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教宗方濟各文告

第104屆世界 移民與難民日

2018年1月14日

「接納、保護、發展和融入移民與 難民」

親愛的弟兄姊妹：

「對與你們住在一起的外方人，應看作你們中的一個同鄉，愛他如愛你自己，因為你們在埃及地也做過外方人：我——上主是你們的天主。」（肋十九 34）

自我在職開始，就一再表達對許多移民和難民的特別關注：他們為了逃離戰爭、迫害、自然災害和貧窮而離鄉背井，景況令人生憐。這無疑是一個「時代的記號」，

自從我於2013年7月8日造訪[義大利]蘭佩杜薩島後，依恃聖神的扶助，嘗試對此予以詮釋。當我創立新的「促進整體人類發展部會」時，我希望藉由此一特殊部門——目前暫時由我個人直接領導——表達教會對移民、難民、流離失所的人們和人口販運受害者的關切。

每一位前來向我們叩門求助的陌生人，都是一個與耶穌基督相遇的機會。祂與那些世代代或受到歡迎，或遭到排拒的陌生人，感同身受（瑪廿五 35-43）。上主將每一位被迫遠離家園以尋求更美好未來的人，託付給教會慈母般的愛¹。這份精誠團結之愛，應該在他們遷徙經驗中的每一個過程——從離開、沿途旅程、抵達到返回——被具體地表達出來。這是一份重責大任，教會希望和所有信徒和善心男女共同分擔，他們受召按照自身的能力，以慷慨、迅速、智慧和遠見來回應當代移民遷徙所面臨的諸多挑戰。

因此，我希望重申「我們的共同回應即為環環相扣的四個動詞：接納、保護、發展和融入」²。

參酌目前的情況，「接納」首先意指為移民及難民提供更多的選擇，使他們得以安全並合法地進入目的國，這需要各國具體地投入，簡化發給人道簽證的程序，並鼓勵四散的家庭團聚。於此同時，我希望有更多國家能採行私人和社群團體的贊助計畫，為特別弱勢的難民，打開人性關懷的通道。除此之外，對於那些為躲避戰事衝

1 參：碧岳十二世，《逃難家庭》宗座憲章，第一編，I。

2 〈國際「移民與和平」論壇與會者致詞〉，2017年2月21日。

突，自鄰近國家流徙而來的人們，應頒發特別的暫時簽證。將移民和難民任意地或集體地驅趕，這並非合適的解決方案，尤其是當人們回到遣返國時，無法受到人道尊重和基本權利的保障³。我想要再次強調：提供移民及難民足夠並有尊嚴的基本住所，至為重要。「更多普遍實行的收容計畫，已經在不同的地區展開，似乎有助於與移民及難民個人的相遇，並促成更高品質的服務，且增加成功的保證」⁴。由我摯愛的前任教宗本篤十六世所強調的「以人為本」的原則⁵，敦促我們永遠置個人安全於國家安全之先。然而，確保負責邊境管理人員受到妥善的培訓，亦有其必要性。移民、尋求庇護者和難民的個人安全需要受到保障，並能獲得基本的服務。為了維護所有人類基本的尊嚴，我們必須努力奮鬥，為那些非法進入其他國家的人們，尋求拘留以外的替代方案⁶。

第二個動詞「保護」可以被理解為一連串企圖捍衛移民及難民權利及尊嚴的措施，且不論他們的身分是否合法⁷。這保護從難民的來源國開始：在離境前，就能提供可靠和經過確認的訊息，讓他們能安全遷徙，不致誤入非法門徑⁸，而且必須盡可能持續到移民國家，保證給予他們足夠的領事援助，並隨時保有身分證明文件的個人

3 參：教廷常任觀察員針對〈第103屆國際移民組織大會所發表之聲明〉，2013年11月26日。

4 〈「移民與和平」國際論壇與會者致詞〉，2017年2月21日。

5 參：本篤十六世，《在真理中實踐愛德》通諭，47。

6 參：教廷常任觀察員針對〈第20屆聯合國人權理事會大會發表之聲明〉，2012年6月22日。

7 參：本篤十六世，《在真理中實踐愛德》通諭，62。

8 參：宗座移民及觀光委員會，《基督對移民的愛》訓令，6。

持有權，若遭逢不公可訴諸法律，同時可開立銀行個人帳戶，並擁有最低生活所需。倘若移民、尋求庇護者和難民的潛能和技能得到適當的肯定和看重，對接納他們的社群團體而言，實在是一項重要的資源⁹。因此，我希望移民們在抵達目的國以後，基於人性尊嚴的考量，能擁有行動自由、就業機會和通訊工具。為那些決定返回自己家園的人們，我想要強調有需要發展重返社會和職場的計畫。「國際兒童權利公約」提供保護未成年移民的法律基礎，他們必不得因處於遷徙中的狀態而受到任何形式的拘留，且必須受到保證，得接受正常的小學及中學教育。待其成年時，亦必須受到保證，享有繼續升學的權利。為無人陪伴並與家人分離的未成年人，應提供暫時性的保護或培育方案¹⁰。所有新生兒普遍擁有取得國籍的權利，應受到承認及適當地獲得認證。移民和難民有時會陷入無國籍的狀態，但倘若採用「符合國際法基本原則的國籍法」¹¹，則可輕易避免。雖然他們處於遷徙中的狀態，然而國家健康照護體系及養老金計畫，卻不因此受到限制，仍應予以納入，萬一被遣返，其過去繳納款項之轉帳作業，亦不應受到影響。

「發展」主要指自始至終不斷地付出心力，以確保所有的移民和難民以及接待他們的社群團體都得著力量，

9 參：本篤十六世，〈第六屆世界移民觀光牧靈大會與會者致詞〉，2009年11月9日。

10 參：本篤十六世，〈2010年世界移民及難民日文告〉；教廷常任觀察員針對〈第26屆聯合國人權理事會常會（主題為移民人權）所發表之聲明〉，2014年6月13日。

11 宗座移民觀光委員會及一心委員會，〈在難民和被迫流離失所的人身上接納基督〉，2013年，70。

在構成人性的各個面向（此一人性乃造物主所精心設計）¹²，實踐為人所具備的潛能。其中，我們必須肯定宗教面向的真正價值，確保在任何國家的所有外國人都能享有宗教信仰的自由。許多移民和難民所持有的技能，應該受到合宜的認定與重視。因為「工作的本性，是為團結人民」¹³，我鼓勵眾人應堅持於努力推動移民和難民融入社會和職場，保證使所有的人——包括尋求庇護者，都有機會工作、學習語言和主動參與公民生活，並給他們提供足夠的母語資訊。至於未成年的移民，他們對勞力的參與必須被妥善規範，以防止受到剝削，並對他們正常的成長和發展造成危害。本篤十六世於2006年強調，在移民的背景之下，家庭是「生活文化的所在與資源，是價值融入的要素」¹⁴。應鼓勵移民家庭保持完整，支持家庭重聚——包括祖父母、孫子女及兄弟姐妹，儘管會增加財務上的負擔。移民、尋求庇護者和難民當中有殘疾者應受到保證，能獲得更多的支援和幫助。我一方面肯定許多國家在國際合作及人道援助方面所付出令人讚賞的努力，同時希望各國在提供此類協助時，能考慮發展中國家的需求（比如醫療和社會救助，以及教育支援），因其大量接收移民與難民。我也希望在本地處於弱勢和面臨物資短缺的社群團體，能接受相關援助，從中受益¹⁵。

最後一個動詞是「融入」，在於給予機會，藉由移民和

12 參：保祿六世，《民族之發展》通諭，14。

13 若望保祿二世，《百年》通諭，27。

14 本篤十六世，〈2007年世界移民與難民日文告〉。

15 參：宗座移民觀光委員會及一心委員會，〈在難民和被迫流離失所的人身上接納基督〉，2013年，30-31。

難民的臨在，以彼此的文化互相豐富。「融入」並非「同化，要移民壓抑或忘卻他們本身的文化身分。和他人接觸，更能發現他們不為人知的特點，並得以對他們保持開放，以接受他們的優點，進而促進彼此的認識與了解。這是一個漫長的過程，其目的在於塑造社會及文化，使它們更加反映出天主給予人類多元多面的恩賜」¹⁶。倘若對公民資格的取得，不另外設定財力及語言的條件，又提供機會訂定特別法，使移民得以在目的國，申請長期居留，則此一過程，得以加速進行。我在此重申，極盡所能地促進相遇文化，實有需要：增加跨文化交流的機會，紀錄並傳播達致融入的最佳做法，並發展相關計畫，以妥善準備本地社群團體，順利進行融入的諸多過程。我想強調那些由於人道危機被迫離開目的國的特殊案例。這些人們應該要確實獲得足夠的援助，得以被遣返，並在他們的家鄉參與有效的重新融入計畫。

依循牧靈傳統，教會現在已經準備妥當，全心全力實現上述各項重要行動；然而為達到預期的效果，政治和公民團體切盡職分的投入，實在不可或缺。

2016年9月16日於紐約舉行的聯合國高峰會當中，世界各國領袖已明確表達：他們深切期待能採取決定性的行動，讓全球共同分擔責任，以支持移民和難民，拯救他們的生命，保護他們的權利。為達到此一目標，各國應致力於2018年底以前，擬定並通過兩份「全球契約」（Global Compacts），一份為難民，一份為移民。

16 若望保祿二世，〈2005年世界移民及難民日文告〉。

親愛的弟兄姊妹，按照目前正在進行的諸多程序看來，這未來幾個月的時間，正提供教會一個獨一無二的機會，使之得以倡議並支持我於上文所提及的四個動詞發展出來的具體行動。因此，我邀請你們，善用機會，將此文告，分享給所有參與這兩份「全球契約」制定過程的政界和社會重要人士。

今天是八月十五日，我們慶祝聖母升天節。天主聖母自己就曾經歷流亡的艱辛（瑪二 13-15），又滿懷憐愛的陪伴她的聖子走到加爾瓦略山下，現在永享祂的光榮。我們依恃聖母慈母的轉禱，將世界上所有的移民和難民所懷的希望，和每個接待他們的社群團體所持的理想，都託付給她，使我們能回應上主的至高誠命：學習如同愛我們自己那樣地去愛別人、愛陌生人。

教宗方濟各

2017年8月15日，聖母升天節

於梵蒂岡



教宗方濟各

第26屆世界病患日文告

2018年2月11日

教會之母：「『看，妳的兒子！』

…『看，你的母親！』

就從那時起，那門徒把她接到自己
家裡。」（若十九 26-27）

親愛的弟兄姊妹們：

教會對病患及其照護者的服務事工，必須秉持不斷更新的活力，持續下去，以忠於主的命令（參閱：路九 2-6；瑪十 1-8；谷六 7-13），並追隨教會創立者和師傅——耶穌的芳表。

今年世界病患日的主題，來自耶穌在十字架上向祂的母親瑪利亞和若望所說的話：「『女人，看，妳的兒子！』…『看，你的母親！』就從那時起，那門徒把她

接到自己家裡。」(若十九 26-27)

1. 上主的話光輝燦爛地照亮十字架的奧跡，那實在並非一齣令人絕望的悲劇，而是耶穌展現祂光榮的地方，並且顯示祂的愛，直到終結。這份愛，後來成為奠立基督信仰團體的基石及每個門徒生活的守則。在其他人面前，耶穌的這句話是瑪利亞身為人類之母的召叫起源。她特別成為她聖子門徒們的母親，照顧他們和他們一生的旅程。眾人皆知，母親對成長中子女的照顧，同時包括物質和精神的撫養。十字架無法言喻的苦痛刺透瑪利亞的心靈(參閱路二 35)，卻沒有使她動彈不得。事實正是相反，身為上主的母親，一條自我奉獻的嶄新道路在她面前展開。在十字架上，耶穌表達出祂對教會和全人類的關注，而瑪利亞同樣也受召給予同一關注。在描述五旬節時聖神充滿的情景時，宗徒大事錄記載，瑪利亞在最初的教會團體中，開始扮演此一角色，且沒有停止的一天。
2. 耶穌心愛的門徒若望是教會——基督的子民的代表。他必須接受瑪利亞作他的母親。如此一來，他受召接待她到他家，並在她的身上看出她實為眾門徒的楷模，又默觀耶穌託付給她的母職以及因而要承擔的一切：成為一位慈母，孕育出一些子女，能如同耶穌所命令一樣地去愛人。瑪利亞照顧子女的母職也為此被委託給若望和整個教會。整個門徒團體都被瑪利亞的母職涵蓋了。
3. 若望這位曾與耶穌分享一切的門徒，他知道師傅要帶領所有人與天父相遇。耶穌遇見很多受苦的人，或因驕傲而心靈有病(參閱：若八 31-39)，或身體有病(參閱：若五 6)，若望對此都能作證。祂賜予所有人憐憫與寬恕，治癒病人，作為天國豐富生命的標記——所有的眼淚都要被擦乾。如同瑪利亞受召要照顧門徒們，門徒們也受召要互相照顧，但絕不僅止於此。門徒們知道耶穌的聖心向所有人敞開，不排斥任何人。天國的福音應該要向所有人宣揚，基督徒的愛德應該要施予所有人，因為他們身為人，都是天主的子女。
4. 教會對有急需者和病患應盡的母職，透過她兩千年的歷史中，對病患所做出連串令人折服的積極行動，具體地表現出來。這段犧牲奉獻的歷史，不應輕言遺忘；事實上直至今日，它仍在世界各地持續不斷地重演。在擁有充分公共健康照護系統的國家，天主教會相關修會、各教區和其所屬醫院，不僅提供水準之上的醫療照護，亦將人置於整個醫療程序的中心，並在執行科學研究時，秉持對生命和基督信仰道德價值的完全尊重。在健康照護系統不足或缺乏的國家，教會竭盡所能，促進人民健康，降低嬰兒死亡率，對抗疾病的肆虐。教會在各處給予照護，儘管有時可能無法治癒。教會有「臨時醫療站」的形象，乃一具體之現實；她應接所有身心靈因生活而受創的人們。在世界的部分地區，負有傳教使命且由教區設立的醫院，是唯一對當地人民提供所需照護的機構。

5. 照顧病患的漫長歷史所留存的記憶，成為基督信仰團體可喜可賀的緣由，為那些目前投身此一服務事工的人們，更是如此。首先我們必須回顧過去，讓它來豐裕我們。我們應該向過去學習，比如許多醫療機構創立人自我犧牲的慷慨精神、數百年來因愛德激發創意而展開的各項積極行動，以及為了替病患提供創新、可靠的處方而致力進行科學研究等等。過去留下來的遺產有助於我們建立更美好的未來，使天主教醫院得以免於淪為商業化的經營；即無所不用其極地使世界各地的健康照護變成營利事業，最後導致窮人受到排擠。因著妥善的組織營運及愛德，使得病患的尊嚴受到良好的維護，並使之始終居於醫療程序的中心。在公立機構服務的基督徒，亦應遵行此道；透過服務，他們也受召為福音做出令人信服的見證。
6. 耶穌賜予教會醫治的能力。「信的人必有這些奇蹟隨著他們……，他們按手在病人身上，可使人痊癒」（谷十六 17-18）。在宗徒大事錄當中，我們讀到伯多祿（宗三 4-8）和保祿（宗十四 8-11）治好病人的傳奇。教會的使命乃是對耶穌的恩賜所作的回應；她知道她必須將主耶穌充滿溫柔和憐憫的目光帶給患病的人。健康照護的服務事工將永遠是一份必要而根本的重責大任：上至最大的健康照護機構、下至堂區團體，每個人都要以時時更新的熱忱去身體力行。我們也不能忘記許多家庭，他們持續不斷的以溫柔的愛，照護家中長期患病的成員或是重度殘障的子女、父母和親人。在家庭裡所給予的

照護乃是愛人的非凡見證，需要藉助適當的政策，給予合宜的認可與支持。醫生和護士，司鐸和獻身生活男女、志工、家庭和所有照護病患的人，都參與了這份教會的使命。因著眾人的共同承擔，而使每人每日的服事，變得更有意義。

7. 瑪利亞是溫柔愛情之母，我們願意將所有在身體上和心靈上患病的人們託付給她，好使她以希望支持他們。我們也請求她幫助我們接待我們患病的弟兄姊妹們。教會清楚知道，為了能勝任照護病患的福傳事工，她需要仰賴一份特殊的恩寵。透過向天主之母的祈求，使我們眾人合而為一，堅持不斷地懇禱，為使教會的每一位成員，都能用愛活出為生命和健康服務的召叫。願童貞瑪利亞為第26屆世界病患日轉禱，願她幫助病患將他們所經歷的痛苦與主耶穌結合，願她支援所有照護他們的人。我謹在此向所有人，不論是病患、健康照護工作者和志工們，親切的授予我的宗座遐福。

教宗方濟各

2017年11月26日，基督普世君王節
於梵蒂岡

（臺灣地區主教團祕書處 恭譯）

教宗方濟各

2018年四旬期文告

「由於罪惡的增加，
許多人的愛情必要冷淡。」
(瑪廿四12)

親愛的弟兄姊妹們：

主的逾越節又近了！在我們預備過復活節時，因著天主上智的安排，每年給我們四旬期，作為「我們悔改的聖事性標誌」¹。四旬期召喚我們，叫我們在整個生活中全心歸向上主。

在這篇文告中，我願再次幫助整個教會，以喜樂的心並在真理中，重新體驗此一恩寵的時刻。我願以瑪竇福音中耶穌的話做為導引：「由於罪惡的增加，許多人的愛情必要冷淡。」(瑪廿四12)

這段話出現在基督有關末世的訓導。耶穌講這話的時候，是在耶路撒冷的橄欖山上，吾主的受難在那裡即將

開始。耶穌回答門徒的問題時，預言了一個大磨難，且描述了一個信友團體極易陷入的情境：在重大的考驗當中，假先知會令人誤入歧途，而福音的核心——愛，在許多人心中會冷淡下來。

假先知

讓我們聽聽這段福音章節，盡力去了解這些假先知會假扮成什麼。

他們會宛如「舞蛇人」那般，操縱人的感情，去奴役他人，把他們帶到他們想要帶去的地方。有多少天主的兒女被一時的享樂所迷惑，誤以為那是真正的幸福！有多少男女鎮日沉迷在發財夢中，那只會使他們成為財富和薄利的奴隸。有多少人一輩子都相信他們只需依靠自己，最後卻陷於孤單之中！

假先知也彷彿「江湖郎中」，他們提供簡便而又迅速的療法來解除痛苦，但很快就證明完全無效。有多少年輕人受到毒品，或是受到各種有用則要，而無用即棄的關係、得來容易的不義之財所吸引！又有更多人被困於純是「虛擬」的世界——可馬上並直接建立各種關係，但最後卻證明那些關係都毫無意義！這些騙子叫賣一些沒有真正價值的東西，奪去了人們最珍貴的一切：尊嚴、自由以及愛人的能力。他們挑起我們的虛榮心，使我們重視外表，但最後卻愚弄我們。我們對此也不應感到驚訝。為了擾亂人心，魔鬼「既是撒謊者，又是撒謊者的父親」(若八44)，常常以惡為善，以虛假為真理。所以我們每個人都應該檢視自己的心，查看我們是否落入

這些假先知的謊言中。我們必須學習仔細觀察，透視事物的表面，以認清究竟是什麼會在我們心中留下良善且持久的印記，因為那才是來自天主，且真正對我們有益的事。

冷漠的心

[義大利詩人]但丁 (Dante Alighieri) 描述地獄時，他描繪了魔鬼坐在一個冰塊寶座上²，冰凍著、沒有愛，孤立在那兒。我們也大可以自問，我們內心的愛何以會轉為冷淡？如何可以看出我們的愛開始冷淡下來了？

摧毀愛德的最大力量就是貪愛錢財，那是「萬惡的根源」(弟前六10)。緊接著而來的就是拒絕天主以及祂的平安；我們寧可生活在淒涼孤寂中，也不願在天主的聖言和聖事中找到安慰³。這一切都引領我們以暴力反對任何我們認為對自己的「確定感」有威脅的人，亦即：未出生的孩子、年長及衰弱的人、移民、我們當中的外人，或是那些不符我們期望的鄰人。

宇宙萬物本身就默默見證了世人愛心的漸趨冷淡。地球被垃圾所毒化，那些垃圾都是因為漠不關心或只顧自己利益而丟棄的。被污染的海洋，吞噬了無數被迫遷移、卻遭船難而葬身大海的人。在天主的計劃中，蒼天是要讚美上主的，卻被如雨降臨般的死亡武器所撕裂。

在我們自己的團體裡，愛也可能漸趨冷淡。在《福音的喜樂》勸諭中，我試著描述缺乏愛的最明顯記號：自私、精神懈怠、悲觀主義、自我陶醉的誘惑、不斷地自

相殘殺，以及讓我們只關心表面，因而減少了傳教熱忱的世俗心態。⁴

我們該怎麼做？

也許我們在內心深處以及自身週遭，都能看到我剛才描述的那些標記。但是教會——我們的慈母與導師，加上「真理」的苦口良藥，卻能讓我們在四旬期用祈禱、施捨、守齋等作為療藥。

我們以更多的時間祈禱，就能讓自己的心脫離那隱藏著的各種欺騙自己的謊言，⁵也就能得到天主給我們的安慰。祂是我們的父，祂要我們好好地生活。

施捨他人可讓我們免於貪婪，也幫助我們把近人視為弟兄姊妹。我所擁有的，絕對不可能只是我的。我多麼希望施捨能成為每一個人真正的生活方式！多麼希望我們基督徒能效法宗徒們的榜樣，在分享財物中看到我們教會共融的具體證明！因此，我呼應聖保祿對格林多人的勸告，能為耶路撒冷團體捐款，他們自己也會因此受益(參：格後八10)。在四旬期內，這樣做再合適不過了，因為這時有許多團體拿出捐款來幫助有需要的教會和人們。然而，我也希望，即使在日常生活中，遇到向我們乞求幫助的人時，也能把這視為來自天主親自的懇求。當我們施捨他人時，就參與了天主對他每一個子女的眷顧。如果今天天主藉著我幫助了某人，明日祂豈不是也會照顧我自己的需要？因為沒有一個人比天主來得大方慷慨。⁶

守齋可減輕我們的暴力傾向；它緩和我們的怒氣，成為

我們成長的重要機會。一方面它讓我們體驗自己必須忍受怎樣的孤寂和饑餓。另一方面也表達我們自己在主內靈修生命上的饑渴。守齋使我們清醒。它使我們更注意天主和我們的鄰人。它重燃我們服從天主的渴望，因為唯有天主能滿足我們的饑渴。

我也願意將我的請求延伸到天主教會以外，擴及於凡願意聆聽天主聲音的善心男女人士。或許你們跟我們一樣，也受到散布全世界的罪惡所困擾，你們也關心那被冷漠所癱瘓的人心和行動，你們也注意到我們作為人類大家庭中一分子的意義被淡化了。那麼，請加入我們，向天主提出我們的懇求，並主動去為我們那些有需要的弟兄姊妹做些事！

復活節的燭火

最重要的是，我呼籲教會人士以熱心走上四旬期之旅，藉由施捨、守齋和祈禱獲得力量。如果有時我們心中的愛之火焰似乎熄滅，要知道天主的心絕對不會這樣！祂不斷給我們機會重新去愛。

今年仍然會有此一恩寵的時刻，也就是「奉獻廿四小時給天主」的活動，邀請全體教會在朝拜聖體的時間內領受和好聖事。2018年的這個活動，是從聖詠一三〇4：「你以寬恕為懷」得到啟發，將在3月9日星期五至3月10日星期六舉行。在每一個教區裡，至少要有一座教堂連續廿四小時開放，讓大家可以有機會去朝拜聖體、行和好聖事。

在復活節前夕，我們要再一次舉行點燃復活蠟的禮儀。

從「新火」點燃的這光，會漸漸消除黑暗，照亮整個參與禮儀的會眾，「願光榮復活的基督，以祂的真光驅散我們心靈的黑暗」⁷，也讓我們能再一次體驗到厄瑪烏門徒的經驗。願我們藉著聆聽天主聖言、從聖體的餐桌汲取養分，讓我們的心能夠更熱切地活在信望愛中。

我衷心許諾，要為大家獻上我的祈禱，並降福各位。也請勿忘為我祈禱。

教宗方濟各

2017年11月1日，諸聖節

發自梵蒂岡

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- 1 《羅馬彌撒經書》，第一四旬期主日，集禱經（義大利文）。
 - 2 《地獄》，第34章，28-29。
 - 3 「許多時候我們害怕受到安慰，這實在令人匪夷所思；沉浸在悲傷和遺憾當中，反而教人更覺得安全。你們可知道箇中原因？原來在憂傷中，我們總自覺是主角。然而，在安慰中，聖神才是主角！」（2014年12月7日，三鐘經）
 - 4 《福音的喜樂》76-109。
 - 5 參：教宗本篤十六世，《在希望中得救》通諭，33。
 - 6 參：教宗碧岳十二世，《信德的禮物》通諭，III。
 - 7 《羅馬彌撒經書》，復活前夕，燭光禮。

基督徒合一祈禱周 從泰澤開始

依循往例，2018年基督徒合一運動祈禱周從1月18日開始。台灣教會合作協會今年選定衛理公會的教堂為主要聚會場所，1月19日晚間19時30分台灣聖公會、台灣基督長老教會、台灣信義會和天主教會齊聚在台北衛理堂，以泰澤祈禱方式，為今年台灣的基督徒合一運動祈禱周揭開序幕。

台北衛理堂主任曾楚傑牧師首先邀請與會者省去頭銜、放下身段，以彼此最真實和親密的關係——弟兄姊妹相互問候。他也表示，相信三位一體的父子聖神能神妙的團契在我們中間，因著我們愛著父神的心意，在基督裡真實合一的連結，將一起經歷神奇妙的作為。與會者在神面前有聲、無聲的禱告將蒙神悅納，神必以祂的恩惠慈愛、大能的右手行奇妙的神跡。

今年的主題是「上帝之

手」，經句是「上主，祢的右手大顯神能」，是為中美洲加勒比海地區的宗教及政治文化各層面的悲慘歷史及現況的改善祈禱。加勒比海地區經歷被剝削與抵抗強權統治的過去，形成彼此文化上的認同及宗教歷史的矛盾。《聖經》也成了在殖民者壓迫下苦難人民尋求安慰與自由的來源，迄今依舊鼓勵著加勒比海地區的基督徒勇敢的表達人性尊嚴。當奴役的鐵鏈從我們手中落下，一條人類愛與共融新的鏈子表達了我們基督徒團體合一的祈求。今天，許多不同傳統的加勒比海地區的基督徒看到了天主大能的手為結束奴役而積極的動了起來，基於這個原因，特別以《出谷紀》15:1-21梅瑟和米黎盎的凱旋讚美詩歌作主要經文。

泰澤祈禱一向是台灣年輕基督宗教信仰者所喜愛的，19日晚間的泰澤祈禱從長



笛清亮的樂音〈求我主側耳聽我祈求〉展開。不僅祈禱的泰澤歌曲有中英文和國台語，讀經也有基督教台灣聖公會林立峯牧正中文的《出谷紀》，選用梅瑟在《出谷紀》中的凱歌；以及台灣基督長老教會張主憫牧師以台語恭讀了《羅馬書》第8章，講述基督徒在聖神內得勝罪惡和肉性。福音所採用《聖瑪谷福音》所述，患血漏18年女子觸摸耶穌衣

角的故事。其後在長時間靜默裡，因著向天父的全然開放，讓人省思、看見自己祈求天主醫治的痛。

接著在〈上主求祢垂憐〉的歌聲中，開始信友禱詞，特別為中美洲加勒比海地區所有人民，擺脫因殖民主義所受壓迫殘留下來的各種傷害祈禱；同時為中美洲加勒比海地區基督徒的大公合一運動能夠順利推行祈禱；更為

全球資源分配不均、糧食短缺與饑荒的受難者，以及因暖化造成的氣候變遷難民祈禱；最後，為各級政府及每個家庭孩童都能得到適當的照顧與正確的價值觀祈禱。全體合唱〈主禱文〉後，喜樂互道平安，那同為弟兄姊妹的共融之愛溢於言表。

天主教宗教交談與合作委員會暨基督徒合一促進委員會執行秘書鮑霖神父在結束禱詞中祈求，在痛悔經常無法與耶穌分享天父所恩賜的自由時，求主幫助我們因祂的旨意，為和好的途徑得著聰敏與智慧、謙遜和勇敢，在父的慈愛下，能創合一新局，也祈求榮福聖母及所有聖人的轉禱。

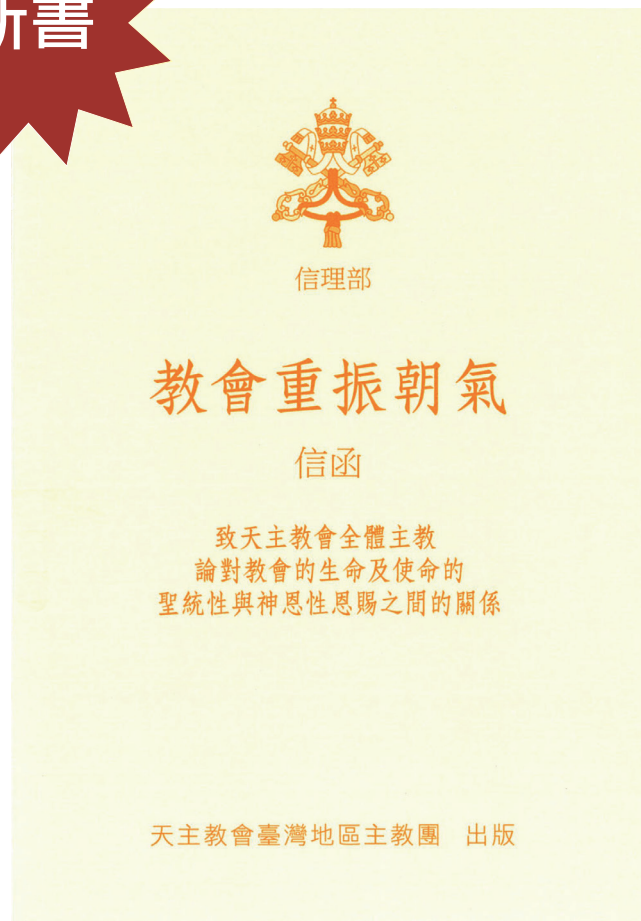
吟唱〈衷心讚美〉後，中華基督教衛理公會龐君華牧師談到今年泰澤祈禱的新體悟。他強調，泰澤是和平與服務的標記，50年代後就與基督合一齊步前行，基督徒應合一的活出福音，在整個泰澤祈禱中，最動人的是沒有太多的操控，只讓聖神的風吹拂，現在的聚會常常是因著現場氛圍不夠熱情而予以炒作，但在泰澤裡只有

聖神的帶領，讓人在自然而舒適、愉悅下，完全交付。同時，這次泰澤祈禱更是合一的體現，在整整一周內，各場跨教派的禱告會，從布置到練唱，天主催迫著大家合作，這是一個由下而上的合一運動。去年是宗教改革500周年，宗教改革造成基督教會的分裂，今天我們已看到合一的萌芽，但願泰澤祈禱藉聖神的風吹動，將合一的種籽隨風散播，在各地成長茁壯，這是多麼美好的事，相信我們都在這美好中。

台灣教會合作協會、中華基督教衛理公會會督陳建中牧師特別祝福會眾說，天主在我們中間，沒有愛，世界將是貧乏的，感謝天主將各宗派連結在一起，在合一的路上比肩同行，為使個人、家庭及國家社會得著恩賜。陳會督祝福會眾後，與會者仍然不忍離去，不難看到天主大能右手所賜豐盛的愛，及合一的幸福。

(摘自天主教周報476期)

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**MESSAGE OF HIS HOLINESS
POPE FRANCIS
FOR THE 104th WORLD DAY OF
MIGRANTS AND REFUGEES 2018
[14 January 2018]**

**“Welcoming, protecting, promoting and
integrating migrants and refugees”**

Dear brothers and sisters!

“You shall treat the stranger who sojourns with you as the native among you, and you shall love him as yourself, for you were strangers in the land of Egypt: I am the Lord your God” (Leviticus 19:34).

Throughout the first years of my pontificate, I have repeatedly expressed my particular concern for the lamentable situation of many migrants and refugees fleeing from war, persecution, natural disasters and poverty. This situation is undoubtedly a “sign of the times” which I have tried to interpret, with the help of the Holy Spirit, ever since my [visit to Lampedusa on 8 July 2013](#). When I instituted the new [Dicastery for Promoting Integral Human Development](#), I wanted a particular section – under my personal direction for the time being – to express the Church’s concern for migrants, displaced people, refugees and victims of human trafficking.

Every stranger who knocks at our door is an opportunity for an encounter with Jesus Christ, who identifies with the welcomed and rejected strangers of every age (Matthew 25:35-43). The Lord entrusts to the Church’s

motherly love every person forced to leave their homeland in search of a better future.^[1] This solidarity must be concretely expressed at every stage of the migratory experience – from departure through journey to arrival and return. This is a great responsibility, which the Church intends to share with all believers and men and women of good will, who are called to respond to the many challenges of contemporary migration with generosity, promptness, wisdom and foresight, each according to their own abilities.

In this regard, I wish to reaffirm that “our shared response may be articulated by four verbs: to welcome, to protect, to promote and to integrate”.^[2]

Considering the current situation, welcoming means, above all, offering broader options for migrants and refugees to enter destination countries safely and legally. This calls for a concrete commitment to increase and simplify the process for granting humanitarian visas and for reunifying families. At the same time, I hope that a greater number of countries will adopt private and community sponsorship programmes, and open humanitarian corridors for particularly vulnerable refugees. Furthermore, special temporary visas should be granted to people fleeing conflicts in neighbouring countries. Collective and arbitrary expulsions of migrants and refugees are not suitable solutions, particularly where people are returned to countries which cannot guarantee respect for human dignity and fundamental rights.^[3] Once again, I want to emphasise the importance of offering migrants and refugees adequate and dignified initial accommodation. “More widespread programmes of welcome, already initiated in different places, seem to favour a personal encounter and allow for greater quality of service and increased guarantees of success”.^[4] The principle of the centrality of the human person, firmly stated by my beloved Predecessor, Benedict XVI,^[5] obliges us to always prioritise personal safety over national security. It is necessary, therefore,

to ensure that agents in charge of border control are properly trained. The situation of migrants, asylum seekers and refugees requires that they be guaranteed personal safety and access to basic services. For the sake of the fundamental dignity of every human person, we must strive to find alternative solutions to detention for those who enter a country without authorisation.^[6]

The second verb – protecting – may be understood as a series of steps intended to defend the rights and dignity of migrants and refugees, independent of their legal status.^[7] Such protection begins in the country of origin, and consists in offering reliable and verified information before departure, and in providing safety from illegal recruitment practices.^[8] This must be ongoing, as far as possible, in the country of migration, guaranteeing them adequate consular assistance, the right to personally retain their identity documents at all times, fair access to justice, the possibility of opening a personal bank account, and a minimum sufficient to live on. When duly recognised and valued, the potential and skills of migrants, asylum seekers and refugees are a true resource for the communities that welcome them.^[9] This is why I hope that, in countries of arrival, migrants may be offered freedom of movement, work opportunities, and access to means of communication, out of respect for their dignity. For those who decide to return to their homeland, I want to emphasise the need to develop social and professional reintegration programmes. The International Convention on the Rights of the Child provides a universal legal basis for the protection of underage migrants. They must be spared any form of detention related to migratory status, and must be guaranteed regular access to primary and secondary education. Equally, when they come of age they must be guaranteed the right to remain and to enjoy the possibility of continuing their studies. Temporary custody or foster programmes should be provided for unaccompanied minors and minors separated from their families.^[10] The

universal right to a nationality should be recognised and duly certified for all children at birth. The statelessness which migrants and refugees sometimes fall into can easily be avoided with the adoption of “nationality legislation that is in conformity with the fundamental principles of international law”.^[11] Migratory status should not limit access to national healthcare and pension plans, nor affect the transfer of their contributions if repatriated.

Promoting essentially means a determined effort to ensure that all migrants and refugees – as well as the communities which welcome them – are empowered to achieve their potential as human beings, in all the dimensions which constitute the humanity intended by the Creator.^[12] Among these, we must recognize the true value of the religious dimension, ensuring to all foreigners in any country the freedom of religious belief and practice. Many migrants and refugees have abilities which must be appropriately recognised and valued. Since “work, by its nature, is meant to unite peoples”,^[13] I encourage a determined effort to promote the social and professional inclusion of migrants and refugees, guaranteeing for all – including those seeking asylum – the possibility of employment, language instruction and active citizenship, together with sufficient information provided in their mother tongue. In the case of underage migrants, their involvement in labour must be regulated to prevent exploitation and risks to their normal growth and development. In 2006, Benedict XVI highlighted how, in the context of migration, the family is “a place and resource of the culture of life and a factor for the integration of values”.^[14] The family’s integrity must always be promoted, supporting family reunifications – including grandparents, grandchildren and siblings – independent of financial requirements. Migrants, asylum seekers and refugees with disabilities must be granted greater assistance and support. While I recognize the praiseworthy efforts, thus far, of many countries, in terms of international cooperation and humanitarian aid, I hope that the offering of this assistance will take into account the needs

(such as medical and social assistance, as well as education) of developing countries which receive a significant influx of migrants and refugees. I also hope that local communities which are vulnerable and facing material hardship, will be included among aid beneficiaries.^[15]

The final verb – integrating – concerns the opportunities for intercultural enrichment brought about by the presence of migrants and refugees. Integration is not “an assimilation that leads migrants to suppress or to forget their own cultural identity. Rather, contact with others leads to discovering their ‘secret’, to being open to them in order to welcome their valid aspects and thus contribute to knowing each one better. This is a lengthy process that aims to shape societies and cultures, making them more and more a reflection of the multi-faceted gifts of God to human beings”.^[16] This process can be accelerated by granting citizenship free of financial or linguistic requirements, and by offering the possibility of special legalisation to migrants who can claim a long period of residence in the country of arrival. I reiterate the need to foster a culture of encounter in every way possible – by increasing opportunities for intercultural exchange, documenting and disseminating best practices of integration, and developing programmes to prepare local communities for integration processes. I wish to stress the special case of people forced to abandon their country of arrival due to a humanitarian crisis. These people must be ensured adequate assistance for repatriation and effective reintegration programmes in their home countries.

In line with her pastoral tradition, the Church is ready to commit herself to realising all the initiatives proposed above. Yet in order to achieve the desired outcome, the contribution of political communities and civil societies is indispensable, each according to their own responsibilities.

At the United Nations Summit held in New York on 19 September 2016, world leaders clearly expressed their desire to take decisive action in support of migrants and refugees to save their lives and protect their

rights, sharing this responsibility on a global level. To this end, the states committed themselves to drafting and approving, before the end of 2018, two Global Compacts, one for refugees and the other for migrants.

Dear brothers and sisters, in light of these processes currently underway, the coming months offer a unique opportunity to advocate and support the concrete actions which I have described with four verbs. I invite you, therefore, to use every occasion to share this message with all political and social actors involved (or who seek to be involved) in the process which will lead to the approval of the two Global Compacts.

Today, 15 August, we celebrate the Feast of the Assumption of Mary. The Holy Mother of God herself experienced the hardship of exile (Matthew 2:13-15), lovingly accompanied her Son’s journey to Calvary, and now shares eternally his glory. To her maternal intercession we entrust the hopes of all the world’s migrants and refugees and the aspirations of the communities which welcome them, so that, responding to the Lord’s supreme commandment, we may all learn to love the other, the stranger, as ourselves.

Vatican City, 15 August 2017

Solemnity of the Assumption of the B.V. Mary

FRANCIS

[1] Cf. Pius XII, Apostolic Constitution *Exsul Familia*, Titulus Primus, I.

[2] Address to Participants in the International Forum on “Migration and Peace”, 21 February 2017.

[3] Cf. Statement of the Permanent Observer of the Holy See to the 103rd Session of the Council of the IOM, 26 November 2013.

[4] Address to Participants in the International Forum on “Migration and Peace”, 21 February 2017.

- [5] Cf. Benedict XVI, Encyclical Letter *Caritas in Veritate*, 47.
- [6] Cf. Statement of the Permanent Observer of the Holy See to the 20th Session of the UN Human Rights Council, 22 June 2012.
- [7] Cf. Benedict XVI, Encyclical Letter *Caritas in Veritate*, 62.
- [8] Cf. Pontifical Council for the Pastoral Care of Migrants and Itinerant People, Instruction *Erga Migrantes Caritas Christi*, 6.
- [9] Cf. Benedict XVI, Address to the Participants in the 6th World Congress for the Pastoral Care of Migrants and Itinerant People, 9 November 2009.
- [10] Cf. Benedict XVI, Message for the World Day of Migrants and Refugees (2010) and Statement of the Permanent Observer of the Holy See to the 26th Ordinary Session of the Human Rights Council on the Human Rights of Migrants, 13 June 2014.
- [11] Pontifical Council for the Pastoral Care of Migrants and Itinerant People and Pontifical Council *Cor Unum*, *Welcoming Christ in Refugees and Forcibly Displaced Persons*, 2013, 70.
- [12] Cf. Paul VI, Encyclical Letter *Populorum Progressio*, 14.
- [13] John Paul II, Encyclical Letter *Centesimus Annus*, 27.
- [14] Benedict XVI, Message for the World Day of Migrants and Refugees (2007).
- [15] Cf. Pontifical Council for the Pastoral Care of Migrants and Itinerant People and Pontifical Council *Cor Unum*, *Welcoming Christ in Refugees and Forcibly Displaced Persons*, 2013, 30-31.
- [16] John Paul II, Message for the World Day of Migrants and Refugees (2005).

**MESSAGE OF HIS HOLINESS
POPE FRANCIS
FOR THE TWENTY-SIXTH WORLD
DAY OF THE SICK 2018**

**Mater Ecclesiae: “Behold, your son... Behold, your
mother.
And from that hour the disciple took her into his home.”**
(Jn 19:26-27)

Dear Brothers and Sisters,

The Church’s service to the sick and those who care for them must continue with renewed vigour, in fidelity to the Lord’s command (cf. Lk 9:2-6; Mt 10:1-8; Mk 6:7-13) and following the eloquent example of her Founder and Master.

The theme for this year’s Day of the Sick is provided by the words that Jesus spoke from the Cross to Mary, his Mother, and to John: “Woman, behold your son ... Behold your mother. And from that hour the disciple took her into his home” (Jn 19:26-27).

1. The Lord’s words brilliantly illuminate the mystery of the Cross, which does not represent a hopeless tragedy, but rather the place where Jesus manifests his glory and shows his love to the end. That love in turn was to become the basis and rule for the Christian community and the life of each disciple.

Before all else, Jesus' words are the source of Mary's maternal vocation for all humanity. Mary was to be, in particular, the Mother of her Son's disciples, caring for them and their journey through life. As we know, a mother's care for her son or daughter includes both the material and spiritual dimensions of their upbringing.

The unspeakable pain of the Cross pierces Mary's soul (cf. Lk 2:35), but does not paralyze her. Quite the opposite. As the Lord's Mother, a new path of self-giving opens up before her. On the Cross, Jesus showed his concern for the Church and all humanity, and Mary is called to share in that same concern. In describing the outpouring of the Holy Spirit at Pentecost, the Acts of the Apostles show that Mary began to carry out this role in the earliest community of the Church. A role that never ceases.

2. John, the beloved disciple, is a figure of the Church, the messianic people. He must acknowledge Mary as his Mother. In doing so, he is called to take her into his home, to see in her the model of all discipleship, and to contemplate the maternal vocation that Jesus entrusted to her, with all that it entails: a loving Mother who gives birth to children capable of loving as Jesus commands. That is why Mary's maternal vocation to care for her children is entrusted to John and to the Church as a whole. The entire community of disciples is included in Mary's maternal vocation.
3. John, as a disciple who shared everything with Jesus, knows that the Master wants to lead all people to an encounter with the Father. He can testify to the fact that Jesus met many people suffering from spiritual sickness due to pride (cf. Jn 8:31-39) and from physical

ailments (cf. Jn 5:6). He bestowed mercy and forgiveness upon all, and healed the sick as a sign of the abundant life of the Kingdom, where every tear will be wiped away. Like Mary, the disciples are called to care for one another, but not only that. They know that Jesus' heart is open to all and excludes no one. The Gospel of the Kingdom must be proclaimed to all, and the charity of Christians must be directed to all, simply because they are persons, children of God.

4. The Church's maternal vocation to the needy and to the sick has found concrete expression throughout the two thousand years of her history in an impressive series of initiatives on behalf of the sick. This history of dedication must not be forgotten. It continues to the present day throughout the world. In countries where adequate public health care systems exist, the work of Catholic religious congregations and dioceses and their hospitals is aimed not only at providing quality medical care, but also at putting the human person at the centre of the healing process, while carrying out scientific research with full respect for life and for Christian moral values. In countries where health care systems are inadequate or non-existent, the Church seeks to do what she can to improve health, eliminate infant mortality and combat widespread disease. Everywhere she tries to provide care, even when she is not in a position to offer a cure. The image of the Church as a "field hospital" that welcomes all those wounded by life is a very concrete reality, for in some parts of the world, missionary and diocesan hospitals are the only institutions providing necessary care to the population.
5. The memory of this long history of service to the sick is cause for

rejoicing on the part of the Christian community, and especially those presently engaged in this ministry. Yet we must look to the past above all to let it enrich us. We should learn the lesson it teaches us about the self-sacrificing generosity of many founders of institutes in the service of the infirm, the creativity, prompted by charity, of many initiatives undertaken over the centuries, and the commitment to scientific research as a means of offering innovative and reliable treatments to the sick. This legacy of the past helps us to build a better future, for example, by shielding Catholic hospitals from the business mentality that is seeking worldwide to turn health care into a profit-making enterprise, which ends up discarding the poor. Wise organization and charity demand that the sick person be respected in his or her dignity, and constantly kept at the centre of the therapeutic process. This should likewise be the approach of Christians who work in public structures; through their service, they too are called to bear convincing witness to the Gospel.

6. Jesus bestowed upon the Church his healing power: “These signs will accompany those who believe... they will lay hands on the sick, and they will recover (Mk 16:17-18). In the Acts of the Apostles, we read accounts of the healings worked by Peter (cf. Acts 3:4-8) and Paul (cf. Acts 14:8-11). The Church’s mission is a response to Jesus’ gift, for she knows that she must bring to the sick the Lord’s own gaze, full of tenderness and compassion. Health care ministry will always be a necessary and fundamental task, to be carried out with renewed enthusiasm by all, from parish communities to the most largest healthcare institutions. We cannot forget the tender love and perseverance of many families in caring for their chronically sick

or severely disabled children, parents and relatives. The care given within families is an extraordinary witness of love for the human person; it needs to be fittingly acknowledged and supported by suitable policies. Doctors and nurses, priests, consecrated men and women, volunteers, families and all those who care for the sick, take part in this ecclesial mission. It is a shared responsibility that enriches the value of the daily service given by each.

7. To Mary, Mother of tender love, we wish to entrust all those who are ill in body and soul, that she may sustain them in hope. We ask her also to help us to be welcoming to our sick brothers and sisters. The Church knows that she requires a special grace to live up to her evangelical task of serving the sick. May our prayers to the Mother of God see us united in an incessant plea that every member of the Church may live with love the vocation to serve life and health. May the Virgin Mary intercede for this Twenty-sixth World Day of the Sick; may she help the sick to experience their suffering in communion with the Lord Jesus; and may she support all those who care for them. To all, the sick, to healthcare workers and to volunteers, I cordially impart my Apostolic Blessing.

From the Vatican, 26 November 2017

Solemnity of Our Lord Jesus Christ, King of the Universe

FRANCIS

2018 Lenten Message of His Holiness Pope Francis

“Because of the increase of iniquity, the love of many will grow cold” (Mt 24:12)

Dear Brothers and Sisters,

Once again, the Pasch of the Lord draws near! In our preparation for Easter, God in his providence offers us each year the season of Lent as a “sacramental sign of our conversion”.¹ Lent summons us, and enables us, to come back to the Lord wholeheartedly and in every aspect of our life.

With this message, I would like again this year to help the entire Church experience this time of grace anew, with joy and in truth. I will take my cue from the words of Jesus in the Gospel of Matthew: “Because of the increase of iniquity, the love of many will grow cold” (24:12).

These words appear in Christ’s preaching about the end of time. They were spoken in Jerusalem, on the Mount of Olives, where the Lord’s passion would begin. In reply to a question of the disciples, Jesus foretells a great tribulation and describes a situation in which the community of believers might well find itself: amid great trials, false prophets would lead people astray and the love that is the core of the Gospel would grow cold in the hearts of many.

¹ Roman Missal, Collect for the First Sunday of Lent (Italian).

False prophets

Let us listen to the Gospel passage and try to understand the guise such false prophets can assume.

They can appear as “snake charmers”, who manipulate human emotions in order to enslave others and lead them where they would have them go. How many of God’s children are mesmerized by momentary pleasures, mistaking them for true happiness! How many men and women live entranced by the dream of wealth, which only makes them slaves to profit and petty interests! How many go

through life believing that they are sufficient unto themselves, and end up entrapped by loneliness!

False prophets can also be “charlatans”, who offer easy and immediate solutions to suffering that soon prove utterly useless. How many young people are taken in by the panacea of drugs, of disposable relationships, of easy but dishonest gains! How many more are ensnared in a thoroughly “virtual” existence, in which relationships appear quick and straightforward, only to prove meaningless! These swindlers, in peddling things that have no real value, rob people of all that is most precious: dignity, freedom and the ability to love. They appeal to our vanity, our trust in appearances, but in the end they only make fools of us. Nor should we be surprised. In order to confound the human heart, the devil, who is “a liar and the father of lies” (*Jn* 8:44), has always presented evil as good, falsehood as truth. That is why each of us is called to peer into our heart to see if we are falling prey to the lies of these false prophets. We must learn to look closely, beneath the surface, and to recognize what leaves a good and lasting mark on our hearts, because it comes from God and is truly for our benefit.

A cold heart

In his description of hell, Dante Alighieri pictures the devil seated on a throne of ice,² in frozen and loveless isolation. We might well ask ourselves how it happens that charity can turn cold within us. What are the signs that indicate that our love is beginning to cool?

More than anything else, what destroys charity is greed for money, “the root of all evil” (1 Tim 6:10). The rejection of God and his peace soon follows; we prefer our own desolation rather than the comfort found in his word and the sacraments.³ All this leads to violence against anyone we think is a threat to our own “certainties”: the unborn child, the elderly and infirm, the migrant, the alien among us, or our neighbour who does not live up to our expectations.

Creation itself becomes a silent witness to this cooling of charity. The earth is poisoned by refuse, discarded out of carelessness or for self-interest. The seas, themselves polluted, engulf the remains of countless shipwrecked victims of forced migration. The heavens, which in God’s plan, were created to sing his praises, are rent by engines raining down implements of death.

Love can also grow cold in our own communities. In the Apostolic Exhortation

Evangelii Gaudium, I sought to describe the most evident signs of this lack of love:

² *Inferno* XXXIV, 28-29.

³ “It is curious, but many times we are afraid of consolation, of being comforted. Or rather, we feel more secure in sorrow and desolation. Do you know why? Because in sorrow we feel almost as protagonists. However, in consolation the Holy Spirit is the protagonist!” (*Angelus*, 7 December 2014).

selfishness and spiritual sloth, sterile pessimism, the temptation to self-absorption, constant warring among ourselves, and the worldly mentality that makes us concerned only for appearances, and thus lessens our missionary zeal.⁴

What are we to do?

Perhaps we see, deep within ourselves and all about us, the signs I have just described. But the Church, our Mother and Teacher, along with the often bitter medicine of the truth, offers us in the Lenten season the soothing remedy of prayer, almsgiving and fasting.

By devoting more time to *prayer*, we enable our hearts to root out our secret lies and forms of self-deception,⁵ and then to find the consolation God offers. He is our Father and he wants us to live life well.

Almsgiving sets us free from greed and helps us to regard our neighbour as a brother or sister. What I possess is never mine alone. How I would like almsgiving to become a genuine style of life for each of us! How I would like us, as Christians, to follow the example of the Apostles and see in the sharing of our possessions a tangible witness of the communion that is ours in the Church! For this reason, I echo Saint Paul’s exhortation to the Corinthians to take up a collection for the community of Jerusalem as something from which they themselves would benefit (cf. 2 Cor 8:10). This is all the more fitting during the Lenten season, when many groups take up collections to assist Churches and peoples in need. Yet I would also hope that, even in our daily encounters with those who beg for our assistance, we would see such requests as coming from God himself. When we give alms, we share in God’s providential care for each of his children. If through me

⁴ *Evangelii Gaudium*, 76-109.

⁵ Cf. BENEDICT XVI, Encyclical Letter *Spe Salvi*, 33.

God helps someone today, will he not tomorrow provide for my own needs? For no one is more generous than God.⁶

Fasting weakens our tendency to violence; it disarms us and becomes an important opportunity for growth. On the one hand, it allows us to experience what the destitute and the starving have to endure. On the other hand, it expresses our own spiritual hunger and thirst for life in God. Fasting wakes us up. It makes us more attentive to God and our neighbour. It revives our desire to obey God, who alone is capable of satisfying our hunger.

I would also like my invitation to extend beyond the bounds of the Catholic Church, and to reach all of you, men and women of good will, who are open to hearing God's voice. Perhaps, like ourselves, you are disturbed by the spread of iniquity in the world, you are concerned about the chill that paralyzes hearts and actions, and you see a weakening in our sense of being members of the one human family. Join us, then, in raising our plea to God, in fasting, and in offering whatever you can to our brothers and sisters in need!

The fire of Easter

Above all, I urge the members of the Church to take up the Lenten journey with enthusiasm, sustained by almsgiving, fasting and prayer. If, at times, the flame of charity seems to die in our own hearts, know that this is never the case in the heart of God! He constantly gives us a chance to begin loving anew.

One such moment of grace will be, again this year, the "24 Hours for the Lord" initiative, which invites the entire Church community to celebrate the sacrament of Reconciliation in the context of

⁶ Cf. PIUS XII, Encyclical Letter *Fidei Donum*, III.

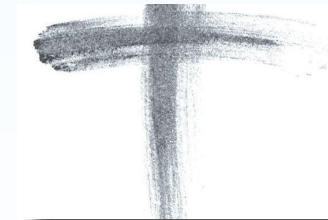
Eucharistic adoration. In 2018, inspired by the words of Psalm 130:4, "With you is forgiveness", this will take place from Friday, 9 March to Saturday, 10 March. In each diocese, at least one church will remain open for twenty-four consecutive hours, offering an opportunity for both Eucharistic adoration and sacramental confession.

During the Easter Vigil, we will celebrate once more the moving rite of the lighting of the Easter candle. Drawn from the "new fire", this light will slowly overcome the darkness and illuminate the liturgical assembly. "May the light of Christ rising in glory dispel the darkness of our hearts and minds",⁷ and enable all of us to relive the experience of the disciples on the way to Emmaus. By listening to God's word and drawing nourishment from the table of the Eucharist, may our hearts be ever more ardent in faith, hope and love.

With affection and the promise of my prayers for all of you, I send you my blessing. Please do not forget to pray for me.

From the Vatican, 1 November 2017 Solemnity of All Saints

Francesco



⁷ Roman Missal (Third Edition), Easter Vigil, Lucernarium.

CHINESE REGIONAL BISHOPS' CONFERENCE

Minutes of The 2017 Autumn Plenary Assembly

Date: November 28-December 1, 2017 (Tuesday-Friday)

Venue: CRBC Administrative Bldg.
(39 An-Ju St., Taan District, Taipei 10672)

President: Most Rev. John Hung, SVD

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

Secretary: Fr. Otfried Chan

Guest: Msgr. Slađan Ćosić

Table for Reports:

I. Secretariat

1. Address of Msgr. Slađan:

(1) The CRBC Ad Limina visit. (cf. Can. Art. 400 §1- Unless the Apostolic See has established otherwise, during the year in which he is bound to submit a report to the Supreme Pontiff, a diocesan bishop is to go to Rome to venerate the tombs of the Blessed Apostles Peter and Paul and to present himself to the Roman Pontiff.)

- Date: May 8-15, 2018

- The diocesan bishops are to prepare 4 copies of the report on the work of the past 5 years and send them to the Apostolic Nunciature by February 2018.

- Visits to different Congregations and Pontifical Councils: the CRBC will have an audience with the Holy Father on Monday, May 14, and visit the Secretariat of State on a date to be decided. Besides, it is decided that the CRBC will visit: 1.) The Congregation for the Doctrine of the Faith; 2.) The Congregation for Divine Worship and the Discipline of the Sacraments; 3.) The Congregation for Evangelization of Peoples; 4.) The Congregation for the Clergy; 5.) The Congregation for Catholic Education; 6.) The Dicastery for the Laity, the Family and Life; 7.) The Dicastery for Promoting Integral Human Development; 8.) The Apostolic Signatura; 9.) The Pontifical Council for Promoting Christian Unity; 10.) The Pontifical Council for Inter-religious Dialogue; 11.) The Pontifical Council for Promoting New Evangelization. There are 13 places to visit, including 11 Congregations and Councils, the Pope and the Secretariat of State. However, Msgr. Slađan also said that the bishops may be invited by other Congregations and their Prefects for discussions and talks, for example, the Congregation for Institutes of Consecrated Life and Societies of Apostolic

Life. He will be responsible to arrange celebrating mass for the bishops at the Altar of St. Peter in the catacombs beneath the Papal Basilica of St. Peter and in other 3 Papal Basilicas. The final program and relevant dates need to be confirmed and informed by Msgr. Slađan. Generally speaking, a visit to a Congregation lasts for 1 hour.

- Accommodation: Domus Romana Sacerdotalis.

- Transport: The Apostolic Nunciature will arrange it according to the program.

- Air tickets and accommodation fee: to be taken in charge by the bishops themselves.

- Fr. Bechina came to Taiwan to communicate with the Ministry of Education of the R.O.C. government, in order to implement the bilateral agreement. Where there is a will, there is a way. Fr. Bechina invited the members of the CRBC to work together with one heart to spread and implement relevant measures.

- (2) Msgr. Slađan suggested inviting the Prefect of the Congregation of the Clergy, Cardinal Beniamino Stella, to come to Taiwan next year to give speeches or courses to the priests.
 - (3) The worthy minor orders should be given to the seminarians while they leaving the Seminary.
 - (4) The implementation of “probation” with equity: every seminarian should have the opportunity to go abroad for traineeship.
2. The Summary of the address of Fr. Bechina from the Congregation for Catholic Education of the Holy See.

3. The Secretariat of the Synod of Bishops invited the CRBC to send one youth representative of 18-29 years of age according to the number of its members to join in the preparatory meeting from March 19-24, 2018 in Rome.
4. The CRBC Collaborative Chinese Translation Team for Church Documents
5. The CRBC will only help Catholic institutions belonging to the CRBC to apply government’s subsidies or other subsidies.
6. The presentation of the latest selection criteria of best religious organizations by the Ministry of the Interior: The CRBC will stop joining the selection in the future.
7. The prolonging of mandate of the Missionaries of Mercy (Seminar).
8. Lourdes Association.
9. The Office of Human Development of the FABC: “Influences brought to the Families by the Globalization of Social Economy and the Climate Change”.
10. The Reports of the CRBC’s accountant and general service (Cf. Proposal A of the Secretariat).

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

III. Caritas-Taiwan R.O.C.

IV. Commission for Aborigine Apostolate

V. Commission for Evangelization, Section for Family

VI. Commission for Evangelization, Section for Youth

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

VIII. Commission for Sacred Liturgy

IX. Radio Veritas

X. Commission of Pastoral-Health Care

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

XII. Commission for Education and Culture

XIII. Commission for Inter-religious Dialogue and Ecumenical Cooperation, Commission for Promoting Christian Unity

XIV. Pontifical Societies for Propagation of the Faith

Tables for Proposals:

I. Secretariat

A · 2018 CRBC Secretariat Budget

B · The Chinese-Speaking Cursillo Movement in North America: Toronto branch asks to be established as its 9th branch.

C · National Delegate of the CRBC for the International Eucharist Congress

D · Amendment of the Statutes of AMRSMW

E · Amendment of CRBC Evaluation of Personnel System

II. Commission for Evangelization, Section for Family

III. Future Change of Status of Radio Veritas in Taiwan

IV. Taiwan Regional Tribunal of First Instance

V. Taiwan Regional Tribunal of Second Instance

VI. Hsinchu Diocese

VII. Taichung Diocese

VIII. Commission for Education and Culture (Catholic Scouting)

IX. Chiayi Diocese

X. Commission for the Clergy (Seminary)

Proposals:

I. Proposals of the Secretariat

Proposal A: 2018 CRBC Secretariat Budget

Explanation:

1. The 2018 Budget and 2018 Work Plan (Cf. attached documents)
2. After the approval of the Board of Directors, the CRBC will report to the competent authorities for examination.

Resolution: Approved.

Proposal B: The Chinese-speaking Cursillo Movement in North America: Toronto branch asks to be established as its 9th branch.

Explanation: Cf. attached document

Resolution: Approved, and the National Commission for Promoting the Cursillo Movement in Christianity is invited to revise its relevant organization and statutes.

Proposal C: National Delegate of the CRBC for the International Eucharistic Congress

Explanation: The President of the International Eucharistic Congress, Archbishop Marini, wrote a letter to inform the CRBC to send a National Delegate to join in the two preparatory meetings for the International Eucharistic Congress in 2020, held respectively in Rome in the second half of 2018, and in Hungary in 2019. (Cf. attached documents)

The National Delegate should, on behalf of the CRBC, participate in the preparatory work for the International Eucharistic Congress and be responsible of its technical aspects such as registration and creating working groups. Otherwise, he or she should promote the Eucharistic devotion and strengthen the understanding of old and new Catholics towards the mystery of the Sacrament of Eucharist through theme sharing, retreats, and spiritual activities, so that they may see the importance of the Eucharistic Sacrament and join in relevant activities; their life

can be changed by the Eucharistic mystery. The CRBC can take this occasion to think over the institution of selection for the National Delegate for the International Eucharistic Congress and the candidates for its delegate.

The Sacrament of the Holy Eucharist is the life of a priest. To preach on it is also his duty. Now the CRBC has already set up the system that each diocese takes its turn to host a National Eucharistic Congress. The National Delegate can be undertaken by the diocesan bishop in charge of the upcoming National Eucharistic Congress or by a priest appointed by this bishop. They can choose lay people as assistants. On the one hand, the National Eucharistic Congress held by the diocese of the bishop can keep connected with the International Eucharistic Congress, so that its final goal can be achieved - to promote the Eucharistic spirituality among the faithful. On the other hand, the priest and the lay assistants appointed by the bishop can have more international exposures by participating in the preparatory meetings for the International Eucharistic Congress, and the bishop himself can know better the celebration and the liturgy of the Sacrament of Eucharist; his international perspective can be widened.

Resolution: Ms Mary Ling-Fang Wu will continue her mandate as

the National Delegate of the CRBC for the International Eucharistic Congress.

Proposal D: Amendment of the Statutes of AMRSMW

Explanation: In article 4 of the Statutes of AMRSMW, it is prescribed that the members of this joint meeting should be “members of Standing Committee Meeting of CRBC (5 bishops), secretary general of CRBC, executive members and executive secretaries of AMRSM and AMRSW”. (Cf. attached document)

In order to foster the collaboration between Bishops and Majors Religious Superior of Men and Women, CRBC and AMRSMW both agree that the other 3 bishops who are not members of Standing Committee of CRBC can be present at the joint meeting. However, CRBC is the highest management unit of the local church and should be higher than AMRSMW. If article 4 of the Statutes of AMRSMW is changed and all 7 bishops attend the joint meeting, it means that AMRSMW and CRBC have the same status and equal importance.

At the joint meeting of October 17, 2017, it is decided that the amendment of article 4 of the Statutes of AMRSMW will be discussed by CRBC otherwise. AMRSMW says them will act in con-

cert with the resolution of CRBC.

Resolution: The amendment of article 4 of the Statutes of AMRSMW will be done. All bishops of CRBC are members of the joint meeting, including the Secretary General.

II. Commission for Evangelization, Section for Family

Explanations:

World Meeting of Families is held once every 3 years. It was held in Philadelphia in 2015 and will be held in Dublin (Ireland) in 2018. In accordance with the resolution of this Spring Plenary Assembly, Bishop John Baptist LEE will lead a group to join in the meeting. The list of names of the group is released little by little.

After the name list of the participants is established, the Section for Family of the CRBC will gather the group and plan to hold at least two formations by next August, so that the group can deepen their participation after understanding the documents released by the general meeting.

After the World Meeting of Families in Milan, in order to encourage more Catholic families to participate in, the Section for Family of CRBC lists every year a subsidy fund of NTD 200, 000 for the World Meeting of Families. The fund of NTD 600, 000 listed from 2015 to 2017 will be put to use next year.

As planned, this fund will be used to pay the registration of each adult participant (68EUR per person; for children under 18 years old, it is free) and to subsidize partly the air tickets of couples bringing their children with them.

The bishops are invited to agree the plan to use the fund to pay for items.

Resolution: Approved.

III. Commission for Social Development, Section for Communication (Radio Veritas in Taiwan): Future Change of Status of Radio Veritas in Taiwan

Explanation: Policy changes of Radio Veritas in the Philippines and corresponding measures of Radio Veritas in Taiwan

1. The shortwave section of Radio Veritas in Philippines will be closed in June 2018 and the network platform will be set up comprehensively. At this crucial moment, the possibility of establishing a Radio Veritas in China is being discussed. When Radio Veritas in China can work independently, Radio Veritas in Taiwan will finish its phased-mission and the bishops are requested to consider the planning of its future.

Means:

1. The bishops are requested to consider the positioning of Radio Veritas in Taiwan. Now it is affiliated to the CRBC; in the future, if this organization, after being set up completely, can become a social media communication center in Taiwan, so that it can help the Church to be seen.
2. Each diocese is invited to support Radio Veritas in Taiwan for its financial needs if possible.
3. Now Radio Veritas in Taiwan keeps raising proactively part of its fund in order to face the change in the future.

Resolution: Radio Veritas in Taiwan may be transformed into the CRBC Communication Center. This project will be discussed and

studied, and a report on its financial resources and vision will be presented at the Spring Plenary Assembly.

IV. Taiwan Regional Tribunal of First Instance in search of a promoter of Justice

Explanation: In accordance with the prescription of Can. Art. 1424, the sole judge of procedural law can, in any case, appoints two assessors from clergy or lay people of good virtues to be consultants. The Tribune of First Instance is an independent tribune, and its members are as follows:

Most Rev. John Baptist LEE, Moderator

Rev. Joachim Thon Dinh VU, Judicial Vicar

Rev. Lucio FLORES, Promoter of Justice (new)

Rev. Alexander Truong DOAN, Defender of the Bond

Rev. Jacob B. AQUINO, Assessor

Rev. Paul CHEN, Assessor

Sr. Nora DELGADO, OSA, Notary (new)

Means: After the approval of the 7 bishops, the Secretariat of CRBC will present the new list of personnel (with the signature of each bishop) to the Apostolic Signatura, explaining that the effective date of the office of new personnel is January 1 of 2018.

Remark: Fr. Lucio FLORES will be the new Promoter of Jus-

tice. He is now a member of the Tribunal of Second Instance. If the proposal is approved, his office of Second Instance will be deposed.

Resolution: Approved to proceed in accordance with the above-mentioned means.

V. Taiwan Regional Tribunal of Second Instance: Personnel changes in 2018

Explanation:

1. Fr. Caesar Albert REGO, Defender of the Bond of the Tribunal of Second Instance, past away recently. For the moment there is no Defender of the Bond in the Tribunal of Second Instance.
2. Fr. Lucio FLORES, Promoter of Justice of the Tribunal of Second Instance, goes to Hsinchu to be Promoter of Justice of the Tribunal of First Instance. Therefore, there is no Promoter of Justice in the Tribunal of Second Instance.
3. Otherwise, Fr. Calogero ORIFIAMMA, Notary of the Tribunal of Second Instance, went back to Italy. There is no Notary in the Tribunal of Second Instance.

Means: To find a new Defender of the Bond, a new Promoter of Justice and a new Notary for the Tribunal of Second Instance.

Resolution: Name list of candidates will be established.

VI. Hsinchu Diocese: Re-Classification of Sanctuaries in the Catholic Directory

Proposal: It is suggested to add independent numbers to the sanc-

tuaries classified in the Catholic Directory; the bishops are requested to discuss about it.

Explanations:

1. In the Catholic Directory, different dioceses have different editing structures for the sanctuaries. For example, in Hsinchu Diocese,
 - (1) The Sanctuary of Our Lady of Lourdes does not have an independent number and is indicated under the Kuansi Sacred Heart of Jesus Church.
 - (2) The Saint Theresa Sanctuary has an independent number and is classified in the Catholic Directory.
 - (3) The Holy House of Loreto Church has an independent number and is classified in the Catholic Directory. The Sanctuary of Our Lady of Mount Carmel Church and the Sanctuary of Sacred Heart of Jesus Church are not yet classified in the Catholic Directory.
2. Other dioceses have their own ways to classify the sanctuaries, as follows:
 - 2.1 In the Archdiocese of Taipei, they are marked as sanctuaries and have independent numbers in the Catholic Directory, for example:
 - B02-05 St. Theresa Sanctuary: former St. Theresa Church becoming a sanctuary in 1969.
 - B02-32 Our Lady of Miraculous Medal Shrine: former Holy Cross Church becoming a sanctuary in 2017.
 - B02-81 Sanctuary of Our Lady of Wu Fong Ci: Sanctuary of

Our Lady of Wu Fong Ci, Queen of Chinese Martyrs as full name, completed in 2005.

2.2 In the Taichung Diocese, they are marked as churches only, not as sanctuaries, for example:

D02-13 Holy Family Church: the sanctuary has a same name and had become a sanctuary in 2007.

Special example: Sanctuary of Our Lady of Fatima in Shui-Li (It had become a sanctuary in 1993 and is located besides the Monastery of Order of Cistercians of the Strict Observance in Shui-Li. The monastery has an entry ban and is not open to the outsiders; however, the faithful are welcome to book a visit in order to attend mass in the sanctuary. The sanctuary is not classified in the Catholic Directory.

2.3 In the Chiayi Diocese, they are marked as sanctuaries and have independent numbers. For example:

E02-16 Our Lady of China Sanctuary: it was called Our Lady of China Church and had become a sanctuary in 1972.

2.4 In the Tainan Diocese, they are marked as churches, not as sanctuaries.

For example:

F02-19 Causa Nostrae Laetitia Church: the real name of the Sanctuary is Causa Nostrae Laetitia Sanctuary. It had become a sanctuary in 1962.

2.5 In Kaohsiung Diocese, there are no sanctuaries to be marked but basilicas:

G02-01 Minor Basilica-Cathedral of the Holy Rosary: it was classified as minor basilica in 1995 and is the only cathedral

showing its status other than a cathedral among other diocesan cathedrals.

G02-40 Minor Basilica of the Immaculate Conception: it was classified as minor basilica in 1984.

2.6 In Hualien Diocese, they are marked as sanctuaries and have independent numbers, but are classified under the item of “Pastoral Centers” in the Catholic Directory:

H81-03 Mother of the Poor Sanctuary: it was completed in 1998.

3. If each sanctuary in the Catholic Directory is marked with independent number, that can help local and foreign faithful to organize pilgrimages; the opportunities of exchanges thus increase, and the sanctuaries can have better development in the future.

Resolution: Agreed to proceed in accordance with the above-mentioned means.

VII. Taichung Diocese

Proposal: Instituting Grandparents’ Day on July 26, memorial of Sts Joachim and Anne.

Explanation:

1. Sts Joachim and Anne were parents of the Virgin Mary and also grandparents of Jesus.
2. In order to promote the importance of moral principles, cares of old grandparents and transmission of faith, it is suggested to

institute for the Church Grandparents' Day on July 26, memorial of Sts Joachim and Anne.

Resolution: Not approved.

VIII. Commission for Education and Culture

Proposal A: In order to promote successfully the Catholic Scout Movement in Taiwan, the bishops are requested to approve the change of Chinese name of the Taiwan Catholic Conference of Scouting from “台灣天主教童軍協會” to “台灣天主教童軍委員會”. The English name remains Taiwan Catholic Conference of Scouting.

Explanation:

1. In order to promote successfully the Catholic Scout Movement in Taiwan, Bishop John Baptist Lee of Hsinchu Diocese was entrusted the task of handling the relevant proposal approved at the 2012 Spring Plenary Assembly. At the 2016 Spring Plenary Assembly, the first amendment of the Statutes of the Taiwan Catholic Conference of Scouting was approved.
2. However, regarding the practical aspects of the Conference, it is suggested to promote the Movement with the organization of a “委員會(Committee)”, for it is relatively more simple, and the nature of the Catholic Scouting can be better maintained.
3. “台灣天主教童軍委員會” will be the official name for outsiders, and the Section for Taiwan Catholic Scouting is set up under the Commission for Education and Culture; the draft of its statutes is in the attached document.

Resolution: Agreed. The Chinese name of the Taiwan Catholic

Conference of Scouting will be changed into “台灣天主教童軍會”. After the amendment of the statutes, it will be approved. Each diocese will send 1-3 delegates. Bishop John Baptist Lee is appointed as chairman according to Item 1 of the Article 7 of the Statutes.

Proposal B: The set-up of the office of Taiwan Catholic Conference of Scouting.

Explanation:

1. In order to promote Taiwan Catholic Scouting to join in Asia Pacific and International Catholic Conference of Scouting, Bishop John Baptist Lee, as representative of Hsinchu Diocese, went to Japan personally to participate in the International Catholic Scouts Jamboree in August 2016 and sent persons to Thailand to attend the International Catholic Conference of Scouting Asia Pacific Region in October 2017, and submit the membership application; Fr. Jacques Gagey, World Chaplain and World Ecclesiastical Assistant of the ICCS, and Mr. Cheolwoo, Secretary General of Asia Pacific Region, help handling the membership application; it is under examination now.
2. It is suggested to set the address of the TCCS in the CRBC (39, An-Ju Street, Taipei City); the office is to be set in the Bishop's Office of Hsinchu Diocese (156-1, Zhongzheng Road, Hsinchu City). Mr. Fang Chi Chen, Principal of St Peter High School, is commissioned to organize a work team in order to handle different kinds of general affairs. The diocesan bishops are asked to appoint diocesan members. After their being appointed, the first meeting of members should be convened, as to plan different kinds of activities in the future.

Resolution: Approved. The office will be set in the Bishop's Office of Hsinchu Diocese (156-1, Zhongzheng Road, Hsinchu City). Mr. Fang Chi Chen, Principal of St Peter High School, is entrusted to organize a work team in order to handle different kinds of general affairs, and to help the chairman to convene the first meeting. An account of the TCCS of the CRBC should be established.

IX. Chiayi Diocese

Proposal: The 4th National Eucharistic Congress will be held on Friday of March 1, 2019

Explanation:

1. In accordance with the suggestion of the First Preparatory Meeting for the 2019 National Eucharistic Congress, the 4th National Eucharistic Congress will be held on Friday of March 1, 2019.
2. The main reasons why choosing this date:
 - (1) In order to meet the universal pastoral and evangelization guidelines, so that more youth can participate in this event.
 - (2) The weather will be cooler and more pleasant, and there will be a long weekend because of the 228 Peace Memorial Day; this will facilitate the arrangement of holiday schedule.
 - (3) It is easier for staff members to start the preparation and to carry out their task.
 - (4) The Chinese New Year vacation is from February 4 (New Year's Eve) to 19 (Lantern Festival). There is still a period of time before the date of the Congress; the participation of the Congress will not become a burden for everyone.

(5) Ash Wednesday is on March 6, so the date of the Congress avoid colliding with the season of Lent; it is suggested that the National Eucharistic Congress should be held on June 26, the Solemnity of the Body and Blood of Christ; however, this date is within the period where students are preparing their admission exams and graduation.

3. If the Congress is held earlier in the beginning of the year, it can be followed by the promotional activity for Eucharistic devotion such as “聖體大會薪火延續” (To uphold the zeal of the National Eucharistic Congress), in order to celebrate the 160th anniversary of Evangelization in Taiwan.

Means:

1. This date will be effective after the confirmation of the CRBC Plenary Assembly in November.
2. Please approve and assist the Chiayi diocese to concretize the publicity, the promotion, the fundraising and other relevant activities of the 4th National Eucharistic Congress.

Resolution: Approved.

X. Commission for Clergy

Proposal: The 2018 Advanced Formation for Priests

Explanation: In order to facilitate the participation of priests to the Annual On-going Formation for 2018, the dates have been chosen. It will be held from August 13 to 17, 2018. Msgr. Stephen J. Rossetti is invited as speaker, focusing on gender issues.

Means:

1. The Commission continues to discuss with Msgr. Stephen J.

Rossetti the content and the topics of the formation.

2. Sr. Clara Chiang is commissioned to be the interpreter for this formation.
3. Fr. Louis Gendron, SJ, President of Fu Jen Faculty of Theology of St. Robert Bellarmine, is solicited to assist Sr. Clara Chiang's work of interpreter.

Resolution: Approved.

Additional reports:

- Members of the Commission for Evangelization (Cf. attached electronic document)
- Fr. Pak Chong Hwan, SJ, will be the new Chaplain of Chinese Catholic University Student Association, and its mandate will be made public on December 10, 2017, taking effect on the same day.
- The Chinese translation of "Directory for Priests" is being proof-read currently.

Memorandum:

- The next CRBC and AMRSMW Joint Meeting
Date: 10:00AM-3:00PM, Tuesday of March 13, 2018
Venue: Central Building, 5th Floor, 2, Sect. 1, Chungshan N. Road
- 2018 CRBC Standing Committee Meeting in the spring
Date: 3:00PM, March 12, 2018
- 2018 CRBC Plenary Assembly in the spring
Date: April 10-13, 2018
- The CRBC Ad Limina Visit
Date: May 8-15, 2018

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