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教宗方濟各聖誕節文告

2020年12月25日

親愛的弟兄姊妹們，聖誕快樂！

我想藉著依撒意亞先知的這句話：「有一個嬰孩為我們誕生了，有一個兒子賜給了我們」（依九5），將教會在這慶節宣告的訊息傳達給所有的人。

有一個嬰孩誕生了：誕辰總是希望的來源，那是生命的出現，未來的許諾。而這嬰孩——耶穌，「為我們誕生了」：這個「我們」沒有邊界、沒有特權、也沒有排斥。那在白冷城由童貞瑪利亞所生的嬰孩是為所有的人誕生：祂是天主賜予整個人類大家庭的「兒子」。

藉著這個嬰孩，我們眾人能轉向天主並稱祂為「父親」、「爸爸」。耶穌是唯一聖子；除祂以外，沒有人

認識天父。而祂來到世上，正是為向我們啟示天父的面容。也因為這樣，藉著這個嬰孩，我們眾人能彼此稱為弟兄：無論什麼語言和文化，不管我們的身分和差異，我們眾人在每一陸洲都是弟兄姊妹。

此時，充斥著生態危機，因新冠病毒疫情而加重的經濟和社會嚴重失衡。在這歷史的關鍵時刻，我們比以往更需要兄弟情誼。天主在賜予我們祂的聖子耶穌的同時，將這情誼贈送給我們：一份並非由漂亮的言辭、抽象的概念、浮泛的情感形成的兄弟情誼。不是的。這份兄弟情誼基於真實的愛，能與跟自己不一樣的人相遇，能分擔他人的痛苦，接近和關懷他，即使他不是我的親人，不屬於我的族群和我所信仰的宗教；他跟我不一樣，但他是我的弟兄、我的姊妹。在民族與民族、國家與國家之間的關係上也是如此：人人互為手足！

在聖誕節，我們慶祝來到世界上的基督之光，祂為眾人而來：不只是為了某些人而來。今天，在這因疫情而變得黑暗又充滿不確定性的時期，希望的多種光芒呈現出來，例如疫苗的研發。然而，為了使這些光芒大放光彩，帶給全世界希望，必須讓人人都有機會接種疫苗。我們不能放任封閉的國家主義阻礙我們活出我們作為真正人類大家庭的身份。我們也不能讓根深蒂固的個人主義病毒勝過我們，使我們對其他弟兄姊妹的苦難無動於衷。我不能以自己為先，不顧他人，不能把市場和研發專利的法則放在愛和人類健康的法則之上。我懇請各位：國家、企業和國際組織的領導人促進合作而非競爭，為眾人尋求解決方案：疫苗為所有人，特別是地球

上每個地區最脆弱和急需的人。應首先考慮最脆弱、最急需的人！

願白冷的聖嬰幫助我們成為助人為樂、慷慨大方和團結關懷的人，尤其關懷那些最脆弱、患病，以及那些在這段時期沒有工作，或因疫情帶來的經濟後果而身處困境的人，以及那些在這幾個月因隔離而遭受家暴的婦女們。

面對無邊界的挑戰，不應建立圍牆。我們都在同一艘船上。每一個人都是我的弟兄。在每一個人身上，我都看到天主的面容，而在所有受苦的人身上，我都看到上主請求我的幫助。在每個病患、窮人、失業者、邊緣人、移民和難民身上，我都看到祂：每一個人都是弟兄姊妹！

在天主聖言誕生為嬰孩的這一天，讓我的目光轉向全世界眾多的嬰孩，尤其是敘利亞和葉門的嬰孩，他們仍然為戰爭付出昂高的代價。願他們的面容打動善心人士的良心，以便解決衝突的根源，並為建設和平的未來而勇往直前。

願這良好的時期能緩解在整個中東和東地中海地區的緊張局勢。

願耶穌聖嬰癒合心愛的敘利亞人民的創傷，他們飽受戰爭的蹂躪已有十年，最近由於疫情，更是雪上加霜。願伊拉克人民和所有致力於和好途徑的人們，尤其是近年來受到戰爭沉重打擊的雅茲迪人，得到慰藉。願和平降臨於利比亞，使正在進行中的談判開啟新階段，藉以終止該國種種形式的敵意。

願白冷的聖嬰將兄弟情誼賜予那曾目睹祂誕生的聖地。願以色列人及巴勒斯坦人能重拾彼此的信任，透過直接對話來尋求正義與持久的和平，克服暴力和根深蒂固的怨恨，向世界見證兄弟情誼的美好。

願光照聖誕夜的那顆星成為黎巴嫩人民的向導和鼓舞，好使這個國家在面對困難時，因著國際社會的支持，不失去希望。願和平之王幫助黎巴嫩的負責人士放下個人利益，且以嚴肅、誠實和透明的態度努力服務，好使黎巴嫩走上改革的行程，繼續追尋它自由及和平共處的使命。

願至高者的聖子支持國際社會和有關國家的努力，力求使納戈爾諾-卡拉巴赫，以及烏克蘭東部地區停火，促進對話——那通往和平與和解的唯一途徑。

願耶穌聖嬰減輕布基納法索、馬利和尼日人民的痛苦，他們遭受嚴重的人道危機打擊，除此以外，還要忍受極端主義分子和武裝衝突，以及疫情和其它自然災害帶來的痛苦；願耶穌聖嬰終止在衣索比亞的暴力，在那裡，許多人因衝突而被迫逃亡；願莫桑比克北部德爾加杜角地區的居民獲得慰藉，他們是國際恐怖主義暴力的受害者；願耶穌聖嬰促使南蘇丹、奈及利亞和喀麥隆的負責人士繼續走已開啟的兄弟情誼和對話的道路。

願天父永恆的聖言成為美洲的希望之泉，那裡尤其受到新冠病毒的打擊，且已飽受折磨，又經常被貪腐和販毒的後果摧殘。願天父永恆的聖言幫助智利克服最近的社會緊張局勢，讓委內瑞拉人民的苦難得以結束。

願天國的君王保護在東南亞飽受天災肆虐的人民，菲律賓和越南的災情尤其嚴重，那裡多次的颱風造成後果嚴重的水災，使居住在那塊土地的家庭喪失人命，環境受到破壞以及使地方經濟受損。

在念及亞洲時，我無法忘記羅興亞人民：願在窮人中誕生的耶穌使他們在苦難中感受到希望。

親愛的弟兄姊妹們，

「有一個嬰孩為我們誕生了」（依九5）。祂來是為拯救我們！祂向我們宣告：痛苦與凶惡不是最後的結局，低頭接受暴力和不義就等同於拒絕喜樂和耶穌聖誕的希望。

在這喜慶的日子，我特別想到那些身處逆境卻不垂頭喪氣的人，他們採取行動，帶給人希望、安慰和援助，幫助受苦的人和陪伴孤獨的人。

耶穌在一個馬槽裡誕生，但祂被童貞瑪利亞和聖若瑟的愛包裹起來。天主聖子藉著化為血肉而聖化了家庭的愛。此刻我想到那些家庭：那些今天無法團聚的家庭，以及那些被迫留在家裡的人們。願聖誕節為眾人是一個契機，以重新發現家庭是生命和信仰的搖籃，是款待之愛、交談、寬恕、友愛關懷和分享喜樂的場所，以及全人類和平的泉源。

祝大家聖誕快樂！

（中文翻譯：梵蒂岡中文新聞網）

教宗方濟各

2021年第29屆 世界病患日文告

2021年2月11日

「你們的師傅只有一位，你們眾人都
是兄弟。」（瑪廿三8）

一種基於信任的關係
來指引病患的照護

親愛的弟兄姊妹們：

2021年2月11日所慶祝的世界病患日，同時也是露德聖母紀念日，這是個機會，讓我們特別去關注病人，以及那些在醫療機構、家庭和團體中幫助並照顧他們的人。我們特別念及那些因全球新冠疫情而受苦的，以及現在仍在受苦的人們。在此向所有人，尤其是窮人和弱勢族群，表達我的精神關懷，並確保他們得到教會的關愛。

1. 這次病患日的主題是摘自耶穌在福音裡批評那些假善人的章節，他們並不實踐自己所宣講的道理（參閱：瑪廿三1~12）。當我們的信仰淪於空談，對他人的生活與需求漠不關心，那麼我們所宣認的信條，就會顯得與生活有所矛盾。這在實際上是一種危險，這也是為什麼耶穌在談論關於陷入自我崇拜的危險時，用了強硬的言詞。祂告訴我們：「你們的師傅只有一位，你們眾人都是兄弟。」（第8節）

無論何時何地，耶穌對那些人「只說不做」（第3節）的批判，總是有幫助的，因為沒有人能夠免於偽善的惡行，它使我們無法如唯一天主父的孩子那般茁壯成長，並阻礙我們活出普世性兄弟情誼的召叫。

在面對弟兄姊妹們的需要時，耶穌要我們以一種與那偽善行為完全相反的方式作出答覆。祂要我們停下、傾聽，與他人建立直接而個人的關係，對他人有同理心，並且在服務他人時，參與到他們的痛苦中。（參閱：路十30~35）

2. 病痛的經歷使我們意識到自己的脆弱，以及我們需要他人的事實。它使我們更加清楚地感受到：我們都是依賴天主的受造物。當我們生病時，恐懼和心神意亂會掌控住我們，因為健康並不在於我們的能力，也不在於人生中永無止境的憂慮，這使我們感到無能為力。（參閱：瑪六27）

病痛提出人生意義的問題——一個我們透過信仰帶到天主面前的問題。當我們在生命中尋找嶄新，且更有深度的方向時，不見得馬上就能找到答案。在這種耗費心力的追求上，親朋好友也時常愛莫能助。

在這方面，約伯就是一位具象徵性的人物。在約伯遭逢災禍之

時，他的妻子和朋友都不陪伴他，反而苛責他，讓他更加地孤獨、憂苦。

約伯雖然感到心灰意冷、不被理解，然而在他極度脆弱時，面對著天主和他人，他卻拒絕了偽善，選擇誠懇的道路。因為他對天主堅持的呼喊，天主終究回應了他，並讓他看見新的視野。祂證實了約伯所受的苦，既不是懲罰，也不是和天主分離的狀態，更不是天主冷漠的標記。約伯的心，受了傷，又得到了痊癒，於是對上主說出這動人心弦的懺悔：「以前我只聽見了有關祢的事，現今我親眼見了祢。」（約四二5）

疾病不會只有一種面貌：它不但包含了所有病人的面容，也涵蓋著那些感到被無視、被排擠、被剝削的人，他們因為社會的不公義，而被否定了基本權利（參閱：《眾位弟兄》通諭，22）。當前的疫情，不但加劇了我們在醫療體制上的不平等，同時也暴露出病患照護上的效率不足。年長、弱小和容易受傷的人，未必都能得到照護以及公正的對待。這是政治決策和資源分配的結果，也是身居其位者作出或多或少承諾的結果。在病患照護上投入資源，是需要優先考量的事情，這關係到根本的原則：健康乃第一公共利益。然而，疫情也凸顯了醫護人員、義工、員工、司鐸、男女會士的慷慨奉獻，他們以各自的專業、忘我的精神、責任意識和愛心去幫助、照顧、安慰和服事了許多病患和他們的親人。對於眼前的病患，沉默的一眾男女並未置之不理，反而將病患看作我們人類大家庭的近人、成員，一同分擔他們的痛苦。

這種關懷是一份珍貴的藥膏，為病苦中的人提供了扶助與安慰。作為基督徒，我們感受到了那份關懷，那是耶穌基督愛

的標記——慈善的撒瑪黎雅人，以憐憫接近每個被罪惡所傷害的男女。藉著聖神的工作來與基督結合，我們蒙召如天父那般慈悲，特別去愛弱小的、受苦的弟兄姊妹（參閱：若十三34~35）。我們不只是作為個體而感受到這份關懷，同時也作為共同體而感受了這份關懷。的確，在基督內的兄弟友愛，營造成了一個治癒的團體、一個誰也不丟下的團體、一個包容與接納的團體，特別是為那些最需要的人。

在此，我願提及在兄弟情誼中精誠關懷的重要性，它具體展現於服務中，並且能以多種形式展現，而所有的形式，都是為了扶助近人。「服務意味著照顧那些在我們家中、社會上和民眾當中的弱勢者」（2015年9月20日，在哈瓦那的彌撒講道）。在這個服務的開展中，所有人都「蒙召在那些最弱小者真實的注視下，放下自己的期待與渴望，也放下自己對權力的追求……。服務總是注視著弟兄的面容，觸摸他的身體，感覺他的接近，有時甚至為他的接近而受苦，並尋求他的提升。因此，服務絕不是某種意識型態，因為受服事的不是思想，而是人。」（同上）

3. 如果有一種效果精良的療法，那它一定會具有人際關係的層面，因為這樣才能更全面地為病人提供治療。對此層面的強調，可以幫助醫生、護士、專家和志工，以互信關係為基礎，在治療的道路上能更有責任感地陪伴病人（參閱：“New Charter for Health Care Workers”「新編健康照護人員手冊」，2016年，4）。這乃是在需要照顧者與照顧他們的人之間建立一種協約；這協約以信任和相互尊重、誠信和樂於助人為基礎，如此才能超越各種防護屏障，將病患的尊嚴置於中心，保護醫護人員的專業素養，並與病患的家屬保持良好關係。

這種與病患的關係，可以從基督的仁愛中獲得取之不盡的動力泉源，就如千年來，藉著服務弱小來成聖的一眾男女所見證的那般。那能使病患和照顧他們的人的處境具有圓滿意義的，正是藉著基督死而復活的奧蹟所湧現出的愛。福音經常清楚描述耶穌醫治人絕非行魔術，而那是相遇的果實、人與人之間關係的結果，因為天主賜予人的恩典，在人的信德上得到了回應，就如耶穌屢次重複的那句話：「你的信德救了你。」

4. 親愛的弟兄姊妹們，耶穌留給門徒們的愛的誠命，也應當在我們和病人的關係之中得以實行。在擁有兄弟友愛的精神下，一個社會將變得更具有人性，更有力量地去關心最脆弱的、受苦的成員。讓我們為此努力，不讓任何人感到孤單、受排擠和被遺棄。

我將所有病患、醫護人員和那些在受苦者身旁盡忠職守的人，託付於病人之痊和仁慈的聖母瑪利亞。願她從露德山洞和全世界無數個敬禮她的朝聖地，扶持我們的信德和望德，幫助我們以兄弟友愛彼此照顧。願天主降福你們中的每一位。

教宗方濟各

羅馬拉特朗大殿

2020年12月20日，將臨期第四主日

（台灣地區主教團 恭譯）

獻身生活日

2021年2月2日

教廷獻身生活及使徒生活團部

Prot. N.Sp.R.2559/21

梵蒂岡，2021年1月18日

致所有度獻身生活者

在我們所愛之日的前夕，我們對所有度獻身生活的男女致上問候。這是一個屬於我們美好聖召的日子——藉著我們的聖召，天主對一眾男女和整個宇宙的愛，以各種方式發揚光大。2月2日下午5點30分，我們將於聖伯多祿大殿內慶祝第25屆的世界獻身生活日。此次的感恩祭將由教宗方濟各舉行，儘管近幾年的感恩祭缺少了使之光亮的標記和喜樂的面容，但仍表達著我們生命特有的豐厚感激之情。

藉此信函，我們希望能縮短近幾個月以來，疫情造成在我們之間空間上的距離，此外亦表達本部對你們每一位和各修會團體的關懷。數月以來，我們持

續追蹤著由不同國家的修會團體傳來的訊息：人們心神煩亂、疫情的擴散、死亡數字、在人性與經濟上的煎熬、醫療機構的減少、恐懼……，但同樣也提到：在苦難中受考驗的忠信、勇氣，甚至在痛苦與渺茫中處之泰然的見證，與人分擔各種痛苦和創傷，關懷和照顧最需要的人，以及冒著生命的危險來實踐愛德和服務別人。（參閱：《眾位弟兄》，第2章）

我們無法說出所有的人的名字，但我們請求上主降福你們每一位，使你們得以從「我」走向「我們」，理解到「我們同在一條船上，脆弱而沒有方向感，但我們同時也都是重要而不可或缺的。我們蒙召一同航行」（教宗方濟各，2020年3月27日星期五，「特別的祈禱時刻」）。在這些日子裡，我們要成為撒瑪黎雅人，克服自掃門前雪、顧影自憐的誘惑，克服對世人的苦難和窮困視而不見的誘惑。

在《眾位弟兄》通諭中，教宗方濟各邀請我們一起行動，「喚起對兄弟情誼的渴望」（《眾位弟兄》，8），擁有相同的夢想（《眾位弟兄》，9），如此「在面對當前摒除或漠視他人的生活方式時，能夠以嶄新的兄弟情誼和人際友愛作出回應……。」（《眾位弟兄》，6）

各位在修會、隱修院、默觀團體、在俗團體、新建的修會團體中度獻身生活的弟兄姐妹們，以及各位貞女團體的成員、獨修者、使徒生活團的成員們，

請將這通諭作為你們生活、進修與使命的核心。我們不能再忽視「我們都是弟兄姐妹」這個真理，因為事實上，當我們以天主經祈禱時，不一定都能意識到：「若不向眾人的天父開放自己，就不能言之鑿鑿地宣揚兄弟情誼。」（《眾位弟兄》，272）

教宗方濟各在他稱作「真理的時刻」——歷史性的時刻，所寫的通諭，對於每位度獻身生活者都是一份寶貴的禮物：它不否定兄弟情誼受的創傷，卻能在兄弟情誼找到獻身生活先知性的根源。

我們正蒙受著一種來自聖神的嶄新召叫。根據教理中所論及的「教會—共融」，一如教宗聖若望保祿二世敦促度獻身生活者「成為共融的專家，奉行共融的靈修」（《奉獻生活》，46），教宗方濟各從諸多獻身生活組織的創立者與啟發者——聖方濟的身上得到啟發，擴展了視野，並邀請我們在地球與所有受造物之間，一起成為普世性兄弟情誼的締造者：一起成為共同家園的守護者（參閱：《願祢受讚頌》）。無論何種信仰、文化與傳統，我們都是弟兄姐妹，因為未來並不是只有「單色的」（《眾位弟兄》，100），而世界的美麗，正如一個多面體，透過不同的面，熠熠生輝。

問題在於如何開創陪伴、轉變與創造的方式；在於如何開展各種計畫，去宣揚一種能與不同的人、與不同的世代交談的文化；在於如何從自己的聖召團體出發，直至地球的每個角落、每個受造物，因為

我們從未像在此疫情中體驗到一切是這樣地息息相關、休戚與共。（參閱：《願祢受讚頌》）

「我們既然屬於同一人類大家庭，是同樣擁有人類之軀的同行旅伴，也是同一大地的兒女，一起居住在這共同家園，那麼讓我們每一個人都體現其信仰或信念的豐富內涵，發出自己的聲音，彼此成為弟兄姊妹，一起追夢吧！」（《眾位弟兄》，8）。正因為這個夢想倚賴於我們的雙手、熱忱，還有我們的堅持不懈，故此，為感謝讚美上主恩賜我們的聖召與使命，2月2日將再次成為一個美麗的慶節！

我們將各位託付給瑪利亞——我們的母親、教會之母、忠信的婦女，並在今年也同時獻給她的淨配聖若瑟。願你們在生動而忠實的信德上，在堅信而喜悅的望德上，在謙遜而活潑的愛德上，都能與日俱增。

我們呼求慈愛的天主——聖父、聖子、聖神降福你們。

部長 阿維斯樞機（João Braz de Aviz）

祕書長 羅德里格斯（José Rodríguez Carballo）

（台灣地區主教團 恭譯）

教宗方濟各

2021年四旬期文告

「看，我們上耶路撒冷去！」

（瑪廿18）

四旬期：更新信、望、愛的時期

親愛的弟兄姊妹們：

耶穌向門徒宣告祂的受難、死亡和復活，為完成天父對祂的旨意，祂便藉此顯示給門徒知道，祂使命中最深刻的意義，並且召叫他們一起承擔這使命，以拯救世人。

在走向復活節的四旬期之旅中，讓我們記得「貶抑自己，聽命至死，且死在十字架上」（斐二8）的那一位。在這段悔改的時期，讓我們更新我們的信仰，從「活水」中汲取希望，以開放的心接受天主的愛，因祂使我們在基督內成為弟兄姊妹。在復活節前夕，我們會重宣領洗時的誓願，並在天主聖神的工作中體驗到重生，成為新人。四旬期之旅，就像基督徒一生的朝聖之旅一

樣，至今仍受到復活之光的照耀，而復活之光啟發了基督門徒的思想、態度和決定。

耶穌所宣講的齋戒、祈禱和施捨（參閱：瑪六1~18），是我們悔改的條件和表達方式。神貧與克己（齋戒），關心愛護受傷的人（施捨），像孩子一般與天父對話（祈禱），使我們在生活上體現出真誠的信德、活潑的望德和有具體行動的愛德。

1. 信德召喚我們接受真理，在天主和所有的弟兄姊妹前為此真理作證

在這四旬期接受並活出基督所啟示的真理，意思是，我們首先要接受教會歷代相傳的天主聖言並被祂觸動。這真理並非由理性構想出來的概念，只保留給少數特選、頭腦聰明或博學多聞的人，而是給我們領受的一個訊息，並且因我們內心的智慧向天主開放而能理解的——天主在我們察覺到祂的偉大之前就已經愛了我們。這真理就是基督本身：基督徹底地擁抱了我們的人性，使自己成為道路——即使嚴苛，卻開放給眾人——為引領眾人到達生命的圓滿。

齋戒是一種克己的經驗，幫助那些心地純潔的人重新發現天主的恩賜，並且明瞭到人身為受造物的事實，以及是按照天主肖像被創造的，並在祂內得到成全。我們藉著齋戒接受了貧窮的經驗，讓自己成為與窮人在一起的窮人，並以接受和分享愛，來「積聚」愛的財富。我們若這樣理解和實行，齋戒便幫助我們愛天主和愛近人，正如聖多瑪斯所教導的，齋戒的行動幫助我們把注

意力放在他人身上，視人如己。（參閱：《眾位弟兄》，93）

四旬期是一個相信的時期，是迎接天主來到我們生命中並讓祂「居住在我們當中」（參閱：若十四23）的時期。齋戒包括了斷絕所有讓我們焦慮的一切——例如消費主義或過多的資訊，不論真假——這樣我們才能敞開心胸，迎接來到我們中間的那一位：我們的救主，天主之子，祂一無所有，卻「滿溢恩寵和真理。」（若一14）

2. 以希望為我們繼續旅程的「活水」

耶穌曾向井邊的撒瑪黎雅婦人要水喝，但當耶穌說祂可以賜給她「活水」（若四10）時，那位撒瑪黎雅婦人不明白祂的意思。她很自然地認為祂指的是實際上的水，但耶穌說的是聖神，祂要藉著逾越奧蹟豐富地賜予這活水，賜給不會令大家失望的希望。其實耶穌告訴門徒祂要受難、死亡時，已經提到這個希望，因為祂說，「第三天他要復活」（瑪廿19）。耶穌說的是慈愛的天父為他們開啟的未來。我們與祂一起滿懷希望、也因祂而滿懷希望，意思是說，歷史不會因為我們的錯誤、我們的暴力和不義，或將愛釘在十字架上的罪而中止。意思是說，我們以開放的心接受天父的寬恕。

在這些充滿憂慮的時期，一切彷彿在變遷且顯得渺茫，此時談希望，似乎是很不容易的事。然而四旬期正是一段充滿希望的時期，我們雖背離天主，天主卻耐心

地繼續關懷我們常糟蹋的受造界（參閱：《願祢受讚頌》，32~33、43~44）。聖保祿勸勉我們把希望放在和好上，說：「與天主和好罷！」（格後五20）。在和好聖事中領受罪赦，是我們悔改過程的核心，我們也就能轉而把寬恕帶給他人：我們因領受了寬恕，藉著我們對話的能力，並採取關心人的態度，安慰那些感到悲傷痛苦的人，我們就能將寬恕帶給人。天主賜給我們的寬恕，也能透過我們的言語行為，使我們體驗到一個充滿兄弟情誼的復活節。

在四旬期，讓我們越來越注意到「帶來鼓勵、心安、力量、慰藉和激勵，而不是會侮辱別人、使人憂傷或忿怒，也不會輕蔑別人的話」（《眾位弟兄》，223）。有時為了帶給他人希望，只要對人和善就夠了，也就是「願意放下自身的煩惱和憂慮而關心他人，給人一個微笑，說句鼓勵的話，在一片冷漠中願意聆聽。」（同上，224）

透過收斂心神和靜默祈禱，那賜給我們的希望就成為一種啟發和內心的光明，照亮了我們在生活中面對的困難和選擇。因此我們需要祈禱（參閱：瑪六6），並在暗中與溫柔的天父相遇。

在希望中度過四旬期，意思是說，天主「更新了一切」（參閱：默廿一1~6），所以感覺到自己在一個嶄新時期裡，成為在耶穌基督內的見證人。這表示，接受基督帶來的希望——在十字架上付出生命，但天主第三天使祂復活——而且要「時常準備好答覆任何人[向我們]詢

問心中所懷希望的理由。」（伯前三15）

3. 愛德是信德與望德的最高表達方式——緊隨基督足跡、關懷憐憫眾人

愛德樂於看到他人成長。因此見他人受苦、孤單、生病、無家可歸、受輕視或貧困時，也會感到痛苦。愛是心的跳動力，使我們走出自我，並與他人建立分享和共融的連結。

「群體的愛讓社會能夠邁向愛的文明，這是我們全體都感受到的召叫。愛德是涵蓋普世的，因此能夠建立新世界；愛德不是空泛的情感，而是為眾人發掘有效發展途徑的最好方法。」（《眾位弟兄》，183）

愛是一項恩賜，給我們的生命賦以意義。它使我們把那些窮困的人視為家人、朋友、弟兄姊妹。如果懷著愛心去分享，即使是極少量，也絕不會中斷，反而會成為生命及快樂的泉源。例如匝爾法特的寡婦拿一點油和一些麵，做了餅給先知厄里亞的故事（參閱：列上十七7~16）；又如耶穌祝福了餅，把餅擘開讓門徒分給群眾的故事（參閱：谷六30~44）。我們施予人時也是如此，不論我們給的多或少，只要有喜樂單純的心，愛就會源源不絕。

懷著愛來過四旬期，意思是關懷那些因新冠肺炎而受苦或感覺被遺棄及感到恐懼的人。在這段前途渺茫的日子裡，讓我們記住上主對祂僕人的話：「你不要害怕！因為我救贖了你」（依四三1）。讓我們懷著愛德，去安

慰和幫助他們明白，天主愛他們有如自己的兒女。

「只有經過愛德轉化的目光，才能看到他人的尊嚴，因而能夠承認和重視窮人擁有的極大尊嚴，並尊重他們特有的生活方式和文化，從而讓他們真正地與社會融合。」（《眾位弟兄》，187）

親愛的弟兄姊妹，我們生命的每一時刻都是相信、盼望及愛的時刻。四旬期是一段悔改、祈禱、分享的歷程，邀請我們團體或個人再活出那來自生活基督的信德、天主聖神的嘔氣所激發的望德，以及從天父慈悲之心、永不枯竭的泉源所湧流出來的愛德。

願救主之母瑪利亞——永遠忠信地在十字架下、在教會的心中——能以她愛的臨在支持著我們。願復活主的降福伴隨著我們每一個人，踏上復活之光的旅途。

方濟各

羅馬，拉特朗大殿

2020年11月11日，都爾·聖瑪定紀念日

（台灣明愛會 恭譯）

發自羅馬禮儀及聖事部

Prot. N. 17 / 21

疫情期間聖灰星期三撒放聖灰 備註

司鐸念祝福灰燼的禱文，然後在靜默中灑上聖水。司鐸面對會眾，按

《羅馬彌撒經書》所載，向會眾念一次以下其中一式經文：「你要回頭改過，信從福音！」或「人哪！你要記住，你原來是灰土，將來還要歸於灰土。」

繼而，司鐸清潔（消毒）雙手，戴上口罩，保護口鼻；然後，給來到他前的信友撒放聖灰，或按情況，司鐸前往站立原位的信友，給他們撒放聖灰。司鐸在領聖灰者頭上撒下聖灰，不用念任何經文。

發自「禮儀及聖事部」，2021年1月12日。

Robert Sarah 樞機
部長

Arthur Roche 總主教
祕書

臺灣地區主教團禮儀委員會
香港教區禮儀委員會合譯

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“URBI ET ORBI” Message of His Holiness Pope Francis Christmas 2020

Friday, 25 December 2020

Dear Brothers and Sisters,
Merry Christmas!

I would like to bring to everyone the message that the Church proclaims on this feast with the words of the prophet Isaiah: “To us a child is born, to us a son is given” (Is 9:6)

A child is born. A birth is always a source of hope; it is life that blossoms, a promise of the future. Moreover, this Child, Jesus, was born “to us”: an “us” without any borders, privileges or exclusions. The Child born of the Virgin Mary in Bethlehem was born for everyone: he is the “son” that God has given to the entire human family.

Thanks to this Child, all of us can speak to God and call him “Father”. Jesus is the only-begotten Son; no one but he knows the Father. Yet he came into the world for this very reason: to show us the face of the Father. Thanks to this Child, we can all call one another brothers and sisters, for so we truly are. We come from every continent, from every language and culture, with our own identities and differences, yet we are all brothers and sisters.

At this moment in history, marked by the ecological crisis and grave economic and social imbalances only worsened by the coronavirus pandemic, it is all the more important for us to acknowledge one another as brothers and sisters. God has made this fraternal unity

possible, by giving us his Son Jesus. The fraternity he offers us has nothing to do with fine words, abstract ideals or vague sentiments. It is a fraternity grounded in genuine love, making it possible for me to encounter others different from myself, feeling com-*passion* for their sufferings, drawing near to them and caring for them even though they do not belong to my family, my ethnic group or my religion. For all their differences, they are still my brothers and sisters. The same thing is true of relationships between peoples and nations: brothers and sisters all!

At Christmas we celebrate the light of Christ who comes into the world; he comes for everyone, not just for some. Today, in this time of darkness and uncertainty regarding the pandemic, various lights of hope appear, such as the discovery of vaccines. But for these lights to illuminate and bring hope to all, they need to be available to all. We cannot allow the various forms of nationalism closed in on themselves to prevent us from living as the truly human family that we are. Nor can we allow the virus of radical individualism to get the better of us and make us indifferent to the suffering of other brothers and sisters. I cannot place myself ahead of others, letting the law of the marketplace and patents take precedence over the law of love and the health of humanity. I ask everyone – government leaders, businesses, international organizations – to foster cooperation and not competition, and to seek a solution for everyone: vaccines for all, especially for the most vulnerable and needy of all regions of the planet. Before all others: the most vulnerable and needy!

May the Child of Bethlehem help us, then, to be generous, supportive and helpful, especially towards those who are vulnerable, the sick, those unemployed or experiencing hardship due to the economic effects of the pandemic, and women who have

suffered domestic violence during these months of lockdown.

In the face of a challenge that knows no borders, we cannot erect walls. All of us are in the same boat. Every other person is my brother or my sister. In everyone, I see reflected the face of God, and in those who suffer, I see the Lord pleading for my help. I see him in the sick, the poor, the unemployed, the marginalized, the migrant and the refugee: brothers and sisters all!

On this day, when the word of God became a child, let us turn our gaze to the many, all too many, children worldwide, especially in Syria, Iraq and Yemen, who still pay the high price of war. May their faces touch the consciences of all men and women of good will, so that the causes of conflicts can be addressed and courageous efforts can be made to build a future of peace.

May this be a favourable time to ease tensions throughout the Middle East and in the Eastern Mediterranean.

May the Infant Jesus heal the wounds of the beloved Syrian people, who for a decade have been devastated by war and its consequences, now aggravated by the pandemic. May he bring comfort to the Iraqi people and to all those involved in the work of reconciliation, and particularly to the Yazidis, sorely tried by these last years of war. May he bring peace to Libya and enable the new phase of the negotiations in course to end all forms of hostility in the country.

May the Babe of Bethlehem grant the gift of fraternity to the land that witnessed his birth. May Israelis and Palestinians regain mutual trust and seek a just and lasting peace through a direct dialogue capable of ending violence and overcoming endemic grievances, and thus bear witness before the world to the beauty of fraternity.

May the star that shone brightly on Christmas night offer guidance

and encouragement to the Lebanese people, so that, with the support of the international community, they may not lose hope amid the difficulties they currently face. May the Prince of Peace help the country's leaders to lay aside partial interests and commit themselves with seriousness, honesty and transparency to enabling Lebanon to undertake a process of reform and to persevere in its vocation of freedom and peaceful coexistence.

May the Son of the Most High sustain the commitment of the international community and the countries involved to continue the ceasefire in Nagorno-Karabakh, as well as in the eastern regions of Ukraine, and to foster dialogue as the sole path to peace and reconciliation.

May the Divine Child alleviate the suffering of the peoples of Burkina Faso, Mali and Niger, affected by a grave humanitarian crisis caused by extremism and armed conflicts, but also by the pandemic and other natural disasters. May he end the violence in Ethiopia, where many people have been forced to flee because of the fighting; comfort the inhabitants of the Cabo Delgado region in northern Mozambique, victims of the violence of international terrorism; and encourage the leaders of South Sudan, Nigeria and Cameroon to pursue the path of fraternity and dialogue they have undertaken.

May the Eternal Word of the Father be a source of hope for the American continent, particularly affected by the coronavirus, which has intensified its many sufferings, frequently aggravated by the effects of corruption and drug trafficking. May he help to ease the recent social tensions in Chile and end the sufferings of the people of Venezuela.

May the King of Heaven protect all victims of natural disasters

in Southeast Asia, especially in the Philippines and Vietnam, where numerous storms have caused flooding, with devastating repercussions on families in terms of loss of life, harm to the environment and consequences for local economies.

As I think of Asia, I cannot forget the Rohingya people: may Jesus, who was born poor among the poor, bring them hope amid their sufferings.

Dear brothers and sisters,

“To us a child is born” (Is 9:6). He came to save us! He tells us that pain and evil are not the final word. To become resigned to violence and injustice would be to reject the joy and hope of Christmas.

On this festive day, I think in a special way of all those who refuse to let themselves be overcome by adversity, but instead work to bring hope, comfort and help to those who suffer and those who are alone.

Jesus was born in a stable, but was embraced by the love of the Virgin Mary and Saint Joseph. By his birth in the flesh, the Son of God consecrated familial love. My thoughts at this moment turn to families: to those who cannot come together today and to those forced to remain at home. May Christmas be an opportunity for all of us to rediscover the family as a cradle of life and faith, a place of acceptance and love, dialogue, forgiveness, fraternal solidarity and shared joy, a source of peace for all humanity.

Merry Christmas to everyone!

Message of His Holiness Pope Francis for the XXIX World Day of the Sick

11 February 2021

“You have but one teacher and you are all brothers” (Mt 23:8).

A trust-based relationship to guide care for the sick

Dear brothers and sisters,

The celebration of the XXIX World Day of the Sick on 11 February 2021, the liturgical memorial of the Blessed Virgin Mary of Lourdes, is an opportunity to devote special attention to the sick and to those who provide them with assistance and care both in healthcare institutions and within families and communities. We think in particular of those who have suffered, and continue to suffer, the effects of the worldwide coronavirus pandemic. To all, and especially to the poor and the marginalized, I express my spiritual closeness and assure them of the Church’s loving concern.

The theme of this Day is drawn from the Gospel passage in which Jesus criticizes the hypocrisy of those who fail to practise what they preach (cf. Mt 23:1-12). When our faith is reduced to empty words, unconcerned with the lives and needs of others, the creed we profess proves inconsistent with the life we lead. The danger is real. That is why Jesus uses strong language about the peril of falling into self-idolatry. He tells us: “You have but one teacher and you are all brothers” (v. 8).

Jesus' criticism of those who "preach but do not practise" (v. 3) is helpful always and everywhere, since none of us is immune to the grave evil of hypocrisy, which prevents us from flourishing as children of the one Father, called to live universal fraternity.

Before the needs of our brothers and sisters, Jesus asks us to respond in a way completely contrary to such hypocrisy. He asks us to stop and listen, to establish a direct and personal relationship with others, to feel empathy and compassion, and to let their suffering become our own as we seek to serve them (cf. Lk 10:30-35).

The experience of sickness makes us realize our own vulnerability and our innate need of others. It makes us feel all the more clearly that we are creatures dependent on God. When we are ill, fear and even bewilderment can grip our minds and hearts; we find ourselves powerless, since our health does not depend on our abilities or life's incessant worries (cf. Mt 6:27).

Sickness raises the question of life's meaning, which we bring before God in faith. In seeking a new and deeper direction in our lives, we may not find an immediate answer. Nor are our relatives and friends always able to help us in this demanding quest.

The biblical figure of Job is emblematic in this regard. Job's wife and friends do not accompany him in his misfortune; instead, they blame him and only aggravate his solitude and distress.

Job feels forlorn and misunderstood. Yet for all his extreme frailty, he rejects hypocrisy and chooses the path of honesty towards God and others. He cries out to God so insistently that God finally answers him and allows him to glimpse a new horizon. He confirms that Job's suffering is not a punishment or a state of

separation from God, much less as sign of God's indifference. Job's heart, wounded and healed, then makes this vibrant and touching confession to the Lord: "I had heard of you by word of mouth, but now my eye has seen you" (42:5).

Sickness always has more than one face: it has the face of all the sick, but also those who feel ignored, excluded and prey to social injustices that deny their fundamental rights (cf. Fratelli Tutti, 22). The current pandemic has exacerbated inequalities in our healthcare systems and exposed inefficiencies in the care of the sick. Elderly, weak and vulnerable people are not always granted access to care, or in an equitable manner. This is the result of political decisions, resource management and greater or lesser commitment on the part of those holding positions of responsibility. Investing resources in the care and assistance of the sick is a priority linked to the fundamental principle that health is a primary common good. Yet the pandemic has also highlighted the dedication and generosity of healthcare personnel, volunteers, support staff, priests, men and women religious, all of whom have helped, treated, comforted and served so many of the sick and their families with professionalism, self-giving, responsibility and love of neighbour. A silent multitude of men and women, they chose not to look the other way but to share the suffering of patients, whom they saw as neighbours and members of our one human family.

Such closeness is a precious balm that provides support and consolation to the sick in their suffering. As Christians, we experience that closeness as a sign of the love of Jesus Christ, the Good Samaritan, who draws near with compassion to every man and woman wounded by sin. United to Christ by the working of the Holy Spirit, we are called to be merciful like the Father and to love in particular our frail, infirm and suffering brothers and sisters (cf.

Jn 13:34-35). We experience this closeness not only as individuals but also as a community. Indeed, fraternal love in Christ generates a community of healing, a community that leaves no one behind, a community that is inclusive and welcoming, especially to those most in need.

Here I wish to mention the importance of fraternal solidarity 兄弟般的精誠關懷, which is expressed concretely in service and can take a variety of forms, all directed at supporting our neighbours. “Serving means caring ... for the vulnerable of our families, our society, our people” (Homily in Havana, 20 September 2015). In this outreach, all are “called to set aside their own wishes and desires, their pursuit of power, before the concrete gaze of those who are most vulnerable... Service always looks to their faces, touches their flesh, senses their closeness and even, in some cases, ‘suffers’ that closeness and tries to help them. Service is never ideological, for we do not serve ideas, we serve people” (ibid.).

If a therapy is to be effective, it must have a relational aspect, for this enables a holistic approach to the patient. Emphasizing this aspect can help doctors, nurses, professionals and volunteers to feel responsible for accompanying patients on a path of healing grounded in a trusting interpersonal relationship (cf. New Charter for Health Care Workers [2016], 4). This creates a covenant between those in need of care and those who provide that care, a covenant based on mutual trust and respect, openness and availability. This will help to overcome defensive attitudes, respect the dignity of the sick, safeguard the professionalism of healthcare workers and foster a good relationship with the families of patients.

Such a relationship with the sick can find an unfailing source of motivation and strength in the charity of Christ, as shown by the

witness of those men and women who down the millennia have grown in holiness through service to the infirm. For the mystery of Christ’s death and resurrection is

the source of the love capable of giving full meaning to the experience of patients and caregivers alike. The Gospel frequently makes this clear by showing that Jesus heals not by magic but as the result of an encounter, an interpersonal relationship, in which God’s gift finds a response in the faith of those who accept it. As Jesus often repeats: “Your faith has saved you”.

Dear brothers and sisters, the commandment of love that Jesus left to his disciples is also kept in our relationship with the sick. A society is all the more human to the degree that it cares effectively for its most frail and suffering members, in a spirit of fraternal love. Let us strive to achieve this goal, so that no one will feel alone, excluded or abandoned.

To Mary, Mother of Mercy and Health of the Infirm, I entrust the sick, healthcare workers and all those who generously assist our suffering brothers and sisters. From the Grotto of Lourdes and her many other shrines throughout the world, may she sustain our faith and hope, and help us care for one another with fraternal love. To each and all, I cordially impart my blessing.

Rome, Saint John Lateran, 20 December 2020, Fourth Sunday of Advent

FRANCIS

World Day for Consecrated Life

February 2, 2021

To all consecrated persons,

We draw close to you on the eve of a day dear to us, and to all consecrated men and women. A day dedicated to our wonderful vocation that makes God's love for men, woman and the entire universe shine forth in various ways. On 2 February in St. Peter's Basilica, at 5:30 p.m., we will celebrate the XXV World Day of Consecrated Life. Pope Francis will preside over the Eucharistic Celebration, void of the signs and joyful faces that illuminated it in previous years, yet nonetheless expressing the fruitful gratitude that characterizes our lives.

With this letter, we wish to lessen the physical distance imposed on us for so many months by the pandemic and express to each of you and to every community, our closeness as well as that of those working in this Dicastery. For months we have been following the news coming from the communities in various nations: they speak of bewilderment, the spread of infection, deaths, of human and economic difficulties, institutes that are decreasing in number, fears... but they also speak of a fidelity tested through suffering, courage, a serene witness even in the midst of pain or uncertainty, sharing every affliction and every wound, caring for and being close to the most needy, charity and service at the cost of one's life (cf. Fratelli Tutti, ch. II).

We cannot mention all your names, but we ask the Lord's blessing on each and every one of you, so that you may be able to move from "I" to "we", realizing "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" (Pope Francis, Extraordinary moment of prayer, Friday, 27 March 2020). Be the Samaritans of these days, overcoming the temptation to turn inward and weep for yourselves, or to close your eyes to the pain, suffering, and poverty of so many men and women throughout the world.

In the Encyclical Fratelli Tutti, Pope Francis invites us to act together, to bring about a rebirth in everyone "a universal aspiration to fraternity" (n. 8), to dream together (n. 9) so that "in the face of present-day attempts to eliminate or ignore others, we may prove capable of responding with a new vision of fraternity and social friendship..." (n. 6).

Consecrated men and women in religious, monastic and contemplative institutes, in secular institutes and new institutes, members of the ordo virginum, hermits, members of societies of apostolic life, we ask all of you to place this Encyclical at the center of your life, formation and mission. We cannot disregard this truth any more: we are all brothers and sisters, as, in fact, we pray, not necessarily consciously of it, in the Our Father, that "without an openness to the Father of all, there will be no solid and stable reasons for an appeal to fraternity" (n. 272).

This Encyclical, written in a historical moment that Pope Francis himself has called "the hour of truth," is a precious gift for every form of consecrated life that, without denying the many wounds to fraternity, can find in it the roots of prophecy.

We are faced with a new call from the Holy Spirit. In light of the doctrine on the Church-communion, just as St. John Paul II urged consecrated persons to "be true experts of communion and to practice the spirituality of communion" (Vita consecrata, n. 46), Pope Francis, drawing inspiration from St. Francis, founder and

inspirer of so many institutes of consecrated life, broadens the perspective and invites us to be architects of universal brotherhood, custodians of the common home: of the earth and of every creature (cf. Encyclical *Laudato si'*). Brothers and sisters towards all, regardless of faith, culture and traditions, because the future is not “monochrome” (n. 100) and the world is like a polyhedron that lets its beauty shine through its different facets.

It is a question, then, of creating ways of accompanying, transforming and creating; of developing projects to promote a culture of encounter and dialogue between different peoples and generations; of starting with one's own vocational community and then reaching to every corner of the earth and every creature, because, never as during this pandemic, have we experienced how everything is linked, everything is related, everything is connected (cf. Encyclical *Laudato si'*).

“Let us dream, then, as a single human family, as fellow travelers sharing the same flesh, as children of the same earth which is our common home, each of us bringing the richness of his or her beliefs and convictions, each of us with his or her own voice, brothers and sisters all” (FT n. 8). Therefore, in light of this dream that is entrusted to our hands, to our passion, and to our perseverance, this coming 2 February will once again be a beautiful feast to praise and thank the Lord for the gift of our vocation and mission!

To Mary, our Mother, Mother of the Church, faithful woman, and in this year dedicated to Saint Joseph, her spouse, we entrust each of you. May you be strengthened in your living and loving faith, certain and joyful hope, humble and active charity.

We invoke the blessing of the Father, the Son and the Holy Spirit, our merciful God, on each of you.

João Brazguez Carballo, O.F.M. Archbishop Secretary

2021 Lenten Message of His Holiness Pope Francis

“Behold, we are going up to Jerusalem” (Mt 20:18)

Lent: a Time for Renewing Faith, Hope and Love

Dear Brothers and Sisters,

Jesus revealed to his disciples the deepest meaning of his mission when he told them of his passion, death and resurrection, in fulfilment of the Father's will. He then called the disciples to share in this mission for the salvation of the world.

In our Lenten journey towards Easter, let us remember the One who “humbled himself and became obedient unto death, even death on a cross” (Phil 2:8). During this season of conversion, let us renew our faith, draw from the “living water” of hope, and receive with open hearts the love of God, who makes us brothers and sisters in Christ. At the Easter vigil, we will renew our baptismal promises and experience rebirth as new men and women by the working of the Holy Spirit. This Lenten journey, like the entire pilgrimage of the Christian life, is even now illumined by the light of the resurrection, which inspires the thoughts, attitudes and decisions of the followers of Christ.

Fasting, prayer and almsgiving, as preached by Jesus (cf. Mt 6:1-18), enable and express our conversion. The path of poverty

and self-denial (fasting), concern and loving care for the poor (almsgiving), and childlike dialogue with the Father (prayer) make it possible for us to live lives of sincere faith, living hope and effective charity.

1. Faith calls us to accept the truth and testify to it before God and all our brothers and sisters.

In this Lenten season, accepting and living the truth revealed in Christ means, first of all, opening our hearts to God's word, which the Church passes on from generation to generation. This truth is not an abstract concept reserved for a chosen intelligent few. Instead, it is a message that all of us can receive and understand thanks to the wisdom of a heart open to the grandeur of God, who loves us even before we are aware of it. Christ himself is this truth. By taking on our humanity, even to its very limits, he has made himself the way – demanding, yet open to all – that leads to the fullness of life.

Fasting, experienced as a form of self-denial, helps those who undertake it in simplicity of heart to rediscover God's gift and to recognize that, created in his image and likeness, we find our fulfilment in him. In embracing the experience of poverty, those who fast make themselves poor with the poor and accumulate the treasure of a love both received and shared. In this way, fasting helps us to love God and our neighbour, inasmuch as love, as Saint Thomas Aquinas teaches, is a movement outwards that focuses our attention on others and considers them as one with ourselves (cf. *Fratelli Tutti*, 93).

Lent is a time for believing, for welcoming God into our lives and allowing him to “make his dwelling” among us (cf. Jn 14:23). Fasting involves being freed from all that weighs us down – like

consumerism or an excess of information, whether true or false – in order to open the doors of our hearts to the One who comes to us, poor in all things, yet “full of grace and truth” (Jn 1:14): the Son of God our Saviour.

2. Hope as “living water” enabling us to continue our journey.

The Samaritan woman at the well, whom Jesus asks for a drink, does not understand what he means when he says that he can offer her “living water” (Jn 4:10). Naturally, she thinks that he is referring to material water, but Jesus is speaking of the Holy Spirit whom he will give in abundance through the paschal mystery, bestowing a hope that does not disappoint. Jesus had already spoken of this hope when, in telling of his passion and death, he said that he would “be raised on the third day” (Mt 20:19). Jesus was speaking of the future opened up by the Father's mercy. Hoping with him and because of him means believing that history does not end with our mistakes, our violence and injustice, or the sin that crucifies Love. It means receiving from his open heart the Father's forgiveness.

In these times of trouble, when everything seems fragile and uncertain, it may appear challenging to speak of hope. Yet Lent is precisely the season of hope, when we turn back to God who patiently continues to care for his creation which we have often mistreated (cf. *Laudato Si'*, 32-33; 43-44). Saint Paul urges us to place our hope in reconciliation: “Be reconciled to God” (2 Cor 5:20). By receiving forgiveness in the sacrament that lies at the heart of our process of conversion, we in turn can spread forgiveness to others. Having received forgiveness ourselves, we can offer it through our willingness to enter into attentive dialogue with others and to give comfort to those experiencing sorrow

and pain. God's forgiveness, offered also through our words and actions, enables us to experience an Easter of fraternity.

In Lent, may we be increasingly concerned with "speaking words of comfort, strength, consolation and encouragement, and not words that demean, sadden, anger or show scorn" (Fratelli Tutti, 223). In order to give hope to others, it is sometimes enough simply to be kind, to be "willing to set everything else aside in order to show interest, to give the gift of a smile, to speak a word of encouragement, to listen amid general indifference" (ibid., 224).

Through recollection and silent prayer, hope is given to us as inspiration and interior light, illuminating the challenges and choices we face in our mission. Hence the need to pray (cf. Mt 6:6) and, in secret, to encounter the Father of tender love.

To experience Lent in hope entails growing in the realization that, in Jesus Christ, we are witnesses of new times, in which God is "making all things new" (cf. Rev 21:1-6). It means receiving the hope of Christ, who gave his life on the cross and was raised by God on the third day, and always being "prepared to make a defense to anyone who calls [us] to account for the hope that is in [us]" (1 Pet 3:15).

3. Love, following in the footsteps of Christ, in concern and compassion for all, is the highest expression of our faith and hope.

Love rejoices in seeing others grow. Hence it suffers when others are anguished, lonely, sick, homeless, despised or in need. Love is a leap of the heart; it brings us out of ourselves and creates bonds of sharing and communion.

"'Social love' makes it possible to advance towards a civilization of love, to which all of us can feel called. With its impulse to universality, love is capable of building a new world. No mere sentiment, it is the best means of discovering effective paths of development for everyone" (Fratelli Tutti, 183).

Love is a gift that gives meaning to our lives. It enables us to view those in need as members of our own family, as friends, brothers or sisters. A small amount, if given with love, never ends, but becomes a source of life and happiness. Such was the case with the jar of meal and jug of oil of the widow of Zarephath, who offered a cake of bread to the prophet Elijah (cf. 1 Kings 17:7-16); it was also the case with the loaves blessed, broken and given by Jesus to the disciples to distribute to the crowd (cf. Mk 6:30-44). Such is the case too with our almsgiving, whether small or large, when offered with joy and simplicity.

To experience Lent with love means caring for those who suffer or feel abandoned and fearful because of the Covid-19 pandemic. In these days of deep uncertainty about the future, let us keep in mind the Lord's word to his Servant, "Fear not, for I have redeemed you" (Is 43:1). In our charity, may we speak words of reassurance and help others to realize that God loves them as sons and daughters.

"Only a gaze transformed by charity can enable the dignity of others to be recognized and, as a consequence, the poor to be acknowledged and valued in their dignity, respected in their identity and culture, and thus truly integrated into society" (Fratelli Tutti, 187).

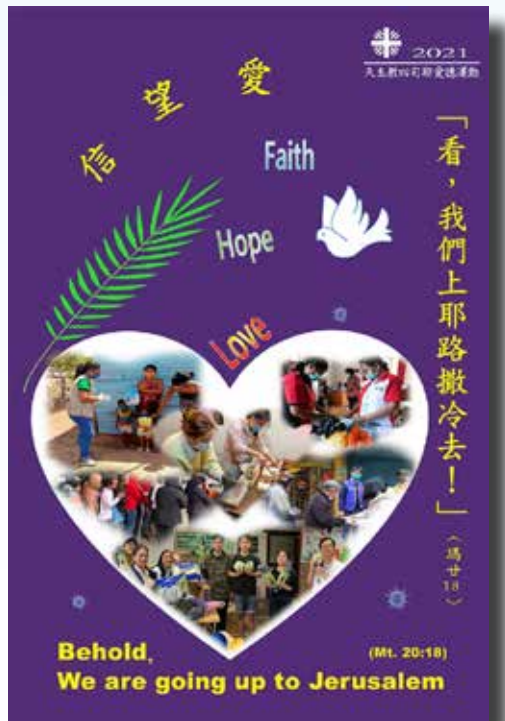
Dear brothers and sisters, every moment of our lives is a time for believing, hoping and loving. The call to experience Lent as a journey of conversion, prayer and sharing of our goods, helps us –

as communities and as individuals – to revive the faith that comes from the living Christ, the hope inspired by the breath of the Holy Spirit and the love flowing from the merciful heart of the Father.

May Mary, Mother of the Saviour, ever faithful at the foot of the cross and in the heart of the Church, sustain us with her loving presence. May the blessing of the risen Lord accompany all of us on our journey towards the light of Easter.

Rome, Saint John Lateran, 11 November 2020, the Memorial of Saint Martin of Tours

FRANCIS



Anglice

Prot. N. 17/21

NOTE ON ASH WEDNESDAY

Distribution of Ashes in Time of Pandemic

The Priest says the prayer for blessing the ashes. He sprinkles the ashes with holy water, without saying anything. Then he addresses all those present and only once says the formula as it appears in the Roman Missal, applying it to all in general: “Repent, and believe in the Gospel”, or “Remember that you are dust, and to dust you shall return”.

The Priest then cleanses his hands, puts on a face mask and distributes the ashes to those who come to him or, if appropriate, he goes to those who are standing in their places. The Priest takes the ashes and sprinkles them on the head of each one without saying anything.

From the Congregation for Divine Worship and the Discipline of the Sacraments, 12 January 2021.

Robert Card. Sarah

Prefect

✠ Arthur Roche

Archbishop Secretary

Chinese Regional Bishops' Conference

Minutes of the 3rd Plenary Assembly

(Autumn Plenary Assembly)

Date: November 24-26, 2020 (Tuesday-Thursday)

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

President: Most Rev. John Baptist Lee

Attendees: Most Rev. Thomas Chung, Most Rev. Peter Liu,
Most Rev. Bosco Lin, Most Rev. Philip Huang,
Most Rev. Martin Su, Most Rev. John Lee
(Bishop-elect), Fr. John Baptist Wu,
Apostolic Administrator of Chiayi

Secretary: Fr. Otfried Chan

Invitee: Msgr. Arnaldo Catalan, Chargé d'Affaire a.i.,

Opening Prayer

Address of the President, CRBC

H.E. John Baptist Lee declares open the Plenary Assembly and welcomes Msgr. Catalan in the name of all the Bishops.

Address of Msgr. Arnaldo Catalan, Chargé d'Affaire a.i. (Summary)

- Pope Francis appointed on November 14, 2020, Fr. John Lee of Tainan Diocese, as the 6th Bishop of Tainan and thanks Bishop emeritus Bosco Lin for his service over the past 16 years.



- According to the statistics of the NDC, Taiwan will become a super-aged society in the next quarter century. Therefore, the Church must take action right now to solve the problem of population ageing by rebuilding people's faith in the family and helping them to solve the problems of their families.
- The financial reports of all the Dioceses for 2019 have been submitted to the Nunciature. Msgr. Catalan thanks the Bishops on behalf of the Congregation for the Evangelization of Peoples and provides a standard form of the financial report to the Bishops so that all the financial reports of the Dioceses have the same format.

- Msgr. Catalan also reminds that, according to the can.1210, the building of the Church, the property of the Church, is a sacred place, so its holiness and integrity must be protected.

A. Reports

I. Secretariat

1. New Church Documents:

- a) 'ABOLITION OF NUCLEAR POWER - An Appeal from the Catholic Church in Japan' (Catholic Bishops' Conference of Japan responded to the new book of Pope's pastoral visit in 2019).
- b) Pontifical Council for Interreligious Dialogue and World Council of Churches, '*Serving a Wounded World in Interreligious Solidarity. A Christian Call to Reflection and Action During COVID-19 and Beyond*'
- d) Letter of Congregation for the Doctrine of the Faith, '*Samaritanus bonus, on the care of persons in the critical and terminal phases of life*'. (Chinese translation in preparation)
- e) 'La conversione pastorale della comunità parrocchiale al servizio della missione evangelizzatrice della Chiesa' (Chinese translation in preparation).

2. *Varia* by the General Services of the Secretariat:

- a) Regarding the setting of mutual right of superficies with Fu-Jen Catholic University (FJU), FJU had mandated two real estate appraisers, Da-Chung and Zhong-Lian, which presented on October 19, 2020, their evaluation reports on the land of FJU and CRBC. The results of their appraisal are valid for six months, till March 19, 2021.
- b) Since the procedure of value appraisal of the land has been

completed and the results of the appraisal remain valid within the period of six months, the disposition plans of FJU and CRBC were finished and the results of the appraisal were presented to the respective authorities, Ministry Of Education (for FJU) and Ministry of the Interior (for CRBC).

- c) The Secretary General of CRBC noted that the alienation of Church properties must be reported to the Holy See for approval before being carried out, and FJU is informed that CRBC needs to report the project of exchange of land between CRBC and FJU to the Holy See.
- d) The land lot serial no. 212 on the part of Gui-He Rd. which belongs to CRBC is occupied by some neighbors who had built their homes on it. Officer Lai, of Legal Affairs of FJU, will help the CRBC to look into the matter and will send an official letter on behalf of CRBC to the occupants so as to propose a meeting with them around December 31, 2020, in order to find out who they are in view of a negotiation.
- e) Each Diocese has been informed on October 30, 2020, about the order of Mass wine once every three year (package of the CRBC, drum or bottles, NT\$2.000.00 each). The Secretariat will make a collective order for all the Dioceses. The delivery is scheduled before the end of April 2021.
- f) CRBC purchased public liability insurance for its Administrative Building on October 8, 2020.
- g) Ms Monica Lin of the General Services CRBC has received the training of fire prevention, in accordance with Article 6 of Fire Services Act: "The Administrators who have the right to dominate and control a variety of places should provide and maintain the proper fire safety equipment." The fire safety

report on the CRBC Administrative Building has to be done by 31 May 2021.

- h) Due to the pandemic and for safety reasons, the Secretariat will organize its own book exhibition. Venue: CRBC Building, 1/F. Time: 26-30 January 10am - 9pm, 31 January 1pm - 7pm.

Following the prescriptions of the Taiwan Centers of Disease Control, during the CRBC Book Exhibition, forehead thermometer will be used, hand sanitizer will be available and names of the visitors will be registered as safety control measures.

In order to avoid burglary during the Exhibition, the following measures are to be taken: the fire doors from 1F-3F remain open only during office hours, while the fire doors from 4F-6F remain closed 24 hours. The staff members must ensure themselves the safety of their offices.

3. The project of *Graduate Institute of Cross-Cultural Studies* (FJU) on the “Documentation of the Church Properties of the Catholic Church in Taiwan”.

(Routine reports by :)

- II. Commission for Evangelization, Section for Family
- III. Commission for Sacred Liturgy
- IV. Commission for Aborigine Apostolate
- V. Commission for Interreligious Dialogue and Ecumenical Cooperation
- VI. Commission of Pastoral-Health Care
- VII. Commission for Education and Culture

VIII. Caritas –R.O.C. (Taiwan)

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

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

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

XII. Radio Veritas

XIII. Pontifical Mission Societies Taiwan

XIV. Taiwan Catholic Regional Seminary (the whole serving team will be reappointed in April 2021)

XV. Network of Youth Companions

B. Proposals:

I. Secretariat

A. Budget and Work Plan for 2021.

Explanation:

1. Budget and Proposals for 2021 (Cf. attached documents).
2. After approval, the CRBC will submit the budgets to the competent authorities for examination, i.e. Ministry of the Interior.

Resolution: Approved.

II. Commission for Evangelization, Section for Family

Proposal: Create a Core Team for a long-term plan of “March

for Life”.**Explanation:**

1. In 1984, the “Genetic Health Act” was promulgated in Taiwan; in other words, abortion became legal. According to the estimation of the Medical Association, 500,000 unborn babies are reported to be killed every year in Taiwan, far beyond the annual official number of new-born babies.
2. The Diocese of Hsinchu held on May 11, 2019 the 1st “March for Life”. It is hoped that through this activity, the public get sensitized to the importance of the life of unborn babies. 600 people came to join that March.
3. Thanks to the Bishops for supporting the proposal of Section for Family during the autumn Plenary Assembly: In order that this activity can have greater impact, the Section for Family plans to extend it on a national scale, learning from the experience of other countries and transfers the March to the capital, Taipei, in cooperation with other communities, then hold it again on the Saturday in the month of May, before the Mother’s Day in 2020. An organization plan of “March for Life” with detailed information is available.
4. Due to the pandemic, the March will not take place this year. Therefore, in order to avoid that the date of the March changes each year, which causes inconvenience, the March will be held on 2022, and the date will be made known after it is confirmed.
5. In order to elaborate a long-term plan for “March for Life”, and to foster a common accord in this regard within the Church and in society before the March, 2022, the Section for Family proposes to convene a meeting with the representatives from each Diocese in view of creating a “National Core Team for

the Protection of Life” on a national level with the Section for Family, thus making the project sustainable on a long-term basis, also at the national level.

6. After the “National Core Team for the Protection of Life” is created, the promotion for all kinds of life-protecting events can be planned and implemented in each Diocese. The celebration of the events can vary according to the characteristics of each Diocese. It could be a prayer meeting, a seminar, a concert, or a small-scale march etc.
7. “National Core Team for the Protection of Life” will also cooperate with the Archdiocese of Taipei, preparing the events of “March for Life” 2022 on a national scale, and the March will then take place in each diocese in turn. It is hoped that the events will find the acceptance and welcome of many people all over the country.

Means:

1. The Ordinary of each Diocese is requested to recommend the staffs from its curia, the leaders of the Diocesan Pastoral Council, or the members of Family Committee/Section for Family, 1~3 persons per Diocese, to form the “National Core Team for the Protection of Life” with the Section for Family of the CRBC.
2. The Bishops are invited to join the March in 2022.

Resolution: Approved.

III. Promotion of Charismatic renewal

Proposal A: Catholic Charismatic Renewal (Taiwan) is changed into “CHARIS National Service of Communion TAIWAN” and asks for the approval and promotion from all the Bishops.

Explanation:

1. Charismatic Renewal celebrated the 50th year celebration with Pope Francis and the representatives of Charismatic Renewal (ICCRS) from nations all over the world in Rome on Pentecost in 2017. After the celebration, Pope Francis invites the chairman of Charismatic Renewal and the representative of the Dicastery for the Laity, Family and Life, forming a preparatory committee of CHARIS, of which the purpose is to create a new service team for at the service of the Universal Church for charismatic renewal.
2. The Dicastery for the Laity, Family and Life announced that there will be a new team appointed by the Holy See on 8 December 2018, serving only the need of charismatic renewal in the Universal Church (cf. ANNOUNCEMENT). This new team, named by Pope Francis, CHARIS, is supporting and serving the Catholic Church in the field of charismatic renewal. By virtue of the Statutes of CHARIS, the first Chairman and 18 representatives will be appointed by the Dicastery for the Laity, Family and Life for a period of three years. The new CHARIS, the Statutes, the Chairman and the representatives of international services while operating actively met on Pentecost in 2019, witnessing the transformation of Charismatic Renewal which is lead by the Holy Spirit to a new milestone, the celebration of Pentecost and the 1st Seminar in the Vatican.
3. CHARIS is for the good of the whole Church. It is not an organization or a department of direction or government organism, but a service. All the charismatic communities recognizing CHARIS and willing to join are welcome to register, but it is not a membership system. The purpose of CHARIS is to promote unity, it is communion, to preach the Gospel of

God's Kingdom, for the good of the whole Church. CHARIS has clearly pointed out the goal of "putting out into deep water": which is to help more people to experience the baptism of Holy Spirit, to change their lives, to participate in the mission of Christ actively in order to preach the Gospel of God's Kingdom together, in the unity of Christians. Pope Francis has pointed out a specific direction at this seminar: to help people receive the Spirit by having a personal relationship with Christ, changing lives, and to proclaim the good news of Gospel to the poor, in the communion of Christ.

4. On Pentecost in 2019, CHARIS appealed to the Charismatic Renewal of each country/Bishops' Conference to renew their Statutes in the light of the Statutes of CHARIS, transforming into CHARIS National Service of Communion (attachment 2, 3 & 4). Being one of the CHARIS team and with the Church at the same time, Charismatic Renewal of Taiwan is now starting to transform into "CHARIS National Service of Communion TAIWAN" (CNSCTAIWAN).
5. In April 2020, Charismatic Renewal of Taiwan formed a team to revise its Statutes. The draft of the Statutes is drawn up by the team. The structure and spirit of the Statutes basically refer and correspond to the Statutes of CHARIS. The draft (cf. attachment 5) was approved at the ordinary assembly of Charismatic Renewal of Taiwan, and was presented to Archbishop Peter Liu, President of Commission for Doctrine of the Faith and Catechetical Instruction, in May 2020 for approval. The Archbishop suggested to consult all other Bishops and asked for their opinion by written a letter, dated 20 June 2020, and to submit the text for approval at the Autumn Plenary Assembly of CRBC in 2020.

Means:

1. The draft of these Statutes has been sent to Archbishop Peter Liu and the local Ordinaries as well. No response or comment from the Ordinaries has been sent back. Therefore team asks the Bishops at this Plenary Assembly to approve the Statutes, so that the afore-mentioned transformation of the Charismatic Renewal of Taiwan can take place, achieving the objectives set by CHARIS in its new Statutes.
2. All local Ordinaries are requested to help the development of “Diocesan CHARIS Team”, including:
3. Appointing diocesan spiritual director to accompany the CHARIS team in each Diocese and to promote all activities of charismatic renewal, and to ensure their actions are in conformity with the teachings of the Church.
4. Helping CNSCTAIWAN to identify other charismatic groups that are accepted by the Diocese, so that the CNSCTAIWAN team can invite them to serve together in communion.

Resolution: The Statutes are approved and come into effect for a period of test. In the meantime, every Charismatic Renewal community has to come under the authority of a local Ordinary, a pastor or a religious institute.

Proposal B: A seminar of “the Holy Spirit and the Apostles” for the clergy in Mount Agape (聖愛山莊) in Taichung.

Explanation:

1. In June 2015, during the 3rd International Retreat of Charismatic Renewal for Clergy, in Rome, Pope Francis emphasized the importance of “*Life in the Spirit Seminars* (LSS) and asked the priests to organize “Life in the Spirit Seminars” (LSS) in their

own parish. In the Statutes of CHARIS, it is stated in Article 3 regarding its General Objectives:

- (a) *To help deepen and promote the grace of baptism in the Holy Spirit throughout the Church; and*
 - (j) *To enable clerics and religious to deepen their experience of Catholic Charismatic Renewal and to participate more fully in it.*
2. In order to implement the afore-mentioned objectives and to overcome the obstacles the Charismatic Renewal encounters in each Diocese.
 3. In order to help the clergy to better understand the charismatic renewal and to have a personal experience of a New Pentecost.

Means:

1. It will be a seminar of 3 days, during the period of May 3-9, 2021. Archbishop Peter Liu, Fr. Joseph Huang, Fr. John Wu, SJ, Fr. John Lin, will be the speakers. There will be different sessions for prayer and conferences, so that the clergy will better understand the meaning of charismatic renewal and make a personal experience.
2. The number of participants will be limited to 50 and the budget for the Seminar is NT\$248,000.- The National Charismatic Renewal Team is expected to finance the Seminar on its own by means of fundraising. In order to make the participation accessible to all the clergy, they may ask their Ordinaries for financial help or make a contribution according to their financial capacity for their participation.

Resolution: Agreed and approved. The organizer will raise funds for the Seminar. And the clergy may ask their Ordinaries for financial help in the same way as for their Annual Priestly Formation.

IV. Association for Canon Law Study

Proposal: Establishment of issues that need be regulated canonically by means of decrees.

Explanation:

1. According to Can. 455

- §1. *A conference of bishops can only issue general decrees in cases where universal law has prescribed it or a special mandate of the Apostolic See has established it either motu proprio or at the request of the conference itself.*
- §2. *The decrees mentioned in §1, in order to be enacted validly in a plenary meeting, must be passed by at least a two thirds vote of the prelates who belong to the conference and possess a deliberative vote. They do not obtain binding force unless they have been legitimately promulgated after having been reviewed by the Apostolic See.*
- §3. *The conference of bishops itself determines the manner of promulgation and the time when the decrees take effect.*
- §4. *In cases in which neither universal law nor a special mandate of the Apostolic See has granted the power mentioned in §1 to a conference of bishops, the competence of each diocesan bishop remains intact, nor is a conference or its president able to act in the name of all the bishops unless each and every bishop has given consent.*

2. Having issued 43 general decrees over the past 36 years since 6 June 1984, CRBC proposes to review all the issues that require to be regulated by general decrees for the benefits of pastoral work and of evangelization (cf. attached document).

Means:

The Bishops must first agree on the content of the general decrees of the CRBC. Then the texts will be sent to the Holy See for approval (recognitio). After the Holy See has given its approval, the decrees will be issued and promulgated by CRBC.

Resolution: In accordance with the Canon Law CRBC will issue its own decrees for the implementation of the following articles. The draft will be sent to the Holy See for approval in order to be promulgated as decrees, thus coming into effect:

Can. 284 *Clerics are to wear suitable ecclesiastical garb according to the norms issued by the conference of bishops and according to legitimate local customs.*

Can. 535 §1. *Each parish is to have parochial registers, that is, those of baptisms, marriages, deaths, and others as prescribed by the conference of bishops or the diocesan bishop. The pastor is to see to it that these registers are accurately inscribed and carefully preserved.*

Complementary norms:

- (1) Each parish must have four parochial registers, i.e. those of baptisms, confirmation, marriages, deaths. The pastor is to see to it that these registers are accurately inscribed and carefully preserved.
- (2) The Pastor must accurately inscribe the information on the parishioners who change their parish either by coming from

and moving to a different place.

For other decrees that need to be prepared (cf. attached documents), the draft will be examined and discussed at next Plenary Meeting of the Bishops' Conference.

V. Commission of Pastoral-Health Care

Proposal: Regarding the professional training and allowance for spiritual care workers in all Catholic medical institutions and hospitals.

Explanation:

The pastoral work and the evangelization in the health care institutes of the Catholic Church in Taiwan need more trained workers who are willing to receive professional clinical training to cooperate and to serve. The Center keeps promoting spiritual care related training, establishing professional level certifications. (For details, cf. attached documents).

1. For the lay people who are willing to do caring service, the basic qualification is needed, which is to pass the course of "Clinical Pastoral Education or CPE" held by Clinical Pastoral Education Center of Taiwan Association for Pastoral Care, to acquire the certification of basic training.
2. Spiritual care co-workers who are serving clinically keep attending the course on spiritual care in order to become a "Christian spiritual care worker" by passing the test according to the "certification regulation of Christian spiritual care worker" which is held by the Qualification Committee of Schweitzer Christian Missionary Alliance, and acquire the "certification of spiritual care worker".
3. Encouraging co-workers to do online training, to keep on

cultivating, integrating their spiritual caring ability, to also encourage them to acquire the "certification of Pastoral-Health Care worker" by passing the Certification held by the "Commission of Pastoral-Health Care of CRBC".

4. As stated above, encouraging the co-workers to do online courses and keep promoting the evangelization spirit of the Church by serving the weak, and to keep this spirit alive. The co-workers need to improve continuously their ability of integrating themselves, in order to have the qualification of the institute spiritual caring supervisor.
5. Pastoral care co-workers are encouraged to take the formation courses of a higher level, after acquiring the related certification, the certificate and professional allowance will be given.

| Professional levels | Certification | Professional allowance in NT\$ |
|---------------------|---|--------------------------------|
| Level I | Basic training certificate of Taiwan Association for Pastoral Care The professional allowance is granted only once even the co-worker has obtained more than one certificate | 1.000 |
| Level II | The certificate of Christian spiritual care worker | 1.500 |
| Level III | The certificate of Pastoral-Health Care worker | 2.500 |

Means:

After approval, the proposal mentioned here above will be sent to the HR department of all Catholic medical institutions and

hospitals, asking the person involved to take action accordingly.

Resolution: Basically agreed, but more precise details are needed. Therefore, this proposal will be discussed again at the 1st Plenary Assembly (Spring Assembly) in 2021.

VI. Hsinchu Diocese

Proposal: The Association for Apostolic Bible Study (ABS) of Hsinchu Diocese promoting to other Dioceses.

Explanation

1. See the introduction on the 'Apostolic Bible Study' (ABS) (Cf. the attachment 1).
2. ABS has entered a stable stage of its development thanks to the promotion of Hsinchu Diocese, (cf. attachment 2).
3. Feedback of the laypeople of the Hsinchu Diocese who have been participating over the years in ABS, (cf. attachment 3).
4. Parish priests and lay people of the Dioceses of Taichung, Hualien and Tainan are now inviting the Association to implement the ABS in their parishes.
5. In order to promote the Bible studies of the lay people on a long-term basis, it is recommended to ask help from the ABS that exist in other Dioceses.

Means:

1. Aiming at the formation of the laity of the parishes, the Association will serve the parish at least for a year cooperating with the parish priest after the final course, to enable them to fulfill their duty and carry out their apostolate as laypeople.
2. During the one-year process, meeting regularly, sharing faith in

group, discussing the development of the process, and praying for each other in a way that will foster the fellowship of the faithful are to be encouraged.

3. When the development of ABS in the Diocese is steady, it will be necessary for the ABS in the parish to make its request to the Diocese to formally become a sodality, which benefits its long-term operation and promotion.

Resolution: Agreed and approved. For any parish that is interested in promoting the *Apostolic Bible Study* (ABS), it is necessary to have first the permission of the local Ordinary.

Provisional Motion

Proposal: The project of balancing the annual budget of CRBC.

Explanation: At the Autumn Plenary Assembly in 2018, the Bishops agreed that from 2019 from, in case the annual Sunday donation for CRBC collected on Christ the King of the Universe Sunday is under NT\$1,000,000.00, the minimum amount for the CRBC to balance its annual budget, then each Diocese has to make up the difference by means of an additional contribution to the CRBC. And the Archdiocese of Taipei will make an additional contribution of NT\$1,500,000.00 in order to help the Diocese(s) that are unable to make a contribution of NT\$1,000,000.00. The contribution received so far for 2019 is still not enough to balance the annual budget of CRBC.

Resolution: From 2019 on, the annual contribution of each Diocese which comprises the annual Sunday donation is fixed as NT\$1,000,000.00. And the Archdiocese of Taipei will make a contribution of NT\$1,500,000.00, in addition to its annual Sunday donation. All Dioceses shall remit their contribution for 2020 before December 20.

Memorandum

Consecration of Fr. John Lee, Bishop-elect of Tainan,

Date: January 1, 2021, 3pm

Venue: Catholic Sheng Kung Girl's High School (Tainan)

CRBC Standing Committee, 2021

Date: March 24, 2021, 3pm

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

CRBC 1st Plenary Assembly (Spring Assembly), 2021

Date: April 5-8, 2021

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

CRBC and AMRSMW Joint Meeting

Date: May 10, 2021, 10am~3pm

Venue: Central Building Meeting room (10F, No. 2, Sec. 1, Zhongshan N. Rd., Zhongshan Dist., Taipei City)

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