



教宗方濟各

2018年普世傳教節文告

「讓我們偕同青年人，將福音帶給每一個人。」

親愛的青年人，我想和你們一起深入思索我們從基督那裡所領受的傳教使命。在此我不僅要對你們說話，也要對所有在教會內以天主子女的身分，活出非比尋常而又冒險犯難的人生的基督徒們說話。我之所以要透過這次與你們的交談向所有的人發言，是因為我確信：當我們對基督的信德向著祂所託付給我們的傳教使命開放時，它將永保長青。若望保祿二世在世時，經常流露對青年人宏大的愛和關懷；他曾說過：「傳教使命重新煥發信德。」（《救主的使命》2）

即將在十月（傳教月）於羅馬舉行的世界主教會議，正提供我們一個機會，在信仰的光照之下，更完全的了解：主耶穌想要對你們青年人說什麼？祂又要透過你們，向所有的基督信仰團體說什麼？

人生就是傳教使命

每一個男人和女人，都是一份傳教使命；我們是為此而生活在這世界上。「被吸引」和「被派遣」這兩種不同的動態，讓我們的心感受到由愛所生的內在力量，尤其當我們還年輕的時候，更是如此；它們給我們的未來提供應許，為我們的生命帶來方向。青年人比任何人都更能感受到生命的力量對我們的推進和吸引。喜樂地活出我們對這個世界所應負的責任，是一項極大的挑戰。我清楚知道青年人人生中的光明與黑暗；當我回想我的青年時期和我長大成人的家庭時，我記起了我的盼望所帶來的力量——我期待擁有一個更美好的未來。我們身處這個世界，並非出於我們自己的選擇；正因如此，使我們隱約意識到，原來有一個至關重要的行動，它先於我們發生，而使我們存在。我們每一個人都受召思索此一事實：「在這世上我就是傳教使命；我是為此而在這世界上。」（《福音的喜樂》273）

我們宣報耶穌基督

教會藉由宣報她所白白領受的一切（參：瑪十 8；宗三 6），得以和你們青年人分享那給我們此世生活賦予意義的道路和真理。為我們死而復活的耶穌基督，要求我們給予自由；祂並挑戰我們，要我們去尋找、發現並宣報這真理和圓滿的信息。親愛的青年人，不要害怕基督和祂的教會！因為在那裡，我們可以找到以喜樂充滿生命的寶藏。我要以我親身的經驗告訴你：由於信仰，我找到我夢想的穩固基礎，和實現它們的力量。我曾親眼見到許許多多弟兄姊妹的面容，受到極大的痛苦和貧窮

所摧殘。然而，為那些支持耶穌的人，邪惡反而激勵人更加去愛。許多男人和女人，以及許多青年人，慷慨地犧牲自己，出於對福音的熱愛和對弟兄姊妹的服務，甚至成為殉道者。從耶穌的十字架，我們學習天主自我犧牲的邏輯（參：格前一 17-25）；那是為了給今世的人們宣報福音。被基督的愛點燃，就是要被那火燒盡，透過它的光增進理解，經由它的愛感受溫暖（參：格後五 14）。諸聖使我們向浩瀚無邊的天主敞開自己，我鼓勵你們要向他們學習，並邀請你們永遠不要停止思考這個問題：「如果基督是我，祂會怎麼做？」

傳遞信仰直到地極

青年朋友們，你們也是，藉著洗禮，已經成為教會的活肢體；我們一起領受傳教的使命，要把福音帶給每一個人。你們正處在生命的門檻。因著教會的聖事，我們獲得信德的恩寵，並在其中成長，又引我們躍入見證的洪流當中；它歷經世代交替，使年長者的智慧與經驗，為那些放眼未來的人們，成為見證和鼓舞。而青年人的新穎與熱情，給那些接近生命旅程盡頭的人們，帶來支持和希望。教會的使命，融合不同生命階段的人們，跨越世代的鴻溝；我們對天主的信仰和對近人的愛，是達致深刻合一的根源。

信仰的傳遞，是教會傳教使命的核心，唯有藉著愛的感染力，才能發生；在愛中，生命裡被全新發現的豐富意義和重新得著的圓滿實踐，經由喜樂和熱忱，充分地表達出來。信仰的傳播「透過吸引力」，正召喚著那些被愛敞露和展開的心。愛不可能被設限，因為愛的強烈，

猛如死亡（參：歌八 6）。愛的擴散，促成了相遇、見證和宣報，並發展出在愛德中與那些遠離信仰的人們的分享：他們對信仰態度冷淡，甚至可能帶有敵意，進而予以反對。對於耶穌的福音和教會聖事性的臨在仍然陌生的各種人性、文化和宗教環境，代表著極度邊緣地帶，亦即「地極」；從第一個復活節開始，耶穌那些背負傳教使命的門徒們，就被派遣到那裡去；他們深信他們的主常與他們同在（參：瑪二八 20；宗一 8）。這即是所謂的「萬民的傳教使命」（*missio ad gentes*）。那些人們亟需基督，卻仍然對信仰冷淡或對天主內圓滿的生命表現出仇恨的地方，就是最荒僻的邊境。所有物質上和精神上的貧窮，以及對我們弟兄姊妹各種形式的歧視，都是拒絕天主和祂的愛的後果。

親愛的青年人，時至今日，所謂的地極，是非常相對的，而且總是使用導航可以容易找到的。數據世界——無處不在、隨時回應的社群網路——消除邊界、拉近距離並減少差異。萬事萬物看起來都垂手可得，如此接近又立即可行。然而，如果我們沒有誠懇地給予生命，我們可能會擁有無數與人接觸的機會，卻永遠不能在真正的生命共融中彼此分享。傳教的使命，直達地極；要能在其中分享，必須在那位已將我們帶到這世界的天主給我們選定的聖召內，給予自我（參：路九 23-25）。我敢說，對每一位渴望跟隨基督的男女來講，最重要的，莫過於能在自己的聖召內，不斷的努力尋求、用心發現並持之以恆。

為愛作見證

我非常感謝所有的教會團體，因為它們使你們可以在基督的教會內與祂有個人的相遇，包括：各個堂區、善會組織、運動、修會，以及各式各樣的傳教服務。有多少青年人在傳教士志工的工作中，發現那是服務我們「最小」弟兄姊妹的方法之一（參：瑪二五 40）；不僅促進人性的尊嚴，並見證身為基督徒的愛的喜樂。這些教會性的經驗教育並訓練青年人，不僅為使他們獲得事業上的成功，也為發展並培養天主給予他們的恩賜，以更好的服務他人。這些暫時性的傳教服務形式，頗令人稱道，是成果豐碩的開端；而透過聖召辨明，它們能幫助你們決定是否完全奉獻自己成為傳教士。

宗座傳信善會誕生自青年人的心，是支持向萬民宣講福音的一個途徑，並對所有渴望得知真理者的人性和文化成長多所貢獻。透過宗座傳信善會慷慨地給予祈禱和分送物資，教廷得以確保那些受到援助的人們，可以回過頭來，在他們日常生活的各種情況中，為福音作證。沒有人是貧窮到無法給予自身所有的，因為首先他們自己就是最大的財富。容我於此再次提出我曾給智利青年人所說過的勉勵的話：「千萬不要認為你們沒有什麼可以給的，或以為沒有人需要你們。很多人需要你們。請想一想！你們每一個人，請在你們的心中這樣想：很多人需要我。」（〈和青年人會面〉，邁普朝聖地，2018年1月17日）

親愛的青年人，即將來臨的這個十月，是傳教月；我們的世界主教會議，將為你們而召開。屆時，將可提供另

一個機會，幫助我們成為門徒傳教士，更加熱誠地為耶穌和祂直到地極的傳教使命獻身。我請求宗徒之后瑪利亞、聖方濟·沙勿略、聖耶穌嬰孩德蘭和真福保祿·曼納（Paolo Manna）為我們轉禱，永遠陪伴我們。

教宗方濟各

梵蒂岡

聖神降臨瞻禮，2018年5月20日

（天主教臺灣地區主教團祕書處 恭譯）



慶祝教宗方濟各就任五周年

2018年6月29日，18:30於台北

教廷駐華大使館 高德隆蒙席致詞

陳副總統建仁先生，

上問候。

外交部次長劉德立先生，

親愛台灣的總主教及主教們，

敬愛的立法委員們，

各國使節閣下，

各宗教團體領袖及代表們，

可敬的神父修女們，

各位來賓，

親愛的朋友們，

晚安！

我很高興也很榮幸，向今晚齊聚於此地慶祝教宗方濟各就任五週年的各位致

由於我第一次發表這一類的演說，我本來想講長一點。後來我想起美國總統湯瑪斯·傑佛遜的一句格言：「以時數計算長短的演說，就與計算的時數一同消失。」因此我決定抵抗這個誘惑，立刻切入重點，以下就是我想說的兩個重點。

首先，我想回顧2013年3月13日，教宗方濟各被選為聖伯多祿繼承人暨羅馬主教的當天晚上。在他首次的致候詞當中，他邀請羅馬市和全世界一起展開「一場兄弟之情、愛和信任的旅程」。此外，他也



邀請世界各地的教會「在上主的臨在和祂的光照之下」進行這場旅程，以觸及社會所有現存的邊緣地帶，特別關懷照顧兒童、病人、年長者和窮人——眾人皆知教宗方濟各已於2016年創立了世界窮人日。

我在可愛的台灣服務就快要滿三年了，我想我可以說這裡的本地教會，始終

竭盡全力，回應我剛才所提到的，來自教宗方濟各的呼籲。特別是在台灣歷史上最艱難困苦的歲月，這樣的堅持，從過去到現在，一直沒有改變。我很高興知道天主教會仍然致力為整個台灣社會的各項福祉作出貢獻，不論在靈性、教育、文化和社會等等各層面。

有人可能發現我遺漏了一



個層面，就是經濟層面。其實，在很多類似今天晚上的場合中，我們總會聽聞某某國家和台灣之間的貿易、交流和投資等等，所以經濟層面應該也包括在內。然而，在此我必須說明，聖座並不是這方面的合作夥伴。不過，我也要指出，聖座也很樂意透過本地教會，為台灣最寶貴資產——人民，做出「投資」。這種「投

資」，獲得的利潤最高，因為可以改善台灣人民的生活，也將改善所有行經台灣的人的生活。

請允許我以非常具體的例子來說明這一點。上週六，我接受靈醫會的邀請，參加位於宜蘭縣羅東地區一座全新規劃，並可容納80人病床的阿茲海默症病患照護中心的奠基典禮。我得知實際需求遠高

過80人數，所以這個興建計畫如同汪洋大海中的一滴水。然而，正如我們所知，就算一小滴水也可以在水面上掀起漣漪。這個計畫，和台灣天主教會的其他計畫，可說是教宗方濟各對所有人、特別是最小兄弟的關懷與愛的可見標記。

現在我繼續提出我的第二個重點。

教宗方濟各在他首次向各國駐教廷使節團的演說

中，呼籲世界各國也「一起展開旅程」，並將之視為一種生活方式。至此以後，特別在他前往各國進行牧靈參訪時，他總是推動「相遇文化」和「交談外交」，盡力透過這兩個絕佳途徑，使這個世界「少一點冷漠，多一點正義」，並使我們「共同的家園」為將來的世世代代，變得更好。

去年十月，在此處及羅馬，我們同時慶祝教廷和中華民國建交75週年。當



陳副總統伉儷與遠東集團總裁徐旭東先生

我重讀雙方代表當時發表的演講詞，我注意到雙方都重申在李世明大使所言「兩個渺小卻強大的國家」之間，良善、友好並蓬勃發展的關係，我們都很樂意再次聽見！但是我特別樂於見到台灣一如前外交部長李大維所言，正努力實行並推動教宗方濟各的各項呼籲，比如：人道援助、宗教交談、環境保護、宗教自由、世界和平等等。這實在格外令人振奮。聖座非常高興能擁有這一位如此投入的夥伴——但是又有誰會不投入呢？聖座並沒有任何祕密的行事曆或把持隱而不宣的企圖心，它只是單純地深信，如果我們一起合作，為人類大家庭的益處著想，我們可以做得更多、更好。

我剛才一直在談論教宗對

教會和這個世界的發言。現在讓我回想教宗針對他本人所發表的一些談話。當他被問及他希望如何被人記得時，他回答說：「我希望他們記得我是個好人。我希望他們說：『他曾經是個好人，也曾努力行善。』倘若我說教宗方濟各現在已經被很多人，包括在場的我們，視為非常好的人，並予以尊敬和愛戴，相信你們一定大表贊同。讓我如此說明：教宗方濟各已經將他的整個生命獻給耶穌基督，「由於天主——耶穌基督成了我們的智慧」（格前一 30）。讓我們效法耶穌，祂只從內心求得智慧（參閱：聖詠九十二），祂教導我們：不是要變得比別人好，是要為了別人變得更好。他用言語和行動，挑戰我們每一個人，去觀看、去思索如

何在各種不同的情況下，作為耶穌的門徒和社會的成員，恰如其分地生活和行動。

我也趁此機會，邀請您們繼續為我們的教宗方濟各祈禱，也請繼續為蔡英文總統和美麗寶島上的其他政府首長和所有人民祈禱。

「有些人僅是存在這個世界之中，就能使它與眾不同。」有些好人，他們使駐華大使館這次的慶祝活動更加與眾不同、其樂融融。他們之中有些人剛好就在現場，我特別在此對他們的支持，致上我最真誠、最深切的感謝之意。他們分別是：

- 樂謹國氏家族與國裕生活股份有限公司；錢秋華
- 陳立恆先生與法藍瓷；

- 台灣地區主教團；
- 宗座傳信善會；
- 義大利諾西亞市本篤會隱修院；
- 阿榮先生和聖杯公司。

我也要感謝薛維義神父，陳科神父，教廷駐華大使館的修女們，周 (Helen Chow) 小姐，和大使館的所有成員。最後，我要感謝香格里拉遠東國際大飯店的董事長和總經理，特別是Nancy和Claire女士。

謝謝您們的聆聽，歡迎您與我們共享今晚的時光。





慶祝教宗方濟各就任五周年

陳建仁副總統致詞

教廷駐華大使館高德隆蒙席、外交部劉次長、遠東集團徐董事長、故宮博物院林院長、立法院邱委員、天主教台灣主教團洪總主教，各位大使、各位貴賓，各位女士、先生，大家好！

感謝天主安排，今晚很榮幸能受邀參加教廷駐華大使館舉辦的紀念教宗聖座牧職五週年慶祝酒會，與各界貴賓及天主教重要的好友們齊聚一堂，響應教宗當前提倡呼籲世界和平的重要理念，並共同見證臺梵邦誼歷久彌新。

一、憶及2016年曾與教宗

當面互動

本人非常榮幸於2016年9月奉蔡總統指派率團前往教廷參加德勒莎修女封聖典禮重要彌撒，當時有幸代表蔡總統、臺灣人民及教友們向教宗方濟各問候致意，獲得聖座親切的回應，對此，身為天主教徒的我仍記憶猶新，歷歷在目。

二、響應教宗對於世界和平之呼籲

在今年初的世界和平日文告中——「移民與難民：尋找和平的男女」中，教宗呼籲我們應將移民視為「一個建立和平的機



會」，以愛心接納所有被迫離開家園的人。本人深信透過教宗無私奉獻與寬懷牧靈的榜樣與發聲，將引導人類邁向和平正義。

中華民國作為亞洲民主燈塔，長期以來致力於推動民主、自由等重要價值，對於維護和平與人權等與教廷共享之理念更是不遺餘力，未來我國也將繼續深化臺梵雙邊合作，以具

體行動齊心響應聖座倡籲。

三、持續深化臺梵交流

貴我兩國友誼歷久彌新，今日我們能夠一同歡慶彼此密切的雙邊關係日益繁茂。貴我兩國共倡人道及人權精神，超越國家及宗教的利益關係，追求全人類的福利。我們也很高興去年9月教廷在高雄舉

辦了「國際海洋使徒世界大會」、以及11月在臺北舉辦「佛教徒與天主教徒對話國際研討會」等重要活動，並有教廷高層部會樞機主教和官員來臺出席與會，使得臺梵間建立更多交流的成果。在此感謝高德隆蒙席及主教團竭誠的付出與努力，也歡迎教廷未來能在臺舉辦更多國際活動，讓我國持續與教廷共同攜手深化臺梵交流。

四、結語

最後本人要再次感謝教廷駐華大使館的邀請，有幸與各位齊聚一堂見證教宗牧職五週年的重要時刻。在此敬祝天主保佑教宗方濟各及各位身體健康、平安如意，中華民國與教廷邦誼永固。

祝福各位貴賓身體健康，萬事如意。謝謝大家！



慶祝教宗方濟各就任五周年

外交部劉德立常務次長致詞

陳副總統、教廷駐華大使館高德隆蒙席(Chargé d'Affaires Monsignor Slađan Ćosić)、遠東集團徐旭東董事長、故宮博物院林正儀院長、立法院邱泰源委員、天主教台灣地區主教團團長洪山川總主教，各位大使、代表、各位貴賓，各位女士、先生，大家好！

本人非常榮幸能夠參與今晚的盛會，與大家一同慶祝教宗方濟各就任五周年。謹代表中華民國(臺灣)外交部向教宗致上最真誠的敬意，也向天主教會獻上我們的祝賀。

過去五年來，聖座努力不

懈地推動世界和平、團結與正義，並且提供許多弱勢族群協助。聖座致力於解決氣候變遷、難民危機等艱鉅挑戰，深深感動了臺灣人民，這些作為也得到了世界的尊敬。如果聖座有機會蒞臨臺灣，我相信他將會受到臺灣人民最溫暖的歡迎。

去年我們剛慶祝我國與教廷建交75週年邦交，但天主教在早在西元1942年前即已進入臺灣。天主教傳教士的仁慈與奉獻的精神已成為這塊土地集體記憶的一部分，他們在偏鄉地區推動教育與醫療照護的努力廣受臺灣人民感念。



現在臺灣天主教社群愈來愈活躍，而教會的慈善工作就是個最好的證明。

臺灣與教廷所共享之基本人權等許多核心價值，殊值我們持續共同關注與維護。聖座曾在闡述天主教朝聖時表示，「我們的心促使我們持續向前，去追求一個目標。」臺灣對此也感同身受。一如朝聖者的精神，我們致力於確保共同價值與維護印太地區

的和平——並堅定地持續前進，直到達成目標。儘管臺梵共享的核心價值近來備受挑戰，臺灣仍會與教廷，我們親愛的盟友，持續站在同一陣線，共同保衛自由與人權。

當然，談到臺梵雙邊關係時，我們不能不提到教廷駐華大使館。從國立故宮博物院的「天國的寶藏教廷文物展」到災區的人道援助，我們雙方在許多

領域都有密切合作。另外，我們也正共同努力重建教廷的新館舍，強化它的功能。所以我很高興能利用這次機會，向高德隆蒙席(Msgr. Sladan Ćosić) 致意，感謝他對增進臺梵雙邊關係的貢獻。

最後我想再次對教宗方濟各的領導精神表達最崇高的敬意，並祝臺梵邦誼與合作永固長存。

祝福大家平安喜樂，謝謝。



Message of His Holiness Pope Francis for World Mission Day 2018

Together with young people, let us bring the Gospel to all

Dear young people, I would like to reflect with you on the mission that we have received from Christ. In speaking to you, I also address all Christians who live out in the Church the adventure of their life as children of God. What leads me to speak to everyone through this conversation with you is the certainty that the Christian faith remains ever young when it is open to the mission that Christ entrusts to us. “Mission revitalizes faith” (*Redemptoris Missio*, 2), in the words of Saint John Paul II, a Pope who showed such great love and concern for young people.

The Synod to be held in Rome this coming October, the month of the missions, offers us an opportunity to understand more fully, in the light of faith, what the Lord Jesus wants to say to you young people, and, through you, to all Christian communities.

Life is a mission

Every man and woman *is* a mission; that is the reason for our life on this earth. To be *attracted* and to be *sent* are two movements that our hearts, especially when we are young, feel as interior forces of love; they hold out promise for our future and they give direction to our lives. More than anyone else, young people feel

the power of life breaking in upon us and attracting us. To live out joyfully our responsibility for the world is a great challenge. I am well aware of lights and shadows of youth; when I think back to my youth and my family, I remember the strength of my hope for a better future. The fact that we are not in this world by our own choice makes us sense that there is an initiative that precedes us and makes us exist. Each one of us is called to reflect on this fact: “I *am a mission* on this Earth; that is the reason why I am here in this world” (*Evangelii Gaudium*, 273).

We proclaim Jesus Christ

The Church, by proclaiming what she freely received (cf. *Mt* 10:8; *Acts* 3:6), can share with you young people the way and truth which give meaning to our life on this earth. Jesus Christ, who died and rose for us, appeals to our freedom and challenges us to seek, discover and proclaim this message of truth and fulfilment. Dear young people, do not be afraid of Christ and his Church! For there we find the treasure that fills life with joy. I can tell you this from my own experience: thanks to faith, I found the sure foundation of my dreams and the strength to realize them. I have seen great suffering and poverty mar the faces of so many of our brothers and sisters. And yet, for those who stand by Jesus, evil is an incentive to ever greater love. Many men and women, and many young people, have generously sacrificed themselves, even at times to martyrdom, out of love for the Gospel and service to their brothers and sisters. From the cross of Jesus we learn the divine logic of self-sacrifice (cf. *1 Cor* 1:17-25) as a proclamation of the Gospel

for the life of the world (cf. *Jn* 3:16). To be set afire by the love of Christ is to be consumed by that fire, to grow in understanding by its light and to be warmed by its love (cf. *2 Cor* 5:14). At the school of the saints, who open us to the vast horizons of God, I invite you never to stop wondering: “What would Christ do if he were in my place?”

Transmitting the faith to the ends of the earth

You too, young friends, by your baptism have become living members of the Church; together we have received the mission to bring the Gospel to everyone. You are at the threshold of life. To grow in the grace of the faith bestowed on us by the Church’s sacraments plunges us into that great stream of witnesses who, generation after generation, enable the wisdom and experience of older persons to become testimony and encouragement for those looking to the future. And the freshness and enthusiasm of the young makes them a source of support and hope for those nearing the end of their journey. In this blend of different stages in life, the mission of the Church bridges the generations; our faith in God and our love of neighbor are a source of profound unity.

This transmission of the faith, the heart of the Church’s mission, comes about by the infectiousness of love, where joy and enthusiasm become the expression of a newfound meaning and fulfilment in life. The spread of the faith “by attraction” calls for hearts that are open and expanded by love. It is not possible to place limits on love, for love is strong as death (cf. *Song* 8:6). And that expansion generates encounter, witness, proclamation;

it generates sharing in charity with all those far from the faith, indifferent to it and perhaps even hostile and opposed to it. Human, cultural and religious settings still foreign to the Gospel of Jesus and to the sacramental presence of the Church represent the extreme peripheries, the “ends of the earth”, to which, ever since the first Easter, Jesus’ missionary disciples have been sent, with the certainty that their Lord is always with them (cf. *Mt* 28:20; *Acts* 1:8). This is what we call the *missio ad gentes*. The most desolate periphery of all is where mankind, in need of Christ, remains indifferent to the faith or shows hatred for the fullness of life in God. All material and spiritual poverty, every form of discrimination against our brothers and sisters, is always a consequence of the rejection of God and his love.

The ends of the earth, dear young people, nowadays are quite relative and always easily “navigable”. The digital world – the social networks that are so pervasive and readily available – dissolves borders, eliminates distances and reduces differences. Everything appears within reach, so close and immediate. And yet lacking the sincere gift of our lives, we could well have countless contacts but never share in a true communion of life. To share in the mission to the ends of the earth demands the gift of oneself in the vocation that God, who has placed us on this earth, chooses to give us (cf. *Lk* 9:23-25). I dare say that, for a young man or woman who wants to follow Christ, what is most essential is to seek, to discover and to persevere in his or her vocation.

Bearing witness to love

I am grateful to all those ecclesial groups that make it possible for you to have a personal encounter with Christ living in his Church: parishes, associations, movements, religious communities, and the varied expressions of missionary service. How many young people find in missionary volunteer work a way of serving the “least” of our brothers and sisters (cf. *Mt 25:40*), promoting human dignity and witnessing to the joy of love and of being Christians! These ecclesial experiences educate and train young people not only for professional success, but also for developing and fostering their God-given gifts in order better to serve others. These praiseworthy forms of temporary missionary service are a fruitful beginning and, through vocational discernment, they can help you to decide to make a complete gift of yourselves as missionaries.

The Pontifical Mission Societies were born of young hearts as a means of supporting the preaching of the Gospel to every nation and thus contributing to the human and cultural growth of all those who thirst for knowledge of the truth. The prayers and the material aid generously given and distributed through the Pontifical Mission Societies enable the Holy See to ensure that those who are helped in their personal needs can in turn bear witness to the Gospel in the circumstances of their daily lives. No one is so poor as to be unable to give what they have, but first and foremost what they are. Let me repeat the words of encouragement that I addressed to the young people of Chile: “Never think that you have nothing to offer, or that nobody needs you. Many people need you. Think about it! Each of you, think in your heart: many people need me” (*Meeting*

with Young People, Maipu Shrine, 17 January 2018).

Dear young people, this coming October, the month of the missions, we will hold the Synod devoted to you. It will prove to be one more occasion to help us become missionary disciples, ever more passionately devoted to Jesus and his mission, to the ends of the earth. I ask Mary, Queen of the Apostles, Saint Francis Xavier, Saint Thérèse of the Child Jesus and Blessed Paolo Manna to intercede for all of us and to accompany us always.

From the Vatican, 20 May 2018, Solemnity of Pentecost



CHINESE REGIONAL BISHOPS' CONFERENCE MINUTES OF THE 2018 SPRING PLENARY ASSEMBLY

Date: April 10-12, 2018 (Tuesday-Thursday)
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
Secretary: Fr. Otfried Chan
Guest: Msgr. Slađan Ćosić

Address of Msgr. Slađan:

- According to the C.I.C. can. 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.” Besides having an audience with the Holy Father, the CRBC will also visit 1.) The Congregation for the Clergy; 2.) The Congregation for Catholic Education; 3.) The Pontifical Council for Inter-religious Dialogue; 4.) The Dicastery for Promoting Integral Human Development; 5.) The Congregation for Institutes of Consecrated Life and Societies of Apostolic

Life; 6.) The Congregation for Divine Worship and the Discipline of the Sacraments; 7.) The Pontifical Council for Promoting Christian Unity; 8.) The Congregation for the Doctrine of the Faith; 9.) The Apostolic Signatura; 10.) The Pontifical Council of Legislative Texts; 11.) The Dicastery for the Laity, the Family and Life; 12.) The Pontifical Council for Promoting New Evangelization; 13.) The Congregation for Evangelization of Peoples and 14.) Cardinal Parolin, the Secretary of State. The Bishops will have the chance to pray and offer masses in the Basilica of St. Peter, Saint Mary Major, the Basilica of Saint Paul outside the Walls and the Basilica of Saint John Lateran. The Apostolic Nunciature will take the responsibility to arrange the accommodation, the transport service and all other things.

- Because this year the fifth anniversary of Pope Francis' pontificate (March 19) was close to the Holy week, the Apostolic Nunciature will celebrate it and hold a reception at 6:00 pm, on June 29, the Feast of Saint Peter and Paul, in Shangri-La's Far Easter Plaza Hotel.
- From next year on, before the CRBC's Spring and Autumn Plenary Assembly, a mass can be celebrated on the eve or in the morning of the first day of the meeting in the Cathedral; the faithful are thus invited to pray for the Plenary Assembly, in order to show the communion between the CRBC and God's people and its representative role in leading the local Church.
- Msgr. Slađan, as the representative of the Holy See in Taiwan, enjoys serving the local Church and hopes to gain the Bishops' support in words and deeds while fulfilling his mission.

Table for Reports:**I. Secretariat**

1. Ad Limina visit—Presentation of the program and items to be taken care of.
 2. Letter from the Congregation of the Doctrine of the Faith — ”Placuit Deo”
 3. Explanation and relevant matters on land management
 4. Relevant information on the draft of the Legal Foundation Law
 5. The Ministry of the Interior is requested to inform the CRBC about the organizations that register with the Chinese name “Catholic” (天主教). (The CRBC will write a letter to inform the Ministry of the Interior that any organization/group applying for a registration with the name of “Catholic” must have the consent in written form from its diocese.)
 6. Love in Cana Association
 7. Collaboration among different Chinese-speaking Churches (Hong Kong, Macau and Taiwan) for the publication of books of the Holy See in Chinese
 8. Final revenue and expenditure account of 2017 and report of the General Service
 9. Santa Marta Group asks if an “International Conference on Anti-human-trafficking and slavery” can be held in Taiwan. (The Secretariat of the CRBC had already replied. It suggested that the SMG might collaborate with the government, and the CRBC would offer services needed as much as possible.)
 10. Creation of a human resources database
- (The realization of the project will take place by stages. Firstly, each

diocese builds up its own human resources database according to the local needs and collects the lists of different kinds of human resources; then they send those lists to the Secretariat of the CRBC, so that the CRBC can contact the persons according to the needs of different activities.)

II. Commission for Interreligious Dialogue and Ecumenical Cooperation and Commission for Promoting Christian Unity

III. Commission for Aborigine Apostolate

IV. Commission for Education and Culture

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

VI. Commission for Evangelization

VII. Commission for Evangelization, Section for Family

VIII. Commission for Social Development and Caritas Taiwan R.O.C.

IX. Commission for the Clergy-Taiwan Catholic Regional Seminary

X. Commission of Pastoral-Health Care

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

XII. Commission for Sacred Liturgy

XIII. Commission for Social Development, Radio Veritas

XIV. Commission for Evangelization, Pont. Societies for Propagation of the Faith

XV. Commission for Evangelization, Section for Youth

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

XVII. Catholic Window Press of Tainan Diocese

Table for Proposals:

I. Secretariat

- A. Final revenue and expenditure account of 2017 and work report
- B. Feasible solution for solving the problem of land appreciation tax due to the deal between Fu-jen Catholic University and the CRBC
- C. Amendments of Regulations for the staff of the CRBC
- D. Fund-raising project of Msgr. Vincenzo Viva, the Rector of Urbaniana College

II. Commission for Sacred Liturgy

III. Catholic Charismatic Renewal Service Team

IV. Commission for Study of Canon Law

V. Hsinchu Diocese (Preparatory Program for Marriage and Family Pastoral Center)

VI. Commission for Clergy (Taiwan Catholic Regional Seminary)

Contents of Proposals:

I. Secretariat

- A. Final revenue and expenditure account of 2017 and work report

Explanation: (Cf. the Report A of Secretariat)

Resolution:

- B. Feasible solution for solving the problem land appreciation tax related to the deal between Fu-jen Catholic University and the CRBC

Explanation: For this project, it is informed by the municipal revenue service that land sharing and exchange are considered as business deals, so the land appreciation tax must be collected according to the “substance-

over-form” accounting principle. It is suggested that donation is adopted for the basement of the Hospital (14.39% of land appreciation tax must be collected), and “donation and transfer” method is applied to other lots of land (the full amount of land appreciation tax must be collected). If the land of An-ju Street is included, the amount of land appreciation tax is about 4 billion NTD. Because the land appreciation tax for the Hospital basement is at its highest this year and it continues to increase; however, it can be reduced, so the tax office suggests to declare firstly the basement of the Hospital as donation, and the other land lots will be handled separately, in order to avoid huge amount of land appreciation taxes that the CRBC can hardly afford.

Resolution: Approved.

C. The Regulations for the staff of the CRBC must be amended to meet the demand of the Work Regulations promulgated by the Department of Labor of Taipei City Government.

Explanation:

Amendment 1:

Chapter 4 Attendance

Article 9: Working hours

The daily working time is 8:30-12:00 in the morning, and 13:30-17:30 in the afternoon. The lunch break is 1.5 hours, and the practical working hours are 7.5 hours. The daily normal working time shall not exceed 8 hours, and the weekly working hours shall not exceed 40 hours.

Amendment 2:

Article 10: Attendance management

III. Late arrivals and early departures

1. The staff should be present during the prescribed working time.

Those who arrive minutes after the starting time are considered as late. Late arrival can't be fixed by late departure. If the late arrival exceeds 30 minutes and is immediately reported to the supervisor, it can be converted to a leave for personal reasons. If it is not reported in time to the supervisor, it will be accounted as failing to meet one's duty.

Amendment 3:

VI. Overtime

Amendment 4:

Article 11: Special leave

Amendment 5:

Article 13: Application for Leave

Resolution: Approved.

D. The fund-raising project of Msgr. Vincenzo Viva, Rector of the College of Pontifical Urbaniana University

Explanation: The College of Pontifical Urbaniana University plans to dedicate the college's library (in a corridor) to its ex-alumnus, Archbishop Stanislaus Lo Kuang, as to remember him and to show the cultural link among the College of Pontifical Urbaniana University, Taiwan and the Chinese-speaking Church. (Cf. the attached document)

Given that Archbishop Lo Kuang was once the Rector of Fu-jen University, the Secretariat of the CRBC has issued a letter to Fu-jen University and asked the Cardinal Paul Yu Pin Talent Formation Foundation in Fu-jen University to study the possibility to support financially this project. The total amount of the budget is up to 83,000 Euro (about NTD 2,905,000):

Construction project, decoration and bookshelves about 68,000 Euro

Making of an electronic table of contents about 15,000 Euro

The Management Committee for Cardinal Paul Yu Pin Talent Formation Foundation has already received the official letter of the Secretariat of the CRBC. The Foundation used to subsidize mainly the formation of Catholic academic researchers; however, the Committee will hold a discussion for this project in between June to July.

If the Foundation can't support financially this project, might the seven dioceses share together the above-mentioned expenses? It will be about NTD 415,000 per diocese.

Resolution: The Foundation will support financially this project.

II. Commission for Sacred Liturgy

A. A joint-proposal of both the Commission for Sacred Liturgy and the Commission of Pastoral-Health Care

Explanation:

1. In some Catholic Hospital like Cardinal Tien Hospital, there is usually a shortage of Ministers of Holy Communion; as a result, the sacramental service of the pastoral care is affected.
2. In order to satisfy the desire and to meet the demand of the sick as regards the receiving of the Holy Communion, properly and immediately, besides the adoption of the current way: in accordance with the actual need, through the recommendation of the parish priest or of the priest in charge of hospital pastoral service, the faithful can join the short-term formation course organized by the diocese to be able to distribute the Holy Communion, or if they have done already a 3-year formation in the Faculty of Theology, they can be mandated each year by their diocesan bishop as “Extraordinary Ministers of the Holy Communion”; however, in this proposal, it is suggested the so-called “Care Workers” doing pastoral care work in the “Pastoral

Care Department” of a hospital or in the “Pastoral Service” of other Catholic organizations like health-care center, who have passed the exams of “Certification of Pastoral Care Worker in Catholic Health Care Services”, that they don’t need to attend the diocesan formation courses to become one of the qualified “Extraordinary Ministers of the Holy Communion”.

3. Regarding the specific knowledge, most of the so-called “Care Workers” doing pastoral care work in the “Pastoral Care Department” of a Catholic hospital or in the “Pastoral Service” of a Catholic Health Care Center have already a formation background; they graduated from the “Faculty of Theology of St. Robert Bellarmine”, “Fu-jeu University Bachelor’s Program in Catholics Studies” or “Fu-jeu University Department of Religious Studies”. Even if they are not graduates from the above-mentioned training centers, they have accumulated rich experiences concerning pastoral care and have gone through a series of on-going formation on the sacraments, catechesis, spiritual guidance, grief counseling and hospice care.
4. Therefore, it is suggested that the so-called “Care Workers” reaching the following 4 standards of evaluation can be accepted by their dioceses as “Extraordinary Ministers of the Holy Communion”:
 - 1) They must go through and finish at least 30 hrs of “Professional Training Program” as on-going formation course (Cf. attached document “Integrated Table of Professional Training Program for the Certification of Pastoral Care Workers in Catholic Health Care Services”).
 - 2) They must then pass the exam of the “Certification of Pastoral Care Workers in Catholic Health Care Services” and be holders of a certificate. (This has been managed and implemented according to the approved resolution of the 2012 CRBC Autumn Plenary Assembly)

- 3) They should be recommended by the chaplain of the Pastoral Care Department in a Catholic hospital or the supervisor of a Catholic Health Care Center.
- 4) During the office prescribed by the diocese, they should join the retreat organized by the diocese for the “Extraordinary Ministers of the Holy Communion“, and be mandated by their bishops.
5. The formation program for the “Extraordinary Ministers of the Holy Communion” should be included in the courses of “Professional Training Program”.
6. The so-called “Care Worker” mandated as “Extraordinary Ministers of the Holy Communion” can only do their ministry where they do their pastoral care work.

Resolution: Approved.

B. Regarding the publications in connection with the Catholic Faith circulated in the local Church, or some booklets or printed prayers and spread by some zealous faithful, it is suggested that the CRBC Plenary Assembly should draft a set of rules for the evaluation, permission, edition, publication and circulation of religious literature so that the faithful of each diocese and each parish can follow according to the regulations of the Church.

Explanation:

1. In our local Church, the faithful can always find at the back of the chapel some books on the Catholic Faith or some prayer manuals on the desks; they are free and the faithful can take and read. In some parishes there are even people who distribute them.
2. Among those books, many have not been reviewed by the Church authority, they are printed without official permission; however, the faithful seem to spread these books under the permission of their

pastor (In fact, the pastor may even know nothing about the content). The faithful in general have no means and ability to tell the content of these books is right or wrong, so they easily think the content is just the Faith professed by the Church.

3. This happens because the faithful do not know about the regulations of the Church in this regard; furthermore, it seems that our local Church never gives our faithful relevant instructions, and there is no mechanism for the evaluation of religious literature.
4. Although it seems that the faithful are more interested in these books than other spiritual books published according to the regulation of the Church, the local Church still has the responsibility to develop a set of rules for the evaluation, permission, edition, publication and circulation in order to preserve the integrity of the truths of faith and morals.
5. Because according to the Catholic Canon Law:

Can. 823 §1. In order to preserve the integrity of the truths of faith and morals, the pastors of the Church have the duty and right to be watchful so that no harm is done to the faith or morals of the Christian faithful through writings or the use of instruments of social communication. They also have the duty and right to demand that writings to be published by the Christian faithful which touch upon faith or morals be submitted to their judgment and have the duty and right to condemn writings which harm correct faith or good morals.

Can. 823 §2. Bishops, individually or gathered in particular councils or conferences of bishops, have the duty and right mentioned in §1 with regard to the Christian faithful entrusted to their care; the supreme authority of the Church, however, has this duty and right with regard to the entire people of God.

Can. 824 §1. Unless it is established otherwise, the local ordinary

whose permission or approval to publish books must be sought according to the canons of this title is the proper local ordinary of the author or the ordinary of the place where the books are published.

Can. 824 §2. Those things established regarding books in the canons of this title must be applied to any writings whatsoever which are destined for public distribution, unless it is otherwise evident.

6. According to these mentioned-above regulations:
 - 1) It is suggested that each diocese establishes its reviewing unit and develops a set of rules for evaluation, permission, edition, publication and circulation.
 - 2) If each diocese does not have enough resources to establish a control system, it is suggested that the Commission for Doctrine of the Faith and Catechetical of the CRBC invites the Fu-jen Faculty of Theology of Saint Robert Bellarmine to work together and proceed according to the content of the publication or printed matters by using properly all kinds of biblical, catechetical, ethical, sacramental and liturgical resources.
 - 3) Each parish of the diocese should be informed that it is forbidden to put in the parish church or spread the religious literature that has not been approved according to the relevant regulations of the Church.
 - 4) The weeklies of the Church or other media should be used to implement the regulations.

Resolution: Approved.

III. Commission for Study of Canon Law

Explanation: Relevant matters to the Funeral Liturgy for parishioners.

1. According to the Catholic Canon Law:

Can. 1177

§1. A funeral for any deceased member of the faithful must generally be celebrated in his or her parish church.

§2. Any member of the faithful or those competent to take care of the funeral of a deceased member of the faithful are permitted to choose another church for the funeral rite with the consent of the person who governs it and after notification of the proper pastor of the deceased.

§3. If a death occurred outside the person's own parish, and the body was not transferred to it nor another church legitimately chosen for the funeral rite, the funeral is to be celebrated in the church of the parish where the death occurred unless particular law has designated another church.

Can. 1181 Regarding offerings on the occasion of funeral rites, the precepts of can. 1264 are to be observed, with the caution, however, that there is to be no favoritism toward persons in funerals and that the poor are not deprived of fitting funerals.

Can. 1182 When the burial has been completed, a record is to be made in the register of deaths according to the norm of particular law.

Can. 1183

§1. When it concerns funerals, catechumens must be counted among the Christian faithful.

§2. The local ordinary can permit children whom the parents intended to baptize but who died before baptism to be given ecclesiastical

funerals.

§3. In the prudent judgment of the local ordinary, ecclesiastical funerals can be granted to baptized persons who are enrolled in a non-Catholic Church or ecclesial community unless their intention is evidently to the contrary and provided that their own minister is not available.

2. In the introduction of the Order for Funerals, the duty of the priest to prepare and plan the liturgy is mentioned:

No. 23 The priest should think of different kinds of environment and listen to the will of the family of the deceased or of the community, and applies properly different rights endowed by liturgy regulations.

No. 25. It is supposed that the priest understands basically and completely the Christian mysteries and pastoral duty in order to hold properly and correspondingly the funeral rituals and to realize all relevant ministries of a priest towards the deceased. Among many other matters, the priorities of a priest should be as follows:

- 1) Visiting the sick and those who are at the point of their death, just as what the relevant parts of the Roman Ritual instruct.
 - 2) Preaching the Christian meaning of death.
 - 3) Expressing loving cares towards the family of the deceased and giving support while they are suffering. Helping them as much as possible to hold properly the funeral rituals. Applying the choosing right instructed and endowed by liturgy regulations.
 - 4) Integrating properly the liturgy for the dead, the whole liturgical life of the parish and the pastoral ministry.
3. Some circumstances appearing in the funeral liturgy of Taiwan Catholic Church in recent years:

- 1) Facing their members dying or at the point of death, some families of the faithful firstly inform the funeral business owner, not the parish priest.
- 2) The funeral business owner, without understanding the situation of the parish, contacts by himself the priest with whom he cooperates, and the parish priest knows totally nothing about this procedure.
4. The Catholic Church in Taiwan should take appropriate measures to avoid that the funeral business dominates the liturgy of the Church, that the faithful may have bad impression that the priest celebrates the rituals of remembrance and the funeral liturgy for making money.

Means:

1. The local ordinary reminds regularly (for example once a year during the assembly of priests) the priests doing their ministry in the area belonging to the diocese:
 - 1) It is primarily the parish priest's duty to confer sacraments (Confession, Anointing of the Sick, Holy Communion) to the dying member of the faithful and to celebrate funerals and liturgy of remembrance for the deceased member of the faithful.
 - 2) The parish priest should contact the parish pastoral council or parish evangelization association, prayer group for good death, Legion of Mary or other groups of faithful so that they may use prayers and cares to accompany the dying member of the faithful and his (or her) families and help the deceased member of the faithful and his (or her) families dealing with matters relevant to the funeral.
 - 3) The parish priest should educate the faithful in the usual time how to deal with relevant matters while their family members are dying or when they pass away. (Cf. the following 2.)
 - 4) He should help the faithful to discern a proper funeral agency willing

to follow the regulations of the Church to handle the funeral rituals of the deceased member of the faithful.

- 5) If a priest celebrates the funeral liturgy of the parish faithful outside the parish, he should respect the parish priest and remind the family of the dead to inform him and to make sure that he does receive the notification.
2. Each parish priest should educate the faithful especially in Tomb Sweeping Day or during the month of the Holy Souls:
 - 1) When a member of the family of the faithful is very sick and at the point of death, the parish priest should be firstly informed and invited to go to their home or hospital to confer the sacraments.
 - 2) If a family member is deceased, the parish priest or his vicar should be firstly informed.
 - 3) While communicating with the funeral agency for the deceased family member, it is better to invite the parish priest and the representatives of the pastoral council or evangelization association to have a meeting together, in order to let the funeral agency understand the regulations of the Church (for example, the commentator for the funeral mass must be a Catholic, so are the altar servers, the choir and the organist) and to emphasize that the Catholic doctrine and rituals must be followed in the funeral mass.
 - 4) It is more proper that the funeral liturgy of a Catholic is celebrated in the parish church. If the relatives of the deceased member of the faithful are not Catholic, the parish priest should remind and help them to inform the parish priest and the groups of faithful to help them hold the funeral rituals of the Church.
 - 5) If the family of the deceased member of the faithful chooses another church (not the parish church) to hold the funeral liturgy, they need to

inform in advance their parish priest.

Resolution: Approved.

V. Hsinchu Diocese

A. The preparatory plan of the Marriage and Family Pastoral Center (cf. the attached document)

Resolution: The Bishops approves the project presented by Ms. Clare Yeh that a Family Pastoral Center can be established in the Secretariat of the CRBC and that the center belongs to the CRBC. The Secretariat will take charge of its administrative work, and Bishop John Baptist Lee, President of Family Section of the Commission for Evangelization of the CRBC, will supervise its pastoral work; its achievement will be reported at the Autumn Plenary Assembly.

B. Regarding the legality of house repairing of the church

Explanation:

1. The Diocese possesses many old churches; some of them are partly illegal constructions, some of them leak or have other problems and need to be repaired.
2. According to the regulations of the Construction Law, among the foundation, the beams, the columns, the load-bearing wall, the floor, the roof truss and the roof top of a building, if any of them is to be repaired or modified more than 50% of the original construction, the relevant application must be submitted in order to meet the requirement of the law. If a building occupation permit is not given yet, it should be given additionally.
3. Different counties and cities have different circumstances: in the Local Autonomy Regulations of Hsinchu County and Hsinchu City, the Old Illegal Construction Repairing Guidelines expressly provides; however, for Taoyuan City, Miaoli County and Miaoli City, there are

no related prescriptions.

4. The roof renovation without additional construction in Hsinchu County and Hsinchu City can be handled in accordance with the Old Illegal Construction Repairing Guidelines. There are no relevant sources of law for Taoyuan City, Miaoli County and Miaoli City. In accordance with the law, if a building occupation permit of a construction is not given, it should be firstly given additionally.
5. Concerning legal new additions and modifications of the construction of a church, there are already some clear guidelines to follow; however, in view of the illegal additions and modification of the constructions, how to get a best development for the Church between the law and the local customs is the common concern for each diocese of Taiwan owning old buildings and constructions. Therefore, the proposal is submitted to the CRBC's Plenary Assembly for discussion.

Resolution: Approved, in order to reach the legal standards.

C. Regarding the diocesan bishop's approval for a priest to celebrate Masses outside his own diocese.

Explanation: A diocesan priest participated in the Mass ceremony in the Minor Basilica of the Immaculate Conception in Wanjen village, Pindong County in December of 2017, in spite of his *latae sententiae* suspension. This violates Can. 1332, and it is suggested that the CRBC should establish specific regulations: if there are unknown priests among concelebrants or if any doubts occur, it is necessary that those priests have the "celibet" of his bishop in order to concelebrate a Mass.

Resolution: Agreed and approved.

V. Taiwan Catholic Regional Seminary (Commission for Clergy of the CRBC)

A. The seminarians graduated from the Seminary are to receive the diaconal ordination before going back to their diocese starting the pastoral stage.

Explanation:

1. According to the Ratio Fundamentalis Institutionis Sacerdotalis—The Gift of the Priestly Vocation:
 73. The stage of theological studies, or of configuration, is nevertheless oriented towards the conferral of the Holy Orders.
 74. The pastoral stage, or vocational synthesis, is the time from leaving the Seminary until the subsequent priestly ordination, which obviously is brought about by conferral of the diaconate. This stage has a twofold purpose: on the one hand it is about being inducted into the pastoral life, with a gradual assumption of responsibilities in a spirit of service; on the other hand it is about making a suitable preparation, with the help of a specific accompaniment, in view of priesthood. During this stage, the candidate is asked to declare freely, consciously and definitively his intention to be a priest, having received diaconal ordination.
2. Can. 235: (The formation of clerics)
 - §1. Young men who intend to enter the priesthood are to be provided with a suitable spiritual formation and prepared for their proper duties in a major seminary throughout the entire time of formation or, if in the judgment of the diocesan bishop circumstances demand it, for at least four years.
3. Can. 250: (The formation of clerics)

The philosophical and theological studies which are organized in the seminary itself can be pursued either successively or conjointly, in accord with the program of priestly formation. These studies are to encompass at

least six full years in such a way that the time dedicated to philosophical disciplines equals two full years and to theological studies four full years.

4. Can. 1032: (The requirements in those to be ordained)

§1. Those aspiring to the presbyterate can be promoted to the diaconate only after they have completed the fifth year of the curriculum of philosophical and theological studies.

§2. After a deacon has completed the curriculum of studies and before he is promoted to the presbyterate, he is to take part in pastoral care, exercising the diaconal order, for a suitable time defined by the bishop or competent major superior.

5. In the current formation process of the Seminary, the seminarians live in the Seminary in the fourth year of theological studies; some pastoral courses are arranged in this year. The Seminarians prepare general examination of ethics at the same time. In the fourth year of theological studies, they are not yet prepared to receive the ministry of deacon.

Resolution: Approved and amend accordingly the Guidelines of the Seminary for the formation of the seminarians.

B. The seminarians may receive the minor orders within the first 3 years of theological studies.

Explanation:

1. According to the Ratio Fundamentalis Institutionis Sacerdotalis □ The Gift of the Priestly Vocation, The Stage of Theological Studies (or Configuration):

72. During this stage, the ministries of lector and acolyte will be conferred upon seminarians, according to the maturing of each individual candidate and at an appropriate moment in the formation program. They will then be able to exercise these ministries for a

suitable period of time, and prepare themselves better for their future service of Word and Altar.

2. This acts in concert with the new rules on the ordination of deacon conferred upon seminarians.

Means: The ministry of lector will be conferred upon seminarians in the first year of theological studies, and the ministry of acolyte will be conferred upon seminarians in the second year of theological studies.

Resolution: Approved and amend accordingly the Guidelines of the Seminary for the formation of the seminarians.

Extraordinary motion:

The Taiwan Regional Seminary (Commission for Clergy of the CRBC)

Proposal: Personnel Changes of the Seminary.

Explanation: The term of office of the formation group of the Seminary is three years and is due on July 31, 2018. After discussions, the personnel of the new formation group and their responsibilities are as follows:

Rector : Rev. Joseph Thang Long TRAN, extension to January 31, 2019

Rev. Etienne FRECON, MEP, succeeding from February 1, 2019

Vice-Rector and Director: Rev. John SU

Dean of General Affairs: Rev. Bartholomew LU, continuing in office

Spiritual Director: Rev. Thomas CUI

Changes: Vice-Rector, Rev. François BAUMANN and Spiritual Director,

Rev. Augustine TSANG

Resolution: Approved.

Memorandum:

• **May 7, 2018**

12:00 Lunch with Vice-President Chen Chien-jen in the President Palace

14:00 Meeting with President Tsai Ing-wen

• **Ad Limina visit : May 8-15, 2018**

Departure for Taoyuan Airport at 7:30 am, May 8, 2018

• **The Autumn Standing Committee**

Date: 15:00 on Monday, October 15, 2018

Venue: CRBC administrative building (39, Anju St., Taipei City)

• **The next CRBC and AMRSMW Joint Meeting**

Date: Tuesday, October 16, 2018

Venue: 10th floor at Central building (Taipei)

• **The CRBC Autumn Plenary Assembly**

Date: November 27-30, 2018

Venue: CRBC administrative building (39, Anju St., Taipei City)

Prepared by:

Fr. Otfried Chan

Secretary General



On the Occasion of The Fifth Anniversary of the Pontificate of His Holiness Pope Francis

Taipei, 29th June, 2018, 18:30

Msgr. Sladan Ćosić

Chargé d'Affaires a.i. of the Apostolic Nunciature

Mr. Vice-President of the R.O.C., Taiwan,

Mr. Vice-Minister of the Foreign Affairs of the R.O.C., Taiwan

Dear Archbishops and Bishops of Taiwan,

Honourable Members of Parliament,

Excellencies Ambassadors and honourable Representatives,

Leaders and Representatives of other Religious Groups,

Reverend Fathers and Sisters,

Distinguished Guests,

Dear Friends,

Good evening!

It is an honour and a pleasure for me to greet you all gathered here this evening to celebrate the Fifth Anniversary of the Pontificate of His Holiness Pope Francis.

Since this is the first time that I deliver this kind of speech, I have been



tempted to make a long one. But then I remembered a saying, “Speeches that are measured by the hour, die with the hour” [Thomas Jefferson], and so I decided to resist the temptation and get to the point. Actually, I would like to make two points.

First of all, I would like to recall the evening of 13th March, 2013, when Pope Francis was elected as Successor of Saint Peter and Bishop of Rome. In his first greeting, he invited the City of Rome and the World to take up “a journey of fraternity, of love, of trust among us”. Furthermore, he invited the Church in every corner of the world to journeying “in the presence of the Lord, in the light of the Lord”, so that it reaches out to all the existential peripheries of society, giving special attention to the care for children, sick and elderly people, and the poor – as you might know, in 2016 he instituted the World Day of the Poor.

After almost three years of service in this beloved Country, I think I could say that this Local Church is putting all its efforts to respond to

the invitation from the Holy Father I mentioned just now. And that was the case in the past, especially during the most difficult years in your history. I am so glad to know that the Catholic Church remains committed to contributing to the well-being of the entire Taiwanese society at the spiritual, educational, cultural and social levels.

One could note that one level is missing, the economic one. In fact, on occasions like this one, we hear about the growth of trade, exchanges, investments, etc., between a certain country and Taiwan. And so it should be! But, I have to say that the Holy See is not this kind of partner. However, I should like to point out that the Holy See is glad to ‘invest’, also through the Local Church, in what is most precious in this Country, that is, THE PEOPLE. This kind of ‘investment’ pays the best interest, because it improves the lives of Taiwanese people, and it will improve the lives of all those across this Country.



Allow me to illustrate this with a very concrete example. Last Saturday, upon the invitation of the Camillians, I took part at the foundation stone laying ceremony of a new Centre for Alzheimer's Care in Luodong, Yilan County, with a capacity of 80 beds. I have been told that the real needs are much higher, and therefore this project looks like a drop in the ocean. However, as we know, even one small drop can make a ripple in the water. This and other projects of the Catholic Church in Taiwan are somehow a visible sign of Pope Francis' care and love for all, especially for the little ones.

And now I move on to my second point.

In his first Address to the Diplomatic Corps accredited to the Holy See, Pope Francis called all countries around the world to also “journeying together” as a way of life. Since then, especially on his pastoral visits to different countries, he promotes a “culture of encounter” and the “diplomacy of dialogue” as the most suitable means of joining efforts in making this world “less cold and more just”, and our “common home” a better place for generations to come.

Last October, in this same place and in Rome, we celebrated the 75th Anniversary of the Establishment of Diplomatic Relations between the Holy See and the Republic of China. While reading again the speeches of our respective Representatives for the very occasion, I noticed that they had reaffirmed the good, friendly and flourishing relations between “these two small, but mighty countries” [Amb. M. Lee] – and we are happy to hear it once more! But, I was particularly glad to notice, as former Minister Lee said, that your Country is putting into practice [and promoting] the Pope Francis' call in so many areas, such as: humanitarian assistance, interreligious dialogue, protecting the environment, religious freedom, world peace, etc. And this is something exceptionally good and important. The Holy See is very glad to have such a committed partner – and who would not be, right? Not because the Holy See has any secret



agenda or hidden pretentions, but simply because it is deeply convinced that together we can do much more and much better, and for the benefit of all the family of peoples.

I have been talking so far about the Holy Father's words to the Church and the World. Let me now recall what he said about himself. When asked how he would like to be remembered, he responded: "As a good person. I would like them to say, "his man was a good person who tried to do good'." I think you will agree with me when I say that Pope Francis is already respected and loved as a very good person by many people, including us here present. I explain it in this way: Pope Francis has committed his entire life to Jesus Christ, «who became for us wisdom from God» [1 Cor. 1:30]. In the school of Jesus, he gained that wisdom which comes only from the heart [Cf. Ps 90:12] and teaches us not how to become better than others, but better for others. In his words and in his deeds, he is challenging each and every one of us to look and think at

how we live and act in different situations, both as Jesus' disciples and as members of the society.

I take this opportunity to invite you to always pray for our Holy Father, Pope Francis, as well as for the President Tsai Ing-wen and other Government leaders of this beautiful Country, and for all its people.

“Some people make the world special just by being in it.” Some good people helped the Apostolic Nunciature to make this celebration even more special and enjoyable. Some of them are here among us, and I would like to express my deep and sincere gratitude for their support. They are:

- Luan Family and Opulent State Life Corporation;
- Mr. Franz Chen and Franz Collection Inc.;
- Chinese Regional Bishop's Conference;
- Pontifical Mission Society;
- The Monastery of St. Benedict in the city of Norcia, Italy;
- Mr. Aaron Turner and Chalice Company.

My gratitude also goes to Fr. Giuseppe Silvestrini, Fr. Otfried Chan, our Sisters, Ms. Helen Chow, and Staff members. And last but not least, I thank the Chairman and General Manager of the Shangri-La's Far Eastern Plaza Hotel, in particular Mrs. Nancy and Claire.

Thank you for your attention and enjoy the rest of the evening!

On the Occasion of The Fifth Anniversary of the Pontificate of His Holiness Pope Francis

Vice-President Chen Chien-jen

Chargé d’Affaires Monsignor Cosic; Vice Minister of Foreign Affairs Liu (劉); Chairman and CEO of Far Eastern Group Mr. Douglas Hsu; Director of National Palace Museum Mr. Jasper Lin Jeng-Yi; Honorable Legislator Dr. Tai-Yuan Chiu; The Most Reverend Archbishop Hung (洪); Excellencies ambassadors, and honorable representatives; Distinguished guests; Ladies and gentlemen:

Good evening!

It is truly a blessing to be here this evening, to observe the fifth anniversary of the Pontificate of His Holiness Pope Francis. So I want to thank the Apostolic Nunciature for their gracious invitation.

It’s an honor to share this moment with our distinguished guests, and representatives of the Catholic community.

This is a joyous occasion, as well as an opportunity to reflect on the Pope’s call to foster peace around the world, and celebrate the longstanding friendship between Taiwan and the Holy See.

This celebration also makes me think back to September of 2016. That year, I was honored to be appointed by President Tsai Ing-wen to lead a delegation to the Vatican for the canonization of Saint Teresa of Calcutta.

On that occasion, I was honored to meet with the Holy Father, and express warm regards on behalf of President Tsai, the people of Taiwan, and our

Catholic community. Meeting His Holiness was truly an unforgettable experience.

In his Message for the World Day of Peace at the beginning of this year, Pope Francis called on the world to embrace those who are forced to leave their homelands, and urged us to view global migration as “an opportunity to build peace.”

The plight of immigrants and refugees is a pressing issue in many countries today, but I’m sure that the wisdom of Pope Francis will continue to guide us toward a more peaceful and just society.

Taiwan is a beacon of democracy in Asia, and has long promoted core values like democracy and freedom. Like the Holy See, Taiwan is committed to safeguarding peace, and human rights.

So we will continue to strengthen our bilateral cooperation, and do everything in our power to act on the Pope’s message, and make our shared vision a reality.

Founded on our common values and shared aspirations, Taiwan and the Holy See have a long-standing friendship that continues to grow. It’s a relationship that transcends national boundaries and religious interests, and seeks to benefit humankind throughout the world.

Last year, Taiwan and the Holy See jointly organized several important international events, including the World Congress of the Apostleship of the Sea in September, and the Buddhist-Christian Colloquium in November.

These events brought many Vatican representatives to Taiwan, which was a blessing, and also helped foster the mutual understanding that is the foundation of our continuing friendship.

I want to express my gratitude to Monsignor Cosic (CHO-sich), and the Regional Bishops’ Conference for their tireless efforts. In the future,

we hope to host more international events in Taiwan, as we continue to promote good works, the Catholic Church, and interfaith dialogue.

So once again, I thank the Apostolic Nunciature for inviting me to attend this celebration. I am honored to share this moment with all of you, and celebrate the fifth anniversary of Pope Francis's Pontificate.

May God bless Pope Francis, the Holy Catholic Church, and all people of goodwill.

I wish one and all peace, joy, and the very best of health, and may the friendship between Taiwan and the Holy See continue to flourish through Christ, our Lord. Amen.

Thank you.



On the Occasion of The Fifth Anniversary of the Pontificate of His Holiness Pope Francis

Mr. José María Liu
Vice-Minister of Foreign Affairs

His Excellency Vice-President Chen Chien-jen,
Chargé d’Affaires Monsignor Slađan Ćosić,
Chairman and CEO of Far Eastern Group Mr. Douglas Hsu,
Director of National Palace Museum Mr. Jasper Lin Jeng-Yi,
Honorable Legislator Dr. Tai-Yuan Chiu,
His Excellency Archbishop John Hung Shan-chuan,
Excellencies Ambassadors and honorable Representatives,
Distinguished guests,
Ladies and gentlemen:
Good evening!

It is a great pleasure to attend tonight’s reception to celebrate the fifth anniversary of the Pontificate of His Holiness Pope Francis. On behalf of the Ministry of Foreign Affairs of the Republic of China (Taiwan), I would like to pay our sincere tribute to His Holiness, and extend our congratulations to the Catholic Church.

1. Tribute to Pope Francis

Over the past five years, Pope Francis has worked tirelessly to promote peace, solidarity, and justice, assisting many of the most disadvantaged communities around the world. It touches our heart to hear stories of his commitment to tackling some of the most pressing challenges, from climate change to refugee crises. His Holiness's efforts have earned the admiration of the international community. If the Holy Father were to come to Taiwan for a visit, I am sure he would receive the warmest welcome.

2. Catholicism in Taiwan

Last year we celebrated the 75th anniversary of diplomatic relations between Taiwan and the Holy See, but the history of Catholicism in Taiwan predates 1942. In our collective memory, Catholic priests are remembered for their generosity and life-long dedication to helping local communities, especially with respect to education and healthcare in remote areas. Taiwan's Catholic community has become even more active today, making the Church's charity work a shining example.

3. Taiwan and the Holy See

Taiwan and the Holy See share core values, such as human rights, that demand our constant attention and hard work. When referring to ecumenical pilgrimage, His Holiness Pope Francis once remarked, "Our hearts spur us to keep walking, to pursue a goal." This sentiment deeply touches us. Taiwan takes our journey to promote core values and maintaining peace in the region as a pilgrimage—we must keep walking toward our worthy objectives. Even though our shared core values may be increasingly challenged these days, Taiwan will continue to cooperate with our dear friend, the Holy See, to defend liberty and human rights.

4. Salutations to the Apostolic Nunciature in Taiwan

Of course, we cannot talk about our bilateral relations without mentioning the Apostolic Nunciature. Our two offices have enjoyed close

collaboration in many fields, from the exhibition of Vatican's treasures at the National Palace Museum to humanitarian efforts in disaster areas. We have also worked side by side on the reconstruction of the new premises of the Nunciature so it can expand its services. I am therefore glad to take this opportunity to salute Msgr. Slađan Ćosić, for his contributions to strengthening our bilateral relations.

Once again, I would like to express our utmost respect for His Holiness Pope Francis for his exemplary leadership. I look forward to working with the Holy See to make our friendship and cooperation stronger than ever in the years to come. In the meantime, may peace and joy prevail around the world! Thank you.



98-04-43-04 郵政撥儲金存款單

帳號

19700247

金額
新台幣
(小寫)

元 拾 佰 仟 萬 拾 仟 佰 拾 元

郵政撥儲金存款收據

◎寄款人請注意背面說明

◎本收據由電腦印錄請勿填寫

收款帳號戶名

通訊欄 (限與本次存款有關事項)

為主教團月誌奉獻

財團法人天主教會台灣地區主教團

戶名

劃撥款項

寄款人

姓名

□□□□-□□

通訊處

存款金額

電話

電腦紀錄

建議：

通訊欄

經辦局收款戳

經辦局收款戳

虛線內備供機器印錄用請勿填寫

發 行 所：台灣地區主教團月誌雜誌社

發 行 人：洪山川

主 編：主教團祕書處

地 址：台北市安居街39號

郵政劃撥：19700247

戶 名：財團法人天主教會台灣地區主教團

電 話：(02) 2732-6602

傳 真：(02) 2732-8603

Website：www.catholic.org.tw

E m a i l：bishconf@catholic.org.tw

印 刷 所：至潔有限公司

電 話：(02) 2302-6442

出版日期：2018年7月