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教宗方濟各

2021年世界傳教節

「我們不得不說我們所見所聞的事。」

(宗四20)

親愛的弟兄姐妹們：

當我們嘗試了天主之愛的力量、當我們認識了在天大父在我們個人和團體生活中的臨在，我們不能不宣講和分享我們所見所聞的事。耶穌和祂的門徒的關係；祂在降生成人的奧蹟中、在福音和祂的逾越中啟示給我們的祂的人性，給我們展示了天主是多麼的愛我們人類；祂背負了我們的快樂和痛苦、願望和焦慮（參閱：梵蒂岡第二屆大公會議牧職憲章《論教會在現代世界》，22）。基督的一切都提醒我們，我們所生活的世界及其對救贖的需要對祂而言都不陌生；也召喚著我們感到是這一使

命的積極組成部分：「你們到各路口去，凡是你們所遇到的，都請來」（瑪廿二9）。任何人都不是陌生的、任何人都應對這同情心的愛感到陌生或者遙遠。

宗徒的經驗

福傳的歷史是從熱切尋找召叫了我們的上主開始的，祂渴望與每個人——無論身在何處——建立起友誼的對話（參閱：若十五12~17）。宗徒們是首批告訴我們這一切的人，甚至指出了他們與祂相遇的日子和時刻：「那時，大約是第十時辰」（若一39）。與上主的友誼，看到祂照顧病人、和罪人一起吃飯、給饑餓的人吃飽、親近被排斥的人、撫摸不純潔的人、化身有需要的人、邀請人們善度真福八端、以全新的和充滿權威的方式教導，留下了不可磨滅的烙印、足以引起驚異以及難以抑制的廣泛性的和無償的喜樂。正如耶肋米亞先知說的，這種經歷是祂在我們心中活躍存在的烈火，推動著我們去傳教，儘管有時要做出犧牲、遭到誤解（參閱：耶二十七~9）。愛永遠在動，讓我們動起來分享最美好的、希望源泉的宣講：「我們找到了默西亞。」（若一41）

有了耶穌，我們看到、聽到、觸及到的東西可能是不同的。祂通過提醒我們常常被遺忘的人類基本特徵，在今天就已經開啟了未來的時代：「我們是被只有在愛內才能實現的滿全所造的」（《眾位弟兄》通諭，68）。激發了信仰的新時代，這種信仰能夠推動舉措和塑造團體，從學會承擔起自身和他人脆弱性責任的男男女女開始，促進友愛和社會友誼（《眾位弟兄》通諭，67）。在每一次懷著感恩之情記起上主首先愛了我們（參閱：若壹四19）時，教會團體展示了它的美好。「上主的偏愛令我們感到驚訝，而驚異，因著其本質，是不能歸我

們所有或者強加的。(……)只有這樣，才能綻放無償的奇跡、無償奉獻自我的恩典。傳教激情也是，永遠無法靠推理或者算計獲得。讓自己進入『傳教狀態』是感恩的體現。」(《教宗給宗座傳信善會文告》，2020年5月21日)

總之，那個時候並不容易。首批基督徒是在敵意和艱苦的條件下開始了信仰生活的。邊緣化、囚禁的歷史與來自內部和外部的抵制一直交織在一起，似乎與他們所見所聞的是矛盾的，甚至否定了他們的所見所聞。但這些，並不是讓他們退縮或者封閉於自我的困難或者障礙，反而促使他們將每一個不便、對立和困難轉變成為傳教的機遇。限制和障礙也變成了特權的場所，借上主的聖神給一切和所有人傳油。沒有任何事情和任何人可以與這使人自由的宣講無關。

在傳教門徒總是拿在手裡的《宗徒大事錄》一書中，我們有著這一切的生動見證。這本書講述了福音的芬芳遍及所到之處、激發了只有聖神才能帶給我們的喜樂。

《宗徒大事錄》教導我們要在經受考驗時抓緊基督，樹立一種信念，「深信天主能在任何狀況中，甚至是在明顯的挫折中行動」、堅信「所有在愛內把自己託付給天主的人都會結出好果子(參閱：若十五5)。」(《福音的喜樂》宗座勸諭，279)

我們也同樣：當前的歷史時刻也不容易。疫情突出並放大了許多人早已在遭受的痛苦、孤獨、貧困和不公；揭露了默默撕裂著我們的虛假安全、支離破碎和兩極分化。最脆弱和弱勢的群體更加深刻地感受到了自身的弱勢和脆弱性。我們經歷了沮喪、灰心、疲憊，甚至剝奪希望的順從主義的苦澀，佔據了我們的視野。但我們，「不是宣傳我們自己，而是宣傳耶穌基督為主，我們

只是因耶穌的緣故作了你們的奴僕」(格後四5)。為此，我們在我們的團體和我們的家庭中聽到了在我們的心中迴盪的生命聖言，對我們說「祂不在這裡了，祂已復活了」(路廿四6)。打破各種決定論的希望聖言，賜予那些願意被觸動的人站立起來所必要的自由和膽識；具有創造性地探索各種可行的方式活出同情心、不會將任何人拋棄在路邊的天主「像聖事般」親近我們。

在此疫情時期，面對以健康的社會距離的名義掩蓋無動於衷和麻木不仁，並為此辯解的誘惑，能夠讓必要的距離變成相遇、治療和推動場所的同情心的使命是緊迫的。「我們所見所聞的事」(宗四20)、在我們身上慣用的慈悲，變成了可借鑒的和可信的，讓我們重振共同的激情，去創造「一個歸屬感和團結互助的團體，為之投入時間、努力和資源」(《眾位弟兄》通諭，36)。是祂的聖言，使我們每天得到救贖、使我們不再找藉口把自己關在最卑鄙的懷疑主義中：「反正都一樣、什麼都不會變」。有人會問，「如果我看不到任何重要的結果，那我為什麼要剝奪自己的安全、舒適和樂趣？」面對這樣的問題，答案永遠都是同樣的：「耶穌基督已經戰勝了罪惡與死亡，如今充滿權能。耶穌基督真的活著」(參閱：《福音的喜樂》宗座勸諭，275)。祂希望我們也活著、友愛、能夠展示和分享這一希望。當前背景下，迫切需要希望的傳教士，他們蒙上主傳油，有能力先知性地讓人們牢記沒有任何人可以自救。

同宗徒和首批基督徒們一樣，我們也全力以赴地說：「我們不得不說我們所見所聞的事」(宗四20)。我們所領受的一切、上主逐漸賜予我們的一切，都是為了使我們讓這一切發揮作用、無償地奉獻給他人賜予我們的。正如那些看到了、聽到了、親手觸及到了耶穌救恩的宗徒們一樣(參閱：若壹一1~4)，今天，我們可以

觸及到當今歷史中受難的和光榮的基督的肉身，勇於和所有人分享希望的命運，那不容置疑的一點源於我們知道上主陪伴著我們。作為基督徒，我們不能只把上主留給我們自己：教會的福傳使命在改變世界和保護受造物中體現了其整體的和公共的價值。

對我們每一個人的邀請

今年世界傳教節主題「我們不得不說我們所見所聞的事」（宗四20）是一個邀請，讓我們每個人「承擔起任務」、讓人們認識我們心中所裝的。這一使命是、也永遠是教會的身份：「她之所以存在，是為宣傳福音」（聖保祿六世宗座勸諭《在新世界中傳福音》，14）。當個人孤立或者封閉於小團體時，我們的信仰生活會削弱、喪失先知性以及讓人感到驚異和感恩的能力；因著其自身的活力，需要不斷地加強開放，有能力接觸和擁抱所有人。首批基督徒們，遠沒有屈服於封閉于精英團體的誘惑，他們被上主吸引、被祂賜予的新生活方式所吸引，到人們中去、見證他們的所見所聞：天國臨近了。他們慷慨地、滿懷著感恩和播種者自身的高尚這樣做，深知其他人將會吃掉他們努力和犧牲的果實。為此，我喜歡去想「即使是最軟弱的，有限的和受傷的人，也可按各自的方式當傳教士，因為即使善與許多人性的軟弱共存，也必須傳揚善。」（主教會議後宗座勸諭《生活的基督》，239）

在每年十月倒數第二個主日舉行的世界傳教節，讓我們滿懷著感激之情牢記所有用他們的生活見證幫助我們重申了聖洗承諾的人們，做慷慨和喜樂的福音宗徒。我們特別牢記那些踏上征途、離開自己的土地和家庭的人，他們毫不拖延、毫不畏懼地讓福音傳遍天涯海角、傳遍每一座城市，那裡有許多人渴望得到降福。

默想他們的傳教見證，激勵我們要勇敢、堅持不懈地祈求「莊稼的主人，派遣工人來，收割他的莊稼」（路十2）。事實上，我們知道傳教聖召不是過去的事或者其他時代的浪漫回憶。今天，耶穌需要能夠將聖召作為一個真正的愛的故事來善度的心，讓他們走遍世界的邊緣、成為同情心的使者和工具。這是祂對所有人的召叫，儘管並不是以相同的方式。我們要牢記，有些邊緣就在我們身邊、在一座城市的中心、或者自己家庭裡。愛的普世性開放還有另一個方面，不是地理方面的而是人生的。一直以來，特別是在當今的疫情時期，重要的是加強在日常生活中擴大我們圈子的能力，從而接觸到我們自發地認為不是「我所關心的世界」的人，儘管他們離我們很近（參閱：《眾位弟兄》通諭，97）。善度傳教生活就是努力培養和耶穌基督相同的情感、和祂一起堅信身邊的人就是我的弟兄姐妹。願祂的同情心之愛也喚醒我們的心，並讓我們所有人成為傳教門徒。

瑪利亞——首位傳教門徒，求妳讓所有受洗的人都渴望成為我們土地上的鹽和光。（參閱：瑪五13~14）

方濟各

羅馬，聖若望拉特朗大殿，

2021年1月6日，主顯節瞻禮

（信仰通訊社翻譯）

教宗方濟各

第五屆世界窮人日文告

常年期第33主日

2021年11月14日

「你們常有窮人同你們在一起。」（谷十四7）

1. 「你們常有窮人同你們在一起」（谷十四7）。這句話是逾越節前幾天，耶穌在伯達尼某「癩病人」西滿家中晚宴時說的。福音聖史告訴我們，有一個女人拿著一玉瓶珍貴的香液進來，倒在耶穌頭上。這行動使人們大為驚異，對此作出兩種不同的詮釋。

首先，一些在場的人，包括門徒在內，感到憤慨：他們考慮到香液的價值——大概是三百德納，約為工人整年的薪金——認為應把它賣掉，把收益施捨給窮人。按若望福音，猶達斯就是持這種態度來詮釋的：「為什麼不把這香液去賣三百塊『德納』，施捨給窮人呢？」聖若望繼而指出，猶達斯「說這話，並不是因為他關心窮人，只因為他是個賊，掌管錢囊，常偷取其中所存放的。」（若十二5~6）。這苛刻的批評出自負責者的口，絕非偶然的事：這說明了那些不尊重窮人者，就是違背耶穌的教導，不能算是祂的門徒。奧利振就此事曾說過很嚴厲的話：「猶達斯表面上關心窮人（……）。如果今天那掌管教會錢囊的人，像猶達斯那樣口裡為窮人說話，卻拿去他們的捐獻，就讓這些人同遭猶達斯的下場吧！」（《瑪竇福音註釋》

11，9）

第二個詮釋是耶穌作的，它令我們領會那女人行動的深義。耶穌說：「由她罷！你們為什麼叫她難受？她在我身上作了一件善事」（谷十四6）。耶穌自知死亡將至，視祂的行動是提早在安葬前為自己死去的遺體敷油。這看法超乎所有同席者意料之外。耶穌提醒他們，祂是窮人之首，是窮人中最窮的一個，因為祂代表著所有窮人。祂貴為天主聖子，卻以窮人、孤獨者、被排斥和被歧視者的名義，接受這女人的敬意。她以女性的敏銳，竟是那唯一明瞭主心思的人。這女人之所以沒有名字，也許正是為了代表天下歷代一眾女性，雖然無權發言，甚至飽遭暴力，卻出現在基督生命的最重要時刻，即祂被釘架上、死亡及埋葬之時，以及在祂復活後的顯現中，肩負著重要的角色。這些經常被歧視和不被委以重任的女性，在福音中卻扮演著啟示歷史的要角。耶穌結論所說的話很有說服力，祂把這女人連繫到福傳的大業上：「我實在告訴你們：將來福音無論傳到全世界什麼地方，必要述說她所作的事，來紀念她。」（谷十四9）

2. 耶穌與這女人間的強烈「同理心」，以及耶穌如何理解這女人為祂敷油一事，剛好與猶達斯和其他人對此事反感的看法相反，這為我們開闢了一條有效的途徑，去反省耶穌與窮人和宣講福音間那不可分離的關係。

耶穌所揭示的天主面貌，實是一位關心和親近窮人的父親。耶穌所做的一切，確證了貧窮並非命運所使然，而是祂臨於我們中間的具體標記。我們不能隨自己所想的時間和地點找到祂，而是在窮人的生活中，在他們的痛苦和急需中，在他們有時被迫所處的非人生活環境下，才能找到祂。我不厭其煩地重複說，窮人是真正的福傳者，因為他們是首先接受福音的人，並獲邀去分享天主的真福和祂的

神國。（參閱：瑪五3）

在各種處境和程度中的窮人，都在向我們宣講福音，因為他們讓我們不斷以新的方式發現天父的真面貌。「窮人能給我們很多教導。不只是他們在信仰的超性意識（*sensus fidei*）內分享，而且在困難中，他們體驗到受苦的基督。我們需要接受他們向我們傳福音。福音新傳是一種邀請，承認在窮人的生命中，拯救的力量在運作，並把他們放在教會朝聖之旅的中心。我們蒙召在窮人內找到基督，聲援他們的事跡，而且成為他們的朋友，聆聽他們，為他們發言，為擁抱奧妙的智慧，這智慧是天主願意藉著他們與我們分享的。我們獻身的工作不只是推廣或援助的活動或項目；聖神推動的不是不受控制的行動主義，而首要的是待人殷勤，視他人『在某種意義上和我們合而為一。』這愛的殷勤是開始對他們每一位完完整整的人的真正關心，並激發我們積極尋求他們的益處。」（《福音的喜樂》，198~199）

3. 耶穌不但站在窮人那一邊，更與他們同甘共苦。這對祂各時代的門徒來說，確是個有力的教導。祂所說的「你們常有窮人同你們在一起」，也指出了這一點：窮人雖然常存在我們當中，但不應使我們習以為常，以致變得無動於衷，卻要親自與他們分享生活，而不是假手於人代而為之。窮人並非團體「以外」的人，而是我們一起共同分擔痛苦的弟兄姊妹，以減輕他們的憂慮和受忽視，讓他們重拾失去的尊嚴，並確保他們得到應有的社會包容。另一方面，我們深明一個慈善行為要有一位施與者和一位接受者，但一起分享甘苦卻能締造手足情誼。施捨只是一時之舉，但共同分享卻持續不斷。前者易使施與者沾沾自喜，卻使接受者感到屈辱；後者能加強團結互助，為達到公義建立必需的基礎。總而言之，信友若要親身看見和接觸耶穌，就知道要到誰那裡去：窮人是基督的「聖事」（標

記），代表著祂並指出祂的所在。

我們可以效法許多聖人聖女般，把與窮人共甘苦作為自己的生活方針。在芸芸諸聖中，我特別要提到痲瘋病人的使徒聖達勉神父（Damiano de Veuster）。他以莫大的慷慨精神，受召到恍如痲瘋病人隔都的莫洛凱島，與他們一起生死與共。他捲起衣袖，親力親為，使這些貧窮和被排擠至絕境的病人，能度一個有尊嚴的生活。他充當醫生和護士，不顧身陷的危險，在這個被稱為「死亡屬地」的島上，為人帶來愛情之光。他最終也染上痲瘋病，這是他為這些弟兄姊妹奉獻自己生命，徹底與他們共甘苦的標記。他所作的見證，為今日新冠疫症肆虐下的我們，依然有效：天主的聖寵肯定在許多人心中運作，他們雖不大事張揚，卻獻身切實與那些最貧窮的人共甘苦。

4. 為此，我們要全心依從主的號召：「你們悔改，信從福音罷！」（谷一15）。這悔改首先在於打開我們的心扉，明認各種形式的貧窮，更要符合我們所宣認的信仰而生活，這樣去宣揚天主的神國。窮人多次被視為另類人士，是需要特別慈善服務的一群。要跟隨耶穌，就要改變這種思維，接受分享和參與窮人生活的挑戰。要成為耶穌的門徒，就要選擇不在世上囤積財寶，以免在這脆弱和易逝的現實中，抱有一種虛假的安全感。相反，我們要準備擺脫任何妨礙我們達至真正福樂的枷鎖，好能認清那永久且不受任何人地事物破壞的真福。（參閱：瑪六19~20）

耶穌在這方面的教導是反潮流的，因為祂應許那只能以信德的眼光，才可絕對肯定看見和經驗到的事物：「凡為我的名，捨棄了房屋、或兄弟、或姊妹、或父親、或母親、或妻子、或兒女、或田地的，必要領取百倍的賞報，並承受永生。」（瑪十九29）。我們在轉眼即逝的財富前，在世間的權位和虛榮前，若不選擇成為貧乏的人，便無法為

愛而獻出生命，只能度一個不完整的生活，充滿美好的意願，卻無法轉化世界。所需要的就是絕對向基督的恩寵開放，這能使我們成為祂無限愛情的見證，令我們世上的生活再次具有說服力。

5. 基督的福音驅使人特別關懷窮人，要求人認清不同和極度的倫理和社會紊亂，是不斷導致新形式的貧窮的原因。有一種觀念似乎逐漸形成，認為窮人不但要為自己的處境負責，更對一種以某些特權人士的利益為中心的經濟系統，造成無法承受的負擔。一個漠視或隨意取捨道德原則的市場，造成不人道的處境，令那些生活在任人擺佈情況下的人飽受打擊。我們目睹不斷有新的貧窮和排外陷阱形成，它們都是一些無道德原則、缺乏人道觀念和毫無社會責任感的操控經濟和金融的人造成的。

此外，去年更加上另一個災難：新冠疫情，導致窮人額外倍增。這仍不斷造訪數以百萬人的家門，即使並不一定帶來病苦和死亡，卻是貧窮的先兆。窮人的數目大大倍增，可惜的是這仍會在未來數月內發生。有些國家正受到新冠疫情的嚴重後果，以致他們中最脆弱的一群人，竟缺少最基本的必需品。慈善食堂門外大排人龍，正是情況惡化的實際跡象。顯然我們必須找到對抗病毒最合宜的全球解決辦法，但必須排除任何偏袒的利益。尤其重要的是給予受失業影響的人，一個具體的答覆，因為失業已令許多有家庭負擔的父親、婦女和青年，蒙受巨大的打擊。感謝天主，許多人所表現的社會團結和慷慨精神，連同一些具遠見的推動人道計劃，正在這方面作出且繼續作出重大的貢獻。

6. 畢竟仍有一個不甚明顯的問題有待解決：應如何實際回應數以百萬計的窮人，他們屢次遇到的若非厭惡，就只有冷漠？我們應採取什麼公義的途徑，才能克服社會的不

平等，並重建那屢遭踐踏的人性尊嚴？一個自私自利的生活方式，正是導致貧窮的同謀，往往把窮人處境的責任，完全推卸在他們身上。然而，貧窮並非命運所使然，而是自私所造成。為此，關鍵在於推動發展進程，利用各人的才能，技術互補和角色互異，好能達致一個共同參與的公共資源。許多「富人」的匱乏，可藉「窮人」的富足來補足，所欠缺的就是彼此相遇和認識！沒有人是這樣貧乏，以致無法彼此貢獻出自己的東西來。窮人不可只是接受；他們應能做到有所貢獻，因為他們知道如何慷慨回應。我們目睹的分享例子，正多的是！窮人往往教導我們什麼是團結互助。固然有人有所匱乏，有時甚至缺少很多東西，包括生活的必需品，但他們並非一無所有，因為他們仍保存著天主子女的尊嚴，那是沒有任何人地事物可以剝奪的。

7. 為此，我們對貧窮應採取一個截然不同的態度。這是各國政府和全球組織，都應有能力以具遠見的社會模式負起的挑戰，去應付那正橫掃全球，而且還會在未來數十年內肆虐的各種新形式的貧窮。如果把窮人推到社會邊緣，好像他們對自己的處境是罪有應得的，那麼民主的概念本身便會陷入危機，而且所有的社會政策都以失敗告終。我們應懷著極大的謙遜，承認我們面對窮人，往往變得一無所能。若要抽象地討論他們，就只停留在統計數字上，或拍套紀錄片去觸動人心。相反，貧窮應激起我們有建設性的計劃，好能促進實質的自由，讓人人都可以按自己的能力去生活。我們必須摒棄一個錯誤的想法，以為只要擁有金錢，便能得到並增加自由。實際為窮人服務，能驅使人採取行動並找到最佳方法，去再提升和造就這些經常是無名無聲，卻帶著救主求助樣貌的這一群人。

8. 「你們常有窮人同你們在一起」（谷十四7）。這是一個邀請，叫我們切勿錯過任何行善的機會。這句話也有它

的舊約背景：「如果你中間有了一個窮人，又是你的弟兄，對這窮苦的弟兄，你不可心硬，不可袖手旁觀，應向他伸手，凡他所需要的儘量借給他。（……）你應儘量供給給他；供給他時，不應傷心，因為為了這事，上主你的天主必在你的一切工作，和你著手所作的一切事上祝福你。既然在這地上總少不了窮人，為此我吩咐你說：對你地區內困苦貧窮的弟兄，你應大方地伸出援助之手。」（申十五7~8，10~11）。聖保祿宗徒遵循這同一思維，勸勉他團體內的信友，要慷慨捐助初期耶路撒冷團體的窮人，而且這樣做時「不要心痛，也不要勉強，因為『天主愛樂捐的人』」（格後九：7）。這並不是說施捨是為了紓解我們的良知，而是為了抗拒那對窮人冷漠和不公義的文化。

在這脈絡下，也很值得提到金口聖若望的話，他說：「慷慨的人不要追問窮人過往的作為，只須改善他貧窮的處境，給予他所急需的。窮人只有一個答辯：他的窮困和他的急需。不要再追問別的；就算他是世上最大的壞蛋，如今缺乏必需的食糧，那麼就救他免於饑餓吧！（……）慈悲的人是有急需者的良港：這港口接待並拯救所有遭遇船難的人；不論他們是大奸大惡，還是好人一個，只要他們是身處險境，這港口都會讓他們在自己的口岸得到庇蔭。所以每當你在世上遇到貧窮覆舟的人，不要判斷他，不要追問他過往的作為，卻要救他脫離險境。」（《論貧窮的拉匝祿》，II，5）

9. 提高銳覺去領悟窮人的急需，這是極具關鍵性的，因為這些需要，就如他們的生活處境，都在不停改變。今日在全球經濟最發達的地區，人們較諸昔日更不樂意處理貧窮的問題。人們習以為常的較富裕狀況，令人更難接受犧牲和匱乏。人們樂意做一切，只要不欠缺他們易如反掌所得來的東西。結果人們便陷於各種怨忿、急躁、諸多要求，以致產生恐懼、焦慮、有時甚至暴力。這絕非我們建立未

來的準則；可是，這些態度本身，都是我們不可忽視的貧窮形式。我們應隨時準備去辨識時代的徵兆，它們指出在當今世界傳福音該用的新方式。對窮人的急需提供即時的援助，這並不應妨礙我們具有遠見地實踐新形式的基督徒愛德行為，以回應人類今日所遇到的新貧窮。

謹望這第五屆的世界貧窮日，能在我們的地方教會扎根，推動關注各地窮人需要的福傳運動。我們不能等待他們前來敲我們的大門，卻要親自走到他們的家、醫院、護理之家、街上、他們有時藏身的暗角落、庇護所、收容所去……。重要的是明白他們的感受、他們的遭遇、他們心中的渴望是什麼。讓我們借用馬佐拉里神父（Don Primo Mazzolari）的呼籲，說：「我求你們不要問我：這裡有沒有窮人？他們是誰？他們有多少人？因為我怕這樣的問題會令人轉移注意力，或者會成為一個藉口，去迴避對我們的良知和內心的明確指示。（……）我從來不去數點窮人，因為他們是不能數點的：窮人是要來擁抱的，不是要來數點的」（Adesso, n. 7 – 1949.04.15）。窮人就在我們中間。如果我們可以誠心如下說，那將是何等符合福音的精神：我們自己也是窮人，因為只有這樣，我們才能真正認識他們，使他們成為我們生命的一部分，並成為救恩的媒介。

教宗方濟各

2021年6月13日，帕多瓦的聖安多尼紀念日

於羅馬聖若望拉特朗大殿

（台灣地區主教團 恭譯）

2021年第3次主教團會議摘要 (視訊會議)

時間：2021年7月1日，10:00~12:15

地點：各主教公署

出席：李克勉主教、鍾安住總主教、劉振忠總主教、黃兆明主教、蘇耀文主教、林吉男主教（台南教區宗座署理）

列席：吳終源神父（嘉義教區署理）

主持人：主教團主席——李克勉主教

紀錄：陳科神父

會前禱（天主經）

主席致詞（略）

一、報告事項

1. 傳協會章程修正案進度報告。

6月29日小組開會決議送交主教團審核

章程修正依據的教會文獻：

A. 梵二文獻

B. 1983《天主教法典》

C. 1988《基督信友平信徒》勸諭

D. 1992信理部〈從共融的觀點看教會〉主教函

E. 2015教宗方濟〈紀念世界主教會議50週年致詞〉，各以「同道偕行」的思想來闡述一個行走的教會為羅馬主教的含義。

F. 2018《主教共融》（Episcopalis Communio）宗座憲令

G. 2020年7月20日《堂區團體的牧靈轉變，為推廣教會福傳使命服務》訓令。

傳協章程修訂原則：

- 教友與聖統組合的共融團體。
- 具有普世幅度的教會法典的準則。
- 財務委員會成員不在傳協會內。
- 堂區結構需要以福傳使命為核心。建構「相遇文化」
- 必須貼近人群，顧及區域內居民的需要與特質。
- 堂區組織在教會內的「共負責任、透明管理」。促進「諮詢」共融的靈修。
- 主教團、教區和（鐸區）堂區三層面。

共識：主教們全體同意「修訂原則」。

修訂小組將需要完成：全國傳協、教區傳協與堂區傳協章程草案之擬訂，另加教區經委會與堂區經委會章程草案之擬定。預計秋季會時送章程草案進行初審。

2. 世界主教會議 (2021~2023) 準備文件。

世界主教會議揭幕禮 (2021年10月)

世界主教會議的揭幕禮將在梵蒂岡及世界各教區進行。教宗將於10月9日及10日在梵蒂岡主持會議的揭幕儀式。

而各教區在自己的主教指示之下，在10月17日星期日，以同樣的方式舉行世界主教會議揭幕儀式。

- 教區階段 (2021年10月 – 2022年4月)

此階段旨在諮詢天主的子民 (參閱：《主教共融》(Episcopalis Communio) 宗座憲章，第5節，第2段)，以確保世界主教會議的過程有聆聽已受洗者全體——在信德上不能錯誤的信仰意識的主體。

教區 (個別教會) 和各主教團

各教區主教須任命一位教區的負責人 (或一個小組) 去承擔主教會議的諮詢工作，他 (們) 要與所隸屬的主教團聯繫，並參與個別教會 (在2021年10月前) 諮詢過程的所有步驟。

各主教團須任命一位負責人 (或一個小組) 去與各教區指定的負責人和 (在2021年10月前) 世界主教會議總祕

書處聯絡。

在教區層面的階段結束後，每個教區須在主教團所定的限期內，向之提交其成果。

主教們隨即召開主教團會議，開始一段共同辨別的時期。他們應聆聽聖神在那些託付給他們的個別教會裡所喚起的一切感召。

在撰寫總結報告的過程中，參與的人，包括主教團所指定的負責人及其小組。獲選將參加這次世界主教會議常務會議的代表，其提名在得到教宗批准後，也應參與總結報告的撰寫過程。

該總結報告應 (在2022年4月前) 連同各個別教會的成果呈交世界主教會議總祕書處。

共識：主教團負責小組成員組成：三位神父、兩位修女和四位教友 (兩男兩女)，並委託主席依主教們的期待邀請小組人員，其完整名單以Email寄給每位主教，獲同意後實施。請於七月底前各教區負責人 (小組) 資料交於主教團祕書處。

二、討論議題：

1. 李若望主教於6月19日已獲准牧職管理的請辭，需要重新分配委員會負責人。

決議：主教們全體同意，調整如下表：

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(負責人)	
健康照護牧靈委員會	李克勉主教	
原住民牧靈委員會	李克勉主教	蘇耀文主教

2. 李若望主教已獲准牧職管理的請辭，由於體健康問題，將無法出任輔仁大學董事會董事職務。輔仁大學董事會的位席尚缺2位主教，需要補選。

決議：由林吉男主教替補。

3. 7月12日FABC遠東會議，需要3位主教，7位神父、修女、教友。

決議：鍾安住總主教、李克勉主教和蘇耀文主教、陳科神父、賴効忠神父、鄭家樂神父、胡淑琴修女、王彩俶修女、吳令芳姊妹、陳磊仕弟兄。

2021年第4次主教團會議摘要 (視訊會議)

時間：2021年7月26日，10:00

地點：各主教公署

出席：李克勉主教、鍾安住總主教、劉振忠總主教、黃
兆明主教、蘇耀文主教

列席：吳終源神父（嘉義教區署理）

請假：林吉男主教（台南教區宗座署理）

主持人：主教團主席——李克勉主教

紀錄：陳科神父

會前禱

主席致詞

議題

一、總修院院長

說明：巴黎外方傳教會前任總會長Gilles Reithinger神父今年6月被任命被法國史特拉斯堡（Strasbourg）輔理主教，7月就職。新任總會長——Vincent Sénéchal神父，7月剛初上任，必須立即重組修會總部團隊，需要有傳教經驗的會士在修會總部服務。7/15開會結果：方立天神父被選為總會諮詢會議總助理（Assistant

General），故將要回法國總部服務。但在此同時，巴黎外方傳教總會已同意施加恩神父當總修院生活導師。施加恩神父已被任命為代理「台灣地區會長」，並會召開區會會議，選出新的區會長。

方立天神父在法國渡假完會回台灣，處理總修院院長交接事宜。因此總修院必須尋找人選，接任總修院院長職務。

決議：同意，並按優先順序考慮人選。

二、全國福傳大會閉幕彌撒

8月7日福傳彌撒

主禮：鍾安住總主教（證道）

襄禮：羅際元神父

共祭主教：李主教

禮儀長：潘家駿神父

（領聖體後經後）

- Tagle樞機致全國福傳大會影音訊息

- 全國福傳大會主席及主教團主席——李克勉主教致詞

二、全國司鐸共融活動延至明年案

說明：今年全國司鐸共融活動本由台中教區負責籌備，由於疫情關係，延至明年，依舊由台中教區負責。

決議：全體通過。

2021年第5次主教團會議 摘要

時間：2021年10月6日（三），18:00

地點：總修院（24255新北市新莊區三泰路58號）

出席：李克勉主教、鍾安住總主教、劉振忠總主教、蘇耀文主教、林吉男主教（台南教區宗座署理）

請假：黃兆明主教

主持人：主教團主席——李克勉主教

紀錄：陳科神父

會前禱

主席致詞

報告：

一、祕書處

A、最新文獻／文件：

〈在地區教會慶祝世界青年日的牧靈指引〉

《堂區牧靈及福傳手冊》（《月誌》專刊391期）

《堂區福傳細胞培育手冊》（羅志偉神父捐贈）

B、教廷駐華大使館2021.09.06來信（「教宗基金會」

補助仁愛修女會最新規定）

C、世界主教代表會議主教團及教區負責小組及其任務
（主席李克勉主教說明）

（中文翻譯如下：）

梵蒂岡，2021年9月2日

可敬的樞機主教／主教閣下，

2021~2023年的共議進程將於幾周後揭幕。本進程在許多地方教會都已經成了一個特別的機遇，來與聖父共同開展一段同道偕行的嶄新體驗：我們真的可以為此感謝天主！

藉著這封短信，我想為了您已經可以做的一切致上感謝，其中最首要的，就是在這前所未有的進程中對您的主教弟兄們所付出的陪伴。

現在請您——除非您目前還無法這麼做——寄給我們世界主教代表會議的聯絡人（或團隊）的名字，以及您主教團中的媒體負責人的名字。

考慮到時間緊湊，還請您能盡快寄給我們這些名字。

以兄弟情誼敬上

[祕書處Grech樞機]

主教團負責小組成員：

神父：祕書長陳科神父（負責人）、賴效忠神父、鄭家樂神父、

修女：胡淑琴修女、王彩俶修女、

男教友：陳磊仕、李國強、

女教友：吳令芳、吳家瑩。

D、2021年10月17日，世界主教代表會議教區揭幕禮彌撒及相關文件：

1. 10月17日主日專用彌撒經文（主教團禮儀委員會翻譯[中]）
2. 世界主教代表會議「地教區階段歷程的《小冊子》」
3. 「主教的角色」（摘自《手冊》）

E、教宗全球祈禱網絡11月祈禱意向。

F、總務報告：

貴和段212號地號遭占用所涉請求返還之法律事宜，委任輔大法務室許律師協助辦理進度報告。

說明：

進行流程：

110/1/25完成鑑界程序，占用者五戶均無到場。主教團110/10/28委任輔大許苑律師向法院提出民事調解聲請，申張主教團的權益。

提案

一、提案單位：祕書處

A、**提案**：「主教團與輔仁大學土地變更案具體執行方案」變更不動產處分為互設地上權計劃書申請。

說明：

本法人於民國103年11月18日（103）主團祕字第103056號函提送「主教團與輔仁大學土地變更案具體執行方案」變更申請，並於民國103年11月26日經內政部台內民字第1030323237號函核准103年4月22日造報不動產處分變更計畫書。因兩造有一方無法承擔即停止執行。雙方擬定變更以「設定地上權」方式辦理，規劃70年及1億元租金之方案，以減少土地使用之經濟成本，亦能達到雙方土地充分利用，分別管理的目的。

決議：同意，通過。

B、**提案**：輔仁大學董事會董事李若望主教請辭，董事補選候選人推舉提名。

說明：李若望主教於110年10月5日請辭輔仁大學董事會董事乙職，依私立學校法規定，必須在30日內召開董事會改選，請主教們惠予提名2位董事候選人，以利補選程序之進行。

決議：2位董事候選——人林吉男主教、陳科神父。

C、聖職委員會主席李克勉主教代理總修院院長職務事宜。

說明：由於主教團在巴黎外方傳教會會士方立天神父離職後所徵詢的候選人，三位均無法接任總修院院長職務，故聖職委員會主席李克勉主教被迫暫時代理院長職務，並於2021.07.28致函稟告傳信部部長塔格萊樞機此事。2021.09.28塔格萊樞機透過教廷大使館來函告知李克勉主教，總修院院長及教區主教都是需要完全投入的職務，不能由主教同一兼任，故請主教團依照優先順序提供一個候選三人名單，附上三人的履歷表，透過大使館給傳信部部長。

決議：同意，通過。

D、建立教區主教與修會會長的溝通

說明：為避免修會只在地區教會發展自己的修會團體事業，而與教區的牧靈福傳及工作脫節，因而產生教會財產上的管理問題，必須建立一溝通管道，為促進教區主教與修會會長的溝通及雙方的合作。

決議：藉著世界主教代表會議建立溝通平台，為同道階行。

備忘錄：

- 2021年主教團常務委員會

時間：2021年11月3日（三）15:00

地點：主教團辦公大樓（台北市安居街39號）

- 2021年第6次主教團會議（秋季會議）

時間：2021年11月22~25日

地點：主教團辦公大樓（台北市安居街39號）

- 主教團與男女修會會長合作會議

時間：2021年11月26日，10:00

地點：中央大樓，10/F，（台北市中山北路一段2號）

教宗方濟各 以自動手諭發出之 《傳統的守護者》宗座牧函

關於使用1970年更新前的羅馬禮儀

「傳統的守護者」(TRADITIONIS CUSTODES)——主教們與羅馬主教團結共融，是構成他們個別教會彼此合一的有形可見原則和基礎。¹主教們在聖神的指引下，藉著宣講福音，以及舉行感恩祭，管理所託付給他們的個別教會。²

我可敬的前任教宗聖若望保祿二世和本篤十六世，為促進教會的和諧及團結，遂以慈父的關懷，授權並規範任何地區堅持梵蒂岡第二屆大公會議更新前禮儀形式的人，使用教宗聖若望廿三世於1962年訂定的《羅馬彌撒經書》。³他們旨在「促使對早期禮儀形式具有深厚情

1 參閱梵蒂岡第二屆大公會議，《教會憲章》23，1964年11月21日，《宗座公布》57(1965)27。

2 參閱梵蒂岡第二屆大公會議，《教會憲章》32，1964年11月21日，《宗座公布》57(1965)27；梵蒂岡第二屆大公會議，《主教在教會內牧靈職務法令》11，1965年10月28日，《宗座公布》58(1966)677-678；《天主教教理》833。

3 參閱教宗若望保祿二世，《天主的教會》自動手諭，1988年7月2日，《宗座公布》80(1988)1495-1498；教宗本篤十六世，《歷任教宗》自動手諭，2007年7月7日，《宗座公布》99(2007)777-781；ECCLESIAE UNITATEM自動手諭，2009年7月2日，《宗座公布》101(2009)710-711。

感的天主教徒與教會共融」，而非其他目的。⁴

按照我可敬的前任教宗本篤十六世的倡儀，我邀請主教們審視《歷任教宗》(Summorum Pontificum)自動手諭頒布三年後的實施情況。宗座信理部在2020年向主教們作了詳細的諮詢。就所得結果，按這幾年日漸成熟的經驗，小心作了考量。

現在，經考慮過主教們所表達的期望、聽取了宗座信理部的意見，並為尋求更大和恆久的共融，本人期望透過本宗座書函，確立下列原則：

- 一、由教宗聖保祿六世，以及教宗聖若望保祿二世，按梵蒂岡第二屆大公會議的法令所頒布的禮書，是羅馬禮祈禱律(lex orandi)的唯一表達。
- 二、教區主教在託付給他管理的個別教會內，是全部禮儀生活的協調者、促進者和守護者；⁵他該規範其教區所舉行的禮儀。⁶因此，按宗座的指引，有關1962年《羅馬彌撒經書》的使用，全屬教區主教的權限。
- 三、若教區內至今仍存在一個或多個「按1970年更新之前的彌撒經書舉行彌撒」的團體：

(1) 主教要確定這些團體不會否認按梵蒂岡第二屆大

4 教宗若望保祿二世，《天主的教會》自動手諭，1988年7月2日，《宗座公布》80(1988)1498。

5 參閱梵蒂岡第二屆大公會議，《禮儀憲章》41，1963年12月4日，《宗座公布》56(1964)111；《主教行禮守則》9；禮儀及聖事部，《救贖聖事訓令》19-25，2004年3月25日，《宗座公布》96(2004)555-557。

6 參閱《天主教法典》375條1項；392條。

公會議和宗座訓導指令的禮儀更新，及其有效性和合法性。

(2) 主教要指定一個或多個地方，讓有關的團體和信友舉行感恩祭，但不得在堂區聖堂，也不得建立新的「屬人堂區」。

(3) 主教要規定某些日子，在指定的地方，可按教宗聖若望廿三世於1962年頒布的《羅馬彌撒經書》舉行感恩祭。⁷在舉行有關的感恩祭時，讀經要以本地語言宣讀，並該採用主教團核准禮儀專用的聖經譯本。

(4) 主教要委派一位司鐸，作為主教的代表，管理這些感恩祭的舉行，並在牧靈上照顧這些團體的信友。被委以上述職責的司鐸，該熟諳應用1970年更新之前的《羅馬彌撒經書》，掌握足夠的拉丁語知識，及透徹了解禮規和禮儀經文；並充滿牧靈愛德，以及教會的共融精神。這位司鐸不單要用心無誤地舉行禮儀，也要用心照顧信友的牧靈和屬靈需要。

(5) 主教要適當地核實這些依法為信友利益而建立的「屬人堂區」，是否對信友的屬靈成長實在有效，才決定是否保留相關團體。

(6) 主教要留心不可再授權建立相關的新團體。

四、在本宗座自動手諭頒告後才被祝聖的司鐸，如希望使用1962年《羅馬彌撒經書》舉行感恩祭，應向教區主教提出正式請求；教區主教當在諮詢宗座後，方可授權。

⁷ 參閱信理部Quo magis法令，2020年2月22日；Cum sanctissima法令，2020年2月22日；《羅馬觀察報》，2020年3月26日第6頁。

五、已經按照1962年《羅馬彌撒經書》舉行感恩祭的司鐸，應請求教區主教授權，才可繼續按照1962年《羅馬彌撒經書》舉行感恩祭。

六、由「天主的教會」宗座委員會所建立的獻身生活會及使徒生活團，歸屬於「宗座獻身生活會及使徒生活團部」管理。

七、「宗座禮儀及聖事部」與「宗座獻身生活會及使徒生活團部」，各按其職能，以宗座的權力，處理上述相關事宜。

八、過往相關的原則、指引、准許和習慣，舉凡有違本宗座自動手諭的，均予廢除。

本人命令以宗座自動手諭方式頒告的「宗座書函」所說明的一切，須全部執行；任何與之牴觸的，即使有可取之處，均屬無效。

我授意由《羅馬觀察報》頒布這份自動手諭，即時生效，並在《宗座公布》刊登。

教宗方濟各

於羅馬聖若望拉特朗大殿頒布

2021年7月16日、加爾默羅（加美樂）聖母紀念日

本人就任教宗職第九年

台灣地區主教團禮儀委員會
香港教區禮儀委員會 合譯

主內的弟兄姊妹，收信平安：

願全能慈愛的天主賜予您及全家豐厚的恩寵。

這兩年因疫情的侵襲，讓教會牧靈福傳工作受到極大挑戰。但是當全台灣教會的彌撒和活動暫停時，藉著網路，各教區發展出直播彌撒和線上讀經、會議、研習等等活動；教友為在家庭傳承信仰，家人共同讀經、祈禱的家庭教會模式也漸趨活絡，這些都是天主在我們的有限中締造的無限。

今年五月，由全國傳協會發起「支持主教團福傳經費『我是葡萄枝』」義賣活動，獲得各教區各堂區弟兄姊妹的熱烈響應，積極買葡萄、送葡萄，為主教團增加 100 多萬元的福傳資金，也將全國弟兄姊妹連結在主耶穌的葡萄樹上，使台灣教會更加緊密。

雖然原訂今年 8 月召開四天的全國福傳大會，因疫情無法全程舉行，但在 8 月 7 日舉行隆重的閉幕彌撒中，各教區、修會及團體代表已將在籌備全國福傳大會過程中，各教區各堂區用心討論出來的成果，奉獻於天主台前，相信天主會格外降福。

教宗方濟各宣布即將召開第 16 屆世界主教代表會

議，主題為：「以共融、參與及使命來體現共議性的教會」，期望在共融、參與及使命中，由聖職人員及平信徒同心努力，共同建立一個普世新福傳，和平、愛與真理的教會。在這次世界主教代表會議進行的歷程中，主教團祕書處及委員會將會承擔更多的任務。

感謝您對主教團的慷慨捐獻，本人暨所有主教及主教團工作夥伴誠摯的感謝您，期望您持續給予支持與捐助。主教團將持續扮演好台灣教會與教廷之間溝通共融平台的角色，在台灣地區教會推動教宗各項全球性的計畫，盡力協助本地教會推動各項傳教工作，使天主教會在台灣福傳遍地，更加茁壯。

願耶穌基督及祂至聖的母親瑪利亞——人類的母親，在這疫情仍然繼續的時期中保護您，並豐厚地降福您及您的全家。

您的僕人

主教團主席 李克勉主教

2021 年基督君王節

MESSAGE OF HIS HOLINESS POPE FRANCIS FOR WORLD MISSION DAY 2021

**“We cannot but speak about what we have seen and heard”
(Acts 4:20)**

Dear Brothers and Sisters,

Once we experience the power of God’s love, and recognize his fatherly presence in our personal and community life, we cannot help but proclaim and share *what we have seen and heard*. Jesus’ relationship with his disciples and his humanity, as revealed to us in the mystery of his Incarnation, Gospel and Paschal Mystery, shows the extent to which God loves our humanity and makes his own our joys and sufferings, our hopes and our concerns (cf. *Gaudium et Spes*, 22). Everything about Christ reminds us that he knows well our world and its need for redemption, and calls us to become actively engaged in this mission: “Go therefore to the highways and byways, and invite everyone you find” (*Mt* 22:9). No one is excluded, no one need feel distant or removed from this compassionate love.

The experience of the Apostles

The history of evangelization began with the Lord’s own passionate desire to call and enter into friendly dialogue with everyone, just as they are (cf. *Jn* 15:12-17). The Apostles are the first to tell us this; they remembered even the day and the hour when they first met him: “It was about four o’clock in the afternoon” (*Jn* 1:39). Experiencing the Lord’s friendship, watching him cure the sick,

dine with sinners, feed the hungry, draw near to the outcast, touch the unclean, identify with the needy, propose the Beatitudes and teach in a new and authoritative way, left an indelible mark on them, awakening amazement, expansive joy and a profound sense of gratitude. The prophet Jeremiah describes this experience as one of a consuming awareness of the Lord’s active presence in our heart, impelling us to mission, regardless of the sacrifices and misunderstandings it may entail (cf. 20:7-9). Love is always on the move, and inspires us to share a wonderful and hope-filled message: “We have found the Messiah” (*Jn* 1:41).

With Jesus, we too have seen, heard and experienced that things can be different. Even now, he has inaugurated future times, reminding us of an often forgotten dimension of our humanity, namely, that “we were created for a fulfilment that can only be found in love” (*Fratelli Tutti*, 68). A future that awakens a faith capable of inspiring new initiatives and shaping communities of men and women who, by learning to accept their own frailty and that of others, promote fraternity and social friendship (cf. *ibid.*, 67). The ecclesial community reveals its splendour whenever it recalls with gratitude that the Lord loved us first (cf. 1 *Jn* 4:19). “The loving predilection of the Lord surprises us, and surprise by its very nature cannot be owned or imposed by us... Only in this way can the miracle of gratuitousness, the gratuitous gift of self, blossom. Nor can missionary fervour ever be obtained as a result of reasoning or calculation. To be ‘in a state of mission’ is a reflection of gratitude” (*Message to the Pontifical Mission Societies*, 21 May 2020).

Even so, things were not always easy. The first Christians began the life of faith amid hostility and hardship. Experiences of marginalization and imprisonment combined with internal and

external struggles that seemed to contradict and even negate what they had seen and heard. Yet, rather than a difficulty or an obstacle leading them to step back or close in on themselves, those experiences impelled them to turn problems, conflicts and difficulties into opportunities for mission. Limitations and obstacles became a privileged occasion for anointing everything and everyone with the Spirit of the Lord. Nothing and no one was to be excluded from the message of liberation.

We have a vivid testimony to all this in the Acts of the Apostles, a book which missionary disciples always have within easy reach. There we read how the fragrance of the Gospel spread as it was preached, awakening the joy that the Spirit alone can bestow. The Book of Acts teaches us to endure hardship by clinging firmly to Christ, in order to grow in the “conviction that God is able to act in any circumstance, even amid apparent setbacks” and in the certainty that “all those who entrust themselves to God will bear good fruit” (*Evangelii Gaudium*, 279).

The same holds true for us: our own times are not easy. The pandemic has brought to the fore and amplified the pain, the solitude, the poverty and the injustices experienced by so many people. It has unmasked our false sense of security and revealed the brokenness and polarization quietly growing in our midst. Those who are most frail and vulnerable have come to feel even more so. We have experienced discouragement, disillusionment and fatigue; nor have we been immune from a growing negativity that stifles hope. For our part, however, “we do not proclaim ourselves, but Jesus Christ as Lord and ourselves as your slaves for Jesus’ sake” (2 *Cor* 4:5). As a result, in our communities and in our families, we can hear the powerful message of life that echoes in our hearts and proclaims: “He is not here, but has risen (*Lk* 24:6)! This message

of hope shatters every form of determinism and, to those who let themselves be touched by it, bestows the freedom and boldness needed to rise up and seek with creativity every possible way to show compassion, the “sacramental” of God’s closeness to us, a closeness that abandons no one along the side of the road.

In these days of pandemic, when there is a temptation to disguise and justify indifference and apathy in the name of healthy social distancing, there is urgent need for the mission of compassion, which can make that necessary distancing an opportunity for encounter, care and promotion. “What we have seen and heard” (*Acts* 4:20), the mercy we have experienced, can thus become a point of reference and a source of credibility, enabling us to recover a shared passion for building “a community of belonging and solidarity worthy of our time, our energy and our resources” (*Fratelli Tutti*, 36). The Lord’s word daily rescues and saves us from the excuses that can plunge us into the worst kind of skepticism: “Nothing changes, everything stays the same”. To those who wonder why they should give up their security, comforts and pleasures if they can see no important result, our answer will always remain the same: “Jesus Christ has triumphed over sin and death and is now almighty. Jesus Christ is truly alive” (*Evangelii Gaudium*, 275) and wants us to be alive, fraternal, and capable of cherishing and sharing this message of hope. In our present circumstances, there is an urgent need for missionaries of hope who, anointed by the Lord, can provide a prophetic reminder that no one is saved by himself.

Like the Apostles and the first Christians, we too can say with complete conviction: “We cannot but speak about what we have seen and heard” (*Acts* 4:20). Everything we have received from the Lord is meant to be put to good use and freely shared with others.

Just as the Apostles saw, heard and touched the saving power of Jesus (cf. 1 Jn 1:1-4), we too can daily touch the sorrowful and glorious flesh of Christ. There we can find the courage to share with everyone we meet a destiny of hope, the sure knowledge that the Lord is ever at our side. As Christians, we cannot keep the Lord to ourselves: the Church's evangelizing mission finds outward fulfilment in the transformation of our world and in the care of creation.

An invitation to each of us

The theme of this year's World Mission Day – “We cannot but speak about what we have seen and heard” (*Acts* 4:20), is a summons to each of us to “own” and to bring to others what we bear in our hearts. This mission has always been the hallmark of the Church, for “she exists to evangelize” (SAINT PAUL VI, *Evangelii Nuntiandi*, 14). Our life of faith grows weak, loses its prophetic power and its ability to awaken amazement and gratitude when we become isolated and withdraw into little groups. By its very nature, the life of faith calls for a growing openness to embracing everyone, everywhere. The first Christians, far from yielding to the temptation to become an elite group, were inspired by the Lord and his offer of new life to go out among the nations and to bear witness to what they had seen and heard: the good news that the Kingdom of God is at hand. They did so with the generosity, gratitude and nobility typical of those who sow seeds in the knowledge that others will enjoy the fruit of their efforts and sacrifice. I like to think that “even those who are most frail, limited and troubled can be missionaries in their own way, for goodness can always be shared, even if it exists alongside many limitations” (*Christus Vivit*, 239).

On World Mission Day, which we celebrate each year on the

penultimate Sunday of October, we recall with gratitude all those men and women who by their testimony of life help us to renew our baptismal commitment to be generous and joyful apostles of the Gospel. Let us remember especially all those who resolutely set out, leaving home and family behind, to bring the Gospel to all those places and people athirst for its saving message.

Contemplating their missionary witness, we are inspired to be courageous ourselves and to beg “the Lord of the harvest to send out labourers into his harvest” (*Lk* 10:2). We know that the call to mission is not a thing of the past, or a romantic leftover from earlier times. Today too Jesus needs hearts capable of experiencing vocation as a true love story that urges them to go forth to the peripheries of our world as messengers and agents of compassion. He addresses this call to everyone, and in different ways. We can think of the peripheries all around us, in the heart of our cities or our own families. Universal openness to love has a dimension that is not geographical but existential. Always, but especially in these times of pandemic, it is important to grow in our daily ability to widen our circle, to reach out to others who, albeit physically close to us, are not immediately part of our “circle of interests” (cf. *Fratelli Tutti*, 97). To be on mission is to be willing to think as Christ does, to believe with him that those around us are also my brothers and sisters. May his compassionate love touch our hearts and make us all true missionary disciples.

May Mary, the first missionary disciple, increase in all the baptized the desire to be salt and light in our lands (cf. *Mt* 5:13-14).

Rome, Saint John Lateran, 6 January 2021, Solemnity of the Epiphany of the Lord.

Franciscus

MESSAGE OF HIS HOLINESS POPE FRANCIS

The Fifth World Day of The Poor

14 November 2021, Thirty-third Sunday in Ordinary Time

“The poor you will always have with you” (Mk 14:7)

1. “The poor you will always have with you” (Mk 14:7). Jesus spoke these words at a meal in Bethany, in the home of a certain Simon, known as the leper, a few days before Passover. As the Evangelist recounts, a woman came in with an alabaster flask full of precious ointment and poured it over Jesus’ head. This caused great amazement and gave rise to two different interpretations.

The first was indignation on the part of some of those present, including the disciples, who, considering the value of the ointment – about 300 denarii, equivalent to the annual salary of a labourer – thought it should have been sold and the proceeds given to the poor. In Saint John’s Gospel, Judas takes this position: “Why was this ointment not sold for three hundred denarii and given to the poor?” Saint John goes on to note that Judas “said this not because he cared about the poor, but because he was a thief, and as he had the money box, he used to take what was put in it” (12:5-6). It was no accident that this harsh criticism came from the mouth of the traitor: it shows those who do not respect the poor betray Jesus’ teaching and cannot be his disciples. Origen has strong words in this regard: “Judas appeared to be concerned about the poor... If in our own day some hold the purse of the Church and, like Judas, speak out for the poor, but then take out what they put in, let them

share in the lot of Judas” (*Commentary on the Gospel of Matthew*, 11, 9).

The second interpretation was that of Jesus, and it makes us appreciate the profound meaning of the woman’s act. He says, “Let her alone. Why do you trouble her? She has done a beautiful thing to me” (Mk 14:6). Jesus knows that his death is approaching, and he sees in her act an anticipation of the anointing of his lifeless body prior to its placement in the tomb. This was beyond anything the others present could imagine. Jesus was reminding them that he is the first of the poor, the poorest of the poor, because he represents all of them. It was also for the sake of the poor, the lonely, the marginalized and the victims of discrimination, that the Son of God accepted the woman’s gesture. With a woman’s sensitivity, she alone understood what the Lord was thinking. That nameless woman, meant perhaps to represent all those women who down the centuries would be silenced and suffer violence, thus became the first of those women who were significantly present at the supreme moments of Christ’s life: his crucifixion, death, burial and resurrection. Women, so often discriminated against and excluded from positions of responsibility, are seen in the Gospels to play a leading role in the history of revelation. Jesus’ then goes on to associate that woman with the great mission of evangelization: “Amen, I say to you, wherever the Gospel is proclaimed to the whole world, what she has done will be told in memory of her” (Mk 14:9).

2. This powerful “empathy” established between Jesus and the woman, and his own interpretation of her anointing as opposed to the scandalized view of Judas and others, can lead to a fruitful reflection on the inseparable link between Jesus, the poor and the

proclamation of the Gospel.

The face of God revealed by Jesus is that of a Father concerned for and close to the poor. In everything, Jesus teaches that poverty is not the result of fate, but a concrete sign pointing to his presence among us. We do not find him when and where we want, but see him in the lives of the poor, in their sufferings and needs, in the often inhuman conditions in which they are forced to live. As I never tire of repeating, the poor are true evangelizers, for they were the first to be evangelized and called to share in the Lord's joy and his kingdom (cf. *Mt* 5:3).

The *poor*, always and everywhere, *evangelize us*, because they enable us to discover in new ways the true face of the Father. "They have much to teach us. Besides participating in the *sensus fidei*, they know the suffering Christ through their own sufferings. It is necessary that we all let ourselves be evangelized by them. The new evangelization is an invitation to recognize the salvific power of their lives and to place them at the centre of the Church's journey. We are called to discover Christ in them, to lend them our voice in their causes, but also to be their friends, to listen to them, to understand them and to welcome the mysterious wisdom that God wants to communicate to us through them. Our commitment does not consist exclusively of activities or programmes of promotion and assistance; what the Holy Spirit mobilizes is not an unruly activism, but above all an attentiveness that considers the other in a certain sense as one with ourselves. This loving attentiveness is the beginning of a true concern for their person which inspires me effectively to seek their good" (*Evangelii Gaudium*, 198-199).

3. Jesus not only sides with the poor; he also *shares their lot*. This is a powerful lesson for his disciples in every age. This is

the meaning of his observation that "the poor you will always have with you". The poor will always be with us, yet that should not make us indifferent, but summon us instead to a mutual sharing of life that does not allow proxies. The poor are not people "outside" our communities, but brothers and sisters whose sufferings we should share, in an effort to alleviate their difficulties and marginalization, restore their lost dignity and ensure their necessary social inclusion. On the other hand, as we know, acts of charity presuppose a giver and a receiver, whereas mutual sharing generates fraternity. Almsgiving is occasional; mutual sharing, on the other hand, is enduring. The former risks gratifying those who perform it and can prove demeaning for those who receive it; the latter strengthens solidarity and lays the necessary foundations for achieving justice. In short, believers, when they want to see Jesus in person and touch him with their hands, know where to turn. The poor are a sacrament of Christ; they represent his person and point to him.

Many are the examples of saints who made mutual sharing with the poor their life project. I think, among others, of Father Damien de Veuster, the saintly apostle to the lepers. With great generosity, he answered the call to go to the island of Molokai, which had become a ghetto accessible only to lepers, to live and die with them. He rolled up his sleeves and did everything he could to improve the lives of those who were poor, ill and outcast. He became both doctor and nurse, heedless of the risks involved, and brought the light of love to that "colony of death", as the island was then called. He himself contracted leprosy, which became the sign of his total sharing in the lot of the brothers and sisters for whom he had given his life. His testimony is most timely in our own days, marked by the coronavirus pandemic. The grace of God is surely at work in

the hearts of all those who, without fanfare, spend themselves for the poorest, sharing with them in concrete ways.

4. We need, then, wholeheartedly to follow the Lord's invitation to "repent and believe in the Gospel" (*Mk 1:15*). This conversion consists primarily in opening our hearts to recognizing the many different forms of poverty and manifesting the Kingdom of God through a lifestyle consistent with the faith we profess. Often the poor are viewed as persons apart, as a "category" in need of specific charitable services. Yet following Jesus entails changing this way of thinking and embracing the challenge of mutual sharing and involvement. Christian discipleship entails deciding not to accumulate earthly treasures, which give the illusion of a security that is actually fragile and fleeting. It requires a willingness to be set free from all that holds us back from achieving true happiness and bliss, in order to recognize what is lasting, what cannot be destroyed by anyone or anything (cf. *Mt 6:19-20*).

Here too, Jesus' teaching goes against the grain, for it promises what can only be seen and experienced with complete certainty by the eyes of faith. "Everyone who has left houses or brothers or sisters or father or mother or children or lands for my name's sake will receive a hundredfold, and inherit eternal life" (*Mt 19:29*). Unless we choose to become poor in passing riches, worldly power and vanity, we will never be able to give our lives in love; we will live a fragmented existence, full of good intentions but ineffective for transforming the world. We need, therefore, to open ourselves decisively to the grace of Christ, which can make us witnesses of his boundless charity and restore credibility to our presence in the world.

5. Christ's Gospel summons us to display special concern for the

poor and to recognize the varied and excessive forms of moral and social disorder that are generating *ever new forms of poverty*. There seems to be a growing notion that the poor are not only responsible for their condition, but that they represent an intolerable burden for an economic system focused on the interests of a few privileged groups. A market that ignores ethical principles, or picks and chooses from among them, creates inhumane conditions for people already in precarious situations. We are now seeing the creation of new traps of poverty and exclusion, set by unscrupulous economic and financial actors lacking in a humanitarian sense and in social responsibility.

Last year we experienced yet another scourge that multiplied the numbers of the poor: the pandemic, which continues to affect millions of people and, even when it does not bring suffering and death, is nonetheless a portent of poverty. The poor have increased disproportionately and, tragically, they will continue to do so in the coming months. Some countries are suffering extremely severe consequences from the pandemic, so that the most vulnerable of their people lack basic necessities. The long lines in front of soup kitchens are a tangible sign of this deterioration. There is a clear need to find the most suitable means of combating the virus at the global level without promoting partisan interests. It is especially urgent to offer concrete responses to those who are unemployed, whose numbers include many fathers, mothers, and young people. Social solidarity and the generosity which many, thanks be to God, have shown are, together with far-sighted projects of human promotion, making a most important contribution at this juncture.

6. Nonetheless, one question, which is by no means obvious,

remains. How can we give a tangible response to the millions of the poor who frequently encounter only indifference, if not resentment? What path of justice must be followed so that social inequalities can be overcome and human dignity, so often trampled upon, can be restored? Individualistic lifestyles are complicit in generating poverty, and often saddle the poor with responsibility for their condition. Yet poverty is not the result of fate; it is the result of selfishness. It is critical, therefore, to generate *development processes* in which the abilities of all are valued, so that complementarity of skills and diversity of roles can lead to a common resource of mutual participation. There are many forms of poverty among the “rich” that might be relieved by the wealth of the “poor”, if only they could meet and get to know each other! None are so poor that they cannot give something of themselves in mutual exchange. The poor cannot be only those who receive; they must be put in a position to give, because they know well how to respond with generosity. How many examples of sharing are before our eyes! The poor often teach us about solidarity and sharing. True, they may be people who lack *some things*, often *many things*, including the bare *necessities*, yet they do not lack everything, for they retain *the dignity of God’s children* that nothing and no one can take away from them.

7. For this reason, *a different approach to poverty* is required. This is a challenge that governments and world institutions need to take up with a farsighted social model capable of countering the new forms of poverty that are now sweeping the world and will decisively affect coming decades. If the poor are marginalized, as if they were to blame for their condition, then the very concept of democracy is jeopardized and every social policy will prove bankrupt. With great humility, we should confess that we are often

incompetent when it comes to the poor. We talk about them in the abstract; we stop at statistics and we think we can move people’s hearts by filming a documentary. Poverty, on the contrary, should motivate us to creative planning, aimed at increasing the freedom needed to live a life of fulfilment according to the abilities of each person. It is an illusion, which we should reject, to think that freedom comes about and grows through the possession of money. Serving the poor effectively moves us into action and makes it possible to find the most suitable ways of raising and promoting this part of humanity that all too often is anonymous and voiceless, but which has imprinted on it the face of the Saviour who asks for our help.

8. “The poor you will always have with you” (*Mk 14:7*). This is a summons never to lose sight of every opportunity to do good. Behind it, we can glimpse the ancient biblical command: “If one of your brothers and sisters... is in need, you shall not harden your heart nor close your hand to them in their need. Instead, you shall open your hand to them and freely lend them enough to meet their need... When you give to them, give freely and not with ill will; for the Lord, your God, will bless you for this in all your works and undertakings. For the needy will never be lacking in the land...” (*Deut 15:7-8, 10-11*). In a similar vein, the Apostle Paul urged the Christians of his communities to come to the aid of the poor of the first community of Jerusalem and to do so “without sadness or compulsion, for God loves a cheerful giver” (*2 Cor 9:7*). It is not a question of easing our conscience by giving alms, but of opposing the culture of indifference and injustice we have created with regard to the poor.

In this context, we do well to recall the words of Saint John

Chrysostom: “Those who are generous should not ask for an account of the poor’s conduct, but only improve their condition of poverty and satisfy their need. The poor have only one plea: their poverty and the condition of need in which they find themselves. Do not ask anything else of them; but even if they are the most wicked persons in the world, if they lack the necessary nourishment, let us free them from hunger. ... The merciful are like a harbour for those in need: the harbour welcomes and frees from danger all those who are shipwrecked; whether they are evildoers, good persons, or whatever they may be, the harbour shelters them within its inlet. You, too, therefore, when you see on land a man or a woman who has suffered the shipwreck of poverty, do not judge, do not ask for an account of their conduct, but deliver them from their misfortune” (*Discourses on the Poor Man Lazarus*, II, 5).

9. It is crucial that we grow in our awareness of the needs of the poor, which are always changing, as are their living conditions. Today, in fact, in the more economically developed areas of the world, people are less willing than in the past to confront poverty. The state of relative affluence to which we have become accustomed makes it more difficult to accept sacrifices and deprivation. People are ready to do anything rather than to be deprived of the fruits of easy gain. As a result, they fall into forms of resentment, spasmodic nervousness and demands that lead to fear, anxiety and, in some cases, violence. This is no way to build our future; those attitudes are themselves forms of poverty which we cannot disregard. We need to be open to reading the signs of the times that ask us to find new ways of being evangelizers in the contemporary world. Immediate assistance in responding to the needs of the poor must not prevent us from showing foresight in implementing new signs of Christian love and charity as a response

to the new forms of poverty experienced by humanity today.

It is my hope that the celebration of the *World Day of the Poor*, now in its fifth year, will grow in our local Churches and inspire a movement of evangelization that meets the poor personally wherever they may be. We cannot wait for the poor to knock on our door; we need urgently to reach them in their homes, in hospitals and nursing homes, on the streets and in the dark corners where they sometimes hide, in shelters and reception centres. It is important to understand how they feel, what they are experiencing and what their hearts desire. Let us make our own the heartfelt plea of Father Primo Mazzolari: “I beg you not to ask me if there are poor people, who they are and how many of them there are, because I fear that those questions represent a distraction or a pretext for avoiding a clear appeal to our consciences and our hearts... I have never counted the poor, because they cannot be counted: the poor are to be embraced, not counted” (“Adesso” n. 7 – 15 April 1949). The poor are present in our midst. How evangelical it would be if we could say with all truth: we too are poor, because only in this way will we truly be able to recognize them, to make them part of our lives and an instrument of our salvation.

Rome, Saint John Lateran, 13 June 2021, Memorial of Saint Anthony of Padua

FRANCISCUS

Chinese Regional Bishops' Conference Minutes of the 3rd Bishops' (Video) Conference, 2021

Date: 10:00am~12:15 pm, July 1, 2021 (Thursday)

Venue: Curia of each Diocese

President: Most Rev. John Baptist Lee

Attendees: Most Rev. Thomas Chung, Most Rev. Peter Liu,

Most Rev. Philip Huang, Most Rev. Martin Su,

Most Rev. Bosco Lin, Apostolic Administrator of Tainan

Invitees: Fr. John Baptist Wu, Diocesan Administrator of Chiayi

Secretary: Fr. Otfried Chan, Secretary General

Opening Prayer (Our Father)

Address of the President, CRBC

Bishop Lee shares briefly the meetings he had with the different groups and then gives the following reports.

I. Reports

1. On the amendment of Statutes of the National Council of the

Lay Apostolate

The resolution of the work team has been sent to CRBC on June 29.

The amendment of Statutes is done in accordance with the following documents:

A. Official documents of the Second Vatican Council

B. *Codex Iuris Canonici* (1983)

C. Apostolic Exhortation *Christifideles Laici* (1988)

D. Congregation for the Doctrine of the Faith: *Letter to the Bishops of the Catholic Church on Some Aspects of the Church Understood as Communion* (1992)

E. *Address of His Holiness, Pope Francis, Ceremony Commemorating the 50th Anniversary of the Institution of the Synod of Bishops* (2015), where he mentioned the very word “synod”, Journeying together, which is a concept used to elaborate on the meaning of a journeying Church to the Bishop of Rome.

F. Apostolic Constitution *Episcopalis Communio* (2018)

G. Instruction “*The pastoral conversion of the Parish community in the service of the evangelising mission of the Church*”, by the Congregation for the Clergy, 20.07.2020.

Principles for the amendment of Statutes of the National Council of

the Lay Apostolate:

- The Church is a community which is composed of the lay people and the hierarchy.
- Application of the Canon Law on a universal level.
- The Council will not include a committee of finances
- The structure of parish centered on the evangelizing mission, building up the “culture of encounter”. Closeness to the people is necessary, taking into consideration the homogeneity and customs of the inhabitants of the area. The co-responsibility and the administrative transparency of the organization of the parish within the Church, cultivating the spirituality of communion within a consultative body.
- On the national, the diocesan and the parochial level.

Consensus: All the bishops agreed to amend the Statutes according to the above-mentioned principles. The work team is supposed to prepare the draft of the new Statutes on the national, diocesan and the parochial level, and a separate draft of the Statutes for the financial council on the diocesan and the parochial level. The first draft is expected to be submitted for discussion at the Autumn Plenary.

2. Preparatory document of Synod of Bishops (2021–2023).

The itinerary for the Synod:

Opening of the Synod (October 2021)

The opening of the Synod will take place in the Vatican and in every diocese. The Holy Father in the Vatican will inaugurate this synodal path: 9-10th October. Under the guidance of the local bishop, each diocese will open with the same celebration on Sunday 17th October.

Diocesan Phase (October 2021 – April 2022)

The objective of this phase is to consult the People of God (cf. *Episcopalis Communio*, 5, 2) so that the synodal process is carried out through listening to all of the baptised, who are the subject of the *sensus fidei* – infallible – *in credendo*.

Dioceses (local churches) and Episcopal Conferences or other corresponding bodies

Each bishop will appoint a diocesan contact person (and eventually a team) for the synodal consultation; they shall be a point of reference and link with the Episcopal Conference. They will accompany all the stages of the consultation process in the local church. (*Before October 2021*)

Each Episcopal Conference will also appoint a contact person (and eventually a team) responsible for liaising with both diocesan officials and with the General Secretariat for the Synod of Bishops. (*Before October 2021*)

After the conclusion of the diocesan phase, each particular Church will submit their contributions to their Episcopal Conference on a

date determined by the Episcopal Conference itself.

A period of discernment will begin for bishops gathered in an assembly (Episcopal Conference). They will listen to what the Spirit has inspired in the churches entrusted to them.

Participants in the drafting process of the synthesis include the contact person of the Episcopal Conference with regard to the synodal process and their team, as well as those representatives elected to participate in the Ordinary General Assembly of the Synod, following their ratification by the Holy Father.

This synthesis will be sent to the General Secretariat for the Synod of Bishops along with the contributions of each of the local churches. (*Before April 2022*)

Consensus: The coordination team of CRBC consists of 3 priests, 2 sisters and 4 lay people (2 men & 2 women). Its members are selected by the President in accordance with the expectations of the Bishops, and the final name list will be emailed to the Bishops, for approval before appointing them officially. The profile of the contact person (or team) from each Dioceses is expected to be sent to the Secretariat of CRBC by the end of July.

II. Agenda

1. Following the ratification of Bishop John Lee's resignation from his pastoral ministry on June 19, it is necessary to reorganize the presidency of the Episcopal Commissions.

Resolution: The reorganization agreed by all the bishops as

follows.

(Names in red in the attached document below)

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 (person in charge)	

Commission of Pastoral Health Care	Bishop John Baptist Lee	
Commission for Aborigine Apostolate	Bishop John Baptist Lee	Bishop Martin Su

2. For health reasons, Bishop John Lee of Tainan is now unable to continue his ministry and will not be a member of the Board of Directors of Fu Jen Catholic University. As the Board of Directors must have seven bishops as its members, two bishops are needed to fill the vacancies. Meanwhile, Bishop John Lee must be replaced.

Resolution: Bishop Bosco Lin will replace Most Rev. John Lee.

FABC Far East Region Meeting, July 12, 2012, 13:00

In order to participate in the FABC meeting (Far East) on July 12, a group of 3 bishops and 7 people including priests, sisters and laypeople is needed.

Resolution: Archbishop Thomas Chung, Bishop John Baptist Lee, Bishop Martin Su, Fr. Otfried Chan, Fr. Shou-Chung John Lai, Fr. Jeffrey Chang, Sr. Maria Teresa Hu, FI, Sr. Cecilia Wang, OSU, Mrs. Mary Wu, Mr. Luis Chen

Chinese Regional Bishops' Conference Minutes of the 4th Bishops' (Video) Conference, 2021

Date: 10:00 am, July 26, 2021 (Monday)

Venue: Curia of each Diocese

President: Most Rev. John Baptist Lee

Attendees: Most Rev. Thomas Chung, Most Rev. Peter Liu,

Most Rev. Philip Huang, Most Rev. Martin Su,

Absentee: Most Rev. Bosco Lin, Apostolic Administrator of Tainan

Invitee: Fr. John Baptist Wu, Diocesan Administrator of Chiayi

Secretary: Fr. Otfried Chan, Secretary General

Opening Prayer

Address of the President, CRBC

Agenda

1. The Rector of the Major Seminary

Explanation: Rev. Gilles Reithinger, the former Superior General of Paris Foreign Missions Society (MEP), has been appointed auxiliary bishop of Strasbourg (France) in June this year and was

consecrated in July. Rev. Vincent Sénéchal was elected as the new Superior General in July. He has to form a Permanent Council for his Congregation with confreres who have missionary experience. The result of their meeting on July 15 is that Rev. Étienne Frécon, MEP, has been elected as the Vicar General of the Congregation. Consequently, he is returning to France to work in the Generalate. Meanwhile, MEP has agreed that Rev. Stanislaus Iradayaselvam will serve as formator in the Major Seminary. Fr. Stanislaus Iradayaselvam has been appointed to act as interim Regional Superior for Taiwan and will soon convene a meeting to elect a new regional Superior. Rev. Étienne Frécon will come back to Taiwan to deal with the handover matters after his vacation in France. The candidate has to be found by the Seminary, so that the ministry of the Rector can be taken over.

Resolution: Taking into consideration the three candidates by order of preference.

2. The closing ceremony of the National Evangelization Congress with Mass celebration

Mass on Saturday August 7

Celebrant : Most Rev. Thomas Chung (homily)

Ceremonial: Rev. Peter Lo

Con-celebrants : Most Rev. John Baptist Lee,

Msgr. Arnaldo Catalan, Chargé d'Affaires, a.i.

Chief liturgist: Rev. Charles Pan, CM

(After the Prayer after Communion)

- Card. Tagle’s video message for the Congress

- Address of Most Rev. John Baptist Lee, President of CRBC & NEC

3. The annual gathering of all the priests postponed to next year

Explanation: Initially, it was Taichung Diocese that was in charge of the preparation of the annual gathering of the priests all across the nation this year. Because of the pandemic, the event has been postponed to next year and Taichung Diocese will still take charge of the preparation next year.

Resolution: Approved.

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