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世界主教代表會議第十六屆常務大會第二會期

(2024年10月2日至27日)

第一次全體大會

教宗方濟各開幕致詞

保祿六世大廳

2024年10月2日，星期三

親愛的弟兄姊妹們：

自從天主的教會於2021年10月「召開世界主教代表會議」以來，我們全體已在這段漫長的旅程中前行了一部分。天主父常召叫祂的子民同行，邀請他們給普世萬民帶來耶穌基督是我們的和平的喜訊(參閱：弗二14)，並以聖神堅定他們完成使命。

這次大會在聖神的引導下進行，祂「馴服頑強的人，溫暖冷酷的心，引導迷途的人脫離迷津」(聖神降臨節繼抒詠)，大會需要聖神為一個傳教的共議性的教會賜予恩寵，好使教會得以外展，落地生根於地理和生活環境的邊緣，盡其所能，在我們的長兄——主基督內，與那裡的每一個人建立聯繫。

一位四世紀的靈修作家以一段文字總結了洗禮時聖神的作為——聖神藉著聖洗聖事賦予所有人平等的尊嚴(參閱：亞歷山大的麥加利沃斯，《證道》18章，7~11：《希臘教父》34，639~642)。麥加利沃

斯所描述的經驗幫助我們認識過去三年所發生的一切，以及未來有待實現的事情。

這位靈修作者的反省，幫助我們理解，聖神是一位可靠的嚮導，我們的首要任務是學習辨明祂的聲音，因為祂透過每一個人以及一切事物說話。共議性的經驗讓我們體驗到這一點。

聖神始終陪伴著我們，在悲傷和哀痛的時刻安慰我們，特別是正因為我們對人性的愛而要克服一切逆境：正義不彰、無法以善報惡、難以寬恕、在尋求和平的時候缺乏勇氣。在這些時刻，似乎事事無以為繼，絕望籠罩了我們。一如希望是最謙遜的、但也是最強而有力的美德，絕望則是最糟糕的。

聖神拭去我們的淚痕、安慰我們，因為祂傳達天主的希望。天主永不疲倦，因為祂的愛永不止息。

聖神深入我們內心的某個角落，那裡往往就像一座法庭，我們請被告入座證人席，然後審判他，通常被判決有罪。麥加利沃斯在他的講道中告訴我們，聖神在那些接受祂的人身上點燃火焰，一團「充滿喜樂與愛的火焰，以致於如若可能，所有人——不論善惡——都願意將這火焰納入心中。」這是因為天主接納每一個人，從未改變；我們不可忘記：是每一個人、每一個人、每一個人，並且永遠如此；天主為他們提供生命中所有新的可能和機會，直到生命的末刻。這就是為什麼我們必須寬恕每一個人，並意識到願意寬恕來自於曾被寬恕的經驗。只有不曾被寬恕的人無法寬恕別人。

昨天在懺悔守夜禮時，我們有過那樣的經驗。我們懇求寬恕，並承認自己是罪人。我們放下驕傲，不再自以為比別人優越。我們變得更謙遜了嗎？

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「謙遜」也是聖神的恩賜：我們應該祈求這個恩寵。一如這個用詞的詞源 (*humus*) 所示，「謙遜」讓我們腳踏實地，回歸根本，並提醒我們，若沒有造物主的嘔氣，我們仍只是一堆沒有生命的泥土。「謙遜」讓我們眼觀世界，承認我們並不比其他人更好。正如聖保祿所說：「不可自作聰明」(羅十二16)。人沒有愛就謙遜不了。基督徒應該像但丁·阿利吉耶里在一首十四行詩中所描述的那些婦女一樣，為失去朋友比阿特麗切 (*Beatrice*) 的父親而悲傷：「你表情哀慟，眼目低垂，流露出傷悲」(《新生》(*La Vita Nuova*) 12, 9)。這是有精誠團結和同理心的謙遜，是那些對待每一個人人都如同弟兄姊妹般的謙遜；他們承受痛苦並在自己的創傷和苦難中體認我們的主的創傷和苦難。

我鼓勵你們在祈禱中默想這篇精妙的靈修文章，並體認到——正如里昂的聖依勒內教導我們的(參閱：《反異端論》4章，20, 1)——如果沒有聖神和祂給我們所準備的驚喜，不被造物萬物天主的手、聖子耶穌基督和聖神塑造，該當不斷改革 (*semper reformanda*) 的教會就無法繼續她的旅程和更新。

自從天王在起初用地上的灰土形成了男人和女人；自從天主與亞巴郎立約，使他成為萬民的祝福，以及召叫梅瑟率領百姓穿越曠野，將他們從奴隸中拯救出來；自童貞瑪利亞全然領受聖言，使她成為道成肉身的天主聖子的母親，以及成為她聖子的男女門徒的母親；自被釘在十字架上死而復活的主耶穌在五旬節這天傾注祂的聖神以來，我們便一直以那「蒙受憐憫」的人身分，朝著天父愛的滿全與終極實現邁進。切記：我們是「蒙受憐憫」的人。

我們深知那段旅程有多麼美好和令人疲憊。我們以全力以赴，成為一個子民，即使在我們這個時代，仍然是與天主親密結合、與全人類合一的記號和工具(參閱：《教會》教義憲章，1)。凡聖寵以無形方式工作於其心內的所有善意人士，我們與他們同行，也為與他們一起同行努力(參閱：《論教會在現代世界》牧職憲章，22)。我們堅信教會講求「關係」的本質，小心維護那些賦予我們、交託給我們負責並有賴我們創意的各種關係，使之成為天主無條件施予慈悲的記號。一個基督徒，若未曾接受天主白白賜予的恩寵與憐憫，就只是一個披著基督徒外衣的無神論者。天主的慈悲卻使我們值得相信，並要我們負起責任。

弟兄姊妹們，讓我們一起踏上這段旅程，銘記在心，我們蒙召是要反映我們的太陽的光輝——基督之光，就像一輪皎潔的明月，深知自己並不發光，而是為那光，忠實而喜樂地承擔起為世界成為聖事的使命。

第十六屆世界主教代表會議常務會議大會現已進入第二會期，以嶄新的方式體現天主子民的同行之旅。

教宗聖保祿六世於1965年設立世界主教代表會議時所得到的靈感，已足證其成果豐碩。在這六十年間，我們領略到並認識世界主教代表會議是一個多元、交響的主旋律，能夠支持天主教會的旅程和使命，有效協助羅馬主教，為所有教會和整個教會的共融提供服務。

教宗聖保祿六世十分清楚到，「這個世界主教代表會議，[……]像所有的人類機構一樣，可以隨著時間的推移不斷改進」（《宗座關懷》）。《主教共融》宗座憲章旨在以各種（常務的、非常務的和特殊的）共議性的大會的經驗為基礎，並明確地將共議性的大會呈現為一個過程，而不僅僅是一個事件。

共議性的過程也是一個學習的過程，在此過程中，教會更加認識自己，並辨識出最合適的牧靈行動模式，有助於天主所賦予她的使命。學習過程也涉及牧者，特別是主教及其行使職務的方式。

當我決定也召集相當人數的平信徒和男女度獻身生活者、執事和司鐸，作為第十六屆大會的正式成員，藉以推進前幾屆大會的做法，我便如實地按照梵蒂岡第二次大公會議對主教職務的理解：主教是每個地區教會的合一及可見的原則與基礎，唯有在天主子民之內、與天主子民一起，才能履行他的服務職責——帶領、身在其中、並跟隨那群託付給他的天主子民。為體現並辨識對主教職

務這種包容性的理解，需要避免兩種危險：首先，是一種抽象的觀點，忽視了地點和關係的豐富具體性以及每個人的價值；其次，是使聖統制和信友之間相互對立，因而破壞了共融。問題當然不是「用一方去取代另一方」，好像被「現在輪到我們了！」之類的呼聲所催促：「現在換我們平信徒做主了！」「現在該我們司鐸上場了！」不，這是不對的。恰恰相反，我們要做的是，根據主教所承認和推廣的不同職務和神恩，以交響樂的方式和諧運作，將我們所有人給為一體，為天主的慈悲服務。

與每一個人——每一個人與每個人——同行，是一個過程，教會在其中順從聖神的行動，並敏銳地捕捉時代的記號（參閱：《論教會在現代世界》牧職憲章，4），不斷更新自己並使教會聖事的本質日臻完善，為能成為其蒙召使命的可靠見證，最終使所有民族合而為一，成為一個民族，那時天主要親自為我們擺設盛宴，邀請我們與祂同席。（參閱：依廿五6~10）

因此，這第十六屆大會的組成不僅僅是一個偶然的事實，同時表達了一種行使主教職務的方式，符合教會生活的聖傳和梵蒂岡第二次大公會議的教導：主教或任何其他基督徒永遠不應「旁若無人」。正如沒有人能單獨得救一樣，救恩的宣講需要所有人的參與，並要求傾聽每一個人。

非主教成員參與世界主教代表會議，並不削弱大會的「主教」幅度，更不會限制或減損個別主教或主教團的權威（我之所以這樣說，是因為某些流言蜚語四處散播，引起了一些紛擾）。相反地，這樣

的安排顯示了主教的權柄在一個自覺、具關係性、因而是共議性的教會中應有的行使形式。與基督的關係，以及與基督內其他人的關係——那些已在基督內的人，以及那些尚未在基督內，但天父等待著的人——時時刻刻使整個教會的本質日臻完善，塑造整個教會的面貌。

需要在適當的時候辨認出主教（在地區教會、在教會團體、在整個教會）履行職務時，不同的「集體性」和「共議性」的形式，始終尊重信仰的寶庫和生活的聖傳，並回應聖神在此時此地對各地教會的邀請與要求。我們不可忘記，聖神就是和諧。讓我們回想五旬節的早晨：那時充滿了恐懼與混亂，但聖神在混亂中帶來了和諧。讓我們記得，祂確實是和諧。這不是一種複雜的、屬於理智的和諧；而是一切，一種存在的和諧。

是聖神，使教會永遠忠於主耶穌基督的命令，並留意祂的聖言。聖神把門徒引入一切真理（參閱：若十六13）。也是聖神，引導我們，在祂內齊聚在這次大會裡，歷經3年的旅程之後，回應「如何成為傳教使命的共議性的教會」這個問題。我再加上「慈悲的」一詞，「慈悲的教會」。

我滿懷希望和感激的心情，深知這項艱鉅的任務已交付給你們（也交付給我們），我希望所有人都願意敞開心扉，接納聖神的行動，因為祂是我們值得信賴的導師、我們的慰藉。謝謝大家。

（天主教會臺灣地區主教團 恭譯）

教宗方濟各 第39屆世界青年日文告

2024年11月24日

「仰望上主的人，奔走而不疲倦。」（參閱：依四十31）

親愛的青年們！

去年，我們藉著聖保祿宗徒所說的「活出望德的喜樂」（參閱：羅十二12），展開了邁向大禧年的希望之路。今年，為了準備2025年的朝聖之旅，我們可以從依撒意亞先知的話中得到啟發：「仰望上主的人，奔走而不疲倦。」（參閱：依四十31）。這句話是出自依撒意亞先知的《安慰書》（參閱：依四十~五五），宣告了以色列在巴比倫流徙結束，並為天主子民開啟了一個充滿希望與復興的時代，他們因而能藉上主為祂子女所開闢的一條新「大路」重返家園。（參閱：依四十3）

如今，我們同樣生活在詭譎多變、亂象叢生的時代：戰爭的悲劇、社會的不公正、不平等、飢餓，以及對人類和自然環境的剝削等，這些局勢往往引發絕望，阻礙我們平靜地展望未來。在這些災難中，往往是你們年輕人付出沉重的代價，並感受到前途渺茫，不確定自己的夢想是否能實現，覺得生活沒有意義，便無所事事，憂愁不樂，甚至一時迷惑，做出違法或自毀的行為（參閱：禧年詔書《望德不叫人蒙羞》，12）。因此，親愛的青年們，就像當年以色列在巴比

倫時一樣，願這份希望的訊息也能傳達給你們。今天，上主同樣在你們面前開闢了一條路，邀請你們懷著喜樂與希望踏上這條大道。

1. 生命中的朝聖與挑戰

依撒意亞先知談到「奔走而不疲倦」，讓我們思考這兩個現實：「奔走」與「疲倦」。我們的生命是一場朝聖，是一趟超越自我的征途，是尋找幸福的旅程。尤其是基督徒的生活是走向天主的朝聖，邁向救贖和一切美善的圓滿。我們在這旅途中達成的目標、成就和成功，若僅停留在物質層面，那麼在當下的滿足感過去後，便會使我們感到匱乏而有更深的渴望。這一切都無法完全滿足我們的靈魂，因為我們是由無限的天主所創造，我們內心擁有一種天生對超性的渴望、一種持續的匱乏感，驅使著我們不斷追求更高的目標與「更大」的事物。正因如此，就如我時常對你們所說的：「從陽台上觀看人生」，對你們年輕人而言是不夠的。

然而，儘管我們懷著熱情啟程，走著走著，我們遲早會開始感到疲憊。在某些情況下，這種焦慮和內在的疲憊是由於社會壓力所引發的，這種必須在學業、工作和個人生活中達到某些成就標準的壓力，使人感到沮喪，而我們卻一直生活在一種空洞的「行動主義」中，讓我們疲於奔命，無論做了多少，卻始終感到做得不夠多和不夠好。而這種疲憊往往伴隨著某種厭煩——一種冷漠和挫敗感，影響到那些從未踏上朝聖旅途、尚未冒險和作抉擇的人，使他們寧願留在自己的舒適圈，而不與他人、不與生活真正「接觸」，只躲在螢幕後觀看，並評判這個世界，卻從不願「弄髒雙手」。這種疲

倦就像雙腳泡在水泥中，最終變得僵硬、沉重，使人裹足不前，無法前進。我寧願你們因前行而疲憊，也不要停滯不前並感到厭煩！

令人驚訝的是，解決疲倦的辦法並不是停下腳步休息，而是重新出發，成為懷著希望的朝聖者。我懇切地邀請你們「在希望中行走」！「希望」能戰勝一切疲憊、危機與憂慮，同時給我們繼續前行的強大動機，是一份來自天主的禮物：天主使我們的人生充滿意義，照亮我們的道路，並指示我們最終的方向與目標。聖保祿宗徒以運動場上為得獎賞而競賽的運動員為比喻（參閱：格前九24）；參加過體育競賽的人，無論是運動員還是旁觀者，都知道要達到終點線需要多少內在的力量。「希望」正是天主賜給我們的一種新的力量，使我們能夠在競賽中堅持下去，超越眼前的困難，邁向與祂共融以及永生的圓滿。如果人生有一個美好的目標，如果生命有最終的意義，如果我所夢想、計畫和完成的一切都不會白費，那麼繼續行走、努力、克服障礙和疲憊，將是值得的，因為那最終的獎賞，實在是令人讚嘆的！

2. 沙漠中的朝聖者

在生命的朝聖旅途中，必然會面對許多挑戰。在過去，長途朝聖之旅的考驗包括適應不同的季節和氣候，也許會穿越宜人的草地和涼爽的森林，或途經冰雪覆蓋的山脈和乾旱的沙漠。對於信徒而言，生命的朝聖和邁向最終目標的旅途，也可能變得疲憊不堪，正如以色列子民穿越沙漠前往福地的旅程一樣。

對你們而言也是如此！那些接受了信德恩賜的人，因為感受到天主的臨在與親近，而享有快樂的時刻，但我們也會有如沙漠般乾涸的時刻。我們對學習或工作的初衷，抑或是對跟隨基督的熱情——無論是在婚姻生活、司鐸生活或獻身生活中——也可能隨著時間的推移而遭遇危機，使我們的生活變得像在沙漠中一樣艱難跋涉。然而，這些危機時期並非毫無價值，它們可以成為重要的成長時刻。在這些時刻，望德得以淨化！在危機中，許多對我們心靈過於狹小的假希望會顯露本質而變得無關緊要，我們得以獨自面對生命的根本問題，不再抱有任何幻想。在這些時刻，我們每個人都可以問自己：我把生命寄託於什麼樣的希望？這些希望是真實的？抑或只是海市蜃樓？

在這樣的時刻，上主不會拋棄我們。祂像父親一樣靠近我們，不斷賜給我們食糧，為更新我們力量，使我們再次啟程。我們要記得天主在沙漠中賜給以色列子民瑪納（參閱：出16），以及祂兩次以餅和水供應飽受疲憊與沮喪的厄里亞先知，讓他能夠行走「四十天四十夜，來到天主的山曷勒布」（參閱：列上十九3~8）。在這些聖經故事中，教會的信仰看到了恩賜聖體聖事的珍貴預兆——真正的瑪納、真正的天路行糧，是天主所賜，以支持我們的旅程。正如〔將被列入聖品的〕真福卡洛·阿庫蒂斯所說：「聖體聖事是通往天堂的高速公路。」卡洛將聖體聖事視為他每天最重要的約會！藉著與主的結合，我們可以不知疲倦地行走，因為祂與我們同行（參閱：瑪廿八20）。我鼓勵你們重新發現聖體聖事這份偉大的恩賜！

在這塵世朝聖路上不可避免的疲憊時刻中，讓我們學習像耶穌一

樣地休息並在耶穌內安歇。門徒們在完成使命後，祂對門徒說要休息（參閱：瑪六31）；祂承認你們的身體有休息的必要，知道你們需要時間來休閒、享受朋友的陪伴、運動和睡眠。然而，還有一種更深層的安息，即靈魂的憩息，這是眾所渴望卻鮮少有人尋獲，因為這種憩息只有在基督內才能找到。你們應明白，所有內在的疲憊都能在主內找到慰藉，因為主對你們說：「凡勞苦和負重擔的，你們都到我跟前來，我要使你們安息」（瑪十一28）。當你們在旅途中感到疲憊時，要回到耶穌跟前，學習在祂內安息，與祂同在，因為「仰望上主的人，奔走而不疲倦。」（參閱：依四十31）

3. 從觀光客到朝聖者

親愛的青年們，我邀請你們踏上旅程，沿著愛的道路發現人生，並尋找天主的容貌。我給你們的建議是：不要作觀光客，而是要作真正的朝聖者。只看周圍的表面美景、只對那些可以在自拍中捕捉的瞬間感興趣，從不去發掘所走之路的意義，這是觀光客的作風。而朝聖者則全心投入他們所到之處，傾聽這些地方傳遞的訊息，並將訊息納入自己對幸福和圓滿的追尋之中。禧年朝聖，是外在朝聖旅程的標誌，更是每個人被召叫踏上通往我們最終目的地的內在旅程。

就讓我們以這種心態來共同準備禧年。我希望你們當中有許多人可以到羅馬朝聖，穿越聖門。然而，無論如何，每個人都可以在自己所在的教區進行這場朝聖，參訪當地的聖堂和聖地，這些地方守護著天主聖潔子民的信仰和虔誠。我希望這次的禧

年朝聖，能成為每個人「與主耶穌真正相遇的時刻，祂是我們得救的『門』」（禧年詔書《望德不叫人蒙羞》，1）。我鼓勵你們以三種基本態度來參與這次的體驗。首先是感恩——以開放的心靈讚美天主所賜予的恩典，尤其是生命的恩賜。其次是追尋的精神——表達我們心中對與主相遇的渴望。最後是悔改——幫助我們反省，認清有時自己所選擇的道路和決定是錯誤的，藉此轉向主，並進入祂福音的光明中。

4. 懷著希望為傳教使命而朝聖

請允許我以一幅象徵性的畫面來引導你們的旅程。那些參訪羅馬聖伯多祿大殿的人，會穿過那由著名建築師及雕刻家貝尼尼設計的宏大廣場，廣場四周環繞的柱廊，看似張開的雙臂，象徵著聖教會——我們的母親，張開雙臂擁抱她所有的兒女。在這禧年中，我邀請你們每一位親身體驗我們慈悲天主的擁抱，體驗祂的寬恕與赦免，就如聖經所載禧年傳統中的「內心債務」得到豁免一樣。如此，被天主擁抱並在祂內重生的你們，也能夠張開雙臂，擁抱你們那些需要感受到天父慈愛的朋友和同伴。願你們每一位都能夠獻上「一抹微笑、一個友愛的表現、一對親切的眼神、一雙樂於傾聽的耳朵、一個友善的行動，在基督耶穌內的聖神，這一切都可以成為接受基督豐盛希望的種子」（禧年詔書《望德不叫人蒙羞》，18），成為步履輕盈、樂此不疲的傳教士！

當我們不斷前行時，讓我們以信德仰望那些在旅途上走在我們前面的聖人，他們已經到達目的地，並以自己的見證鼓勵我們：「這場

好仗，我已打完；這場賽跑，我已跑到了終點；這信仰，我已保持了。從今以後，正義的冠冕已為我預備下了，就是主，正義的審判者，到那一日必要賞給我的；不但賞給我，而且也賞給一切愛慕祂顯現的人」（弟後四7~8）。這些眾多聖人的榜樣，激勵並支持著我們。

你們要鼓起勇氣！你們每個人在我心中都有特殊的位置。我將你們的旅程託付給童貞聖母瑪利亞，願你們能夠以她為榜樣，懷著耐心和信心，期待所有希望的實現，即使在此刻，在朝聖旅途中繼續作為懷著希望與愛的朝聖者。

教宗方濟各

羅馬，拉特朗聖若望大殿

2024年8月29日，聖若翰洗者殉道紀念日

（天主教會臺灣地區主教團 恭譯）

教宗方濟各

第33屆世界病患日文告

2025年2月11日

「望德不叫人蒙羞」(羅五5)

並在考驗中使我們堅強

親愛的弟兄姊妹們：

我們在2025禧年的今天，慶祝第33屆世界病患日，在此，教會邀請我們成為懷著「希望的朝聖者」。天主的聖言陪伴著我們，如同聖保祿宗徒所說的，也帶給我們一個非常鼓勵人心的訊息：「望德不叫人蒙羞」(羅五5)。的確，它能在我們受試探的時候堅強我們。

這是一番安慰的話語，或許會造成些許困惑，尤其是對那些正在受苦的人。舉例來說，當我們的身體，正在承受嚴重、令人衰弱的疾病，而且有可能付不出巨大醫療金額時，我們怎麼可能堅強得起來呢？此外，我們除了忍受病痛之外，眼看到那些在我們身邊所愛的人，卻又無能為力時，我們又怎能顯示出自己的堅強呢？在這些情況之下，我們覺得需要一股比我們更大的力量支持我們：我們需要天主的幫助，需要祂的恩寵，祂的眷顧，還有來自祂的聖神所賜予的力量。(參閱：《天主教教理》，1808)

讓我們在此停頓片刻，反省一下，天主是如何以三種特別的方式，去親近那些受苦的人：也就是經由彼此相遇，賜予恩惠，以及互相分享的三種方式。

1. 彼此相遇。當耶穌派遣72位門徒出外傳福音時(參閱：路十1~9)祂告訴他們，要向有病的人宣告：「天主的國已臨近了」(路十9)。換句話說，祂要求他們，去幫助病患明瞭自己的病痛，無論如何痛苦，甚至無法承擔，卻是一個機會與主相遇。在生病的期間，我們覺察到自己身為受造物——在身體上、心理上，以及靈性上——的脆弱。但是也因為耶穌分擔了我們屬人的痛苦，也使我們因此體驗到天主的親近與憐憫。天主不會放棄我們，而且常常帶給我們驚喜，賜給我們自己都意想不到以及無法能獨自發現的韌性。

病痛隨後成為一個具有轉變性的相遇機緣；找到我們可以緊緊攀附的磐石去克服在生命的暴風雨；得到一個經驗，雖然是要付出受苦的代價，卻讓我們更強壯，因為我們知道自己並非孤獨一人。「受苦」常常蘊涵著救贖的奧祕，因為它使我們體驗到來自天主的親近及慰藉，直到我們了解「福音及其承諾與生命的滿全」。(教宗聖若望保祿二世，向年青人致詞，紐奧良，1987年9月12日)

2. 除以上之外，將我們帶到天主親近我們的第二種方式是：賜予恩惠。受苦是比任何一件事，更能讓我們體察到希望是來自天主。就是因為如此，首先與最重要的，這是一個要接受與培養的禮物，經由保持著「忠心於天主的信實」；這是出自於瑪德琳·德布雷爾(Madeleine Delbr el)精妙的詮釋。(參閱：《希望是黑夜中之光》，前言，梵蒂岡，2024年)

的確，只有在基督的復活裡，我們延伸到永恆、一望無際的生命與人生目的，才找到自己的歸宿。只有在耶穌苦難的奧祕中，我們能肯定，即是「無論是死亡，是生活，是天使，是掌權者，是現存的或

將來的事物，是有權能者，是崇高或深遠的勢力，或其他任何受造之物，都不能使我們與天主的愛相隔絕」(羅八38~39)。這「偉大的希望」就是那些在我們生命的試探與障礙中，幫助我們看清自己路途的小小微光之根源。(參閱：教宗本篤十六世，《在希望中得救》通諭，27，31)復活的主，甚至可以走在我們身旁，作我們同行的伴侶，就如祂與門徒們同行到厄瑪烏一樣。(參閱：路廿四13~53)我們可以像門徒們一樣，與祂分享個人的焦慮、憂愁與失望，然後聽祂說話，祂的話啟發我們和溫暖我們的心。我們可以也跟門徒們一樣，在祂擘餅的時候，認出祂來，而且甚至在今天，我們可以感受到「超越我們的那一位」，因為祂靠近我們，恢復了我們的勇氣與信心。

3. 現在到了天主親近我們的第三個的方式：**互相分享**。受苦的地方，往往也是互相分享，彼此互惠的地方。我們多少次在病床的旁邊學習了盼望！我們多少次因為我們親近受苦的人而學習要有信心！我們多少次更因為關心那些有需要的人而發現到愛！我們意識到，我們所有的人：無論是病患、醫生、護理師、家人、朋友、神父、修士、修女，彼此之間都是希望的「天使」，大家都是天主的使者；無論我們在哪裡：是在家中或是診所，護理之家，醫院或醫療中心。

我們需要學習如何去欣賞這些美如及重大的、充滿恩寵的相遇。我們需要學習去珍視一位護士輕柔的微笑、一位病人的感激與信任，一位醫生或是一位志工關切的面容，或是一位配偶、兒女、孫子、孫女，或是一位朋友緊張而又期盼的神色。

這些都是我們要珍惜的光輝；縱然是身處於考驗的黑暗中，這些光輝帶給了我們力量，同時在愛與親近中，教導我們生命更深層的意義。(參閱：路十25~37)

親愛的病患、親愛的弟兄姊妹，以及正在照顧病患的弟兄姊妹們，在這個禧年，你們扮演著特殊重要的角色。你們共同的旅程，事實上，是給每一個人的標記：「人類尊嚴的讚美、希望之歌」(《望德不叫人蒙羞》，11)。這希望之歌的歌聲貫穿你們所在的醫療服務機構裡的病房及病床，並在愛中激發和鼓勵「社會整體的參與合作」(《望德不叫人蒙羞》，11)，在和諧中將之化為行動，即便有時候困難種種。然而，也正是如此，這歌聲是如此柔和及響亮，能夠把光明與溫暖帶到有需要的地方。

整個教會為此感謝你們！我也同樣地感謝，而且我也會經常為你們祈禱。我把你們託付於聖母瑪利亞——病人之痊，用我們如此眾多的弟兄姊妹們在他們求助的時刻，曾向她所作的祈求：

哦，天主之母，我們投奔到妳的庇祐之下。

請勿棄絕我們的祈禱，

哦，榮福童貞瑪利亞，求妳救我們免於一切危險。

我降福你們以及你們的家人和你們心愛的人，而我請你們不要忘記為我祈禱。

羅馬，拉特朗聖若望大殿，2025年1月14日

教宗方濟各

(天主教會臺灣地區主教團 恭譯)



主教團公告

(114) 主團祕公字第 11401 號

趙永吉 (伯多祿) 神父

獲教宗方濟各任命為

盧思固尼爾 (Rusgunie) 教區領銜主教

台北總教區輔理主教

趙永吉 (伯多祿) 神父於 1973 年 3 月 28 日出生在
台中市, 2001 年 2 月 3 日在嘉義教區晉鐸

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輔仁聖博敏神學院道學碩士

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經歷：

- 2001~2002 年：嘉義教區聖若望主教座堂
副本堂神父
- 2002~2003 年：民生聖母七苦天主堂副本堂神父
- 2003~2015 年：天主教台灣總修院培育團隊
(教務、總務、副院長)
- 2015~2022 年：大林無原罪聖母堂及
沙崙聖加大利納堂本堂神父
- 2016 迄今：嘉義教區祕書長
- 2016~2022 年：安納家園指導神師、天主教
崇仁醫護管理專科學校校牧、
天主教正心中學董事
- 2022 迄今：嘉義教區聖若望主教座堂本堂神父

聖座新聞通告 (英文)：

<https://press.vatican.va/content/salastampa/en/bollettino/pubblico/2025/02/05/250205b.html>

天主教會台灣地區主教團祕書處

**SECOND SESSION OF THE XVI GENERAL ORDINARY
ASSEMBLY OF THE SYNOD OF BISHOPS
(2-27 OCTOBER 2024)
1st GENERAL CONGREGATION
OPENING ADDRESS OF THE HOLY FATHER FRANCIS**

Audience Hall

Wednesday, 2 October 2024

Dear Brothers and Sisters,

Since the Church of God was “convened in Synod” in October 2021, we have all travelled along part of the long journey to which God the Father has always called his people. He invites them to bring to all nations the good news that Jesus Christ is our peace (*Eph 2,14*) and confirms them with the Holy Spirit in their mission.

This Assembly, guided by the Holy Spirit, who “bends the stubborn heart and will, melts the frozen, warms the chill, guides the steps that go astray” (*Pentecost Sequence*), will need Him to make His contribution, for there to be a Synodal, missionary Church, which can move outwards and settle in the geographical and existential outskirts, making every effort to establish links with everyone there, in Christ our Brother and Lord.

There is a text by a 4th century spiritual, which sums up what happens

when the Holy Spirit gets to work at Baptism, which grants equal dignity to all author (cf. Macarius of Alexandria, *Hom 18, 7-11: PG 34, 639-642*). The experiences Macarius describes help us to recognise how much has happened in the past three years, and how much is yet to happen.

This spiritual author’s reflection helps us to understand that the Holy Spirit is a trusty guide, and our first task is to learn to distinguish his voice, because He speaks in everyone and in all things. The synodal experience has allowed us to experience this.

The Holy Spirit always accompanies us. The Spirit consoles us in moments of sorrow and grief, especially when – precisely because of our love of humanity – we confront things that are not going well, injustices that seem to prevail, resistances to respond to evil with good, difficulties of forgiving; lack of courage in seeking peace. In these moments it seems that there is nothing more to do and we are gripped by despair. Just as hope is the humblest yet the strongest virtue, despair is the worst.

The Holy Spirit dries our tears and consoles us because He imparts God’s hope. God is tireless, because His love is tireless.

The Holy Spirit penetrates into that part of us which is often just like a court of law, where we put the accused in the witness-box and make our judgments, usually finding them guilty. Macarius himself, in his homily, tells us that the Holy Spirit kindles, in those who receive him, a fire, a “fire of such joy and love that, were it possible,

all without discrimination, bad and good alike, would take into their own hearts”. This is because God accepts everyone, always; let us not forget: everyone, everyone, everyone, and always; and he offers them all new possibilities in life, right up to the last moment. That is why we must forgive everyone, always, aware that the willingness to forgive comes from the experience of having been forgiven. Only one is unable to forgive: the one who has not been forgiven.

Yesterday, during the penitential vigil, we had that experience. We asked pardon, and we recognised that we are sinners. We put pride on one aside and cut ourselves off from presuming that we are better than others. Did we become any humbler?

Humility, too, is the Holy Spirit’s gift: we should ask for it. As the etymology of the word tells us, humility brings us back down to earth, to the *humus*, and it reminds us of our origin, when, without the Creator’s breath, we would still have been lifeless mud. Humility lets us look at the world and admit we are no better than anyone else. As Saint Paul says: “do not be wise in your own estimation” (*Rom* 12,16). And one cannot be humble without love. Christians should be like those women Dante Alighieri described in a sonnet, women with sorrow in their hearts for the loss of their friend Beatrice’s father: “You who bear a humble look, with eyes cast down, displaying sadness” (*Vita Nuova* XXII, 9). This is the humility of solidarity and compassion, the humility of those who feel like a brother or sister to everyone else; they suffer their pain and recognise, in their wounds and sufferings, the wounds and sufferings of our Lord.

I encourage you to meditate in prayer on this fine spiritual text and to recognise that the Church - *semper reformanda* - cannot continue on her journey and be renewed without the Holy Spirit and His surprises; without allowing herself to be formed, by the hands of God the Creator, by the Son, Jesus Christ, and by the Holy Spirit, as Saint Irenæus of Lyons teaches us (cf. *Adv. Hæc.* IV, 20, 1).

Ever since God, in the beginning, created man and woman from the earth; ever since God called Abraham to be a blessing for all the peoples of the earth and called Moses to lead across the desert a people freed from slavery; ever since the Virgin Mary welcomed the Word which made her the Mother of God’s Son according to the flesh and the Mother of all the men and women who would become her Son’s disciples; ever since the crucified and risen Lord Jesus poured out his Holy Spirit at Pentecost: ever since then, we have been travelling, as those who have been “shown mercy”, towards the total, definitive fulfilment of the Father’s love. And let us not forget that: we have been “shown mercy”.

We know how beautiful and tiring that journey has been. We are making it together as a people who, even in our own day, are a sign and an instrument of intimate union with God and of the unity of the whole human race (cf. **LG** 1). We are making it with and for every man and woman of good will, in each of whom grace is invisibly working (cf. **GS** 22). We are making it, convinced of the “relational” nature of the Church and taking care that the relationships given to us and entrusted to our responsibility and creativity will always be a sign that mercy is freely available. A so-called Christian who does

not enter into God's gratuitousness and mercy is simply an atheist disguised as a Christian. God's mercy makes us trustworthy and responsible.

Sisters, brothers, let us make this journey, mindful that we have been called to reflect the light of our sun, who is Christ, like a pale moon which faithfully and joyously takes on the mission of being for the world a sacrament of that light, a light that does not shine out of us.

The XVI General Ordinary Assembly of the Synod of Bishops, which has now reached its Second Session, represents this common journey of the People of God in a novel way.

The inspiration which came to **Pope Saint Paul VI**, when **he instituted the Synod of Bishops in 1965**, has proved quite fruitful. In the intervening sixty years, we have learnt to recognise the Synod of Bishops as a plural and symphonic subject which is capable of sustaining the Catholic Church's journey and mission, an effective help for the Bishop of Rome in his service to the communion of all the Churches and of the whole Church.

Saint Paul VI was quite aware that "this Synod, [...] like all human institutions, can be improved upon with the passing of time" (*Apostolica Sollicitudo*). The Apostolic Constitution *Episcopalis Communio* was meant to build on the experience of the various synodal Assemblies (Ordinary, Extraordinary and Special) and to present the synodal Assembly explicitly as a process and not only as an event.

The synodal process is also a learning process, in the course which the Church gets to know herself better and to identify the most suitable forms of pastoral action for the mission her Lord entrusts to her. The learning process also involves the ways pastors, and particularly Bishops, exercise their ministry.

When I decided to convene also - as full members of this XVI Assembly - a significant number of Lay and Consecrated people (men and women), Deacons and Priests, developing what somehow had already been envisaged for earlier Assemblies, I did so in accordance with the *Second Vatican Ecumenical Council's* understanding of the ministry of bishops: the Bishop, the principle and visible basis of unity of each particular Church, cannot live out his service except within the People of God, with the People of God, leading, standing among, and following the portion of the People of God that has been entrusted to him. The manifestation and identification of this inclusive understanding of episcopal ministry needs to avoid two dangers: first, an abstract approach which ignores the fertile concreteness of places and relationships and the value of each individual; second, pitting hierarchy and faithful against each other in a way that fractures communion. It is certainly not a question of replacing one with the other, urged on by cries like: "now it's our turn"! No, this is not right: "now it's up to us laypeople", "now it's up to us priests". No. This is not right. On the contrary, what we are asked to do is to operate together in a symphonic style, in a composition that unites us all at the service of God's mercy, according to the different ministries and charisms that the Bishop has the task of recognising and promoting.

Journeying together with everyone - everyone, everyone together, is a process in which the Church, submitting to the action of the Holy Spirit, and sensitive enough to capture the signs of the times (cf. **GS 4**), continually renews herself and perfects her sacramental nature, in order to be a credible witness of the mission to which she is called, to unite all peoples into the one people awaited at the end, when God Himself will ask us to be seated at the banquet prepared by Him (cf. *Is 25,6-10*).

The composition of this XVI Assembly is thus more than a contingent fact. It expresses a way of exercising episcopal ministry which is consistent with the living Tradition of the Churches and with the teaching of the **Second Vatican Council**: never should a Bishop, or any other Christian, think of himself “without others”. Just as nobody is saved alone, the proclamation of salvation requires everyone, and demands that everyone be heard.

The presence at the Assembly of the Synod of Bishops of non-episcopal members does not diminish the “episcopal” character of the Assembly. Still less does it place some limit on or derogate from the authority of individual Bishops or of the episcopal College (I say this because of some sort of rumpus caused by gossips running around all over the place). Rather, it indicates the form the exercise of episcopal authority is called to have in a Church which is aware of being constitutively relational and thus synodal. The relationship with Christ and with others in Christ – those who are there and those who are not yet there, but are awaited by the Father – completes the substance and moulds the shape of the whole Church at all times.

Different “collegial” and “synodal” forms of exercising episcopal ministry (in particular Churches, in groupings of Churches, in the Church as a whole) will need to be identified in due course, always with respect for the deposit of faith and living Tradition, always in response to what the Holy Spirit is asking of the Churches at this particular time and in the various contexts in which they live. And let us not forget that the Spirit is harmony. Let us think of the morning of Pentecost: there was fearful disorder, but He brought harmony in that disorder. Let us not forget that He really is harmony. It is not a sophisticated, intellectual harmony; it is everything, an existential harmony.

It is the Holy Spirit who makes the Church perennially faithful to the Lord Jesus Christ’s command and attentive to his Word. The Spirit guides the disciples to the entire truth (Cf. *Jn 16,13*). He is guiding us, too, gathered in the Holy Spirit in this Assembly, to give an answer, after a journey of three years, to the question how to be a synodal Church in mission. I would add “merciful”.

With a heart full of hope and gratitude, aware of the demanding task which has been given to you (and which has been given to *us*), I hope all will open themselves willingly to the action of the Holy Spirit, our trusty guide, our consolation. Thank you.

MESSAGE OF THE HOLY FATHER POPE FRANCIS FOR THE XXIX WORLD YOUTH DAY

24 November 2024

*Those who hope in the Lord will run and not be weary
(cf. Is 40:31)*

Dear young people!

Last year we set out on the path of hope towards the Great Jubilee by reflecting on Saint Paul's words, "Rejoice in hope" (*Rom 12:12*). In order to prepare ourselves for the Jubilee *pilgrimage* of 2025, this year we can take inspiration from the prophet Isaiah, who says: "Those who hope in the Lord... will run and not be weary" (*Is 40:31*). These words are taken from the so-called Book of Consolation (*Is 40-55*), which heralds the end of Israel's exile in Babylon and the beginning of a new age of hope and rebirth for God's people, who can return to their homeland thanks to a new "highway" that the Lord is presently opening up for his children (cf. *Is 40:3*).

Today, we too live in times marked by dramatic situations that generate despair and prevent us from looking to the future with serenity: the tragedy of war, social injustices, inequalities, hunger and the exploitation of human beings and the natural environment. Often the ones who pay the highest price are precisely young people. You sense the uncertainty of the future and are not sure about where your

dreams will lead. In this way, you can be tempted to live without hope, as prisoners of boredom, depression and even be drawn to risk-taking and destructive behaviours (cf. *Spes Non Confundit*, 12). For this reason, dear young people, I would like the message of hope to come to you, as was the case with Israel in Babylon. Today too, the Lord is opening a highway before you, and he invites you to set out on it with joy and hope.

1. The pilgrimage of life and its challenges

The prophet Isaiah speaks of "walking without tiring". Let us reflect then on these two realities: walking and tiredness.

Our life is a pilgrimage, a journey that pushes us beyond ourselves, a journey in search of happiness. The Christian life in particular is a pilgrimage towards God, our salvation and the fullness of every good thing. Our goals, achievements and successes along the way, if they remain only material, will, after an initial moment of satisfaction, still leave us hungry, longing for something greater. They cannot completely satisfy our soul, because we were created by One who is infinite; as a result, we have an innate desire for transcendence, a constant restless drive towards the fulfilment of higher aspirations, towards "even more". That is why, as I have often said to you, "looking at life from a balcony" is not enough for you young people.

Still, it is normal that, while we set out on our journeys with enthusiasm, sooner or later we will begin to feel *tired*. In some cases, anxiety and inner fatigue are brought on by social pressures, the

need to attain certain levels of success in our studies, our work and our personal life. This produces a certain despondency, as we live running from one thing to another in an empty “activism” that makes us fill our days with a thousand things and, in spite of this, feel that we never manage to do enough and never quite measure up. This tiredness is often accompanied by a certain *ennui*, the apathy and dissatisfaction that affects those who never set out, choose, decide, take risks, preferring to remain in their own comfort zone, closed in on themselves, seeing and judging the world from a distance, without ever “dirtying their hands” with problems, with other people, with life itself. This kind of tiredness is a kind of wet cement in which we stand; eventually it hardens, weighs us down, paralyzes us and prevents us from moving forward. I prefer the tiredness of those who are moving forward, not the *ennui* of those who stand still with no desire to move!

The solution to tiredness, oddly enough, is not to stand still and rest. It is to *set out* and become pilgrims of hope. This is my invitation to you: walk in hope! Hope overcomes all weariness, every crisis and every worry. It gives us a powerful incentive to press forward, for it is a gift received from God himself. The Lord fills our life with meaning, sheds light on our path and shows us its ultimate direction and goal. The Apostle Paul uses the image of an athlete in the stadium racing to receive the prize of victory (cf. 1 *Cor* 9:24). Those of you who have taken part in a sports competition – not just as spectators but as athletes – know how much inner strength it takes to reach the finish line. Hope is precisely a new kind of strength that God instils

in us, enabling us to persevere in the race, to see beyond present difficulties and to press forward to the goal of communion with him and the fullness of eternal life. If a beautiful goal exists, if life has an ultimate meaning, if nothing of what I dream, plan and accomplish will ever be lost, then it is worth the effort to keep walking, exerting ourselves, overcoming obstacles and fatigue, because the ultimate prize is magnificent beyond measure!

2. *Pilgrims in the desert*

In the pilgrimage of life, there will inevitably be challenges to face. In earlier times, long pilgrimages involved coping with changing seasons and climates, crossing pleasant meadows and cool forests, but also snow-capped mountains and parched deserts. Even for those who are believers, the pilgrimage of life and the journey to our ultimate goal can prove tiring, as the journey through the desert to the Promised Land was for the people of Israel.

And for all of you! Those who have received the gift of faith know happy moments when we can feel God’s presence and closeness, but other moments too, when we experience the desert. It can happen that our initial enthusiasm for school or work, or for following Christ – whether in marriage, the priesthood or consecrated life – can be followed by moments of crisis, that make life seem like a difficult trek in the desert. Those times of crisis, however, are not wasted or useless: they can become important times of growth. They are moments when hope is purified! In crises, many false “hopes”, hopes

too small for our heart, fade into significance; they are revealed for what they are and we find ourselves alone in facing the fundamental questions of life, with no illusions. And in those times, each of us can ask: what are the hopes on which I have based my life? Are they real hopes or simply mirages?

At those times, the Lord does not abandon us. Like a father, he draws near to us and constantly gives us the bread that renews our strength for the journey. Let us remember that to the people in the desert he gave manna (cf. *Ex* 16) and to the prophet Elijah, weary and discouraged, he twice offered bread and water, so that he could walk for “forty days and forty nights to Horeb, the mountain of God” (cf. *1 Kings* 19:3-8). In those biblical stories, the faith of the Church has seen prefigured the precious gift of the Eucharist, the true manna, the true food for the journey, that God gives us to sustain us on our way. As Blessed Carlo Acutis said, the Eucharist is the highway to heaven. Carlo made the Eucharist his most important daily appointment! In this way, in union with the Lord, we can walk without tiring, for he is walking alongside us (cf. *Mt* 28:20). I encourage all of you to rediscover the great gift of the Eucharist!

In those inevitable moments of fatigue in our pilgrimage in this world, let us learn, then, to rest *like Jesus and in Jesus*. He told his disciples to rest after they returned from their mission (cf. *Mk* 6:31); he also recognizes your own need for bodily rest, time for recreation, for enjoying the company of friends, for sports and for sleep. Yet there is a deeper kind of rest, the repose of the soul, which many seek

and few find, for it is to be found in Christ alone. Realize that all your inner weariness can find repose in the Lord, who says to you: “Come to me, all you that are weary and carrying heavy burdens, and I will give you rest” (*Mt* 11:28). When the weariness of the journey weighs you down, come back to Jesus, learn to rest in him and abide with him, for “those who hope in the Lord... will run and not be weary” (*Is* 40:31).

3. *From tourists to pilgrims*

Dear young people, I am inviting you to set out on a journey, to discover life along the path of love, and to seek the face of God. My advice to you is this: do not set out as mere tourists, but as true pilgrims. Do not be like superficial sightseers, blind to the beauty around you, never discovering the meaning of the roads you take, interested only in a few fleeting moments to capture in a selfie. Tourists do this. Pilgrims, on the other hand, immerse themselves fully in the places they encounter, listen to the message they communicate, and make them a part of their quest for happiness and fulfilment. The Jubilee pilgrimage is meant to be the outward sign of an inward journey that all of us are called to make towards our final destination.

With these attitudes, let us all prepare for the Jubilee Year. I trust that many of you will be able to come to Rome on pilgrimage to pass through the Holy Doors. In any case, everyone will be able to make this pilgrimage in his or her local Church, by visiting its churches

and shrines that preserve the faith and devotion of God's holy and faithful people. It is my hope that this Jubilee pilgrimage will become for each of us "a moment of genuine, personal encounter with the Lord Jesus, the 'Door' of our salvation" (*Spes Non Confundit*, 1). I encourage you to approach this experience with three fundamental attitudes. First, *thanksgiving*, with hearts open to praise God for his many gifts, especially the gift of life. Then, a spirit of *seeking*, as an expression of our heart's unquenchable thirst to encounter the Lord. And finally, *penance*, which helps us to look within, to acknowledge the wrong paths and decisions we have at times taken and, in this way, to be converted to the Lord and to the light of his Gospel.

4. *Pilgrims of hope for the mission*

Allow me to leave you with one more evocative image to guide your journey. Those who visit Saint Peter's Basilica in Rome cross the great square surrounded by the colonnade built by the celebrated architect and sculptor Gian Lorenzo Bernini. The entire colonnade appears as two open arms, an image of the Church, our mother, who embraces all her children. In this coming Holy Year of Hope, I invite all of you to experience the embrace of our merciful God, to experience his pardon and the forgiveness of all our "interior debts", as in the biblical tradition of the jubilee years. In this way, embraced by God and born again in him, you too can become open arms to embrace your many friends and peers who need to feel, through your welcome, the love of God the Father. May each of you give even just "a smile, a warm gesture of friendship, a kind look, a ready ear,

a good deed, in the knowledge that, in the Spirit of Jesus, these can become, for those who receive them, rich seeds of hope" (*Spes Non Confundit*, 18), and thus become *tireless* missionaries of joy.

As we press forward, let us lift our gaze, in faith, to the saints who have gone before us on the journey, who have reached the goal and now encourage us by their testimony: "I have fought the good fight, I have finished the race, I have kept the faith. From now on, there is reserved for me the crown of righteousness, which the Lord, the righteous judge, will give me on that day; and not only to me, but also to all those who have longed for his appearing" (2 Tim 4:7-8). The example of so many saints, men and women, impels and sustains us.

Courage! All of you have a special place in my heart. I entrust your journey to the Virgin Mary, so that, following her example, you may be able to look forward with patience and confidence to the fulfilment of all your hopes, even now, as you persevere in your journey as pilgrims of hope and of love.

*Rome, Saint John Lateran, 29 August 2024,
Memorial of the Martyrdom of Saint John the Baptist.*

FRANCIS

MESSAGE OF HIS HOLINESS POPE FRANCIS
XXXIII WORLD DAY OF THE SICK

11 February 2025

**“Hope does not disappoint” (Rom 5:5),
 but strengthens us in times of trial**

Dear brothers and sisters,

We are celebrating the 33rd World Day of the Sick in the Jubilee Year 2025, in which the Church invites us to become “pilgrims of hope”. The word of God accompanies us and offers us, in the words of Saint Paul, an encouraging message: “Hope does not disappoint” (Rom 5:5); indeed, it strengthens us in times of trial.

These are comforting words, but they can also prove perplexing, especially for those who are suffering. How can we be strong, for example, when our bodies are prey to severe, debilitating illnesses that require costly treatment that we may not be able to afford? How can we show strength when, in addition to our own sufferings, we see those of our loved ones who support us yet feel powerless to help us? In these situations, we sense our need for a strength greater than our own. We realize that we need God’s help, his grace, his Providence, and the strength that is the gift of his Spirit (cf. *Catechism of the Catholic Church*, 1808).

Let us stop for a moment to reflect on how God remains close to those who are suffering in three particular ways: through *encounter*, *gift* and *sharing*.

1. *Encounter*. When Jesus sent the seventy-two disciples out on mission (cf. *Lk* 10:1-9), he told them to proclaim to the sick: “The kingdom of God has come near to you” (v. 9). He asks them, in other words, to help the sick to see their infirmity, however painful and incomprehensible it may be, as an opportunity to encounter the Lord. In times of illness, we sense our human frailty on the physical, psychological and spiritual levels. Yet we also experience the closeness and compassion of God, who, in Jesus, shared in our human suffering. God does not abandon us and often amazes us by granting us a strength that we never expected, and would never have found on our own.

Sickness, then, becomes an occasion for a transformative encounter, the discovery of a solid rock to which we can hold fast amid the tempests of life, an experience that, even at great cost, makes us all the stronger because it teaches us that we are not alone. Suffering always brings with it a mysterious promise of salvation, for it makes us experience the closeness and reality of God’s consoling presence. In this way, we come to know “the fullness of the Gospel with all its promise and life” (SAINT JOHN PAUL II, *Address to Young People*, New Orleans, 12 September 1987).

2. This brings us to the second way that God is close to the suffering: as *gift*. More than anything else, suffering makes us aware that hope comes from the Lord. It is thus, first and foremost, a gift to be received and cultivated, by remaining “faithful to the faithfulness of God”, in the fine expression of Madeleine Delbrèl (cf. *La speranza è una luce nella notte*, Vatican City 2024, Preface).

Indeed, only in Christ’s resurrection does our own life and destiny find its place within the infinite horizon of eternity. In Jesus’ paschal mystery alone do we attain the certainty that “neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God” (*Rom* 8:38-39). This “great hope” is the source of all those small glimmers of light that help us to see our way through the trials and obstacles of life (cf. BENEDICT XVI, *Spe Salvi*, 27, 31). The risen Lord goes so far as to walk beside us as our companion on the way, even as he did with the disciples on the road to Emmaus (cf. *Lk* 24:13-53). Like them, we can share with him our anxieties, concerns and disappointments, and listen to his word, which enlightens us and warms our hearts. Like them too, we can recognize him present in the breaking of the bread and thus, even in the present, sense that “greater reality” which, by drawing near to us, restores our courage and confidence.

3. We now come to God’s third way of being close to us: through *sharing*. Places of suffering are frequently also places of sharing and mutual enrichment. How often, at the bedside of the sick, do

we learn to hope! How often, by our closeness to those who suffer, do we learn to have faith! How often, when we care for those in need, do we discover love! We realize that we are “angels” of hope and messengers of God for one another, all of us together: whether patients, physicians, nurses, family members, friends, priests, men and women religious, no matter where we are, whether in the family or in clinics, nursing homes, hospitals or medical centres.

We need to learn how to appreciate the beauty and significance of these grace-filled encounters. We need to learn how to cherish the gentle smile of a nurse, the gratitude and trust of a patient, the caring face of a doctor or volunteer, or the anxious and expectant look of a spouse, a child, a grandchild or a dear friend. All these are rays of light to be treasured; even amid the dark night of adversity, they give us strength, while at the same time teaching us the deeper meaning of life, in love and closeness (cf. *Lk* 10:25-37).

Dear brothers and sisters who are ill or who care for the suffering, in this Jubilee you play an especially important part. Your journey together is a sign for everyone: “a hymn to human dignity, a song of hope” (*Spes Non Confundit*, 11). Its strains are heard far beyond the rooms and beds of health facilities, and serve to elicit in charity “the choral participation of society as a whole” (*ibid.*) in a harmony that is at times difficult to achieve, but for that very reason is so comforting and powerful, capable of bringing light and warmth wherever they are most needed.

The whole Church thanks you for this! I do as well, and I remember you always in my prayers. I entrust you to Our Lady, Health of the Sick, in the words that so many of our brothers and sisters have addressed to her in their hour of need:

We fly to your protection, O Holy Mother of God.

Do not despise our petitions in our necessities,
but deliver us always from all dangers, O glorious and blessed Virgin.

I bless you, along with your families and loved ones, and I ask you, please, not to forget to pray for me.

Rome, Saint John Lateran, 214 January 2025

FRANCIS

Chinese Regional Bishops' Conference (CRBC) Minutes of the 4th Plenary Assembly, 2024 (Autumn Plenary Assembly)

Date: Monday, 25 to Friday, 29 November 2024

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

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. John Baptist Huang, Most Rev. Norbert Pu

Invitee: Msgr. Stefano Mazzotti, Chargé d'Affaires, a.i., Apostolic Nunciature

Secretary: Fr. Otfried Chan

Opening Prayer (By the President)

Address by Rev. Msgr. Stefano Mazzotti, Chargé d'Affaires, a.i., to R.O.C., Taiwan (Summary)

- The National Eucharistic Congress came to its close. Heartfelt thanks to the Diocese of Kaohsiung, to the Holy Father who sent as special Envoy H. Em. Card. John Tong, and to all those who in some way contributed to the success of the event.
- In order to avoid growing conflicts between the Dioceses and religious congregations, it is important to foster communion between both and ensure that both native priests and foreign missionaries work towards a common goal, what each local ordinary is striving for.

- Bishop Norbert Pu attended the Synod of Bishops and a Final Document (FD) has been issued which must be seriously taken into consideration. FD says. *“In simple and synthetic terms, it can be said that synodality is a path of spiritual renewal and structural reform to make the Church more participatory and missionary, that is, to make it more capable of walking with every man and every woman, radiating the light of Christ.”* (FD, 28)
- Synodality is not only a method but also a path that must now become part of the normal life in our Church. According to the Document, it is necessary to dedicate people and resources to accompany the growth of the path as a synodal Church in mission and to maintain contact with the Synod’s General Secretariat. The Document offers concrete suggestions for involving the various components of the people of God more in decision-making processes. *“Synodality is not an end in itself but aims at the mission that Christ entrusted to the Church in the Spirit. Evangelizing is “the essential mission of the Church [...] it is the grace and the vocation proper to the Church, its profound identity.” Synodality and mission are intimately linked: the mission illuminates synodality and synodality pushes towards the mission.”* (FD, 32).
- The Holy Father said, *“The Synod calls us to become a Church that journeys with joy, humility and creativity in our times, being aware that we are all vulnerable and need each other.”* Vulnerability implies the need of being welcomed, constituting an essential dimension of the Church that does not live for itself, but for God the Father and bearing witness for His mercy.
- Importance must be given to these two issues: 1) the protection of minors in each diocese, namely the creation of respective diocesan offices, which must also see to the formation and advocacy in this field; 2) the request of the female religious involved in parish

activities to provide a form of remuneration for them.

- The Church in Taiwan is generous towards the Pontifical Missionary Societies, and the mission of the Pontifical Missionary Societies is to assist the local Churches. Therefore, even the Church in Taiwan does not need the subsidies of the Pontifical Missionary Societies, for the overall financial situation, the Dioceses are entitled to apply for subsidies through the help of the Nunciature.

Reports

1. Secretariat

- 1) On the XVI Ordinary General Assembly of the Synod of Bishops (Bishop Norbert Pu; cf. Chinese translation of the ‘*Final Document*’)
 - a. Circular Letter from Card. Mario Grech, Secretary General of the Synod of Bishops, to the Presidents of all the Bishops’ Conferences.
- 2) Celebration of the Year of the Jubilee 2025: Pilgrims of Hope (Cf. *Bull of Indiction of the Ordinary Jubilee of the Year 2025: “Hope Does Not Disappoint,” “Norms on the Granting of the Indulgence During the Ordinary Jubilee Year 2025”* and the respective liturgical texts), and information on various international pilgrimage groups/events for the Jubilee Year, as it is suggested in the General Calendar for the Jubilee:
 - a. Circular email for Jubilee Year Celebrations
 - b. Jubilee of Youth
 - c. Jubilee of Grandparents and the Elderly
 - d. Jubilee of Consecrated Life
 - e. Jubilee World Missions
- 3) Office of Caritas TW (Central Building, 9/F)

4) From General Services:

- a. The 2025 International Book Fair will be held in Taipei, from Tuesday, 4 February to Sunday, 9 February 2025, with 'Italy' as the honor country, with the participation of CRBC.
- b. On 26 August 2024, the on-site inspection regarding Personal Data Protection by the Ministry of the Interior for the National Religious Corporation was completed.
- c. On 26 August 2024, the on-site audit of the financial situation of CRBC conducted by an accountant from the Ministry of the Interior was completed.
- d. Annual evaluation regulations for the staff of the CRBC.

5) Annual Budget of CRBC.

6) Labor Management Meeting Resolutions.

7) Catholic Congress for Migrant Workers in Taiwan (Taoyuan, 21 September 2025)

8) The 5th National Eucharistic Congress Committee*“Eucharistic Congress Revival Workshop”*

Theme: *“Believe what you see, see what you believe and become what you are: the Body of Christ.”* (St. Augustine).

- Date and Time: 17 January 2025, 10:30 ~ 18 January 2025, 16:00
- Venue: The Mount of the Beatitudes (Kaoshiung)
- Registration Fee: NT\$1,000.- per participant
- Organizers: CRBC
- Host: Diocese of Kaohsiung
- Co-Organizers: Commission for Liturgy & Sacraments (Section for Promoting Eucharistic Adoration)

9) Jubilee of the Missionaries of Mercy (cf. the message quoted here below)

To the Esteemed Missionaries of Mercy,

As you are well aware, the forthcoming year will witness the celebration of the Jubilee Year of Hope 2025 throughout the entire Church. Consequently, it is with great pleasure that we extend an invitation for your participation in the Jubilee festivities specifically designed for the Missionaries of Mercy, scheduled to take place in Rome from March 28 to March 30.

On the official Jubilee website, you will find a comprehensive program and all pertinent information necessary for your registration in this significant ecclesiastical event, tailored particularly for you. The website can be accessed at:

<https://www.iubilaeum2025.va/en/pellegrinaggio/calendario-giubileo/GrandiEventi/Giubileo-dei-Missionari-della-Misericordia.html>

As you will observe, the primary activities of this Jubilee event have been outlined, with further elaboration to be provided over the coming months, including timely updates on the website. Therefore, it is highly advisable to consult the website regularly for any pertinent news.

Moreover, a downloadable guide will be made available on the same platform, containing essential information and promotional materials for pilgrims.

We extend our heartfelt gratitude for your presence and eagerly anticipate the opportunity to convene with you in Rome. May your ministry be abundantly fruitful and richly blessed.

Archbishop Rino Fisichella
Pro-Prefect of the Dicastery for Evangelization

10) Church Property Protection Measures

This year, the Finance Research Institute for Religious Foundations of the Ministry of the Interior proposed measures regarding the real estate of the Church on aborigine reserved land purchased and registered in the name of an indigenous individual.

Concerning church properties located in aborigine reserved land (which is exclusively reserved for aborigine citizens), it is stipulated that such properties can only be registered under the name of aborigine individual(s) and cannot be alienated to an religious organization as a legal person. Officials from the Ministry of Interior suggested that the Church (as legal person) should undertake steps to safeguard its assets on aborigine reserved lands, which entails both parties (the Church as real owner and an aborigine individual as purchaser) should proceed to the court for notarization, to avoid problems of ownership (i.e. purchased by an aborigine individual and registered under his name, but in reality purchased and owned by the Church), the related land taxes and the documentation of the taxes in the accountancy of the Church.

2. **Commission for the Laity, Family and Life (Section for Family & Life)**
3. **Commission for the Laity, Family and Life (Section for the Laity)**
4. **CHARIS National Service of Communion**
5. **Commission for Liturgy & Sacraments**

6. Commission for Integral Human Development (Section for Pastoral-Heath Care)

- 1) A transgender patient recently underwent gender reassignment surgery abroad and needed a medical certificate verifying the removal of male genitalia to update his identification documents in Taiwan. The patient asked a Catholic hospital to issue a diagnostic certificate and the hospital declined his request and asked the patient to seek care at another facility. Unpleased with the response of the Catholic hospital, the patient submitted a letter of complaint.
- 2) Viewing that hospitals in Taiwan will be confronted more and more often with the same problem, it is necessary to establish a unified policy for Catholic hospitals regarding this matter.
- 3) At an emergency meeting convened by the Medical Ethics Group of the Taiwan Catholic Healthcare Association on 21 September 2024, the following recommendations were made:
 - For individuals who have undergone gender reassignment surgery abroad and require diagnostic certificates in Taiwan, it is recommended that Catholic medical institutions comply with Article 76 of the Medical Care Act, which prohibits the refusal to issue diagnostic certificates for treated patients. Certificates should be issued merely based on the “external physical appearance observed by the physician”, implicating no consent of the hospital to transgender surgery.
 - Certificates should be issued in accordance with the physician’s professional judgment, without refusal based on religious beliefs or doctrine.

7. Commission for Integral Human Development (Caritas-Taiwan)

8. **Commission for Aborigine Apostolate**
9. **Commission for The Doctrine of the Faith and Catechetical Instruction (Bible Apostolate)**
10. **Commission for Interreligious Dialogue and Ecumenical Cooperation**
11. **Commission for Social Communication (Radio Veritas TW)**
As various bishops' conferences throughout Asia contribute annually to Radio Veritas Asia, likewise, each Diocese in Taiwan is to make a donation to the Radio Veritas TW (under the Commission for Social Communications), with an anticipated annual contribution of approximately NTD 40,000.-
12. **Commission for Culture and Education (Section for Catholic Scouts, Taiwan)**
13. **Prof. Ms. Claire Fu (Commission for the Laity, Family and Life, Section for Family & Life)**
14. **Commission for Integral Human Development (Commission for the Pastoral Care of Migrants and Itinerant People)**
It has been agreed to reinstate a special collection during the Mass on the last Sunday of September each year, specifically for the pastoral care of migrant workers, immigrants, and seafarers.
15. **Commission for the Laity, Family and Life (Section for Youth)**
16. **Commission for Culture and Education**
17. **National Pontifical Mission Societies**
18. **Commission for the Clergy & Religious**
19. **Commission for Evangelization**

Proposals

1. CRBC Secretariat

Proposal A: Budget and Work Plan for 2025

Explanation:

- As per the report on “Budget for the Fiscal Year 2025” and “Work Plan for the Fiscal Year 2025”.
- Upon approval by the Board of Directors (of CRBC), this report will be submitted to the competent local authorities for approval.

Resolution: Approved.

Proposal B: Amendment of the Donation Charter of CRBC

- Article 22: The Chairman and Directors shall serve pro bono.
- Article 23: Directors are required to attend board meetings in person and may not delegate their attendance. However, in cases of natural disasters or infectious disease control measures, participation via video-conference shall be deemed equivalent to in-person attendance. Such meetings must be recorded in audio and video, with these recordings included in the meeting minutes along with the attendance list, which must be kept for five years.
- Article 24: With the exception of oversight guidelines, donations to any single entity shall not exceed 10% of the organization's total expenditures for the fiscal year.
- Current provisions in Article 22 will be renumbered as Article 25, Article 23 as Article 26, and Article 24 as Article 27.

Explanation:

- The amendment to Article 22 follows a financial audit conducted by an accountant appointed by the Ministry of the Interior on 26 August 2024, aimed at enhancing clarity in the donation

regulations.

- The amendment to Article 23 is intended to facilitate board meetings in the event of natural disasters or pandemics by allowing video participation to count as in-person attendance, thereby ensuring compliance with scheduled meeting requirements.
- The amendment to Article 24 is prompted by the same audit, which revealed that donations to the Apostolic Nunciature in Taiwan exceeded 10.88% of the previous year's expenditures. This amendment aims to align the organization's financial practices with government regulations.

Resolution: Approved.

Proposal C: Revision of the membership list of the Committee of CRBC for Handling Sexual Harassment Complaints

Explanation:

- The committee, initially comprising 15 members appointed on 21 February 2008, has seen all members exceed their term limits. Consequently, an update to the membership list is necessary.

Resolution: Appoint six new members to replace those who can no longer serve in the Committee.

2. Commission for the Laity, Family and Life (Section for Family & Life)

Proposal A: Encourage the parishes to participate in “40 Days for Life” during Lent.

Explanation:

- Following the “*March for Life*” initiative, the St. Gianna Molla Center for Life (Hsinchu Diocese), in collaboration with

Commission for the Laity, Family and Life (Section for Life and Family), continues to engage with international pro-life organizations. Since Lent 2022, they have been launching “40 Days for Life,” action aiming to promote the sanctity of life.

- In 2022, 50 parishes in Taiwan participated in the event, the number increasing to 54 in 2023; however, only 47 parishes joined this year, with participation averaging around 1,000 individuals annually.
- To raise awareness of the importance of life protection among the public and the Catholic faithful, it is important to encourage more parishes to engage in prayer meetings during Lent. This initiative will not only allow the faithful to reflect on Jesus' Death and Resurrection but also to foster a deeper appreciation for the beauty of life through a unified international prayer intention.

Means:

- The Conference will inform each diocese accordingly.
- The Bishops are requested to motivate parish priests to prioritize this initiative and participate in the prayer campaign during the upcoming Lent.

Resolution: Approved.

Proposal B: Establishment of a specific website dedicated to the protection of life.

Explanation:

- Since the first “*March for Life*” event organized by the St. Gianna Molla Center in the Hsinchu Diocese in 2019, five years have elapsed. Due to the pandemic of Covid-19, alternative plans of conducting the March have been adopted for practical reasons and a majority of dioceses have continued to participate

each year. Days for Life,” action aiming to promote the sanctity of life.

- To consolidate the tradition and to further disseminate the pro-life message, the creation of a specific website had been proposed and was discussed at the Spring Meeting of the National Core Group for Life Protection. This initiative, led by the Section for Family and Life of CRBC, received unanimously and is submitted to the Conference for discussion.
- Currently, the estimated costs of the website is NT\$68,000, with annual maintenance costs of NT\$10,800 thereafter.
- Once operational, the website will facilitate donation by charity sale of pro-life products, raising funds for both the “*March for Life*” initiatives and the permanent maintenance of the website.

Means:

- The endorsement of the bishops is earnestly sought. The section will establish its own specific and maintained website while also endeavoring to secure independent funding. Additionally, the website will serve as a collaborative platform for the Commission for the Laity, Family, and Life.

Resolution: Approved.

Proposal C: A 3-year plan for Catechumenal Pathways for Marriage Preparation and Married Life in Taiwan

Explanation:

- During the 2022 World Meeting of Families, Pope Francis introduced the “*Catechumenal Pathways for Married Life*” published by the Dicastery for Laity, Family, and Life. The Conference completed its translation in 2023 and published it in its bulletin (no. 412).
- In July, the Office of Laity and Family of FABC invited the bishops’ conferences of different countries to a workshop in

Bangkok to work on the document. In response to Pope Francis, CRBC reviewed its marriage preparation courses in light of the document.

- A gap has been identified: marriage catechesis in Taiwan focuses solely on engaged couples, lacking early preparation for children and youth. This oversight leads to young adults facing confusion about Church marriage requirements. Simplified societal marriage procedures often result in couples marrying without being aware that marriage is a vocation within the Church.
- To bridge these gaps, a 3-year program was endorsed at the Autumn Meeting of the National Family Pastoral and Evangelization Workers.

Means:

First Year

- For children: Collaboration with the Taipei Archdiocesan Catechetical Center to develop plan and material for dissemination.
- For youth: Collaborate with the Conference and Catholic Pastoral Center (Taipei) to promote marriage education.
- For engaged couples: Review and adjust different existent programs working with the same goal and direction.

Second Year

- Commence phased promotion and pilot implementation using the guidelines “*Catechumenal Pathways for Married Life*”, for trial purpose.

Third Year

- Assess the results of the previous year, improve whatever is necessary, and launch the updated content. Conduct evaluations every three years, recommending continuous improvements wherever possible and necessary.

Resolution: Approved.

3. Commission for Doctrine of the Faith (CHARIS National Service of Communion)

Proposal A: Each diocese is encouraged to incorporate the CHARIS National Service of Communion into its organizational framework at a diocesan level, thereby facilitating the accurate comprehension of the Service and the acceptance of the outpouring of grace in the Church. Furthermore, this integration will enhance the efficacy of the Diocese's Communion Service Team in their evangelistic endeavors and efforts to strengthen the Church.

Explanation:

- Under Pope Francis, the *Charismatic Renewal* Movement evolved into *CHARIS National Service of Communion* in 2019, facilitating the formation of national communion service teams worldwide. In Taiwan, the statutes of *CHARIS Taiwan* were approved for trial at the CRBC 2024 Autumn Plenary Assembly Meeting, encompassing diocesan, parochial, and religious community service teams.
- Pope Francis characterizes the Charismatic Renewal as the “Current of Grace”, a gift for all Church members, emphasizing that “communion service” signifies unity in the Holy Spirit to build the Body of Christ, the Church.
- The *CHARIS National Service of Communion*, in collaboration with its counterpart, the diocesan teams, actively pursues evangelization and Church building, guided by the Holy Spirit to enhance service quality and effectiveness. Teams are encouraged to draft annual plans and budgets, focusing on the formation of parishioners, especially the youth, and organize *Living in the*

Spirit Seminars, prayer groups, and educational activities related to the Holy Spirit and charisms.

- Reaching consensus and using precise terminology of the Service will facilitate the Church's progress toward unity.
- The information on the *CHARIS National Service of Communion* shown in the websites of the Dioceses is as follows:

Taipei Archdiocese, Hsinchu Diocese, and Taichung Diocese: appropriately classified under general lay organizations with the correct name.

Chiayi Diocese: listed within related charitable organizations as the *Charismatic Communion Service Team*.

Tainan Diocese: Shown under the Diocesan Lay Evangelization and Pastoral Coordination Committee, still indicating the outdated name.

Kaohsiung Diocese: Shown under diocesan institutions with the former name.

Hualien Diocese: The Charismatic Renewal is absent.

- At the second national assembly held in September, diocesan Communion Service Teams were asked to collaborate with local coordinators to propose updates to webpage information.

Resolution:

The official name (in Chinese) of the Service in each diocese should be the same. The *National Office of the Charismatic Renewal Communion Service Team* will announce the official name by a formal notification.

4. Commission for Liturgy & Sacraments

Proposal A: In the current liturgical calendar (ORDO) of CRBC, three non-obligatory feast days have been moved to Sundays for pastoral reasons. Due to the reactions of bishops, many priests, religious communities, and the faithful regarding this practice, the Commission for Liturgy & Sacraments, after consultation and discussion with representatives from various dioceses, proposes to move these non-obligatory feast days back to their original dates to align with the universal Church.

Explanation:

- To enhance pastoral care, CRBC had to shift several non-obligatory feast days to Sundays to allow greater attendance. However, this practice, though canonically supported and approved by the Holy See, has led these feast days to become mere “appendages” to Sundays, resulting in less awareness and enthusiasm for these celebrations among the faithful.
- This adaptation has caused confusion for religious communities as they cannot reconcile the celebration of these liturgical feasts on the dates fixed by the universal Church with those established by the local church. Consequently, some religious communities choose not to follow the local church’s liturgical calendar (ORDO) and celebrate instead these feast days (Mass and prayers) on their original dates.
- In response to the feedback from various church members and groups, as well as for pastoral reasons, the Commission for Liturgy & Sacraments recommends changing these feast days back to their original dates to align with the universal Church.

Means:

- The universal Church’s liturgical calendar (ORDO) permits the option to celebrate the following either on the proper day or on Sunday: Epiphany, Ascension of Jesus, and the Solemnity of the Body and Blood of Christ.
- The feast days currently celebrated on Sundays in the Taiwan include the Feast of Saints Peter and Paul (originally 29 June), the Feast of Sts. Augustine Zhao Rong, priest and Companions, Chinese Martyrs (originally 7 July), and the Assumption of the Blessed Virgin Mary (originally 15 August).
- Parishes are encouraged to emphasize these feast days and take this opportunity to enhance catechesis on the liturgical year and its spiritual significance, adjusting Mass schedules to foster greater participation. This approach mirrors the successful return of the Ash Wednesday liturgy to its proper date, resulting in increased awareness and active engagement in the Lenten season.

In Taiwan, there are several obligatory feast days whose dates remain unchanged. And only the Feast of St. Paul the Apostle (originally observed on 29 June), the Chinese Martyrs, Sts. Augustine Zhao Rong and Companions (originally 9 July, an unofficial observance), and the Feast of the Assumption of the Blessed Virgin Mary (originally celebrated on 15 August) have been transferred to the nearest Sunday. Now these three feast days should be commemorated on their proper dates.

Resolution: Approved.

5. Commission for Integral Human Development (Section for Pastoral-Health Care)

Proposal A: Guidelines for the accreditation and recognition of ongoing training courses for Catholic spiritual care providers.

Explanation:

- The Commission for Integral Human Development Section for Pastoral-Health Care (CRBC) has elaborated operational guidelines to oversee the review of ongoing training courses for Catholic spiritual care providers, as well as the recognition and certification of credits.
- These guidelines are applicable to organizations or legal entities seeking credit evaluation and recognition for ongoing training courses affiliated with pastoral health care centers under the pastoral health care section of CRBC.

Means:

- A review committee will be constituted for the accreditation of ongoing training courses for Catholic spiritual care providers and the assessment of credit values. The chairperson of the Commission for Integral Human Development Section for Pastoral-Health Care will designate the director of the affiliated pastoral health care center to act as the convener. Additionally, a number of committee members and support personnel will be appointed to oversee matters pertaining to the accreditation and recognition of credits for the ongoing training courses for Catholic spiritual care providers.
- Drafting of the guidelines for the accreditation and recognition of continuing training courses for spiritual care providers under the Commission for Integral Human Development Section for Pastoral-Health Care of the CRBC.

Resolution: Approved.

6. Commission for the Clergy & Religious (Taiwan Catholic Regional Seminary)

Proposal A: Recruit laypeople with relevant experience in administration and finance for the Seminary's administration. The Vice-Rector will assume responsibility for academic affairs.

Explanation:

- The current formation team at the Seminary comprises two members, which is insufficient for effective management and development. Additionally, the Rector temporarily oversees the academic affairs of the seminarians, an arrangement not conducive to optimal administration. There is an urgent need to appoint a cleric to take over these responsibilities. Moreover, the Vice-Rector currently is in charge of both administrative and financial matters.
- Thus, the Seminary requires a cleric to be in charge of academic affairs. As administrative and financial tasks can be effectively handled by laypeople, it is essential to recruit qualified laypersons to support the Seminary's administration, particularly in these areas. Consequently, the work of the Vice-Rector will focus on the academic formation of seminarians.
- As “synodality” encourages the faithful to utilize their God-given talents, the Seminary should promote the active participation of laypeople. This approach will leverage their professional expertise to address the shortage of skills in managing secular affairs within the Church.

Resolution: Approved.

Proposal B: Recruit religious sisters to serve as mentor in the Seminary, thereby becoming integral members of the formation team.

Explanation:

- The number of young indigenous individuals entering priestly formation at the Seminary has increased annually. It is essential to have religious sister with indigenous background to accompany and assist these candidates in their daily lives. While the Seminary primarily focuses on priestly formation, the presence of a maternal figure is crucial for the development of these young men, fostering softer companionship in interpersonal relationships and social interactions, thereby addressing the limitations faced by men in these areas.
- While the Seminary has previously included indigenous priests in its formation team, this practice has not been sustained. Attempts to assign indigenous priests as mentor have also not been successful. Given the necessity of effective formation and the realization of “synodality”, it is imperative to have a religious sister to join the formation team as mentor for the seminarians.
- In light of the “synodality” which promotes the active participation of all faithful in living out their identities and vocations, it is crucial to acknowledge the emerging roles of people of consecrated life, particularly religious sisters, in church management. The local Church in Taiwan should model this approach in its formation programs, aligning with the vision of the universal Church.

Resolution:

The rector of the Seminary is to look for a suitable religious sister. The remuneration of the religious sister will be the same as the male formators.

7. Commission for Evangelization

(The following matters were approved at the Plenary Assembly on 25 November 2023 and are submitted for reference by the Conference)

Proposal A: Promotion of the Pastoral Evangelization Council and the Finance Council

Explanation:

- Dioceses have initiated the establishment of Parish Pastoral Evangelization Council (PPEC) and Parish Finance Council. The PPEC promotion group will assist dioceses by conducting informational sessions on PPEC operations and financial administration for the Finance Councils.
- A manual of guidelines is being elaborated to capture the challenges and situations faced by each diocese, with completion and publication anticipated in the fourth quarter of 2025.
- After some Dioceses have transitioned their previous diocesan lay association for evangelization into new Pastoral Evangelization Councils, the communication between the new diocesan Pastoral Evangelization Councils and the old lay association for evangelization of the parishes has gone awry.

Means:

- Each Diocese is encouraged to establish its Diocesan Finance Council and its Diocesan Pastoral Council in accordance with Canon Law §492-494 and §511-514, and to draft and implement the relevant bylaws.
- By 15 January 2025, each diocese should provide the Commission for Evangelization of the Conference with the name, phone number, and email address of their three diocesan representatives. Among the three candidates, one must be a diocesan clergy (also serving as the Director of the Diocesan Pontifical Societies of Missions), and two must be diocesan lay representatives.

- The existent promotion group will collaborate with each Diocese to examine progress and offer individual assistance, as well as to prepare supporting materials (booklets).

Resolution: Approved.

Proposal B: Establishment of Guidelines for the Period of Catechumenate

Explanation:

- In accordance with Article 11 of the very Commission's statutes and Canon Law §788-3, the Conference is tasked with elaborating guidelines to regulate the period of catechumenate, detailing the responsibilities of catechumens and outlining their rights.
- CCC no. 5 states that "*Catechesis is an education in the faith of children, young people and adults which includes especially the teaching of Christian doctrine imparted, generally speaking, in an organic and systematic way, with a view to initiating the hearers into the fullness of Christian life.*"

Means:

- The Commission will collaborate with the National Pontifical Mission Societies, the Dioceses, and available religious communities to draft the guidelines for the period of catechumenate, which will be submitted to the Conference for discussion in 2025.
- The Association of Major Religious Superiors of Men & Women in Taiwan (AMRSMW) is requested to assist in inviting interested religious communities to participate in this collaboration.

Resolution: Approved.

Proposal C: Cultivation of 'synodality' awareness among clergy and laity

Explanation:

- To concretize the concept of 'synodality' and achieve the goal of "every baptized person" is a missionary disciple.

Means:

- To ensure stability and operational efficiency, the Conference is requested to consider extending the term of the clergy representative on this Commission to a minimum of six years. Additionally, a reassessment of the integration of assigned clergy in supporting the diocese's pastoral evangelization initiatives and the Pontifical Mission Societies' activities is recommended.
- The clergy representative shall attend five meetings and formation sessions annually (two committee meetings, two PMS meetings, and one formation program).
- Formation courses on Canon Law will be organized for laypeople and missionary religious communities to deepen their understanding of the Church's organizational structure and operational assistance, thereby fostering the principle of synodality.

Resolution: Approved.

Proposal D: Commission for Evangelization - plan for the Jubilee Year of Hope 2025

Explanation:

- The Commission for Evangelization will adopt the theme "Pilgrims of Hope" for the Jubilee Year of Hope 2025, organizing activities for the celebration of the Jubilee of Catechists and a series of testimony sharing events (including Facebook posts, photos, and videos), while assisting the

Conference in coordinating related Jubilee celebrations.

Means:

- On the Jubilee of Catechists —September 27 (Saturday)— a gathering will be held for adult catechists, providing evangelization workers with a platform for support and experience sharing. Through communal prayer, the event will inspire hope, enhance motivation, and foster connections and resource sharing among catechists.
- The Commission will support the CRBC in organizing the celebration of World Day of Migrants and Refugees on 21 September and Jubilee of Missions on 4-5 October.

Resolution: Approved.

8. GLOBAL 2033 Preparatory Committee

Proposal A: Host the GLOBAL 2033 Summit and WINS Women's Impact Summit in Taiwan, in 2026

Explanation:

- Following the resolution of the CRBC Spring Plenary Assembly Meeting, the GLOBAL 2033 Preparatory Committee has been formed to invite the international G33 team to Taiwan for the G33 Summit and WINS Women's Impact Summit. This initiative aims to invigorate evangelization efforts in Taiwan in preparation for the 2000th anniversary of the Passion and Resurrection of Jesus Christ and the founding of the Holy Church.
- The members of the preparatory committee include: Bishop John Baptist Lee, Fr. Bernard de Terves, Mary Wu, Qin-ru Liu, Si-ying Chen, Yu-han Jien, Zhi-bang Gao, and Yu-xuan Gao, with additional members to be invited to assist in the preparations.
- The tentative dates for the summit are set for 16-19 April 2026, at Catholic Villa of Divine Love in Taichung, with an expected attendance of approximately 100 participants.

Means:

- The proposed event plan will be submitted to the Conference for approval before proceeding with further preparations.
- The Conference is requested to designate the Commission for Evangelization as the organizer and to invite each diocese to assist in fundraising and event planning, with an estimated budget of NT\$1,000,000.-

Resolution: Approved.

9. From Bishop John Baptist Lee, Bishop of Hsinchu

Proposal A: Fundraising plan for the Commission for CRBC, Image Management and Fundraising Planning

Explanation:

- In light of the Ministry of the Interior's stringent financial regulations for religious organizations, the recent audit in August highlighted the needs of improvement in the financial processes of the grape charity sale for fundraising purpose. Similar initiatives in the future must be rigorously evaluated before execution. Originally initiated by the National Evangelization Association and continued by the Commission for Evangelization, the grape charity sale involved a donation of NT\$100 per box from small farmers. The Conference as a non-commercial organization should refrain from acting as an intermediary for full payments to the farmers to avoid substantial cash flow issues; instead, farmers should independently sell their grapes and directly donate the proceeds to the Conference, without branding it as a "CRBC charity sale." This activity should be classified as a consumer purchase of agricultural products, with farmers issuing receipts that are not tax-deductible, for CRBC itself must not provide donation receipts

(tax-deductible) or charity sale receipts (not tax-deductible).

- Over the past years, the Dioceses have contributed significantly to the Conference’s fundraising shortfall, with totals ranging from NT\$7 million to NT\$8 million annually. CRBC should strategically plan its budget and revenue sources to mitigate long-term dependency on diocesan subsidies.
- Fundraising presents an opportunity to showcase the role and operations of the Conference within the local Church, while also informing the faithful about its initiatives, thereby promoting the principle of synodality.

Means:

- It is proposed that the Vice-Secretary General of the CRBC be appointed as the convener of the Commission for Image Management and Fundraising Planning of CRBC, which will be composed of individuals with relevant experience from the Church. This committee will focus on developing strategies for image management, fundraising activities, and fostering good relationships with donors, with a report to be presented at General Assembly of next year.
- The objective is to increase annual donations to the Conference, thereby reducing the amount needed from diocesan contributions and supporting long-term business development and talent cultivation efforts.

Resolution: Approved.

Upon the formation of the Commission Image Management and Fundraising Planning for CRBC, the primary objective for 2025 will be to cultivate the overall image of the CRBC. A comprehensive fundraising strategy will be developed following the report presented at the autumn meeting.

10. Archdiocese of Taipei (Permanent Diaconate Research Group)

Proposal A: Elaboration of the “Handbook for Permanent Diaconate” for deliberation

Explanation:

- This initiative received approval during the General Assembly for Autumn of the Conference, 2023, and has been entrusted to the Archdiocese of Taipei to convene a specific committee of which the members are appointed by each Diocese. The first meeting of the Permanent Deacon Preparatory Committee was scheduled for 17 May 2024, at the Archdiocesan Curia.
- Representatives from various dioceses unanimously acknowledged the establishment of the permanent diaconate and agreed to collaboratively draft the requisite documents for submission to the CRBC for approval. Fr. Augustine Hsu from the Archdiocese of Taipei has been elected as the convener of the Committee to oversee subsequent plans.
- The Second Meeting of the Permanent Deacon Preparatory Committee will convene on the morning of 21 November 2024, at the Archdiocesan Curia, where the draft of the “Handbook for Permanent Diaconate” was thoroughly discussed and proposed amendments were voted upon as outlined in the Handbook.

Resolution:

Further amendments to the draft shall be made and updated reports will be presented to the CRBC subsequently.

Temporary Motion:

Establishment of the “Ecological Care Group” under the Commission for Integral Human Development, with Bishop Martin Su as the responsible leader. Further details will be formulated in due course.

Memorandum:

2025 CRBC First (Spring) Standing Committee Meeting (video-conference)

Date: Wednesday, 2 April 2025, at 10:00 AM

Location: Curia of the respective Dioceses

2025 CRBC First (Spring) Plenary Assembly

Date: 21-25 April 2025

Location: CRBC Administration Building

Annual Meeting of AMRSMW

Date: 28 April - 1 May 2025 (1 May 2025, Celebration of Jubilee of Consecrated Life)

Location: Catholic Villa of Divine Love, Taichung Diocese

Meeting between CRBC and AMRSMW

Date: Tuesday, 20 May 2025, 10:00 AM

Location: 5th Floor, Central Building, Taipei City

National Thanksgiving and Communion Ceremony for Migrant Workers and Immigrants in Taiwan

Date: Sunday, 21 September 2025, 10:00 AM

Location: Taoyuan Arena

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