must testify and whose life we must share. Missionaries of Christ are not sent to communicate themselves, to exhibit their persuasive qualities and abilities or their managerial skills. Instead, theirs is the supreme honour of presenting Christ in words and deeds, proclaiming to everyone the Good News of his salvation, as the first apostles did, with joy and boldness.

In the final analysis, then, the true witness is the “martyr”, the one who gives his or her life for Christ, reciprocating the gift that he has made to us of himself. “The primary reason for evangelizing is the love of Jesus which we have received, the experience of salvation which urges us to ever greater love of him” (*Evangelii Gaudium*, 264).

Finally, when it comes to Christian witness, the observation of Saint Paul VI remains ever valid: “Modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses” (*Evangelii Nuntiandi*, 41). For this reason, the testimony of an authentic Christian life is fundamental for the transmission of the faith. On the other hand, the task of proclaiming Christ’s person and the message is equally necessary. Indeed, Paul VI went on to say: “Preaching, the verbal proclamation of a message, is indeed always indispensable... The word remains ever relevant, especially when it is the bearer of the power of God. This is why Saint Paul’s axiom, “Faith comes from what is heard” (Rom 10:17), also retains its relevance: it is the word that is heard which leads to belief” (*ibid.*, 42).

In evangelization, then, the example of a Christian life and the proclamation of Christ are inseparable. One is at the service of the other. They are the two lungs with which any community must breathe, if it is to be missionary. This kind of complete, consistent and joyful witness to Christ will surely be a force of attraction also for the growth of the Church in the third millennium. I exhort

everyone to take up once again the courage, frankness and parrhesía of the first Christians, in order to bear witness to Christ in word and deed in every area of life.

2. “To the ends of the earth” – *The perennial relevance of a mission of universal evangelization*

In telling the disciples to be his witnesses, the risen Lord also tells them where they are being sent: “...in Jerusalem and in all Judea and Samaria and to the ends of the earth” (Acts 1:8). Here we clearly see the universal character of the disciples’ mission. We also see the “centrifugal” geographical expansion, as if in concentric circles, of the mission, beginning with Jerusalem, which Jewish tradition considered the centre of the world, to Judea and Samaria and to “the ends of the earth”. The disciples are sent not to proselytize, but to proclaim; the Christian does not proselytize. The Acts of the Apostles speak of this missionary expansion and provide a striking image of the Church “going forth” in fidelity to her call to bear witness to Christ the Lord and guided by divine providence in the concrete conditions of her life. Persecuted in Jerusalem and then spread throughout Judea and Samaria, the first Christians bore witness to Jesus everywhere (cf. Acts 8:1, 4).

Something similar still happens in our own day. Due to religious persecution and situations of war and violence, many Christians are forced to flee from their homelands to other countries. We are grateful to these brothers and sisters who do not remain locked in their own suffering but bear witness to Christ and to the love of God in the countries that accept them. Hence, Saint Paul VI encouraged them to recognize the “responsibility incumbent on immigrants in the country that receives them” (*Evangelii Nuntiandi*, 21). More and more, we are seeing how the presence of faithful of various nationalities enriches the face of parishes and makes them more universal, more Catholic. Consequently, the pastoral care of migrants should be valued as an important missionary activity that can also help the local faithful to rediscover the joy of the Christian faith they have received.

The words “to the ends of the earth” should challenge the disciples of Jesus in every age and impel them to press beyond familiar places in bearing witness to

him. For all the benefits of modern travel, there are still geographical areas in which missionary witnesses of Christ have not arrived to bring the Good News of his love. Then too no human reality is foreign to the concern of the disciples of Jesus in their mission. Christ's Church will continue to "go forth" towards new geographical, social and existential horizons, towards "borderline" places and human situations, in order to bear witness to Christ and his love to men and women of every people, culture and social status. In this sense, the mission will always be a *missio ad gentes*, as the *Second Vatican Council* taught. The Church must constantly keep pressing forward, beyond her own confines, in order to testify to all the love of Christ. Here I would like to remember and express my gratitude for all those many missionaries who gave their lives in order to "press on" in incarnating Christ's love towards all the brothers and sisters whom they met.

3. *"You will receive power" from the Holy Spirit – Let us always be strengthened and guided by the Spirit.*

When the risen Christ commissioned the disciples to be his witnesses, he also promised them the grace needed for this great responsibility: "You shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses" (Acts 1:8). According to the account in Acts, it was precisely following the descent of the Holy Spirit on the disciples that the first act of witnessing to the crucified and risen Christ took place. That kerygmatic proclamation – Saint Peter's "missionary" address to the inhabitants of Jerusalem – inaugurated an era in which the disciples of Jesus evangelized the world. Whereas they had previously been weak, fearful and closed in on themselves, the Holy Spirit gave them the strength, courage and wisdom to bear witness to Christ before all.

Just as "no one can say 'Jesus is Lord', except by the Holy Spirit" (1 Cor 12:3), so no Christian is able to bear full and genuine witness to Christ the Lord without the Spirit's inspiration and assistance. All Christ's missionary disciples are called to recognize the essential importance of the Spirit's work, to dwell in his presence daily and to receive his unfailing strength and guidance. Indeed, it is precisely when we feel tired, unmotivated or confused that we should

remember to have recourse to the Holy Spirit in prayer. Let me emphasize once again that prayer plays a fundamental role in the missionary life, for it allows us to be refreshed and strengthened by the Spirit as the inexhaustible divine source of renewed energy and joy in sharing Christ's life with others. "Receiving the joy of the Spirit is a grace. Moreover, it is the only force that enables us to preach the Gospel and to confess our faith in the Lord" (*Message to the Pontifical Mission Societies*, 21 May 2020). The Spirit, then, is the true protagonist of mission. It is he who gives us the right word, at the right time, and in the right way.

In light of this action of the Holy Spirit, we also want to consider the missionary anniversaries to be celebrated in 2022. The establishment of the Sacred Congregation De Propaganda Fide in 1622 was motivated by the desire to promote the missionary mandate in new territories. A providential insight! The Congregation proved to be crucial for setting the Church's evangelizing mission truly free from interference by worldly powers, in order to establish those local Churches which today display such great vigour. It is our hope that, as in its past four centuries, the Congregation, with the light and strength of the Spirit, will continue and intensify its work of coordinating, organizing and promoting the Church's missionary activities.

The same Spirit who guides the universal Church also inspires ordinary men and women for extraordinary missions. Thus it was that a young French woman, Pauline Jaricot, founded the Society for the Propagation of the Faith exactly two hundred years ago. Her beatification will be celebrated in this jubilee year. Albeit in poor health, she accepted God's inspiration to establish a network of prayer and collection for missionaries, so that the faithful could actively participate in the mission "to the ends of the earth". This brilliant idea gave rise to the annual celebration of World Mission Day, in which the funds collected in local communities are applied to the universal fund with which the Pope supports missionary activity.

In this regard, I think too of the French Bishop Charles de Forbin-Janson, who established the Association of the Holy Childhood to promote the mission among children, with the motto "Children evangelize children, children pray

for children, children help children the world over”. I also think of Jeanne Bigard, who inaugurated the Society of Saint Peter the Apostle for the support of seminarians and priests in mission lands. Those three Mission Societies were recognized as “Pontifical” exactly a hundred years ago. It was also under the inspiration and guidance of the Holy Spirit that Blessed Paolo Manna, born 150 years ago, founded the present-day Pontifical Missionary Union, to raise awareness and encourage missionary spirit among priests, men and women religious and the whole people of God. Saint Paul VI himself was part of this latter Society, and confirmed its papal recognition. I mention these four Pontifical Mission Societies for their great historical merits, but also to encourage you to rejoice with them, in this special year, for the activities they carry out in support of the mission of evangelization in the Church, both universal and local. It is my hope that the local Churches will find in these Societies a sure means for fostering the missionary spirit among the People of God.

Dear brothers and sisters, I continue to dream of a completely missionary Church, and a new era of missionary activity among Christian communities. I repeat Moses’ great desire for the people of God on their journey: “Would that all the Lord’s people were prophets!” (Num 11:29). Indeed, would that all of us in the Church were what we already are by virtue of baptism: prophets, witnesses, missionaries of the Lord, by the power of the Holy Spirit, to the ends of the earth! Mary, Queen of the Missions, pray for us!

Rome, Saint John Lateran, 6 January 2022, Solemnity of the Epiphany of the Lord

FRANCIS



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		郵政劃撥儲金存款收據	
收據帳號戶名		存款金額		電腦紀錄	
經辦局收款戳					

戶名		金額 新台幣 (小寫)		元 拾 佰 仟 萬 拾 佰 仟	
財團法人天主教會台灣地區主教團		19700247			
寄款人		姓名		通訊處	
		電話		經辦局收款戳	
劃撥款項		爲主教團月誌奉獻		建議:	
通訊欄		通訊欄 (限與本次存款有關事項)		通訊欄	

虛線內備供機器印錄用請勿填寫

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