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2010台灣青年日致詞

教廷大使館陸思道代辦



親愛的主教、神父、修女、修士、主內的兄弟姊妹、及各位台灣的天主教青年朋友：

願主的平安常與你們同在！

去年11月，台灣天主教會慶祝

了來台福傳150年的紀念日。在場或許有些人也有參加這場盛會。有些人或許會說台灣的教會已經有些年紀了，甚至有點倦怠。不過，見到你們的面容，我會說，台灣的教會是年輕的！台灣的教會是滿腔熱忱的！



我還要告訴你們，教宗知道台灣青年日的活動，並且跟主教們說：台灣青年日是「一個希望的象徵」。因此，你們該知道，今天在此的相聚，教宗正將你們視為一個希望的象徵。同時，教

宗也希望你們知道：他愛著你們，並正在為你們祈禱。

藉此機會，我希望能分享一點，關於我對今年世界青年日主題：「善師，為承受永生，我該做些什麼？」（谷，10:17）的想法。耶穌遇到

富少年這段經文，是在聖經中相當鼓舞人的一段篇章，其中包含了極為吸引人的可能性，及令人印象深刻的挫折。其中包含了一個對於所有人都非常切身的疑問，和一個非常清楚的誠命。

這個非常切身的疑問是：「我該做什麼，才能承受永恆的生命？」

耶穌由兩個層面來回答這個問題。首先，他說：「你要知道這些誠命」。朝向永生的第一步，就是忠實的遵循耶穌的誠命。這已經是相當大的要求，不過只有如此似乎還不夠。耶穌又說到另一個更深的層面：「耶穌定睛看他，就喜愛他，對他說：『你還缺少一樣：你去，變賣你所有的一切，施捨給窮人，你必有寶藏在天上，然後來，背著十字架，跟隨我』」。

這位富少年是個好人，他遵

循了所有的誠命。不過，問題就出在他偏愛他的財富勝過耶穌。如此一來，與其說他擁有很多錢財，其實他反而是被他的財富所佔據。所以，即使耶穌以如此關愛的眼神，邀請他進入一個更充全豐富的生命，但這位富少年，由於被他所擁有的財富佔據，最終只能「面帶愁容，憂鬱的離去」。

親愛的朋友們，在我們所有人心中，都有著這樣的疑問：「我該做什麼，才能擁有生命？」而耶穌總是以關愛的眼神看著我們，並告訴我們：要遵從誠命。並且對我們說：「你去，變賣你所有的一切，施捨給窮人…然後來，背著十字架，跟隨我。」這並不是說，我們都必須要馬上去變賣所有東西。而是，耶穌要我們不被自己所擁有的事物所佔據，並要我們在愛人與自身奉獻之中，去跟隨祂。祂要我們

2010台灣青年日致詞

在贈與被需要時，可以給出贈與。天主要我們能夠善用那些祂以其力量、熱忱及創造力所賦予我們的東西，並讓我們以自身的熱情去關愛他人。也就是說，天主要我們在有需要的地方，「願意去給」。

我曾在瑞士住過三年，而瑞士的主保聖人是聖尼古拉斯(弗呂厄的)，他便是一位爲了跟隨耶穌而捨棄了一切的典範。他寫了以下這首非常簡單而優美的禱文。我們也能依此祈禱，並願天主賜給我們這樣的恩寵：

我主我的天主，剝去所有那些會使我離開你的東西！

我主我的天主，賜與我一切使我能更接近你的東西！

我主我的天主，讓我脫離自我，並將我完全交與祢！







2010台青日開幕彌撒致詞

鍾安住主教

大家平安！今天是台灣天主教會最大的盛會，我們相聚在一起是爲了增長靈修與信仰。我們非常重視「台灣青年日」，從參與的規模來看，是當地教會最大的投入。回到教區後，要讓教區的青年起來，通傳年輕的氣息。台灣青年日的內容非常豐富，只要願意學習如同富貴少年那樣問：「善師，爲承受永生，我該作什麼？」聖神就會帶領我、幫助我，讓我熱愛天主、去服務更多的人、學習一些很棒的事情。這位富貴少年叫什麼名字聖經並沒有說，但有另外一個名字：今天是「巴爾多祿茂」聖人紀念日。巴爾多祿茂是十二宗徒之一，他原本不認識耶穌，是斐理伯把他帶到耶穌的跟前介紹，他才發現梅瑟經書所記載的人，就是耶穌。在場的青年，你們也可以照樣去做，

帶著你的好友，去認識耶穌，巴爾多祿茂也是這樣公開的宣誓基督信仰給所有人。今天，在我們當中的青年，一定有第一次參加台青的朋友，讓我們一個帶著一個，使更多人與耶穌基督相遇。我也要 and 各位分享一個故事：有位隱修士，帶著兩個破桶子去提水，雖然一直漏水，卻可以爲沿路的花草澆水。天主給人的天資，是爲了讓人發揮出來，盡好本分去影響別人，這就是「天生我才必有用」，要看重自己的才能、保持快樂的心情去生活，就像巴爾多祿茂那樣，本來是一個平凡的人，但是，做好自己的本分就很有力量。在此也祈求天主，賞報各位青年，和服務各位的工作人員，讓大家所有成長，祝福大家。

為青年奉獻日

主教團福傳委員會青年組鍾安住主教的信

主內親愛的弟兄姊妹們：

願復活的基督賜給你們平安與喜樂！

今年教宗本篤十六世為世界青年日（每年的聖枝主日）所發佈的文告主題為：「善師，為承受永生，我該做什麼？」（谷十：17）教宗以福音中那位來求問真道的富貴少年來教導青年朋友們，到底人生中重要的事物為何。這真是一段發人深省的記述，耶穌先遇見了這位少年，定睛看著他，喜愛他並且召叫他來跟隨自己。可是這位從小就遵守一切誡命的少年卻無法捨棄所擁有的財物，拒絕跟隨耶穌，就「面帶愁

容，憂鬱地走了」（谷十：22）。

教宗帶領我們看這位少年與耶穌的相遇，如果我們真實地遇見耶穌，我們就沒有辦法不去成為基督的「見證」。青年朋友們：教宗鼓勵你們去尋找天主給你們獨特的召叫。你們都被賜與豐富的恩寵、夢想與希望，這就是你們所擁有的資源和寶藏。試著在你們心中思考「什麼是成功的人生？」、「我要如何規劃我的人生？」、「如何能使我的人生活出完滿的價值與意義？」，這些問題會帶領你們走向天主為你們安排的愛的計畫。不要害怕回應天主

的召叫，不論你們是被召叫過奉獻生活或是婚姻生活，天主會把深深的平安贈與那些慷慨答覆祂的人。

我相信這篇文告不只是對青年們有幫助，「對天主慷慨大方」是我們每個人都應該不斷學習的課題。「每人照心中所酌量的捐助，不要心痛，也不要勉強，因為『天主愛樂捐的人。』」（格後九：7）當我們以實際行為回應天主對我們豐厚的賜與，這也是一種信心的舉動。這代表著我們相信天主會繼續廣施恩寵，相信天主的慈愛與公義沒有止盡。

所以，親愛的弟兄姐妹們，我在此邀請及呼籲，一起用你們的捐款來幫助及參與全國青年工作。讓我們有效地籌備及辦理全國性青年會議及培訓，幫助我們的青年走

出去，參加國際性青年活動。這些青年是教會今日的活力，是明日的棟樑！唯有透過持續的培育和關注，我們的青年們才能越來越茁壯、成熟！我們的青年工作正需要你們的支持！

我也衷心期盼青年朋友們在堂區、教區和團體中，有「睿智與有經驗的長輩」陪伴與關心，為他們祈禱，帶領他們走向天主。

願我們天上慈愛的母親—童貞瑪利亞看顧我們的教會與青年們！

天主保佑

台灣地區主教團福傳委員會
青年組

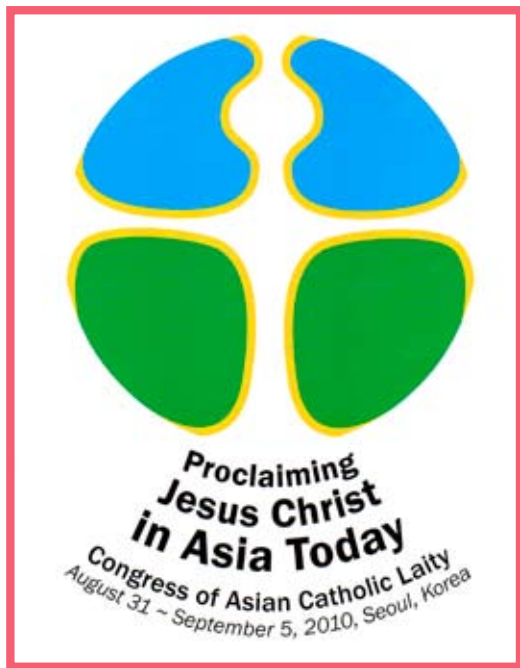
鍾安住主教
主後2010年3月22日

亞洲天主教教友大會

「今日在亞洲宣講耶穌基督」

《聖座教友委員會》於8月31日起至9月5日，在韓國首爾總教區主教座堂旁邊的會議中心召開了亞洲天主教教友大會，主題為：「今日在亞洲宣講耶穌基督」。

這次大會屬於《聖座教友委員會》定期舉辦會議中的一項，目的為加強地方教會同伯多祿宗座之間的密切聯繫。這次會議選擇在亞洲召開，是要表達對這個富有數千年文化和宗教傳統的大陸傳教使命的關懷，這個大陸在第三千年伊始作為新興角色出現在新的世界舞臺上。大會尤其體現了對亞洲天主教友予以的牧靈關懷，他們應召在與牧人的共融中，為耶穌基督作見證并宣講作為得救普世恩典的福音。



這次亞洲教友大會在籌辦方面得到韓國主教團教友委員會和當地平信徒全國委員會的合作，隸屬亞洲主教團協會的20幾個成員國和團體的代表出席會議，此外也有35

個協會、教會運動和受聖座承認的新團體的代表也在場，這些團體臨在於亞洲國家中。因此，出席大會的人員至少有400位，其中除了主席Stanislaw Rylko樞機主教及其祕書長Josef Clemens總主教以外，還有其他樞機主教及20位主教、30多位神父。代表台灣主教團參與此次會議有《基督服務團》代表季紅瑋、《基督生活團》代表曹志誠、《光明之子》代表劉憲翰、《聖母軍》代表郭青鳳，和輔仁大學副校長－林思伶女士，陪伴神師為主教團的祕書長陳科陳父。

在開幕禮中發表的兩篇報告為大會定出總綱領，主題是：「教會兩千年來在亞洲的使命：福傳、成聖和殉道思想」，以及「耶穌基督，賜予亞洲的恩典：今日福傳的需求、任務及挑戰」。第二天的報告是關於「從平信

徒勸諭看信友的聖召和使命」，然後是自由討論。另一篇報告的主題是：「在亞洲平信徒的基督信仰培育和傳教使命」。第三天則要討論在亞洲成為關鍵問題的宗教自由這一主題。然後針對福傳的幾個範圍和優先工作進行深入廣泛討論，即堂區更新、家庭牧靈及使命、天主教學校的身份、青年福傳與牧靈工作、婦女在教會和社會中的角色以及教友在政治和工作崗位中的投入。

最令人印象深刻的議程就是各國代表報告當地教會現況。台灣報告由主教團代表聯合負責，用POWERPOINT作簡報。首先是《基督服務團》代表季紅瑋，介紹在台灣島的教會，台灣人口、台灣七教區的位置、福傳150年的感恩慶祝…。接著由《基督生活團》代表曹志誠分享八八風災時的故事、他

亞洲天主教教友大會

的團體回應災民的一封信、在各災區的心靈重建工作，深深令人感受到教會就是一個大家庭。最後，由《光明之子》代表劉憲翰作報告，分享了一個年輕人對信仰的渴望、他如何在團體和使命中接觸天主改變了生命的故事。

會議最後一篇報告談教友是傳教的主角和他們「為亞洲各民族的益處」作希望的見證。此外，大會安排的項目中也包括舉辦關於利瑪竇神父的展覽和放映有關這位偉大傳教士生平的電影。

參加大會人士也一起分享禮儀祈禱的重要時刻，到韓國殉道者朝聖地朝聖，在那裡舉行感恩祭典，紀念今昔的殉道者，也包括使亞洲大陸許多民族的宗教自由受限制的受害者。9月5日主日，參加大會全體齊聚首爾主教座堂與當地信友團體一起參加

大會閉幕禮彌撒，彌撒結束時，所有參加大會人士領受傳教使命，作為接受他們重新承諾向亞洲各民族宣講福音的標記。

在五天的會議中，教宗若望保祿二世在二十多年前寫的勸諭《平信徒》(Christifideles laici)常被不同的演講者引用到（中文翻譯下載網站：<http://archive.hssc.org.hk/Archive/database/document/P181.htm>），由此可見該文件的重要性及教宗的遠見，是認識現代平信徒的身份及使命的經典之作。同樣地，在很多與教友生活有關的分享裡，教宗本篤十六世的神學思想及社會論－《天主是愛》、《愛的聖事》、《在希望中得救》、《在真理中實踐愛德》，都是不可缺的指南、幫助教友發揮自己先知性職務的有效工具。





教宗致詞亞洲天主教徒

你們要為做基督信徒的美好作見證

（梵蒂岡電臺訊）願在亞洲的教會能為做基督信徒的美好作越來越多的見證：這是教宗本篤十六世向亞洲天主教教友大會的與會者發表致詞的概要，由聖座駐韓國大使帕蒂拉總主教在昨天9月1日上午大會開幕禮上宣讀。本次大會在韓國首都首爾召開，昨天9月1日舉行了開幕禮，9月5日主日當天閉幕。以下是教宗這篇致詞的全文：

致我可敬的兄弟

斯坦尼斯瓦夫·裏爾科樞機

宗座教友委員會主席

我高興地得悉亞洲天主教教友大會將於2010年8月31日至9

月5日在首爾舉行。我請你向參加這個由宗座教友委員會所推動的重大牧靈會議，來自亞洲的主教、神父、會士修女和教友們，向他們致以我親切的問候和祈禱中的祝願。大會所選擇的主題《今日在亞洲宣講耶穌基督》非常切合時宜，我深信它將鼓勵和引導這個大陸的教友愉悅地為復活主和他賦予生命真理的聖言作見證。

亞洲是世界三分之二人口的家鄉，是偉大宗教和靈修傳統的搖籃，也是許多種不同文化的誕生地，目前正經歷前所未有的經濟成長和社會轉變的過程。亞洲的天主教徒蒙召成為合一共融的標記

教宗致詞亞洲天主教徒

和承諾——與天主的共融以及人與人之間的共融——這原是為整個人類大家庭所享有，也是只有基督能够使之實現的。作為亞洲大陸不同民族、文化和宗教鑲嵌畫的一部份，他們被授予一個重大的使命：就是為耶穌基督，人類普世的救主作見證。這是一個崇高的服務和教會所能給予亞洲人民最重大的禮物，我希望這次會議在負起這項使命中得到新的鼓勵和指引。

“亞洲的人民需要耶穌基督和他的福音。亞洲正渴求那只有主耶穌才能賜予的活水”（在亞洲的教會50）。這些來自天主之僕若望保祿二世的先知性話語仍在迴響，有如向每一個亞洲教會成員發表的演講。如果教友負起這項使命，他們就更需要意識到他們領洗的恩寵和作天

父子女的尊嚴，分享他的聖子耶穌的死亡與復活，被聖神傅油成為基督奧體的成員，也就是教會。在全心全意地與其牧者共融，並在他們信仰旅程中得到陪伴接受健康的靈修和要理培育，他們需要鼓勵，不但是在建立本地基督徒團體方面積極合作，也要在社會的每一個領域為福音開創新道路。廣大的使命範圍已經為亞洲的男女教友所開啓，需要以他們的能力去為福音的真理作見證；我特別想到他們以基督徒婚姻之愛與家庭生活表率所能提供的機會，他們護衛天主所恩賜從受孕到自然死亡的生命，他們對貧窮和受壓迫者的關愛，他們願意寬恕敵人和迫害他們的人，他們在工作場所和公眾生活中行正義、真誠和團結。

堅定、訓練有素、熱心的教

友人數的增加象徵著在亞洲的教會的未來有著無限的希望。在這裏我願意以感恩之情特別指出許多要理教員的杰出工作，他們帶給少年和老年人天主教信仰的財富，使個人、家庭和堂區團體與復活主有更深的接觸。使徒與神恩復興運動也是來自聖神的特別恩賜，因為它們給教友的培育注入新生命與活力，特別是家庭和青年人。這些組織和教會運動投身于促進人性尊嚴和正義，具體表達福音普世性的信息：我們被接納成為天主的子女。許多個人和小組獻身于祈禱和愛德工作的同時，也偕同堂區的牧靈委員會和堂區理事會作出貢獻，這些小組協助在亞洲某些教會在信德和愛德中建立起來，加強與普世教會的共融以及更新傳播福音的熱忱。

為此，我祈禱使這次大會能強調教友在教會使命中不可或缺的角色，以及制定發展一些特別方案和采取特別行動來幫助他們在今日亞洲宣揚耶穌基督的任務。我深信經過這大會的審議，將會強調基督徒的生活和召叫，被當作是崇高幸福的泉源和一份和他人分享的禮物。每一位天主教徒都能與保祿宗徒一同說：“因為在我來看，生活原是基督”（斐一21）。那些已經在耶穌身上找到真理、喜樂和美善，獲得生命意義和方向的人，會自然而然地想要把這恩寵帶給別人。無畏各種困難，或現有任務的凶險，他們將會信賴聖神奧秘的臨在，聖神時時在每一個人心中、在他們的傳統與文化中運作，神秘地為基督“道路、真理和生命”（若十四6）敞開大門，

教宗致詞亞洲天主教徒

和滿足每一個人的渴望。

我以此項致詞，祈求重新給所有參與大會者傾注聖神，同時我很願意在這研究和分辨的日子裏，以祈禱伴隨。願在亞洲的教會永遠熱誠地為做基督徒那不可比擬的美善作見證，並宣講耶穌基督為世界的唯一救主。我把在場的人托付給聖母瑪利亞，教會之母慈愛的轉禱，我誠摯地頒賜我的宗座遐福，作為喜樂和平安的象徵。

本篤十六世

于梵蒂岡，2010年8月10日



韓國首爾總教區主教座堂

（梵蒂岡電臺華語節目部恭譯）

宗座教友委員會主席裏爾科樞機在亞洲天主教友大會上發表閉幕詞



（梵蒂岡電臺訊）在韓國首爾舉行的亞洲天主教友大會昨天9月4日是最後一天，今天主日，在首爾主教座堂舉行閉幕彌撒，全體與會人士要在彌撒結束時接受傳教派遣，在亞洲傳播福音。昨

天上午，大會主辦單位宗座教友委員會主席裏爾科樞機主教發表了閉幕詞。

裏爾科樞機說，希望是大會的共同稱呼。這個希望有一個名字，就是天主，唯

宗座教友委員會主席裏爾科樞機在亞洲天主教友大會 上發表閉幕詞

有他才能擊敗使後現代人類受害的迷惑和虛無主義。裏爾科樞機指出，在亞洲的基督信徒的重大使命是向這個大陸宣告希望，這一宣告在宗教自由被拒絕的地方更不在話下，因為傳福音不是附加行動，而是教會存在的理由。裏爾科樞機又強調，需要注意的是，傳播福音不意味著把一切都淪為平庸的對話或純粹促進人性的工作。傳福音則是過去的拉青格樞機多次提到的要注視的3條基本規則。第一條規則指出，傳福音“絕非個人的事，因為在這項行動的背後有天主和教會。”第二條規則著眼于謙遜，傳福音的人要像一粒小芥子那樣謙卑，只有這樣，才知道在能够使傳教行動受打擊的灰心喪氣面前如何採取行動。最後一條，也是第三條規則告訴我們殉道

者的重要，他們如同麥粒，為結果實死在地裏。

接著，裏爾科樞機詳細論述了福音本地化的課題，他重申，基督信仰絕非不同理論的結合，不與任何一種文化認同，相反，信仰能够進入各種文化。培育問題也是裏爾科樞機在閉幕講話中談到的中心主題，接受培育是平信徒的權利與義務，而婦女的臨在和貢獻也越來越重要。裏爾科樞機于是強調，需要去除某些“教權思想”，教友的培育尤其該在堂區進行，那裏是“基督信徒生活真正的訓練營”，也要在“謙虛地進入地方教會生活的教會運動”中進行。

裏爾科樞機涉及的最後一個主題是關於成聖，成聖“并非烏托邦，而是基督向所有領過洗的人提出的令人

著迷的目標。”裏爾科樞機說：“聖人是基督徒生活的偉大導師，他們激起我們勇氣，將全部生命的賭注放在天主身上；他們挑戰我們，讓我們走出平庸生活，這種生活令我們傾向于同占主導地位的世俗文化妥協。”最後，裏爾科樞機向受苦和最貧窮及沒有宗教自由的基督信徒團體表達敬意和感激，他說，這次大會向他們表達關懷與愛，重申教會沒有遺棄他們，而把他們放在優先地位。



宗座健康照護委員會主席訪台

斯莫夫斯基總主教(Zygmunt Zimowski) 波蘭人，於2009年4月18日被教宗本篤十六世任命為《宗座健康照護委員會》的主席。這1年多來，他走訪世界各地，發表臨終關懷觀點及經驗，也訪視醫療機構，他認為，委員會成立25年，更需加強與其他地區的互動聯繫，推動臨終關懷服務。

行政院衛生署長楊志良今年2月份在梵蒂岡參加教廷醫療牧靈委員會舉辦的國際會議，就曾與主席斯莫夫斯基就雙邊互動、醫療合作等議題交換意見。楊志良當時表示，看到教廷的醫療牧靈委員會除關心病人的身體治療，更關心病人的精神層面照護，很值得作為國內醫療照護的借鏡。

此次正好應外交部邀請來台訪問一週，總主教的行程緊



湊，全省幾個天主教醫院皆包括在內，有台東聖母醫院、新店耕莘醫院、羅東聖母醫院、虎尾若瑟醫院、嘉義聖馬爾定醫院、高雄聖功醫院等。

總主教來台的幾場演講內容精彩豐富，但限於篇幅過長，僅能在月誌中分享部分予讀者，完整的演講請參閱主教團網站。

宗座健康照護委員會成立二十五年

創立歷史、管理、遠景

斯莫夫斯基總主教



(台北主教公署—2010年9月11日)

前言

第二次梵蒂岡會議討論時沒有研究到健康照護牧靈工作的問題。但這並不表示我們在梵二的文件裡找不到一些教會對受苦或病人受關懷的文件。比方說，在《教

會憲章》(Lumen Gentium) 我們可以看到這關於我們話題有意義並打動人心的宣言：「向貧窮人傳報喜訊，向俘虜宣告釋放，向盲者宣告復明，使受壓迫者獲得自由」(路四18)，「尋找及拯救迷失了的人。」(路十九10)。同樣的，教會以愛去

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擁抱受苦的人類，並且在窮人身上看到她的創教者貧窮及受苦的形象。她盡她的能力去減輕他們的需要，並且盡力在他們身上服務基督（《教會憲章》8）。再者，在《論教會在現代世界牧職憲章》裡，梵二大公會議在做一個有關基督信仰及神學性的人類學短文之前（《論教會在現代世界牧職憲章》

12-22），它用以下隆重及有計劃性的宣言做開始：「我們這時代的人們，尤其貧困者和遭受折磨者，所有的喜樂與期望、愁苦與焦慮，亦是基督信徒的喜樂與期望、愁苦和焦慮。凡屬於人類的種種，在基督徒心靈內，莫不有所反映。」（《論教會在現代世界牧職憲章》1）。

這些重要的宣言不只是一些用來肯定原則的句子，而且也是要被他人接納以及翻譯成爲不同的行動及牧靈計劃，而這些行動及牧靈計劃需要在教會不同的層次上統籌及推動。

1. 健康照護委員會創立介紹

對以上梵二這些崇高及理想的發言，首次所做的一個真正回應，肯定是真福若望保祿二世藉著他的牧函《人類痛苦》（1985年2月11日）所成立的「宗座協助勞工牧靈委員會」；三年後，該委員會改爲「宗座健康照護委員會」（宗座憲章《善牧》1988年6月28日）。

在這重要的文件裡，教宗若望保祿二世指出教會對世界受苦人士的關心及其歷史：「在過去的歷史中，教會深深感覺到，對患病者及受苦者的服務，是她使命主體的一部份，而且她不只在蓬勃發展中不同的的仁愛服

務事業中鼓勵教友，而她也創立了很多教會的機構，以特別的宗旨去培訓、組織、改善和增加爲病人工作者的服務；而這些爲病人工作者，在他們實踐福音工作時，他們持續不斷的將福音的宣導和病人的服務及照顧合併起來」（《人類痛苦》1）。

教宗若望保祿二世這些強烈的舉動有很多的理由。教宗列出了主要的一些，其中之一是教會本身對受苦人的關心、醫療科學界的進步，以及有需要協調醫療界於醫療牧靈工作不同單位，爲能充分的去回應受苦、病患、健康照顧界的新挑戰。由於個人的力量無法承擔這任務，所以必須要有聯合的、聰明的、持續的及慷慨的工作。

那些委任了給委員會的主要任務，其中有推動、推廣、協調及於當地教會合作，並且仔細關心全國性和

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國際性健康照顧的活動，以及這些活動對教會在牧靈工作上的影響。

委員會現在的架構包括一個管理的團體，其中有主席、秘書和副秘書，都由一個秘書處協助，而這秘書處包含一些專家和志工。此外，委員會大約有三十個會員、教廷其他委員會代表，以及一些教會健康照護機構的人士，還有四十個來自世界不同地方的顧問。這管理的體制以及顧問都為教宗任命而他們的任期為五年，並可以連任。

有關委員會的活動，它日常的工作包括：常設秘書處、行政單位、不同的會議與不同主教團及健康照護單位的互動如：到委員會參觀、牧靈參觀工作或委員會代表的一些（國際性的）觀摩活動以四種不同語言出版《人類痛苦》（*Dolentium Hominum*）期刊、出版一些提倡健康照護的刊物。如：《健康照護

者憲章》、有關吸毒及毒隱手冊、一本目錄有關教會擁有的，或在教會內運作的健康照護中心、每年安排有關健康照護國際會議、安排不同與健康照護有關的會議或研究班、每年二月十一日－露德聖母日所舉行的「世界病患日」。

2. 宗座訓導有關健康照護牧靈的指南

2.1 教宗若望保祿二世

「宗座協助勞工牧靈委員會」的創立，並不是一件出乎意料的事。那是被某些歷史上的事蹟所促成的，而那些事蹟是透過福音中有關痛苦的訊息來解讀和思考：若望保祿二世當選教宗（1978）、教宗被人企圖暗殺事件（1981）－這事件另他成為受苦人士中的一位、「天主教醫生全球大會」（1982），最後，救恩年（1983）舉行的世界主教會議。但是最重要的，是在醫院裡一般的困難情形，特別

是在天主教醫院，使人更關心人類生命的這一區域。例如，我們可以引用Pierluigi Marchesi修士（一專家）在委員會成立後所觀察到的：「聽到了這夢寐以求的消息——「宗座協助勞工牧靈委員會」終於成立了，人們興奮的心情代替了整個健康照護界——特別是天主教健康照護界的焦慮，這興奮的心情把我們的焦點轉移到成立委員會的文件內容（《人類痛苦》1），也就是說，這委員會的任務和這新的團體」（1986年1月14日）。

即使以上的發言使我們注意到問題及找到答案的希望，但十幾年來一連串的困難讓天主教和修會的醫院像被夾鉗綑綁起來一樣。在這夾鉗後，其中的原因有醫療科技迅速的發展和對健康照護的影響、不同歐洲國家在健康照護上的許可立法、以及在貧窮國家裡沒有政治的方針。「此外」，Marchesi修士也提到，「在世界很多

地方，教會醫療工作的機構在各方面接近耗盡的地步，加上私人或國立醫院的競爭。這一些」，他說：「導引我們受到誘惑，使我們拋棄天主教醫療中心及醫院的目標。」這問題的原因為，在醫院工作上越來越少的投資、聖召不斷的缺少、在醫療和社會發展中傳教使命的缺乏等等。後來Marchesi修士觀察到，教會在健康照護上的教導，不能限於教會健康照護機構這小圈子，而是要推廣到健康照護的整個區域，因為，若『天主的光榮是為活生生的人』，那麼，我們身為天主的子民就應該將永存的愛和光榮歸於天主，而每次當我們牧靈的行動，尤其是教會的牧靈行動，目的是要恢復人的健康，以及那些需要的生存條件，使他身心靈成爲一個活人——這就是教會在人類歷史上要帶來的救恩的聖事。」

在這情形之下，1978年10月16日若望保祿二世當教

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宗後，對健康照護牧靈作了一個轉捩點的改變。在他任期中，他寫的通諭《人類救主》（1979年3月4日），其中也提到：「人在他自己的實體中，有他自己的生命歷史，更重要的是，有他自己的心靈歷史，人爲了保持他精神的豁達，和他肉體和今世生存的各種需要，經由連接他和別人的許多關係、接觸、現狀和社會架構而撰寫他個人的歷史，從他存在於世的一刻，從他受孕和誕生開始。就是這整個的人，他的存在、他的位格和他的團體性和群體生活的人 — 在他自己的家庭方面、在他的社會和非常不同的環境方面、在他自己的國家或民族方面（或他的部族或部落方面）、以及在整個人類方面 — 此人是教會在完成她使命的旅途中應該走的第一條路：人是教會第一條主要的路，是基督自己規劃的路，是經由降生和救贖的奧蹟而不斷走的路。」（「人類救主」通諭14）。這有關人崇

高尊嚴毫不含糊的宣言 — 教宗若望保祿二世在通諭裡其中一個最重要的訊息，並非是偶然的。那是他個人受苦經驗的綜合 — 他親身經歷痛苦，並且平靜地思考痛苦和轉變痛苦。

在教宗若望保祿二世的教導裡我們可以看到，在不同時間所要做出的不同重點，主要是針對健康照護牧靈工作，以及司鐸在醫院裡的專職服務。

教宗若望保祿二世從就任開始以來，就清楚的表示，要將牧靈工作的效率、病患患病者用祈禱所做的支持，和他們在受苦中的犧牲，合併起來。

其次，在他每週三謁見教友的聚會和他多次的宗座旅行中，他從不捨棄與患病者相遇；這些聚會都使他對健康照護牧靈工作有更豐富的認識，他去露德最後的一次時，他甚至要以病人的身

份成爲病患的一份…

儘管如此，教宗若望保祿二世在健康照護的教導上和工作，透過1981年5月13日的暗殺事件，作了一個象徵性的見證。從那時開始教宗對受苦的敏銳感劇增，更另人相信這使教宗成爲一個更有利的見證人，因爲沒有什麼能奪走他要與天主子民在一起的勇氣。

委員會二十五年的歷史，證明了健康照護牧靈工作的重要，以及委員會對人們的服務是不論身分、文化、社會與政治背景的。而在這歷史上特別有意義的時間內，若望保祿二世寫了他的宗座憲章《從教會心中》（1990年8月15日），他說：「在我們結束二十世紀的時候，教會與我們時代的不同文化之間的交談，就是教會與世界決定將來的地方」（《從教會心中》3）。教宗若望保祿二世的教導及牧靈工作，以及他對病人、

受苦者和痛苦問題持續與熱情的關心，決定了他創立這委員會的出發點，並希望委員會更能發揮力量。

以上我們所觀察到的，可以讓我們說，教宗若望保祿二世制訂了一個真正有關痛苦的神學論。這神學論以一聲明開始並沿著兩個清楚的思想發展，那聲明就是，若「每個人變成了教會的道路」，「當痛苦進入人的生活時，人更成爲教會的道路。」（《論得救恩的痛苦》3）。

因此，「人在今世生命的旅程中，無論如何都是走在痛苦的長途中，教會在每個時候，特別在這條路途上——在這救贖聖年尤其是這樣——應和人相會。教會在基督的十字架救贖的奧蹟中誕生，所以教會必須特別在痛苦的道路上與人相會。在這種相遇中「人成了教會的道路」，這道路是最重要的道路之一。」（《論得救恩的

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痛苦》3)。

所以，那些從事基督使命的司鐸們，他們首先被召回成爲健康照護及牧靈工作的推動者和見證人 — 在我們的時代，受苦的人與大自然一樣，劇烈地受到科學和科技進步所帶來的考驗，而這些科學和科技進步往往離開了走向真正人類文明的道路。事實上，只有透過對弱小者、受苦者、人類受苦時產生的改變等等這些問題的關心，才能達到對人類文明的真正服務和自由，因爲人是藉著愛的文化走向自由。

2.2 本篤十六世

教宗本篤十六世同樣也把世間的痛苦作爲他教導的中心。我們無法以三言兩語來說出他對患病者和健康照護牧靈工作者的關心。若要明瞭他說過些什麼，可以閱讀最近出版的一本書《對病痛的反省》(Thoughts on Illness)。我在這裡指出兩段

有關在醫院牧靈年裡工作的章節，都是對基督 — 神聖的醫師祂對每個門徒所說的話，祂來到人間，「是爲叫他們獲得生命，且獲得更豐富的生命」(若十10)。第一段文章是取自教宗本篤十六世的「第18屆世界病患日訊息」，是對司鐸們說的一番話：「親愛的司鐸弟兄們 — 「病人的服事者」、基督苦難的記號及憐憫的工具，在這司鐸年裡，我特別想向你們說：「你們必須接觸那些飽受痛苦煎熬的人。親愛的司鐸弟兄們，我邀請你們，不要吝嗇給予病苦者照顧與安慰。在病苦者身邊所花的時間，必會化爲豐富的恩寵澆灌其它範圍的牧靈工作。最後，親愛的患病者，我跟你們說，請你們祈禱，並爲司鐸們獻上你們的病痛之苦，使他們對自己的聖召忠貞不渝，而且爲整個教會的益處在牧職上結出豐盛的果實。」

這段文章是從他以上提到的

世界病患日 — 也是《宗座醫療勞工牧靈委員會》成立25週年彌撒中的道理。以下是教宗的話：「親愛的朋友們，當我寫《在希望中得救》(Spe Salvi)這通諭的時候，『人性的真正評估，主要是由痛苦和受苦間的關係而定。這為個人和社會來說都是真的《在希望中得救》38)。教會成立一個為健康照護服務的委員會，教會也是希望能藉此作出一個自己的貢獻，來推動一個能以人來照顧和接納病者的社會。事實上，她希望能幫助患病者以人道的方式去經歷病苦，不排斥它，但卻賦予它意義。我想用真福若望保祿二世的一個思想在結束這些反省 — 他以他自己的生命來作見證。在他的牧函《論得救恩的痛苦》裡，他寫了：『同時基督教導人：用自己的痛苦去行善，並為受痛苦的人行善《論得救恩的痛苦》30』。願童貞瑪利亞幫助我們全然地去活出這使命。阿們！」

3. 一個為健康照護工作人員的委員會

「健康照護人員的工作是對生命所作的一個寶貴服務。」這是《健康照護工作人員憲章》開始的第一句（《健康照護工作人員憲章》1），該憲章是「宗座協助勞工牧靈委員會」第一任主席 — Fiorenzo Angelini樞機主教所推動的，直到1995年。

這句話當然可以對全人類大家庭說。實際上，也可以對整個教會說的，但特別是對那些親自為患病的弟兄姊妹們服務和減輕他們痛苦的人士說的。他們就是：醫生、男女護士、藥劑師、男女修道人士和志工。在這區域裡，所有的這些人都被召叫去替復活的主耶穌 — 神聖的醫師作見證，祂「巡行各處，施恩行善，治好一切的人」（宗十38）。

由此可見，今天這些在你們個人生活和職場裡的聚會是

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一個良好的機會，讓各位用你們從主耶穌那裡得到的使命來反省自己的信仰生活和愛德行動 — 基督來到世上是要治療和拯救受傷人類的身體和靈魂。祂不是答應過祂的門徒們嗎？誰相信祂，祂所做的事業，他也要做，並且還會做比祂還要大的（若十四12）。

你們來到這美好的地方，共同參與科學與信仰間的對話，為的是要知道你們如何透過你們的職業去作更好的見證 — 患病者是一個有力的見證人，讓人知道天主怎樣與我們一起生活及受苦。總括而言，你們 — 醫生、男女護士、藥劑師、男女人士，都能顯示出天主對病人關心和希望的容貌。

在醫療和健康照護界，以專業人士的身份工作，是一個福份，但毫不猶疑地公開聲明自己是醫生、男女護士、藥劑師，這表示承認自己對社會和教會要負更大的責

任。在天主教會裡，我們可以把醫生、男女護士、藥劑師的職業定義為一個為人類和教會服務的真正「聖召」。這是在《健康照護工作人員憲章》裡也清楚地寫下：「健康照護工作人員」，若被一個真正的基督信仰精神推動，就必定會更容易察覺到他職業中使命性的要求：「他的工作包含他整個的人性」，而且「需要他全然委身及付出」（《健康照護工作人員憲章》3）。

為了要說明這概念，我想舉出一些有代表性和卓然的專業人士的例子，他們透過他們的榜樣及獻身工作，肯定地光照了醫療界的歷史 — 他們一位是醫生、一位是女護士、一位是藥劑師，都成為了聖人。這方面的聖人，他們的歷史悠久。實際上，基督信仰的時代是由一位名叫路加的聖人醫生和聖史開始。聖高邁(Cosma)和聖達名(Damien)在古羅馬的時候也是有名的醫療人士，當時羅馬

因教難而天翻地覆。靠近我們的時代一點，如果我們要這樣說，我們找到「一隊精兵」。我認為，Gianna Beretta Molla（摩拉女士）的例子是最令人注意。她是這樣地表達有關基督信仰藥師的想法：「我們不應該忘記病人的靈魂… 我們擁有神父們沒有的機會。我們的使命不因爲醫藥無效就停止，還有人的靈魂要帶給天主。每一個藥師都將病人交給神父。這些藥師是多麼需要！願耶穌能在我們中間被人看見，並且願耶穌能看到有這麼多的藥師爲祂奉獻自己。」

這個基於福音的服務精神也能在護士行業裡找到。其中一位是聖瑪利亞Soledad，她生平時被稱爲Manuela Torres Acosta (1826-1887)，這位聖人特別令人感興趣和有代表性。她回應了「聖母之僕會」（Servants of Mary）神父Miguel Martinez Sanz的呼籲，這神父決定把七位來自富有家庭的女士集合起來去創立

一個女團體，爲病人在他們家中日夜提供服務。但回應的只有六個人。

當Manuela來到的時候，因爲她家境普通，所以勉強被接受。可是，她受訓後，便與其他人一起當了修女，取名叫Maria Soledad，後來成爲「聖母之僕會 — 病人服務員」（Servants of Mary, Ministers of the sick）的共同創立者。儘管大家的意見並不是十分正面，那新創立的團體馬上察覺到修女的才能。她學習得很快，又能教導她的同伴做應做的事：有關健康照護的知識和服務病人的藝術，好使她們能到病人家服務。這些優點使瑪利亞的管理結出果實，儘管有些同伴中途退出，半途而廢。她細心地管理同伴們的靈修和專業陪育，將慷慨大方的犧牲精神灌入在會規裡，她自己也不斷地投奔到聖母的保護之下。

最後，1898年「聖母之

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僕 — 病人服務員修會」(Congregation of the Servants of Mary Ministers to the Sick) 被批准成立，今天他們在27個國家工作。該會的同創立者在1970年1月25日被列聖品。教宗保錄六世指她為「社會服務智慧之光，在技術和科學上能走在現代健康照護界的前頭。」

我們現在便轉向看健康照護界裡的另一行業，就是藥劑師。我們在聖Giovanni Leonardi (1541-1609) 身上看到一個例子。他是一個受過訓練的藥劑師，而且是「天主之母修會聖職人員」的會祖，又是藥劑師的聖人主保。他被他的父母派到義大利的西北部Lucca地方去學習當藥劑師，以及藥劑師的職業態度。到了那地方，Leonardi的聖德出眾，在聖Giovanni Colombini(13世紀為病人服務一聖人)青年團體裡對窮人的服務令人敬佩，該團體是由道明會神父們帶領。Giovanni Leonardi聽從了其中一位道

明會神父的勸告，放下他藥劑師的活動去唸神學，以準備將來晉鐸。他的第一個傳記作者記載有關他說：「他對別人的愛德與眾不同，他不只因為愛天主而看護病人和給病人需要的醫藥品，他還帶了一些靈修的書籍，幫助病人辦告解，先將病人靈魂的病治好。Giovanni就是這樣，對人的身體和靈魂一視同仁，他是一個按本分工作和提供醫藥的人」(G. Bonafede)。

這些在健康照護界專業人士的榜樣，列出來給我們看，是要提醒我們，醫生、男女護士、藥劑師等等，不只是一要照顧人的身體，他們應照顧整個人，而且提供他或她需要的任何東西。他們的任務也是要以一些建議來減輕精神上的創傷，在病人的身旁，而且要在困難的時候陪伴病人，尤其是當病人的健康情形每況愈下時。

以上的那些人物，特別是

Gianna Beretta Molla(摩拉女士)，使我們再次肯定家庭的價值 — 家庭的價值今天深陷危機，或被社會不同的事物質疑。這位聖婦曾寫信給她的丈夫說：「我要一個真正是基督信仰的家庭，在這家庭裡，上主賓至如歸；一個小的晚餐廳 — 在那裡，上主在我們心中為王，光照我們的決定，引領我們的計劃。我要一個兒女滿堂的家庭，就像我誕生和長大的家庭一樣。」

我們一定要跟隨以上提到的健康照護人士的榜樣，他們是福音，以及他們自己專業訓練的見證人，又不斷地進修，對肉體的需要又有正確的關懷：「我們要扮演我們的角色。你也要學習你的科目。今天有一賺錢的風氣。可惜，你的工作有點膚淺。我們照顧人們的身體，但常常沒有足夠的技能」(聖Gianna Beretta Molla)。

這兩個重新被提出的例子證

明說，修道聖召與家庭生活並不相抵觸，也不相反。教會需要一些獻身於服務病人的聖召；特別是病人更需要這種聖召。慷慨大方自我奉獻的醫生是給受苦人類的一份大禮物。這不是送禮給病人的一回事，而是從上主那裡得到的恩典，是用來服務鄰人和為了教會的益處。

真福若望保祿二世用他為醫生們所作的祈禱啟發了我們，即使這禱文是給所有的健康照護工作人員：「祢是生命，請祢賜給我們在我們的職業上為「生命福音」作見證的能力，決意投身永遠都維護生命，從受孕的時刻直到它自然的終結… 上主，請使我們成為善心的撒瑪黎雅人，願意歡迎、照顧和安慰那些我們在工作上遇見的人：我們跟隨那些聖人醫生，他們先我們而走，請祢幫助我們獻上我們慷慨大方的貢獻，去不斷地更新健康照護界的架構。」

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要察覺到這點，我們便要委身和承擔天主教健康照護人員的任務了。其中首先和最重要的，是病人靈修和信仰上的協助。這之所以是需要的，「因為每個人的身體、心理和靈魂，必會互相有所影響。所有的健康照護人員都有本份替自己的信仰作見證，為此要提供任何有以上需要的人信仰上的服務，無論是以直接或是間接的方式… 健康照護人員應該全力以赴，完全配合病人在信仰上的需求」（《健康照護工作人員憲章》108-109）。

另外一點，就是在人面臨死亡時做福傳。在天主教的健康照護圈子裡也會發生這事：天主教的健康照護人員逃避死亡。教會權威性的教導告訴我們，「每一個教會團體裡的成員都有本份按照自己的責任在人面臨死亡時去做福傳。的確「福音的最後一句話」是生命之言，它征服死亡並給臨終者帶來最大的希望」（《健康照護工

作人員憲章》131、130）。

第三點，就是在需要維護生命時，便要作良心的反對。

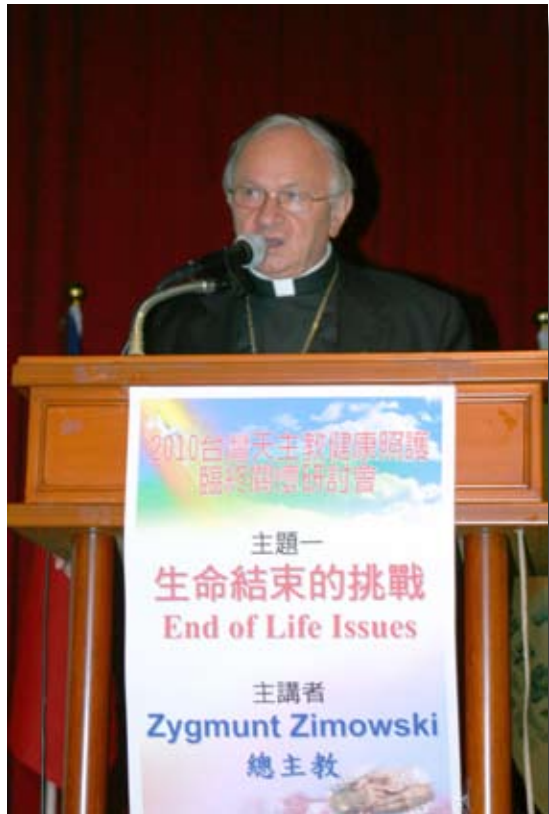
《健康照護工作人員憲章》提醒我們，「健康照護人員的工作是對生命所作的一個寶貴服務… 生命是人首先和基本的價值… 健康照護的專業人士和志工是為此而服務的。他們就是醫生、護士、醫院神師、男女修道人士、行政人員、志工照顧人員」（《健康照護工作人員憲章》1）。

因此，對任何違反生命價值的舉動，都必需要精確地表達立場，像墮胎、安樂死，或病人在其它的情況下，常常都要拒絕侵犯性的治療法。

教會在跟你們 — 天主教健康照護人員說話時，教會相信，病人們經常都能認得出你們為服務生命的人，跟隨耶穌良醫的榜樣。如同《健康照護工作人員憲章》在64段

裡所提醒我們一樣，「還不能達到治療效果的健康照護人員，永遠都不應該停止照顧。」這樣的話，你們將每天都慶祝「愛的禮儀」，你們會知道如何給與幾滴希望，而你們會從上主那裡得到一個不斷加強的信德，不只是對天主，而且也對人越來越有信心。

所以，現在急需的，是一個藉著不斷進修而來的穩定訓練，不只是從專業和道義上來看，而且也從照顧，以及怎樣把照顧工作變得更人性化這角度來看。在這點，教宗本篤十六世在他的通諭《天主是愛》聲明說：「至於為受苦者的服務，首先必須具有專業技能：照顧人的應接受培育，為能在適切的時候，做恰當的事，且承擔起持續性的照顧。第一個基本要求



是專業能力，但只靠這一點並不夠。實際上，我們是與人接觸，人除了需要得到恰當的專業照顧之外，還有其他的需要。他們需要人情味，他們需要人們發自內心的照顧」（《天主是愛》31a）」……………（全文請參閱主教團網站）



主教團新書

達瑪奴達 天主的榮耀



馬里歐·馬里尼 主教 著

天主教台灣地區主教團秘書處 出版

NT200

多少年來聽過很多退省道理，也看過不少幫助退省的書，筆者覺得這本《達瑪奴達》可能是目前頂好的一本靈修書。它雖然是為帶領修會初學生所作，但適於所有基督信徒閱讀。為準備晉鐸的修士，可藉此更深入地瞭解自己的聖召，為接受鐸職預作準備。為已領受鐸職者，可幫助自己對鐸職生活作深度的檢討、反省。為所有基督信徒，無論是修會會士、修女及平信徒，可藉以學習「成聖」之道，如何認識「天主的榮耀」，如何以自己的日常生活予以彰顯出來。我們每天所念的「願光榮歸於父及子及聖神」及彌撒中的「天主在天受光榮」，希望此書幫助我們去深思其意義，而努力去光榮天主。

特做此簡介，希望大家購置、閱讀，以愈顯主榮。

趙一舟神父

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禮儀革新

在台灣

四十年回顧及反省



天主教主教團禮儀委員會 出版

梵諦岡第二屆大公會議所啓動的禮儀革新是教會近代史上的大事，也導致聖職及信友禮儀生活中重要的改變。

教會的禮儀生活，舉行禮儀的方式，從初世紀開始，一直適應人、地、時代的進展而有所變化、發展。這說明禮儀是為了幫助各地區、各時代人的宗教生活而訂定的，也是教會生活的表現。禮儀的發展以擘餅禮（耶穌最後晚餐禮）為起點，遵照耶穌的命令：「你們要這樣做，以紀念我」。此紀念禮是教會禮儀的核心，此外依據耶穌傳教時的教導和作為，以及宗徒傳教時的傳授，教會的禮儀逐漸發展、形成比較固定的模式。梵二大公會議後台灣主教團成立禮儀委員會，台灣的禮儀委員會在地致立於教會禮儀改革。一段不算短的時間，四十年了，台灣的教會禮儀究竟做了那些改變？有哪些突破？

讓我們一起回顧台灣禮儀革新的這四十年。

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悠遊在天主聖言中

—「聖經主日專刊」文選集

作者：劉振忠、徐英發、
房志榮、黃敏正 等

台灣主教團教義委員會聖經組 出版

「悠遊在天主聖言中」

—— 聖經主日專刊 文選集

聖經主日專刊文選集「悠遊在天主聖言中」出版了。它不是一朝一夕的靈感而引發的作品，而是選自十七年來、多位熱愛聖經推廣聖言的主教、神長、修女和教友共十八位作者，在聖神指引下透過「聖經主日專刊」而發表的五十篇大作，如大小星星串結在一起的一本書。內容廣濶豐富，指引關於讀經方面的種種知能和靈修，有訓導、理論、勸勉、分享、共融和生活等，是提供讀經朋友最佳的一本參考書。

CRBC Commission for Sacred Liturgy Latest Resolutions

Date: June 9, 2010
Venue: CRBC Secretariat
Chairman: Most Rev. Martin Su
Participants: Msgr. Andrew Chao, Msgr. Simon Wang, Rev. Charles Pan, CM, Msgr. Thomas Pai, Ms. Helene Reichl, Rev. John Heng, Rev. Norbert Pu, Rev. Peter Lin (represented by Rev. Vincent Huang), Ms. Teresa Chien, Rev. Anthony Mai, CDD, Ms. Maria Su
Secretary: Ms. Shing-Jiao Huang

[Proposal I: How to help and standardize the liturgical books produced by the different parishes?](#)

Explanations:

As an example, CRBC website received an e-mail and saw the liturgical books produced by the different parishes in Taiwan. Because the content is wrong, like writing “Chinese Holy Spirits” (instead of “Chinese Saints”) in the prayer, this causes confusion to the faith of the people. This frequently happens. This example actually reflects the liturgical practices of the parishes in the dioceses. Therefore, what kind of assistance can the CRBC Commission for Sacred Liturgy offer to help the liturgy in the parishes?

Some parishes make their own liturgy and compose their own prayers. When the composition is wrong or there are typographical errors, they also do not know. This brings about a big confusion to the people.

In some parishes, the lay people have received some courses on liturgy. Because of this, they believe that they already understand everything and they publish their own liturgical books. They do not even inform the priest. Some priests also do not mind and just use them. Errors in composition are

CRBC Commission for Sacred Liturgy Latest Resolutions

seriously misleading the liturgy of the Church.

Some dioceses do not have this examine and censor system. But these liturgical books should all be presented to the authorities in the diocese or to CRBC Commission for Sacred Liturgy for approval. Should this be proposed during the CRBC Plenary Assembly?

Resolutions:

The liturgical censor system in the dioceses is not yet strong. Therefore, there is a need to form a commission for liturgy in the dioceses.

The CRBC Commission for Sacred Liturgy can offer assistance to help the commission for liturgy in the dioceses such as the revision of liturgical books.

This will be proposed during the CRBC Plenary Assembly and will also write a letter to the different dioceses.

Proposal II: Qualified teachers to give catechism classes, formation of catechumens and their godparents.

Explanation:

Several parishes have catechism classes but lack teachers and a complete formation of godparents.

The Sacraments of Initiation have four phases. Its implementation is not realistic enough.

“The Rites for the Sacraments of Initiation for Adults” published by CRBC is too complicated. It cannot be easily understood. Hope a more concise one can be published.

Resolutions:

In each diocese, establish a complete set of system, a system for several parishes or pastoral areas, or deaneries as a unit. Invite a qualified teacher with complete formation to give a joint training, at the same time reinforcing the formation of teachers in the parish.

The Commission for Sacred Liturgy and Commission for Doctrine of the

Faith and Catechetical Instruction should work together in promoting the formation of teachers in the different dioceses. Of course, the best adult catechumen teacher is someone who has received a complete formation in theology to help the catechumen enter into the local Church groups, with them form communities of love, and to experience the love of God in these communities.

Other matters:

I. Regarding participation in the upcoming 14th “Asian Liturgy Forum” (ALF) in Penang, Malaysia on October 14, 2010

Resolution: Five people will join.

II. Are there difficulties in the liturgical practices in the dioceses?

Some priests have exposition of the Blessed Sacrament before the Mass. Where is the focus in liturgy?

When there are Catholics and non-Catholics during the funeral Mass, very often there are problems because both families have different opinions towards the direction of the urn.

For the funeral Mass, some aborigines or Han Chinese etc. request some cultural, customary, or liturgical practices that are quite different from the Church liturgy.

Funeral rites are repeated in Buddhism, Taoism and Catholicism. They are celebrated together which is not so good. Notice should be sent in advance. One just decides to add a prayer in the Mass text.

Resolutions:

Before carrying out the liturgy, the catechists should at least first know the situation of the local customs or practices. There should be a prior communication.

The principle is not to go against the Catholic doctrines.

Address by Monsignor Paul Russell On the occasion of the Taiwan Youth Day



Dear Bishops, Dear Fathers, Sisters, and seminarians, Dear Brothers and Sisters in Christ, Dear Young Catholics of Taiwan,

May the peace of Christ be with you!

Last November, the Church in Taiwan celebrated its 150th Anniversary. Maybe some of you were there. Some people are saying that the Church in Taiwan is old – and maybe a little tired. But I look at you and I say that the Church in Taiwan is young! The Church in Taiwan is enthusiastic!

I also want to tell you that the pope knows about Youth Day in Taiwan. He told the Bishops that Youth Day in Taiwan is “a sign of hope.” As we gather here, you should know that the pope sees you as a sign of hope. The pope wants you to know that he loves you and he is praying for you.

Now, I would like to offer you just a little reflection concerning the theme of this year’s World Youth Day: “Good Teacher, what must I do to inherit

eternal life?” (Mk 10:17). The encounter between Jesus and the rich young man is one of the most poignant in all of Scripture, characterized by dramatic possibilities and a dramatic failure. There is a burning question and a very clear command.

The burning question: “What must I do to inherit eternal life?”

Jesus’ response is on two levels. He says first: “You know the commandments.” The first step toward eternal life is faithful observance of the commandments. Already this is quite a lot, but somehow it is not enough. There is another, deeper level: “Jesus looked steadily at him and loved him, and he said, ‘Go and sell everything you own and give the money to the poor, and you will have treasure in heaven; then come, follow me.’”

The rich young man is a good person; he is keeping all the commandments. But the problem is that he prefers his wealth to following Jesus. It is not correct to say that he had a lot of money; in fact, his money had him. He did not own his possessions; his possessions owned him. Jesus is looking at this wealthy young man with love, inviting him to a fuller life, but this wealthy man, owned by what he owned, “goes away sad”.

Dear friends, each one of us here carries within our hearts the burning question: “What must I do to have life?” Jesus looks at each of us with love, and he tells us: keep the commandments. And then he tells us: “Go and sell everything you own and give the money to the poor...then come, follow me.” This does not mean that we all have literally to go sell everything. It does mean that Jesus wants us to be free from being owned by what we own, and he wants us to follow him in love of others and giving of ourselves. He wants us to be able to give when we need to give. God wants us to use what he has given us with energy, enthusiasm and creativity; God wants us to care passionately. And God wants us to be willing to “give things away” when necessary.

I lived three years in Switzerland. The patron saint of Switzerland is Saint Nicholas of Flüe. He is an example of a saint who left everything to follow Jesus. He composed a very simple and beautiful prayer, which we can pray and ask God to give us the grace to make our own:

My Lord and my God, take everything from me that keeps me from you!
My Lord and my God, give everything to me that brings me nearer to you!
My Lord and my God, take me away from myself and give me completely to you!

“The Church in Taiwan is Young”

Impressed by the lively singing and the jubilant cheers of young people during the opening day of the Taiwan Youth Day on August 24th, Msgr. Paul Russell, the Vatican Chargé d’Affaires in Taiwan, could not hold his admiration and encouragement as he greeted the participants: “The Church in Taiwan is young! The Church in Taiwan is enthusiastic!”

Almost 450 young people from all the dioceses in Taiwan gathered in Hsinchu Diocese, this year’s host for the 5th Taiwan Youth Day. It was a week’s event with days to reflect on the theme: “Master, what must I do to gain eternal life?... Lord, I want to follow you” taken from the message of Pope Benedict XVI to the World Youth Day 2010.

The activities were focused on experiencing communion, youthful liturgies, visits to Catholic shrines, a day of service in different social work centers, adoration of the Blessed Sacrament and the Way of the Cross that relates to real life situation, and actual evangelization.

During the official opening ceremony, Bishop Thomas Chung of Chiayi Diocese who is presently head of the National Youth Commission, invited the young people to: “Open your hearts, open to learn how to follow Christ more closely!”

This year’s Taiwan Youth Day is the fourth in a series of seven which is an annual celebration hosted by the seven Dioceses. The contents were varied and enriching as well as with depth and energizing for the young people who felt challenged to reflect and to decide how to live their Christian faith with greater closeness with the Lord.

- **AN ENRICHING AND IMPRESSIVE PROGRAM**

The opening ceremony included presentations from each Diocese who had their one-day gathering before coming to Hsinchu, shown as a role play or

an interpretative dance. They depicted the search and longing for Jesus by presenting the Church's response to the flood and natural calamities, the 150th celebration of the evangelization in Taiwan, the challenge for a more safe and green environment, and the challenge for a cultural integration among the Han Chinese and the aboriginal tribes, and other existing minority cultures as we become one body – the Church – following Christ.

“I was hoping to end my summer vacation with a new light in life”, said by one youth from Chiayi Diocese. Many young people had been longing to be part of this Taiwan Youth Day. It meant for some, saving money to be able to pay for the expense; it meant giving up summer jobs, and many other forms of sacrifice just to be here, just to experience being with the other young people who are moved and attracted by the invitation “to follow Jesus.”

August 25-26th The young people were divided into four for each of the four Deaneries, to know more and to be part of the different social works, to appreciate the beautiful sites and special features of the City of Hsinchu and to visit distinctive shrines like St. Therese, Our Lady of Loreto, the Chinese Martyrs. It was also an exposure to the culture of the place and to be with local families for an overnight stay.

August 26th It was an evening of silent prayer, with locally composed songs repeatedly sung to lead into deep prayer as the young people remained in the presence of Jesus in the Blessed Sacrament and to be reconciled individually with 15 priests to listen to them and let them hear the words of Jesus saying: “Your sins are forgiven,” and finally make their own expression of adoring the cross, symbol of our salvation.

August 27th The whole day was a reflection on how to share the faith, how to invite others, how to evangelize. There were 15 different workshops, different instances for evangelization, for living the faith and be witnesses, how young people can act and be part of them. The afternoon was an actual form of sharing the faith, walking along different roads within Hsinchu City to talk about the faith, to feel the joy of being listened to and to experience being rejected by those who did not have any interest.

The Church in Taiwan is Young

The evening was a kind of climax with a rock-type musical concert, to sing together and to the public that gathered on the open theater just in front of the train station. The theme song of TYD 2010 is entitled “Good”. It was sung filled with youthful energy and excitement giving a vibrant unison expressing the joy they felt during the past days. A famous band and some singers joined our local lead band to an evening of songs and witnessing.

- [SEE YOU IN KAOSHIUNG NEXT YEAR!](#)

The closing ceremony on August 28th included a flash back power point presentation of the past days spent together, those colorful and youth-filled days depicting the stages in “following of Jesus” to gain eternal life. Then the Archbishop of Kaoshiung expressed his warm invitation to the young people “See you in Kaoshiung next year.”

The closing Mass was the moment for the young people to offer their final thanks and commitment to Jesus. Then, the youth of Kaoshiung received the TYD banner from Bishop Thomas Chung.

- [EXPERIENCING THE WARMTH OF HSINCHU DIOCESE](#)

Young people from other dioceses saw how the Hsinchu parishioners expressed their following of Jesus through enthusiastic service to the many needs of more than 400 youth.

One young university student expressed: “I have received so much from the Church, from the care and love of missionary priests that brought me to where I am today. I want to do the same, to serve others.”

One Japanese youth, Shimon Mashima, who participated expressed: “Taiwanese Youth are very enthusiastic, very friendly! TYD is great!” He became close to Taiwanese youth during the Asian Youth Day in the Philippines last year.

- [PREPARING A FEAST WITH LOVE](#)

Most Rev. John Baptist Lee, the Bishop of Hsinchu Diocese, with the help of his Vicar General, Most Rev. James Liu, mobilized energetically all the parishes, schools, religious groups, and families to participate in Taiwan Youth Day (TYD) 2010. For eight months, meetings were held to plan and prepare thoroughly for the TYD. More than a hundred youth volunteered selflessly in this activity. Hsinchu will be remembered as one place with so much involvement of the whole diocese!

Blessings, thanksgiving and honor to God! These were the sentiments of all those who participated in the TYD 2010. Indeed, profound and sincere gratitude to Most Rev. John Baptist Lee, Most Rev. James Liu and to St. Peter's High School that hosted the youth for all activities, as well as the whole diocese of Hsinchu!

(From the Youth Section, Commission for Evangelization, Chinese Regional Bishops' Conference, September 7, 2010)



LETTER OF HIS HOLINESS BENEDICT XVI

TO CARD. STANISLAW RYLKO
ON THE OCCASION OF THE CONGRESS
OF ASIAN CATHOLIC LAITY
[31 AUGUST - 5 SEPTEMBER 2010]

To my Venerable Brother
Cardinal Stanislaw Rylko
President of the Pontifical Council for the Laity

I was pleased to learn that the Congress of Asian Catholic Laity will be held in Seoul from 31 August to 5 September 2010. I ask you kindly to convey my cordial greetings and prayerful good wishes to the Bishops, priests, religious and lay faithful from Asia assembled for this significant pastoral initiative promoted by the Pontifical Council for the Laity. The theme chosen for the Congress – Proclaiming Jesus Christ in Asia Today – is most timely, and I am confident that it will encourage and guide the lay faithful of the continent in bearing joyful witness to the Risen Lord and to the life-giving truth of his holy word.

Asia, home to two-thirds of the world's people, the cradle of great religions and spiritual traditions, and the birthplace of diverse cultures, is currently undergoing unprecedented processes of economic growth and social transformation. Asia's Catholics are called to be a sign and promise of that unity and communion – communion with God and among men – which the whole human family is meant to enjoy and which Christ alone makes possible. As part of the mosaic of the continent's different peoples, cultures and religions, they have been entrusted with a great mission: that of bearing witness to Jesus Christ, the universal Savior of mankind. This is the supreme service and the greatest gift that the Church can offer to the people of Asia, and it is my hope that the present Conference will provide renewed encouragement and direction in taking up this sacred mandate.

“The peoples of Asia need Jesus Christ and his Gospel. Asia is thirsting for the living water that Jesus alone can give” (Ecclesia in Asia, 50). These

prophetic words of the Servant of God John Paul II still resound as a summons addressed to each member of the Church in Asia. If the lay faithful are to take up this mission, they need to become ever more conscious of the grace of their Baptism and the dignity which is theirs as sons and daughters of God the Father, sharers in the death and resurrection of Jesus his Son, and anointed by the Holy Spirit as members of Christ's mystical Body which is the Church. In union of mind and heart with their Pastors, and accompanied at every step of their journey of faith by a sound spiritual and catechetical formation, they need to be encouraged to cooperate actively not only in building up their local Christian communities but also in making new pathways for the Gospel in every sector of society. Vast horizons of mission are now opening up before the lay men and women of Asia in their efforts to bear witness to the truth of the Gospel; I think especially of the opportunities offered by their example of Christian married love and family life, their defense of God's gift of life from conception to natural death, their loving concern for the poor and the oppressed, their willingness to forgive their enemies and persecutors, their example of justice, truthfulness and solidarity in the workplace, and their presence in public life.

The increasing numbers of committed, trained and enthusiastic lay persons is thus a sign of immense hope for the future of the Church in Asia. Here I wish to single out with gratitude the outstanding work of the many catechists who bring the riches of the Catholic faith to young and old alike, drawing individuals, families and parish communities to an ever deeper encounter with the Risen Lord. The apostolic and charismatic movements are also a special gift of the Spirit, since they bring new life and vigor to the formation of the laity, particularly families and young people. The associations and ecclesial movements devoted to the promotion of human dignity and justice concretely demonstrate the universality of the Gospel message of our adoption as children of God. Along with the many individuals and groups committed to prayer and works of charity, as well as the contribution made by pastoral and parish councils, these groups play an important role in helping the particular Churches of Asia to be built up in faith and love, strengthened in communion with the universal Church and renewed in zeal for the spread of the Gospel.

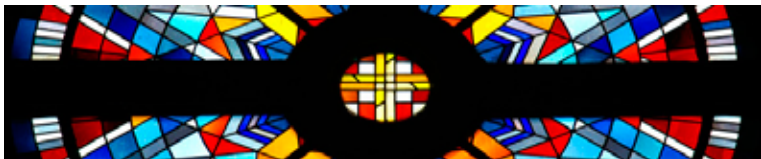
LETTER OF HIS HOLINESS BENEDICT XVI

For this reason, I pray that the present Congress will highlight the indispensable role of the lay faithful in the Church's mission and develop specific programs and initiatives to assist them in their task of proclaiming Jesus Christ in Asia today. I am confident that the deliberations of the Congress will stress that the Christian life and calling must be seen first and foremost as a source of sublime happiness and a gift to be shared with others. Every Catholic should be able to say, with the Apostle Paul, "For me, to live is Christ" (Phil 1:21). Those who have found in Jesus the truth, joy and beauty which give meaning and direction to their lives will naturally desire to bring this grace to others. Undaunted by the presence of difficulties, or the enormity of the task at hand, they will trust in the mysterious presence of the Holy Spirit who is always at work in the hearts of individuals, in their traditions and cultures, mysteriously opening doors to Christ as "the way, and the truth and the life" (Jn 14:6), and the fulfilment of every human aspiration.

With these sentiments, I invoke upon all taking part in the Congress a fresh outpouring of the Holy Spirit and I willingly join in the prayer which will accompany these days of study and discernment. May the Church in Asia bear ever more fervent witness to the incomparable beauty of being a Christian, and proclaim Jesus Christ as the one Savior of the world. Commending those present to the loving intercession of Mary, Mother of the Church, I cordially impart my Apostolic Blessing as a pledge of joy and peace in the Lord.

From the Vatican, 10 August 2010

BENEDICTUS PP. XVI



Congress of Asian Catholic Laity

Seoul, Korea August 31 to September 5, 2010

Message to the Catholic Laity of Asia



Dear Brothers and Sisters in Jesus Christ,

To all those who confess their faith in Jesus Christ Our Lord, Son of the Living God, and bear witness to Him in all of the different countries through this vast continent of Asia!

To you especially, our Catholic brothers and sisters, Christifideles, baptized

Congress of Asian Catholic Laity

in the Lord, sons and daughters of God the Father, anointed in the Holy Spirit, who are aware of the dignity and responsibility of our vocation as disciples, witnesses and missionaries.

To all of you we wish to express our profound sentiments of gratitude, joy and hope, which stems from our participation in this Congress of Asian Catholic Laity, held in Seoul, Korea from August 31 to September 5, 2010 under the auspices of the Pontifical Council for the Laity and in collaboration with different sectors of the Catholic Church in Korea.

Among the four hundred people who participated in this significant event, were those who formed the delegations from the bishops' conferences of various Asian countries that were headed up by their respective bishops and priests, representatives from the Federation of Asia Bishops' Conferences, representatives from associations, ecclesial movement and new communities in Asia and numerous lay Catholics from Korea.

While enjoying an atmosphere of prayer, ecclesial communion and friendship, and guided by the theme of the Congress theme: "Proclaiming Jesus Christ in Asia Today", we were able to reflect on the present reality of our beloved continent at the light of the faith.

We have certainly felt accompanied by the Holy Father, Pope Benedict XVI who has shown his paternal affection and closeness by his words of encouragement and guidance that he addressed to all of us in his letter to Cardinal Stanislaw Rylko in occasion of this Congress. In it, he expresses his hope that this Congress provide renewed encouragement in taking up this sacred mandate "of bearing witness to Jesus Christ, the universal Savior". Indeed, the Holy Father also notes that we have been entrusted with a "great mission" which is the "supreme service and greatest gift that the Church can offer to the people of Asia".

During these days, we have gained a renewed understanding of greatness and timeliness of this mission that stems from the grace of our Baptism and the personal and transforming encounter with Christ which, as in the case of St Paul, becomes a "source of sublime happiness and a gift to share with

others” (c£ Letter of Pope Benedict XVI to Card. Rylko). We know that we must allow ourselves to be captivated by Christ, through the personal and communitarian encounters with Him; through the listening of His word, through the frequent reception of the sacraments, through frequent moments of prayer with Him in which we allow his grace to transform our hearts and touch all dimensions of our lives, making us holy in His sight. In this way, each one of us can respond to our divine vocation and become indispensable coworkers in the life of the Church and in making “new pathways for the gospel in society” (ibid).

We continue to be impressed by the witness given by so many lay Catholics, who, although being such a small minority in this continent, are actively engaged in the work of evangelization, sustained by the belonging to the communion of the Catholic Church, and encouraged by their conviction of being brothers and sisters with those who, while spread throughout the world, make up those billion of baptized Catholics, as well as the heroic testimonies of faith that have been bequeathed to us by brothers and sisters from our own continent who have gone before us and now form part of the communion of the saints.

We have been particularly edified by those who bear courageous witness to their faith in civil societies where the religious freedom of the individual is either denied or restricted, or those who suffer hostility from religious fundamentalist, or those who because of their faith, are threaten and persecuted by government authorities. How true, also for our times and continent is the maxim of Tertullian: “The blood of martyrs is the seed of the Church”!

We have reflected on numerous ideas and exchanged many experiences during this Congress. Above all, we have focused on the Christian identity of the lay faithful, on the importance of Christian initiation and ongoing formation, on our belonging to Church as a mystery of communion, of our co-responsibility in building up the local Church and parish community, of the experience of small faith communities, ecclesial movements and new communities as a precious gift for the life of the Church. We want to be active, and not passive nor discouraged lay Catholics; we want to

Congress of Asian Catholic Laity

be protagonists in the life of our local Churches in affective and effective communion with our bishops and clergy.

John Paul II had once referred to those who believe in Christ in this continent as a “small flock” entrusted with a great mission: that of bearing witness to Jesus Christ, that is the supreme service and the greatest gift that the Church can offer the people of Asia (cf. Post-synodal Apostolic Exhortation *Ecclesia in Asia*, 10, 20). We are a small flock then, that does not suffer a complex or fear from being a minority, nor wants to be contained within the walls of the Church; rather, we feel the call to be ‘leaven that causes the dough to rise’, salt that seasons’ and light that shines for this entire continent. In these days, many have shared with us their encouraging experiences of fraternal ecumenism with Christians of other confessions as well as others who live harmonious and in dialogue with those who are adherents to other religions. Also moving have been those who live Christian charity to a heroic degree in their service to the poorest of the poor, not to mention the eloquent examples of the “domestic Church” given by so many families. We have also considered the dedicated work of many who are engaged in the work of Christian formation and a the general service to the common good through the apostolate of Catholic institutions of education, or by means of the many and various forms of Christian presence through the means of social communication, or through business or in politics or in other cultural spheres. We are few, but we are at once present everywhere, moved by love for all of our brothers and sisters in Asia, without any exceptions or discrimination. We are proud of the richness of our ancient cultural traditions, and, at the same time, motivated to share our faith in Jesus Christ, the fulfillment of every human aspiration.

Dear brothers and sisters. Asia is currently undergoing unprecedented processes of growth and social transformation. Its immense population and rapid economic growth make it a significant epicenter at the international level. Nevertheless, it faces serious problems regarding the promotion of freedom, justice, solidarity and the development of more humane living conditions. In light of this, we are convinced that the unique Christian contribution could be essential towards the resolution of these problems for the good of our people. So, before this enormous task, we are sustained

by the certainty that, just as the Synod for Asia pointed out and as the Holy Father repeated in his message, “the peoples of Asia need Jesus Christ and his Gospel because this continent is thirsting for the water that Jesus alone can give”. (cf. Letter of Pope Benedict XVI to Card. Rylko).

Thus, by the grace of God, and while thankful and joyful for having encountered him, the true face of God, the fullness of revelation, the one Savior, the fulfillment of every human aspiration, we renew our efforts to share our Christian experience with all of our “neighbors”, in our neighborhoods, in our schools and universities, at the workplace, in our dealings with others. This is not a marketing strategy or fanatic proselytizing, but rather, simply the fruit of an Encounter, for as Pope Benedict XVI explained in his message: “Those who have found in Jesus the truth, joy and beauty which give meaning and direction to their lives will naturally desire to bring this grace to others” (ibid).

Take courage friends! The Risen Christ has won for us the final victory! Evil no longer has the final word. Love has proved itself stronger than death, hatred, indifference! The power of the God’s grace strengthens our weakness. We are invited to generously share with others this fullness that we have received, this great treasure, this pearl of great price, which is Jesus Christ, even if we carry this treasure in earthen vessels. We bear witness to a miraculous source of unity, to a mystery of communion, to which every human person is called, and for which every human heart desires in its depths. We are the bearers of the most supreme good for the Asia people of today and tomorrow. May God assist us all in this tasks and may the Blessed Mother, accompany us, console us, and intercede for us before her Son, enlightening our way and preceding us as the “Bright star of the New Evangelization”.



**Letter addressed to His Holiness,
Pope Benedict XVI,
on behalf of the participants of the Congress of
Asian Catholic Laity**

Your Holiness,

The Congress of Asian Catholic Laity, organized by the Pontifical Council of the Laity, now draws to a close. From August 30 to September 5 we have been guests here in Seoul of the Catholic Church in Korea and they have made us feel quite at home. Tomorrow, as we celebrate the Holy Eucharist, presided over by His Eminence, Cardinal Nicholas Cheong Jinsuk, in the Archbishop of Seoul's Cathedral, we give thanks to God for the many blessings and the renewed apostolic zeal that he has lavished upon us by means of Congress. This ecclesial event has instilled in all of us -bishops, priests, religious, and lay faithful from nearly every country of Asia, together with the representatives from the Federation of Asian Bishops' Conferences and representatives of associations, ecclesial movement and new communities- that particular grace of strengthening and deepening our awareness of being sons and daughters, disciples, witnesses and missionaries of the Lord in this immense and challenging continent.

We have certainly felt accompanied and sustained by the Universal Church, and above all, by Your Holiness. We have been touched by your paternal affection and closeness, expressed in the words of encouragement and guidance that you addressed to us in your letter to Cardinal Stanislaw Rylko in occasion of the opening of this Congress. We thank you for this initiative of your Pontifical Council for the Laity, which we consider a tangible sign of the universal ministry and untiring missionary care of the Successor of Peter.

During these days of reflection, a recurring theme has been that of the need to for the lay faithful in Asia to become "more conscious of their Baptism and the dignity which is theirs as sons and daughters of God

the Father” and “to cooperate actively not only in building up their local Christian communities but also in making new pathways for the Gospel in every sector of society” (taken from the holy Father’s message to Card. Rylko). The testimony of many Congress participants has shown how this awareness of the mission of the laity has matured in recent years and makes us more determined in helping all of the baptized to grow in their vocation as disciples of Christ and in their sense of belonging to the Universal Church. We are quite mindful of our unique contribution in building up the Christian community, of our vocation to charity for the good of all of our brothers and sisters throughout Asia. While immersed in a society that is undergoing deep seated transformation, we want to collaborate all the more in establishing conditions of life that are much more dignified for all aspects of the person and for every person. All of us as baptized Christians are called to a renewed encounter with Jesus Christ the Lord that converts our life towards the path to holiness.

Dear Holy Father,

We are your “little flock”, a flock that can at times appear so small and inadequate before this vast continent with its billions of inhabitants and its ancient cultural and religious traditions, which stand in contrast to its new chaotic economic growth and rapid social changes that places Asia ever more on the forefront with a greater role to play on the global stage. Although we might be a little flock, we are able to affirm each day and firsthand that “the peoples of Asia need Jesus Christ and his Gospel” and that this continent “thirsts for the living water that only He can give” (Ecclesia in Asia, 50). Because of this, we are well aware of the need for each and everyone of us, as Catholic Laity, and as Your Holiness has pointed out in your message for this Congress, to “bear ever more fervent witness to the incomparable beauty of being a Christian, and proclaim Jesus Christ as the one Savior of the world”.

Holy Father, we live in difficult times and it seems that almost everywhere the Church faces strong headwinds and waves that prevail against her. At times, we even fear being shipwrecked. But, in these moments we hear again those reassuring words of the Lord: “Take courage, it is I; do not be

**Letter addressed to His Holiness,
Pope Benedict XVI**

afraid” (Mt 14:27).

By clinging securely to Christ, we can weather every storm. Together with Him, and with your gaze fixed intently on Him, Your Holiness is there steadfast at the helm, guiding this ship on course to its final destination, “towards the place of life, towards friendship with the Son of God, towards the One who gives us life, and life in abundance”. (Benedict XVI, Homily from Inaugural Mass of his Pontificate, 24 April, 2005).

Because of this, all of us, while in affective and effective communion with the Successor of Peter, the Universal Shepherd, and while confirming our faith in the admirable teaching of Your Holiness, and while surprised and edified by the serenity and gentleness with which you guide us while sustaining the weight of the cross, and while supported by the Catholicity of the Church and the communion of saints, want to proclaim always and everywhere that the Risen Christ has won for us the definitive victory and is our ultimate and lasting peace.

Throughout this Congress we have been praying for you and for your ministry, and for your intentions. Our prayers are always with you so that the grace of Our Lord enables you to be ever more strong and courageous. May our Blessed Mother, the Holy Virgin Mary, be for you a tender refuge and source of consolation and renewed strength in difficult moments. But, it is above all, each and every one of us who entrust ourselves to your prayers. Holy Father, we ask that you remember us before the Lord. Remember those who bear witness to our Lord Jesus Christ, at times in a heroic degree, in many difficult places in our continent. Remember us as you invoke the intercession of great saints, martyrs and missionaries who have gone before us, proclaiming the faith in our lands. Remember especially, the lay faithful of Asia, their families, their communities, their associations and movements, so that in the practice of their faith, hope and love there will shine the glory of Christ.

September 4, 2010
Seoul, Korea
Congress Participants

天主教會台灣地區主教團

贊助主教團月誌捐款

徵信芳名錄

徵信日期：99年4月13日~9月30日

金額：參仟伍佰元整

姓名	金額	日期	收據編號
陳濟善	2,000	990714	A100155
鄭文鈺	1,000	990807	A100167
鍾耀漳	500	990906	A100175
合計	3,500		

天主教會台灣地區主教團

為海地主教團捐款徵信芳名錄

徵信日期：99年6月1日~9月30日

金額：參仟伍佰元整

姓名	金額	日期	收據編號
楊佳靜	500	990617	Z100489
張賢米	1,000	990628	Z100490
善心人士	2000	990920	Z100491
合計	3,500		

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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

電話

建議：

通訊欄

收款帳號戶名

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