

由：教廷禮儀及聖事部
致：天主教會各主教團主席
Prot. N. 432/20

「讓我們滿懷喜樂 重返感恩聖祭」書函

有關「新冠肺炎」疫情期間 及往後舉行禮儀慶典

新冠疫情大流行，不單衝擊著社會、家庭、經濟、教育和工作常態；而且也令基督徒的團體生活，包括禮儀生活，發生巨變。為了防止疫情傳播，嚴格的社交距離是必須的，卻影響了基督徒生活的基本品質。「那裡有兩個或三個人，因我的名字聚在一起，我就在他們中間」（瑪十八20）。「他們專心聽取宗徒的訓誨，時常團聚，擘餅，祈禱。凡信了的人，常齊集一處，一切所有皆歸公用。」（宗二 42, 44）

基督徒生活的團體幅度具有它的神學意義：天主是至聖三位一體的位格關係。天主創造了人類，使男女交往互補，因為「人單獨不好，我要給他造個與他相稱的助手」（創二 18），天主親自與人交往，使他們回應祂的召叫，與祂交往。正如聖奧思定所說，我們的心若不安息在祂懷中，便不會安寧（參：《懺悔錄》I, 1）。主耶穌在祂開始公開傳教

時，召叫了一群門徒跟隨祂，與祂一起生活，並宣講天國；因著這一小群門徒，教會誕生了。

聖經用城市的形象：天上的耶路撒冷（參：默廿一）描述永生。城市是個由民眾組成的團體；他們分享共同的價值觀、人性和靈性的基本實況、地方、時間，以及有組織活動，彼此間互相貢獻，共建公益。外教人建造神廟，只為神明，人民無法接近。而基督徒一旦獲享敬禮的自由，便盡快建造房舍，作為「天主的家」（domus Dei）和「教會的家」（domus ecclesiae）；在那裡，信友可以承認自己是上主的團體，一個被召來敬拜、並組成神聖聚會的人民。於是，天主就可以宣告說：我是你們的天主，你們是我的人民（參：出六7；申十四2）。信實的上主必踐行自己的盟約（參：申七9），以色列也因此成了上主的聖所，就是祂在世上的聖所（參：出廿九45；肋廿六11~12）。因此，天主子女大家庭的臨在，是上主居所的首要前提。今日教會在奉獻新聖堂時，主教們同樣懇求天主，使這聖堂吻合它本質上該成為的：

「……使這聖堂成為祢與我們同在的神聖標誌……」

上主，願祢的子民在這裡履行福傳的使命，以信德藉洗禮使人滌除罪惡，獲得新生，成為祢寵愛的子女。

上主，願祢的子女在這裡歡聚，圍繞著新約羔羊的餐桌和祭台，舉行逾越慶典：飽享祢聖言的甘飴，並分享祢聖子的體血，得到滋養，在祂內成為一體。求祢俯聽教會在這裡的祈禱，為世人帶來救恩。

上主，願窮苦者在這裡尋獲公義；願受壓迫者在這裡找到自

由。願眾人在這裡分享到祢子女的尊嚴，欣然進入祢和平之城、天上的耶路撒冷。」

基督徒團體從來不孤立自己，亦從不會使教會成為封閉的孤城。基督徒受到團體生活價值觀的熏陶，致力公益，一向尋求融入社會。但亦同時保持醒覺：活於此世，而不屬於此世，且不可與它同化（參：Letter to Diognetus, 5-6）。面對疫症大流行的緊急情況，教會以高度責任感，聆聽政府當局和專家，並與他們合作。眾主教以及他們的地方主教團，迅速作出艱難而痛苦的決定，甚至允許信友在一段長時期內暫停參與感恩祭。本禮儀聖事部深深感謝眾主教，用心和盡力以最佳的可行方法，去回應這不可預見及複雜的處境。

但是，一旦情況允許，就必須、而且是迫切地恢復正常的基督徒生活。即以「聖堂」為家，並以舉行禮儀，特別是感恩祭，作為教會行動的高峰，同時也是教會一切力量的泉源。（《禮儀憲章》10）

我們深知天主從未拋棄他所創造的人類；即使在最艱難的考驗時期，也能結出恩寵的果實。我們接受與主的祭台遠離，猶如守了一段時間的「聖體齋」；這有助於我們重新發現「聖體聖事」的重要、美好及其不可估量的珍貴。但是，一旦有可能，我們便一定要以潔淨的心神，重新的驚嘆，懷著與主相遇的強烈渴望，儘快返回感恩聖祭，為與主在一起，領受祂，並以充滿信、望、愛的生活見證，將主帶給弟兄姊妹。

這段困難的日子給我們恩寵，去了解我們弟兄姊妹的內心；他們就是四世紀初亞比提納（Abitinae）的殉道者。他們明知被

判死刑，仍以平靜堅決的話回答判官：「沒有主日，我們就不能生存」（Sine Dominico non possumus）。動詞non possumus（我們不能）和中性名詞Dominicum的含義（指「主的」）很不容易翻譯，但這短短的一句話，卻為我們今天的默想，提供了極豐厚細緻的涵義。

- 沒有「上主的話（聖言）」，我們不能生存、不能成為基督徒、不能完全實現我們的人性和對美好和幸福的渴望。上主的話在禮儀慶典中體現出來，並成為活生生的話語；是上主今天對那些敞開心扉傾聽的人發言。
- 沒有參與基督的犧牲祭獻，我們不能生存。在這祭獻中，主耶穌毫無保留地交付自己，以自己的死亡拯救人類。人類因為罪過而死亡；但救世主卻把自己聯合於人類，把人類帶回給天父。受苦的眾人，在被釘十字架的主的懷抱中，找到了光明和安慰。
- 沒有感恩聖宴，我們不能生存。我們作為弟兄姊妹及天主的子女，被邀請到上主的餐桌前，領受復活的基督。基督的身體、寶血、靈魂和天主性，都親臨於這「天國的食糧」。無論在喜樂或勞苦之中，這食糧都支撐著我們塵世的旅途。
- 沒有基督徒團體，上主的大家庭，我們不能生存。我們需要與同為天主兒女的弟兄姊妹相聚；他們也是基督的弟兄姊妹，被召去追求他們靈魂的聖德和拯救；無論他們的年齡、個人經歷、神恩和聖召，有多大差異。
- 沒有天主的家、我們的家，我們不能生存。是我們信仰萌

生的神聖之地、是我們體驗上主親臨照顧，扶助失落者的處所。在這裡，我們奉獻自己於婚姻或修道聖召；我們祈禱、感恩、歡笑和哭泣。我們也在這裡，把已走完了塵世旅程的摯愛交託於天父。

- 沒有主日，我們不能生存。主日光照、並賦予我們豐實的意義，去延續每天的工作，並實踐家庭和社會任務。

大眾傳播媒體為那些無法進教堂的人，提供了寶貴的服務和貢獻，尤其在不能舉行團體禮儀的時候，直播彌撒聖祭作出了巨大貢獻。但是，直播彌撒總不能與親自參與彌撒相提並論，或取而代之。相反，如果信友僅以虛擬的方式參與禮儀，就會有與降生成人的天主遠離的危險，天主不是以虛擬的方式賜給我們，而是以真實的方式，主說：「誰吃我的肉，並喝我的血，便住在我內，我也住在他內」（若六56）。與主的身體的接觸是至關重要、必不可少和不可替代的。

因此，一旦確定並採取了可以將病毒傳播降至最低程度的具體措施，團體禮儀活動就應該恢復，並要召集弟兄姊妹重返聖堂聚會，重新享受那美妙的禮儀慶典：那是不可代替的珍寶；並要邀請和鼓勵那些沮喪、恐懼和長期不進堂或冷淡的信友，再次回來。

本禮儀聖事部擬重申一些原則，並提出一些行動方針，去促進迅速及安全地重啟感恩聖祭。

對衛生和安全規則的應有關注，不該導致對禮儀行動和儀式的杜絕，致使信友不自覺地產生害怕和不安。

主教們必須謹慎而堅定地採取行動，以確保信友們參加感恩聖祭不會被民政當局貶視為普通民眾聚會，或比作次要的消閒活動。

禮儀規範不屬民政當局的權限範圍，而只屬教會當局的權利（參：《禮儀憲章》22）。要完全遵守和按照禮書所列明的規範，來幫助信友參與禮儀慶典，而不應作出隨意即興的禮儀實驗。藉禮儀所經驗到的神聖和美善，能使人預嘗和諧永恆的幸福。因此，要注意和保障禮儀場所、用品陳設及禮儀舉止的莊重。正如梵二大公會議以權威所訓示的：「禮儀該表現高貴簡樸。」（《禮儀憲章》34）

信友按規定方式「領受基督聖體」和「欽崇在感恩聖祭中親臨的上主」的權利，要獲得確認和不受任何限制；此權利連主教和民政當局所提供的衛生法規都不可逾越。

在感恩聖祭中，信友當欽崇親臨的復活之主；可是，這種欽崇上主的情操，欽崇上主的祈禱，正日漸鬆懈。因此，我們要求牧者們在他們的教理教導中，強調欽崇上主的必要。

不出錯的可靠原則是「服從」。服從教會的法規，服從主教。在困難的時期（例如：戰爭、疫症大流行），主教和各地主教團可頒布必須遵守的臨時法規。「服從」的美德可以守護託付給教會的「寶藏」。當情況回復正常後，主教和主教團所提供的臨時法規，即告失效。

教會將繼續珍愛護整個人類。教會見證了「希望」，邀請我們信賴天主，提醒我們塵世事物雖然重要，但更重要的是永恆的生命：與天主共享永恆的生命，是我們的目標，我們的

使命。這是教會的信仰，由歷代殉道者和聖徒所見證；這是一個積極的宣告，它使我們從單向的「還原主義」和意識形態中釋放出來。教會把宣講、陪伴與關注公眾健康，結合起來，以實現靈魂的永恆得救。讓我們繼續滿懷信心，把大眾託付於天主的慈悲，也為所有遭受疫症和其他各種痛苦折磨的人，求告童貞聖母瑪利亞、病人之痊、進教之佑的轉禱。讓我們為去世的人，懇切祈禱，同時，也讓我們重新許諾，為復活的主作見證，並成為確切希望的先驅；這希望超越現世的限制。

2020年8月15日

聖母蒙召升天節

於梵蒂岡

教宗方濟各於2020年9月3日接見禮儀及聖事部部長Sarah 樞機時，批准這書函，並命令公布。

Robert Sarah樞機

部長

台灣地區主教團禮儀委員會

香港教區禮儀委員會 合譯



教宗方濟各

照料受造界祈禱日文告

2020年9月1日

「祝聖第五十年，向全國居民宣布自由；
為你們是一禧年。」（肋二五10）

親愛的弟兄姊妹們：

自從《願祢受讚頌》通諭頒布以來（2015年5月24日），為基督信仰的大家庭而言，每逢九月的第一天，就是照料受造界祈禱日以及受造界時期的開始，到10月4日，在亞西西·聖方濟各的紀念日結束。在這段時期，全球各地的基督徒，更新對造物主——天主的信德，並以一種特別的方式，在祈禱和行動中團結一致，照料我們共同的家園。

對於大公運動選定慶祝2020年受造界時期的主題為「地球禧年」，我極為欣喜，因為今年也是世界地球日第50周年。

在聖經記載中，禧年是一段神聖的時期，為使人回憶、回歸、休息、修補和歡喜的時期。

一、一段回憶的時期

我們受邀請特別去回想受造界的最終命運是要進入天主的「永恆安息日」。這段在時間內進行的歷程，以一周七天，每隔七年一個安息年的節奏進行，經過七個安息年以後，就以禧年結束。

禧年也是恩寵的時期，讓人紀念受造界的本質是要蓬勃發展、成為愛的團體。只有透過關係，我們才能存在：不僅與造物主天主，也與同一家庭的弟兄姊妹，以及所有與我們共住同一家園的受造物。「萬物是互有關連的，我們人類在美妙的朝聖旅途上，被天主對每一個受造物的愛交織串連起來，如同兄弟姊妹一般，且流露出我們對太陽兄弟、月亮姊妹、河流兄弟、及大地母親的珍愛。」（《願祢受讚頌》，92）

因此，禧年是一段回憶的時期，我們要牢記，自己的生命，存在於各種各樣的關係之中。我們必須不斷地記得「世上一切皆互相連繫，若要對他人實踐友愛、公義和忠信，我們一方面要真心愛惜自己的生命，一方面要維繫與大自然的關係，兩者密不可分。」（《願祢受讚頌》，70）

二、一段回歸的時期

禧年是回歸和悔改的時期。我們曾經破壞與造物主、與其他人和與受造界其他部分之間的連繫。我們必須重新修復這些被損壞的關係，因為它們支持著我們，以及我們的人生。

禧年是回歸天主——我們充滿愛的造物主的時期。倘若在面對萬物的根源、造物主時，我們心中沒有平安，我們也無法與受造界和諧共存。正如教宗本篤十六世所觀察到的：「在天主被視而不見的地方，受造界受到肆虐，被無情的消耗，物質對我們而言只是物質，我們自身成為最終衡量的標準：一切僅是我們的財產。」（與波爾札諾·布雷薩農教區神職人員會面，2008年8月6日）

禧年邀請我們去再次顧念其他人，特別是窮人和最弱小卑微的人。我們蒙受召叫去重新接受來自天主的這個充滿愛的計畫，視受造界為一份共同的產業、一場豐富的盛宴，以歡欣喜悅、共融同樂的心情，與所有的弟兄姊妹們分享，不致於陷入過度的競爭，反而大家能夠互相支持，互相保護。禧年的目的，是要受壓迫、所有受到各種不同形式的現代奴役制度束縛的人們——其中包括人口販運的受害者和童工——在這段時期獲得自由。

此外，我們必須回過頭來聆聽大地，即聖經中所說的「土地」（*adamah*），也是第一個人類「亞當」（*Adam*）的出處。今天的受造界發聲，呼籲我們要遵循自然秩序，回歸到人類應有的位置，並提醒我們，我們

僅是受造界生命互聯網絡的一部份，而非主宰。物種的繁複多樣性，日益崩解；氣候所造成的災害，數量上昇驚人；窮人和弱小者受到的疫情衝擊更為嚴峻；這都是向人類無度消費的貪婪心響起的警報。

在這段受造界時期，我們更要聆聽受造界的脈動和節奏；它受造，原是為展現天主的光榮，並幫助我們在它的美中發現萬有的主，轉而歸向祂（參閱：聖文德，《隆巴哲學思想注疏》，I，2，2，問題1，結論；《簡論》，II，5.11）。這塊使我們生長的土地，它也是祈禱和默想之地：《請喚醒那天主蘊藏在我們之內對美感和默觀的意識》（宗座勸諭《心愛的亞馬遜》，56）。我們尤其可以從我們的原住民弟兄姊妹身上學習如何讚嘆和默觀，因為他們總能與大地和其中繁複多樣的_{不同}生命型態，和諧共存。

三、安息的時期

天主在祂的智慧中，保留了安息日，為使得大地和地上的居民，能夠休息和恢復精力。然而，我們今天的生活方式，迫使整個地球瀕臨崩潰。持續不斷地追求成長，加上生產與消費兩者之間不停的循環，正在損耗我們的環境。森林日漸消失，土壤遭受侵蝕，田地不復存在，沙漠荒原逐年擴張，海水嚴重酸化，風災日益嚴重：受造界在痛苦呻吟！

過去，天主子民被邀請在禧年期間放下日常工作，減少日常需求，藉此使田地得以休息，人世間的生活能重新組織。我們現在必須找到合乎公義而長久永續的生活方

式，讓土地有機會呼吸，以及尋得足夠維持大眾日常需要的資源與管道，卻不破壞所有支持我們存活的生態系統。

現今的疫情，就某些角度而言，導致我們重新發現更簡樸、更能長久持續的生活方式。眼前的危機，從某種意義來說，給予我們機會去發展一種嶄新的生活方式。眾所皆知，當我們讓大地休息，它就能重新恢復原貌：空氣變得更清新，水源變得更清澈，原本不再棲息在許多地方的各種動物，現在重現蹤跡。全球的疫情帶領我們來到抉擇的路口。我們要趁此決定性的時刻，終止從事毀滅性的活動及具破壞性的目標，停止過度的行動，以免崩潰；並發展一些孕育生命的價值、連結和計畫。我們應該審視自己使用能源、消費、交通和飲食的習慣。我們在從事經濟活動時，若有發生過度發展、造成危害，應予以根除，並落實一些有果效的方式來促進貿易、生產和運輸。

四、修補的時期

禧年是一段使受造界原有的和諧得到修補，以及使受折損的人際關係癒合的時期。

禧年邀請我們要恢復每個人應享有的自由和財產，並免除他人的債務，以重建符合公平正義的社群關係。我們不應該忘記南半球受到濫墾濫伐的艱辛歷史，釀成了一次極其浩大的生態負債，主因起於資源被掠奪、共同環境空間被濫用來堆置廢棄物。禧年是正義發揮其修補功效的時期。因新型冠狀疫情在健康、社會和經濟各方面

所造成的危機而帶來的嚴重衝擊，我在此重新呼籲要免除最弱勢國家的負債。同時，我們也必須確保各項正在發展和進行中的全球性、地區性和全國性復原措施，使其成效顯著；不論政策、立法和所投注的資財，都應謀求大眾的福祉，並保證達到促進全世界環境和社群利益的目標。

修補大地，使大地恢復生機，同樣有其必要。我們目前正處於全力搶救的緊張局勢，回復氣候的平衡狀態，極為重要。正如我們的子女和青年人要我們記得，我們每天都在與時間賽跑。所以一定要儘可能按照《巴黎氣候協議》的規定，指定每年全球平均氣溫上升的門檻，不得超過攝氏1.5度；若有超過，勢必造成災害，尤其對世界各地最貧窮的社群及聚落而言，更是如此。值此關鍵時刻，我們必須挺身而出，促成同一世代及世代之間彼此的精誠團結。為預備即將於英國格拉斯哥舉行的重要《第26屆氣候高峰會議》，我呼籲各國採取一些全國性的政策來降低溫室氣體的排放量。

目前各個物種日漸絕跡，生態系屢屢遭到破壞，此一景況堪稱史無前例，因此恢復生物的繁複多樣性，亦至關重要。生物的多樣性節節下降，向我們發出警訊；為了予以遏止，我們要支持聯合國的呼籲，必須在2030年以前，保留百分之三十的地球表面作為生物棲息地。我在此敦促國際社會通力合作，共同確保今年已於中國昆明舉行的《第15屆生物多樣性高峰會》，成為地球家園重建的至要轉捩點，為使地球家園能符合造物主的旨意變得生氣勃勃。

我們必須修補來履行正義，同時確保所有居住大地的人，使它能完全被人享用。原住民聚落應該受到保護，不要讓一些公司、尤其是跨國集團，「在較低度開發的國家，以絕不會在其本國（或投資國）使用的生產模式運作」（《願祢受讚頌》，51），從事破壞性的化石燃料、礦物、木材開採和過度工業化的農產品的開發。假發展經濟之名，對較為貧窮的社群和國家無恥地進行壓榨，這種企業所表現出的惡劣行徑，可說是一種《新型的殖民主義》（聖若望保祿二世，《向宗座社會科學院致詞》，2001年4月27日；《心愛的亞馬遜》亦有節錄，見14）。我們需要加強國內法和國際法的訂定，對各公司的過度開發活動進行規範，確保屬於身受其害者的正義能得以伸張。

五、一段歡欣的時期

按照聖經傳統，禧年來到是一件喜事，開始時吹起號角，聲音傳遍大地。眾所皆知，這幾年來，大地和窮人的呼喊聲越來越強烈。在此同時，我們也親眼見證：聖神是怎樣地到處鼓舞著不同的個人和團體，齊心協力重建我們共同的家園，並為最卑微弱小者發聲。基層民眾和處於社會邊緣地帶的人們，正大幅動員，踴躍地為保護地球和窮人努力工作。我們樂見許多青年人和社群團體、尤其是原住民聚落，在因應生態危機時，挺身而出，位居前線。他們發出制定「地球禧年」的呼籲，祈願一個嶄新的開始，並意識到凡事都能「要求改變」。（《願祢受讚頌》，13）

在特別紀念《願祢受讚頌》頒布了五周年時，我們也欣

聞通諭激發了無數區域性和全球性的行動，去照料我們共同的家園和窮人。因此，今年應促成許多長期的行動計劃，使得推崇環境保護的生態學，能全面地落實於我們的家庭、堂區、教區、修會團體、學校、大學、健康照護機構、企業和農業生產組織以及其他諸多不同的領域。

我們也欣然見到各個信仰團體彼此互相接近，共同努力，為營造一個更公正，更和平和更永續的世界。我們特別覺得高興的是，「受造界時期」成為一項真正履行基督徒合一運動的創舉。讓我們繼續加深此意識：我們都是這個大家庭的成員，生活在一個共同的家園！

我們要歡欣踴躍，因為愛我們的造物主支持我們為大地所盡的微薄之力。大地也是天主的家，天主聖言在這大地「成為血肉，居住在我們中間」（若一14），也因聖神的澆灌不斷地得以更新。

「祢一嘯氣萬物創成，祢使地面，更新復興。」（參閱：詠一〇四30）

方濟各

發於羅馬，聖若望拉特朗大殿

2020年9月1日

（台灣地區主教團 恭譯）

教宗方濟各

第106屆世界移民 及難民日文告

2020年9月27日

跟耶穌基督一樣，被迫逃難

接納、保護、發展及融入

國內流離失所的人民

年初的時候，在給各國派駐教廷外交使節團成員的講詞中，我曾經指出，國內人民流離失所造成的悲劇，正是我們當代世界所面臨的諸多挑戰之一：「各種衝突和人道緊急危難的情形，由於氣候變遷而更加嚴重，使得流離失所的人數與日俱增，並影響到那些原本已經身處極度貧窮的人們的生活。當中有許多國家經驗到上述各種景況，卻缺乏強有力的組織架構，供應流離失所者的需要。」（2020年1月9日）

聖座促進人類整體發展部移民與難民事務處，發行「針對國內流離失所人民指出的牧靈方向」文件（梵蒂岡，

2020年5月5日），旨在啟發並鼓勵教會在此一特殊領域所進行的牧靈工作。

基於以上各項原因，我決定將本文告獻給離失所的人民，致力撰述其令人震撼而又痛心的境遇——由於新型冠狀病毒疫情所造成的全球性危機，如今景況更加惡化，經常不為人所見。事實上，這次危機帶來的衝擊是如此重大，所造成的處境是如此嚴峻，而地區範圍又廣大，因此影響許多地方的人道緊張局勢，使數百多萬人身處的困境顯得無關重要，以至於緊急救援行動紛紛延後，在國家政治議程淪為最後的考量。然而「此時，我們不應該選擇遺忘。我們現在所面臨的危機，不應該使我們忘記許多給無數人帶來痛苦的其他危機。」（《致全城及全球》文告，2020年4月12日）

鑑於在2020年所發生令人痛心的諸多事件，儘管這份文告是專為國內流離失所的人民所寫，我卻希望它也涵蓋所有由於新型冠狀病毒疫情至今仍顛沛流離、遭人遺棄、排擠和拒絕的人們。

我想從啟發教宗碧岳十二世撰寫《被流放的家庭》宗座憲章（1952年8月1日）的聖家圖像開始說起。在逃往埃及的路途中，幼童耶穌與祂的雙親共同經歷了流離失所者和難民的淒愴命運，「充滿恐懼、不安和不適（參閱：瑪二13~15、19~23）。不幸的是，在我們現在這個時代，數百萬的家庭，因親歷其境而感同身受。電視和報紙幾乎每天報導難民的消息：他們逃離飢餓、戰爭和其他重大危險，為他們自己和他們的家庭，尋求安定而有尊嚴的生活」（《三鐘經》，2013年12月29日）。耶

穌在他們每一個人的身上，被迫要逃命，有如黑落德王統治的時期一樣。我們被召叫，在他們身上認出基督的面容——祂以飢餓、口渴、裸體的人，以及病患、陌生人和囚犯的身分求助於我們（參閱：瑪廿五31~46）。如果我們能在這些人身上認出祂來，我們會因曾與祂相遇，並去愛祂和為祂服務而感謝祂。

流離失所的人民給我們機會與上主相遇，「即使我們的眼睛難以認出祂來：祂可能衣衫襤褸、雙足骯髒、面容被毀、遍體鱗傷、與我們言語不通」（2019年2月15日，講道詞）。也就是說，我們受召喚，以我在2018年世界移民與難民日文告中所提及的四個動詞：接納、保護、發展和融入，去回應這場牧靈挑戰；除此之外，我希望還能再多加入另外六組動詞，而每組動詞彼此之間，附帶有因果相連的關係，好以極為實際的行動，來面對各項考驗。

你們必須先認識才能瞭解。認識是瞭解他人的必要步驟。耶穌藉著前往厄瑪烏的兩個門徒，親自告訴我們這件事實：「談話討論的時候，耶穌親自走近他們，與他們同行。他們的眼睛卻被阻止住了，以致認不出祂來」（路廿四15~16）。當我們談論移民和流離失所的人民時，經常只停留在統計數據上。然而，我們要去認識的，並非數字，而是真實的人！如果我們與他們相遇，我們會有機會更認識他們；在知道他們的故事以後，才能夠去瞭解他們。此外，經過這次疫情，我們都體驗到一份不安全感：隨時都有可能發生危難！也終於能夠瞭解，流離失所的人們在生活中所必須時常面對的，正是

這種處境。

必須成為「近人」才能「服務」。看似理所當然，實則不然。「但有一個撒瑪黎雅人，路過他那裡，一看見就動了憐憫的心，遂上前，在他的傷處注上油與酒，包紮好了，又扶他騎上自己的牲口，把他帶到客店裡，小心照料他」（路十33-34）。恐懼和偏見——諸多的偏見——使我們與他人保持距離，阻止我們成為他們的「近人」和用愛為他們服務。接近他人，通常意指願意承擔風險；許許多多醫護人員，在這幾個月當中，以身作則，成為我們學習的榜樣。隨時接近他人並提供服務的這種態度，超越單純的責任劃分。耶穌在祂給門徒們洗腳時，為我們立下了最佳典範：祂脫下外衣，屈膝跪下，弄髒雙手。（參閱：若十三1~15）

為能和好就先要聆聽——天主親自派遣祂的聖子來到世界，為告訴我們這個道理。祂渴望以人性的耳目，聆聽受苦的人類所發出的急切懇求：「天主竟這樣愛了世界，甚至賜下自己的獨生子，（……）為叫世界藉著祂而獲救」（若三 16~17）。一份使人和好並帶來拯救的愛，從聆聽開始。今日的世界，訊息不斷地增多，但真實的聆聽卻不復存在。然而，唯有透過謙卑且專注的聆聽，我們才能真正地去和好。2020年以來，我們四周的街道曾經寂靜了數個星期——這份寂靜，既令人震撼，又使人不安，但卻給人機會聆聽弱小者、流離失所者，以及我們那身患重症的地球的呼聲。聆聽也給我們機會，讓我們與我們的近人和好，與所有曾經被遺棄的人和好，與我們自己和與天主和好；祂從不疲於給予我們

祂的慈悲。

為能成長，就必須分享。分享是初期基督信仰團體的組成要素：「眾信徒都是一心一意，凡個人所有的，沒有人說是自己的，都歸公用」（宗四32）。天主原不希望我們這個地球上所有的資源僅使少數人得益；這本來不是天主的旨意！我們必須學習分享，好能一起成長，不棄任何人於不顧。此次疫情鄭重提醒我們，所有的人都在同一艘船上。當我們發覺我們都有著同樣的憂慮與恐懼時，我們也再次明白，沒有一個人可以獨自得救。要得到真正的成長，我們必須一起成長，分享我們的所有，學習那將自己僅有的五個餅和兩條魚交給耶穌的男孩……。然而，竟足夠餵飽五千人！（參閱：若六 1~15）

我們需要投入，為能發展。好比主耶穌和撒瑪黎雅婦人相遇的那時（參閱：若四 1~30），祂接近她，聆聽她，用話語碰觸她的心，並帶領她進入真理，使她成為傳遞「喜訊」的先驅：「你們來看！有一個人說出了我所做過的一切事：莫非祂就是默西亞嗎？」（若四29）。有時，那份渴望服務他人的衝動，反而阻止我們去看見他們真正的財富。如果我們真心希望使那些被我們協助的人們獲得發展，我們必須讓他們投入，使他們也能夠成為自己人生的主角，重新出發。此次疫情正提醒我們共同承擔責任的重要性：只有藉著每一個人的付出——甚至是那些經常受人低估的團體的付出——我們才有能力面對危機。我們必須尋得「勇氣，營造空間，讓每個人都能承認自己確實受到召叫，並且接受：殷勤好客的接

待、兄弟友愛的情誼和精誠團結的精神三者，將以嶄新的形式，呈現出來。」（於聖伯多祿廣場的默想，2020年3月27日）

必須**合作**，才能**建立**。聖保祿宗徒曾經這樣告訴格林多團體：「弟兄們，我因我們的主耶穌基督之名，求你們眾人言談一致，在你們中不要有分裂，但要同心合意，全然相合」（格前一10）。建立天主的國是每一個基督徒的共同責任，因此我們必須學習合作，不要受到誘惑，彼此嫉妒、不合和分裂。在現今的處境之下，必須重申：「現在不是以自我為中心的時刻，因為我們所面臨的挑戰，和所有人面臨的，是同一個，沒有分別」（《致全城及全球》文告，2020年4月12日）。為了維護我們共同的家園，使它越來越符合天主原本的計畫，我們必須投身於保障國際合作、鞏固全球團結和經營在地深耕，不置任何人於度外。

大聖若瑟為了挽救孩童耶穌的性命，被迫舉家逃往埃及；下列的祈禱文，受他為人的榜樣所啟發，我想以此祈禱文結束本文告。

天父，祢將祢最珍貴的——孩童耶穌和祂的母親，託付給大聖若瑟，要他保護他們免受惡人的危害與威脅。

請讓我們能夠親身經驗到大聖若瑟的保護和幫助。他和那些逃離權勢仇視與妒恨的人們，經歷同樣的痛苦；願他安慰所有成為難民的弟兄姊妹們；他們因為被戰爭、窮困所逼迫，必須離鄉背井，逃往更安全的地方。

藉著大聖若瑟的轉求，請祢幫助他們獲得力量，為能堅

持不懈，並在他們憂傷時，賜給他們安慰，在他們面臨考驗時，賜給他們勇氣。

請賜那些接納他們的人們這位義智雙全的父親所懷有的溫柔愛情——他愛耶穌，將祂視如己出，並在旅途中的每一步，支持聖母瑪利亞。

大聖若瑟過去依靠雙手勞作維持生計，願他看顧那些生命中的一切盡被剝奪的人們，賜他們找到工作，獲得尊嚴，享有家園的安寧。

我們靠祢的聖子耶穌基督請求祢——大聖若瑟為使祂的性命獲救，曾舉家逃往埃及，他又為奉行祢的旨意，一如忠實的丈夫那樣地愛護童貞瑪利亞，我們也信賴她的轉禱。阿們。

方濟各

發自羅馬聖若望拉特朗大殿

2020年5月13日，法蒂瑪聖母顯現紀念

（台灣地區主教團 恭譯）

教宗方濟各

2020年世界傳教節文告

「我在這裡，請派遣我。」

(依六8)

親愛的兄弟姐妹們：

我要為整個教會在去年十月善度特別傳教月的努力而感謝天主。堅信這將為促進許多團體的傳教歸依做出貢獻，按照「受洗者和被派遣者：基督的教會在世界傳教」這一主題所指引的道路歸依。

今年，充斥著新型冠狀病毒全球大流行帶來的痛苦和挑戰，整個教會在依撒意亞先知講述聖召的話「我在這裡，請派遣我」（依六8）——的照耀下繼續這一傳教歷程。對上主的問題——「我將派遣誰呢」（同上）的回答是常新的。這一召叫發自天主的心、源於祂的慈悲，在當前的世界危機中這慈悲是對教會也是對人類的挑戰。「像福音的門徒們一樣，一場突如其來的狂風暴雨席捲了我們。我們意識到我們在同一條船上，所有人都脆弱和迷茫，但同時重要和必要的是，所有人都蒙召一

起划槳、所有人都需要互相安慰。我們都在……這條船上，就像那些門徒們那樣，異口同聲焦慮地說『我們要喪亡了』（谷四38），我們也是這樣，我們意識到了不能靠每個人自己的力量向前，而只有一起向前」（2020年3月27日，教宗在聖伯多祿廣場的默想）。我們真的很害怕、迷失了方向、感到恐懼。痛苦和死亡使我們感受到了我們人性的脆弱。但同時，我們都承認所有人都強烈渴望生命、渴望擺脫邪惡。在此背景下，傳教的召叫，為了愛天主、愛近人而讓我們走出自我的邀請，代表了分享、服務、轉禱的契機。天主交給每個人的使命讓人從恐懼和封閉的自我，過渡到因著奉獻自己而重新找到和更新的自我。

在耶穌完成了使命（參見：若十九28~30）的十字架獻祭中，天主啟示了祂對每個人、對所有人的愛（參見：若十九26~27）。要求我們個人願意被派遣，因為祂是永遠在履行使命的大愛，總是為了賜予生命而走出自我。為了愛人，天主大父派遣了祂的聖子耶穌（參見：若三16）。耶穌是天父的傳教士：祂整個人和祂的作為全部是服從天父的意願（參見：若四34；六38；八12~30；希十5~10）。反過來，為了我們被釘十字架、復活的耶穌，用祂自己的聖神吸引我們到祂的愛的運動中，祂的聖神使教會生機勃勃，讓我們成為基督的門徒；派遣我們到世界上、向外邦人傳教。

「傳教，『走出去的教會』，不是一個計畫方案，而是要通過意志的努力來實現的一個意願。是基督讓教會走出自我。在宣講福音的使命中，你之所以行動是因為

聖神推動著你、帶動你向前」（《離了祂我們一無所成》，聖保祿書局，2019）。總是天主先愛了我們，並因著這愛與我們相遇、召叫我們。我們個人的聖召源於這樣一個事實，我們是祂的家庭、教會內的天主兒女，那個耶穌給我們見證了的愛德內的弟兄姐妹。然而所有人都有著基於天主召叫我們做天主兒女的人性尊嚴，在聖洗聖事和信仰的自由內變成一直在天主心中的。

白白獲享生命已經構成了是一個不言而喻的邀請，讓我們進入奉獻自我的運動中：一個種子，在受洗者內成熟起來，作為在婚姻和貞潔中對天國的愛的回答。人的生活源於天主的愛、在愛內成長、趨向於愛。沒有人被排除在天主之愛之外，在聖子耶穌在十字架上的神聖獻祭中，天主戰勝了罪惡和死亡（參見：羅八31~39）。對天主來說，邪惡——甚至罪惡——變成了對愛、愛的更多的挑戰（參見：瑪五38~48；路廿三33~34）。為此，在逾越奧蹟中，天主慈悲治癒了人原始的創傷、傾注於整個宇宙萬物。教會，天主對世界之愛的普世聖事，在歷史中繼續耶穌的使命、派遣我們到普天下去，通過我們的信仰見證、福音宣講，天主繼續彰顯祂的愛；在每一個地方和各個時代觸及並改變人的頭腦、身體、社會和文化。

傳教是一個回答，自由、自覺地回應天主的召叫。但只有當我們在教會內善度與活生生的耶穌之間個人的愛的關係時，才能感受到這一召叫。我們自問：我們是否準備好了在我們的生活中接納聖神的臨在；無論是在婚姻生活中，還是在獻身或者鐸職生活的貞潔中、總之在每

一天的日常生活中俯聽傳教的召叫？我們願意被派遣到天涯海角去見證我們在慈悲天主大父內的信仰、宣報耶穌基督救恩的福音、在建設教會的同時分享聖神的神聖生命嗎？像耶穌的母親瑪利亞那樣，我們準備好毫無保留地按照天主的意願服務了嗎（參見：路一38）？這一內在的願意對回應天主是十分重要的：「上主，我在這裡，請派遣我」（參見：依六8）。這不是抽象的，而是在今天的教會和歷史中。

懂得在此疫情時刻天主正在對我們說什麼，也是對教會傳教的一個挑戰。疾病、痛苦、害怕、隔離在挑戰著我們。那些孤獨死亡的人、被拋棄自生自滅的人、失去工作和薪水的人、沒有家和食物的人，他們的貧困在困擾著我們。被迫保持距離、留在家裡，我們應邀去重新發現我們需要社會關係，還有與天主的團體關係。這種情況不僅不應該增加不信任和冷漠，還應該使我們更加關注我們與他人建立關係的方式。祈禱，天主觸及和感化我們心靈的祈禱，使我們向弟兄姐妹們對愛、尊嚴和自由的需要敞開心扉，還有照顧所有受造物。無法像教會一樣聚集在一起舉行聖體聖事，使我們得以親身感受了許多不能在主日舉行彌撒聖祭的基督信仰團體的境況。在此背景下，天主提出的問題「我將派遣誰呢？」再次擺在了我們面前、期待我們給出一個慷慨而堅定的答案：「我在這裡，請派遣我」（依六8）。天主繼續尋找派遣誰向世界、向外邦人見證祂的愛、祂那擺脫罪惡和死亡的救恩、擺脫邪惡的自由（參見：瑪九35~38；路十1~12）。

慶祝世界傳教節也意味著重申祈禱、反思和你們奉獻的物質援助是積極參與耶穌在祂的教會內使命的機遇。十月第三個主日舉行的聖道禮儀中募集到的捐款所體現的愛德，目的是為了支援宗座傳教善會以我的名義所展開的傳教工作，為了所有人的救恩去滿足全世界各族人民和教會的精神與物質需要。

至聖童貞瑪利亞、福傳之星、受難者的慰藉、她聖子耶穌的傳教門徒，請繼續為我們代禱、支持我們。

方濟各

羅馬，拉特朗聖若望大殿

2020年5月31日，聖神降臨瞻禮

（中文翻譯：信仰通訊社）



109年度主教團臨時會議 記錄（摘要）

時間：2020年7月10日 9:30~12:00

地點：主教團辦公大樓（台北市安居街39號）4F

主席：李克勉主教

出席：鍾安住總主教、劉振忠總主教、林吉男主教、
黃兆明主教、蘇耀文主教、

紀錄：陳科神父

報告

一、祕書處

- A、聖事部通函（聖母德敘禱文新增稱號）
- B、聖座促進人類整體發展部的移民與難民事務來函
- C、國務院兩封通函（No. 491.970中文翻譯及No. 497.312英文）
- D、國務院致主教團感謝函
- E、聖伯鐸獻金說明

- F、李玲玲修女來函
- G、宗座善會主任高福南神父來函
- H、詹德隆神父電郵
- I、總務報告
- J、其他

提案

一、祕書處

A. 提案：審議本團與輔仁大學土地修訂變更互設地上權協議書。(略)

B. 主教團委員會主席及委員重新分配事宜。

說明：

主教團主席——洪山川總主教已於5/23榮退。由於洪山川總主教是主教團福傳委員會、健康照護委員會及文化教育委員會的主席，故有必要選出以上三個委員會新的主席和替補洪山川總主教在其他委員會的委員身分（參看以下附件），而且必須考慮到目前主教團少一位主教的狀況，以及各委員會將如何在此情況下運作。

決議：參閱以下附件，灰色為暫時變更。

C. 審核輔仁大學董事會通過輔仁大學教廷督導人選案。

說明：

1. 依輔仁大學教廷督導候選人提名辦法辦理。（參看附件）

現任主教團各委員會主任委員及委員		
委員會、法庭	主任委員	委員
台灣地區第二審法庭	劉振忠總主教(負責人)	
台灣地區第一審法庭	李克勉主教(負責人)	
教義委員會	劉振忠總主教	鍾安住總主教 蘇耀文主教
福傳委員會	李克勉主教	黃兆明主教 蘇耀文主教
教友組	李克勉主教(負責人)	
家庭組	李克勉主教(負責人)	
青年組	鍾安住總主教(負責人)	
聖職委員會	李克勉主教	鍾安住總主教
禮儀委員會	蘇耀文主教	劉振忠總主教
社會發展委員會	黃兆明主教	
亞洲真理電台	黃兆明主教(董事長)	
臺灣明愛會	黃兆明主教(董事長)	
教育文化委員會	劉振忠總主教	蘇耀文主教
兩岸教育關懷小組	鍾安住總主教	林吉男主教
宗教交談與合作委員會	鍾安住總主教	林吉男主教

移民觀光牧靈委員會	林吉男主教	李克勉主教
健康照護牧靈委員會	李克勉主教(負責人)	
原住民牧靈委員會	李克勉主教	蘇耀文主教

2. 輔仁大學董事會通過輔仁大學教廷督導三人，其優先順序為：

1) 鍾安住總主教 2) 劉振忠總主教 3) 李克勉主教

3. 依輔仁大學教廷督導候選人提名辦法第4條規定，經董事會決議後，將名單送交天主教會台灣地區主教團審核並報請教廷任命之。

決議：

按照優先順序 1) 鍾安住總主教 2) 劉振忠總主教 3) 李克勉主教

D. 2021年全國福傳大會是否要邀請傳信部部長 Tagle 樞機？

說明：洪總主教於2020年2月20日致函邀請傳信部部長 Tagle 樞機參加原本今年8月舉行的全國福傳大會。現在因疫情而延至2021年8月。是否仍要邀請傳信部部長 Tagle 樞機參加？

決議：邀請保留到明年。現階段先通知 Tagle 樞機全國福傳大會已延期至2021年8月，並重申主教團邀請他的意願。2021年初，視全國福傳大會是否能預期進行，再致函給 Tagle 樞機。

臨時動議：

一、Chuta於7月1日匯款140,000美金給主教團。台灣明愛會李玲玲修女希望主教團能回應教宗呼籲，用Chuta部分捐款協助緬甸難民及疫情基金會（Covid-19 Relief Fund）。

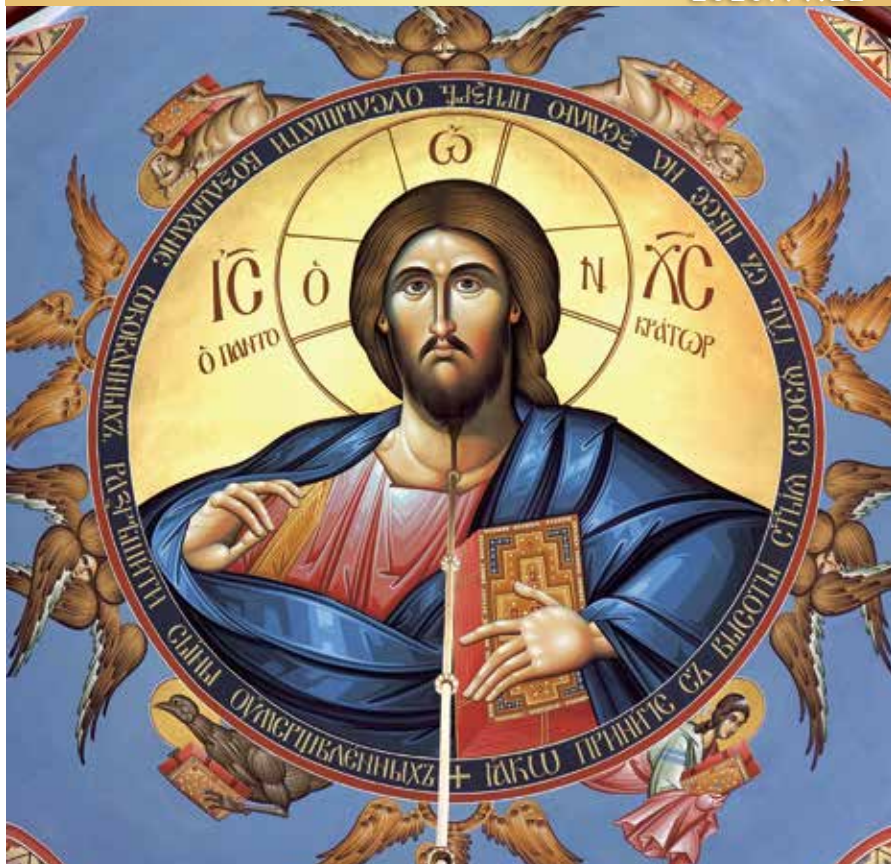
說明：由於新型冠狀病毒疫情嚴重地影響了貧窮國家及災區的人道救援工作，宗座促進人類整體發展部會為因應此一危機，建立了疫情基金會（Covid-19 Relief Fund），而緬甸有二十萬人因天災人禍離開家園，需要國際明愛會的第一時間救援。為此台灣明愛會呼籲主教團能慷慨捐助。捐款將經由台灣明愛會匯給相關單位。

決議：壹萬美金捐給緬甸災民，壹萬歐元捐給疫情基金會（Covid-19 Relief Fund），兩筆捐款都匯寄台灣明愛會，由明愛會轉寄給相關單位。



基督君王節

2020.11.22



請支持主教團事工

郵撥戶名：財團法人天主教會台灣地區主教團

郵撥帳號：19700247

電話：(02)2732-6602 分機 263

傳真：(02)2732-8603



主內的弟兄／姊妹：

讚頌因上主之名而來的君王！

新型冠狀病毒疫情全球蔓延，衝擊著我們生活的各個方面。但聖保祿宗徒提醒我們：「無論是死亡，是生活，是天使，是掌權者，是現存的或將來的事物，是有權能者，是崇高或深遠的勢力，或其他任何受造之物，都不能使我們與天主的愛相隔絕，即是與我們的主基督耶穌之內的愛相隔絕。」（羅八 38-39）

戴上口罩並保持社交距離，讓人感覺疏遠，有些人認為這是缺乏親近友善的行為，但是，讓我們自絕於愛與共融的，是自身的心硬及氣傲，這種心態恰恰成了病毒孽行的溫床。

我們的永生君王基督「貶抑自己，聽命至死，且死在十字架上」（斐二 8）。萬有的天主降生人世，以自身為榜樣教導眾人，我們既是祂的受造物，又豈能不效法祂，細思仁愛的真諦，學會敬重自然萬物，善待及保護自身與鄰人呢？疫情中我們的心態要革新，教宗指出，治癒人心才能治好世界上的社會和環境混亂，儘管處境艱難，卻要將希望建立在耶穌基督身上。

主教團受此波疫情影響，全國福傳大會將延至 2021 年 8 月舉辦，人事和行政費用增加外，傳教事業的新規劃與財務需求，也需相應之調整。本人為此特向各位主內的弟兄姊妹呼籲，請大家繼續慷慨支持主教團的工作，並在愛主、愛人及愛萬物的行動中，找到真正的喜樂。

願瑪利亞的祝福，藉著主教們的代禱降臨到您全家身上。

您的僕人

主教團主席 李克勉

2020 年基督君王節

Prot. N. 432/20

Let us return to the Eucharist with joy!
Letter on the celebration of the liturgy
during and after the COVID-19 pandemic
to the Presidents of the Episcopal Conferences
of the Catholic Church.

The pandemic caused by the Covid-19 virus has produced upheavals not only in social, family, economic, educational, and work dynamics, but also in the life of the Christian community, including the liturgical dimension. To prevent the spread of the virus, rigid social distancing was necessary, which had repercussions on a fundamental trait of Christian life: “Where two or three are gathered in my name, there am I among them” (Mt 18:20); “They devoted themselves to the apostles’ teaching and the fellowship, to the breaking of bread and the prayers. And all who believed were together and had all things in common” (Acts 2:42-44).

This community dimension has a theological meaning: God is a relationship of Persons the Most Holy Trinity. He creates humanity in the relational complementarity between male and female because “it is not good that man should be alone” (Gen 2:18). He puts himself in relationship with man and woman and call them in turn to relationship with him. As Saint Augustine intuited, our heart is restless until it finds God and rests in him (cf. Confessions, I, 1). The Lord Jesus began his public ministry by calling to him himself a group of disciples to share with him the life and proclamation of the Kingdom; from this small flock the Church is born. Scripture use the image of a city to describe eternal

life: the heavenly Jerusalem (cf. Rev 21). A city is a community of people who share values, fundamental human and spiritual realities, places, times, and organized activities and who contribute to building the common good. While the pagans built temples dedicated only to the divinity, to which people had no access, Christians, as soon as they enjoyed freedom of worship, immediately built places that were *domus Dei et domus ecclesiae*, where the faithful could recognize themselves as the community of God, a people summoned for worship and constituted as a holy assembly. God can therefore proclaim: “I am your God, you will be my people” (cf. Ex 6:7; Dt 14:2). The Lord remains faithful to his Covenant (cf. Dt. 7:9) and Israel becomes for this very reason the *Abode of God*, the holy place of his presence in the world (cf. Ex 29:45; Lv 26: 11-12). For this reason, the house of the Lord presupposes to the presence of the family of the children of God. Today, too, in the prayer of the dedication of a new Church, the Bishop asks that it be what it should be by its very nature:

"...] make this for ever a holy place [...]

Here may the flood of divine grace
 overwhelm the offenses of humanity,
 so that your children, Father, being dead to sin,
 may be reborn to heavenly life.

Here may your faithful people,
 standing around the table of the altar,
 celebrate the memorial of the Passover
 and be refreshed by the banquet
 of Christ's word and body.

Here may the joyful offering of praise resound,
 the voice of men and women be joined to the song of the Angels,
 and continual pray rise up to you for the salvation of the world.

Here may the poor find mercy,

the oppressed discover true freedom,
and all people be clothed with the dignity of your children,
until they come rejoicing
to that Jerusalem which is above."

The Christian community has never sought isolation and has never made the Church a city with closed doors. Formed in the value of community life and in the search of the common good, Christians have always sought insertion into society, while being aware of an otherness - to be in the world without belonging to it and without being reduced to it (cf. Letter to Diognetus, 5-6). And even in the pandemic emergency, a great sense of responsibility has emerged. In listening to and collaborating with civil authorities and experts," he notes that the Bishops of the Church "were prompt to make difficult and painful decisions, even to the point of suspending the participation of the faithful in the celebration of the Eucharist for a long period. This Congregation is deeply grateful to the Bishops for their commitment and effort in trying to respond in the best possible way to an unforeseen and complex situation.

As soon as circumstances permit, however, it is necessary and urgent to return to the normality of Christian life, which has the church building as its home and the celebration of the liturgy, especially the Eucharist, as "the summit toward which the activity of the Church is directed, at the same time it is the font from which all her power flows" (*Sacrosanctum Concilium*, 10).

Aware the God never abandons the humanity He has created, and that even the hardest trials can bear fruits of grace, we have accepted our distance from the Lord's altar as a time of Eucharistic fasting, useful for us to rediscover its vital importance, beauty and immeasurable preciousness. As soon as is possible, however, we must return to the Eucharist with a purified heart, with a renewed amazement, with an increased desire to meet the Lord, to be with him, to receive him and to

bring him to our brothers and sisters with the witness of a life full of faith, love, and hope.

This time of deprivation gives us the grace to understand the heart of our brothers and sisters, the martyrs of Abitinae (beginning of the 4th century), who answered their judges with serene determination, despite a sure death sentence: "Sine Dominico non possumus." The absolute verb *non possumus* (we cannot) and the significance of the neuter *non Dominicum* (this which is the Lord's) cannot be translated with a single word. A very brief expression sums up a great wealth of nuances and meanings that are offered to our mediation today:

--- *We cannot live*, be Christians, fully realizing our humanity and the desires for good and happiness that dwell in our hearts without the Word of the Lord, which in the celebration of the liturgy takes shape and becomes a living word, spoken by God for those who today open their hearts to listen;

--- *We cannot live as Christians without participating in the Sacrifice of the Cross* in which the Lord Jesus gives himself unreservedly to save, by his death, humanity which had died because of sin; the Redeemer associates humanity with himself and leads it back to the Father; in the embrace of the Crucified One all human suffering finds light and comfort;

--- *We cannot be without the banquet of the Eucharist*, the table of the Lord to which we are invited as sons and daughters, brothers and sisters to receive the Risen Christ himself, present in body, blood, soul and divinity in that Bread of heaven which sustains us in the joys and labours of this earthly pilgrimage;

--- *We cannot be without the Christian community*, the family of the Lord: we need to meet our brothers and sisters who share the sonship of God, the fraternity of Christ, the vocation and the search for holiness and the salvation of their souls in the rich diversity of ages, personal histories,

charisms and vocations;

--- *We cannot be without the house of the Lord*, which is our home, without the holy places where we were born to faith, where we discovered the provident presence of the Lord and discovered the merciful embrace that lifts up those who have fallen, where we consecrated our vocation to marriage or religious life, where we prayed and gave thanks, rejoiced and wept, where we entrusted to the Father our loved ones who had completed their earthly pilgrimage;

--- *We cannot be without the Lord's Day*, without Sunday which gives light and meaning to the successions of days of work and to family and social responsibilities.

As much as the means of communication perform a valued service to the sick and those who are unable to go to church, and have performed a great service in the broadcast of Holy Mass at a time when there was no possibility of community celebrations, no broadcast is comparable to personal participation or can replace it. On the contrary, these broadcasts alone risk distancing us from a personal and intimate encounter with the incarnate God who gave himself to us not in a virtual way, but really, saying: "He who eats my flesh and drinks my blood remains in me and I in him" (Jn 6:56). This physical contact with the Lord is vital, indispensable, irreplaceable. Once the concrete measures that can be taken to reduce the spread of the virus to a minimum have been identified and adopted, it is necessary that all resume their place in the assembly of brothers and sisters, rediscover the irreplaceable preciousness and beauty of the celebration of the liturgy, and invite and encourage again those brothers and sisters have been discouraged, frightened, absent or uninvolved for too long.

This Discastery intends to reaffirm some principles and suggest some courses of action to promote a rapid and safe return to the celebration of the Eucharist.

Due attention to hygiene and safety regulations cannot lead to the sterilisation of gestures and rites, to the instilling, even unconsciously, of fear and insecurity in the faithful.

It is up to the prudent but firm action of the Bishops to ensure that the participation of the faithful in the celebration of the Eucharist is not reduced by public authorities to a "gathering", and is not considered comparable or even subordinate to forms of recreational activities.

Liturgical norms are not matters on which civil authorities can legislate, but only the competent ecclesiastical authorities (cf. *Sacrosanctum Concilium*, 22).

The participation of the faithful in the liturgical celebrations should be facilitated, but without improvised ritual experiments and in full respect of the norms contained in the liturgical books which govern their conduct. In the liturgy, an experience of sacredness, holiness and beauty that transfigures, gives a foretaste of the harmony of the eternal blessedness. Care should therefore be taken to ensure the dignity of the places, the sacred furnishings, the manner of celebration, according to the authoritative instruction of the Second Vatican Council: "The rites should be distinguished by a noble simplicity" (*Sacrosanctum Concilium*, 34).

The faithful should be recognised as having the right to receive the Body of Christ and to worship the Lord present in the Eucharist in the manner provided for, without limitations that go even beyond what is provided for by the norms of hygiene issued by public authorities or Bishops.

In the Eucharistic celebration the faithful adore the Risen Jesus present; and we see with what ease the sense of adoration, the prayer of adoration, is lost. In their catechesis we ask Pastors to insist on the necessity of adoration.

A sure principle in order not to err is obedience. Obedience to the norms of the Church, obedience to the Bishops. In times of difficulty (e.g. wars,

pandemics), Bishops and Episcopal Conferences can give provisional norms which must be obeyed. Obedience safeguards the treasure entrusted to the Church. The measures given by the Bishops and Episcopal Conferences expire when the situation returns to normal.

The Church will continue to cherish the human person as whole. She bears witness to hope, invites us to trust in God, recalls that earthly existence is important, but much more important is eternal life: sharing the same life with God for eternity is our goal, our vocation. This is the faith of the Church, witnessed over the centuries by hosts of martyrs and saints, a positive proclamation that frees us from the one-dimensional reductionisms and from ideologies. The Church unites proclamation and accompaniment towards the eternal salvation of souls with the necessary concern for public health. Let us therefore continue to entrust ourselves confidently to God's mercy, to invoke the intercession of the Blessed Virgin Mary, *salus infirmorum at auxilium christianorum*, for all those who are sorely tried by the pandemic and every other affliction, let us persevere in prayer for those who have left this life, and at the same time let us renew our intention to be witnesses of the Risen One and heralds of a sure hope, which transcends the limits of this world.

From the Vatican, 15 August 2020

Solemnity of the Assumption of the Blessed Virgin Mary

The Supreme Pontiff Francis, in the Audience granted on 3 September 2020 to the undersigned Cardinal Prefect of the Congregation for Divine Worship and the Disciple of the Sacraments, approved this Letter and ordered its publication.

Robert Card. Sarah
Prefect

Message of His Holiness Pope Francis The 106th World Day of Migrants and Refugees 2020

27 September 2020

Like Jesus Christ, forced to flee.
Welcoming, protecting, promoting and integrating
internally displaced persons

At the beginning of this year, in my Address to the members of the Diplomatic Corps accredited to the Holy See, I pointed to the tragedy of internally displaced people as one of the challenges of our contemporary world: "Situations of conflict and humanitarian emergencies, aggravated by climate change, are increasing the numbers of displaced persons and affecting people already living in a state of dire poverty. Many of the countries experiencing these situations lack adequate structures for meeting the needs of the displaced" (9 January 2020).

The Migrants and Refugees Section of the Dicastery for Promoting Integral Human Development has issued the document "Pastoral Orientations on Internally Displaced People" (Vatican City, 5 May 2020), which aims to inspire and encourage the pastoral work of the Church in this specific area.

For these reasons, I have decided to devote this Message to the drama of internally displaced persons, an often unseen tragedy that the global

crisis caused by the COVID-19 pandemic has only exacerbated. In fact, due to its virulence, severity and geographical extent, this crisis has impacted on many other humanitarian emergencies that affect millions of people, which has relegated to the bottom of national political agendas those urgent international efforts essential to saving lives. But “this is not a time for forgetfulness. The crisis we are facing should not make us forget the many other crises that bring suffering to so many people” (*Urbi et Orbi Message, 12 April 2020*).

In the light of the tragic events that have marked 2020, I would like this Message, although concerned with internally displaced persons, to embrace all those who are experiencing situations of precariousness, abandonment, marginalization and rejection as a result of COVID-19.

I would like to start with the image that inspired Pope Pius XII in his Apostolic Constitution *Exsul Familia* (1 August 1952). During the flight into Egypt, the child Jesus experienced with his parents the tragic fate of the displaced and refugees, “which is marked by fear, uncertainty and unease (cf. Mt 2:13-15, 19-23). Unfortunately, in our own times, millions of families can identify with this sad reality. Almost every day the television and papers carry news of refugees fleeing from hunger, war and other grave dangers, in search of security and a dignified life for themselves and for their families” (*Angelus, 29 December 2013*). In each of these people, forced to flee to safety, Jesus is present as he was at the time of Herod. In the faces of the hungry, the thirsty, the naked, the sick, strangers and prisoners, we are called to see the face of Christ who pleads with us to help (cf. Mt 25:31-46). If we can recognize him in those faces, we will be the ones to thank him for having been able to meet, love and serve him in them.

Displaced people offer us this opportunity to meet the Lord, “even though our eyes find it hard to recognize him: his clothing in tatters,

his feet dirty, his face disfigured, his body wounded, his tongue unable to speak our language” (Homily, 15 February 2019). We are called to respond to this pastoral challenge with the four verbs I indicated in my Message for this Day in 2018: welcome, protect, promote and integrate. To these words, I would now like to add another six pairs of verbs that deal with very practical actions and are linked together in a relationship of cause and effect.

You have to know in order to understand. Knowledge is a necessary step towards understanding others. Jesus himself tells us this in the account of the disciples on the road to Emmaus: “While they were talking and discussing together, Jesus himself drew near and went with them, but their eyes were kept from recognizing him” (Lk 24:15-16). When we talk about migrants and displaced persons, all too often we stop at statistics. But it is not about statistics, it is about real people! If we encounter them, we will get to know more about them. And knowing their stories, we will be able to understand them. We will be able to understand, for example, that the precariousness that we have come to experience as a result of this pandemic is a constant in the lives of displaced people.

It is necessary to be close in order to serve. It may seem obvious, yet often it is the contrary. “But a Samaritan, as he journeyed, came to where the man was; and when he saw him, he had compassion, and went to him and bound up his wounds, pouring on oil and wine; then he set him on his own beast and brought him to an inn, and took care of him” (Lk 10:33-34). Fears and prejudices – all too many prejudices – keep us distant from others and often prevent us from “becoming neighbours” to them and serving them with love. Drawing close to others often means being willing to take risks, as so many doctors and nurses have taught us in recent months. This readiness to draw near and serve goes beyond a mere sense of duty. Jesus gave us

the greatest example of this when he washed the feet of his disciples: he took off his cloak, knelt down and dirtied his hands (cf. Jn 13:1-15).

In order to be reconciled, we need to listen. God himself taught us this by sending his Son into the world. He wanted to listen to the plea of suffering humanity with human ears: “For God so loved the world that he gave his only-begotten Son... that the world might be saved through him” (Jn 3:16-17). A love that reconciles and saves begins with listening. In today’s world, messages multiply but the practice of listening is being lost. Yet it is only through humble and attentive listening that we can truly be reconciled. In 2020, silence has reigned for weeks in our streets. A dramatic and troubling silence, but one that has given us the opportunity to listen to the plea of the vulnerable, the displaced and our seriously ill planet. Listening gives us an opportunity to be reconciled with our neighbour, with all those who have been “discarded”, with ourselves and with God, who never tires of offering us his mercy.

In order to grow, it is necessary to share. Sharing was an essential element of the first Christian community: “Now the company of those who believed were of one heart and soul, and no one said that any of the things which he possessed was his own, but they had everything in common” (Acts 4:32). God did not want the resources of our planet to benefit only a few. This was not the Lord’s will! We have to learn to share in order to grow together, leaving no one behind. The pandemic has reminded us how we are all in the same boat. Realizing that we have the same concerns and fears has shown us once more that no one can be saved alone. To grow truly, we must grow together, sharing what we have, like the boy who offered Jesus five barley loaves and two fish... yet they proved enough for five thousand people (cf. Jn 6:1-15)!

We need to be involved in order to promote. As Jesus was with the

Samaritan woman (cf. Jn 4:1-30). The Lord approaches her, listens to her, speaks to her heart, and then leads her to the truth and makes her a herald of the Good News: “Come, see a man who told me all that I ever did! Can this be the Christ?” (v. 29). Sometimes the impulse to serve others prevents us from seeing their real riches. If we really want to promote those whom we assist, we must involve them and make them agents in their own redemption. The pandemic has reminded us of how essential co-responsibility is, and that only with the contribution of everyone – even of those groups so often underestimated – can we face this crisis. We must find “the courage to create spaces where everyone can recognize that they are called, and to allow new forms of hospitality, fraternity and solidarity” (*Meditation in Saint Peter’s Square*, 27 March 2020).

It is necessary to cooperate in order to build. That is what the Apostle Paul tells the community of Corinth: “I appeal to you, brethren, by the name of our Lord Jesus Christ, that all of you agree and that there be no dissensions among you, but that you be united in the same mind and the same judgement” (1 Cor 1:10). Building the Kingdom of God is a duty common to all Christians, and for this reason it is necessary that we learn to cooperate, without yielding to the temptation to jealousy, discord and division. In the present context it should be reiterated: “This is not a time for self-centredness, because the challenge we are facing is shared by all, without distinguishing between persons” (*Urbi et Orbi Message*, 12 April 2020). To preserve our common home and make it conform more and more to God’s original plan, we must commit ourselves to ensuring international cooperation, global solidarity and local commitment, leaving no one excluded.

I would like to conclude with a prayer suggested by the example of Saint Joseph at the time he was forced to flee to Egypt to save the

child Jesus.

Father, you entrusted to Saint Joseph what you held most precious: the child Jesus and his Mother, in order to protect them from the dangers and threats of the wicked.

Grant that we may experience his protection and help. May he, who shared in the sufferings of those who flee from the hatred of the powerful, console and protect all our brothers and sisters driven by war, poverty and necessity to leave their homes and their lands to set out as refugees for safer places.

Help them, through the intercession of Saint Joseph, to find the strength to persevere, give them comfort in sorrows and courage amid their trials.

Grant to those who welcome them some of the tender love of this just and wise father, who loved Jesus as a true son and sustained Mary at every step of the way.

May he, who earned his bread by the work of his hands, watch over those who have seen everything in life taken away and obtain for them the dignity of a job and the serenity of a home.

We ask this through Jesus Christ, your Son, whom Saint Joseph saved by fleeing to Egypt, and trusting in the intercession of the Virgin Mary, whom he loved as a faithful husband in accordance with your will. Amen.

Rome, Saint John Lateran, 13 May 2020, Memorial of the Blessed Virgin Mary of Fatima.

Franciscus

Message of His Holiness Pope Francis

World Mission Day 2020

Here am I, send me. (Is 6:8)

Dear Brothers and Sisters,

I wish to express my gratitude to God for the commitment with which the Church throughout the world carried out the Extraordinary Missionary Month last October. I am convinced that it stimulated missionary conversion in many communities on the path indicated by the theme: “Baptized and Sent: the Church of Christ on Mission in the World”.

In this year marked by the suffering and challenges created by the Covid-19 pandemic, the missionary journey of the whole Church continues in light of the words found in the account of the calling of the prophet Isaiah: “Here am I, send me” (6:8). This is the ever new response to the Lord’s question: “Whom shall I send?” (ibid.). This invitation from God’s merciful heart challenges both the Church and humanity as a whole in the current world crisis. “Like the disciples in the Gospel we were caught off guard by an unexpected, turbulent storm. We have realized that we are on the same boat, all of us fragile and disoriented, but at the same time important and needed, all of us called to row together, each of us in need of comforting the other. On this boat... are all of us.

Just like those disciples, who spoke anxiously with one voice, saying ‘We are perishing’ (v. 38), so we too have realized that we cannot go on thinking of ourselves, but only together can we do this” (*Meditation in Saint Peter’s Square*, 27 March 2020). We are indeed frightened, disoriented and afraid. Pain and death make us experience our human frailty, but at the same time remind us of our deep desire for life and liberation from evil. In this context, the call to mission, the invitation to step out of ourselves for love of God and neighbour presents itself as an opportunity for sharing, service and intercessory prayer. The mission that God entrusts to each one of us leads us from fear and introspection to a renewed realization that we find ourselves precisely when we give ourselves to others.

In the sacrifice of the cross, where the mission of Jesus is fully accomplished (cf. Jn 19:28-30), God shows us that his love is for each and every one of us (cf. Jn 19:26-27). He asks us to be personally willing to be sent, because he himself is Love, love that is always “on mission”, always reaching out in order to give life. Out of his love for us, God the Father sent his Son Jesus (cf. Jn 3:16). Jesus is the Father’s Missionary: his life and ministry reveal his total obedience to the Father’s will (cf. Jn 4:34; 6:38; 8:12-30; Heb 10:5-10). Jesus, crucified and risen for us, draws us in turn into his mission of love, and with his Spirit which enlivens the Church, he makes us his disciples and sends us on a mission to the world and to its peoples.

“The mission, the ‘Church on the move’, is not a programme, an enterprise to be carried out by sheer force of will. It is Christ who makes the Church go out of herself. In the mission of evangelization, you move because the Holy Spirit pushes you, and carries you” (*Senza di Lui non possiamo fare nulla: Essere missionari oggi nel mondo. Una conversazione con Gianni*

Valente, Libreria Editrice Vaticana: San Paolo, 2019, 16-17). God always loves us first and with this love comes to us and calls us. Our personal vocation comes from the fact that we are sons and daughters of God in the Church, his family, brothers and sisters in that love that Jesus has shown us. All, however, have a human dignity founded on the divine invitation to be children of God and to become, in the sacrament of Baptism and in the freedom of faith, what they have always been in the heart of God.

Life itself, as a gift freely received, is implicitly an invitation to this gift of self: it is a seed which, in the baptized, will blossom as a response of love in marriage or in virginity for the kingdom of God. Human life is born of the love of God, grows in love and tends towards love. No one is excluded from the love of God, and in the holy sacrifice of Jesus his Son on the cross, God conquered sin and death (cf. Rom 8:31-39). For God, evil – even sin – becomes a challenge to respond with even greater love (cf. Mt 5:38-48; Lk 22:33-34). In the Paschal Mystery, divine mercy heals our wounded humanity and is poured out upon the whole universe. The Church, the universal sacrament of God’s love for the world, continues the mission of Jesus in history and sends us everywhere so that, through our witness of faith and the proclamation of the Gospel, God may continue to manifest his love and in this way touch and transform hearts, minds, bodies, societies and cultures in every place and time.

Mission is a free and conscious response to God’s call. Yet we discern this call only when we have a personal relationship of love with Jesus present in his Church. Let us ask ourselves: are we prepared to welcome the presence of the Holy Spirit in our lives, to listen to the call to mission, whether in our life as married couples or as consecrated persons or those called to the ordained ministry,

and in all the everyday events of life? Are we willing to be sent forth at any time or place to witness to our faith in God the merciful Father, to proclaim the Gospel of salvation in Jesus Christ, to share the divine life of the Holy Spirit by building up the Church? Are we, like Mary, the Mother of Jesus, ready to be completely at the service of God's will (cf. Lk 1:38)? This interior openness is essential if we are to say to God: "Here am I, Lord, send me" (cf. Is 6:8). And this, not in the abstract, but in this chapter of the life of the Church and of history.

Understanding what God is saying to us at this time of pandemic also represents a challenge for the Church's mission. Illness, suffering, fear and isolation challenge us. The poverty of those who die alone, the abandoned, those who have lost their jobs and income, the homeless and those who lack food challenge us. Being forced to observe social distancing and to stay at home invites us to rediscover that we need social relationships as well as our communal relationship with God. Far from increasing mistrust and indifference, this situation should make us even more attentive to our way of relating to others. And prayer, in which God touches and moves our hearts, should make us ever more open to the need of our brothers and sisters for dignity and freedom, as well as our responsibility to care for all creation. The impossibility of gathering as a Church to celebrate the Eucharist has led us to share the experience of the many Christian communities that cannot celebrate Mass every Sunday. In all of this, God's question: "Whom shall I send?" is addressed once more to us and awaits a generous and convincing response: "Here am I, send me!" (Is 6:8). God continues to look for those whom he can send forth into the world and to the nations to bear witness to his love, his deliverance from sin and death, his liberation from evil (cf. Mt 9:35-38; Lk 10:1-12).

The celebration of World Mission Day is also an occasion for reaffirming how prayer, reflection and the material help of your offerings are so many opportunities to participate actively in the mission of Jesus in his Church. The charity expressed in the collections that take place during the liturgical celebrations of the third Sunday of October is aimed at supporting the missionary work carried out in my name by the Pontifical Mission Societies, in order to meet the spiritual and material needs of peoples and Churches throughout the world, for the salvation of all.

May the Most Blessed Virgin Mary, Star of Evangelization and Comforter of the Afflicted, missionary disciple of her Son Jesus, continue to intercede for us and sustain us.

Rome, Saint John Lateran, 31 May 2020, Solemnity of Pentecost

Franciscus



Chinese Regional Bishops' Conference Minutes of the Second Plenary Assembly, 2020

Date: 9:30am ~12:00am, July 10, 2020

Venue: CRBC Administration Building
(39, An-Ju Street, Taipei)

President: Most Rev. John Baptist Lee

Attendees: Most Rev. Thomas Chung, Most Rev. Peter Liu,
Most Rev. Bosco Lin, Most Rev. Philip Huang,
Most Rev. Martin Su

Secretary: Fr. Otfried Chan

Reports:

I. Secretariat

- A. Statement from the Congregation for Divine Worship and the Discipline of the Sacraments (Litany of the Blessed Virgin Mary, new titles added)
- B. Letter from the Migrant and Refugee Section of the Dicastery for Promoting Integral Human Development
- C. Two statements from the Secretariat of State (Chinese translation of the letter No. 491.970 and English translation of the letter No. 497.312)
- D. A word of thanks from the Secretariat of State to the CRBC

E. Explanation on the St. Peter's Pence

F. Letter from Sr. Emma Lee (Caritas Taiwan)

G. Letter from Fr. Khohi, Director of Pontifical Mission Societies

H. Email from Fr. Louis Gendron

I. Report of the General Services, Secretariat of CRBC

J. Varia

Propositions:

I. Secretariat

- A. Proposition: Amendment to the Agreement of Land Changes and the setting of Mutual Right of Superficies between the CRBC and the Fu Jen University

Explanation:

1. The joint application of the CRBC and the Fu Jen University for modifying the Land Transfer Project (cf. Document of Tai Nei Ming Zi No. 1030323237) is implemented, and the CRBC has accomplished only the procedure of partial stakeholder of 5 lots of land (No. 152-3, 152-4, 152-5, 172-6 at the Subsection of San Jiao Zai of Hai Shan Tou in Xinzhuang District of New Taipei City, bought from the Fu Jen University and No. 40-1 at the 6th Subsection of Shin Hai Section in Daan District of Taipei City). It was initially believed that donating and subdividing the land were tax-exempt; however, the Revenue Service Office of the New Taipei City Government considers both donation and subdivision as taxable activities, and Fu Jen University needs then to pay nearly NTD 5 billions as land appreciation tax. Due to the consequences of declining birthrate (lesser inhabitants in the district), and the fact that the Fu Jen University Hospital is still in its initial stage, the Hospital will not be capable to bear all these financial

expenses.

2. The New Taipei City Government and the Taipei City Government propose the discount of the tax on cadastral value and other related measures. It is suggested to set mutual rights to superficieses so as to reduce the financial cost of entailed by the project of donating and the subdividing the land and to modify the written agreement of both parties, so that both can make full use of their lands independently, without being compelled to pay taxes which will exceed NTD 1 billion. This resolution was approved in 2010
3. The Agreement (Draft) for Setting Mutual Rights to Superficies is proposed for discussion.
4. After the approval of the new agreement, one should proceed to the evaluation of land price, at least by more than 2 consultancy firms. The new Agreement is to be submitted to the competent authorities for ratification within 6 months as the report on the evaluation of the land is valid only for 6 months.

Resolution: Approved after the different procedures are checked and confirmed

B. Reassignment of the presidency of Episcopal Commissions and their respective members

Explanation:

The President of the Bishops' Conference, Archbishop John Baptist Hong, retired on May 23, 2020. As Archbishop Hong was at the same time the President of Commission for Evangelization, of Commission of Pastoral-Health Care and of Commission for Education and Culture, it is necessary to elect new presidents of the above 3 Commissions and to find other bishops to replace him, and as member of different commissions as well (cf. attached document), making allowance for the fact that there is one less bishop in

the Bishops' Conference, and how each commission can run well in this situation.

Resolution: See the attached document below. Temporary changes are marked in grey color.

Current Presidents and members of Different Episcopal Commissions		
Commissions or Tribunals	President	Members
Taiwan Regional Tribunal of Second Instance	Archbishop Peter Liu (person in charge)	
Taiwan Regional Tribunal of First Instance	Bishop John Baptist Lee (person in charge)	
Commission for Doctrine of the Faith and Catechetical Instruction	Archbishop Peter Liu	Archbishop Thomas Chung Bishop Martin Su
Commission for Evangelization	Bishop John Baptist Lee	Bishop Philip Huang Bishop Martin Su
Section for Laity	Bishop John Baptist Lee (person in charge)	
Section for Family	Bishop John Baptist Lee (person in charge)	
Section for Youth	Archbishop Thomas Chung (person in charge)	
Commission for the Clergy	Bishop John Baptist Lee	Archbishop Thomas Chung
Commission for Sacred Liturgy	Bishop Martin Su	Archbishop Peter Liu

Commission for Social Development	Bishop Philip Huang	
Radio Veritas of Asia Chinese Section	Bishop Philip Huang (President)	
Caritas-Taiwan R.O.C	Bishop Philip Huang (President)	
Commission for Education and Culture	Archbishop Peter Liu	Bishop Martin Su
Section for Cross-Strait Catholic Formation	Archbishop Thomas Chung	Bishop Bosco Lin
Commission for Interreligious Dialogue and Ecumenical Cooperation	Archbishop Thomas Chung	Bishop Bosco Lin
Commission for the Pastoral Care of Migrants and Itinerant People	Bishop Bosco Lin	Bishop John Baptist Lee
Commission of Pastoral-Health Care	Bishop John Baptist Lee (person in charge)	
Commission for Aborigine Apostolate	Bishop John Baptist Lee	Bishop Martin Su

C. Ratification of the nomination of the Chancellor approved by the Board of Directors meeting of Fu Jen University

Explanation:

1. The ratification will be conducted according to the Regulation on Nomination of Chancellor of Fu Jen University (cf. attached document).
2. As it is suggested by the Pontifical Congregation for Catholic Education, the Board of Directors of Fu Jen University has worked out a list of three suitable candidates (terna) to be the Chancellor of Fu Jen University according to the order of preference as follows:

1) Archbishop Thomas Chung

2) Archbishop Peter Liu

3) Bishop John Baptist Lee

3. According to Article 4 of the Regulation on Nomination of Chancellor of Fu Jen University, after the Resolution of the Board of Directors Meeting, the terna will be reported to the Bishops' Conference for ratification and the Bishops' Conference will submit its decision to the Pontifical Congregation for Catholic Education for approval.

Resolution: The terna of CRBC in order of preference as follows:

1) Archbishop Thomas Chung

2) Archbishop Peter Liu

3) Bishop John Baptist Lee

The Secretary General will submit the list to the Pontifical Congregation for Catholic Education for approval.

D. Cardinal Luis Tagle, Prefect of Congregation for Evangelization of Peoples, will he be invited to join in the 2021 Taiwan Evangelization Congress?

Explanation:

Archbishop Hung wrote a letter on February 20, 2020, to invite Luis Cardinal Tagle, Prefect of Congregation for the Evangelization of Peoples to grace the Taiwan Evangelization Congress which is supposed to be held this August. Due to the current pandemic, the Congress is postponed to August 2021. And Card. Tagle needs be informed if he will be invited to the Congress that is postponed to next year.

Resolution:

The invitation to Card. Tagle is upheld. For the time being, The Bishops' Conference must inform Card. Tagle that the Congress is postponed to

August 2021 and reiterates its intention to invite him to grace this important event. One will wait until the beginning of 2021 to see if the Congress can take place as expected. If yes, the Bishops' Conference will then contact his Eminence again and inform him about the program of the Congress in detail, and the possibility for him to preside over the Opening or Closing Mass, and to give addresses to the Congress.

Provisional motion:

I. Chuta transferred USD 140,000 to the Bishops' Conference on July 1, 2020. Sister Emma Lee, Executive Director of Caritas Taiwan R.O.C., asks the Bishops' Conference to respond to the appeal of Pope Francis, by using part of the donation to help the refugees in Myanmar and to support the Covid-19 Relief Fund.

Explanation:

Viewing that the pandemic of Covid-19 affects seriously the humanitarian aid in poor countries and disaster areas, the Dicastery for Promoting Integral Human Development created the Covid-19 Relief Fund to respond to this crisis. Moreover, in Myanmar, 200,000 people have left their home due to natural or man-made disasters; they need the help of International Caritas first and foremost. For these purposes, Caritas Taiwan R.O.C. calls the Bishops' Conference to generously donate. The donation will be transferred to relevant units by Caritas Taiwan R.O.C.

Resolution:

US\$10,000.- will be donated to the refugees in Myanmar and €10,000.- will be donated to the Covid-19 Relief Fund. The two donations will be transferred to Caritas Taiwan R.O.C., and Caritas Taiwan R.O.C. will transfer them to respective organization.



13 x 19 cm · 144 頁 · 200 元 / 本

《經濟與金融問題》

由於金融市場對大多數人的物質福祉影響日深，因此經濟與金融問題在今天引起我們前所未有的關注。這既要求我們對市場的運作實施適當的規管，也需要我們釐定清晰明確的倫理基礎，以確保我們是通過符合人性的關係來實現僅憑經濟機制無法締造的福祉。教會蒙召在人類事業的各個領域，宣告和建立天主的國，而全盛的幸福便是天國的預嘗。這樣的幸福也是愛德的特別果實。愛德是教會行動的光明大道，應體現在社會、公民和政治領域。



13 x 19 cm , 144 頁 , 200 元 / 本

《宣講》

「在獻身生活年結束時舉行了共融週，與會者藉由他們的經驗和願望向我們最後所傳達的訊息，邀請我們在那麼稀有和脆弱的希望，以及在我們當中現今的文化中歡欣喜悅。我們需要復興我們的希望背後的神學依據，為使教會活出這希望。」（《宣講》90）

2015 年獻身生活年慶祝完畢後，梵蒂岡獻身生活修會及使徒生活團聖部從世界各地的男女獻身者收到許多正面反饋，分享他們於羅馬在這教會恩寵聖年期間的寶貴經驗：每次集會前的守夜祈禱和集會結束時的感恩祭、不同宗派的獻身生活者參與的合一集會、培育導師的聚會、年輕獻身生活者的聚會、召集所有形式的獻身生活共融團聚的特殊時刻。教宗方濟各在每個活動展開親切友善的對話，指出在教會內以福音精神生活所具有的廣闊視野和先知特質。



98-04-43-04 郵政劃撥儲蓄金存款單

帳號 19700247

通訊欄（限與本次存款有關事項）

為主教團月誌奉獻

劃撥款項

建議：

通訊欄

◎寄款人請注意背面說明

◎本收據由電腦印錄請勿填寫

郵政劃撥儲蓄金存款收據

收款帳號戶名

存款金額

電腦紀錄

經辦局收款戳

元
拾
佰
仟
萬
拾
佰
仟
金
額
新
台
幣
(小
寫)

財團法人天主教會台灣地區主教團

寄款人

戶名

姓名

通訊處

電話

經辦局收款戳

虛線內備供機器印錄用請勿填寫

發行所：台灣地區主教團月誌雜誌社

發行人：李克勉

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