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教宗方濟各 2017年復活節文告

親愛的弟兄姐妹們，復活節快樂！

今天，教會在全球重申首批門徒們充滿驚喜的宣報：「耶穌復活了！」「正如祂所預言，祂真的復活了！」

古代的逾越節，猶太民族紀念他們從奴役中獲得釋放的日子，現今達致圓滿：藉著祂的復活，耶穌基督把我們從罪惡及死亡的奴役中解救出來，為我們開啟了抵達永生的道路。

我們眾人若順從罪惡驅使，便會偏離正道，走上流浪之途，有如迷途的羔羊。可是天主，我們的善牧親自來尋找我們，而且為了拯救我們，自我貶抑直至接受十字架的恥辱。如此，我們今天才能宣報說：「善牧復活了，祂曾為自己的羊犧牲了性命。阿肋路亞！」（《羅馬禮彌撒經書》復活第四主日〈領主詠〉）

世世代代以來，基督善牧不辭勞苦地尋找我們，祂這些在現世荒漠中迷失的弟兄們。祂藉著苦難的標記，慈悲聖愛的創傷，吸引我們走上祂的道路——生命的道路。今天，祂也背負著我們如此眾多受到各種罪惡壓迫的弟兄姊妹。

復活的善牧去尋找走失在孤獨和被邊緣化迷宮裏的人；祂藉著那些懂得以尊敬和溫柔相待的弟兄姊妹與他們相遇，讓他們聆聽祂的聲音，一個令人難忘且呼喚他們與天主建立友誼的聲音。

祂背起那些新舊式奴役的受害者的重擔：包括非人的工作、人口販賣、剝削、歧視，以及嚴重毒癮。祂背起那些兒童和少年的重擔，他們無憂無慮的童年生活被剝奪；祂也背起那些因家庭暴力而心靈受傷的人。

願復活的基督善牧陪伴那些因武裝衝突、恐怖攻擊、饑荒和政權壓迫而被迫離鄉背井的人，讓這些強制性移民無論走到哪裏都能遇到弟兄姐妹們，在同行中與他們分享食糧與希望。

在子民這些既複雜又時而戲劇性的處境中，願復活的主引領那些尋求正義與和平者的步履；賜予國家執政者勇氣去阻止衝突擴散，以及停止武器販賣。

在這些日子裏，求復活的基督特別支持那些努力向敘利亞平民提供救濟和安慰的人。可愛卻備受折磨的敘利亞，成了一個不斷播撒恐懼與死亡的戰爭的受害者。願復活的主也賜給中東和平，尤其是聖地，還有伊拉克和葉門。

願我們的善牧不忘關懷南蘇丹、蘇丹、索馬里和剛果民主共和國的人民，他們經受長年的戰爭，又因非洲一些地區的嚴重饑荒而苦上加苦。

願復活的主耶穌支持那些維護社會公益的人，尤其是拉丁美洲，那裏有時出現政治和社會緊張情勢，甚至發生暴力。願他們能建起溝通的橋樑，恒心抵拒貪腐，尋找和平的有效途徑來發展和鞏固民主體制，完全尊重依法治國。

願基督善牧幫助仍被流血衝突蹂躪的烏克蘭重獲和諧，陪伴他們的行動，並且安慰那些遭受悲劇後果的人。

願復活的主不斷使歐洲大陸滿溢祂的降福，把希望賜予那些因失業而經歷危機和困境的人，尤其青年人。

親愛的弟兄姐妹們，今年我們各教會的基督徒一起慶祝復活節。為此，在世界各地都同聲迴響著這個最美的宣報：「正如祂所預言，祂真的復活了！」祂戰勝了罪惡與死亡的黑暗，願祂賜予我們的時代平安。

復活節快樂！

(梵蒂岡中文電臺翻譯)



教宗方濟各

第三十二屆世界青年日文告

「全能者在我身上行了大事。」

(路加福音1:49)

親愛的青年朋友們：

我們又再次踏上旅程，繼續我們在克拉科夫所慶祝的第三十一屆世界青年日，以及與青年們一同所慶祝的「慈悲禧年」。為了能具體回應時代的挑戰，我們選擇了聖教宗若望保祿二世和慈悲使徒聖女傅天娜作我們的嚮導，我們當時體驗到強而有力的手足情誼與喜樂，給世界帶來希望的標記。我們之間不同的旗幟和語言並沒有成為對立與分裂的理由，反而使我們有機會打開心門，建立橋梁，互相連結。

在克拉科夫世界青年日的閉幕典禮之際，我宣布了我們朝聖之旅的下一站：賴天主的助佑，我們在2019年將前往巴拿馬。此行將有萬世萬代都稱她有福的童貞瑪利亞相伴（參閱路1:48）。上屆世界青年日主題為「真福八端」，而我們這趟新的旅程則承襲上屆的精神，並鼓勵我們繼續向前邁進，不僅要珍惜過往的美好回憶，更要在此刻鼓起勇氣，以望德邁進未來。而這些態度全都展現在納匝肋年輕的瑪利亞身上，

並藉由接下來三屆的世界青年日所選定的主題明白地表達出來。今年2017年我們要默想瑪利亞的信德，她在〈謝主曲〉中說道：「全能者在我身上行了大事」（路1:49）。明年2018年主題則是「瑪利亞，不要害怕，因為妳在天主前獲得了寵幸」（路1:30）。我們將默觀童貞瑪利亞勇於接受天使報喜的愛德。至於2019年的主題則來自瑪利亞對天使充滿望德的回應：「看，我是上主的婢女，願照祢的話成就於我吧！」（路1:38）

2018年10月，教會將召開世界主教會議，主題為「青年、信德與聖召分辨」。主教們將會討論你們青年人在這時代的挑戰中是怎樣經驗信仰生活的，也會討論你們如何分辨個人聖召，以計劃人生的發展，無論是在俗婚姻及職場、獻身生活或司鐸聖召。我個人期待在準備前往巴拿馬世界青

年日之際，世界主教會議的籌備也能同步而行。

我們的時代不需要「沙發馬鈴薯」的青年

根據路加福音的描述，當瑪利亞一領受天使的報喜，並且說了「願意」成為救主的母親，之後她便立刻啟程探訪已懷胎六個月的表姊依撒伯爾（參閱路1:36、39）。瑪利亞非常年輕，她被告知一份大恩寵，但同時也是大挑戰。上主雖向她保證祂的臨在與支持，然而在她心裡還是百思不解。可是瑪利亞沒有因此就足不出門，或者因為害怕而手足無措或自傲。瑪利亞不是這樣的人——貪圖安逸，需要一座沙發，要感到安全舒適。她才不是沙發馬鈴薯呢！（參閱〈克拉科夫世青徹夜祈禱道理〉，2016年7月30日）年邁的表姊需要援助之手，她毫不猶豫就立即動身。

依撒伯爾的家，路程遙遠，約150公里，必須長途跋涉。但這來自納匝肋的小女子，在天主聖神的帶領下，不畏險阻。幾天的旅程也幫助她默想她所參與其中的奇事，那是無庸置疑的。無論什麼時候去朝聖，我們也是如此。在路上，我們的生命歷程浮現心頭，我們學著去領會其真意，而且在與天主相遇和服務他人的過程中作分辨，我們的召叫就顯得清晰明朗。

全能者在我身上行了大事

這兩位年少與年長女子的相遇，洋溢著聖神的臨在，滿載著喜樂與驚奇（參閱路1:40-45）。這兩位母親，跟她們腹中的胎兒一樣，開心到簡直在歡躍起舞。瑪利亞的信德令依撒伯爾深受感動，她忍不住喊出：「那信了由上主傳於她的話必要完成的，是有福的」（參閱45節）。童貞瑪

利亞領受的諸多莫大恩賜，其中當然包含信德。信任天主，是無價的恩賜，但人也必須願意領受恩賜。依撒伯爾為此祝福瑪利亞，而瑪利亞則以〈謝主曲〉回應，裡面是這樣寫的：「全能者在我身上行了大事。」（49節）

瑪利亞是具有革命性的祈禱者——一個年輕女子的頌歌，充滿信德，意識到自己的限度，然而對天主的仁慈深信不疑。她感謝天主垂顧她的卑微，並為全人類、貧困卑微的人所帶來的救贖工程。瑪利亞的一生是以信德為核心，她的詩歌幫助我們明瞭：上主的仁慈正是推動歷史的動力，連同我們每一個人的歷史及全人類的歷史。

天主一旦碰觸青年男女的心靈，他們便能成就些大事。全能者在瑪利亞生命中所成就的「大事」

也使我們回想個人的生命旅程：它絕非是漫無目的的到處遊盪，而是一趟朝聖之旅；儘管路途上總有未知數和煎熬，但在天主內卻總能找到圓滿（2015年8月15日三鐘經）。你們或許會問我：「可是，聖父，我有限度，還是個罪人，我能做什麼？」當上主召叫我們，祂不會只看我們的現況，或我們曾經做過什麼。相反的，在召叫的當下，祂看到我們的潛能，看到我們能給予的所有的愛。你們可以效法年輕的瑪利亞，讓你們的生命成為使世界更加美好的途徑。耶穌正在召叫你們，在自己和別人的生命和歷史上留下印記。（〈克拉科夫世青徹夜祈禱談話〉，2016年7月30日）

年輕不是與過去脫節

瑪利亞當時才剛度過青少年階段，跟你們一樣。但在〈謝主曲〉中，她唱出

自己民族的讚頌及其歷史。所以年輕不代表就與過去脫節。個人的歷史也是人類源遠流長的共同旅程的一部分。我們跟瑪利亞一樣，屬於自己的民族。歷史教導我們，即使教會要在狂風巨浪上航行，天主的手總是引領她，助佑她度過艱難。教會的真實經驗不像快閃行動：人們約好在同一地點見面，完成該做的事之後就分道揚鑣。教會繼承了悠久的傳統，代代相傳，被每一個信友的經驗富裕。因此，你們個人的歷史在教會偉大的歷史中也占有一席之地。

留意過往，也能幫助我們保持開放，不去限制天主如何在我們內及透過我們去行動，也能幫助我們自己同樣地要開放，接受被召叫，成為天主救恩計畫的工具。身為青年人，只要你們認出天主在你們生活中施行的慈悲及大能，你們也可以成就大事、肩負更大的責

任。

我想問問大家幾個問題。你們怎麼在記憶裡「儲存」生命中的事件與經驗呢？你們怎麼處理存在記憶中的事實和圖像呢？你們當中的一些人，曾被生命的處境所傷害，或許想把過去「重新啟動」，從頭來過好忘記一切。但我想提醒大家，每個聖人都有過去，而每個罪人都有未來。蚌殼內有傷口才能產出珍珠，透過耶穌的愛，祂治癒我們的心靈，將我們的生活化為珍珠。就如聖保祿所言，在我們的軟弱上主彰顯祂的大能。（參閱格後12:9）

但我們的記憶也不該被塞得滿滿的，跟硬碟容量一樣。我們也不能把什麼東西都儲存在「雲端」上。我們需要學習去把過去的事件轉化為饒富活力的事實，能讓人反省、從中學習教訓並尋得意義，有益於現今與未

來。這項任務誠屬不易，卻實為必要：我們從中發現天主愛的線條——貫穿了我們整個的人生。

很多人說年輕人分心和膚淺。他們可真是大錯特錯！當然，我們要明認自己需要反省生活，然後將生活導向未來。有段過去不等同擁有一段歷史。在生活中有滿滿的記憶，但其中有多少能成為回憶的一部分？其中有多少對我們的心靈是事關重要的，且能有助於賦予生命意義的呢？我們看到，在大眾媒體中，年輕人的面孔出現在人數眾多的照片上，講述一些大概是真實的事件，但我們不清楚其中又有多少會成為真實的「歷史」——能夠被傳達，而且是具有目的與意義的經驗。電視有很多「實境秀」，但所訴說的並非是真的故事，只是主角在攝影機前出現，心無大志地度過一天又一天。你們不要被現實的假象

誤導！你們要當自己人生歷史的主角，決定自己的未來！

如何連結，追隨瑪利亞的芳表

瑪利亞心中珍藏所遇到的事情，並將一切默存，在心中反覆思想（參閱路2:19、51）。這位謙遜的納匝肋年輕女子以身作則，教導我們保留好我們人生事件的回憶，把零碎事件串聯起來，構成一幅鑲嵌畫。我們要怎樣學習去具體地付諸實行？讓我提供你們一些建議。

在每天結束的時候，我們要停下幾分鐘回顧所度過的美好時刻和遇到的挑戰，所發生的好事以及所犯的過錯。用這樣的方式，在天主和我們自己面前，我們可以表達自己的感恩、遺憾，以及對上主的信賴。如果你願意，你也可以在筆記本裡寫下來成為一種靈修日記。這

意味著：在生活中、藉著生活和為生活祈禱，這確實會幫助你去意識到天主在你們每一個人生活中的偉大作為。聖奧斯定說，我們可以在我們一望無際的記憶領域中尋找天主。（參閱《懺悔錄》十8、12）

在唸〈謝主曲〉時，我們明瞭瑪利亞是多麼明白天主的話語。她的每段歌詞都能與舊約的內容相聯。這位年輕的耶穌的母親用心神體會她民族的頌禱。無疑的，她的父母和祖父母都曾經這樣教導過她。將信仰一代傳給一代是多麼重要！從我們所承襲世代相傳的祈禱中蘊藏了珍貴的寶藏，這一般人生活中的靈修，我們稱為民間敬禮。瑪利亞承襲了她祖先的信仰，並融合在完全屬於她自己的頌歌當中，同時，這也是整個教會偕同聖母一同詠唱的頌歌。如果身為年輕人的你，想要唱出屬於你自己的〈謝主曲〉，讓

你本身的生命成為全人類的禮物，你就必須先跟過去的傳統和先人的禱文做連結。為了要這樣做，重要的，就是你們必須每天持續閱讀聖經，熟悉天主的話語，並讓它對你們說話，同時從上主在聖經對你們所說的話中得到啟迪，來詮釋你們每天的生活中所發生的事件。在祈禱中及透過閱讀聖經來祈禱（聖言誦讀），耶穌會點燃你們心中的熱火，並照亮你們的腳步，即便是在生命黑暗的時刻。（參閱路24:13-35）

瑪利亞也教導我們要以「感恩聖祭的方式」生活，就是要學習去感謝與讚美，不要單單著眼在我們的問題和困難之上。在人生的旅程中，今日的祈禱會成為明日感恩的緣由。這樣，你們參與彌撒和領受和好聖事的時刻，會同時成為一個高峰和一個嶄新的開始。你們的生命將在寬恕中每日得以更

新，也將成為常年讚美全能天主的行動。「你們應信任天主的記憶…祂的記憶是一顆充滿溫柔憐憫的心、一顆樂於滌除我們心中任何罪惡痕跡而欣喜的心。」（參閱〈世青彌撒講道〉，克拉克夫，2016年7月31日）

我們看到〈謝主曲〉是瑪利亞在探訪她年長的表姐依撒伯爾時，從心中有感而發的。靠著信德，敏銳的眼光及言談，依撒伯爾幫助童貞女更完整地了解天主將要在她身上成就的偉大事蹟，以及祂所交付給她的使命。而你呢？你明白當長者和年輕人交會時，意義會有多麼豐富嗎？你投注了多少的關心在年長者身上，你關心你的祖父母有多少？你有很好的理由可以「展翅飛翔」，你的內心充滿了偉大的夢想，但你需要長者的智慧與遠見。你要振翼和展翅，但你要明瞭，你需要再次發現你的根源，而且手拿起前人

為你準備好的火炬。為了建設有意義的未來，你需要認識和珍惜過去（參閱《愛的喜樂》191、193）。年輕人身強力壯，而長者擁有記憶與智慧。如同瑪利亞對依撒伯爾所做的，你們也可以去探訪長者，去看看你們的祖父母。他們會跟你們說一些事情，能夠振奮你們的精神，盈滿你們的內心。

有創意的忠於傳統為建設未來

你們還很年輕，這是事實，所以為你們可能很難欣賞傳統的重要性。然而，知道傳統的重要性不等同於要成為傳統主義者。不！當瑪利亞在聖經裡說：「全能者在我身上行了大事」，她要表達的意思是這些「大事」並沒有結束，直至現今仍然發生著。這不是遠古以前的事。留意過去的事情並不表示懷舊或是依戀於過去某段歷史當中，而是能夠知

道我們來自何處，這樣我們可以繼續不斷地回到基本的價值，以有創意的忠於傳統投身於建設未來。蒐集令人沒有行動的回憶，使我們用始終不變的方式去做同樣的事情，這將會發生問題，最終是無濟於事的。這是天主的恩寵：能看到你們這麼多人，心存疑惑、夢想和徬徨失措，而拒絕聽從那些宣稱事情是不可能改變的聲音。

一個只重視時下的社會，便偏向於拋棄過去所流傳下來的一切，如：婚姻制度、獻身生活及司鐸使命。到最後，這一些會被視為無意義和過時的生活方式。人們認為在「開放」的情況下度過一生比較好，就像一場實境秀一樣，漫無宗旨或目的。你們不要讓自己被哄騙！天主來是為幫助我們擴大在生活各個層面的視野。祂幫助我們正視過去的價值，為能建造幸福的未來。然而，這一切若要成就，唯

有當我們體驗過真正的愛，這樣才能幫助我們具體地分辨和回應主的召叫。唯有如此，才能帶給我們真正的幸福。

親愛的青年人，我把我們前往巴拿馬的旅程，以及下一次的世界主教會議的籌備工作，都託付於童貞瑪利亞慈母般的轉禱。我懇請你們記住2017年紀念的兩個重大事件：尋獲巴西阿帕雷西達聖母像三百週年，以及葡萄牙法蒂瑪聖母顯現一百週年，如果天主允許，我計劃在今年5月去法蒂瑪朝聖。拉丁美洲的主保聖人之一——聖瑪定·包瑞斯，同時也是我們2019年世界青年日的主保，生前每天盡他卑微的本分。他習慣準備最好的花送給聖母，象徵他對聖母的孝愛之情。願你們也能跟聖母建立起親切及友好的關係，把你們的一切喜樂、憂愁、掛慮都交託給她。我保證你們絕對不會後悔！

願這位納匝肋少女——為要更靠近她的孩子們，以各種不同的名號與面貌在世界各地展現，替我們所有的人轉求，並幫助我們歌頌上主藉著我們或在我們身上正在完成的偉大工程。

教宗方濟各

發自梵蒂岡

2017年2月27日，痛苦聖母聖加俾額爾紀念日

（天主教會臺灣地區主教團恭譯）



宗座牧函 慈悲的主與可憐的罪人

教宗方濟各
於特殊慈悲禧年閉幕時
慈悲及平安
與閱讀本函者同在

「慈悲的主與可憐的罪人」這句話，聖奧思定用來敘述耶穌遇上犯了姦淫罪的婦人這則故事（參閱若八1-11）。天主的愛接觸罪人：沒有任何比這更傳神、更適切地表述出其中的奧祕：「最後只剩下兩者：可憐的罪婦與慈悲的上主」¹。當中表達了多麼熱熾的惻隱之情和天主的公義！這教導不僅光照了慈悲特殊禧年的閉幕時刻，更指出我們被召叫日後繼續要走此道路。

1. 這段福音正好是一個縮影，標記了過去一年我

¹ 聖奧思定，《若望福音釋義》，第三十三條，5。

們所慶祝的聖年——那是慈悲滿盈的一年，這份慈悲必須在我們的團體中繼續予以慶祝並生活出來。事實上，「慈悲」不該只是教會生活中的括弧或插曲，卻應是教會存在的基本內涵，它完全表達福音深邃的真理並予以彰顯。在慈悲中，一切都昭然若揭；在聖父慈悲的愛中，一切都得以化解。

一名女子與耶穌相遇。她——犯了姦淫的罪婦，按照法律，理當受石頭砸死；祂——毫不保留地自我交付，以致於即將被領到苦架上，卻藉著講道和完全的自

我奉獻，回復了梅瑟法律真正和原本的含意。這事件的中心既非法律、亦非法規上的正義，而是天主的愛。天主知道如何洞察每個人的內心，從而得知當中最隱祕不宣的渴望；天主的愛當應高於一切。在這福音記載中，並非要抽象地描述「罪愆」碰上「公義」，而是講述兩個人的相遇：罪婦和救主。耶穌注視婦人的雙目並從中讀到她的內心：祂找到婦人希冀獲得理解、寬恕和釋放的渴望。因罪愆而來的悲苦，重新披上慈悲的愛。為耶穌來說，祂的評斷，無不依罪婦的情況，刻劃了惻隱和同情。對那譴責罪婦並要處死她的人，耶穌以漫長的沉默回應；祂是為了讓天主的聲音，在婦人和譴責者的良心中浮現出來。是故，譴責婦人的群眾紛紛丟下手中的石頭，逐一離去（參閱若八9）。在那沉默過後，耶穌說：「婦人！告你的人

在哪裡呢？沒有人定你的罪嗎……？我也不定你的罪；去吧！從今以後，不要再犯罪了！」（若八10-11）如此，耶穌幫助她，並讓她懷著希望朝向將來，重新開展生活。她現在可以向前出發，如她願意的話，更可「在愛德中行進」（參閱弗五）。身披慈悲後，即使犯罪傾向猶在，仍然可以透過愛去克服，並敢於向前看，開展新生活。

2. 耶穌在另一情況中清晰明切地教導同一道理：當祂受一名法利塞人邀請共進午餐時，一位人所共知的罪婦趨前靠近（參閱路七36-50）。她把香液倒在耶穌的雙腳，以眼淚洗滌，並以自己的頭髮擦乾（參閱路七37-38）。就法利塞人的羞憤，耶穌回答：「她的那許多罪得了赦免，因為她愛得多；但那少得赦免的，是愛得少。」（路七47）

「寬恕」是天父聖愛有形可見的標記，亦是耶穌想藉祂整個生命去呈現的。福音中沒有一頁可以剔除這個愛的命令，愛到直至寬恕他人。耶穌就算到自己地上的生命最後一刻，被釘在十字架上，祂仍然吐出寬恕之言：「父啊，寬赦他們吧！因為他們不知道他們做的是甚麼。」（路廿三34）

痛悔的罪人在天主的慈悲前無論獻上什麼，沒有不被祂寬恕的懷抱所接納的。所以，我們當中無人可限制慈悲；那是天父白白贈予的施恩，是無條件而人並不堪當的愛。我們不能隨便指斥這份愛裡所充盈著的自由，因為天主是攜同此愛，進入每個人的生命中。

慈悲就是這源於愛的確切行動，透過寬恕，轉化並改變生命；由此，慈悲的神聖奧祕得以呈現出來。天主是慈悲寬仁的（參閱出三十四6），祂的仁慈永遠

常存（參詠一三六），在世代代中擁抱每一個信靠祂的人；天主藉著讓人分享祂的生命，轉化每一個人。

3. 從這兩個女人的心中——分別是犯了姦淫的婦人和人所共知的罪婦，多少喜樂湧現出來！寬恕讓她們終於感受到自由和從未嘗過的喜悅。羞恥和痛苦的眼淚化為笑容，那是人得悉自己被愛的笑容。慈悲讓喜樂湧現，因為前者讓人心朝向新生活的希望開放。寬恕的喜樂雖是無可言喻、不可表達的，但每當體驗到時，便會綻放出來。寬恕源於天主的愛；天主以這份愛與我們相遇，衝破人自私的樊籠，讓我們成為慈悲的工具。

指引教會初期信徒的古老教導，對今日的我們仍饒具意義：「披上喜樂，可時常悅樂天主，並為天主悅納；天主取樂其中。喜樂的人行善、思想積極，並鄙厭憂愁……，遠離憂愁、披上

喜樂的人，將在天主內生活」²。體驗慈悲讓我們獲得喜樂。願我們不受各種憂愁與顧慮分神；願這份喜樂存留並在我們的心中扎根，使我們能常平靜地面對每天的生活。

在一個恆常由科技主導的文化中，憂傷和孤獨愈顯常見，甚至在年青人當中出現。基於無法肯定前景，「將來」充斥著朝不保夕的陰影。於是，憂鬱、悲傷和躁悶的心情不時湧現，甚至慢慢把人領到絕望中。我們需要希望和真喜樂的見證，驅走只應允即時快慰和虛假美景的幻象。很多人心中無垠的空虛能夠被我們心中懷抱的希望、以及由此引發的喜樂所填滿。因慈悲觸碰內心，從而顯現的喜樂，多麼需要我們予以承認。讓我們謹記宗徒的話：「你們在主內應當常常喜樂。」（斐四

² 《何而馬牧者》，第四十二章，1至4。

4；參閱得前五16）

4. 我們慶祝了活動緊湊的禧年，從中獲得了滿溢的慈悲之恩。彷彿一陣生機勃勃的烈風，上主的美善和慈悲注滿世界。我們每人受到天主充滿愛慕的長久注視，生命得以轉化，所以無人能夠繼續保持冷漠。

首先，我們感覺有必要感謝上主，並向祂說：「上主，祢憐愛祢的國土，……，赦免了祢子民的罪惡」（詠八十五2-3）。正是如此：天主將我們的邪惡踏於足下，將我們的一切罪過投入海底（參閱米七19），並不再記憶我們的過犯，將之拋於祂背後（參閱依三十八17）；並使我們的罪跟我們的距離猶如東方距離西方那麼遠。（參閱詠一〇三12）

在這聖年中，教會明白到要全心全意去聆聽，從而更深切經驗到天父的臨在和

靠近；祂和聖神一同工作，並使她從耶穌的自我奉獻和祂的使命中，具體地理解到有關寬恕的含意。這實在是上主一次新的來訪，到我們當中。我們感受到祂那充滿生靈的嘯氣，輕拂教會；祂的話句再次指出我們的使命：「你們領受聖神罷！你們赦免誰的罪，就給誰赦免；你們存留誰的，就給誰存留。」（若二十22-23）

5. 禧年現在結束；這時刻正好讓我們展望並理解，如何繼續以忠信、喜樂和熱忱，體驗豐饒的神聖慈悲。依我們被召活出來的「牧靈上的皈依」的程度³，我們的團體繼續新福傳的工作，以朝氣和活力繼續；這「牧靈上的皈依」透過慈悲的更新力量，日新又新。不要限制慈悲的行動；不要讓聖神憂愁，祂經常向我們指引新途，領眾人到帶來救恩

³ 參閱宗座勸諭《福音的喜樂》27。

的福音去。

首先，我們被召慶祝慈悲。教會的祈禱裡呼號天主為「仁慈的天父」，當中有如何豐沛的含義！在禮儀中，慈悲不僅被重覆呼喚，更是實實在在地得以領受並顯現出來。於感恩聖祭的開始和結束時，祈禱的信眾和天父聖心之間的對話中，慈悲多次顯示；天主每次在贈予自己的慈愛時，聖心悅樂。在彌撒開始時求主寬恕，呼求「上主，求祢垂憐」，我們即時得到信心的保證：「願全能的天主垂憐我們，赦免我們的罪過，使我們得到永生」。憑藉這份信心，我們的團體——特別於耶穌復活的聖日當天，在上主的臨在中相聚。很多「集禱經」就是為了讓我們記憶慈悲這份厚禮。例如在四旬期中，我們祈禱說：「無限仁慈、萬善萬源的天主，祢曾曉諭我們：齋戒、祈禱與施捨都是治療罪

人的良藥，求祢垂憐我們的卑微，使我們俯首認罪，當我們軟弱失足跌倒時，求祢大發慈悲，將我們扶起。」⁴ 我們心神沉浸於感恩經的祈禱中，藉頌謝詞呼喊：「祢這樣憐愛世界，竟為我們派遣了救主。祢願意祂與我們相似，只是沒有罪過。」⁵ 感恩經第四式乃是歌頌天主慈悲的讚曲：「祢反而大發慈悲，向所有的人伸出援助的手，使尋求祢的人都能找到祢」。「求祢垂念眾人」⁶ 是司祭在感恩經中不斷的懇求，求盼能分受永生。在《天主經》後，司祭繼續祈禱，呼求「藉著祢的仁慈」，讓人得享平安和脫免罪惡。而互祝平安，則表達了一份因獲得寬恕而在眾人間洋溢的手足情誼；在此之前，司祭再次祈禱：「求

⁴ 《羅馬彌撒經書》，四旬期第三主日內集禱經。

⁵ 同上，常年期主日通用頌謝詞（七）。

⁶ 同上，感恩經第二式。

祢不要看我們的罪過，但看祢教會的信德。」⁷ 透過這禱詞，我們以謙卑的信靠，央求賜予慈母聖教會安定團結。慈悲的感恩聖祭在舉揚聖體時到達高峰，那是記憶基督的逾越奧蹟；這奧蹟是每個人、整個人類歷史和整個世界，獲得救恩的泉源。簡而言之，感恩聖祭的每一刻都呼應著天主的慈悲。

在整個聖事生活中，我們獲得豐盛的慈悲。教會在兩件「治癒聖事」的儀式中，直言無諱地提及「慈悲」，絕非無關緊要。那兩件聖事分別是和好聖事和病人傅油聖事。赦罪的經文說：「天上的慈父，因祂聖子的死亡和復活，使世界與祂和好，又恩賜聖神赦免罪過；願祂藉著教會的服務，寬恕你，賜給你平安」⁸；而在傅油的經文中，又說：「藉此神聖傅油，願無限仁

⁷ 同上，共融禮。

⁸ 《懺悔聖事禮儀》46。

慈的主，以聖神的恩寵助佑你。」⁹

由此可見，教會的祈禱中提到「慈悲」時，不是純粹的安撫人心的呼號，卻是帶有高度執行實踐的意味，即是當我們懷有信德呼求慈悲時，就能獲得此恩；當我們活出慈悲，並明認慈悲是真實的，慈悲便會實在地轉變我們。這是我們信仰的基本內涵，我們應當好好保存其原來的特性：在罪進入世界前，天主愛的啟示便存在：祂以愛創造世界和人類。愛是天主的第一個行動，天主藉此自我顯示，並與我們相遇。因此我們要打開心門，相信自己是天主所鍾愛的。祂的愛永遠先於我們；就算我們犯了罪，祂的愛依然陪伴我們，跟我們在一起。

6. 在這脈絡中，聆聽天主聖言尤有深意。每一

⁹ 《傅油聖事與病人牧靈照顧》76。

個星期天，在基督徒團體中都會恭讀天主聖言，好讓主日能被逾越奧蹟光照¹⁰。舉行感恩聖祭時，我們參與了天主和祂的子民之間真實的對話。恭讀聖經章節時，藉宣講天主的慈悲永不間斷的工作，我們重溫了救恩史。天主至今仍宛如朋友般，跟我們交談；祂樂於在我們當中¹¹，陪伴我們，並向我們顯示生命的道路。祂的聖言道出了我們心中的訴求和憂慮，並帶來成果豐碩的答案，因此我們能夠具體地感受到祂與我們非常親近。彌撒講道是多麼重要——

「在講道中，真、善、美三者攜手並進」¹²，讓信友的心在無與倫比的慈悲前震撼不已！我熱切鼓勵要做好講道和一般宣講的準備；司

¹⁰ 參閱梵蒂岡第二次大公會議，《禮儀》憲章106。

¹¹ 同上，《天主的啟示》教義憲章2。

¹² 宗座勸諭《福音的喜樂》142。

鐸本人愈體驗到上主慈悲的美善，講道愈具裨益和果效。堅定傳達天主確實鍾愛我們，這並非是修辭手法，而是構成司鐸本身聖職生活可信度的條件之一。所以，活出慈悲才是正途，才能讓慈悲真正宣報出牧靈生活中安慰與皈依的信息。講道，以及教理講授，恆常需要一顆基督徒生命的熱心去支撐著。

7. 聖經講述了天主慈悲的種種偉大的奇工異蹟，每一頁都浸透天父的愛；從創世之始，祂便想在宇宙萬物印上自己愛的標記。聖神藉著先知的發言和智慧書，塑造了以色列的歷史，讓人認識到，儘管以色列子民並不忠信，天主仍是溫良和親近眾人的。耶穌的生活與宣講強而有力地在基督信仰團體的歷史留下印記；從基督的派遣，基督信仰團體理解到自己的使命：他們將永遠是基督慈悲和寬恕的工具

（參閱若二十23）。聖經藉著教會的信德得以保持活潑，上主因而能繼續向祂的淨配交談，並指引她應走的道路，好讓救恩的福音能傳布給所有人。我懇切期盼，天主聖言能廣被慶祝、認識、傳播，為能幫助我們能更好地理解源於慈悲的愛的奧祕。一如宗徒清晰地告訴我們：「凡受天主默感所寫的聖經，為教訓、為督責、為矯正、為教導人學正義，都是有益的。」（弟後三16）

若每個團體，能在禮儀年其中的一個主日，重新承諾推廣、認識、深化聖經，將可帶來不少裨益：那個主日將完全奉獻給天主聖言，從而體味到天主及其子民的持續對話裡，無窮盡的寶藏。要採用新穎的手法，去豐裕這個機會，並刺激信友成為傳布聖言的活工具。當然，在這些手法中，最廣為人知的莫過於聖言誦讀，即

透過祈禱去閱讀聖言，好讓靈性生命得到支持和繼續成長。以「慈悲」作為聖言誦讀的默想主題，可讓人觸碰到聖經淵博的豐饒內容，尤其在教會靈修傳統的光照下閱讀聖言，必然可結出實際愛德行動和工作的果實¹³。

8. 和好聖事以非常獨特的方法慶祝慈悲。我們從中感受到天父的擁抱，祂前來跟我們相遇，賜予我們再次成為祂子女的恩寵。我們是罪人，背負著我們願做的和實際做兩者之間的矛盾（參閱羅七14-21）。但恩寵卻永遠在我們之先，並以慈悲的面容臨在，使和好與寬恕產生果效。當我們明認自己是罪人時，天主便讓我們理解到，祂對我們深廣無垠的慈愛；恩寵遠比罪愆強而有力，可克服所有阻撓，因為愛勝過一切。（參閱格

前十三7）

在和好聖事中，天主顯示了向祂皈依之途，並邀請我們再次體驗祂的親近。這份寬恕，尤其能藉著活出愛德而獲得。伯多祿宗徒提醒我們：「愛德掩蓋許多罪過」（伯前四8）。只有天主能寬恕罪愆，但祂亦要求我們樂於寬恕別人，一如祂寬恕我們：「求祢寬恕我們的罪過，如同我們寬恕別人一樣」（瑪六12）。若我們繼續自我封閉，無法寬恕別人，這是如何傷悲黯然！當怨恨、憤怒、報復占領上風，這只會讓生命悲悽，無法喜樂地履行慈悲的使命。

9. 在禧年裡，慈悲傳教士的服務，讓教會體驗到效果豐碩的慈悲。他們的牧靈行動旨在彰顯：天主並不會限制心懷痛悔者去尋覓祂，因為祂如同父親般與眾人相遇。我聽到許多喜樂的見證；他們藉告解聖事，與上主重新相遇。不要錯失機

會，讓我們也透過修和，活出信仰。「與天主和好罷」（格後五20），宗徒的這個邀請今天仍然迴響著，好使每一名信友能發現愛的大能，它能讓人「改變成新的造物」。（格後五17）

容我感謝每位慈悲傳教士，由於你們這項寶貴的服務，讓寬恕的恩寵結出果實。這非凡的職務並不會隨著聖門的掩閉而結束；相反的，直到另行安排前，我希望這項職務能夠持續，成為一個標記，代表禧年的恩寵在世界各地中，充滿活力、帶有果效地延存下去。在這段期間，宗座新福傳委員會將代我向慈悲傳教士表達對他們的關注和親近，繼續陪伴他們，並謀求最適當的方法來繼續這珍貴的職務。

10. 我再次邀請司鐸們，在履行告解職務時，妥善準備自己；這是真正的司鐸使命。我衷心感謝你們的服務，並要求你們能接納所

有的人；無論罪愆如何深重，你們都要作為父愛柔情的見證人；殷勤地幫助他人反省自己的過犯；清晰地闡述倫理法則；在信友懺悔的路上，陪伴他們，耐心地與他們同行；在各具體的個案，都能具洞見地分辨；以及慷慨地施予天主的寬恕。就像耶穌在犯了姦淫的婦女前，選擇保持緘默，好拯救她免受處死；而司鐸亦應在告解亭，保持開放的心，明白每名痛悔者都使他回想起他本身的條件：司鐸本身是罪人，但也是慈悲的聖職人員。

11. 我希望我們眾人，都能默想宗徒在臨終時向弟茂德的剖白；他承認自己本來是罪人之魁首：「但是我因而蒙受了憐憫」（弟前一16）。這話語裡有激烈的力量，催逼我們反省自己的生命，從中看見天主慈悲的工作，改造、轉化我們的心，使之蛻變：「我感謝那賜我

13 參閱本篤十六世，世界主教會議後宗座勸諭《上主的話》86-87。

能力的我們的主基督耶穌，因為祂認為我忠信，就派定了我服役。原先我是個褻瀆者、迫害者和施暴者；但是我蒙受了憐憫。」（得前一12-13）

讓我們懷著時常更新的牧靈熱情，記住宗徒的話：「天主曾藉基督使我們與祂自己和好，並將這和好的職務賜給了我們」（格後五18）。鑑於這份職務，我們首先獲得寬恕，並親身體驗到寬恕的普世性。沒有任何法律或規律可以阻止天主去擁抱祂的兒子；祂明認自己曾經走上歧途，但現在決定改過自新。只停留在法律層面，就等同低估了信仰，以及天主的慈悲。法律中有其初步知識的價值（參閱迦三24），其目的就是愛德（參閱弟前一5）。基督徒被召去活出福音的嶄新精神：「在基督耶穌內賜與生命之神的法律」（羅八2）。包括在情況紊雜的個案中，

更易誘使人只按法律衍生的公義來判斷；我們應該要相信從天主恩寵源源湧出的力量。

我們聽告解者，曾親眼目睹過不少皈依。是故，我們感到有責任透過言語和行動觸碰痛悔者的內心深處，使他們感到天父的親近和慈愛；祂是寬恕人的父。我們的行徑，千萬不要與痛悔者尋求慈悲的期望背道而馳，以免錯失此等良機。相反的，我們要致力以天主無限的愛情，光照每個人的良心。（參閱若壹三20）

和好聖事需要再次成為基督徒生活的中心；為此，司鐸需要把自己的生命奉獻於「和好的職務」（格後五18）。如此一來，沒有任何真心痛悔的人，被禁止領受天父的愛；天父一直在等待他們的歸來。所有人將有機會，經驗到慈悲把人從罪惡釋放出來的力量。

其中一個合宜的時機，便是奉獻廿四小時給天主，可在臨近四旬期第四主日時舉行。不少教區已參與這活動，當中含有豐富的牧靈價值，鼓勵教友能更熱忱地活出告解聖事。

12. 有鑒於此，為避免出現任何妨礙人渴求與天主和好及獲得寬恕的情況，我現在賦予所有司鐸，由於他們的司鐸職，能有權赦免圖謀墮胎罪的人。之前我暫時授權他們，局限於特殊禧年中行使這項權力¹⁴，即使任何成文法則另有規定；現今正式延續下去。容我再次嚴正重申，墮胎是重罪；因為導致無辜生命喪亡。但同時，我亦需強調，當人懷著痛悔定改的心，希冀與天父和好時，沒有任何罪愆，是天主的慈悲所無法接觸、無法滌除的。是故，每一位司

14 參閱《教宗方濟各致函說明信徒們如何於特殊慈悲禧年獲得大赦》，2015年9月1日。

鐸需成為悔罪者的嚮導、支持和安慰，在這獨特的和好之旅中陪伴他們。

部分信友，因各種原因而選擇前往由聖碧岳（庇護）十世司鐸兄弟會所管理的聖堂；在禧年裡，我亦賦予他們能有效及合法地獲得罪過的赦免¹⁵。為了這些信友的牧靈好處，以及信任這些司鐸的善意，憑藉天主的助佑，讓他們能再次與大公教會圓滿的共融，我決定在禧年結束後保存這特權，直到另行安排，不使任何人不能領受藉由教會的寬赦所得到的和好聖事標記。

13. 慈悲亦有著安慰的面容。「你們安慰，安慰我的百姓罷」（依四十一）是先知悲愴的呼號，至今依然迴盪著，為使希望之聲可以傳到苦難哀痛者耳邊。不要讓我們喪失希望；這希望來自我們對復活的主的信德。的確，我們經常面對艱苦的

15 同上。

挑戰，但不要因此質疑上主對我們的愛。在哀傷和磨難的日子中，許多弟兄姊妹對我們的親近、關愛和支持，也彰顯了天主的慈悲。拭乾眼淚，是打破孤獨的囚籠，讓人不再自我封閉的具體行動。

我們眾人都需要慰藉，因為無人能倖免於傷苦悲痛和誤解。出於嫉妒、疑忌與憤怒的惡言，帶來多大的傷害！背叛、暴力、被拋棄等遭遇，帶來多大的煎熬！珍愛的人離世，帶來多大的傷痛！但在這些悲劇中，天主永不會遠離我們。片言隻語的慰藉、讓人感到被接納的擁抱、教人感到被愛的輕撫、振奮人心的祈禱等，都是天主藉著主內的弟兄姊妹，去親近眾人的途徑。

有時候，沉默也能帶來莫大的幫助；因為在某些時刻，往往無法以言語回答受苦的對方。當詞窮時，藉臨近者所展現的同情，足以彌

補：他們守候在我們身邊、愛護我們並牽著我們的手。沉默絕非是放棄之舉；相反的，是表現堅強和愛的時刻；沉默亦是安慰的語言，因為藉著沉默，我們具體地參與和分擔弟兄姊妹的痛苦。

14. 尤其在我們這個危機四伏，甚至危及家庭的時代，我深感有必要向所有家庭寄以強而有力的安慰。婚姻這禮物是偉大的召叫；夫婦二人，藉著基督的恩寵，以慷慨、忠信和含忍的愛回應這召叫。儘管今天情勢極不明朗，加上出現其他替代方案，但家庭的美好依然保持不變：「愛的喜樂——在家庭所體驗的喜樂，亦為教會的喜樂。」¹⁶ 生命的軌跡讓男人與女人邂逅、相愛，並在天主前承諾，永遠忠信於對方；可是，這條人生路卻時常因痛苦、背叛與孤獨

¹⁶ 世界主教會議後宗座勸諭《愛的喜樂》1。

而中斷。養育新生命這份禮物既帶來喜樂，亦同時讓父母們為子女的成長、教育擔憂，為著他們的將來是否康莊而緊張。

婚配聖事的恩寵不單鞏固家庭，讓其成為體現慈悲的特殊場所，更使基督信仰團體和所有牧靈活動維護家庭的正面意義。這禧年幫助我們認識現今家庭生活所面對的複雜處境；經歷過慈悲後，我們能以天主慈愛的目光，審視種種人性困難，並永不言倦地接納和陪伴有需要的人。¹⁷

我們絕不可忘記，每一個人各自的生命歷程中，不僅乘載著豐盈，也背負著重擔，高低起伏各有不同。我們的生命，有悲有喜，是獨一無二、無法複製的，在天主慈悲的注目下流轉。我們尤其需要有司鐸作出謹慎、深刻、具洞見的分辦，

¹⁷ 參閱同上，291-300。

好讓每個人——沒有任何人將被排除在外——無論在任何現實情況中，都可以實在地感受到被天主接納，並可積極地參與團體生活，成為天主子民，不懈地走向圓滿的天國，走向充滿公義、慈愛、寬恕和慈悲的天國。

15. 死亡的時刻亦有其特別的重要性。耶穌基督的復活，開闢了通道，使人對未來的生活充滿信心；教會也一直在此光照下，切身經驗這峰迴路轉的過程。我們須面對極大挑戰，特別在現今文化中，人們傾向淡化死亡，甚至到僅視之為幻象，且將之隱藏的地步。然而每人都需面對死亡，我們必須準備好穿越這段旅程，儘管痛苦而無可逃避，卻饒富意義：對我們要別離的人和我們要走向的天主而言，這是愛的終極之舉。在所有的宗教中，死亡的時刻，正如出生，都伴隨著宗教含意。對於基督徒，我們以充滿希望

的禱聲舉行殯葬禮儀，為亡者的靈魂，也為因失去心愛者而受苦的人祈禱。

我深信，我們需要以活潑的信德來帶動一切牧靈活動，讓人親身體會到，禮儀中的各種標記以及我們的祈禱，能如何地表達出上主的慈悲。天主自己提供了希望的字句，因為沒有任何人或事能使祂的愛與我們相隔絕（參閱羅八35）。司鐸在此時刻所做出的分享，成為重要的陪伴，讓基督信仰團體，在軟弱、孤獨、不安、哀哭的時刻中，關係更加緊密。

16. 禧年一旦結束，聖門亦隨之掩閉；但慈悲的大門在我們心中永遠敞開。我們明白到，天主為我們紆尊俯身（歐十一4），叫我們能師法祂為弟兄姊妹俯身。對天主的溫柔慈愛做出真誠和慷慨的見證，激發許多人回歸父家的渴望；祂靜候他們回來。在這禧年裡，

走過的聖門引領我們走上愛德之路；我們受召懷著忠信和喜樂，日復一日地在這路上行進。這是慈悲之路，使我們跟許多弟兄姊妹相遇，並攜著他們的手一起前行。

如想親近基督，必需親近那些向我們伸手的弟兄姊妹；他們希望有人緊握他們的手，一齊前進。因為沒有任何事，比具體的慈悲標記更讓天父悅樂。慈悲的本質是透過具體和有力的行動才可能被人看見和觸摸。體驗過慈悲的人，不會有所後悔：它會不斷茁壯成長，並改變生命。它確實使受造物煥然一新：它給人一顆嶄新的心，讓人可以全力以赴地去愛，並潔淨我們的雙眼，使人看出隱而不見的需要。教會在逾越節守夜禮的禱詞是如何真實！讀過敘述創世的經文後，伴隨的是這祈禱：「天主，祢奇妙地創造了我們人類，更奇妙地救贖

了我們。」¹⁸

慈悲不僅更新，亦救贖，因為這是兩顆心的相遇：那是天主的心與人心的相遇。人心因天主的心而熾熱並得治癒：鐵石的心轉化成血肉的心（參閱則三十六26），就算心懷罪愆，亦無礙我們愛的能力。這讓人感到自己真的成了「新受造的人」（參閱迦六15）：我被愛故我在；我被寬赦，故能重生；我獲享慈悲，故成了慈悲的工具。

17. 在聖年裡，特別在「慈悲善工週五」中，我親身體驗到臨於我們這個世界的豐厚良善。這良善日復一日地以不引人注目的方式，默默地實踐出來，所以不常為人所知。雖然沒有大肆宣傳，但多少表達良善與溫柔的具體行動，被施行在最卑微、最無依無靠、孤淒與受

18 《羅馬彌撒經書》，逾越節守夜禮，第一讀經後禱詞。

遺棄的人身上。的確有滿懷愛德的無名英雄存在，他們恆常地向貧困和悽苦的人表現友愛精誠團結的精神。讓我們感謝上主賜我們諸多寶貴的禮物，使我們發掘喜樂：人性的軟弱所造成的傷害，當我們予以親近時，會感到喜樂。我帶著感恩的心想念眾多義工；他們每日奉獻自己的時間，藉著他們的犧牲，天主的臨在和願意親近眾人得以彰顯。他們的服務是真誠的慈悲善工，幫助許多人走近教會。

18. 現在正是展現慈悲創造力的大好時機，各項新計劃藉著恩寵的果實紛至沓來，等待著我們去開展。教會需要告訴世界，耶穌「沒有記在這部書上」所行的「許多其他的神跡」（若二十30），使這些事跡有力表達出，基督和其追隨者的愛，帶來何等豐盛的碩果。雖已逾二千年，但慈悲善工依然繼續，好讓天主的良善

得以為人所見。

直到今天，有整個的民族依然受饑渴之苦；缺乏食糧的兒童的圖片，看了使人多麼憂慮。成千上萬的人為了溫飽、工作、安居等原因，離鄉背井。形形式式的疾病導致人不斷受苦，需要別人的援助、安慰與支持。監獄是囚禁犯人的地方，在其中有著不少艱辛，經常因為不人道的生活條件，使情況更為惡劣。文盲的情況依然十分普遍，兒童因此無法發展潛能，更使他們成為新式奴役的受害者。極端的個人主義，特別在西方社會，使守望相助和我為人人的精神變得無影無蹤。今時今日許多人不再認識天主，這不僅代表最大的匱乏，亦是最大的阻礙，使人無法認識到人類生命的尊嚴，是不可侵犯的。

總而言之，持續至今的神、形慈悲善工，證實了慈悲作為社會價值，含有巨

大而正面的影響。慈悲催逼著我們，捲起衣袖，開始工作，讓數以百萬計的人重拾尊嚴；他們是我們的弟兄姊妹，我們全都受召要建設一個「可靠的城」¹⁹。

19. 在是次聖年裡，慈悲以許多具體的方式展現出來。不同團體、各家庭以及個人信友，重新發現到分享的喜樂，以及團結互助的美好。但這並不足夠。這個世界繼續推動新形式的精神匱乏與物質的貧窮，損害人的尊嚴。為此，教會必須時常警惕，適時採取新的慈悲善工，並以慷慨和熱忱實行這些事工。

讓我們繼續以各種努力，具體實踐愛德，並以與時並進的方式繼續慈悲善工。慈悲所觸及的層面廣泛，總猶如燎原大火般傳開，不受任何束縛。從這意義上來說，我們受召賦予傳統的慈悲善工新的面貌。其

¹⁹ 通諭《信德之光》50。

實慈悲超越一切，並不斷向前邁進，其結實纍纍；一如酵母，讓麵團發酵（參閱瑪十三33）；亦如一粒芥子，生長成了大樹。（參閱路十三19）

我們試想像一個肉身的慈悲善工：裸者衣之（參閱瑪廿五36、38、43-44）。這讓我們回到一切之初，回到伊甸樂園中，當亞當與厄娃發現自己赤身露體時，得悉上主前來，感到羞恥並躲藏起來（參閱創三7-8）。我們知道上主懲罰了他們，但更重要的，是「上主天主為亞當和他的妻子做了件皮衣，給他們穿上」（創三21）。人因此能克服羞恥，回復尊嚴。

讓我們注視著哥耳哥達山上的耶穌。天主子赤身露體，被釘在十字架上；士兵們以擲骰子，來瓜分祂的長衣（參閱若十九23-24）。祂身無一物；這個十字架正代表了耶穌終極的分

享，設身處地去感受那些因為欠缺種種生活所需，而喪失尊嚴的人。教會被召去成為「耶穌的長衣」²⁰，再次披在上主身上；她亦需要致力守望協助大地上眾多赤身露體的人，讓他們重拾被奪去的尊嚴。新形式的窮困及邊緣化，使人無法有尊嚴地生活，而耶穌所言：「我赤身露體，你們給了我穿的」（瑪廿五36），正促使我們不要對此漠視，掩面不顧。

失業或得不到公道的薪資；居無定所甚至無家可歸；因信仰、種族、社會地位等而受人歧視；以上例子及其他數之不盡的情況，都使人喪失尊嚴。面對這些，基督徒的慈悲行動需要以警醒的心和精誠關懷之情來予以回應。這些景況今時今日比比皆是，需要我們去幫助他人重拾尊嚴，並協助他們能過更人道的生活！只要想

²⁰ 參閱聖西彼廉，《論天主教會的合一》7。

到：有多少孩子活在各種暴力之下，他們生命的喜樂受盡剝奪。他們悲哀而迷惘的面容，深深烙印在我的腦海中；這些面容在呼號我們伸出援手，拯救他們脫離今日世界的奴役。這些孩子將是明日的青年；但我們給他們什麼準備，讓他們能過具尊嚴、有責任感的生活？他們又懷著甚麼樣的希望，去面對自己的現在和將來？

慈悲的社會性要求我們不要袖手旁觀，擯棄冷漠與偽善，好使我們的計劃和工作不會流於紙上談兵。願聖神幫助我們，時常就緒，樂於積極、無私地貢獻自己，不讓公義和具尊嚴的生活變成陳腔濫調，而是那些願意為天國臨在作見證的人，他們所作出的實際承諾。

20. 我們被召，要藉著重新與他人相遇，去推廣慈悲的文化；這文化叫我們不會對他人的情況視而不見，亦不會在看見弟兄姊妹受苦

時，轉面不顧。慈悲善工是「手工藝品」，每個善工都是獨一無二的。雖然慈悲善工的原型由天主啟發，而「原材料」都是慈悲本身，但我們的雙手能使此善工千變萬化，以種種形式綻放出來。

慈悲善工影響人的整個生命。亦由於此，我們投身於一個真正文化上的革命，藉著簡單的行動，觸碰人的身心靈、即人的生命，以革新今日文化。這是基督徒團體理應承擔的工作，因為他們深明上主聖言時常召叫他們，要擺脫冷漠和個人主義的誘惑；那使人封閉自己，企圖過輕鬆舒適、沒有煩擾的生活。耶穌向門徒說：「你們常有窮人和你們在一起」（若十二8）。當耶穌視自己是窮人中的一員時，我們沒有逃避的藉口，理直氣壯地不為窮人工作。

慈悲文化的塑造，需要孜孜不倦的祈禱，並對聖神

的做工俯首聽命，又要詳知聖人們的生平，且須親近窮人。這是一個急切的邀請，要在真正有需要的地方地投入精力。日常生活內的參與和分享，可戰勝誇誇其談慈悲理論的誘惑。另一方面，不要忘記聖保祿宗徒如何描述自己在皈依後，與伯多祿、雅各伯和若望的相遇。他特別強調自己基督徒生命中最核心的使命：「他們只要我們懷念窮人；對這一點我也曾盡力行了」（迦二10）。我們不可忘記窮人：這份邀請在今天依然舉足輕重，其福音重責亦催逼著我們不得不身體力行。

21. 禧年的經驗將聖伯多祿宗徒的話印刻在我們心上：「你們從前沒有蒙受愛憐，如今卻蒙受了愛憐」（伯前二10）。我們不要獨享我們所獲贈的，卻要懂得與受苦的弟兄姊妹分享，好讓他們也能從天父的慈悲中，獲得支持的力量。希望

我們的團體保持開放，去親近周圍的人們，使所有人都能藉著信友的見證，感受到天主的撫慰。

現在是慈悲的時刻：我們人生旅途的每一天都被天主臨在所標記——天主藉聖神把恩寵的大能灌注在眾人的心中，並指引我們，使我們有能力去愛。這是為眾人、為每一個人而言的慈悲時刻：沒有人將再覺得，自己被天主的親近與祂憐愛的力量排除在外。這是慈悲的時刻：軟弱無助、受排斥者和孤獨者將感受弟兄姊妹的臨在，以應他們之需。這是慈悲的時刻：貧困者將感受受人尊重和關心，這些人克服了冷漠，重新發現生命中最重要價值。這是慈悲的時刻：每個罪人祈求寬恕時皆得應允，並能感到天父的手時常接納和擁抱他們。

當世界各地的主教座堂、朝聖地都把慈悲的聖門掩閉時，在「為被社會排斥

者的禧年」這概念的啟迪之下，我靈光一閃，想到全教會都應在常年期第三十三主日，慶祝「世界窮人日」，作為這個特殊禧年的另一個具體標記。這將會是慶祝我們的主耶穌基督普世君王慶節的最佳準備，因為主耶穌把自己當作最卑微、最貧困者的一員；我們的慈悲善工，將成為祂審判我們的準則（參閱瑪廿五31-46）。這「世界窮人日」將幫助各基督信仰團體，以及所有已領洗者，去反思福音的中心議題——貧困，只要拉匝祿依然躺臥在我們家大門前（參閱路十六19-21），世界便不會有公義，社會亦不得和平。這個紀念日也將成為新福傳的真實形式（參閱瑪十一5），使教會在持續不斷地進行牧靈皈依工作、並為慈悲作見證的同時，其面貌亦得到更新。

22. 天主聖母永遠以慈悲的雙目垂視我們；在為愛

作見證的路途上，她領先開路，更沿途陪伴我們。慈悲聖母以她的斗篷庇護我們，一如有關她眾多的藝術作品中所顯現的那樣。讓我們信靠慈母的助佑，並追隨她永恆的指引，看著耶穌——反映天主光輝燦爛的慈悲面容。

教宗方濟各

頒布於羅馬聖伯多祿大殿

主曆 2016 年 11 月 20 日

我們的主耶穌——基督普世君王慶節

本人在職第四年

（天主教臺灣地區主教團恭譯）



主教團新書



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**Message of His Holiness Pope Francis
Urbi et Orbi
Easter Sunday, 16 April 2017**

Dear Brothers and Sisters, Happy Easter!

Today, throughout the world, the Church echoes once more the astonishing message of the first disciples: “Jesus is risen!” – “He is truly risen, as he said!”

The ancient feast of Passover, the commemoration of the liberation of the Hebrew people from slavery, here finds fulfilment. By his resurrection, Jesus Christ has set us free from the slavery of sin and death, and has opened before us the way to eternal life.

All of us, when we let ourselves be mastered by sin, lose the right way and end up straying like lost sheep. But God himself, our shepherd, has come in search of us. To save us, he lowered himself even to accepting death on the cross. Today we can proclaim: “The Good Shepherd has risen, who laid down his life for his sheep, and willingly died for his flock, alleluia” (Roman Missal, IV Sunday of Easter, Communion antiphon).

In every age, the Risen Shepherd tirelessly seeks us, his brothers and sisters, wandering in the deserts of this world. With the marks of the passion – the wounds of his merciful love – he draws us to follow him on his way, the way of life. Today too, he places upon his shoulders so many of our brothers and sisters

crushed by evil in all its varied forms.

The Risen Shepherd goes in search of all those lost in the labyrinths of loneliness and marginalization. He comes to meet them through our brothers and sisters who treat them with respect and kindness, and help them to hear his voice, an unforgettable voice, a voice calling them back to friendship with God.

He takes upon himself all those victimized by old and new forms of slavery, inhuman labour, illegal trafficking, exploitation and discrimination, and grave forms of addiction. He takes upon himself children and adolescents deprived of their carefree innocence and exploited, and those deeply hurt by acts of violence that take place within the walls of their own home.

The Risen Shepherd walks beside all those forced to leave their homelands as a result of armed conflicts, terrorist attacks, famine and oppressive regimes. Everywhere he helps these forced migrants to encounter brothers and sisters, with whom they can share bread and hope on their journey.

In the complex and often dramatic situations of today’s world, may the Risen Lord guide the steps of all those who work for justice and peace. May he grant the leaders of nations the courage they need to prevent the spread of conflicts and to put a halt to the arms trade.

Especially in these days, may he sustain the efforts of all those actively engaged in bringing comfort and relief to the civil population in Syria, prey to a war that continues to sow horror and death. May he grant peace to the entire Middle East, beginning with the Holy Land, as well as in Iraq and Yemen.

May the Good Shepherd remain close to the people of South Sudan, Sudan, Somalia and the Democratic Republic of Congo, who endure continuing hostilities, aggravated by the grave famine affecting certain parts of Africa.

May the Risen Jesus sustain the efforts of all those who, especially in Latin America, are committed to ensuring the common good of societies marked at times by political and social tensions that in some cases have resulted in violence. May it be possible for bridges of dialogue to be built, by continuing to fight the scourge of corruption and to seek viable and peaceful solutions to disputes, for progress and the strengthening of democratic institutions in complete respect for the rule of law.

May the Good Shepherd come to the aid of Ukraine, still beset by conflict and bloodshed, to regain social harmony. May he accompany every effort to alleviate the tragic sufferings of those affected by the conflict.

The Risen Lord continues to shed his blessing upon the continent of Europe. May he grant hope to those experiencing moments of crisis and difficulty, especially due to high unemployment, particularly among young people.

Dear brothers and sisters, this year Christians of every confession celebrate Easter together. With one voice, in every part of the world, we proclaim the great message: “The Lord is truly risen, as he said!” May Jesus, who vanquished the darkness of sin and death, grant peace to our days.

Happy Easter!

MESSAGE OF HIS HOLINESS POPE FRANCIS
FOR THE THIRTY-SECOND WORLD YOUTH DAY
2017

“The Mighty One has done great things for me” (Lk 1:49)

Dear Young Friends,

Here we are, on the road again, following our great meeting in Kraków, where we celebrated the Thirty-first World Youth Day and the Jubilee for Young People as part of the Holy Year of Mercy. We took as our guides Saint John Paul II and Saint Faustina Kowalska, the apostles of divine mercy, in order to offer a concrete response to the challenges of our time. We had a powerful experience of fraternity and joy, and we gave the world a sign of hope. Our different flags and languages were not a reason for rivalry and division, but an opportunity to open the doors of our hearts and to build bridges.

At the conclusion of the Kraków World Youth Day, I announced the next stop in our pilgrimage, which with God’s help will bring us to Panama in 2019. On this journey we will be accompanied by the Virgin Mary, whom all generations call blessed (cf. Lk 1:48). This new leg of our journey picks up from the one that preceded it, centred on the Beatitudes, and invites us to press forward. I fervently hope that you young people will continue to press forward, not only cherishing the memory of the past, but also with courage in the present and hope for the future. These attitudes were certainly present in the young Mary of Nazareth and are clearly expressed in the themes chosen for

the three coming World Youth Days. This year (2017) we will reflect on the faith of Mary, who says in the Magnificat: “The Mighty One has done great things for me” (Lk 1:49). The theme for next year (2018) – “Do not be afraid, Mary, for you have found favour with God” (Lk 1:30) – will lead us to meditate on the courageous charity with which the Virgin welcomed the message of the angel. The 2019 World Youth Day will be inspired by the words “I am the servant of the Lord. May it be done to me according to your word” (Lk 1:38), Mary’s hope-filled reply to the angel.

In October 2018, the Church will celebrate the Synod of Bishops on the theme: Youth, Faith and Vocational Discernment. We will talk about how you, as young people, are experiencing the life of faith amid the challenges of our time. We will also discuss the question of how you can develop a life project by discerning your personal vocation, whether it be to marriage in the secular and professional world, or to the consecrated life and priesthood. It is my hope that the journey towards the World Youth Day in Panama and the process of preparation for the Synod will move forward in tandem.

Our age does not need young people who are “couch-potatoes”

According to Luke’s Gospel, once Mary has received the message of the angel and said “yes” to the call to become the Mother of the Saviour, she sets out in haste to visit her cousin Elizabeth, who was in the sixth month of her pregnancy (cf. 1:36, 39). Mary is very young; what she was told is a great gift, but it also entails great challenges. The Lord assured her of his presence and support, yet many things remain obscure in her mind and heart. Yet Mary does not shut herself up at home or let herself be paralyzed by fear or pride. Mary is not the type that, to be comfortable, needs a good sofa where she can feel safe and sound. She is no couch potato! (cf. Address at the Vigil, Kraków, 30 July 2016). If her elderly cousin needs a hand, she

does not hesitate, but immediately sets off.

It was a long way to the house of Elizabeth, about 150 kilometres. But the young woman from Nazareth, led by the Holy Spirit, knows no obstacles. Surely, those days of journeying helped her to meditate on the marvellous event of which she was a part. So it is with us, whenever we set out on pilgrimage. Along the way, the events of our own lives come to mind, we learn to appreciate their meaning and we discern our vocation, which then becomes clear in the encounter with God and in service to others.

The Mighty One has done great things for me

The meeting of the two women, one young and the other elderly, is filled with the presence of the Holy Spirit and charged with joy and wonder (cf. Lk 1:40-45). The two mothers, like the children they bear, practically dance for joy. Elizabeth, impressed by Mary’s faith, cries out: “Blessed is she who believed that there would be a fulfilment of what was spoken to her by the Lord” (v. 45). One of the great gifts that the Virgin received was certainly that of faith. Belief in God is a priceless gift, but one that has to be received. Elizabeth blesses Mary for this, and she in turn responds with the song of the Magnificat (cf. Lk 1:46-55), in which we find the words: “The Mighty One has done great things for me” (v. 49).

Mary’s is a revolutionary prayer, the song of a faith-filled young woman conscious of her limits, yet confident in God’s mercy. She gives thanks to God for looking upon her lowliness and for the work of salvation that he has brought about for the people, the poor and the humble. Faith is at the heart of Mary’s entire story. Her song helps us to understand the mercy of the Lord as the driving force of history, the history of each of us and of all humanity.

When God touches the heart of a young man or woman, they

become capable of doing tremendous things. The “great things” that the Almighty accomplished in the life of Mary speak also to our own journey in life, which is not a meaningless meandering, but a pilgrimage that, for all its uncertainties and sufferings, can find its fulfilment in God (cf. Angelus, 15 August 2015). You may say to me: “But Father, I have my limits, I am a sinner, what can I do?” When the Lord calls us, he doesn’t stop at what we are or what we have done. On the contrary, at the very moment that he calls us, he is looking ahead to everything we can do, all the love we are capable of giving. Like the young Mary, you can allow your life to become a means for making the world a better place. Jesus is calling you to leave your mark in life, your mark on history, both your own and that of so many others (cf. Address at the Vigil, Kraków, 30 July 2016).

Being young does not mean being disconnected from the past

Mary was little more than an adolescent, like many of you. Yet in the Magnificat, she echoes the praises of her people and their history. This shows us that being young does not mean being disconnected from the past. Our personal history is part of a long trail, a communal journey that has preceded us over the ages. Like Mary, we belong to a people. History teaches us that, even when the Church has to sail on stormy seas, the hand of God guides her and helps her to overcome moments of difficulty. The genuine experience of the Church is not like a flash mob, where people agree to meet, do their thing and then go their separate ways. The Church is heir to a long tradition which, passed down from generation to generation, is further enriched by the experience of each individual. Your personal history has a place within the greater history of the Church.

Being mindful of the past also helps us to be open to the unexpected ways that God acts in us and through us. It also helps us to be open to being chosen as a means by which God brings about his

saving plan. As young people, you too can do great things and take on fuller responsibilities, if only you recognize God’s mercy and power at work in your lives.

I would like to ask you some questions. How do you “save” in your memory the events and experiences of your life? What do you do with the facts and the images present in your memory? Some of you, particularly those hurt by certain situations in life, might want to “reset” your own past, to claim the right to forget it all. But I would like to remind you that there is no saint without a past, or a sinner without a future. The pearl is born of a wound in the oyster! Jesus, by his love, can heal our hearts and turn our lives into genuine pearls. As Saint Paul said, the Lord can show his power through our weakness (cf. 2 Cor 12:9).

Yet our memories should not remain crammed together, as in the memory of a hard drive. Nor can we archive everything in some sort of virtual “cloud”. We need to learn how to make past events a dynamic reality on which to reflect and to draw lessons and meaning for the present and the future. This is no easy task, but one necessary for discovering the thread of God’s love running through the whole of our life.

Many people say that young people are distracted and superficial. They are wrong! Still, we should acknowledge our need to reflect on our lives and direct them towards the future. To have a past is not the same as to have a history. In our life we can have plenty of memories, but how many of them are really a part of our memory? How many are significant for our hearts and help to give meaning to our lives? In the social media, we see faces of young people appearing in any number of pictures recounting more or less real events, but we don’t know how much of all this is really “history”, an experience that can be communicated and endowed with purpose and meaning. Television

is full of “reality shows” which are not real stories, but only moments passed before a television camera by characters living from day to day, without a greater plan. Don’t let yourselves be led astray by this false image of reality! Be the protagonists of your history; decide your own future.

How to remain connected, following the example of Mary

It is said of Mary that she treasured all these things and pondered them in her heart (cf. Lk 2:19, 51). This unassuming young woman of Nazareth teaches us by her example to preserve the memory of the events of our lives but also to put them together and reconstruct the unity of all the fragments that, put together, can make up a mosaic. How can we learn to do this in practice? Let me offer you some suggestions.

At the end of each day, we can stop for a few minutes to remember the good times and the challenges, the things that went well and those that went wrong. In this way, before God and before ourselves, we can express our gratitude, our regrets and our trust. If you wish, you can also write them down in a notebook as a kind of spiritual journal. This means praying in life, with life and about life, and it will surely help you to recognize the great things that the Lord is doing for each of you. As Saint Augustine said, we can find God in the vast fields of our memory (cf. Confessions, X, 8, 12).

Reading the Magnificat, we realize how well Mary knew the word of God. Every verse of her song has a parallel in the Old Testament. The young mother of Jesus knew the prayers of her people by heart. Surely her parents and her grandparents had taught them to her. How important it is for the faith to be passed down from one generation to another! There is a hidden treasure in the prayers that past generations have taught us, in the lived spirituality of ordinary people that we call popular piety. Mary inherits the faith of her people

and shapes it in a song that is entirely her own, yet at the same time the song of the entire Church, which sings it with her. If you, as young people, want to sing a Magnificat all your own, and make your lives a gift for humanity as a whole, it is essential to connect with the historical tradition and the prayer of those who have gone before you. To do so, it is important to be familiar with the Bible, God’s word, reading it daily and letting it speak to your lives, and interpreting everyday events in the light of what the Lord says to you in the sacred Scriptures. In prayer and in the prayerful reading of the Bible (lectio divina), Jesus will warm your hearts and illumine your steps, even in the dark moments of life (cf. Lk 24:13-35).

Mary also teaches us to live “eucharistically”, that is to learn how to give thanks and praise, and not to fixate on our problems and difficulties alone. In the process of living, today’s prayers become tomorrow’s reasons for thanksgiving. In this way, your participation in Holy Mass and the occasions when you celebrate the Sacrament of Reconciliation will be both a high point and new beginning. Your lives will be renewed each day in forgiveness and they will become an act of perennial praise to the Almighty. “Trust the memory of God ... his memory is a heart filled with tender compassion, one that rejoices in erasing in us every trace of evil” (cf. Homily at Mass, World Youth Day, Kraków, 31 July 2016).

We have seen that the Magnificat wells up in Mary’s heart at the moment when she meets her elderly cousin Elizabeth. With her faith, her keen gaze and her words, Elizabeth helps the Virgin to understand more fully the greatness of what God is accomplishing in her and the mission that he has entrusted to her. But what about you? Do you realize how extraordinarily enriching the encounter between the young and the elderly can be? How much attention do you pay to the elderly, to your grandparents? With good reason you want to “soar”, your

heart is full of great dreams, but you need the wisdom and the vision of the elderly. Spread your wings and fly, but also realize that you need to rediscover your roots and to take up the torch from those who have gone before. To build a meaningful future, you need to know and appreciate the past (cf. *Amoris Laetitia*, 190, 193). Young people have strength, while the elderly have memory and wisdom. As Mary did with Elizabeth, look to the elderly, to your grandparents. They will speak to you of things that can thrill your minds and fill your hearts.

Creative fidelity for building the future

It is true that you are still young and so it can be hard for you to appreciate the importance of tradition. But know that this is not the same as being traditionalists. No! When Mary in the Gospel says: “The Mighty One has done great things for me”, she means to say that those “great things” are not over, but are still happening in the present. It is not about the distant past. Being mindful of the past does not mean being nostalgic or remaining attached to a certain period of history, but rather being able to acknowledge where we have come from, so that we can keep going back to essentials and throwing ourselves with creative fidelity into building the future. It would be problematic and ultimately useless to cultivate a paralyzing memory that makes us keep doing the same things in the same way. It is a gift of God to see how many of you, with your questions, dreams and uncertainties, refuse to listen to those who say that things cannot change.

A society that values only the present tends to dismiss everything inherited from the past, as for example the institutions of marriage, consecrated life and priestly mission. These end up being seen as meaningless and outdated forms. People think it is better to live in “open” situations, going through life as if it were a reality show, without aim or purpose. Don’t let yourselves be deceived! God came to enlarge the horizons of our life in every direction. He helps us to

give due value to the past so as better to build a future of happiness. Yet this is possible only if we have authentic experiences of love, which help us concretely to discern the Lord’s call and to respond to it. For only that can bring us true happiness.

Dear young people I entrust our journey towards Panama, together with the process of preparation for the next Synod of Bishops, to the maternal intercession of the Blessed Virgin Mary. I ask you to keep in mind two important anniversaries in 2017: the three-hundredth anniversary of the finding of the image of Our Lady of Aparecida in Brazil and the centenary of the apparitions in Fatima, Portugal, where, God willing, I plan to make a pilgrimage this coming May. Saint Martin of Porres, one of the patron saints of Latin America and of the 2019 World Youth Day, in going about his humble daily duties, used to offer the best flowers to Mary, as a sign of his filial love. May you too cultivate a relationship of familiarity and friendship with Our Lady, entrusting to her your joys, your worries and your concerns. I assure you that you will not regret it!

May the maiden of Nazareth, who in the whole world has assumed a thousand names and faces in order to be close to her children, intercede for all of us and help us to sing of the great works that the Lord is accomplishing in us and through us.

FRANCIS

From the Vatican, 27 February 2017

Memory of Saint Gabriel of Our Lady of Sorrows

CHINESE REGIONAL BISHOPS' CONFERENCE
MINUTES OF THE 2016 AUTUMN
PLENARY ASSEMBLY (Summary) II

II. Bishop John Baptist Lee of Hsinchu Diocese

Proposal: Over-all consideration of CRBC on planning and installation of Catholic cemeteries

Explanation:

- I. It is a long-standing problem that there is not enough cemetery space for the Catholic Church, and this issue has been discussed and studied within the Hsinchu Diocese repeatedly. However, because of the limits set by laws, the difficulty of land acquisition, the lack of proper legal funeral agency, the right solution is not found yet. If the situation continues and is not handled promptly, it will be more difficult to find the solution in the future.
- II. According to the current regulations on management of burial grounds, "Cemeteries, ash deposit facilities and cremation facilities belonging to religious temples or communities built before the implementation of these regulations can be used continuously. Any damages can be restored in situ construction, but the height can't be increased and the area can't be expanded." Therefore the existing cemeteries can't be expanded, and their long-term availability in the future should be

considered as an urgent issue.

III. In addition, the procedure of cemetery installation is very complicated and long; a new cemetery can only be built and run under the following important conditions:

A. The land must be cemetery land. A cemetery land must keep a proper horizontal distance from densely populated areas, factories, schools, places where explosives or other flammable gas and oil materials are produced, useful water sources, rivers and mines. A burial ground or cemetery land can not hinder the utility of the area. The width of the access road to the burial facilities must be more than 6 meters. The area of a private cemetery installed on a hillside can't be less than 5 hectares. The procedure is time-consuming and takes 1 to 2 years.

1. If the land is a non-urban planning land and does not conform to conditions of a cemetery land, the modification of the use of the land should be handled according to relevant rules on the control of non-urban planning land use.
2. If the land is an urban planning land, and the area used does not belong to burial ground or cemetery area, a thorough examination and the handling of the case are required.

B. After the acquisition of the cemetery land, the following procedure should be followed:

1. To write a project, to carry out an investigation on the site, to convene a committee for deliberation.
2. To write a soil-and-water conservation project, to make an assessment on the environmental impact or to apply for a developmental license.

3. To apply for a construction permit or a reinforcement on examination of hillside construction.
 4. To start the construction.
 5. To apply for an occupation permit.
 6. To apply for a procedure of putting into effect.
 7. To announce the putting into effect of the burial facilities. (No violations of regulations are found after various examinations.)
 8. To run private burial facilities.
 - a. Operating license of burial facilities.
 - b. Certificate of putting into use.
 - c. Certificate of ownership and business conduct.
 - d. Facilities configuration plan and explanation, names and quantity distribution of the content and their relative positions.
 - e. Service items and charges.
 - f. Management fee as funds for special use. The 2% of it should be provided to the local authorities to set up the operation and management funds for burial facilities.
- IV. The existing cemeteries can't be expanded due to the restriction of regulations, and the establishment of a new cemetery is beyond the capacity of any single diocese in Taiwan. Therefore, the CRBC plenary assembly was requested to consider and investigate the cemetery issue of Catholic Church, in order to find a solution for the long-term development of Catholic Church.

Resolution: Approved. A co-operation among different dioceses will be made as much as possible.

III. The CRBC Commission of Sacred Liturgy

Proposal: Promotion of the day of Blessed Fr. Gabriele Allegra to be an obligatory memorial in the liturgical calendar of the local church of Taiwan.

Explanations:

As the Biblical scholar Fr. Bonaventure Lin said, one of the most important resolution of Vatican II is to allow particular churches to use local languages for liturgy, and to make considerable use of the Word of God in the public liturgy. The Chinese all around the world, including the Taiwan Catholic local Church, can easily follow this important resolution together with the universal Church, thanks to the Chinese translation from Hebrew and Greek of the whole Bible completed by Fr. Gabriele Allegra, OFM, and members of the Scottish Bible Society established by him one year before the opening of Vatican II (1961). For Chinese-speaking Church, this contribution can be compared to the air that we breathe: it is so natural that one almost ignores its existence, and it is so important that without it the life of faith can't develop. Therefore, the "Venerable" Fr. Gabriele Allegra was announced to be beatified at the Cathedral of Arcireale of his hometown Sicilia on September 29, 2012, by Benedict XVI. He is praised to be the humble disciple of the Wisdom, the faithful apostle of the Word and the missionary of Far-East, full of zeal. In the "Ordo" of Taiwan local Church, as other Martyr Saints of China, the day of the Blessed Fr. Gabriele Allegra is to be celebrated as "Optional Memorial Day". In order to remind the local faithful the importance of the Blessed Fr. Gabriele Allegra to the life of faith of the local Church, and

to encourage the faithful to imitate his spirit of devotion, the “Promotion of the day of Blessed Gabriele Allegra to be an obligatory memorial in the liturgical calendar of the local church of Taiwan” is hereby proposed.

Means:

In view of the Blessed Fr. Gabriele Allegra’s active influences and importance to the local Church, the CRBC plenary assembly is suggested to discuss the “Promotion of the day of Blessed Gabriele Allegra to be an obligatory memorial”. However, the Optional Memorial Day of the Blessed Fr. Gabriele Allegra is on January 26, and it is the day of Saint Timothy and Titus, Bishops, an obligatory memorial, so it is suggested to celebrate this day on weekday of January 30 in Ordinary time (as the diocese of Hong Kong does, to celebrate at the same time with Hong Kong Diocese), or on another day.

Resolution: Approved.

IV. The Commission for Evangelization of CRBC, Section for Family

Proposal A: The bilateral journey of faith education for children – A golden key of faith education for mentors – three workshops

Explanations:

1. The first church children come into contact with is the Family. However, most of the time, parents do not know how to accompany their children all along the path of faith. As a result, parents are at a loss for the transmission of the faith, so the task of Catholic education for children is transferred to Sunday school teacher.

2. Professor Li-Wen Chen who lives in Switzerland and who is the Chinese pastoral executor of the Commission of care for immigrants of the Swiss Bishops’ Conference, write “To see God with the vision of the heart – catechism of communication between parents and children” to help parents to accompany their children on the path of faith.
3. In order to help parents of Sunday school children recognize that the transmission of the faith to children needs their full collaboration with Sunday school teachers so that faith can really take root in children’s heart, and that parents can learn ways to accompany their children’s Catholic education, the Section for Family of the CRBC invites Professor Li-Wen Chen to hold 3 workshops of 2 days respectively in Taipei, Hsinchu and Kaohsiung on February 25-26, 27-28 and March 4-5.
4. We hope that through these 3 workshops, Family becomes a fertile soil for the growth of our faith, where husband-wife and parent-child relationship are nurtured, and that sharing and living faith become a habit.

Means:

1. The Section for Family of the CRBC collaborates respectively with the Taipei Archdiocese’s Section for Family, the Hsinchu Diocese’s Pastoral and Evangelization Section and Marriage and Family Center, and the Kaohsiung Diocese’s Pastoral and Evangelization Center for Family, on the planning of 3 workshops and relevant arrangements. Each diocese is invited to send people to attend these workshops in order to encourage the deepening of faith of each diocese.
2. The details of these workshops are being planned; relevant information will be sent to each diocese when the plan is finished.

Resolution: Approved. (The Section for Family of the CRBC will be in charge of reporting on similar activities in the future.)

Proposal B: East Asian Regional Family Conference in Taiwan

Explanation:

1. In order to respond to the invitation of the FABC Office of Laity and Family, the Section for Family of the CRBC will undertake the East Asian Regional Family Meeting on May 15-19, 2017. The venue will be the St. Theresa's Center. Pastoral and evangelization workers for family from Korea, Japan, Taiwan, Hong Kong, Macao and Mongolia will come by then and gather together to discuss relevant issues.
2. The secretary of the FABC Office of Laity and Family came to Taiwan recently to have a meeting to plan the theme of conference, the speakers and the budget for next year with the preparatory working group which has been established. In principle, on the part of attendees of each country, they will not be charged individually. The FABC will deliver a letter to the Bishops' Conference of each country and ask them to pay respectively USD 1,600. In addition, the FABC is expected to subsidize USD 3,500 and to raise funds from the Singapore Diocese and the Missio Munich. Therefore, the Section for Family of the CRBC proposes that the host country raises by itself an amount of NT 500,000 (the part of USD 1,600 included).
3. About the number of conference attendees of each country, in principle each country can have 5 attendees; Taiwan, as a host country, can have 10 attendees. Each diocese will have 1 attendee and the Section for Family of the CRBC will have 3 attendees.

Means:

1. Each Bishop is invited to assign a suitable person to attend the East-Asian Regional Family Meeting. This person may not be a member of the Section for Family of the Diocese, but he or she should be capable to collaborate with the Section for Family of each Diocese in the future.
2. Taiwan needs to pay the amount of USD 1,600. On this part, Bishops are invited to discuss about how to pay: or it is divided by the number of the attendees (each person needs to paid about NTD 5,120), or it is all paid by the CRBC, or it is paid partially by attendees and the CRBC will pay the rest.
3. On the part of the funds that the hosting country will raise funds by itself, the Section for Family of the CRBC plans to apply for subsidy from the Ministry of Foreign Affairs, the Ministry of the Interior and the Taoyuan City Government. If there is still insufficient funds that need to be brought up to full strength, Bishops are asked to agree on the fund-raising started by the Section for Family of the CRBC

Resolution: Agreed. The attendees will pay and the organizer will raise funds.

V. The Commission for Social Development

Proposal: Creation of National Catholic Association of Cooperatives for Savings

Explanation:

1. In the 60's, our most respectable Cardinal Paul Yu Pin introduced from Canada the idea and practice of Cooperative for Savings in the Catholic Church, in order to relieve the economic difficulties of local society in Taiwan at that time.

2. At that time, almost every parish of each diocese had a cooperative, and the system had developed into the Protestant church and the military dependent community. Thousands of people are benefited: Some get their life improved, some get their business established, some finish their studies and some go for further studies.
3. The system of cooperatives brings up financial professionals. Therefore, 30 years ago, the cooperatives set up in Taichung a corporate group to run independently, gradually turn to financial system and management. However, the basic members are still in the Church!
4. The Presbyterians established soon the Presbyterian association of cooperatives and continue to put the primary purpose into practice and to work for the public welfare, and the result is very good!
5. The association can bring into play the function and the mission of cooperation.

Means:

1. To ask the National or Diocesan Association of Parish Evangelization Council to help to increase the number of cooperatives in the Diocese.
2. To take the Presbyterian Association of cooperatives as reference and to gather information.
3. To convene a National Catholic Forum of Presidents and Cadres of Cooperatives.
4. To invite experts and specialists to give speeches.
5. To prepare the Plenary Assembly of the Association.

Resolution: Agreed, and the Commission for Social Development will

plan, prepare and carry out the means mentioned-above.

VI. The Commission for Social Development and Caritas-Taiwan R.O.C.

Proposal: It is suggested that the Diocesan Bishops should bring the Diocesan Caritas in the Diocesan Association of Parish Evangelization Councils. The Parish Caritas Section will be set in the Parish Evangelization Council.

Explanation: The Caritas-Taiwan R.O.C. will have close cooperation with the Association of Parish Evangelization Councils and the Parish Evangelization Council. The organization of Caritas-Taiwan R.O.C. is strengthened. The two complement each other, for that the pastoral care and the social concerns go together. The Diocesan Caritas and the Parish Caritas Section can completely bring into play their mission and task.

Means:

1. The Diocesan Caritas will be brought into the Diocesan Association of Parish Evangelization Councils, but has its independent operation. At the same time, the Diocesan Caritas maintains its special membership with the Caritas-Taiwan R.O.C., the Caritas-Asia and the Caritas International.
2. Caritas should be brought in the Parish Evangelization Council as Parish Caritas Section.

Resolution: Approved.

VII. Commission for Interreligious Dialogue

Proposal A : 2017 International Conference for Catholic and Buddhists.

Explanation: 60 believers are invited to share their experiences of religious life in 4 days, in order to collect wisdom and knowledge of life, among them 30 are Catholic religious (15 native believers, 15 foreign believers), 30 are Buddhist Masters.

Means:

Venue: 3 choices

Choice 1: Ling Jiou Mountain (Reception upon arrival)

Advantage: Lesser cost. (About NTD155,000)

Disadvantage: Other Buddhist societies are not willing to attend, and the Catholic laypeople can't have a full participation.

Co-organizer: Ling Jiou Mountain

Choice 2: Catholic Venue: in the North, the Taiwan Catholic Regional Seminary (Capacity of only 50 people) and the Fu Jen University as venue, Wen Cui Building as hostel and spiritual activity venue. In the South, the Mount Beatitude. In the Central, the Bishop's office of Chiayi Diocese or the Manresa Center of Spirituality.

Advantage: The Catholic Church has a dominant place and can invite each Buddhist society.

Disadvantage: Fund-raising difficulty. (The budget is NTD 800,400) (To apply for the subsidy from the Ministry of Foreign Affairs)

Potential Co-organizer for the Catholic Church: the Taiwan Catholic Regional Seminary, the Fu Jen University, the Manresa Center of Spirituality.

Choice 3: Master Shi Jing Yao (Abbot of Ci Fa Chan Temple, Director of

the International Affairs Department of the Buddhist Association of the Republic of China, Chairman of Taiwan Conference on Religion and Peace)

Advantage: Lesser cost.

Disadvantage: Four other Buddhist big societies such as Dharma Drum Mountain, Chung Tai Mountain, Fo Guan Shan and Tzuchi and other Buddhist societies may not be willing to attend.

Potential Co-organizer: Ci Fa Chan Temple (No. 21, lane 23, Section 1 of Xue Fu Road, Tu Cheng District, New Taipei City)

Resolution: Agreed. All will be handled by the Commission for Interreligious Dialogue.

Proposal B: The Hong Kong Diocese intends to reach a consensus with the CRBC to upload on the Chinese website of the Vatican the booklet of Justification by Faith published in 2014.

Explanation: Bishop Thomas Chung received a letter from Hong Kong Diocese on September 30, 2016 to express that they will upload the booklet together with the declaration on the Chinese website of the Vatican.

Means:

1. Bishop Thomas Chung already contacted Fr. John Lai in May 2015 and his opinion about the booklet of Justification by Faith was as follows:

The Hong Kong Diocese can decide on its own to upload the Chinese version of the booklet of Justification by Faith on the Chinese website of the Vatican, no agreement or endorsement of the CRBC is needed.

The Bishops are suggested to decide.

Resolution: Approved.

VIII. Taichung Diocese

Proposal: The 5th Asia Oceania Mariological Conference

Theme: Virgin Mary and Family

Venue: Manresa Center of Spirituality of Changhua

Attendees: 50 fathers and religious sisters from Asia and Oceania, 70 laypersons from Taiwan.

Resolution : Approved.

IX. Chiayi Diocese

Proposal: The 4th National Eucharistic Congress is suggested to be held in 2019.

Explanation:

1. The 3rd National Eucharistic Congress (hereinafter referred to as NEC) is held by Taichung Diocese. In the review meeting, it is told that for the past 3 times, the NEC is held 1 time every 2 years, and the frequency is high; it is suggested that from the next time on, it is more appropriate to held every 3 or 4 years.
2. The 52nd International Eucharistic Congress will be held in 2020, in Budapest, Hungary.
3. It is suggested by the Section for Eucharistic Devotion Promotion of the CRBC that it can be held around the International Eucharistic

Congress, so that the atmosphere can be more cohesive and relevant activities can be planned

4. There is special significance to hold the NEC in 2019, the 160th anniversary of the coming of Catholicism in Taiwan.

Suggestion: The Bishops are suggested to approve that Chiayi Diocese will hold the 4th NEC in 2019.

Resolution: Approved.

X. Commission for the Doctrine of Faith and Catechetical Instruction - Bible Apostolate

Proposal: Revision of the Statutes of the Chinese Biblical Association.

Explanation: In order to encourage connections among different Diocesan Bible Apostolate Associations, to promote together with them relevant pastoral work through biblical studies in Taiwan and to bring into play the organizational effectiveness, the Chinese Biblical Association revised its statutes. (Cf. the attachment documents)

Resolution: Approved. (Date: November 23, 2016)

Extraordinary motion:

1. The surplus of the 2016 National Eucharistic Congress.

Explanation:

1. The surplus of the 2016 National Eucharistic Congress is NTD 1,220,108.

(It is NTD 1,203,402 on July 30, 2016)

2. After the approval of the proposal at the meeting on July 30, 2016, the preparatory committee of the 2016 National Eucharistic Congress will give half of its surplus to Hualien Diocese for the typhoon rebuilding fund of Taidong; it will remit the other half to the special account of the CRBC for the National Eucharistic Congress as fund for holding the National Eucharistic Congress in the future. This proposal is submitted to the CRBC.

Resolution: Approved.

Memorandum:

- Bishops and Men and Women Religious Superiors Joint Meeting

Date: 10:00am – 3:00pm, Tuesday 28 March, 2017

Venue: CRBC Secretariat Administrative Building (39, An Ju Street)



98-04-43-04 郵政劃撥儲蓄存款單		◎寄款人請注意背面說明 ◎本收據由電腦印錄請勿填寫		郵政劃撥儲蓄存款收據	
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