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教宗方濟各

於亞爾斯本堂神父聖維雅納逝世160週年 寫給司鐸們的一封信

致我的司鐸弟兄們

親愛的弟兄們：

亞爾斯本堂神父聖維雅納被教宗碧岳十一世宣布為全世界本堂神父的主保，¹ 逝世至今屆滿160年。值此慶日，我寫這封信，不只給本堂神父，也是寫給所有默默地「捨棄」一切，在日常生活中全心投身於各自所屬的團體的司鐸弟兄們。你們如同亞爾斯的本堂神父，在「壕溝裡」恪遵職守，身負每天的重擔，忍受酷熱（參閱：瑪二十12），面對各式各樣，變幻莫測的情況，竭盡心力地照護並陪伴天主的子民。我想要對你們說：你們經常不為人知地奉獻自己所有，在勞頓病苦中，仍履行你

¹ 參閱：《禧年》牧函（1929年4月23日）：《宗座公報》21（1929年），312~313。

們服事天主及其子民的使命。不論你們歷經多少艱苦，你們都寫下你們司鐸生涯中最精彩的篇章。

前陣子，我和義大利的主教們談到了我的擔憂。在不少地區，我們的司鐸因著他們未曾犯下的罪行而受到抨擊和責難。我講到在這些困難的時刻，司鐸們需要感受到主教如同兄長和父親一樣地肯定他們，並給予他們鼓勵與支持。²

身為你們的兄長和父親，在這封信函，我也想替那些具有聖德和信德的天主子民，感謝你們為他們所做的一切，並鼓勵你們永遠不要忘記上主在我們晉鐸之日以祂的深情大愛對我們所說的一番話——我們喜樂的緣由：「我不再稱你們為僕人……，我稱你們為朋友。」³（若十五15）

痛苦

「我看見我的百姓在埃及所受的痛苦。」（出三7）

這幾年來，我們對那些經常無法發聲而暗自哭泣的受害者的呼喊聲比以前更關注——那些弟兄姊妹們由於來自聖職人員的濫用權力、誤用良知，以及性侵害而成為受害者。這樣的傷害不只在受害的人，而且也在他們的家屬和整個天主子民的生命中造成極大的痛苦。

² 參閱：《禧年》牧函（1929年4月23日）：《宗座公報》21（1929年），312~313。

³ 參閱：聖若望二十三世，《我們的鐸職之始》通諭——紀念亞爾斯本堂神父聖維雅納逝世一百週年（1959年8月1日）：《宗座公報》51（1959年），548。

正如你們所知，我們堅定地致力於踐行所需要的改革，鼓勵牧靈關懷的文化，杜絕濫權文化，使之絕跡。這項任務非一蹴可幾或輕而易舉，亟需我們全體協力達成。若在過去敷衍就可以了事，從今天起，我們要悔改，力求透明化、真誠以待和予以受害者精誠的關懷，為了要具體地向前邁進。這樣反而能助我們每一個人更加關注別人受的各種痛苦。⁴

司鐸們亦深受其苦。不論在我進行自己教區牧靈探訪的過程中，或在接見司鐸們時的個人對談中，我都覺察這點。許多司鐸向我表達他們對於所發生的一切的震怒，以及他們所受到的重挫，因為「儘管他們費盡心力地為主工作，卻必須面對已經造成的損害，以及因此所產生的懷疑和不確定和不少人感覺到的困惑、害怕和沮喪。」⁵ 我收到很多司鐸寫信，他們表達這樣的感受。同時，我也因為能和這些牧者會面而深感欣慰；他們察覺了並分擔受害者和天主子民身心的痛苦，努力試著以言語和行動，重新激勵他們的希望。

我們並不否認我們部分弟兄所造成的傷害或予以反駁；但對於所有忠心而慷慨地終身為他人服務的司鐸，我們若不表示感激，實在是不合情理（參閱：格後十二15）。他們發揮了靈性的父職，能與哭泣的一同哭泣。眾多的司鐸經常在充滿敵意、被人孤立或不受人注意的環境或情況中，甚至冒著生命的危險，將慈善工作當作自己的生活。我欣賞你們的勇氣和堅定不移，並肯定

4 參閱：〈給天主子民的信〉（2018年8月20日）。

5 在智利聖地牙哥，與司鐸、各修會會士、獻身生活者和修生們會面（2018年1月16日）。

你們的榜樣；為了福音的緣故，在這動盪不安的時局中，又被人羞辱，你們仍然喜樂地付出自己的生命。⁶

我深信，只要我們忠於天主的旨意，教會眼前這段的淨化時期，將使我們更喜樂和更謙遜，並在不久的將來結出豐碩的果實。「我們絕對不要氣餒！上主正在淨化祂的新娘，使我們所有人的心轉向祂。祂正在試煉考驗我們，好使我們明瞭：若沒有祂，我們不過是塵土。祂在拯救我們脫離偽善的生活和虛有其表的靈修。祂遣發祂的聖神，為能使祂那被人發現犯姦淫的新娘重新恢復她的美。我們可以再次翻閱厄則克耳先知書第十六章，並從中得到啟發。這一段經文講述的不僅是教會的歷史，也可以說是我們每一個人的生命歷程。最後，正因為你感到羞愧，你才會繼續盡守牧人的本分。天主的寬恕浩瀚無際，我們若在祂面前默默地流淚，痛悔這些卑鄙惡劣的罪行，自我謙抑，我們就得以更新，開始成聖了。」⁷

感謝

「我不斷為你們感謝天主。」（厄一16）

聖召，不僅是我們個人的選擇，更是我們對天主白白召回的回應。我們若能時常回顧福音裡記載耶穌祈禱後揀選十二門徒的章節，必得益處：「為同祂常在一起，並為派遣他們去宣講。」（谷三14）

6 向義大利主教團致詞（2019年5月20日）。主教履行對其司鐸所肩負之靈性父職，不離棄他們如同孤兒，並隨時為他們敞開大門，起身尋找他們，好能照顧他們、陪伴他們。

7 與羅馬教區的司鐸們會面（2019年3月7日）。

寫到這裡，我想到在我的祖國，有一位善度司鐸生活的路奇歐·傑拉神父。在拉丁美洲教會動盪不安的時期，他向一群神父這樣說：「我們要經常，尤其在面臨考驗時，回顧我們所經歷過的光明時刻——上主為了要我們一生服務祂而召叫了我們。」我自己喜歡稱這些回憶是「我們聖召申命紀般的記憶」，它使得我們回溯「那在司鐸生涯之初，上主以恩寵觸動我們的熾愛火光。從那道火焰中，我可以為今天和每一天點取新火，給我的弟兄姊妹帶來光與熱。那火焰點燃了一種謙遜的喜樂，是憂傷和沮喪所無法熄滅的，是一份良善而溫柔的喜樂。」⁸

我們都曾在某一天高聲地向天主的召叫，回答說：「願意」，這「願意」乃是基督信仰團體內誕生和成長，主要感謝那些「鄰家聖人」；⁹ 他們藉著純樸的信德向我們指出：為了天主和祂的國全然獻上自己是值得的！這「願意」涵意如此深遠，我們很難像從中不斷廷申的一切美善。當一位年邁的神父，眼見多年以前親手付過洗的孩子們，如今長大成人，前來探望，並心懷感激地向他介紹自己組織的家庭，那是多麼美的一件事！直到此時，我們才明白，我們當年我們被傅油，是為了日後要替人傅油，天主的傅油從不令人失望。因此，我不由得和保祿宗徒一起說：「我不斷為你們感謝天主」（厄一16），也為你們所行的一切善事。

⁸ 參閱：聖若望二十三世，《我們的鐸職之始》通諭——紀念亞爾斯本堂神父聖維雅納逝世一百週年（1959年8月1日）：《宗座公報》51（1959年），548。

⁹ 參閱：〈給天主子民的信〉（2018年8月20日）。

在各種考驗、軟弱的時刻，當我們意識到自身的限度時，「我們最大的誘惑，就是為反覆思考我們的困難，憂慮不止」，¹⁰ 因為如此一來，我們就會失去我們對未來的洞見、正確的判斷和勇氣。此時，重要的是，能憶記上主臨在於我們的生活中，以及祂那慈悲的目光——引發我們為祂和祂的子民獻上生命，我甚至認為是極為關鍵；同時，尋求力量，好在我們的行動中予以持續體現，偕同聖詠的作者，引吭高歌，唱出自己的讚頌，「因為祂的仁慈永遠長存。」（詠一三六）

感恩始終是一件強而有力的武器。唯有懂得默觀並具體感謝上主對我們的愛、寬仁與信實，以及寬恕、耐心、容忍和憐憫，我們才會讓聖神使我們煥然一新，以更新（不只是補綴）我們的生命和使命。如同在那清晨奇蹟般地獲漁的伯多祿，讓我們因心知我們也曾經蒙受主的降福，藉此喚醒我們的讚嘆和感謝而能說：「主，請祢離開我！因為我是個罪人」（路五8），並再一次聽到主耶穌的召喚：「不要害怕！從今以後，你要做捕人的漁夫！」（路五10）「因為祂的仁慈永遠長存。」

親愛的司鐸弟兄們，我感謝你們忠於職守。在現今這個褒揚一時功名的社會文化中，仍然有人不怕作出終生投身的承諾，這實在是意義非凡。事實上，我們正在表示我們一直相信那永遠信守盟約的天主，儘管我們反覆違背承諾，祂卻從不違反自己的盟約。因此，我們要慶祝天主的信實：儘管我們犯罪跌倒，祂仍不斷地信任、相信、寄望於我們，並要我們再次成為信實的人。我們明

¹⁰ 參閱：豪爾赫·馬里奧·貝爾戈里奧，《苦難的書信》（赫爾德，2019），21。

白我們是在瓦器中存有這寶貝（參閱：格後四7），也知道主的德能在我們的軟弱中才彰顯出來（參閱：格後十二9）。祂要繼續支持我們，並重新召叫我們，給予我們百倍的賞報（參閱：谷十29~30）。「因為祂的仁慈永遠長存。」

感謝你們以喜樂奉獻你們的生命，並展露出一顆心，這顆多年以來一直拒絕封閉和冷酷、而對天主和祂的子民的愛與日俱增的心。這顆心，有如陳年老酒，未曾酸敗，反而年歲增加而變得更加香醇。「因為祂的仁慈永遠長存。」

感謝你們努力鞏固你們司鐸弟兄彼此之間，以及與你們主教之間弟兄情誼的連繫，互相給予支持鼓勵，照顧那些受病痛之苦的，尋找那些離群的，探訪年長的，並向他們汲取智慧，彼此分享，學習與喜樂的人同樂，與哀哭的人同哭。這對我們來說多麼需要！此外，也要感謝你們信實並持之以恆地執行各種艱難的使命，感謝你們不時鼓勵你們的司鐸弟兄勇於承擔自己的責任。「因為祂的仁慈永遠長存。」

感謝你們在牧靈職務上作出堅忍不拔和耐心容忍（hypomoné）的見證。我們經常受牧者的天職驅使，勇於宣講，如同梅瑟一樣，¹¹ 在祈禱中和天主爭論，勇敢地為人民代禱（參閱：戶十四13~19；出三十二30~32；申九18~21）。「因為祂的仁慈永遠長存。」

感謝你們每天舉行感恩祭，並在和好聖事中成為慈悲的

¹¹ 在智利聖地牙哥，與司鐸、各修會會士、獻身生活者和修生們會面（2018年1月16日）。

牧者，既不苛求，也不放縱，而且深入關懷牧養子民，並在悔改的途徑上陪伴他們，走向天主賜給我們每一個的新生命。我們知道，藉著慈悲的梯階，我們可以下降到人性的最深處——包括其軟弱和罪過——但也可以攀登到天主神聖的完美頂峰：「慈悲如同天父。」¹² 於是我們「有能力溫暖人心，在黑暗中與他們同行，和他們談話，甚至進入他們的黑夜，卻不迷路。」¹³ 「因為祂的仁慈永遠長存。」

感謝你們「不論順境逆境」（參閱：弟後四2），仍熱忱地向所有人宣講耶穌基督的福音，並同時深入了解你們團體裡的人心，「以發現在它之內對天主活潑而熱切的渴望，並在它之內尋求這樣的交談——原來充滿愛情，卻因為阻礙重重，無法結出果實——能夠重新開始。」¹⁴ 「因為祂的仁慈永遠長存。」

感謝你們每次感同深受地去接納跌倒的人，治療創傷、溫暖人心，並展現出撒瑪黎雅人慈善和憐憫的心（參閱：路十25~27）。沒有什麼比這更為急需：和藹可親、平易近人、親身接近受苦的弟兄姊妹。一位不躲避反而接近受傷的弟兄姊妹的司鐸，他的榜樣是何其有力！¹⁵ 這反映出牧者的心：他已經培養出一種靈修特色，就是與他的群眾結為一體，¹⁶ 而且永不忘自己出於他們；藉著服務他們，他將發現並能全然活出他最真實的身分，

¹² 給司鐸們的避靜。第一篇默想（2016年6月2日）。

¹³ 安道·斯帕達羅，與教宗方濟各訪談錄，載於《天主教文明》3918期（2013年9月19日），462頁。

¹⁴ 《福音的喜樂》宗座勸諭，137。

¹⁵ 參閱：向羅馬各堂區司鐸致詞（2014年3月6日）。

¹⁶ 參閱：《給在智利的旅途中的天主子民》（2018年5月31日）。

並將之發揮出來，因而使他選擇一種純樸的生活方式，棄絕與福音無關的一切特殊待遇和權利。「因為祂的仁慈永遠長存。」

最後，讓我們也感謝天主信實的子民，因為他們的聖德邀請我們去牧養他們，而天主也賜予他們能瞻仰他們的恩惠，藉此來牧養我們和照顧我們，讓我們「在那些以浩瀚的愛養育子女的父母身上、在那些辛勤工作養家的男男女女身上、在病人身上、在那些臉上永遠掛著微笑的年長修士修女身上，默觀天主子民的忠誠信實。我在他們日常生活的努力不懈當中，看到充滿活力的教會正在向聖德邁進。¹⁷我們要感謝他們每一個人，並在他們的見證中，得到支持和鼓勵。「因為祂的仁慈永遠長存。」

鼓勵

「我渴望你們的心受到鼓勵。」（參閱：哥二2）

我第二個的極大渴望，正如聖保祿所言，就是陪伴你們去重振我們司鐸的勇氣——聖神特別在我們生活行動時所結出的果實。面對痛苦的經驗，我們都需要被安慰和被鼓勵。我們受召去肩負的使命，並不免除我們的痛苦、磨難，甚至誤解，¹⁸反而要我們堅忍地直接面對和接受，好使天主能夠轉化我們，使我們更肖似祂。「到了最後，如果我們沒有從心裡虔敬地承認自己的限制，將會阻礙恩寵更有效地在我們內工作，因為沒有為在真

17 《你們要歡喜踴躍》宗座勸諭，7。

18 《慈悲的主與可憐的罪人》教宗牧函，13。

摯誠懇的成長旅程中可能帶來的善預留空間。」¹⁹

要知道我們牧者的心態是怎樣的，有一個好的測驗方法，就是問我們如何面對痛苦。很多時候，我們的行為可能有如耶穌比喻中的肋未人或司祭，遠避並忽略那被打傷的人（參閱：路十31~32）。或許我們以錯誤的方式靠近，在思考時找一些眾人認同的說法：「人生就是這樣」，「事實無法改變」，讓我們向宿命論與失望讓步；也許我們還是會靠近，但是是以一種選擇性的方式靠近，反而造成孤立和排擠。「如同約納先知，我們持續不斷地受到誘惑，想要躲入一個安全的避風港，有各種不同的名稱：個人主義、靈性至上、自掃門前雪……。」²⁰如此一樣，這不只無法觸動我們的內心，反而使我們逃避自己和他人的傷痛，因此也無法面對耶穌的傷創。²¹

除上所述，我還要提到另一種不易察覺而又危險的態度，如同貝納諾斯（Bernanos）所言，是「魔鬼最珍貴的藥劑」，²²為我們這些渴望服事天主的人來說，也是最具傷害力的態度，因為它使人感到沮喪、遺憾和絕望。²³對生命、對教會和對自己失望，誘使我們受縛於某種「甜膩的」憂傷，即東方教父所稱的「無勁」（acedia）。多默·史彼德力克（Tomáš Špidlík）樞機主

19 與羅馬教區的司鐸們會面（2019年3月7日）。

20 同上，134。

21 參閱：荷希·馬里奧·伯戈略，《在望德中省思》，2013年，梵蒂岡，14。

22 復活前夕彌撒講道（2014年4月19日）。

23 《鄉村神父日記》，巴黎，1974，135；參閱：宗座勸諭《福音的喜樂》，83。

教曾經這樣形容說：「如果我們在生活中，在陪伴他人時，或是在我們孤單時，為憂傷纏繞，那是因為我們對天主上智的安排和祂的工作缺乏信心……。憂傷使我們癱瘓而失去勇氣，不想再繼續工作和祈禱；它使我們覺得別人煩惱……。許多修會的作者詳述這項惡習，並稱之為靈修生活最糟的敵人。」²⁴

我們都知道，憂傷可能變成一種慣性，使人逐漸接受邪惡和不公義，它低聲地告訴我們：「向來如此。」憂傷散播怨恨與敵意，使人努力所作出的轉變和悔改前功盡棄。「這樣根本不能度有尊嚴和圓滿的生活，這絕對不是天主的旨意，也不是那發源自復活基督的心中、在聖神內的生活」，²⁵ 我們原本受召要度此種生活。親愛的弟兄們，當這「甜膩的憂傷」構成風險，主導我們的生活或所屬的團體時，我們不要恐懼或有所顧慮，而要以堅定的信心，一起懇切祈求聖神，「自麻木中清醒過來，使我們自惰性中獲得自由。讓我們重新思考我們慣常的行事作為；讓我們打開我們的眼睛和耳朵，更要打開我們的心，切莫對現狀感到沾沾自喜，而要時常被復活的主生活而有效的聖言所觸動。」²⁶

請容我再說一次：在艱難的時刻，人人都需要天主和弟兄姊妹的安慰和力量。聖保祿向他的團體所說的一番動人的話，對我們都是大有助益：「不要因[我們為你們]所受的苦難而沮喪」（厄三13），並「渴望你們的心受到鼓勵」（參閱：哥二2）。如此一來，我們可以承行

24 《你們要歡喜踴躍》宗座勸諭，7。

25 《福音的喜樂》宗座勸諭，2。

26 《你們要歡喜踴躍》宗座勸諭，137。

天主託付給我們的使命，日日更新：去宣講「一個為全民族的大喜訊」（路二10）。我們並非要給人介紹一些知性或道德的理論或道理，而是要像約伯那樣，在痛苦之中，歷經改變，並被天主轉變後，才高聲宣報「以前我只聽見了有關祢的事，現今我親眼見了祢」（約四二2）。若沒有這樣根本的經驗，我們辛勞的工作只會帶來挫折和失望。

在我們自己的生命，我們都曾靜觀默想過「與基督一起，喜樂」如何能「生生不息」。²⁷ 這樣的體驗，雖然有許多不同的層次，但我們確知，儘管我們每每陷於軟弱，又經常犯罪，「祂的柔情從未叫人失望，而且總能讓我們重獲喜樂，祂使我們能夠抬起頭來，重新振作」。²⁸ 那份喜樂並不出於我們自己的思想或決定，而是出於一份信心，確知耶穌對伯多祿所言句句真實，歷久不衰。在動盪不安時，要切記：「我已為你祈求了，為叫你的信德不至喪失」（路廿二32）。主耶穌是首先為我們祈禱並為你我奮鬥的那一位。祂邀請我們完全地融入祂的祈禱之中。總有些時候，我們也得進入「山園祈禱，那耶穌最具人性又最令人震撼的祈禱，（……），因為在其中，有哀求、憂傷、痛苦，甚至驚惶失措。」（參閱：谷十四33）²⁹

我們知道要站立在天主面前，讓祂的目光來檢驗我們的生活、治療我們受傷的心靈和清除沿路累積在我們腳下

27 《福音的喜樂》宗座勸諭，1。

28 同上，3。

29 參閱：豪爾赫·馬里奧·貝爾戈里奧，《苦難的書信》（赫爾德，2019），21。

並使我們裹足不前的塵俗，並不容易。在祈禱中，我們經驗到一份倍受祝福的「不安定感」，它提醒我們自己是主的門徒，時時需要祂的救助，使我們擺脫自以為是（原文：promethean）的心態，即一些人「最終只相信自己的能力，又自命不凡，或許因他們遵守特定的規條，或許因他們頑強地執著天主教教會某種過時的生活方式。」³⁰

親愛的弟兄們，耶穌要比任何人更清楚我們的努力和成就，以及我們的失敗和過錯。祂是第一個這樣告訴我們的人：「凡勞苦和負重擔的，你們都到我跟前來，我要使你們安息。你們背起我的軛，跟我學吧！因為我是良善心謙的：這樣你們必要找得你們靈魂的安息，因為我的軛是柔和的，我的擔子是輕鬆的。」（瑪十一28~29）

在這樣的祈禱之中，我們知道我們永遠不是孤獨一人。牧者的祈禱當中，不僅有使我們呼喊出「阿爸，父啊！」（參閱：迦四6）的聖神，也包含那些託付給他照料的人們。這樣一種與兩者的連接彰顯了我們的使命和身分。

牧者的祈禱與天主子民的心思相連，並將之具體表達。他的祈禱帶著他們的痛苦和喜樂的印記，他默默地將他的祈禱呈獻給天主，好使他們的痛苦和喜樂蒙受聖神的傅油而獲得恩賜。這是牧者所懷有的希望，在祈禱時他交託並奮鬥，為求天主醫治我們個人和團體的脆弱。然而，我們也應該知道，唯有在天主子民的祈禱中，牧者的心才能被塑造，並找到定位。因此我們不再尋求快

³⁰ 《福音的喜樂》宗座勸諭，94。

捷、容易和速成的答案，不再隨從我們自己的方法和目標，而是讓天主為我們指引出希望的途徑。我們千萬不要忘記在初代基督徒團體最艱困的時期，正如我們在宗徒大事錄所讀到的，祈禱才是真正的力量。

弟兄們，讓我們承認自己的軟弱，是的，但我們要讓耶穌轉變它，並不斷地差遣我們前去繼續我們的使命。我們永遠都不要失去這份喜樂——深知我們是祂的「羊群」，以及祂是我們的主和善牧。

為了維持心中的勇敢，我們不能輕忽那構成我們的身分的兩個聯結：首先是與耶穌在一起。每當我們轉身背離耶穌，或者忽視我們與祂的關係時，我們的獻身度就會退縮，而慢慢地我們的明燈也會缺油，無法照亮生命（參閱：瑪廿五1~13）：「你們住在我內，我也住在你們內。正如枝條若不留在葡萄樹上，憑自己不能結實；你們若不住在我內，也一無所能」（若十五4~5）。就此，我想鼓勵你們不要看輕靈修指導。找一位可以和你一起說話、一起省思、一起討論和一起分辨的弟兄，以完全的信任和開放與他分享你的靈修之路；找一位明智的弟兄，與他分享跟隨耶穌的經驗。找到他，和他碰面，享受他的帶領、陪伴和指導。這為使你們能履行職務，以承行父的旨意，實是一項不可取代的援助（參閱：希十9）；讓你的心與那「懷有耶穌基督的心」（斐二5）一起跳動。訓道篇中正有這樣的教導，使人得益：「兩人勝過一人，（……）：若一個跌倒了，另一個可扶起自己的同伴。哀哉孤獨者！他若跌倒了，沒有另一人扶起他來！」（訓四9~10）

另一個足以建構我們身分的聯結，就是我們和教友之間的關係，要培養並要擴展這關係。不要遠離你們的教友、年長神父和你們所屬的團體，更不要把自己關閉在一些超越同類和不開放的小圈子裡，因為最後你們的心靈會被窒息和受感染而被害。一位有勇敢的聖職人員，總是不斷地走出自己的圈子。當我們「邁步向前」時，「有時在前面，有時在中間，有時在後面：為了引導整個團體，所以走在前面；為了隨時給予鼓勵和支持，所以走在中間；為了保持團體的合一，避免有人脫隊，所以走在後面……」。另一個原因是：因為我們的人民對各樣事物保有靈敏的『嗅覺』，能嗅出可取的新路徑；他們具有『信仰意識』（參閱：《教會憲章》，12）……還有什麼能比這更加美好呢？」³¹ 耶穌本身就是這種福傳方式的典範，祂帶領我們進入我們人民的心。看見祂接近所有的人，那令我們多麼高興！耶穌在十字架上的犧牲，就是祂終生實踐這種福傳方式的最高峰。

親愛的司鐸弟兄們，許多受害者所承受的痛苦、天主子民的痛苦、我們個人的痛苦，不能沒有意義。這份重擔，耶穌全部親自用祂的十字架上來背負，而祂現在要求我們，在我們的使命上有所更新，親近受苦的人，並和毫不局促地接近人類的可憐處境，並能感同身受，作為感恩祭。³² 我們的時代標示著過去和現在的創傷，需要我們成為造就關係與共融的人，以開放、信賴的心，在希望中期待著天主的國度，而天主的國度在今天就要

31 與聖職人員、奉獻生活者和牧靈委員會成員的會面，亞西西，2013年10月4日。

32 給司鐸們的避靜。第一篇默想（2016年6月2日）。

展開嶄新的生活。那是一個罪人獲得罪赦的國度——他們被召去為主永存和活躍的憐憫作見證。「因為祂的仁慈永遠長存。」

讚美

「我的靈魂頌揚上主。」（路—46）

我們若不仰瞻聖母瑪利亞，就無法談論感恩和鼓勵。她是那心靈被刺透的女人（參閱：路二35），她教導我們讚美的力量——能將目光注視未來和恢復現在的希望。她整個的人生都匯聚在她的謝主曲之中（參閱：路一46~55）。我們也被召去詠唱那讚主曲，作為未來許諾圓滿的實現。

每當我去一個聖母朝聖地，我喜歡注視聖母，也讓她注視我，這樣地節省時間。我祈求有一個孩子般的依恃之心、一顆神貧和純潔的心——他們知道有他們的母親在——而且在她的心中有一個地位，並在注視她的時候，如同那印第安人聖若望·雅格一樣，再次聽到她說：「我最小的兒子，什麼事情令你心煩意亂？我有這榮幸，成為你的母親，我不是在這兒嗎？」³³

默觀瑪利亞，就是「再次相信愛與溫柔的本質是具有革命性的。我們在她身上看到謙卑與溫柔、非弱者的而是強者的美德，強者毋須貶低他人來抬高自己。」³⁴

33 參閱：Nican Mopohua（譯者註：「在此開始敘述」），107，118，119。

34 安道·斯帕達羅，與教宗方濟各訪談錄，載於《天主教文明》3918期（2013年9月19日），462頁。

或許有時候，我們的目光開始變得嚴厲，或我們感覺到，怠惰或自憐這種誘惑的力量開始在我們心中生根；或我們覺得開始厭煩要全然成為天主子民有活力的一分子，以及我們感覺自己想要變得高人一等。在這些時況之下，我們不要害怕轉向瑪利亞和唱出她的讚主曲。

或許有時候，我們感覺被誘惑要退居幕後或各自為政，避免在日常生活上奔走風塵；或後悔、抱怨、批評和諷刺的習慣控制了我們，使我們失去繼續奮鬥、希望和愛人的渴望。在這些時況之下，讓我們轉向瑪利亞，好使她能把我們的眼光從所有阻止我們專心和警醒的「木屑」釋放出來，為能在天主的子民中能看見和慶祝生活的基督。而如果我們知道自己正偏離了正道，或無法實現悔改的決定，那麼，讓我們轉向她，一如我以前的教區的一個偉大的本堂神父，他也是個詩人。他向她祈求，好像心裡有數似的：「這一晚，親愛的聖母，我的許諾是真誠的；但我還是要確認一下，請別忘了將鑰匙放在門外。」³⁵

我們的聖母，「她是朋友，時常關注我們，不讓生命出現缺酒的情況。她是那被利劍刺透心靈的女人，理解我們所受的痛苦。作為眾人的母親，對在產痛中等待正義誕生的各民族來說，她是望德的標記。（……）。身為真母親，她走在我們身旁，分擔我們的掙扎，和不斷以天主的愛包圍我們。」³⁶

35 參閱：Amelio Luis Calori，「Aula Fúlgida」（《光亮的教室》），布宜諾斯艾利斯，1946。

36 《福音的喜樂》宗座勸諭，137。

弟兄們，為你們的投身和你們的鐸職，我再次地「不斷為你們感謝天主」（弗一16），因為我深信，「天主挪開那足以粉碎希望和視野的堅硬石塊，也就是死亡、罪惡、恐懼、世俗的石塊。人類歷史不會止步於一塊墳墓前的石塊，因為今天發現了那『活石』（參：伯前二4）——復活的耶穌。我們作為教會建立在祂的基礎上，即使我們灰心喪志，受誘惑以我們的失敗來評斷一切，祂依然前來更新一切，扭轉我們的失望。」³⁷

讓我們感激的心激發我們的讚美之聲，並再次鼓勵我們完成在望德中為我們的弟兄們傳油的使命，成為只有耶穌才能施予我們的憐憫與慈悲的見證人。

你們的弟兄

方濟各

羅馬，拉特朗大殿

2019年8月4日——聖維雅納司鐸紀念日

（天主教臺灣地區主教團 恭譯）



37 《你們要歡喜踴躍》宗座勸諭，50。

教宗方濟各

2020年第28屆世界病患日 文告

2020年2月11日

「凡勞苦和負重擔的，你們都到我跟前來，
我要使你們安息。」（瑪十一28）

親愛的弟兄姊妹們：

1. 耶穌說的這句話「凡勞苦和負重擔的，你們都到我跟前來，我要使你們安息」（瑪十一28），指出了恩寵的奧秘途徑：這恩寵只顯示給誠樸的人，並使疲憊勞苦的人重新獲得力量。這句話也表達了基督身為人子與所有受創和受苦者的精誠團結。有多少人不論身體或靈魂，都在受苦！耶穌召叫每個人到祂那裡去：「到我跟前來！」，並應許要給予他們安慰與憩息。「耶穌的這句話，是向那些祂每天在加利肋亞市街上會遇見的人們

所說的，有許多誠樸的人、窮人、病人、罪人，以及由於法律的重擔和社會制度的壓迫而被邊緣化的人……。這些群眾總是追隨祂，要聽祂說話——能給予人希望的話。」（《三鐘經》，2014年7月6日）

值此第28屆世界病患日之際，耶穌要再次向病人、受壓迫的人和窮人作出這邀請：他們知道人必須要完全依靠天主，而且在考驗的壓力之下，他們需要祂的治癒。對於那些因體能衰退、病痛和虛弱而焦慮不安的人們，耶穌沒有將法律強加在他們身上，而是施予祂的慈悲——祂本身，使人能復原。祂注視著受傷的人類。祂的雙目觀看和關注眾人，透視人心，因為祂並非冷漠無情；所有的人，祂反而全然接納，不論他（或她）的健康狀況如何，而且不放棄任何人，並邀請每個人進入祂的生命，體驗祂的溫柔。

2. 為什麼耶穌心中對人充滿如此的感情？因為祂自己曾經成為弱小者，親身經歷了人類的一切苦楚，但同時從天父那裡得到慰藉。的確，只有那親身經歷痛苦的人，才能安慰他人。痛苦有不同的類別：無法治癒的慢性疾病和心理疾病、需要復健和緩和醫療的諸多情況、不同型態的失能、兒童或老年人的各種疾病……。有時候，缺乏的，是人性的溫暖，因此在接近病患時，為達到全人的治療，在醫療時必須加以照顧。每個人在經歷病痛時，不僅身體的健全受到危害，生活中的人際關係、理智、情感和靈性等等各個層面，也隨之被影響。因此，除了接受治療之外，病人們更期待受到支持、照顧和關注；簡而言之，他們所需要的，是愛。在每位病人的身

邊，也有家人的陪伴；然而他們的家人也在受苦，需要支持和安慰。

3. 親愛的弟兄姊妹們，你們雖然有病在身，但你們的病痛，以一種特殊的方式，使你們成為那些「勞苦和負重擔」的人其中之一，吸引著耶穌的目光，觸動祂的心。你們在祂內會找到光明，照亮你們的黑暗時刻；你們會找到希望，來消除你們的沮喪。祂催促你們說：「到我跟前來」。你們在祂內會找到力量，能面對那些在身體和靈魂的「黑夜」中打擊你們的一切憂慮和難題。基督雖然沒有為我們開立處方箋，但藉著祂的受難、死亡和復活，祂使我們脫離凶惡。

你們生病，為能康復，一定要有地方養病。教會越來越渴望成為善心的撒瑪黎雅人——即基督——的「客店」（參閱：路十34），意思是成為一個家，讓你們獲享祂的恩寵，讓人倍感親切，同時使人覺得被接納，並得到安慰。在這個家中，你們可以遇到那些在軟弱中被天主的慈悲所治癒的人們，他們能幫助你們背負你們自己的十字架，使你們的創傷為你們展開一個嶄新的視角，超越自身的疾病，給你們的生命帶來光明和清新的氣息。

那些投身於健康照護，使病患康復的人員，其中包括：醫師、護理人員、醫療及行政團隊、助理和志工等，他們的專業服務使病患感覺到基督的臨在——基督安慰並照護病人。然而，他們也是一眾男女，有自身的軟弱，甚至也患有疾病；不過，他們卻實實在在地體現出「一旦我們在基督內獲得安慰及康復，我們也要效法『師傅』，以順服和謙遜的態度，使我們的弟兄姊妹們，因

我們獲得安慰及康復。」（《三鐘經》，2014年7月6日）

4. 親愛的健康照護人員們，我們要時常記得，所有的診斷、預防措施和療程，以及研究、照護和復健過程，都是為了服務病人；事實上，「病人」這個詞中，名詞「人」的重要性大於形容詞「病」。願你們在工作中，常能為每個人的尊嚴與生命努力奮鬥，即使是在疾病末期，仍能棄絕安樂死、輔助自殺等等諸多扼殺生命等行為，絕不作任何妥協。

由於諸多臨床的病例日益複雜和醫療的判斷錯誤，使得醫學頻頻顯示出其限度及造成誤診。面對以上的困境，你們受到召叫，要向超性的幅度保持開放，因為它使你們發現你們專業工作的完整意義。我們要切記：生命屬於天主，是神聖不可侵犯的，沒有人有權利任意地操縱它（參閱：《生命的恩賜》，5；《生命的福音》，29~53）。生命自開始到結束，基於人道的考量，並出於對造物主天主的信賴，必須受到歡迎和保護，獲得人的尊重和服務。在某些情況下，你們為了堅持對生命和人性的尊重，必須基於良心發出的異議來抵抗誘惑。你們的專業知能，富於基督徒的愛德，是你們所能提供的最佳服務，並使真正的人權和生命權得到保護。當你們無法提供有效的醫療時，你們仍然能夠藉著關懷和照顧的方式給予病患舒緩和安寧。

令人難過的是，在遭逢戰爭和暴力衝突的情況下，收容並救助病人的那些健康照護人員和機構，有時候反而受到武力攻擊。在某些地區，政治當局也企圖對醫療照護

的資源加以操縱為謀求己利，使得專業醫療工作本有的獨立性受到限制。事實上，打擊那些為服務社會成員中的受苦者而奉獻己身的人，對任何人都沒有益處。

5. 值此第28屆世界病患日之際，我想到那些遍布世界各地許多無法得到醫療照護的弟兄姊妹們，因為他們生活貧困。因此，我要敦促世界各地的健康照護機構和各國政府的領導人，不要因為顧慮經濟利益而忽略社會正義。我希望他們能遵守精誠團結和輔助的原則，致力於共同合作，確保每個人都能獲得妥善的醫療照護，為使眾人的健康得以維護及恢復。我衷心感謝所有服務病患的志工們，他們經常以溫柔的愛和親切的舉動，反映出基督「善心撒瑪黎雅人」的形象，來彌補醫療體系的不足。

我謹將所有背負疾病重擔的人們和他們的家人，以及所有的健康照護工作者，託付給童貞聖母瑪利亞——病人之痊。我誠心許諾會為你們祈禱，並衷心頒布給你們我的宗座遐福。

教宗方濟各

發自梵蒂岡

2020年1月3日——耶穌聖名紀念日

(台灣地區主教團祕書處 恭譯)



主教團公告

「上主是我的牧者，我實在一無所缺。(……)縱使我應走過陰森的幽谷，我不怕兇險，因祢與我同住」(詠廿三1、4)。雖然新型冠狀病毒肺炎¹疫情正在擴散全球，但若眾人都遵守政府相關部門的指示，尤其是衛生福利部疾病管制署的防疫措施，²我們相信，在天父的上智安排及助佑之下，國家人民及教會全體必能化險為夷。

新型冠狀病毒肺炎的傳染已證實是人傳人。除了人的分泌物或通稱「飛沫傳染」——眼睛和鼻子所滲出的分泌物也能傳染——也能透過「接觸傳播」。因此，為了保護自己和他人，除了外出戴口罩和常洗手以外，也必須小心處理那些接觸到口沫或眼、鼻分泌物的物品：口罩和衛生紙，手帕或毛巾等。在丟棄前，應先裝好或包好，才放進垃圾桶裡，同時又避免到人多聚集的地方，而遇到有任何的可疑症狀時，應馬上去求醫。³

為使教友們在聖事上的照顧不受影響，⁴並能平安放心地繼續到教堂參與彌撒和領受其他聖事。基本上，注意事項如下：

- 1 2020年1月12日，世界衛生組織(WHO)已將「武漢肺炎」定名為「2019年新型冠狀病毒肺炎」(2019-nCoV)或「2019年新型肺炎」。
- 2 參閱：<https://www.cdc.gov.tw>。
- 3 免付費防疫專線1922 或0800-001922。
- 4 參閱：《天主教法典》213條。

1. 教堂內必須保持空氣流通。
2. 凡身體不適的（感冒、咳嗽、氣喘、發燒等），或接觸過疑似患者，暫勿參與彌撒。
3. 神父在施行任何聖事時，都必須要戴口罩。
4. 所有施行聖事用的物件，尤其是禮儀用品，使用前後，應以酒精消毒以保持清潔。
5. 在進堂處準備手部清潔液，甚至一些口罩，供給來教堂的弟兄姊妹們使用，並且在彌撒中避免坐得太靠近。
6. 為減少感染風險，不使用經本或歌本：彌撒讀經，用聆聽的方式；彌撒歌曲，可用投影機。
7. 在慶祝感恩祭時，神父及教友們都全程戴口罩。在送聖體前，神父先用酒精作手部消毒，再將聖體放在教友手上，但神父的手不要觸及教友的手掌。教友在遠離神父後，再打開口罩，自行將聖體放入口中。體弱的教友及手不能動者，可由已領聖體的家人或送聖體員協助他／她將聖體放入口中，協助的人必須要戴口罩及事後清潔雙手。
8. 平安禮均一律用點頭代替。
9. 和好聖事可改在一寬暢的空間，以「面對面」的方式進行，神父與悔罪者同樣都要戴口罩，雙方保持約一公尺的距離。
10. 為了自己和其他人的健康安全，每次外出，到有其他人在的地方，一定要戴口罩，而在觸摸過任何人或物件後，一定要立即洗手。

由於在都會區和鄉鎮的教堂，在設備、人力資源和地理環境上都不相同，無法用同樣的標準來一一規定，故在此提醒本堂神父及教友們，必須留意自己教區的主教公署所作的細節說明或

最新消息，而在參加任何已公布的教會活動前，請先與舉辦單位聯絡，確認活動是否如期舉行。

生命是天主所賜的禮物，而健康無分種族國籍。主教團除了呼籲教會全體在這防疫時期配合政府的指示以外，也邀請各位為所有被感染和隔離的病患和他們的家人祈禱，求天主恩賜他們早日康復，並求天主保佑照顧他們的醫護人員。在此防疫時期遇到的一切不便之處，鼓勵教會全體將視之為善工、克苦，用愛獻給天主，使我們在童貞聖母的代禱下，因同心合力地防疫，更相親相愛，更與她的聖子接近。聖瑪利亞——天主之母和病人之痊，為我等祈。

臺灣地區主教團

2020年1月30日

主教團祕書處公告

因前任主教團宗教交談暨基督徒合一促進委員會執行祕書鮑霖神父被梵蒂岡調任新職，故有此新人事任命：

- 一、主教團宗教交談與合作委員會新任執行祕書林之鼎神父自即日起生效。
- 二、主教團基督徒合一促進委員會新任執行祕書吳偉立神父自即日起生效。

主教團祕書長陳神父

為早日脫離新型冠狀病毒 祈禱文

仁慈的天父，我們感謝祢賜給我們——
來自不同的族群、宗教和文化背景的臺灣人民的
各種恩惠。

新型冠狀病毒疫情日益擴散，
全球各國人民都因病毒不斷地擴展而恐慌與憂
慮；
不少人無法回家與親人相聚或不能出門工作，
嚴重影響個人及社會團體的生活，
教會與其他國際和社會上的許多活動都無法進
行。

我們謙卑地來到祢臺前，
為缺少相親相愛，向祢求寬恕，
為沒有善用祢賜給我們的各種恩惠向祢認罪，
為我們的自私、貪婪、不和睦、驕傲、冷漠，
以及一切不潔的思想和行為向祢誠心懺悔，
我們真心承認我們的罪過，
求祢憐憫我們並轉變我們的心。

求祢在人心不安的日子裡垂憐我們眾人，

求祢拯救那些因得到新型冠狀病毒而去世的人，
並使所有遭受感染的病人早日康復。
求祢降福並保護那些為照顧被隔離的病患，所有
醫療團隊成員，
保佑他們身心靈平安。

我們也特別為我們的國家祈禱，
尤其是執政者、政府官員和各政黨，
求主賜給他們睿智、遠見、毅力、信心，
在這關鍵的時刻都能虛心信靠上主，
並能同心協力、團結一致，共度難關，
使國家人民早日恢復平安快樂的生活。
以上所求，是靠我們的主基督。
阿們。

（天主經、聖母經、光榮頌，各一遍，可在彌撒後唸。）



Message of His Holiness Pope Francis for The XXVIII World Day of The Sick 2020

11 February 2020

“Come to me, all you who labour and are burdened,
and I will give you rest” (Mt 11:28)

Dear brothers and sisters,

1. Jesus’ words, “Come to me, all you who labour and are burdened, and I will give you rest” (Mt 11:28) point to the mysterious path of grace that is revealed to the simple and gives new strength to those who are weary and tired. These words of Christ express the solidarity of the Son of Man with all those who are hurt and afflicted. How many people suffer in both body and soul! Jesus urges everyone to draw near to him – “Come to me!” – and he promises them comfort and repose. “When Jesus says this, he has before him the people he meets every day on the streets of Galilee: very many simple people, the poor, the sick, sinners, those who are marginalized by the burden of the law and the oppressive social system... These people always followed him to hear his word, a word that gave hope! Jesus’ words always give hope!” (Angelus, 6 July 2014).

On this XXVIII World Day of the Sick, Jesus repeats these words to the sick, the oppressed, and the poor. For they realize that they depend entirely on God and, beneath the burden of their trials, stand in need of his healing. Jesus does not make demands of those who endure situations of frailty, suffering and weakness, but offers his mercy and his comforting presence. He looks upon a wounded humanity with eyes that gaze into

the heart of each person. That gaze is not one of indifference; rather, it embraces people in their entirety, each person in his or her health condition, discarding no one, but rather inviting everyone to share in his life and to experience his tender love.

2. Why does Jesus have these feelings? Because he himself became frail, endured human suffering and received comfort from his Father. Indeed, only those who personally experience suffering are then able to comfort others. There are so many kinds of grave suffering: incurable and chronic diseases, psychological diseases, situations calling for rehabilitation or palliative care, numerous forms of disability, children’s or geriatric diseases... At times human warmth is lacking in our approach to these. What is needed is a personalized approach to the sick, not just of curing but also of caring, in view of an integral human healing. In experiencing illness, individuals not only feel threatened in their physical integrity, but also in the relational, intellectual, affective and spiritual dimensions of their lives. For this reason, in addition to therapy and support, they expect care and attention. In a word, love. At the side of every sick person, there is also a family, which itself suffers and is in need of support and comfort.

3. Dear brothers and sisters who are ill, your sickness makes you in a particular way one of those “who labour and are burdened”, and thus attract the eyes and heart of Jesus. In him, you will find light to brighten your darkest moments and hope to soothe your distress. He urges you: “Come to me”. In him, you will find strength to face all the worries and questions that assail you during this “dark night” of body and soul. Christ did not give us prescriptions, but through his passion, death and resurrection he frees us from the grip of evil.

In your experience of illness, you certainly need a place to find rest. The Church desires to become more and more the “inn” of the Good Samaritan who is Christ (cf. Lk 10:34), that is, a home where you can encounter his grace, which finds expression in closeness, acceptance and relief. In this home, you can meet people who, healed in their frailty by God’s mercy,

will help you bear your cross and enable your suffering to give you a new perspective. You will be able to look beyond your illness to a greater horizon of new light and fresh strength for your lives.

A key role in this effort to offer rest and renewal to our sick brothers and sisters is played by healthcare workers: physicians, nurses, medical and administrative professionals, assistants and volunteers. Thanks to their expertise, they can make patients feel the presence of Christ who consoles and cares for the sick, and heals every hurt. Yet they too are men and women with their own frailties and even illnesses. They show how true it is that “once Christ’s comfort and rest is received, we are called in turn to become rest and comfort for our brothers and sisters, with a docile and humble attitude in imitation of the Teacher” (Angelus, 6 July 2014).

4. Dear healthcare professionals, let us always remember that diagnostic, preventive and therapeutic treatments, research, care and rehabilitation are always in the service of the sick person; indeed the noun “person” takes priority over the adjective “sick”. In your work, may you always strive to promote the dignity and life of each person, and reject any compromise in the direction of euthanasia, assisted suicide or suppression of life, even in the case of terminal illness.

When confronted with the limitations and even failures of medical science before increasingly problematic clinical cases and bleak diagnoses, you are called to be open to the transcendent dimension of your profession that reveals its ultimate meaning. Let us remember that life is sacred and belongs to God; hence it is inviolable and no one can claim the right to dispose of it freely (cf. *Donum Vitae*, 5; *Evangelium Vitae*, 29-53). Life must be welcomed, protected, respected and served from its beginning to its end: both human reason and faith in God, the author of life, require this. In some cases, conscientious objection becomes a necessary decision if you are to be consistent with your “yes” to life and to the human person. Your professionalism, sustained by Christian charity, will be the best

service you can offer for the safeguarding of the truest human right, the right to life. When you can no longer provide a cure, you will still be able to provide care and healing, through gestures and procedures that give comfort and relief to the sick.

Tragically, in some contexts of war and violent conflict, healthcare professionals and the facilities that receive and assist the sick are attacked. In some areas, too, political authorities attempt to manipulate medical care for their own advantage, thus restricting the medical profession’s legitimate autonomy. Yet attacking those who devote themselves to the service of the suffering members of society does not serve the interests of anyone.

5. On this XXVIII World Day of the Sick, I think of our many brothers and sisters throughout the world who have no access to medical care because they live in poverty. For this reason, I urge healthcare institutions and government leaders throughout the world not to neglect social justice out of a preoccupation for financial concerns. It is my hope that, by joining the principles of solidarity and subsidiarity, efforts will be made to cooperate in ensuring that everyone has access to suitable treatments for preserving and restoring their health. I offer heartfelt thanks to all those volunteers who serve the sick, often compensating for structural shortcomings, while reflecting the image of Christ, the Good Samaritan, by their acts of tender love and closeness.

To the Blessed Virgin Mary, Health of the Sick, I entrust all those who bear the burden of illness, along with their families and all healthcare workers. With the assurance of a remembrance in my prayers, I cordially impart my Apostolic Blessing.

From the Vatican, 3 January 2020

Memorial of the Most Holy Name of Jesus

Francis



ANNOUNCEMENT

“The Lord is my shepherd; there is nothing I lack. (...) Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me.” (Ps 23:1,4) A novel coronavirus (named “2019-nCoV”)¹ has caused a global outbreak of a pneumonia-like illness. However, we believe that in complying with the instructions of the Government, in particular those of the Centers for Disease Control,² and also by trusting in God’s divine providence and His power, the people and the Church in Taiwan will manage to overcome all the dangers and difficulties.

It has been confirmed that this coronavirus is spread through person-to-person contact, i.e. by droplet infection, but also through the discharge from mouth, eyes, and nose. In order to protect oneself and others, it is highly recommend that one should wear medical face mask in public places and wash his/her hands each time after having physical contact with other

¹ WHO has named Wuhan pneumonia as 2019-novel coronavirus (2019-nCoV) on 12th January, 2020.

² Cf. <https://www.cdc.gov.tw>

people or objects. Used masks, tissue paper, handkerchiefs, and towels, should be put in a separate bag before they are thrown away. And one should avoid going to crowded areas and call for medical help immediately in case of any suspicious symptoms.³

In order that the faithful can continue to receive the sacraments,⁴ attending the Holy Mass and receiving the Holy Communion without fear and without risk, the following basic rules are to be observed:

1. Always keep the air clean and fresh in the church/chapel.
2. People who have symptoms such as flu, cough, shortness of breath, and fever, or those who have been in physical contact with suspected patients, should restrain themselves from attending Mass.
3. Priests must wear medical face masks when administering the sacraments.
4. All sacred vessels used at Mass must be disinfected before and after the celebration.
5. Alcohol-based hand rubs and masks should be made available for those who come to Mass. When the faithful assemble for the celebration, they should avoid sitting too close to one another.
6. In order to reduce the risk of contagion, during the liturgy of the Word the congregation can listen to the readings

³ Toll-free telephone number: 1922 or 0800-001922.

⁴ Cf. Can. 213.

without using printed texts. And the lyrics of the songs for the liturgy can be shown on a screen by means of a projector whenever possible.

7. Priests and the faithful should wear masks throughout the whole Eucharistic celebration. Priests should disinfect their hands before distributing the Holy Communion, then placing it gently in the hands of the faithful without touching their palms. After stepping aside from the celebrant, the faithful swiftly take away their masks and put the Holy Communion into their mouths. Family members who have received the Holy Communion or extraordinary ministers of Holy Communion can assist those who are too weak or unable to use their hands to receive the Holy Communion. Ministers of Holy Communion must wear masks all the time and disinfect their hands before and after distributing the Holy Communion.
8. The sign of peace can be given by a nod of the head.
9. Penitents can receive the Sacrament of Reconciliation in a somewhat spacious room and remains seated facing the priest. During the confession both the confessor and the penitent should wear masks and stay about a meter away from each other.
10. In short, for the sake of one's health and for safety reasons, always wear mask in crowded areas and wash hands immediately after touching anyone or any objects.

As the churches in the rural and urban areas do not have the same facilities, human resources and geographical conditions, it is unlikely that the same rules can be used for reference.

Therefore, priests and the faithful should ultimately refer themselves to the official announcement of the Bishop's Office of their dioceses and check with the organizers of any church activities to make sure if the activities will take place as planned.

Life is a gift from God; health makes no distinction of races and has no boundaries. Besides inviting everybody to follow the instructions of the local authorities on infection prevention and control of epidemic, the Bishops' Conference also asks all the Catholic believers to pray for those who are infected and kept in quarantine, as well as for their family members. May God grant prompt recovery to the sick people and protect all the health-care workers who look after them. During this period of time the Bishops' Conference encourages the Church members to embrace whatever inconvenience and offer it to God with love as work of mercy and mortification. Through the intercession of Mary, our Blessed Mother, may our joint efforts in stopping the epidemic will lead us to a greater love for one another and bring us closer to her Holy Son. Holy Mary, Mother of God and Health of the sick, pray for us.

Chinese Regional Bishops' Conference

Taipei, 30th January, 2020

Prayer of Deliverance from the Coronavirus Outbreak

Merciful Father, we thank you for bestowing on us, people in Taiwan from different ethnical, religious and cultural backgrounds, every kind of gifts.

The novel coronavirus keeps on spreading,
And many people all over the world are panic-stricken and worried.

Thousands of people cannot go back home and stay with their families or go out to work.

Church activities and exchanges between countries across the world have been brought to a temporal halt.

We come to you humbly and confess our sins:
We ask you for forgiveness for not loving one another,
For not using properly the gifts you have given us,
For our selfishness, greed, disunity, pride, indifference
And all kind of impure thoughts and actions.
We sincerely admit our guilt
And ask you to take pity on us and change our hearts.

Have mercy on us in this period of stressful time.
Save those who died from the coronavirus
And grant recovery to those who are infected.
Bless all the health care workers and medical staff
Who look after those are kept in quarantine
And protect them, mind, soul and body.

We also pray for our country,

Especially for all the government leaders, officers and all political parties.

Grant them wisdom, far-sightedness, perseverance, confidence,

That they humbly rely on the Lord in this critical period,
Working in solidarity and overcoming all obstacles together,
And that the people of the nation can have a peaceful and happy life again.

We ask through Christ Our Lord.

Amen.

(One 'Our Father', one 'Hail Mary' and one 'Glory be to the Father', and this prayer can be said after the Mass celebration.)



Chinese Regional Bishop' Conference Minutes of The 2019 Autumn Plenary Assembly

Date: November 26-28, 2019 (Tuesday-Thursday)

Venue: CRBC Administrative Building
(39 An-Ju St., Taan District, Taipei 10672)

President: Most Rev. John Hung, 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. Arnaldo Catalan, Fr. Giuseppe Silvestrini

Address of Msgr. Arnaldo Catalan (Summary)

- Msgr. Catalan expresses his joy and gratitude, viewing that Church held smoothly the Taiwan Eucharistic Congress this year and is preparing proactively the Taiwan National Evangelization Congress for next year, and that Fr. Paulin Kubuya BATAIRWA, SX, Executive Secretary of the Episcopal Commission for Inter-religious Dialogue, is appointed as Second Secretary by the Pontifical Council for Inter-religious Dialogue.
- Msgr. Catalan also shares his experience with the celebration of the 160th Anniversary of Evangelization in Kaohsiung Diocese and the Exhibition of the Indigenous Languages and Cultures in Taiwan in

Taipei Diocese, honoring the dedication of the foreign missionaries who came to Taiwan to evangelize for the love of the Lord; they integrated themselves into the local cultures and learned the local languages, so that the Catholic Church is still present in Taiwan. And it is important that not only one should continue the mission of evangelization initiated by them and passed to us, but also respond to the appeal of our Pope Francis in the context of climate changes of the present time—to protect the nature and the common home of humankind, especially the lands and the cultures of indigenous people.

- Lastly, Msgr. Catalan reminds that the purpose of the Church's existence is to evangelize, and that the administrative works are no doubt important, but the mission of evangelization is the very nature of the Church. The Nunciature will provide any necessary help to the Bishops to accomplish their mission.

A. Reports:

I. Secretariat

1. Amendment of article 2667 (on death penalty) of the Catechism of the Catholic Church.
2. Celebration of the centenary of the proclamation of the Virgin of Loreto as the universal patroness of aeronauts: Indulgence (in the Chapels of the civil and military airport and the Chapels of the Air Force departments) and Pilgrimage (latest relevant decisions of the Congregation for Sacraments).
3. New documents of Pope Francis: Message for the Launch of the Global Compact on Education, and Apostolic Letter Issued "Motu Proprio", "APERUIT ILLIS", instituting the Sunday of the Word of God.
4. Letter from Fr. Fabrizio Meroni, PIME, Secretary General of Pontifical

Missionary Union, to inform Fr. Khohi MBWI about his plan to visit Taiwan next year from April 19 (Divine Mercy Sunday) to May 1 (Saturday) in order to understand the needs of the local church on ongoing missionary formation. Fr. Khohi Mbwi will work out with the bishops Fr. Fabrizio Meroni's schedule and arrange appointments with him.

5. Message by email from Card. Dominique Mamberti, Prefect of the Supreme Tribunal of the Apostolic Signatura, to inform Msgr. Arnaldo Catalan his visit to Taiwan upon the invitation by the Ambassador of Republic of China to the Holy See, but only for the purposes of the Church, with the approval of the Secretary of State. The schedule and the purposes are to be finalized. Msgr. Catalan suggests Cardinal Mamberti as speaker for the Seminar hosted by the Taiwan Catholic Canon Law Society next year.
6. Letter from Archbishop Rino Fisichella, President of the Pontifical Council for the Promotion of the New Evangelization, to inform that the dioceses can still present the curriculum vitae of their candidates for Missionaries of Mercy via the Apostolic Nunciature.
7. International conventions/conferences:
 - a) Congregation for Sacraments: Advanced Latin Course after Easter in 2021.
 - b) Economy of Francesco in Assisi in March 2020 from March 26~28.
 - c) Preparatory Workshop of FABC in Cambodia on February 3, 2020 (registration before November 15, 2019). To be invited: Directors and Presidents of each Episcopal Commission for Justice and Peace and/or Commission for the Pastoral Care of Migrants and Itinerant People.
 - d) The Secretariat of FABC in Hong Kong informs that Cardinal Bo of Myanmar is getting in touch with Directors and Presidents of each

Episcopal Commission whose task is to combat human trafficking, in order to acquire their contact information, for an international conference on anti-human trafficking chaired by Cardinal Vincent Nicolas, Archbishop of Westminster, scheduled for the second half of January 2020, in Asia.

- e) Central Committee of FABC. Date: March 3~5, 2020 (arrival on March 2 and departure on March 6). Venue: Redemptorist Center in Phattaya, Thailand in March 2020. The Presidents and Bishops of other Offices will be invited to join this meeting.
- f) 50th Anniversary of FABC, March, 2~6 2020, Pattaya, Thailand.
8. The Department of Civil Affairs of the Ministry of Interior informed that the Minister, Mr. Hsu Guo-yong, was glad to meet with the Catholic representatives to better understand their problems and was willing to provide solutions.
9. Work plan of the Joint Translation Team of the local Churches of Hong Kong, Macao and Taiwan.
10. Personnel Report:
 - a) Change of staff member for IT
 - b) In search of new staff for proof-reading and document layout.
 - c) Personnel evaluation system.
11. Report from the General Service of CRBC:
 - a) The Project of Land Rezoning for Wen-Zai-Jun of Tai-Shan Zone in Hsin-Chuang focuses on the four land lots belonging to the CRBC; they will be included in the First Zone during the First Stage of the Project. They are land lots No. 152-3, 152-4, 152-5 of San-Jiao-Zi Small Section in Hai Shan Tou and land lot No. 454-1 of the Third Small Section in Tai-Shan Section. It is expected that the project will

be implemented from October 2021 to August 2025. For the area of each of the four land lots is not large, they may be levied and the compensation will be given.

- b) The Health Examination (once every 3 years) for the staff will be held in May 2020.
12. Response of the Church to the “Patient Right to Autonomy Act” and “Ending Life with Dignity Bill”. (cf. the opinion of Fr. Louis Aldrich, SJ)
13. Nomination of four clerical representatives for the Board of Directors of Fu-Jen Catholic University. 14. Mr. Du Zhu Sheng, ex-Ambassador of the Republic of China to the Holy See, provides information on NGO grants.
14. (Omitted)
15. The Contract for the Rector of the Taiwan Catholic Regional Seminary. (Not only the term of office, but also day-off regulations, stipend, health insurance, and the responsible legal person in case of lawsuits, all this should be stated clearly.)
16. Varia

II. Caritas – Taiwan R.O.C.

III. Commission for Evangelization

IV. Commission for Evangelization, Section for Family

V. Commission for Evangelization, Section for Youth

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

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

VIII. Commission for Sacred Liturgy

IX. Commission for Education and Culture

X. Commission of Pastoral-Health Care

XI. Radio Veritas

XII. Commission for Aborigine Apostolate

B. Proposals:

I. Secretariat

A. Budget and Work Plan for 2020.

Explanation:

1. Cf. attached documents: Budget and Proposals for 2020.
2. After the approval of the Board of Directors, the CRBC will report to the competent authorities for examination.

Resolution: Approved.

B. Much mold is found on the walls of Bishop Lee’s room. There are also signs of leakage on the ceiling of several other rooms. After the inspection of 3 anti-leakage companies, it is confirmed that these are caused by the water penetration on the surface of the exterior wall and the roof of the 6th floor. It is recommended to do the anti-leakage work to repair the exterior wall and the roof, lest the leakages worsen.

Explanation: Three different work plans are submitted for discussion. (cf. attached documents.)

Resolution: The 3rd work plan is accepted: The anti-leakage work area includes the façade and the left side of the exterior walls of 6th floor, the molding of the top floor and the interior side of the wall. The foam cement

of the roof will be replaced by waterproof layer. The whole anti-leakage work costs about NTD 800,000.

II. Commission for Evangelization, Section for Family

Proposal: “March for Life” to be held in May, 2020.

Explanation:

1. In 1984, the “Genetic Health Act” was promulgated in Taiwan; in other words, abortion became legal. According to the estimation of the Medical Association, 500,000 unborn babies are killed every year in Taiwan, far beyond the annual official number of newborn babies.
2. The Diocese of Hsinchu held the 1st “March for Life” on May 11, 2019. It is hoped that through this activity, the public is recalled to pay importance to the life of unborn babies. 600 people came to join this march.
3. In order that this activity can have greater impact, the Section for Family plans to extend it on a national scale, learning from the experience of other countries and transfers the march to the capital, Taipei, in cooperation with other communities, then to hold it again the Saturday before the Mother’s Day.
4. Cf. the organization plan of “March for Life” for detailed information.

Means:

1. Each bishop is welcome to support it and join it.

Resolution: Approved. The march will be held at Holy Family Church of Taipei Archdiocese (initially scheduled for May 9, but later anticipated to May 2 for practical reasons).

III. Commission of Pastoral Health Care

A. The Commission of Pastoral Health Care needs to hire temporarily

a person specifically for the practical preparation of the “Code of Conduct for Catholic Hospitals” in accordance to the ethics of the Church.

Explanation:

1. It is decided on April 25, 2019 at the CRBC Spring Plenary Assembly to set up the “Code of Conduct for Catholic Hospitals” in accordance with the ethical principles of the Church.
2. Currently, on medical ethics, the Church in Taiwan still needs to impart more the necessary principles to the medical professionals so that they can follow. Besides, pertinent information and rules need to be regularly made known; for example, the ethical principles concerning contraception, artificial reproduction, the right to life and the autonomy of patients, and euthanasia. In order to concretize this project, it is necessary to appoint a specific person to compile information, to translate foreign related documents and to do administration work. The CRBC is asked to approve the employment of this person, with the costs of NTD 40,000 added to the annual budget.
3. It is urgent to formulate the rules of procedure for medical professionals working in the Catholic hospitals around Taiwan so that they can fulfill their duty according to the ethical rules of the Catholic Church.

Means:

1. The Commission of Pastoral Health Care is to discuss together with the Catholic medical experts about some difficult medical problems of putting into practice moral theories.
2. The Commission will organize meetings or seminars and the Presidents of all the Catholic hospitals in Taiwan will be invited to join them and then to discuss over related issues.
3. The “Code of Conduct” set up by means of meetings or seminars will

be submitted to the next Plenary Assembly of the CRBC for revision and final decision.

Resolution: Approved, and a specific person will be hired temporarily to manage executive meetings and to provide meeting minutes to those who join them.

B. In order that the “Taiwan Catholic Pastoral Health Care Center (henceforth: the Center) can better promote the coordination of pastoral resources of all Catholic Health and Social Care Institutions in Taiwan, and that it can stimulate the development of the Platform for Spiritual Care Formation, it is necessary to increase the budget of the Center and to hire more staff for related services.

Explanation:

1. The Chinese Regional Bishop’s Conference established the “Taiwan Catholic Pastoral Health Care Center (henceforth: the Center) and integrated it into the Commission for Health Care of CRBC” on November 30, 2018, in order to promote quality care of Catholic medical and social care institutions and to serve more people. It is hoped that this Center can connect each pastoral care department of all Catholic medical and social care institutions and merge the potentials of their staff.
2. In order that the Center can organize and develop more comprehensively the pastoral and health care services in the whole country, and that it integrates all clinical “frontline experiences” of each pastoral care service unit, becoming an organized and coordinated platform, so that all the professionals practicing pastoral health care services in Taiwan can share their spiritual care resources on a long-term and communal basis and then realize the project of building a “Community/City of Compassionate Care”.
3. In view of the afore-mentioned reason, it is necessary to set up a

professional mechanism for distribution of work. Therefore, it is necessary that the Center increases its budget and hires a specific person working full-time for administration and work-integration and 2 additional part-time staff. (cf. attached document No.1: The Objective of the Catholic Pastoral Health Care Center of Taiwan)

Means:

1. According to the Operation Plan of the Taiwan Catholic Pastoral Health Care Center, the CRBC plans to make an agreement with the Fu-Jen Catholic University Hospital and to set up a liaison office for the Center in the pastoral care department of the hospital. The Executive Secretary of the Commission of Pastoral Health Care, Sister Marcina Stawasz, is in charge of the work of the Center, and continues to be its Director.
2. The task of the full-time worker consists primarily in the implementation of different pastoral health care programs, establishing contacts with each responsible institution in Taiwan and planning the distribution of work; he/she will work for the necessary contacts and coordination in order to concretize the plan and its implementation. This person will provide assistance to the Center to set up the mechanism of professional formation for pastoral health care services in Taiwan.
3. Fu-Jen Catholic University is considered as the academic platform for the promotion of the professional service of pastoral health care; it is expected to carry out an inter-disciplinary collaboration with the respective departments, institutes or programs (e.g. of religious studies or of long-term care) and to start formation courses, so that international academic exchanges between professionals of the pastoral health care services can be strengthened.
4. In a discussion on September 20, 2019 with Bishop John Baptist Lee, President of the Episcopal Commission for Pastoral Health Care,

brought forth 4 operating units. They are groups of integration of academic development, integration of hospital development, long-term care development and social community development. (cf. attached document No. 2: Table of organization of the Pastoral Center)

5. The original group division in the “Operating Plan” of the Center (administrative section, section of finances and fund-raising, section of institutional integration and development, section of education and promotion) and the work distribution will be reorganized and grouped into the 4 operating units mentioned in no. 4.

Each group can get in touch with the regional liaison offices for necessary information: Cardinal Tien Hospital in Hsindian for northern region, Catholic Mercy Hospital in Hukou for central part of Taiwan, St. Joseph’s Hospital in Huwei for southern/eastern region.

Financing of the personnel costs:

| Order No. | Category | Cost paid by: |
|-----------|---------------------------------|--------------------------------|
| 1. | Staff of Academic Group | Xindian Cardinal Tien Hospital |
| 2. | Staff of Hospital Group | |
| 3. | Staff of Long-term Care Group | Yonghe Cardinal Tien Hospital |
| 4. | Staff of Social Community Group | Hsinchu Diocese |

Resolution: Approved.

IV. The Episcopal Canon Law Society

A. The term of office of a parish priest.

Explanation:

1. According to Can. Art. 522, a parish priest should enjoy the stability of his own office; for this purpose, he should be appointed for an indefinite period of time; only according to the decree of the CRBC can the diocesan bishop appoints a parish priest whose term of office is definite.
2. In principle, the term of office of a parish priest is indefinite; however, for the pastoral reasons, the CRBC regulates that the term of office of a parish priest cannot be shorter than 6 years, only when there is a specific reason can the term of office be shortened.

Means: The CRBC will promulgate the decree.

Resolution: Approved and the decree will be submitted to the Congregation of the Doctrine of the Faith for recognition.

B. The Ongoing Formation for Priests of 2020 proposed by the Taiwan Catholic Canon Law Society.

1. Main objective:

- 1) To deepen the study the Catholic Canon Law: about the motu proprio “MITIS IUDEX DOMINUS IESUS”, the unconsummated marriages, the marriages in which the Petrine Privilege is exercised and the challenges of marriages and families in Taiwan.
- 2) To face the challenges of marriage and family issues in Taiwan nowadays.

2. Explanations:

- 1) Change of speaker and dates:

It was planned that a 3-day Seminar would be held from Tuesday November 19 to Thursday November 21, 2019. However, it was cancelled because Card. Dominique Mamberti's health did not allow him to go for a long trip. Nevertheless, he is willing to come to Taiwan next year; he can be invited again as speaker of the Seminar of 2020.

- 2) Change of venue: this proposal has been approved at the CRBC Autumn Plenary Assembly in 2018. The Episcopal Canon Law Society will host this activity, and the Apostolic Nunciature of the Holy See in Taiwan and the Ministry of Foreign Affairs will organize it together, through which those priests who are in charge of canonical affairs can have the chance to engage in advanced studies, and that the attendee (priest) of each diocese can be formed. The venue will be Wencui Center in Xindian.
- 3) Include the costs of the Ongoing Formation Course for the Priests into the budget of 2020: the costs of the Ongoing Formation Course for the Priests of 2018 are for reference; the cost for 1 person including accommodation is around NTD 5,000 (NTD 4,973), the cost for 1 person without accommodation is around NTD 3,500 (NTD 3,376). It is expected that some 80 priests and a few bishops will register for the course, including 15 foreign attendees for free, so the whole budget is around NTD 400,000.
- 4) Content of the course: Through marriage-related cases and practical work concerning the Canon Law, it is hoped that there will be sharing and exchanges among the bishops and priests (from Mainland China, Hong Kong, Macau and Taiwan) who will join the course, and that the proper solutions for the cases of these regions can be found through discussions.
- 4.1) Recent challenges of marriage and family issues in Taiwan: sexual abuse, same-sex marriage, premarital counseling, teaching of the

Church and others. The check-in time is Monday at noon, and the course starts in the afternoon and goes on the next day (Tuesday).

- 4.2) A speaker from Rome is invited to give a course about the *motu proprio* "MITIS IUDEX DOMINUS IESUS", about unconsummated marriages and the marriages in which the Petrine Privilege is exercised, on Wednesday, Thursday and Friday.
- 4.3) It is scheduled to invite 1 foreign speaker, 2 interpreters and 2 local speakers for the course. It is expected that some 80 people, including priests and diocesan bishops, will attend it.
- 5) Number of attendees: According to the Summer Ongoing Formation Course for the Priests of 2019 in the Seminary, the number of attendees of 2020 is about 80, priests and bishops.

III. Means:

1. Submit a proposal at the CRBC Autumn Plenary Assembly in November 2019. In view of the same objective of the ongoing formation and saving human and material resources, the course will be combined with the Summer Ongoing Formation Course for the Priests and will be held in the Seminary from August 17 to 21, 2020.
 - 1.1. As usual, each diocese shares the average cost of the Ongoing Formation Course for the Priests.
 - 1.2. The cost of 15 foreign participants (NTD 75,000) will be taken in charge by Hsinchu diocese.

Attached document:

1. Marriage Covenant: Amendment of the 15th page of the Marriage Covenant in the Document of Marriage Procedure of Catholic Church. Amendment of the New Version of Marriage Procedure of Catholic Church according to the resolution of the Extraordinary Meeting on July 14, 2017.

Resolution: Approved, and Cardinal Dominique Mamberti will be invited to come. Since the bishops care for the ongoing formation of the priests, the ongoing formation will be videotaped so that more priests can watch them on Internet.

C. Amendment of the Handbook for priests (continuation of the unfinished discussion of the precedent Plenary Assembly, on the daily duty of a priest)

Explanation: Since the revision of the articles in the “Handbook for Priests” is not finished yet, the discussions continued. (Attached document II)

Resolution: The amendment of the specific terms is approved.

V. Taiwan Catholic Regional Seminary (Commission for Clergy)

A. Rite of Admission for Seminarians, articles and application in the Guidelines

Subject: Amendment of the Guidelines for the formation of the Seminarians as regards the Rite of Admission for Seminarians and its application.

Aim: The articles and their application regarding the Rite of Admission for Seminarians in the Guidelines for the formation of the Seminarians need be amended.

Explanation: In order that the formation of Seminarians corresponds to the procedure stated in the Decree “The Gift of Priestly Vocation” (Ratio Fundamentalis), the Seminarians are to apply for admission after finishing their studies of Philosophy, before their studies of Theology. (See attached document I)

Resolution: Approved.

B. Arrangement of the 2020 Ongoing Formation Course for Priests

Subject: Topic of the Ongoing Formation Course for Priests of 2020

Aim: By discussing real cases, the priests who join the course can understand the difficulties and challenges of various problems pertaining to the issues.

Explanation: on the Canon Law—about the motu proprio “MITIS IUDEX DOMINUS IESUS”. By means of real marriage cases and the practical work related to the Canon Law, the challenges raised by marriage and the families in the local church (Hong Kong, in Macao and Mainland China), sexual abuse, same-sex marriage, pre-marital counseling, alongside with the teaching of the Church, the response to the specific cases will be discussed.

Resolution: Approved.

VI. Episcopal Commission for Evangelization

Proposal: It is suggested that each diocese takes charge of the accommodation and the transport of its participants of the Taiwan National Evangelization Congress 2020.

Explanation:

1. According to the resolution of the 2nd National Preparatory Meeting for the Taiwan National Evangelization Congress in September 2019, the contribution to the expenses for the Taiwan National Evangelization Congress in August 2020 will be as follows:

- 1) Venue in Fu-Jen Catholic University: fully sponsored by Fu-Jen Catholic University;
- 2) Accommodation and transport for the participants of each diocese: shared by each diocese;
- 3) Meals during the Congress: covered by the CRBC;
- 4) Printed matters such as publicizing materials and administration

expenses: covered by Taipei Aarchdiocese.

2. Apart from each bishop and the member of each diocese in the Central Committee, each diocese will select and send 8 representatives to attend the Congress (priests, religious sisters and lay people must be included).

Resolution: Agreed and approved.

VII. Episcopal Commission for Aborigine Apostolate

Proposal: The commemorative Exhibition of the Indigenous languages and cultures in Taiwan 2019—the compilation of the archives and the digitalization of the documentation of indigenous languages.

Explanation:

1. This exhibition is the collection of indigenous language materials collected by foreign missionaries and different indigenous peoples through many years, including liturgical prayers, chants, Bibles, and writings.
2. The Episcopal Commission for Aborigine Apostolate recognizes very much the value of this exhibition and hopes that the compilation of the archives and the digitalization of the documentation will be done in the nearest future.
3. The Episcopal Commission for Aborigine Apostolate plans to compile the documentation of this exhibition and pursues the collection of other related data; the Commission plans to digitalize and to conserve these precious historical materials.
4. The procedure of this digitalization is scheduled for 2 years, from 2020 to 2021.
5. For the digitalization cost, the Commission has discussed with the Council of Indigenous People and the result is as follows: the

Commission will submit the digitalization plan and apply for funding, and the Council of Indigenous People will approve the plan and the grant.

6. The procedure of the digitalization is briefly described as follows:
 - 1) Signing the Authorization Letter with the Supplier; 2) Collection, arrangement and classification of the physical data; 3) Making and preservation of digital images; 4) Content analysis, registration and archive setting.

Resolution: Agreed, approved.

VIII. Episcopal Commission for Evangelization, Youth Section

Proposal: It has been suggested that the turn of each diocese to host Taiwan Youth Day (TYD) in the years where there is no World Youth Day or Asian Youth Day from 2021 on will be discussed and decided by all the bishops.

Explanation:

1. At the TYMM10 of last year, the Commission discussed with all diocesan representatives and religious youth pastoral workers about the hosting of TYD after 2020, of which the Hualien Diocese will be the host. After the discussion, all the diocesan representatives voted to make the resolution: From 2021 on, each diocese takes its turn to host the TYD in the years where there is no World Youth Day or Asian Youth Day. This resolution was submitted to the 2018 Autumn Plenary Assembly of the CRBC and was approved.
2. At the TYMM11 of this year during October 14-17, all diocesan representatives discussed again the third turn of all dioceses to host the TYD and the order of hosting is suggested as follows: Taipei, Hsinchu, Taichung, Chiayi, Tainan, Kaohsiung, Haulien; therefore, it is submitted to all the bishops to be approved.

Resolution: Agreed and approved.

Memorandum

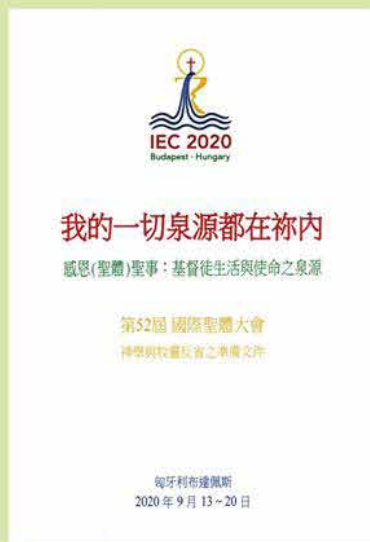
- **Preparatory Workshop of FABC** (To be invited: Directors and Presidents of each Episcopal Commission for Justice and Peace and/or Commission for the Pastoral Care of Migrants and Itinerant People)
Date: February 3, 2020 (registration before November 15, 2019)
Venue: Cambodia
- **Central Committee of FABC**
Date: March 3~5, 2020 (arrival on March 2nd and departure on March 6th).
Venue: Redemptorists' Center in Phattaya, Thailand.
- **CRBC Standing Committee in the Spring**
Date: 15:00, Wednesday April 1, 2020
Venue: CRBC Administrative Building (39, An-Ju Street)
- **CRBC Spring Plenary Assembly in the Spring**
Date: April 13~17, 2020
Venue: CRBC Administrative Building (39, An-Ju Street)
- **CRBC and AMRSMW Joint Meeting**
Date: Tuesday, May 19, 10:00 am.
Venue: 1st floor, CRBC Secretariat Administrative Building (39, An-Ju Street)
- **Taiwan National Evangelization Congress**
Date: August 5~8, 2020
Venue: Fu-Jen Catholic University
- **CRBC Autumn Standing Committee in the Fall**
Date: Wednesday October 28, 2020, 3:00 pm.
Venue: CRBC Secretariat Administrative Building (39, An-Ju Street)
- **CRBC Autumn Plenary Assembly in the Fall**

Date: November 23~27, 2020

Venue: CRBC Secretariat Administrative Building (39, An-Ju Street)

(Prepared by Fr. Otfried Chan, Secretary General of CRBC)





定價120元

13 x 19 ; 112 頁

我的一切泉源都在祢內

感恩(聖體)聖事：基督徒生活與使命之泉源

本書是2020年匈牙利布達佩斯國際聖體大會-神學與牧靈反省文件，本屆第52屆聖體大會將以本書的內容作為大會的反省主軸與慶祝基礎。

全書的篇幅雖小，但卻很精要地把感恩(聖事)的聖經根源，以及神學、牧靈和教友生活等層面作了論述。不論是否前往參加聖體大會，相信本書不僅會增進信友對感恩(聖體)聖事的認識，更能助益信友積極、主動、有意識地參與彌撒，提昇信友感恩(聖體)聖事的靈修。



愛的聖事

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本勸諭收錄世界主教會議所得出豐富成果與多樣的反省和建議。從大綱到建議，主題報告，分組討論報告一路下來，大會教長們、列席者及其他基督教代表介入，找到一些基本方向，鎖定在復興教會內對聖體的熱忱。數世紀以來，教會累積了龐大的關於此聖事的教義與規範的遺產，鼓勵基督子民更加深入地了解感恩聖事與蹟、禮儀行動和新的屬靈的敬禮之間的關係。

所謂新的屬靈敬禮就是從作為愛的聖事的聖體聖事引申而來。教宗本篤十六世把它和他的第一個通諭《天主是愛》放在一起。在通諭中常常提到感恩聖事，尤其強調它與基督徒對天主的愛和對近人的愛的關係。「降生成人的天主吸引我們眾人去接近祂，因此我們可以了解，為什麼純愛也成為感恩聖事的一個名稱：在感恩聖事中，天主的純愛以肉身的方式接近我們，為能在我們內，並藉著我們而繼續行動。」



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