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教宗方濟各 2020 年四旬期文告

「我們如今代基督請求你們： 與天主和好吧！」（格後五20）

親愛的弟兄姊妹們：

今年上主再次賜給我們一段恩寵的時期，好能以煥然一新的心來作準備，慶祝耶穌死亡與復活的偉大奧蹟，而耶穌的死亡與復活正是個人及團體基督徒信仰生活的基石。我們必須在心神上不斷地回到此一奧蹟，因為只要我們向它的精神力量開放自己，並自由慷慨地回應，那麼，它就會在我們內持續產生果效。

1. 以逾越奧蹟為悔改的基礎

基督信仰的喜樂從聆聽並接受耶穌死亡和復活的喜訊流

露出來。此一初傳

（kerygma）綜合了一個愛的奧祕：這愛「如此真實，如此真誠，如此實在，並邀請我們與祂建立真誠的關係，與祂進入可結出果實的交談」（《生活的基督》宗座勸諭，117）。凡相信這訊息的人，就不會接受「人生是自己的，任由我們隨己意度過」此一不實謊言。其實生命是自天主的愛，因祂渴望賜給我們豐富的生命而來（參閱：若十10）。如果我們聽從「謊言之父」（若八44）的誘惑，我們就會捲入荒謬的漩渦，並體驗到人間地獄，身受其害，如同有許多令人難過的個人和團體的悲劇為證。

在2020年四旬期，我想與每一位基督徒分享我在《生活的基督》宗座勸諭中給年輕人的一番話：「你要瞻仰被釘十字架的基督所伸開的雙臂，讓自己一再得救。當你辦告解時，你要堅信祂的慈悲，這慈悲會免除你的罪責。你要瞻仰祂出於慈愛所傾流的聖血，讓祂的聖血淨化你。這樣，你總能重獲新生」（第123號）。耶穌的逾越不是過去的事件；反而因聖神的大能永存不滅，使我們以信德能在受苦的人身上看見和觸摸到基督的血肉。

2. 悔改的急迫性

天主的慈悲藉著逾越奧蹟賜給了我們，深入默想逾越奧蹟是一件具有意義的好事。確實，只有在與那「愛了我，且為我捨棄了自己」（迦二20）的被釘且復活的主「面對面」的關係中，在朋友之間真心的對談中，才能

體驗到天主的仁慈。這就是在四旬期內，祈禱是那麼重要的原因。祈禱不僅是一項任務，祈禱更是為表達我們需要回應天主的愛，這愛時時引領和支持著我們。基督徒祈禱，是因為雖然自知不配，卻仍然被愛。祈禱有許多不同的形式，但在天主眼中，真正事關重要的是，我們的祈禱深入我們的內心並除去我們的心硬，使我們更全然歸向天主和祂的旨意。

那麼，在這個充滿希望的季節，願我們讓自己被引領，就像以色列人被引入荒野（參閱：歐二14），為使我們至少能聽見我們淨配的聲音，並讓它在內心更深處迴響。我們越充分與祂的聖言契合，我們就越能體驗到祂無條件所賜給的慈恩。我們不要一時糊塗而錯過這恩寵的時期，以為我們可以掌控自己歸向祂的時間和方式。

3. 天主急切要與祂的子女交談

天主為了我們的悔改，又一次賜給我們一段恩寵的時期，我們絕對不能把這事實視為理所當然的。這新的時機應在我們內激起感恩的心，把我們從怠惰的精神中喚醒。雖然，在我們的人生、在教會和在世界上，悲劇性的惡事有時候發生，但這改變我們人生途徑的機會，卻表達了天主不變的決心——不中斷與我們的救恩對話。被釘的耶穌從沒有犯過罪，卻替我們被定罪（參閱：格後五21），天父拯救我們的決心，使祂讓祂的聖子背負我們罪的重擔，因此，用教宗本篤十六世的話來說，就是「天主相反自己」（《天主是愛》，12）。因為天主也愛祂的仇敵。（參閱：瑪五43-48）

天主希望透過祂愛子的逾越奧蹟與我們每一個人建立的對話，並不是空洞的閒聊，如同古時的雅典居民那樣，他們「只是談論或探聽一些新奇的事」（宗十七21）。這樣的閒聊是源於空洞和膚淺的好奇心，表現出每一時代的俗氣；而在我們這個時代，它也會是由於濫用媒體而所造成的。

4. 要與人分享財富，而並非保留給自己

把復活奧蹟作為我們生活的中心，意思是在戰爭、各種打擊生命的行為——從未出生的胎兒到老年人——以及各種形式暴力的受害者身上看到被釘基督的創傷。這些創傷都呈現於環境災害、在不平均分配的世界物資，各種形式的販賣人口，以及肆無忌憚地追求財富，那也是另一種形式的偶像崇拜。

今天必須向各位善心的男女人士作出呼籲，懇請他們賙濟窮人，把自己的財物分施給最需要的人，藉此作出個人的貢獻，為造就更美好的世界。愛德的施與讓我們更具有人性，囤積財物卻讓我們更失去人性，將自己關在自私自利的牢獄裡。我們有能力，也必須更深入地考慮到我們經濟生活的結構面。因此在這四旬期中，我會於3月26~28日在亞西西與青年經濟學家、企業家和創業者召開一次會議，目標是要塑造一個更富於正義、更有包容心的經濟環境。教會的訓導權多次提及，政治生活代表著一種卓越的愛德形式（參閱：庇護十一世，〈對義大利天主教大學聯盟致詞〉，1927年12月18日）。對於經濟生活而言，也是如此，同樣可以藉由福音與真福

八端的精神來達成。

我祈求至聖聖母為我們轉禱，讓四旬期能開啟我們的心，聽見天主要我們與祂和好的呼聲，定睛注視逾越奧蹟，並轉向與祂開放及誠懇的交談。這樣，我們會成為基督要求祂的門徒所成為的：地上的鹽、世上的光。

(參閱：瑪五13~14)

方濟各

發自羅馬 拉特朗聖若望大殿

2019年10月7日——玫瑰聖母紀念日

(臺灣明愛會 恭譯)



教宗方濟各

第35屆世界青年日文告

「青年人，我對你說：起來吧！」

(路七14)

親愛的青年人：

2018年10月教會以世界主教會議的主題「青年、信德與聖召辨明」進行一系列的反省，為思索你們青年在今日世界中的情況、你們對生命的意義與目標的追尋、你們與天主的關係。2019年1月，在巴拿馬所舉行的世界青年日中，我和來自世界各地與你們同世代的青年們相聚一堂。世界主教會議和世界青年日等活動都展現了教會一貫的面貌：我們「同行」。

在這同行的旅途上，每當抵達某個重要的里程碑，天主和生命就挑戰我們，去創造一個新的開始。身為青年，你們是這方面的專家！你們喜歡旅行，喜歡探索新的地方和人物，喜歡有新的體驗。所以才選了葡萄牙首都里斯本，作為2022年跨洲際青年朝聖的地點。在十五、十六世紀期間，大量的青年、許多傳教士接受派遣，從

里斯本出發，前往未知的大陸，與不同的人 and 國家分享他們與耶穌的經驗。里斯本世界青年日的主題為「瑪利亞起身並急速啟程」（路一39）。在這兩年的等候期間，我想和你們一起默想二篇聖經章節，2020年是：「青年人，我對你說：起來吧！」（路七14）；2021年是「你起來，為你見到的事作證。」（參閱：宗廿六16）

正如你們看到的，「起身」或「起來」這動詞都出現在三個主題中。這些詞彙也是描述復活，描述覺悟到新生命。這些詞彙也反覆出現在我寫給你們的《生活的基督》勸諭裡——在2018年世界主教會議後，教會所送給你們的，連同〈總結文件〉，作為生命中一盞照亮腳前的明燈。我誠摯地希望這趟帶領我們前往里斯本的旅程，也能有豐碩的成果，能讓整個教會落實這二份文件，讓這二份文件能夠帶領那些從事青年牧靈工作的人完成使命。

讓我們回歸本題：「青年人，我對你說：起來吧！」（參閱：路七14）。在《生活的基督》裡，我提到福音的這一節時說：「要是你已經失去內在的活力、夢想、熱情、期盼和慷慨精神，耶穌會來到你面前，就像祂來到寡婦已死去的兒子面前一樣，並以復活之主的所有德能，勸勉你說：『青年人，我對你說：起來吧！』」（路七14）」（《生活的基督》，20）

這段聖經章節告訴我們，耶穌剛進了加里肋亞的納因城，就遇上一位青年人的送葬隊伍，他是寡婦的獨生子。被這位寡母撕心裂肺的悲傷感動，耶穌施展奇蹟復

活了她的兒子。在一連串的言語和行動後，奇蹟發生了「主一看見她，就對她動了憐憫的心，向她說：『不要哭了！』，遂上前按住棺材，抬棺材的人就站住了」（路七13~14）。讓我們用一點時間默想主說的這番話和祂的舉動。

看見痛苦和死亡的能力

耶穌細心地觀察這個送葬隊伍。身處人群中，祂覺察那婦女極度痛苦的面容。祂看見的能力創造相遇的機會——新生命的泉源。無須多言。

那我自己看見的能力呢？當我看事情的時候，我是仔細的看，還是草草滑過手機裡上千張的照片或是社群軟體上的個人檔案？我們多常親眼目睹事件的發生，卻從未在當下親身體驗！有時我們第一個反應就是拿起手機拍照，卻沒想要和參與其中的人眼神交流。

在我們周遭，有時也在自己心中，我們可以看見死亡的現實：肉體的、心靈的、情感的、社交的。但我們有真正留意，或僅僅任由它們發生？我們可做些什麼好能修復生命呢？

我也想到你們這種年紀的人正經歷的那些負面的處境。有些人在現實的生活中孤注一擲，用極端的經驗冒著生命危險。而有些人已經「死了」，因為覺得毫無希望。有個年輕女子告訴我：「我在我的朋友中較少看到有投身的渴望，較少看到有站起身來的勇氣。」令人難過的是，憂鬱症在年輕人中日漸普遍，有時候會令人受到誘

惑想要自尋短見。有多少次人們的態度皆不關心，令人感覺痛苦與自責，不能自拔！有多少年輕人哭泣，卻沒有人聆聽他們的呼求聲！在他們周圍有這麼多人帶著一副不專心和不關心的眼神，只想獨自享受自己的「小確幸」。

其他人則是虛擲光陰在膚淺的事物上，覺得自己活著，但事實上內在已經死了（參閱：默三1）。才二十歲，他們就已自甘沉淪，而非自我提升展露真正的尊嚴。任何事都簡化為「及時行樂」，只要一點點甜頭就滿足：短暫的娛樂、稍縱即逝的關注、他人的喜愛……等。還有那些年輕人和成人都深陷其中，越來越嚴重的數位自戀症。許多人就是這樣生活！其中有些人學會了他們周遭只顧賺錢和享受人生的物質主義，生命彷彿只有這個目標。這樣長期下來，人生逐漸就不幸福、無精打采和了無生趣，越來越空虛沮喪。

負面的處境也可能肇因於個人的失敗——我們在意的和我們執著的事沒辦法繼續或不如人意地進行。這通常與學業，或是追求體育或藝術上的成功有關。「夢想」的破滅，讓人彷彿行過死蔭的幽谷一般。但失敗是每個人生命的一部分，有時而帶來恩寵！很多時候，本以為能帶來幸福的事，其實不過是泡影、一種偶像。偶像向我們需索無度，奴役我們，卻毫無回報。他們最後毀於一旦，只留下一陣煙塵。失敗若能破除偶像，那是一件好事，不論在這過程中人要受多少苦。

一個青年人也會有很多機會遇到肉體上或是道德上的死亡。我想到：成癮、犯罪、貧窮或重病。我請你們想一

想這些事情，看看自己或是其他親近的人，無論現在或是過往，是否已被宣判「死亡」。同時，我也要你們不要忘記福音中那個確實已死了的年輕人，但他能夠死而復生，是因為「那一位」看見他，那個人願意他活著。同樣的事情今天和每天也能發生在我們身上。

要有憐憫之心

聖經常常論及那些體驗其他人的痛苦能「感同身受」的人，他們的感受。耶穌自己的感受讓祂能夠進入他人的生命。祂把他們的痛苦變成自己的。那個寡母的悲痛變為祂的悲痛，那個年紀輕輕的兒子之死亡變成祂的死亡。

青年人，很多時候你們一再地表現你們懂得「憐憫」人（*com-passion*：一同感受）。可從中看到，只要遇上需要，你們多少人就會慷慨幫忙。沒有一個災難、地震或水災，是沒有青年志工挺身並伸出援手的。青年人大量動員捍衛環境，也是青年人能夠聽見地球呼救聲的證明。

親愛的青年朋友們，別讓人奪去你們這份敏銳！願你們總能留意到受苦者的哀訴，被那些在今日世界上哭泣和死亡的人觸動。「眼睛被眼淚洗淨後，才能看清某些生活現實。」（《生活的基督》，76）如果你們學會與哭泣者同泣，你們將找到真正的幸福。你們許多同齡人身處弱勢，是暴力與迫害的受害者，讓他們的創傷成為你們的，你們在這世界上將成為傳遞希望的人。你們將能對你們的兄弟姐妹們說：「起來吧！你們並不孤單！」

而且你們將幫助他們明瞭天主父愛我們，耶穌就是天父伸出的手，要扶我們起來。

走近並「觸摸」

耶穌停住送葬的隊伍。祂走近，顯露了祂的臨近。這份臨近因此轉化成使他人的生命復甦的勇敢行動、一種先知性的動作。生活的耶穌，祂的觸摸能通傳生命。這個觸摸，把聖神注入青年沒有生命跡象的身體裡，恢復他生命的功能。

那個觸摸穿透了所有現實的傷痛與絕望。那是天主的觸摸——貫穿人類的真愛，並開啟意想不到的空間，使人獲得自由、尊嚴、希望以及嶄新和豐富的生命。耶穌的這個動作，它的功效是無法估量的。它提醒我們即使一個簡單卻具體的親近記號，也都可以喚起使人復活的力量。

是的，青年人，你們也能夠走近眾人遇到的痛苦和死亡的現實。只要你們先被天主的聖愛觸碰過，只要你們的心因為體驗過天主的慈善而變得柔軟，你們同樣可以觸摸他們，並且如耶穌一樣，因聖神帶給他們新生命。因此，如果你們感受到天主對所有受造物無限的慈愛，特別是正在經歷飢餓、口渴、患病、赤身露體或在監裡的弟兄姊妹們，你們就能像耶穌一樣地走近他們，像耶穌一樣地觸摸他們，並將耶穌的生命傳遞給你們受苦或失去信德與望德而心死的朋友們。

「青年人，我對你說，起來吧！」

在福音中並未提及耶穌在納因城所復活的這位青年人的名字。這邀請每位讀者在他身上認出自己來。耶穌對你、對我、對我們中的每一位說：「起來吧！」我們都很明瞭，身為基督徒，我們不斷地跌倒，也必須一再爬起來。只有不行走的人才不跌倒，但同樣地也不前進。這是為什麼我們要接受基督的援助並信靠天主。第一步是要讓我們自己站起來，並明白耶穌所提供的嶄新生活是美好及值得我們過的生活。因為這生活有在我們身邊一直與我們邁向未來旅程的「那一位」支持著，同時幫助我們用有尊嚴與意義的方式來度過我們的人生。

這種人生是一個新的創造、一個新生，並非是一種心理的制約。也許，在困境中，你們許多人會聽到人們重複在今日蔚為風行的「神奇」話術，這話應可適用在每件事上：「你必須相信你自己」，「你要找到你的內在能力」，「你必須要感應到你的正能量」等……。但這些只不過是話語，對真正「心死」的人毫無作用。耶穌的話賦有另一種力量，無與倫比，是神聖又蘊含創造力的，唯有耶穌的話能使喪亡的生命復活。

以「復活的人」活出嶄新的生命

福音告訴我們那個死了的青年人「開口說話」（路七15）。被耶穌觸摸及復活的那些人，他們的第一反應都是立即開口說話，並毫無猶疑與毫不畏懼地表達在他們內心深處發生了什麼：他們的性格、渴望、需求和夢想。也許過去他們從未這麼做過，以為沒有人能夠了解。

開口說話也意味著與他人建立關係。當我們「死」了，我們便自我封閉，與他人關係斷絕，或關係變得膚淺、虛假與偽善。當耶穌恢復我們的生命時，祂也把我們「交付」給其他人。（參閱：路七15）

今天人們經常保持「連線」，卻沒有溝通。這種肆意濫用電子設備能使我們一直「黏」在屏幕上。藉著這份文告，我要加入你們，跟你們青年一起號召文化上的改變，奠基在耶穌這個「起來」的吩咐。（現在）這種文化迫使青年人孤立與退縮於虛擬的世界，讓我們傳布耶穌的邀請：「起來吧！」祂召叫我們向超越虛擬世界的現實開放自己。這並非輕視科技，而是不視之為目的，卻要善用這項工具。「起來吧！」也是一份去「夢想」、「冒險」以及「致力去改變世界」的邀請，重新喚起你們的希望與渴望，並去默觀天空、星辰與寰宇世界。「起來吧！成為真正的你！」如果這是我們的信息，很多青年人不會再看起來死氣沉沉和筋疲力倦，他們臉上會散發出比任何虛擬實境更美的活力。

如果你給予生命，自然有人會接受生命。如同一位年輕女子所言：「當你看到美麗的事物就離開你的沙發，並且嘗試去做相同的事。」美能喚醒熱情。如果一個青年人對一件事有熱情，或更好的是對某一位有熱情，他或她會起來做一些偉大的事情。青年人會起死回生，成為耶穌的見證人並獻身於主。

親愛的青年人，你們有什麼熱情與夢想呢？你們要胸懷大志，藉此為世界、教會及其他青年在精神、藝術或社會的領域中提供一些美好的事物。我再次用我的母語重

複一次我曾跟你們說過的：「你們要有所作為！（Hagan lio!）」你們要讓你們的聲音被聽見！我記得另一位青年人說過：「如果耶穌是一個只顧自己的人，那麼寡婦的兒子就不會復活。」

這位青年的復活讓他返回他的母親身邊。在那位母親身上，我們可以看見我們的母親瑪利亞的形象，我們將世界各地所有的青年都託付於她。在聖母身上，我們也能認出慈母教會，她渴望用溫柔的愛接納每一位青年人，無一例外。因此，讓我們懇求瑪利亞為教會轉禱，願她永為她去世的孩子們的母親，為他們哭泣並祈求他們重獲新生。任一個她的孩子死亡，教會也跟著死亡，而任何一個孩子復活，教會也跟著復活。

我降福你們的旅程，也懇請你們，不要忘記為我祈禱。

教宗方濟各

於羅馬拉特朗大殿

2020年2月11日——露德聖母瞻禮日

宗座聖赦院

宗座聖赦院於時下大流行疫症期間頒賜特別大赦予信友之法令

2020年3月20日

本特別大赦頒賜給染上「Covid-19」疫症——通稱新型冠狀病毒肺炎——的信友、醫護人員和他們的家庭成員，以及透過任何形式——包括祈禱——關顧他們的人士。

「論望德，要喜樂；在困苦中，要忍耐；在祈禱上，要恒心」（羅十二12）。聖保祿宗徒在他致羅馬教會的書信中的這句話，在教會的整個歷史中都引起共鳴，並指示信眾在面對所有痛苦、疾病和災難時應如何自處。

目前，整個人類正遭受一種無形且潛伏的疾病威脅，而這種威脅已成為我們生活的一部分，日復一日地給我們帶來強烈的恐懼、新的疑慮，而尤其是在我們當中散播著身心上的痛苦。

天主教會效法她神聖恩師的芳表，時常關顧病人。正如聖若望保祿二世所指出的，人類的痛苦有雙重價值：「它是超性的，由於它扎根於救贖世界的神性奧跡，但它也是深刻地人性化的，由於人在痛苦中發現他自己、他自己的人性、他自己的尊嚴、他自己的使命。」

（《論得救恩的痛苦》宗座書函，第31號）

近日，教宗方濟各有如慈父，再次邀請眾人不斷地為感染新型冠狀病毒的人士祈禱。

為使那些因感染新型冠狀病毒肺炎（Covid-19）而受苦的人士，能從他們所經歷的痛苦奧跡中，重新覺察到「同一的基督救贖的痛苦」（同上，第30號），本宗座聖赦院經教宗授權，並信賴主基督的許諾，對懷著信德，以悔改皈依精神來面對目前疫症的信友，按下列規定，頒賜大赦：

本全大赦頒賜給那些感染新型冠狀病毒，且遵照衛生當局規定，要在醫院或家居接受隔離檢疫的信友，但這些信友必須懷著離棄一切罪惡的意向，以他們的心神，透過媒體，參與彌撒，或誦念玫瑰經，或履行苦路善工或其他敬禮，或至少誦念信經和天主經，及虔誠地呼求榮福童貞瑪利亞，並基於對天主的信心和對弟兄姐妹的愛德，奉獻自己的困苦，同時懷著儘早滿全慣常條件（辦告解、領聖體，按教宗的意向祈禱）的意向。

醫護人員、家庭成員，以及其他效法良善的撒瑪黎雅人，冒著受傳染的風險，秉承救主的訓示：「人若為自己的朋友捨掉性命，再沒有比這更大的愛情了」（若十五13），而去照顧感染病毒者的人士，可在相同條件下獲得全大赦。

此外，本宗座聖赦院也樂意在相同條件下，頒賜全大赦給那些在目前疫症散播全球期間，前往朝拜聖體，或參加聖體敬禮，或閱讀聖經至少半小時，或誦念玫瑰經，

或履行苦路善工，或誦念慈悲串經，並為疫症平息、減輕受感染者的痛苦，以及為那些因疫症而去世的人士得享永生而懇求全能天主的信友。

教會也基於諸聖相通功，為那些無法領受病人傅油聖事和臨終聖體的信友祈禱，並將他們全託付於天主的慈悲，讓他們臨終時，獲頒賜全大赦，只要他們在世時有相應的準備和念一些經文（在此情況下，教會補足他們為得大赦而必須滿全的三個慣常條件）。為獲享此全大赦，宜使用苦像或十字架。（參閱：《大赦彙集》，第12號）

願我等之中保——榮福童貞瑪利亞、天主之母及教會之母、病人之痊及進教之佑，援助受苦的人類，拯救我們擺脫肆虐全球的疫症，並使我們獲享成聖得救所需要的一切助佑。

與此法令相牴觸之任何措施，一概無效。

聖赦院院長——皮亞琴扎樞機
(Mauro Card. Piacenza)

副院長——克尼基爾
(Krzysztof Nykiel)

於羅馬宗座聖赦院，
2020年3月19日

(臺灣地區主教團 恭譯)

宗座聖赦院

在目前疫症散播全球的情況下 對舉行和好聖事的註釋

「我同你們天天在一起。」

(瑪廿八20)

在目前嚴峻的形勢下，對和好聖事的急切性與其核心意義加以反省，並作一些必要的澄清，無論是對平信徒來說，還是對奉派舉行聖事的聖職人員來說，均有需要。

即使在新型冠狀病毒肺炎 (Covid-19) 疫情下，和好聖事也是依照教律普通法和《懺悔聖事禮典》的相關規定舉行。

個別的告明，是舉行這件聖事的正常方式（參閱：《天主教法典》960條）。不舉行個別的告明而集體地給予赦罪，是不許可的，除非有死亡的危險逼近，且已無足夠時間聆聽每一個懺悔者的告明（參閱：《天主教法典》961條1項）；或有重大的需要（參閱：《天主教法典》961條1項2°）。但此等情況應由教區主教斷定，且應考慮到主教團其他成員所協議的標準（參閱：《天主教法典》455條2項）。然而，為有效地獲得赦罪，個別懺悔者應有領受聖事之決心，意即：要定志在能單獨告解

時，把未有機會告明的重罪都告明。（參閱：《天主教法典》962條1項）

本宗座聖赦院認為，直至疫情終止，尤其在那些最受病毒感染的地區，可以找到上述《天主教法典》961條1項2°所提及的「有重大需要」的情況。

凡法律授權教區主教釐定的任何其他細則，均應考慮到人靈之得救的最高準則。（參閱：《天主教法典》1752條）

幾時出現突發情況而要求同時給多位信友一起給予聖事性的赦罪，司鐸應在可能範圍內預先通知教區主教，若辦不到，則應事後儘早告知對方。（參閱：《懺悔聖事禮典》，32）

在目前疫症的緊急情況下，應由教區主教指示司鐸與懺悔者在個別地舉行和好聖事時所應謹慎注意的事項，例如，要在告解亭外通風的地方舉行、保持合宜的距離、佩戴防護口罩，並應同時絕對確保聖事祕密和應留意的事項。

此外，應由教區主教，在其教會轄區內，根據病毒感染程度，確定可合法地給予集體赦罪的「有重大需要」的情況：例如，在收容感染病毒且病危的信友的醫院門診入口處，在可能的範圍內並採取適當預防措施的情況下，可採用擴聲設備，使赦罪得以聽到。

如有需要，在與衛生當局達成協議後，可考慮成立自願參加並符合防疫規定的「特殊醫護專職司鐸」小組的必要性與適宜性，以確保病人與臨終者得到必要的屬靈輔助。

對處於不可能領受聖事性赦罪的痛苦境遇下的個別教友，應提醒他們，誠心祈求寬恕（這是他們此時可以表達的）的上

等痛悔，即基於愛天主在萬有之上的愛，伴隨著告解的決心，意即決意儘快領受告解聖事，能使人獲得罪赦，即使大罪亦然。（參閱：《天主教法典》，1452）

教會在向曾被釘在十字架上卻已復活的主呈上願望與祈禱時，特別是司鐸每日獻聖祭，甚至沒有天主子民的參與而獻祭時，從未像現在這樣體會到諸聖相通功的力量。

作為慈母，教會懇求上主使人類擺脫這場災難，並祈求榮福童貞瑪利亞——仁慈之母與病人之痊，及其淨配聖若瑟——旅途教會的主保——的代禱。

願至聖瑪利亞與聖若瑟使我們獲得和好與救恩的豐富恩寵，並使細心聆聽上主聖言的我們，今天能再聽到祂向人類說：「你們要停手！應承認我是天主」（詠四六11），「我同你們天天在一起。」（瑪廿八20）

聖赦院院長——皮亞琴扎樞機
（Mauro Card. Piacenza）

副院長——克尼基爾
（Krzysztof Nykiel）
於羅馬宗座聖赦院

2020年3月19日

聖若瑟——聖母之淨配、普世教會之主保節日

（臺灣地區主教團 恭譯）

慶祝教宗方濟各 在任七週年

2020年3月13日，18:30於台北

各位先生、女士們，能與大家今晚一起慶祝教宗方濟各就任七週年，這是我的榮幸。請大家先收看有關聖父的一個兩分鐘長的影片。

陳副總統建仁先生

副總統當選人 賴清德先生

台灣地區主教團主席洪山川總主教

外交部政務次長武樵先生

監察院張院長博雅女士

立法院林秘書長志嘉先生

敬愛的部長們

各位立法及監察委員

各國使節閣下

親愛的主教們

各位宗教團體領袖及代表們

可敬的神父、修女們

親愛的朋友們

晚安！

教宗方濟各在2020年1月9日向駐羅馬教廷的外交使節團成員致辭時強調說：實際上，聖座投入外交領域的主要目標，是為了和平與整體人類發展。教廷國務秘書處和羅馬教廷各部會，以及駐全球的教宗代表，同樣地，皆以此為工作目的。

對聖座而言，和平與整體人類發展所涉及的，除了在國際秩序或地緣政治的道德性和社會工作上的心力主導以外，乃是以言以行進行福傳。聖座竭盡心力，首先旨在提醒眾人要記得天主——令人存在的起源，以及天主在生物和環境中制定的自然秩序。其次，因為此秩序多次在有意或無意間受到破壞，所以聖座積極地指出相關的事實並表達關注，為使自然秩序能得以維護。

在國際上，聖座的目標是要增進民族與宗教之間的相互了解，並在種族和文化日益變得多元化的社會中，鼓勵人們和平共處。他重申重要的是：必須以支持對話和尊重國際法，作為解決國內和國際爭端的方式。

在每個地方的天主教會都與其他國家相連，而天主教徒又是來自各個民族，雖然如此，但聖座關注所有的人，尤其是每個社會中的「少數群體」；更重要的是，因為他們是我們的「弟兄弟姐妹」，我們不能無視他們的困難。聖座致力協助每個國家在精神和道德上的發展，供給窮人、兒童，孤兒和老人、移民、戰爭和衝突後的流離失所者、婦女、海員、人口販運的受害者，及其他急需者學術和職業教育以及健保等援助。

在中華民國（台灣），聖座與當地教會繼續合作，經營

379個教堂、283個傳教點、6所天主教大學和學院、3所技術和職業學校、29所中學、11所小學、129所幼兒園、11所醫院、3所孤兒院、30所養老院、18所老人日間護理中心、32所智障中心、11個家庭和婦女服務中心。

本人確實高興讓各位知悉，中華民國（台灣）政府和人民，對我們許多外籍傳教士的無私奉獻予以肯定，這些傳教士一生都在此地生活並為人民服務。《台灣光華雜誌》甚至三次刊登他們的故事。

去年11月，蔡英文總統會見這些傳教士時說：「許多在台灣工作了很長時間的外籍傳教士，現在都把台灣當作自己的祖國，他們是『名副其實的台灣人。』」她說，2016年修訂的《國籍法》，為那些希望成為台灣公民的外籍資深傳教士，提供了一個管道。

衷心感謝中華民國（台灣）欣賞我們的傳教士和教會在本地的的工作；感謝政府贊助去年年底於台北舉行的國際打擊人口販運的國際研討會，此活動有聖座代表和國際明愛會的參與，並感謝政府贊助聖座參與的一些活動項目，例如：為關懷海員及其家庭，在高雄舉行的國際基督徒海事協會ICMA的世界會議；聖父給他們發送了視頻信息。我也祝賀台灣政府和人民採取了積極措施來遏制冠狀病毒在國內的傳播。

請允許我向中華民國（台灣）保證聖座會繼續在此地，並願意為促進人民裨益的倡議共同努力。

最後，請允許我特別感謝我們的贊助者：國裕生活股份

有限公司、億光電子工業股份有限公司、法藍瓷股份有限公司、聖杯公司、台灣地區主教團、全國宗座傳信善會，以及所有促成這活動的協助者。謝謝大家。

教廷駐華大使館代辦

佳安道蒙席



The Apostolic Nunciature and its friends donated to the “Italy-Taiwan: healthy together” campaign

教廷駐華大使館及其友伴捐贈醫療物資支持「義大利／台灣一起健康」贊助活動

On 25 March 2020, the Apostolic Nunciature and its friends donated 62 boxes of protective gear and some medical instruments to the campaign dubbed “Italy-Taiwan: healthy together” promoted by the Italian Economic, Trade and Cultural Promotion Office in Taiwan (IETCPO) and the Ministry of Foreign Affairs (MOFA).

2020年3月25日，教廷駐華大使館及其友伴捐贈62箱防護用具和醫療器材，大力支持由義大利經濟貿易文化推廣辦事處（IETCPO）和外交部共同舉辦的「義大利/台灣一起健康」贊助活動。

The campaign was started to encourage bilateral exchanges of know-how and experiences in the health sector between Italian and Taiwanese doctors, in the face of the COVID-19 pandemic that has hit Italy heavily. It also seeks donations of medical equipment and instruments which are very necessary



Mr. Davide Giglio, Representative of the IETCPO and Msgr. Arnaldo Catalan, Charge d’Affaires of the Apostolic Nunciature at the turnover meeting.

義大利經濟貿易文化推廣辦事處代表紀大為先生接受教廷駐華大使館代辦佳安道蒙席致贈之醫療物資

but which are not easily available in Europe due to their high demand at the present moment. The MOFA will transport the donations to Italy as soon as a sufficient amount is accumulated.

新型冠狀病毒嚴重肆虐義大利；面臨如此疫情，本贊助活動原為鼓勵義大利和台灣兩國醫師就健康照護領域所擁有的知識和經驗，進行雙邊交流，並積極募集目前在歐洲地區非常急需、但也因此不易取得的醫療器材。一旦募得足夠數量，外交部會儘快將之運送到義大利。

Whoever would want to contribute to the campaign may contact the IETCPO (02-2345-0320), the MOFA (0905-479-702) or the Apostolic Nunciature (02-2700-6847).

凡欲贊助本活動者可逕向義大利經濟貿易文化推廣處 (IETCPO) (連絡電話：02-2345-0320)、外交部 (連絡電話：0905479702) 或教廷駐華大使館 (連絡電話：02-2700-6847) 連絡。

(News from the Catholic weekly)

(本篇出自「天主教週報」)

2020年佛誕節／衛塞節賀詞

佛教徒與基督徒：共同締造一個慈悲與博愛的文化

親愛的佛教界朋友們：

1. 在你們及全世界的佛教界朋友慶祝佛誕節 / 衛塞節之際，我們謹代表宗座宗教交談委員會誠摯地向你們問候與祝賀。過去24年每遇此喜慶機緣，宗座宗教交談委員會都向你們敬致問訊。鑑於今年此傳統進入第25週年，因此我們希望能加深彼此的友誼，以及你們所代表的不同佛教傳統的合作關係。
2. 今年，我們希望與你們一起省思「佛教徒與基督徒：共同締造一個慈悲與博愛的文化」這個主題。在我們追求靈性人生的時候，以及在我們對這個受創的人類和受創的世界所作的見證與服務中，我們彼此都謹記我們不同宗教傳統所授予的慈悲與博愛的崇高價值。
3. 《人類兄弟情誼文件》聲明：「真正的宗教教導乃邀請我們持續以和平的價值為根基，捍衛相互了解、人類兄弟情誼及和諧共存的價值。」去年11月在與泰國佛教法王的會面中，教宗方濟各表示「我們可以共同成長並生活如同好『鄰人』般，如此能夠在我們宗教的追隨者

中促進新慈善事業的發展，而得以在博愛的道路上，特別是為有關窮人和我們已飽受摧殘的共同家園，產生並增生實際可行的新方案。藉此方式，我們不僅為此地、也是為世界的其他地方，將能有所貢獻於形塑一個慈悲、博愛與相遇的文化。」（參：教宗方濟各於公元2019年11月21日拜會了泰國曼谷第20任僧王——頌德帕摩訶穆尼翁）

4. 佛誕節促使我們憶起悉達多太子——他藉剃度並放棄太子身分開始尋求智慧，他將上好的貝拿勒斯絲織服飾替換為簡單的僧袍。他崇高的舉動讓我們想到亞西西的聖方濟：他剃了頭，用他精緻的衣服替換為乞丐簡陋的袍衫，因為他想要跟隨那位「空虛了自己，取了奴僕的形體」（斐二7）和「沒有可枕頭的地方」（瑪八20）的耶穌。他們的表率與其追隨者激勵我們，朝向一種因考慮什麼是最重要的而能擺脫自我的生活。由於這樣，我們就能更自由地奉獻我們自己於培育一個慈悲與博愛的文化，以緩解人類和生態的苦痛。

5. 任何事情都是環環相扣的。相互依存的關係帶領我們回到慈悲與博愛的主題。本著對你們的友誼而懷有的感恩之心，我們謙恭地請你們陪伴並支持你們的基督信徒朋友們，以能在當今世界培養慈善與博愛。當我們——佛教徒和基督徒能從彼此身上學習如何越來越關注慈悲時，我們便能夠繼續尋求合作的方式，使我們的相互連結成為眾生，以及地球——我們共同的家園祝福的泉源。

6. 我們相信為確保我們普世性的精誠團結，我們所共享

的旅程需要一個教育過程。為此，一個以「重建全球教育契約」為主題的世界會議將在2020年10月15日舉行。

「這個會議將重新炙燃我們為青年而獻身並與青年同在，重振我們為一個更開放而包容之教育的熱情，包括耐心地聆聽、建設性的交談及最佳的相互了解。」（教宗方濟各文告：〈為發起全球性的教育協定〉公元2019年9月12日）。我們邀請你們與大家一起努力推動這個倡議，集結每個人以及你們的團體以培養新的人文主義。我們也樂見佛教徒與基督徒汲取深刻的價值觀，共同努力根除世界各地社會疾病的導因。

7. 讓我們一起為所有受新型冠狀病毒疫症感染的病患與照顧者祈禱。讓我們鼓勵我們的信徒們以希望、慈悲與愛德度過這個困難的時刻。

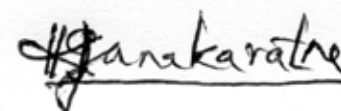
8. 親愛的佛教界朋友們，在此友誼與合作的精神中，我們再次祝賀你們佛誕節 / 衛塞節平安喜樂。



主席

基彌格樞機主教

(Miguel Ángel Ayuso Guixot, MCCJ)



祕書長

英都尼蒙席

(Msgr. Kodithuwakku K. Indunil J.)

**Letter of His Holiness Pope Francis
to Priests
on The 160th Anniversary of The Death
of The Holy Cure of Ars, St John Vianney**

To my Brother Priests

Dear Brothers,

A hundred and sixty years have passed since the death of the holy Curé of Ars, whom Pope Pius XI proposed as the patron of parish priests throughout the world.[1] On this, his feast day, I write this letter not only to parish priests but to all of you, my brother priests, who have quietly “left all behind” in order to immerse yourselves in the daily life of your communities. Like the Curé of Ars, you serve “in the trenches”, bearing the burden of the day and the heat (cf. Mt 20:12), confronting an endless variety of situations in your effort to care for and accompany God’s people. I want to say a word to each of you who, often without fanfare and at personal cost, amid weariness, infirmity and sorrow, carry out your mission of service to God and to your people. Despite the hardships of the journey, you are writing the finest pages of the priestly life.

Some time ago, I shared with the Italian bishops my worry that, in more than a few places, our priests feel themselves attacked and blamed for crimes they did not commit. I mentioned that priests need to find in their bishop an older brother and a father who reassures them in these difficult times, encouraging and supporting them along the way.[2]

As an older brother and a father, I too would like in this letter to thank you

in the name of the holy and faithful People of God for all that you do for them, and to encourage you never to forget the words that the Lord spoke with great love to us on the day of our ordination. Those words are the source of our joy: “I no longer call you servants... I call you friends” (Jn 15:15).[3]

PAIN

“I have seen the suffering of my people” (Ex 3:7)

In these years, we have become more attentive to the cry, often silent and suppressed, of our brothers and sisters who were victims of the abuse of power, the abuse of conscience and sexual abuse on the part of ordained ministers. This has been a time of great suffering in the lives of those who experienced such abuse, but also in the lives of their families and of the entire People of God.

As you know, we are firmly committed to carrying out the reforms needed to encourage from the outset a culture of pastoral care, so that the culture of abuse will have no room to develop, much less continue. This task is neither quick nor easy: it demands commitment on the part of all. If in the past, omission may itself have been a kind of response, today we desire conversion, transparency, sincerity and solidarity with victims to become our concrete way of moving forward. This in turn will help make us all the more attentive to every form of human suffering.[4]

This pain has also affected priests. I have seen it in the course of my pastoral visits in my own diocese and elsewhere, in my meetings and personal conversations with priests. Many have shared with me their outrage at what happened and their frustration that “for all their hard work, they have to face the damage that was done, the suspicion and uncertainty to which it has given rise, and the doubts, fears and disheartenment felt by more than a few”. [5] I have received many letters from priests expressing those feelings. At the same time, I am comforted by my meetings with

pastors who recognize and share the pain and suffering of the victims and of the People of God, and have tried to find words and actions capable of inspiring hope.

Without denying or dismissing the harm caused by some of our brothers, it would be unfair not to express our gratitude to all those priests who faithfully and generously spend their lives in the service of others (cf. 2 Cor 12:15). They embody a spiritual fatherhood capable of weeping with those who weep. Countless priests make of their lives a work of mercy in areas or situations that are often hostile, isolated or ignored, even at the risk of their lives. I acknowledge and appreciate your courageous and steadfast example; in these times of turbulence, shame and pain, you demonstrate that you have joyfully put your lives on the line for the sake of the Gospel.[6]

I am convinced that, to the extent that we remain faithful to God's will, these present times of ecclesial purification will make us more joyful and humble, and prove, in the not distant future, very fruitful. "Let us not grow discouraged! The Lord is purifying his Bride and converting all of us to himself. He is letting us be put to the test in order to make us realize that without him we are simply dust. He is rescuing us from hypocrisy, from the spirituality of appearances. He is breathing forth his Spirit in order to restore the beauty of his Bride, caught in adultery. We can benefit from rereading the sixteenth chapter of Ezekiel. It is the history of the Church, and each of us can say it is our history too. In the end, through your sense of shame, you will continue to act as a shepherd. Our humble repentance, expressed in silent tears before these atrocious sins and the unfathomable grandeur of God's forgiveness, is the beginning of a renewal of our holiness".[7]

GRATITUDE

"I do not cease to give thanks for you" (Eph 1:16).

Vocation, more than our own choice, is a response to the Lord's unmerited call. We do well to return constantly to those passages of the Gospel where we see Jesus praying, choosing and calling others "to be with him, and to be sent out to proclaim the message" (Mk 3:14).

Here I think of a great master of the priestly life in my own country, Father Lucio Gera. Speaking to a group of priests at a turbulent time in Latin America, he told them: "Always, but especially in times of trial, we need to return to those luminous moments when we experienced the Lord's call to devote our lives to his service". I myself like to call this "the deuteronomic memory of our vocation"; it makes each of us go back "to that blazing light with which God's grace touched me at the start of the journey. From that flame, I can light a fire for today and every day, and bring heat and light to my brothers and sisters. That flame ignites a humble joy, a joy which sorrow and distress cannot dismay, a good and gentle joy".[8]

One day, each of us spoke up and said "yes", a "yes" born and developed in the heart of the Christian community thanks to those "saints next door"[9] who showed us by their simple faith that it was worthwhile committing ourselves completely to the Lord and his kingdom. A "yes" whose implications were so momentous that often we find it hard to imagine all the goodness that it continues to produce. How beautiful it is when an elderly priest sees or is visited by those children – now adults – whom he baptized long ago and who now gratefully introduce a family of their own! At times like this, we realize that we were anointed to anoint others, and that God's anointing never disappoints. I am led to say with the Apostle: "I do not cease to give thanks for you" (cf. Eph 1:16) and for all the good that you have done.

Amid trials, weakness and the consciousness of our limitations, "the worst temptation of all is to keep brooding over our troubles"[10] for then we lose our perspective, our good judgement and our courage. At those

times, it is important – I would even say crucial – to cherish the memory of the Lord’s presence in our lives and his merciful gaze, which inspired us to put our lives on the line for him and for his People. And to find the strength to persevere and, with the Psalmist, to raise our own song of praise, “for his mercy endures forever” (Ps 136).

Gratitude is always a powerful weapon. Only if we are able to contemplate and feel genuine gratitude for all those ways we have experienced God’s love, generosity, solidarity and trust, as well as his forgiveness, patience, forbearance and compassion, will we allow the Spirit to grant us the freshness that can renew (and not simply patch up) our life and mission. Like Peter on the morning of the miraculous draught of fishes, may we let the recognition of all the blessings we have received awaken in us the amazement and gratitude that can enable us to say: “Depart from me, Lord, for I am a sinful man” (Lk 5:8). Only then to hear the Lord repeat his summons: “Do not be afraid; from now on you will be fishers of men” (Lk 5:10). “For his mercy endures forever”.

Dear brother priests, I thank you for your fidelity to the commitments you have made. It is a sign that, in a society and culture that glorifies the ephemeral, there are still people unafraid to make lifelong promises. In effect, we show that we continue to believe in God, who has never broken his covenant, despite our having broken it countless times. In this way, we celebrate the fidelity of God, who continues to trust us, to believe in us and to count on us, for all our sins and failings, and who invites us to be faithful in turn. Realizing that we hold this treasure in earthen vessels (cf. 2 Cor 4:7), we know that the Lord triumphs through weakness (cf. 2 Cor 12:9). He continues to sustain us and to renew his call, repaying us a hundredfold (cf. Mk 10:29-30). “For his mercy endures forever”.

Thank you for the joy with which you have offered your lives, revealing a heart that over the years has refused to become closed and bitter, but has grown daily in love for God and his people. A heart that, like good wine,

has not turned sour but become richer with age. “For his mercy endures forever”.

Thank you for working to strengthen the bonds of fraternity and friendship with your brother priests and your bishop, providing one another with support and encouragement, caring for those who are ill, seeking out those who keep apart, visiting the elderly and drawing from their wisdom, sharing with one another and learning to laugh and cry together. How much we need this! But thank you too for your faithfulness and perseverance in undertaking difficult missions, or for those times when you have had to call a brother priest to order. “For his mercy endures forever”.

Thank you for your witness of persistence and patient endurance (hypomoné) in pastoral ministry. Often, with the parrhesía of the shepherd,[11] we find ourselves arguing with the Lord in prayer, as Moses did in courageously interceding for the people (cf. Num 14:13-19; Ex 32:30-32; Dt 9:18-21). “For his mercy endures forever”.

Thank you for celebrating the Eucharist each day and for being merciful shepherds in the Sacrament of Reconciliation, neither rigorous nor lax, but deeply concerned for your people and accompanying them on their journey of conversion to the new life that the Lord bestows on us all. We know that on the ladder of mercy we can descend to the depths of our human condition – including weakness and sin – and at the same time experience the heights of divine perfection: “Be merciful as the Father is merciful”.[12] In this way, we are “capable of warming people’s hearts, walking at their side in the dark, talking with them and even entering into their night and their darkness, without losing our way”.[13] “For his mercy endures forever”.

Thank you for anointing and fervently proclaiming to all, “in season and out of season” (cf. 2 Tim 4:2) the Gospel of Jesus Christ, probing the heart of your community “in order to discover where its desire for God is alive

and ardent, as well as where that dialogue, once loving, has been thwarted and is now barren”.[14] “For his mercy endures forever”.

Thank you for the times when, with great emotion, you embraced sinners, healed wounds, warmed hearts and showed the tenderness and compassion of the Good Samaritan (cf. Lk 10:25-27). Nothing is more necessary than this: accessibility, closeness, readiness to draw near to the flesh of our suffering brothers and sisters. How powerful is the example of a priest who makes himself present and does not flee the wounds of his brothers and sisters![15] It mirrors the heart of a shepherd who has developed a spiritual taste for being one with his people,[16] a pastor who never forgets that he has come from them and that by serving them he will find and express his most pure and complete identity. This in turn will lead to adopting a simple and austere way of life, rejecting privileges that have nothing to do with the Gospel. “For his mercy endures forever”.

Finally, let us give thanks for the holiness of the faithful People of God, whom we are called to shepherd and through whom the Lord also shepherds and cares for us. He blesses us with the gift of contemplating that faithful People “in those parents who raise their children with immense love, in those men and women who work hard to support their families, in the sick, in elderly religious who never lose their smile. In their daily perseverance, I see the holiness of the Church militant”.[17] Let us be grateful for each of them, and in their witness find support and encouragement. “For his mercy endures forever”.

ENCOURAGEMENT

“I want [your] hearts to be encouraged” (Col 2:2)

My second great desire is, in the words of Saint Paul, to offer encouragement as we strive to renew our priestly spirit, which is above all the fruit of the working of the Holy Spirit in our lives. Faced with painful experiences, all of us need to be comforted and encouraged. The mission

to which we are called does not exempt us from suffering, pain and even misunderstanding.[18] Rather, it requires us to face them squarely and to accept them, so that the Lord can transform them and conform us more closely to himself. “Ultimately, the lack of a heartfelt and prayerful acknowledgment of our limitations prevents grace from working more effectively within us, for no room is left for bringing about the potential good that is part of a sincere and genuine journey of growth”.[19]

One good way of testing our hearts as pastors is to ask how we confront suffering. We can often act like the levite or the priest in the parable, stepping aside and ignoring the injured man (cf. Lk 10:31-32). Or we can draw near in the wrong way, viewing situations in the abstract and taking refuge in commonplaces, such as: “That’s life...”, or “Nothing can be done”. In this way, we yield to an uneasy fatalism. Or else we can draw near with a kind of aloofness that brings only isolation and exclusion. “Like the prophet Jonah, we are constantly tempted to flee to a safe haven. It can have many names: individualism, spiritualism, living in a little world...”[20] Far from making us compassionate, this ends up holding us back from confronting our own wounds, the wounds of others and consequently the wounds of Jesus himself.[21]

Along these same lines, I would mention another subtle and dangerous attitude, which, as Bernanos liked to say, is “the most precious of the devil’s potions”.[22] It is also the most harmful for those of us who would serve the Lord, for it breeds discouragement, desolation and despair. [23] Disappointment with life, with the Church or with ourselves can tempt us to latch onto a sweet sorrow or sadness that the Eastern Fathers called *acedia*. Cardinal Tomáš Špidlík described it in these terms: “If we are assailed by sadness at life, at the company of others or at our own isolation, it is because we lack faith in God’s providence and his works... Sadness paralyzes our desire to persevere in our work and prayer; it makes us hard to live with... The monastic authors who treated this vice

at length call it the worst enemy of the spiritual life.”[24]

All of us are aware of a sadness that can turn into a habit and lead us slowly to accept evil and injustice by quietly telling us: “It has always been like this”. A sadness that stifles every effort at change and conversion by sowing resentment and hostility. “That is no way to live a dignified and fulfilled life; it is not God’s will for us, nor is it the life of the Spirit, which has its source in the heart of the risen Christ”[25], to which we have been called. Dear brothers, when that sweet sorrow threatens to take hold of our lives or our communities, without being fearful or troubled, yet with firm resolution, let us together beg the Spirit to “rouse us from our torpor, to free us from our inertia. Let us rethink our usual way of doing things; let us open our eyes and ears, and above all our hearts, so as not to be complacent about things as they are, but unsettled by the living and effective word of the risen Lord”.[26]

Let me repeat: in times of difficulty, we all need God’s consolation and strength, as well as that of our brothers and sisters. All of us can benefit from the touching words that Saint Paul addressed to his communities: “I pray that you may not lose heart over [my] sufferings” (Eph 3:13), and “I want [your] hearts to be encouraged” (Col 2:22). In this way, we can carry out the mission that the Lord gives us anew each day: to proclaim “good news of great joy for all the people” (Lk 2:10). Not by presenting intellectual theories or moral axioms about the way things ought to be, but as men who in the midst of pain have been transformed and transfigured by the Lord and, like Job, can exclaim: “I knew you then only by hearsay, but now I have seen you with my own eyes” (Job 42:2). Without this foundational experience, all of our hard work will only lead to frustration and disappointment.

In our own lives, we have seen how “with Christ, joy is constantly born anew”.[27] Although there are different stages in this experience, we know that, despite our frailties and sins, “with a tenderness which never

disappoints, but is always capable of restoring our joy, God makes it possible for us to lift up our heads and start anew”.[28] That joy is not the fruit of our own thoughts or decisions, but of the confidence born of knowing the enduring truth of Jesus’ words to Peter. At times of uncertainty, remember those words: “I have prayed for you, that your faith may not fail” (Lk 22:32). The Lord is the first to pray and fight for you and for me. And he invites us to enter fully into his own prayer. There may well be moments when we too have to enter into “the prayer of Gethsemane, that most human and dramatic of Jesus’ prayers... For there we find supplication, sorrow, anguish and even bewilderment (Mk 14:33ff.)”.[29]

We know that it is not easy to stand before the Lord and let his gaze examine our lives, heal our wounded hearts and cleanse our feet of the worldliness accumulated along the way, which now keeps us from moving forward. In prayer, we experience the blessed “insecurity” which reminds us that we are disciples in need of the Lord’s help, and which frees us from the promethean tendency of “those who ultimately trust only in their own powers and feel superior to others because they observe certain rules”.[30]

Dear brothers, Jesus, more than anyone, is aware of our efforts and our accomplishments, our failures and our mistakes. He is the first to tell us: “Come to me, all you who are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls” (Mt 11:28-29).

In this prayer, we know that we are never alone. The prayer of a pastor embraces both the Spirit who cries out “Abba, Father!” (cf. Gal 4:6), and the people who have been entrusted to his care. Our mission and identity can be defined by this dialectic.

The prayer of a pastor is nourished and made incarnate in the heart of

God's People. It bears the marks of the sufferings and joys of his people, whom he silently presents to the Lord to be anointed by the gift of the Holy Spirit. This is the hope of a pastor, who with trust and insistence asks the Lord to care for our weakness as individuals and as a people. Yet we should also realize that it is in the prayer of God's People that the heart of a pastor takes flesh and finds its proper place. This sets us free from looking for quick, easy, ready-made answers; it allows the Lord to be the one – not our own recipes and goals – to point out a path of hope. Let us not forget that at the most difficult times in the life of the earliest community, as we read in the Acts of the Apostles, prayer emerged as the true guiding force.

Brothers, let us indeed acknowledge our weaknesses, but also let Jesus transform them and send us forth anew to the mission. Let us never lose the joy of knowing that we are “the sheep of his flock” and that he is our Lord and Shepherd.

For our hearts to be encouraged, we should not neglect the dialectic that determines our identity. First, our relationship with Jesus. Whenever we turn away from Jesus or neglect our relationship with him, slowly but surely our commitment begins to fade and our lamps lose the oil needed to light up our lives (cf. Mt 25:1-13): “Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me... because apart from me you can do nothing” (Jn 15:4-5). In this regard, I would encourage you not to neglect spiritual direction. Look for a brother with whom you can speak, reflect, discuss and discern, sharing with complete trust and openness your journey. A wise brother with whom to share the experience of discipleship. Find him, meet with him and enjoy his guidance, accompaniment and counsel. This is an indispensable aid to carrying out your ministry in obedience to the will of the Father (cf. Heb 10:9) and letting your heart beat with “the mind that was in Christ Jesus” (Phil 2:5). We can profit

from the words of Ecclesiastes: “Two are better than one... One will lift up the other; but woe to the one who is alone and falls, and does not have another to help!” (4:9-10).

The other essential aspect of this dialectic is our relationship to our people. Foster that relationship and expand it. Do not withdraw from your people, your presbyterates and your communities, much less seek refuge in closed and elitist groups. Ultimately, this stifles and poisons the soul. A minister whose “heart is encouraged” is a minister always on the move. In our “going forth”, we walk “sometimes in front, sometimes in the middle and sometimes behind: in front, in order to guide the community; in the middle, in order to encourage and support, and at the back in order to keep it united, so that no one lags too far behind... There is another reason too: because our people have a “nose” for things. They sniff out, discover, new paths to take; they have the *sensus fidei* (cf. *Lumen Gentium*, 12)... What could be more beautiful than this?”[31] Jesus himself is the model of this evangelizing option that leads us to the heart of our people. How good it is for us to see him in his attention to every person! The sacrifice of Jesus on the cross is nothing else but the culmination of that evangelizing style that marked his entire life.

Dear brother priests, the pain of so many victims, the pain of the people of God and our own personal pain, cannot be for naught. Jesus himself has brought this heavy burden to his cross and he now asks us to be renewed in our mission of drawing near to those who suffer, of drawing near without embarrassment to human misery, and indeed to make all these experiences our own, as eucharist.[32] Our age, marked by old and new wounds, requires us to be builders of relationships and communion, open, trusting and awaiting in hope the newness that the kingdom of God wishes to bring about even today. For it is a kingdom of forgiven sinners called to bear witness to the Lord's ever-present compassion. “For his mercy endures forever”.

PRAISE

“My soul proclaims the greatness of the Lord” (Lk 1:46)

How can we speak about gratitude and encouragement without looking to Mary? She, the woman whose heart was pierced (cf. Lk 2:35), teaches us the praise capable of lifting our gaze to the future and restoring hope to the present. Her entire life was contained in her song of praise (cf. Lk 1:46-55). We too are called to sing that song as a promise of future fulfilment.

Whenever I visit a Marian shrine, I like to spend time looking at the Blessed Mother and letting her look at me. I pray for a childlike trust, the trust of the poor and simple who know that their mother is there, and that they have a place in her heart. And in looking at her, to hear once more, like the Indian Juan Diego: “My youngest son, what is the matter? Do not let it disturb your heart. Am I not here, I who have the honour to be your mother?”[33]

To contemplate Mary is “to believe once again in the revolutionary nature of love and tenderness. In her, we see that humility and tenderness are not virtues of the weak but of the strong, who need not treat others poorly in order to feel important themselves”.[34]

Perhaps at times our gaze can begin to harden, or we can feel that the seductive power of apathy or self-pity is about to take root in our heart. Or our sense of being a living and integral part of God’s People begins to weary us, and we feel tempted to a certain elitism. At those times, let us not be afraid to turn to Mary and to take up her song of praise.

Perhaps at times we can feel tempted to withdraw into ourselves and our own affairs, safe from the dusty paths of daily life. Or regrets, complaints, criticism and sarcasm gain the upper hand and make us lose our desire to keep fighting, hoping and loving. At those times, let us look to Mary so that she can free our gaze of all the “clutter” that prevents us from being

attentive and alert, and thus capable of seeing and celebrating Christ alive in the midst of his people. And if we see that we are going astray, or that we are failing in our attempts at conversion, then let us turn to her like a great parish priest from my previous diocese, who was also a poet. He asked her, with something of a smile: “This evening, dear Lady / my promise is sincere; /but just to be sure, don’t forget / to leave the key outside the door”.[35] Our Lady “is the friend who is ever concerned that wine not be lacking in our lives. She is the woman whose heart was pierced by a sword and who understands all our pain. As mother of all, she is a sign of hope for peoples suffering the birth pangs of justice... As a true mother, she walks at our side, she shares our struggles and she constantly surrounds us with God’s love”.[36]

Dear brothers, once more, “I do not cease to give thanks for you” (Eph 1:16), for your commitment and your ministry. For I am confident that “God takes away even the hardest stones against which our hopes and expectations crash: death, sin, fear, worldliness. Human history does not end before a tombstone, because today it encounters the “living stone” (cf. 1 Pet 2:4), the risen Jesus. We, as Church, are built on him, and, even when we grow disheartened and tempted to judge everything in the light of our failures, he comes to make all things new”.[37]

May we allow our gratitude to awaken praise and renewed enthusiasm for our ministry of anointing our brothers and sisters with hope. May we be men whose lives bear witness to the compassion and mercy that Jesus alone can bestow on us.

May the Lord Jesus bless you and the Holy Virgin watch over you. And please, I ask you not to forget to pray for me.

Faternally,

FRANCIS

Rome, at Saint John Lateran, on 4 August 2019,
Memorial of the Holy Curé of Ars

[1] Cf. Apostolic Letter *Anno Iubilari* (23 April 1929): AAS 21 (1929), 312-313.

[2] Address to the Italian Bishops' Conference (20 May 2019). Spiritual fatherhood requires a bishop not to leave his priests as orphans; it can be felt not only in his readiness to open his doors to priests, but also to seek them out in order to care for them and to accompany them.

[3] Cf. SAINT JOHN XXIII, Encyclical Letter *Sacerdotii Nostri Primordia* on the hundredth anniversary of the death of the holy Curé of Ars (1 August 1959): AAS (51 (1959), 548.

[4] Cf. Letter to the People of God (20 August 2018).

[5] Meeting with Priests, Religious, Consecrated Persons and Seminarians, Santiago de Chile (16 January 2018).

[6] Cf. Letter to the Pilgrim People of God in Chile (31 May 2018).

[7] Meeting with the Priests of the Diocese of Rome (7 March 2019).

[8] Homily at the Easter Vigil (19 April 2014).

[9] Apostolic Exhortation *Gaudete et Exsultate*, 7.

[10] Cf. JORGE MARIO BERGOGLIO, *Las cartas de la tribulación* (Herder, 2019), 21.

[11] Cf. Address to the Parish Priests of Rome (6 March 2014).

[12] Retreat to Priests. First Meditation (2 June 2016).

[13] A. SPADARO, Interview with Pope Francis, in *La Civiltà Cattolica* 3918 (19 September 2013), p. 462.

[14] Apostolic Exhortation *Evangelii Gaudium*, 137.

[15] Cf. Address to the Parish Priests of Rome (6 March 2014).

[16] Cf. Apostolic Exhortation *Evangelii Gaudium*, 268.

[17] Apostolic Exhortation *Gaudete et Exsultate*, 7.

[18] Cf. Apostolic Letter *Misericordia et Misera*, 13.

[19] Apostolic Exhortation *Gaudete et Exsultate*, 50.

[20] *Ibid.*, 134.

[21] Cf. JORGE MARIO BERGOGLIO, *Reflexiones en esperanza* (Vatican City, 2013), p. 14.

[22] *Journal d'un curé de campagne* (Paris, 1974), p. 135; cf. Apostolic Exhortation *Evangelii Gaudium*, 83.

[23] Cf. BARSANUPH OF GAZA, Letters, in VITO CUTRO – MICHAŁ TADEUSZ SZWEMIN, *Bisogno di paternità* (Warsaw, 2018), p. 124.

[24] *L'arte di purificare il cuore*, Rome, 1999, p. 47.

[25] Apostolic Exhortation *Evangelii Gaudium*, 2.

[26] Apostolic Exhortation *Gaudete et Exsultate*, 137.

[27] Apostolic Exhortation *Evangelii Gaudium*, 1.

[28] *Ibid.*, 3.

[29] JORGE MARIO BERGOGLIO, *Reflexiones en esperanza* (Vatican City, 2013), p. 26.

[30] Apostolic Exhortation *Evangelii Gaudium*, 94.

[31] Meeting with Clergy, Consecrated Persons and Members of Pastoral Councils, Assisi (4 October 2013).

[32] Cf. Apostolic Exhortation *Evangelii Gaudium*, 268-270.

[33] Cf. Nican Mopohua, 107, 118, 119.

[34] Apostolic Exhortation *Evangelii Gaudium*, 288.

[35] Cf. AMELIO LUIS CALORI, *Aula Fúlgida*, Buenos Aires, 1946.

[36] Apostolic Exhortation *Evangelii Gaudium*, 286.

[37] Homily at the Easter Vigil (20 April 2019).

2020 Lenten Message of His Holiness Pope Francis

**“We implore you on behalf of Christ, be reconciled to God.”
(2 Cor 5:20)**

Dear Brothers and Sisters,

This year the Lord grants us, once again, a favourable time to prepare to celebrate with renewed hearts the great mystery of the death and resurrection of Jesus, the cornerstone of our personal and communal Christian life. We must continually return to this mystery in mind and heart, for it will continue to grow within us in the measure that we are open to its spiritual power and respond with freedom and generosity.

1. The paschal mystery as the basis of conversion

Christian joy flows from listening to, and accepting, the Good News of the death and resurrection of Jesus. This kerygma sums up the mystery of a love “so real, so true, so concrete, that it invites us to a relationship of openness and fruitful dialogue” (Christus Vivit, 117). Whoever believes this message rejects the lie that our life is ours to do with as we will. Rather, life is born of the love of God our Father, from his desire to grant us life in abundance (cf. Jn 10:10). If we listen instead to the tempting voice of the “father of lies” (Jn 8:44), we risk sinking into the abyss of absurdity, and experiencing hell here on earth, as all too many tragic

events in the personal and collective human experience sadly bear witness.

In this Lent of 2020, I would like to share with every Christian what I wrote to young people in the Apostolic Exhortation *Christus Vivit*: “Keep your eyes fixed on the outstretched arms of Christ crucified, let yourself be saved over and over again. And when you go to confess your sins, believe firmly in his mercy which frees you of your guilt. Contemplate his blood poured out with such great love, and let yourself be cleansed by it. In this way, you can be reborn ever anew” (No. 123). Jesus’ Pasch is not a past event; rather, through the power of the Holy Spirit it is ever present, enabling us to see and touch with faith the flesh of Christ in those who suffer.

2. The urgency of conversion

It is good to contemplate more deeply the paschal mystery through which God’s mercy has been bestowed upon us. Indeed, the experience of mercy is only possible in a “face to face” relationship with the crucified and risen Lord “who loved me and gave himself for me” (Gal 2:20), in a heartfelt dialogue between friends. That is why prayer is so important in Lent. Even more than a duty, prayer is an expression of our need to respond to God’s love which always precedes and sustains us. Christians pray in the knowledge that, although unworthy, we are still loved. Prayer can take any number of different forms, but what truly matters in God’s eyes is that it penetrates deep within us and chips away at our hardness of heart, in order to convert us ever more fully to God and to his will.

In this favourable season, then, may we allow ourselves to be led like Israel into the desert (cf. Hos 2:14), so that we can at last hear our Spouse’s voice and allow it to resound ever more deeply within us. The more fully we are engaged with his word, the more we will experience the mercy he freely gives us. May we not let this time of grace pass in vain, in the foolish illusion that we can control the times and means of our conversion to him.

3. God's passionate will to dialogue with his children

The fact that the Lord once again offers us a favourable time for our conversion should never be taken for granted. This new opportunity ought to awaken in us a sense of gratitude and stir us from our sloth. Despite the sometimes tragic presence of evil in our lives, and in the life of the Church and the world, this opportunity to change our course expresses God's unwavering will not to interrupt his dialogue of salvation with us. In the crucified Jesus, who knew no sin, yet for our sake was made to be sin (cf. 2 Cor 5:21), this saving will led the Father to burden his Son with the weight of our sins, thus, in the expression of Pope Benedict XVI, "turning of God against himself" (Deus Caritas Est, 12). For God also loves his enemies (cf. Mt 5:43-48).

The dialogue that God wishes to establish with each of us through the paschal mystery of his Son has nothing to do with empty chatter, like that attributed to the ancient inhabitants of Athens, who "spent their time in nothing except telling or hearing something new" (Acts 17:21). Such chatter, determined by an empty and superficial curiosity, characterizes worldliness in every age; in our own day, it can also result in improper use of the media.

4. A richness to be shared, not kept for oneself

Putting the paschal mystery at the centre of our lives means feeling compassion towards the wounds of the crucified Christ present in the many innocent victims of wars, in attacks on life, from that of the unborn to that of the elderly, and various forms of violence. They are likewise present in environmental disasters, the unequal distribution of the earth's goods, human trafficking in all its forms, and the unbridled thirst for profit, which is a form of idolatry.

Today too, there is a need to appeal to men and women of good will to

share, by almsgiving, their goods with those most in need, as a means of personally participating in the building of a better world. Charitable giving makes us more human, whereas hoarding risks making us less human, imprisoned by our own selfishness. We can and must go even further, and consider the structural aspects of our economic life. For this reason, in the midst of Lent this year, from 26 to 28 March, I have convened a meeting in Assisi with young economists, entrepreneurs and change-makers, with the aim of shaping a more just and inclusive economy. As the Church's magisterium has often repeated, political life represents an eminent form of charity (cf. Pius XI, Address to the Italian Federation of Catholic University Students, 18 December 1927). The same holds true for economic life, which can be approached in the same evangelical spirit, the spirit of the Beatitudes.

I ask Mary Most Holy to pray that our Lenten celebration will open our hearts to hear God's call to be reconciled to himself, to fix our gaze on the paschal mystery, and to be converted to an open and sincere dialogue with him. In this way, we will become what Christ asks his disciples to be: the salt of the earth and the light of the world (cf. Mt 5:13-14).

Francis

Rome, at Saint John Lateran, 7 October 2019

Feast of Our Lady of the Rosary

Seventh Anniversary of the Pontificate of His Holiness Pope Francis

Taipei, 13 March 2020, 18:30

Msgr. Arnaldo Catalan

Chargé d'Affaires a.i. of the Apostolic Nunciature

Your Excellency Vice-President, Mr. Chen Chien-jen,
Your Excellency Vice-President elect, Mr. William Lai Ching-te
President of the CRBC, Archbishop John Hung,
Deputy Minister of MOFA, Mr. Kelly Wu-Chiao Hsieh,
Secretary General of Legislative Yuan, Mr. Lin Jih-Jia,
President of the Control Yuan, Dr. Chang Po-ya,
Honourable Ministers,
Honourable Members of the Legislative and Control Yuan,
Excellencies Ambassadors and honourable Representatives,
Dear Bishops,
Religious Leaders and Representatives,
Reverend Fathers and Sisters,
Dear Friends,
Good evening!

On the 9th of January 2020, Pope Francis addressed the members of the Diplomatic corps accredited to the Holy See. He underlined that Peace and Integral human development are in fact the principal aim of the Holy See in its involvement in the field of diplomacy. This is likewise the aim of the work carried out by the Secretariat of State and the Dicasteries of the Roman Curia, but also by his Papal Representatives around the world.

Peace and Integral human development for the Holy See is not just about efforts to guide international order or ethical geopolitics and social work but is Evangelization in word and action. Every effort of the Holy See aims first, to remind humanity of God, the font of our existence and the order that he instilled in nature both biological and environmental, and secondly, to provide proactive efforts to address issues and concerns to help conserve that order, which many times is disturbed - intentionally or unintentionally.

Internationally, the Holy See aims at fostering mutual understanding between nations and religions, encouraging peaceful coexistence in increasingly multiethnic and multicultural societies. The Holy See favorably regards every initiative aimed at laying the groundwork for the resolution of conflicts that threaten peace and lead to the displacement of many innocent people. It reaffirms the importance of supporting dialogue and respect for international law as a means of resolving national and international disputes. Dialogue – not arms – is the essential way to resolutions.

In its appeals, the Holy See reminds the powerful of the powerless and gives voice to the voiceless, not by opposition but by active engagement and involvement. Though the local Church present in every nation and Catholics of every race, the Holy See reaches out to all, but especially to the “minorities” of every society and reminds governments of their importance as “citizens,” who have “duties” but also have “rights”, and more so since they are our “brothers and sisters” in whose troubles we cannot just look away. The Holy See works to assist every nation in the fields of spiritual and moral development, providing academic and technical education, health care, assistance to the poor, children, orphans and the elderly, migrants and the displaced of war and conflict, women, seafarers, victims of human trafficking and other pressing concerns.

In The Republic of China (Taiwan), the Holy See with the local Church

continues its efforts in the work of its 379 parishes, 283 mission stations, 6 catholic Universities and Colleges, 3 technical and vocational schools, 29 high schools, 11 primary schools, 129 preschools, 11 hospitals, 3 orphanages, 30 homes for the aged, 18 elderly daytime care stations, 32 centers for mentally challenged, 11 family and women service centers. As such, the Holy See and its Papal Representative will always be where the Church is, since it is with and for the people.

Indeed, I am pleased to inform you of the appreciation showed by the people and the government of the Republic of China (Taiwan), for the selfless service of many of our foreign missionaries who spent most of their lives living and serving the people in this nation. They were even featured in three editions of the “Taiwan Panorama”.

Last November President Tsai Ing-Wen in meeting these missionaries said that “Many foreign missionaries who have served long stints in Taiwan now regard Taiwan as their homeland, they are “truly Taiwanese.” She said that the Nationality Act amended in 2016 provides a channel for senior foreign missionaries who wish to become Taiwanese citizens to do so.

I thank the Republic of China (Taiwan), for their appreciation of the work of our missionaries and of the local Church at large. I thank the government for sponsoring the International Workshop on Combating Human Trafficking that was held in Taipei late last year, with the participation of the Holy See and Caritas Internationalis as well as other initiatives in which the Holy See had some involvement such as the ICMA World Conference on the care of Sea fearers and their families held in Kaohsiung, to which the Holy Father sent a video message. Allow me to assure the Republic of China (Taiwan) of the continued presence of the Holy See and its cooperation in every initiative for the common good of the people.

In ending, allow me a special word of thanks to our sponsors, namely:

Franz, Opulent State life Corporation, Everlight Electronics Co., Ltd., Chalice Company, the Chinese Regional Bishops’ Conference, the Pontifical Missions Society and all those who helped in making this event possible. Thank you.



Message for The Feast of Vesakh/ Hanamatsuri 2020

Buddhists and Christians: Constructing a Culture of Compassion and Fraternity

Dear Buddhists Friends,

1. On behalf of the Pontifical Council for Interreligious Dialogue, we extend our heartfelt greetings and good wishes to you and to all Buddhist communities around the world as you celebrate the feast of Vesakh/ Hanamatsuri. For the last twenty-four years, the Pontifical Council for Interreligious Dialogue has sent greetings to you on this happy occasion. Since this year marks the twenty-fifth anniversary of this traditional message, we would like to renew our bond of friendship and collaboration with the various traditions you represent.

2. This year, we would like to reflect with you on the theme “Buddhists and Christians: Constructing a Culture of Compassion and Fraternity”. We are mindful of the high value our respective religious traditions give to compassion and fraternity in our spiritual quest and in our witness and service to a wounded humanity and a wounded earth.

3. The Document on Human Fraternity for World Peace and Living

Together states: “Authentic teachings of religions invite us to remain rooted in the values of peace; to defend the values of mutual understanding, human fraternity and harmonious coexistence”. Meeting the Supreme Buddhist Patriarch in Thailand last November, His Holiness Pope Francis expressed that “we can grow and live together as good “neighbors” and thus be able to promote among the followers of our religions the development of new charitable projects, capable of generating and multiplying practical initiatives on the path of fraternity, especially with regard to the poor and our much-abused common home. In this way, we will contribute to the formation of a culture of compassion, fraternity and encounter, both here and in other parts of the world” (cf. Visiting the Supreme Buddhist Patriarch, Bangkok, 21 November 2019).

4. The Feast of Vesakh/ Hanamatsuri prompts us to recall that Prince Siddhartha set out in search of wisdom by shaving his head and renouncing his princely status. He traded his garments of Benares silk for the simple robe of a monk. His noble gesture reminds us of Saint Francis of Assisi: he cut his hair and traded his fine clothes for the simple robe of a mendicant because he wanted to follow Jesus, who “emptied himself, taking the form of a slave” (Philippians 2:7) and had “nowhere to lay his head” (Matthew 8:20). Their example and that of their followers inspire us to a life of detachment in view of what is most important. Thus, in consequence, we may more freely devote ourselves to fostering a culture of compassion and fraternity for the alleviation of human and ecological suffering.

5. Everything is related. Interdependence brings us back to the theme of compassion and fraternity. In a spirit of gratitude for your friendship, we humbly ask you to accompany and support your Christian friends in fostering loving kindness and fraternity in the world today. As we, Buddhists and Christians, learn from one another how to become ever more mindful and compassionate, may we continue to look for ways to

work together to make our interconnectedness a source of blessing for all sentient beings and for the planet, our common home.

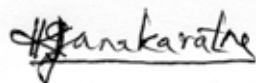
6. We believe that to guarantee the continuity of our universal solidarity, our shared journey requires educational process. To this end, a global event will take place on 15 October 2020 on the theme “Reinventing the Global Compact on Education”. “This meeting will rekindle our dedication for and with young people, renewing our passion for a more open and inclusive education, including patient listening, constructive dialogue and better mutual understanding” (Pope Francis, Message for the Launch of the Global Compact on Education, 12 September 2019). We invite you to work together with all to promote this initiative, individually and within your communities, to nurture a new humanism. We are also happy to see that Buddhists and Christians are drawing on deeply held values and working together to uproot the causes of social ills in various parts of the world.

7. Let us pray for all those who are affected by the coronavirus pandemic and for those who are caregivers. Let us encourage our faithful to live this difficult moment with hope, compassion, and charity.

8. Dear Buddhist friends, in this spirit of friendship and collaboration, we wish you once again a peaceful and joyful feast of Vesakh/Hanamatsuri.



(Miguel Ángel Ayuso Guixot, MCCJ)



(Msgr. Kodithuwakku K. Indunil J.)

Apostolic Penitentiary DECREE

The gift of Special Indulgences is granted to the faithful suffering from Covid-19 disease, commonly known as Coronavirus, as well as to health-care workers, family members and all those who in any capacity, including through prayer, care for them.

“Rejoice in your hope, be patient in tribulation, be constant in prayer” (Rom 12:12). The words written by Saint Paul to the Church of Rome resonate throughout the entire history of the Church and guide the judgment of the faithful in the face of all suffering, sickness and calamity.

The present moment in which the whole humanity, threatened by the invisible and insidious disease that has become part of our lives for some time now, is marked day after day by anguished fears, new uncertainties and, above all, by widespread physical and moral suffering.

Following the example of her Divine Master, the Church has always had the care of the sick at heart. As Saint John Paul II pointed out, the value of human suffering is twofold: “It is supernatural because it is rooted in the divine mystery of the Redemption of the world, and it is likewise deeply human, because in it, the person discovers himself, his own humanity, his own dignity, his own mission” (Apostolic Letter Salvifici Doloris, n. 31).

Pope Francis, too, in these recent days, has shown his paternal closeness and renewed his invitation to pray incessantly for those who are sick with the Coronavirus.

So that all those who suffer due to Covid-19, may rediscover “the same redemptive suffering of Christ” (ibid., 30) in the very mystery of their suffering, this Apostolic Penitentiary, ex auctoritate Summi Pontificis, trusting in the word of Christ the Lord and considering with a faithful spirit the current epidemic, to be lived in a spirit of personal conversion, grants the gift of Indulgences in accord with the following

disposition.

The Plenary Indulgence is granted to the faithful suffering from Coronavirus, who are subject to quarantine by order of the health authority in hospitals or in their own homes, if, with a spirit detached from any sin, they will join spiritually via the media in the celebration of Holy Mass, the recitation of the Holy Rosary, the pious practice of the Via Crucis or other forms of devotion, or if they will at least recite the Creed, the Lord's Prayer and a pious invocation to the Blessed Virgin Mary, offering this trial in a spirit of faith in God and charity towards their brothers and sisters, with the willingness to fulfil the usual conditions (sacramental confession, Eucharistic communion and prayer according to the Holy Father's intentions), as soon as possible.

Health-care workers, family members and all those who, following the example of the Good Samaritan, expose themselves to the risk of contagion to care for the sick of Coronavirus according to the words of the divine Redeemer: "Greater love has no man than this, that a man lay down his life for his friends". (Jn 15:13), will obtain the same gift of the Plenary Indulgence under the same conditions.

Moreover, this Apostolic Penitentiary willingly grants a Plenary Indulgence under the same conditions on the occasion of the current world epidemic, also to the faithful who offer a visit to the Blessed Sacrament, or Eucharistic Adoration, or the reading of the Holy Scriptures for at least half an hour, or the recitation of the Holy Rosary, or the pious exercise of the Way of the Cross, or the recitation of the Chaplet of Divine Mercy, to implore from Almighty God the end of the epidemic, relief to those who are afflicted and eternal salvation to those the Lord has called to Himself.

The Church prays for those who are unable to receive the Sacrament of the Anointing of the Sick and of the Viaticum, entrusting each and every one to Divine Mercy by virtue of the communion of saints and granting the faithful a Plenary Indulgence on the point of death, provided that they are duly disposed and have recited a few prayers during their lifetime (in this case the Church makes up for the three usual conditions required). For the attainment of this indulgence the use of the Crucifix or the cross is recommended (cf. *Enchiridion indulgentiarum*, n. 12).

May the Blessed Virgin Mary, Mother of God and of the Church, Health of the Sick and Help of Christians, our Advocate, help suffering humanity, save us from the evil of this pandemic and obtain for us every good necessary for our salvation and sanctification.

The present Decree is valid notwithstanding any provision to the contrary.

Given in Rome, from the seat of the Apostolic Penitentiary, on 19 March 2020.

Cardinal Mauro Piacenza

Major Penitentiary

Krzysztof Nykiel

Regent

NOTE

ON THE SACRAMENT OF RECONCILIATION

IN THE PRESENT EMERGENCY OF THE CORONAVIRUS

The seriousness of the current situation calls for reflection on the urgency and centrality of the Sacrament of Reconciliation, along with some necessary clarifications, both to the faithful lay people and to the ministers called to celebrate the Sacrament.

Even in times of Covid-19, the Sacrament of Reconciliation is administered according to universal canon law and according to the provisions in the *Ordo Paenitentiae*.

Individual confession is the ordinary way to celebrate this sacrament (cf. can. 960 *cic*), whereas collective absolution, without prior individual confession cannot be imparted except in situations where there is imminent danger of death, as there is insufficient time to hear the confessions of the individual penitents (cf. can. 961, § 1 *cic*), or when there is a grave necessity (cf. can. 961 § 1, 2° *cic*), the consideration of which, is up to the diocesan bishop, after reviewing the criteria agreed upon with the other members

of the Episcopal Conference (cf. can. 455, § 2 *cic*) subject to the necessity of the *votum sacramenti* from each penitent to obtain valid absolution, that is, the intention to confess in due time the individual serious sins which at the time they had no possibility of confessing (cf. can 962, § 1 *cic*).

This Apostolic Penitentiary believes that there are cases of grave necessity as mentioned above at can. 961, § 2 *cic*, especially in places that are most greatly affected by the pandemic contagion, and until the phenomenon subsides.

Any further detail can be referred to diocesan bishops, always taking into consideration the supreme good of the salvation of souls (cf. can. 1752 *cic*).

Should there be a sudden need to impart sacramental absolution to several faithful at the same time, to the extent possible, the priest must forewarn the diocesan bishop or, if he is unable to do so, to inform him as soon as possible (cf. *Ordo Paenitentiae*, n. 32).

In this present pandemic emergency, it belongs to the diocesan bishop to indicate to priests and penitents the cautious attentiveness that should be adopted in the individual celebration of sacramental reconciliation, such as being in a ventilated place, outside the confessional, the adoption of a suitable distance, the use of protective masks, subject to absolute attention to the safeguarding of the sacramental seal and the required discretion. Moreover, it is always up to the diocesan bishop to determine which cases are of grave necessity and require collective absolution within the territory of his own ecclesiastic circumscription and depending on the level of pandemic contagion: for example the entrance to hospital wards where there are infected faithful who are in danger of death, using as much as possible and with the necessary precautions, means of vocal amplification so that the absolution may be heard.

Where necessary, the need and possibility of forming groups of “extraordinary hospital chaplains” in agreement with health authorities, should be evaluated, even on a voluntary basis and in respect of regulation for the protection from contagion, in order to guarantee the necessary spiritual assistance to the sick and the dying.

Where individual faithful should be in the painful impossibility of receiving

sacramental absolution, it should be remembered that perfect contrition, coming from the love of God, loved above all else, expressed by a sincere request for forgiveness (one which the penitent is able to express in that moment) and accompanied by the *votum confessionis*, that is, by the firm resolution to receive sacramental confession as soon as possible, obtains the forgiveness of sins, even mortal ones (cf. *ccc*, n. 1452).

Never before than at this time, has the Church experienced the strength of the communion of saints, raising vows and prayers to her Crucified and Risen Lord, in particular the Sacrifice of Holy Mass celebrated daily by priests, even without people.

As a good mother, the Church implores the Lord that humanity may be freed from such a plague, invoking the intercession of the Blessed Virgin Mary, Mother of Mercy and Health of the Sick, and of her Spouse, Saint Joseph, under whose patronage the Church, as ever, journeys throughout the world.

May Mary Most Holy and Saint Joseph obtain for us abundant graces of reconciliation and salvation, in careful listening to the Word of the Lord that repeats to humanity today: “Be still, and know that I am God” (Ps 46:11), “I am with you always” (Mt 28:20).

Given in Rome, Apostolic Penitentiary, 19 March 2020, Solemnity of Saint Joseph, Spouse of the Blessed Virgin Mary, Patron of the Universal Church.

Cardinal Mauro Piacenza

Major Penitentiary

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