



目錄



- 梵蒂岡新聞辦公室為了「教宗有關保險套的發言」所做的聲明-----2
- 2010主教團臨時會議（節錄）-----5
- 2010年傳教節文告-----15
- 耶路撒冷聖墓騎士團冊封禮-----20
- 冊封騎士彌撒證道-----24
- 為「人之初」生命守夜祈禱禮-----25
- 為「人之初」生命守夜禮禱詞-----29
- 第二屆台灣青年工作者會議-----30
- 2011世界青年日台灣團資料-----35
- 主教團禮儀委員會會議記錄-----37
- CRBC Commission for Sacred Liturgy Latest Resolutions -----41
- 2010 Extraordinary Meeting of the Chinese Regional Bishops' Conference -----44
- Message of His Holiness Benedict XVI for the World Mission Sunday 2010 -----54
- New Knights and Ladies of the Holy Sepulchre into the Lieutenancy of Taiwan -----58
- Congregatio de Cultu Divino et Disciplina Sacramentorum-----60
- Statement on Pontiff's Words Regarding Condoms-----61

梵蒂岡新聞辦公室為了「教宗有關保險套的發言」所做的聲明

「教宗無意改革或改變教會的訓導」

梵蒂岡（2010年11月21日）

梵蒂岡新聞辦公室主任——耶穌會神父費德里科隆巴迪(Fr. Federico Lombardi)在當日發表關於本篤十六世即將在週二（11月23日）出版的新書《世界之光》(Light of the World)裡提及保險套一事發布的聲明。

於星期六（11月20日），羅馬觀察家報引述教宗新書中部份詞句，引起了公眾的注意，促使隆巴迪神父發布聲明澄清。ZENIT近日將出版這本書英譯的摘錄。

在《世界之光》一書中第十章末尾，教宗回應了兩個關於對抗愛滋病和使用保險套的問題，這兩個問題與教宗發表的聲明所引發的討論有關。

教宗[在書裡]再次明確強調，當時他並沒有打算對保險套的問題表示立場，但卻堅信愛滋病問題不是單靠分發保險套就可以解決，因為有更多需要做的事：預防，教育，支援，諮商，避免人們感染或在已經感染的情況下陪伴他們。

教宗注意到，甚至於連非

教會的圈子都有類似的認知發展，顯而易見地，在所謂的ABC理論上：禁慾(Abstinence)、忠實(Be faithful)、保險套(Condom)，前兩者是更確定的及更基本的解決方式：在對抗愛滋病，當這兩者不存在時，最後才以使用保險套的方式來防止。因此，很清楚的，保險套並不能解決問題。

教宗[在書裡]將他當時的觀點擴大，並堅持說，只將焦點放在保險套上，相等於將「性」庸俗化，讓「性」失去人與人之間愛的表達的意義，而且變成「毒品」。對抗「性」庸俗化，其重大任務包括「讓性行爲受到正面重視，並有著積極的作用，

並對人性整體產生正面的作用。」

按照教會對人類「性」寬闊而深刻的見解，以及當代對ABC理論所作的討論，教宗重申對愛滋病的問題說，對愛滋病這一問題，「教會當然不認為保險套是真正的，以及道德的解決方法。」

因此，教宗沒有改革或改變教會的訓導，卻重申這訓導，並用人類性行爲的尊嚴和價值來觀看這訓導，而性行爲則是表達負責任的愛的一種表達。

同時，教宗考慮到一種例外情況，就是當性行爲真正的威脅到他人的生命。

在這種情況下，教宗並不

是將混亂無序的性行為在道德上合理化，但主張說，使用保險套為降低傳染危險，這樣「可能是負起責任的第一個行動」，「在走向更人道化性行為途徑上的第一步」，而非冒著他人生命危險不使用它。

因此，教宗的說法當然不能被定義為一個革命性的改變。

許多倫理神學家和具有權威的教會人士，對類似的立場都曾經和仍然表示支持；然而，事實我們還沒有從教宗口中聽到如此清楚的發言，即使這發言是以不正式和非權威的形式所作的。

本篤十六世在長久以來備

受爭議的問題上勇敢的作了澄清與反省，給我們作了一個重要的貢獻。這是一個具有原創性的貢獻，因為在一方面，對倫理原則保持忠誠，並且清楚的駁斥虛幻不實的途徑，如「信任保險套」；但在另一方面，它表現出一個廣泛的並有遠見的洞察力——儘管只是開端和仍然含糊不清——卻給在精神及文化上常顯匱乏的人類指示出幾小步，帶領他們走向更人性化並負責任的性行為。

（原文網址：www.zenit.org/article-31024?l=english）

2010主教團臨時會議（節錄）

會前祈禱

代辦致詞：

代辦提到的，主要是9月17日教宗到英國訪問時，在威斯特敏斯大廳所作的演講，有關「宗教在社會裡的角色」。教宗再次重複說，天主教的社會倫理道德是基於自然律法上，而且是對所有的宗教人士都有效的；天主教會視她在社會裡的角色為「酵母」、一個有創造力的少數民族，有提昇及淨化的作用。代辦鼓勵主教們閱讀教宗的致詞。

《健康照護委員會》主席 Zimowski 總主教來台訪問大告成。總主教訪問目的不只是一要了解台灣地方教會的健康照護牧靈工作情況，也是要為發展國家作安排來訓練

一些醫療人士。

有關臨時會議提案，代辦說：

1. 「額外嚴重罪案準則」(Normae gravioribus delictis) 規定神職人員所犯的性侵害案件一定要報告給聖座；如果民法要求要報告給地方當局，教會一定要遵守。在台灣，目前並沒有案件發生。在過去似乎有過一些案件；但代辦不清楚是否要將過去的一些案件報告給地方當局。

2. 有關教會法庭事宜，《宗座聖璽最高法院》要確認主教團是否明白有不同的選擇，而且主教團真的決定要一個全省第一審的法庭、一個全省第二審的法庭。代辦認為，在台灣沒有其它的選

擇，但代辦尊重主教團的決定，並提醒說，教會法庭做的是牧靈工作，服務對象首先是台灣的教友，然後，在可能範圍裡才是大陸的教友，要看對方的需求，如收集要給聖座的一些證據、文件。

3. 台灣修會在大陸的會士喜歡到台灣進修，已有為這些修會的會士作安排，好使他們能在台灣求學，但為大陸教區神父和修士目前仍然還沒有作任何的安排。代辦五月去了羅馬有跟Dias樞機主教討論到成立一住宿地方的計劃，由一修會團體來管理，而該修會團體的使命是為教區神職人員服務… 在臨時會議有一議題是討論要成立一小組去管理從大陸到台灣來進修的神職人員；該小組應有一協調人，能與其它國家類似的關懷小組協調人聯絡。

提案

一、「天主教主教團八八水災重建」勸募執行事宜

C提案：「天主教主教團八八水災重建」勸募活動完竣報請內政部備查

說明：「天主教主教團八八水災重建」勸募活動財務使用計畫執行已完竣，成果報告、支出明細及相關文件（如附件）於本次董事會臨時會議通過後報請主管機關（內政部）備查。

決議：通過。

二、安居街建築工程

說明：自主教團春季會議之後，祕書長請教洪總主教，並多次與台北教區建築顧問劉訓珮先生商量，決定情商台北教區[新建中]規畫樹林天主堂的建築師——沈宗樺

（小姐）。沈建築師願意免費提供安居街基本設計圖給主教團參考，主教團只負責一切政府規費（台北建管處、圖面審查規費等）。建築師會被邀請在9/20週一主教團臨時會議作設計圖介紹，好使主教團能決定是否願意：

聘用沈宗樺建築師去負責安居街建築工程或- 選擇競圖方案，即，挑三位建築師擇一，再重新委託設計工程。

建議：聘用沈棕華建築師，並請建築師設計：主教聯合辦公廳、會客室、真理電台辦公室及其視聽聽中心。

三、教會法庭

說明：代辦來函轉知（參看附件），《宗座聖璽最高法院》(Apostolic Signatura)已回應有關主教們在台灣教會法律

行政上的提案。根據《宗座聖璽最高法院》的看法，某些教區的法庭可以聚集在另一個教區已在運作的第一審法庭，或成立一個跨教區的教會法庭。後者是主教團的建議。

至於第二審，一個跨教區的教會法庭可以將案件轉交給第二個的跨教區教會法庭，或一組聚集起來的教會法庭可以將案件轉交給另一個教會法庭，或成立一個第二審的跨教區教會法庭。第三選擇為主教團的建議。

代辦認為，以上事項已被充分地討論過，而且最好的做法為，在台灣成立一個第一審的跨教區教會法庭，以及一個為全台灣的第二審的跨教區教會法庭。最後由主教團決定。

決議：回函告知《宗座聖璽

最高法院》各教區的現況，由七位主教簽署，使《宗座聖座最高法院》能明白主教團的決定。

四、信理部作的「處理額外嚴重罪案準則」修改

說明：教廷修改了2001年有關神職人員對兒童性侵害及其它違反信仰與道德「額外嚴重罪案準則」(Normae gravioribus delictis) (簡稱2001文件)。這些更新的法典包括被教會視為額外嚴重的罪案——除了性侵害案件以外，還有侵犯到聖體聖事、告解聖事和聖秩聖事的案件，因此直接由信理部處理。這些修改過的準則已在2010年5月21日被教宗批准，然後當日由到信理部寄給所有主教。

新的「處理額外嚴重罪案準則」規畫了七個由教宗若望

保祿二世所作的修定、被教宗篤十六世本在2005年確認。其中最重要的是：把審案期(statute of limitations)改至20年、可以因案件除去審案期，以及信理部有權請教宗直接開除犯罪人鐸職，不需要經過審判。此外，新的「處理額外嚴重罪案準則」授權給信理部去審判樞機主教、宗主教(Patriarchs)、聖座的代表(Legates of the Apostolic See)及主教們。

修改過的「處理額外嚴重罪案準則」(簡稱2010文件)也列出一些在2001年文件裡沒有包含到違反信仰與道德的罪案，其中有：異端、背教、裂教、間接地洩露告解祕密、惡意地錄下和揭露告解祕密、企圖祝聖女性為司鐸，以及神職人員無論以什麼方式「可恥地」(a clerico turpe patrata)擁有14歲下兒童色情圖片。此外，修改過的

「處理額外嚴重罪案準則」也說明，在處理案件時，18歲以上智障受害者的案件以「額外嚴重罪案」處理。

基本上，2001文件在本體上沒有很大的改變，只是信理部覺得有需要改善其中的某些區塊來促進法典的執行。以下的嚴重案件是在2001年文件已提到，而在2010年文件的修改版裡(revision)保留給信理部來處理：

爲了褻瀆的目的而丟掉、拿走或保留被祝聖過的餅、酒形象(consecrated species)，或玷汙被祝聖過的餅、酒形象(consecrated species)。

侵犯在進行時的感恩祭禮儀或假冒感恩祭禮儀、與沒有宗徒繼承的團體的神職人員或不承認司鐸聖秩聖事尊嚴的人共同舉行感恩祭（參看法典1378條——此法典針對沒

有領聖品的人）。

在感恩祭中只祝聖餅或酒，或在感恩祭外祝聖餅酒。

在告解時給予第六誡同犯人赦罪。

在告解聖事中、在告解聖事的環境之下或以告解聖事作藉口慫恿告解神師犯第六誡。

直接揭露告解祕密。

與未滿18歲的少年犯第六誡。

其它詳情請參看代辦提供的附帶文件。

決議：「額外嚴重罪案」文件(Normae gravioribus delictis)翻成中文。擔任該翻譯工作人選：一爲王愈榮主教，二爲陳興翼神父、三爲吳新豪神父。

五、「爲人之初生命守夜祈禱禮」明供聖體

說明：宗座禮儀部部長Llovera 樞機主教來函給各主教團，呼籲主教們儘量回應教宗於2010年11月27日（週六、將臨期第一主日前夕）在伯多祿大殿隆重慶祝的「爲所有初期生命守夜」(Vigil for all nascent human life)，其目的是維護胎兒及生命的尊嚴，免受以相對主義及利益主義爲主的文化影響，反而要提倡生命的文化。禮儀部還提供兩種配合將臨期的明供聖體方式、包括讀經及證道題材作參考（參看附帶文件）。

決議：各教區盡量推動。

六、2011台北國際書展

說明：一年一度的台北國際書展將會在2011年2月9日（週三）~2月14日（週一）舉行。

2010年7月21日上午10時在 主教團祕書處首次開準備會議。2010年8月26日祕書處收到《光啓文化事業》（新社長爲耶穌會胡國楨神父）通知說，他們不會參加2011年的書展。

主教團會像去年一樣與其它不同大小的天主教出版社（聞道、上智、慈幼、天主教之聲、至潔、光啓視聽、真理電台）共同分租四個攤位。其中一個攤位將會是「形象區」，專門給幾位神父與訪客交談。書展籌備會議決定明年書攤主題爲「心靈環保」（意即「悔改」），以回應地球溫度上升、地球健康的問題（參看教宗2010年和平文告《若要建立和平，就要保護萬物》）。由於《光啓文化事業》突然退出，因此書展籌備會決定保留《光啓文化事業》攤位，並且將攤位設計

為多媒體區，由真理電台和光啓視聽負責其內容及部分費用。

因為明年攤位租金一個為NTD44.000，（另加裝潢費約NTD80.000），而書展主要是作文宣福傳，這是教會的重要任務之一，並非是大量銷售書籍的地方，每年各單位多少都會虧損，尤其是小單位。但國際書展是天主教向外福傳的好機會，不能放棄。因此書展籌備會議建議主教團祕書處為明年書展募款（透過《天主教週報》、《月誌》和其它刊物的宣導），專款專用，為求保持往年的好成績及水準。

決議：今年請每個參展攤位編廣告費用預算，不足由主教團補助。從明年開始主教團正式編「台北國際書展」預算。

七、成立一「小型董事會」管理前往輔仁大學進修的中國大陸修會人士、神父和修生，以及其住宿和靈修生活問題。

說明：耶穌會會長詹德隆神父來信（參看附帶文件）建議成立一「小型董事會」來管理前往輔仁大學進修的中國大陸修會人士、神父和修生，並邀請主教團祕書長代表主教團，與詹德隆神父、一位修女成為董事負責此工作。此工作與主教團有關，因此祕書長覺得有必要先與主教們商量才作決定。

決議：該「小型董事會」改名為「管理協調委員會」。主教團願意合作參與，並建議橋樑關懷小組召集人－林吉男主教、祕書長陳科神父為該小組成員。

八、2011年為「教友年」

說明：《宗座教友委員會》8/31-9/5在韓國首爾舉辦了一有關教友的國際會議，而2011年台灣將會慶祝中華民國成立100週年。國際司鐸們結束後，教廷到目前還沒有用任何普世性的主題去策劃新的牧靈年，而香港教區教友主動計劃從2011年1月1日開始慶祝「教友年」，該計劃得到當地教區認同和支持。主教團是否要參考香港教區的例子，也宣布2011年為「教友年」，藉著教會的重要參考文件－《平信徒》(Christifideles laici)，(下載網站<http://archive.hsscol.org.hk/Archive/database/document/P181.htm>)

或一些活動、研討會去幫助教友重新了解自己平信徒的身份及其使命。

決議：如果教廷沒有其他計劃，主教團宣布2011年為「教友年」。

臨時議題：

一、「街友牧靈工作」在天主教團的負責單位

說明：《宗座主教團移民觀光委員會》與亞洲主教團(FABC)將在曼谷(2010年10月19-23日)舉行一會議有關會「街友牧靈工作」。《主教團移民觀光委員會》執行祕書那禮叟神父藉此機會提問，「街友牧靈工作」應歸納到《主教團移民觀光委員會》或《主教團大眾傳播委員會》。

決議：歸納到《主教團移民觀光委員會》。

二、神父與基督教牧師共祭問題

說明：1997年主教團秋季會議有關神學院神父與基督教牧師共祭問題，決議原文如下：「在某些情況下可以允

許且鼓勵其他基督徒領聖體，因此在神學院唸書的聖公會學生可以領聖體。…在特殊情況下，天主教教友也可以領聖公會聖職所祝聖的聖體。」

但因現今神學院其他基督宗教傳統的學生日益增多，包括正教會、聖公會、其他新教宗派。這些學生是否可以和天主教學生一樣，領聖體聖血？禮儀委員會建議重新予以檢視及再度釐清：

探討：領主禮，在英文中是 communion（共融禮），更能表達出與主共融的意義，因此，可以由此基點開始討論。

共融禮，是領受基督的體血生命。每個基督宗派對於基督體血是否真的存於餅酒形中，看法不一。所以，不宜大開門戶，以免有褻瀆聖體

之危險。

與基督的體血共融，還牽涉到「歸屬」（belonging）的問題。基督宗教各教派的教義、教會制度、管理，都不盡相同。如：正教會不承認教宗的首席權；聖公會有女性及同性戀牧師、主教；其他基督宗教對聖職獨身的紀律，皆與天主教會不同，既然在各方面尚未真正合一，卻領受共融禮，名實不符，極不適當。

我們鄰近的香港教區，雖與聖公會、正教會等教派都有極好的關係，但也不容許互領聖體。

美國華府國家聖殿（National Shrine），在跪凳上放有清楚說明，只有已準備好的天主教友，才可以領主。未準備好的天主教友、其他基督宗教的基督徒，以及非基督

徒，都不可前來領受聖體。

正教會對此亦教導嚴明，所以，非該教派基督徒，皆不可在正教會領受共融禮。他們的教友，也不會在其他教派領受聖體。

神學院是學習團體，應該以最標準正確的態度教導、培育天主教及其他各基督宗教的教會菁英。

不能共領聖體，表達出基督徒正處於分裂狀態，尚未達至一牧一棧，因此，無法真正共融，這是一種痛，正因如此，可以激勵我們更積極的尋求合一。在尚未達成之時，我們可以一起努力、等待，祈求真正的共融。

資料及文件請參閱：《天主教法典》844條，以及《大公指南》124和131號等。

決議：台北總主教發函給神

學院，提醒必須要按照《天主教法典》844條，以及《大公指南》124和131號行事。

秋季會議

地點：嘉義教區（會議場地待通知）

日期：99年11月22日（週一）至26（週五）



2010年傳教節文告

教宗本篤十六世

《教會共融的建設是傳教的關鍵》因著世界傳教節，十月給各教區、堂區、修會、教會運動組織等團體以及全體天主子民提供了更新宣講福音使命、在牧靈活動中更加廣泛地體現傳教精神的契機。此類一年一度的活動，邀請我們積極善度禮儀、要理、愛德和文化生活。

親愛的兄弟姐妹們：

因著世界傳教節，十月給各教區、堂區、修會、教會運動組織等團體以及全體天主子民提供了更新宣講福音使命、在牧靈活動中更加廣泛地體現傳教精神的契機。此類一年一度的活動，邀請我們積極善度禮儀、要理、愛德和文化生活。藉此，耶穌

基督將我們召集到了祂聖言和聖體的盛筵前，讓我們體驗祂臨在的恩寵、在祂的課堂裡培養我們、更加自覺地與祂——導師和上主結合在一起。祂曾親自告訴我們：「誰愛我，我父也必愛他，我也要愛他，並將我自己顯示給他」（若 14，21）。只有從與改變人生的天主之愛相遇起步，我們才能與祂共融、我們彼此共融；為兄弟姐妹們提供一個可信的見證，從而讓人知道我們心中的希望的理由（參見伯前 3，15）。有能力本著孝愛的態度，在祈禱、默想天主聖言、探索信仰真理的滋養下完全地相信天主的成熟信仰，是促進奠定在耶穌福音基礎上的新人文主義的前

提。

此外，十月也是許多國家繼夏季小憩後恢復各種教會活動的時刻。教會邀請我們以瑪利亞為榜樣，通過玫瑰經祈禱，默想天父為人類製定的愛的計劃，向祂那樣愛這人類。這不正是傳教的意義所在嗎？

事實上，聖父召叫我們在祂可愛的聖子內做祂的被愛的子女；在祂內彼此相互成為手足。祂是被分歧和罪惡分離開來的人類的救贖恩典、是天主真正聖容的啓示者。而天主「竟這樣愛了世界，甚至賜下了自己的獨生子，使凡信祂的人不至喪亡，反而獲得永生」（若3，16）。

「我們願拜見耶穌」（若12，21），是《若望福音》中一些到耶路撒冷去完成逾越節朝聖的希臘人向裴理伯宗徒提出的要求。而在十月

傳教節之際，在我們的心中這要求如同是讓我們牢記福音宣講的使命和任務是整個「在本質上即帶有傳教特性」（《教會傳教工作法令 Ad Gentes》2）的教會所肩負的；邀請我們做生活新事務的推動者。而這一生活的新事務，是由奠定在福音之上的真正關係構成的。在越來越可以感受到各種形式的孤獨和令人擔憂的無動於衷的種族多元化社會裡，基督信徒應該學會為人們奉獻希望的標誌、成為普世的兄弟，同時汲取改變歷史的偉大理想。這理想沒有虛假的幻想或者毫無用途的恐懼，而是努力讓地球成為各民族的家。

正如兩千年前的希臘朝聖者一樣，我們時代的人類，儘管不常是有意識的，他們也要求信徒們不僅僅是「講講」耶穌，而是要讓他們

「看到」耶穌、讓救世主的聖容在地球上的每一個角落、在新千年的世世代代，特別是福音宣講的首選對象和主角——五大洲的青年面前重放光芒。他們應該認識到，基督信徒傳播基督的聖言因為祂是真理；因為他們在祂內找到了（人生的）意義，即他們生命的真理。

這種思考，起源於全體受洗者和整個教會所領受的傳教派遣。但同時沒有深刻的個人、團體和牧靈皈依，是不能以令人信服的方式實現的。事實上，這種對宣講福音召叫的意識，不僅激勵著每一名基督信徒，也激勵著整個教區、堂區團體不斷全面更新；並越來越向著教會之間的傳教合作開放，從而促進向每一個人；每個民族、文化、種族、國家和每一個角落的人們的心靈宣講福音。這種意識，通過堅持

不懈地探索教會共融的「信德與恩寵」團體司鐸、度獻身生活者、傳教員和平信徒傳教士們的努力，得到了進一步的鞏固，從而使此類「本地化」現象也能夠融入到統一模式中，在其內，福音是自由和進步的酵母；是團結友愛、謙遜與和平的源泉（參見《教會傳教工作法令Ad Gentes》8）。事實上，教會「在基督內，好像一件聖事，就是說教會是與天主親密結合，以及全人類彼此團結的記號和工具」（《教會憲章Lumen Gentium》1）。

教會共融源於與天主聖子耶穌基督的相遇，教會的宣講中，耶穌基督達及人類、創造了人與祂的共融，也就是與聖父及聖神的共融（參見若一1, 3）基督建立了人與天主之間的新關係。「祂曾啓示我們說：'天主是愛'（若一4, 8），同時，又訓誨我們

說：愛德的新誠命是人類成全並改善世界的基本法令。於是，凡信認天主聖愛者，確知人人可以走上聖愛的途徑，而恢復友愛於全球的努力，並非徒勞無功」（《論教會在現代世界牧職憲章 Gaudium et Spes》38）。

教會從聖體起成爲「共融」，在聖體聖事內，基督臨在於麵餅和葡萄酒中，用祂那愛的獻祭把教會建成祂的奧體，將我們與三位一體的天主合一、我們之間結合在一起（參見格前10，16ss）。我在《愛德的聖事 Sacramentum caritatis》中寫道，「我們不能把我們在聖事內所敬禮的愛據爲己有。這愛的本身要求我們向他人宣講。而世界所需要的恰恰是天主的愛、與基督相遇、堅信祂」（教宗本篤十六世主教會議後宗座勸諭《愛德的聖事 Sacramentum caritatis》

84）。爲此，聖體聖事不僅僅是教會生活的源泉和顛峰，也是教會的使命：「名副其實的聖體的教會是一個傳教的教會」（同上），有能力把所有人引領向與天主的共融，堅定不移地宣講：「我們將所見所聞的傳報給你們，爲使你們也同我們相通」（若一1，3）。

親愛的信眾們，值此心靈的視野拓展向了傳教廣闊空間的世界傳教節之際，我們都感到是教會宣講福音任務的主角。傳教動力，永遠是教會生命力的標誌（參見《救主的使命》通諭2）；而他們的合作是合一、友愛和團結互助的獨特見證，使宣講使人得救的愛的使者變得更加可信！

所以，我再次邀請所有人祈禱；儘管面臨著經濟困難，我仍再次邀請你們以具體和

友愛的援助支持年輕教會。此類愛與分享的行動，將為最邊遠傳教區的司鐸、修生和傳教員的培養教育予以援助支持；並激勵年輕的教會團體。我向宗座傳教善會所履行的這一寶貴服務，表示由衷的感謝。

在一年一度的世界傳教節文告的最後，我願意滿懷深情地充分錶達對男女傳教士們的感激之情。他們在最遙遠、最艱難的地方作出見證，甚至常常要為了天國的來臨而獻出生命。每一名信徒，都應向這些福音宣講的先鋒們展示友誼、關懷和支持。「天主愛樂捐的人」（格後9，7），這令他們充滿了靈修的激情和由衷的喜悅。

如同瑪利亞的「是」一樣，每當教會團體慷慨回應天主愛兄弟手足的邀請時，都會

激發被天主之愛的奧跡所震撼的新宗徒和新教會團體的產生（參見迦4，4、19、26）。天主之愛，就是「時期一滿，天主就派遣了自己的兒子來，生於女人」（迦4，4），賜予新宗徒信心和勇氣。

此類回答，足以使全體信徒成為能夠做到在實現天主的計劃中「論望德，要喜樂」（羅12，12），「要使全人類形成祂的惟一民族，組成基督的一個身體，建造為聖神的一個聖殿」（《教會傳教工作法令Ad Gentes》7）。

自梵蒂岡，二〇一〇年二月六日
教宗本篤十六世

耶路撒冷聖墓騎士團冊封禮

聖地精神 愛永恆

「耶路撒冷聖墓騎士團」
（The Equestrian Order of the Holy Sepulchre of Jerusalem）
台灣分團新騎士的冊封感恩禮，11月14日下午於台北聖家堂舉行，由單國璽樞機主教主禮，冊封禮由榮休總主教、台灣分團總監狄剛主禮，台北總教區洪山川總主教、新竹教區劉丹桂主教、台中教區蘇耀文主教、嘉義教區鍾安住主教共祭。在狄總主教「以騎士團之名，冊封你（妳）為聖墓騎士」的宣達中，包括駐華代辦陸思道等32位新騎士正式領受重任，矢志為台灣教會「新150」的福傳前景寫下新的篇章。
尤其令人驚喜的，梵蒂岡也

藉此機會特頒騎士景星司令勳章給耶路撒冷聖墓騎士團台灣分團長廖修三，以表彰他對拓展台灣騎士團的奉獻。廖修三分團長表示，這是一個連他自己都不敢置信的大驚喜，因為，這等勳章多數是頒予主教職等的騎士，他自己也是在狄總監宣布後才知曉的。此舉不但體現宗座對耶路撒冷聖墓騎士團台灣分團的重視，更彰顯出宗座對台灣新福傳的期待。

陸思道蒙席的受封是少數司鐸暨外交人員在服務所在地受邀擔任騎士，因此，宗座特頒司令勳章。騎士勳章有四級，多數平信徒受冊封時所佩戴的是騎士勳章（此次



除陸思道蒙席以外的31人都獲頒此一勳章），第三級是司令勳章（即陸思道蒙席所佩戴者），第二級是景星司令勳章（即廖修三團長獲頒的勳章），最高級則是大十字勳章。

宗座對此次台灣冊封32位新騎士至為關切，在耶路撒冷聖墓騎士團團長弗利樞機主教（John Patrick Card. Foley），因身體微恙無法前來亞洲，特命總團長的特別代表——耶路撒冷聖墓騎士團行政事務委員會總會長伯羅密歐（H.E. Agostino Borromeo），及秘書長布勞爾蒙席（Msgr. Hans A.L. Brouwers）來台，除了出席32位新騎士冊封感恩禮暨晚宴外，也拜會單國璽樞機主教、教廷駐華大使館、輔仁大學、文藻外語學院，並參觀真福山與旗山救主之母教區傳教修院等。（文摘自天主教周報115期）





冊封騎士彌撒證道

Msgr. Hans A.L. Brouwers, Chancellor



敬愛的台北榮休耿剛總主教及主教們、可敬的《聖地騎士團》統督Agostino Borromeo閣下、親愛的《台灣騎士聯誼會》會長廖修三，以及《聖地騎士團》的男、女騎士和主內的弟兄姊妹們：

首先，我想告訴你們，統督Agostino Borromeo和我是多麼地榮幸能與你們共同舉行冊封《聖地騎士團》新的男、女騎士，收錄他們進入《台灣騎士聯誼會》。上次在台灣，教會冊封騎士已是多年前的事了，所以我們歡欣喜

悅地參與這帶給《台灣騎士聯誼會》新生命和活力的慶典！

我們即將接近禮儀年的尾聲 — 我們下週便要慶祝基督君王節，而接著便是將臨期了。我們今天聽到的讀經是具有警告性的，但也是許諾。第一篇讀經警告我們說：「那日子來到了…，所有驕傲的人和作惡的人都要成爲麥稈」，但卻許諾說：「正義的太陽將要爲你們這些敬畏我名字的人升起！」我們在福音裡聽到我們的上主預言耶路撒冷聖殿的坍塌，以及假先知們的出現。將會發生地震、瘟疫和飢荒… 而且在天上會有恐怖的異象和巨大的凶兆。但上主答應說：「你們只要堅忍到底就可以保全你們的性命。」

在過去的時代裡，這些警告和許諾都以不同的方式，在世界各地和不同的國家實現了，包括這地方。至於我們 — 我們耐心忍受來自因跟隨上主而來的考驗，我們等待著上主的來臨，深信祂會信守諾言來拯救我們。事實上，如同今天集禱經如此含意豐富地說的，我們藉天主聖子 — 耶穌基督，相信天主救人的恩許，渴望從祂的「真原」汲取，並且使我們的心「因祂的許諾帶來的喜悅」而常樂，好使我們在信德和愛德中侍奉天主，並且永遠獲得「永恆、圓滿的幸福。」

我們的確是一個承受天主許諾的子民！我們聆聽了一些警告，而且又每日努力去克服我們的自傲，爲的是要成爲忠心愛主的子民，擁有配得領受天主許諾的希望。我

們各人都以不同的方式去做：透過祈禱和默想、領受聖事、在愛德中生活並行善功。藉著我們的祈禱和默想，我們便更察覺到天主在我們生活中的慈善，我們因而要感恩報答，與我們週遭的人分享天主的慈善。

《聖地騎士團》邀請它的團員達到更大的聖德與愛德。

《聖地騎士團》的最主要目的是「加強它團員的信仰生活，絕對向教宗和對教會的教導保持忠心，並視愛德為行動的原則、騎士團的根基。」而且，當騎士們察覺到在聖地的基督信徒們的特殊需要，他們也要以愛相助。

雖然聖地 — 包括以色列、巴勒斯坦、約旦、塞普勒斯、埃及和黎巴嫩，離這裡遙遠，但對我們身為基督信

徒十分重要，因為我們的主耶穌曾在這些地方誕生、生活、講道、治病、受苦和從死者中復活。在今天福音裡我們上主所指的聖殿是在耶路撒冷 — 以色列古代的首都。而第一批信徒就是從這些地方將耶穌生平所宣講的福音傳播出去。

在人生中，當我們進入一年的尾聲時，讓我們反省我們對教會的教導是怎樣地保持忠心、我們怎樣地愛人如己，以及在愛德上又是怎樣地慷慨大方。讓我們坦白地承認，如果我們有被那些假先知所作的許諾誤導，但卻又能回到上主為我們準備好的道路去，那麼，當正義之子來臨時，祂會承認我們，並且會對我們履行救恩的諾言 — 使我們在天堂獲享永生的喜樂！

為「人之初」生命守夜祈禱禮

禮儀年2010/2011的開始

(將臨期第一主日第一晚禱時)

一、禮儀及聖事部部長及宗座家庭委員會主席致各主教團主席信函

樞機主教/主教閣下，

聖父教宗將於本年(2010)十一月二十七日，在聖伯鐸大殿舉行隆重的「人之初生命守夜禮」，此守夜禮恰與將臨期第一主日第一晚禱相契合，並且與即將到來的、我們的主耶穌誕生的大慶典也息息相關。此守夜禮也包括朝拜聖體，藉以感謝救主為世人的完全自我犧牲以及祂的降生成人，而賦予每一個人人類生命真正的價值和尊嚴。此外，我們也呼求救主保護所有蒙召生存的

的每一個人。

教宗希望各地區教會之所有教區主教(及他們的代表)主持類似的慶典，並包括各堂區、修會團體、善會和教會運動的信友們的參與。為此目的，教宗指示我們以他的名義向您做出此項邀請。

的確，我們都覺察到今天威脅人類生命的危險，而這些危險更藉由相對主義及功利主義文化而助長，此種文化使得人類的感性麻木，並且往往無力承認人類生命，無論在何種階段或狀況下，所擁有與生俱來、人人平等的尊嚴。因此，我們蒙

召要以我們的祈禱和行動比以前更成為「生命的人民」（若望保祿二世，生命的福音，79號）在這由教會最高牧人及各地方教會所舉行的特別守夜禮中，我們要呼求救主施予恩寵，賜與光照，使人心皈依；在此同時，我們也要把教會的生命與愛的文化呈獻給全世界，以作為教會的一個顯著見證。

我們信任您、身為主教團主席，定能儘快地帶動每位教區主教及貴地區其他有主導權者，好讓他們在其教區的行事計劃中為教宗發起的活動做出合適的安排。

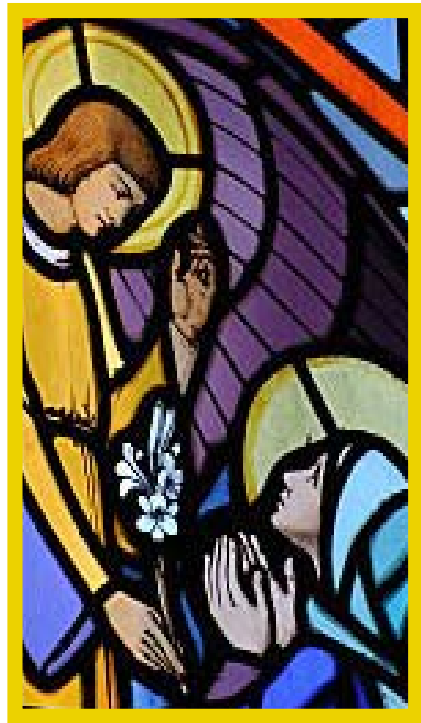
向您致以弟兄般的問候及誠摯的祝福，

廖斐樂樞機 (Cardinal Llovera)

安東乃立樞機 (Cardinal Antonelli)

禮儀及聖事部部長

宗座家庭委員會主席



為「人之初」生命守夜禮禱詞

讓我們向天主祈禱，祂是生命之父，也是慈悲之源。

上主，請垂憐那些違反生命的人們。

祢在我們的母胎中創造了我們。

— 請保護所有的兒童從受孕初始，就免遭身體的禍害。

當祢的聖子在童貞聖母的胎中成了血肉時，祢也把尊貴的特性賦予了所有人類生命。

— 請光照我們的心靈，好讓我們看見每一個人從受孕初始就具有生命尊嚴。

祢是科學與知識的創造者。

— 請讓試管嬰兒胚胎植入的臨床研究不再對人類胚胎進行破壞。

祢是法律的頒佈者及世界的

統治者。

— 請幫助我們推翻破壞無辜生命的不正義法案，並且引導我們的政府官員維護我們當中最微小的生命。

祢愛那些受苦的人們。

— 請幫助身懷殘疾胎兒的父母親，使他們能夠撫育祢所託付給他們照顧的孩子。

祢的聖子耶穌，治癒了病人。

— 請引導所有的醫生，成為生命，而特別是那些在胎中就已患有嚴重疾病的胎兒生命的守護者。

上主，祢就是愛，祢就是慈悲。

— 請引導那些破壞無辜人類生命的人們，走上悔改及寬恕的道路，並且透過祢那滿溢的恩寵，治癒他們。

第二屆台灣青年工作者會議

2010年10月27日~30日 台北八里聖心靈修中心

【討論與決議事項】

時間：2010年10月29日下午
2:00~5:00、晚上7:30~9:45

討論與決議事項：

一、根據會前回收的「願景與目標」問卷，經與會者票選及分組討論歸納後，訂出全國青年工作的願景、資源、困難及近期目標：

願景：培養青年 跟隨基督、
為主作證

資源：將教宗文告，透過告教區、修會、團體，推動到全台灣。

困難及因應的辦法：青年與教會需求不同，教會提供的
培育和舞台常不是青年所需

要的，如何將兩者連結起來？如何使青年願意為教會服務？應使青年工作者成為教會與青年之間的仲介者，帶領年輕人與教會連結。

近期目標：

(1)蒐集青年的問題與渴望，並讓主教、神長們能了解與支持。

(2)組織規劃青年工作者培訓課程。

(3)重視及尋找下一代的青年工作者，例如：了解與整合青年工作者的問題及困難。

二、各教區、修會、團體根據第一點之願景與近期目標，訂定各單位之明年工作計畫：（綠色標楷體代表關

係全國事務)

台北教區：

工作計畫－(1)將採用問卷了解青年需要什麼，計畫透過學校、堂區、網路發送問卷。(2)推薦學生參加國際性活動或會議，培育未來青年工作者的種子。

建議－(1)是否各單位可以把現有培訓課程隨時告知主教團青年組，透過主教團青年組，讓青年工作者知道培訓課程的資訊。(2)請主教團青年組提供問卷範本，讓各單位青年工作者可依此調整，調查青年需求。

新竹、台中、台南、高雄教區：

建議－辦理巡迴青年輔導課程，邀請基督教講師分區授課，讓青年工作者、輔導、本堂神父們接受培育。學員

於課程結束後組成備課小組，由天主教資深輔導陪同將上課的內容轉化，試教後製成教案，再推行教材。

嘉義教區：

工作計畫－(1)成立青年組委員會，結合修會、善會、堂區一起推動青年工作。(2)加強堂區青年會的聯誼與共融。(3)於青年活動中加入教宗文告訊息，如：避靜、比賽。(4)牧訊中定期刊登青年活動及訊息(5)在各項活動中，爭取不一樣的服務機會，不只是勞力上的付出。

校園使徒：

工作計畫－發送問卷了解青年的需求，並根據問題提供答案針對志工、使徒舉辦培育課程，如：如何陪伴大學生、信仰問題、心靈…等問題。

選擇成長會：

工作計畫－(1)每年一次的深入營，提供再培訓。(2)年終共融。(3)將針對原住民的兄弟姊妹舉辦活動。

光明之子：

工作計畫－(1)進入校園，與宗輔單位合作，針對非教友進行福傳。(2)以系統、有組織的小組模式，每兩周聚會一次，邀請非教友的青年參加，進行陪伴。(3)繼續辦理阿爾法啓發課程，以青少年喜歡的方式，小組進行課程的培訓。

德蘭文教團：

工作計畫－(1)延續國際志工服務的事工。(2)在聖誕節、復活節服務。(3)繼續固定的聚會和體驗活動。

耶穌會青年工作小組：

工作計畫－(1)擔任2011世界青年日台灣大會的培訓組，將為四、五百位年輕人提供培育，介紹文告及世青的精神。(2)一年二次的祈禱營，主題與文告相結合，如：尋找最深的渴望、尋找我們真正的身分。(3)結合文告，設計課程來推動聖召。

三、歸納各單位的計畫，關於全國性事務之綜合結論：
(決議重點以紅字表示)

1.台北教區之建議一：是否各單位可以把現有培訓課程隨時告知主教團青年組，透過主教團青年組，讓青年工作者知道培訓課程的資訊。

決議：通過，請各單位隨時提供最新的課程資訊，主教團青年組將定期整理公佈，方便青年工作者進修。

2.台北教區之建議二：請主教

團青年組提供問卷範本，讓各單位青年工作者可依此調整，調查青年需求。

決議：通過。

(1)台北教區牧靈福傳處青年組有一份給堂區青年會青年之問卷，主要是了解各堂區青年會運作情況。請台北教區青年組提供給主教團青年組修改，主教團青年組作成範本後寄給各教區、修會、團體。

(2)各單位之問卷回收與統計請自行辦理，若完成者，請提供主教團青年組統計結果。

(3)請主教寫封信給堂區，鼓勵堂區的教友、青年們願意進一步的填寫問卷，使問卷的有效率增高。

(4)第一階段問卷先針對國、高中生試辦，如效果不錯，

再來進行其他年齡層之延伸。

3.新竹、台中、台南、高雄教區之建議：辦理巡迴青年輔導課程，邀請基督教講師分區授課，讓青年工作者、輔導、本堂神父們接受培育。學員於課程結束後組成備課小組，由天主教資深輔導陪同將上課的內容轉化，試教後製成教案，再推行教材。

決議：評估中。

台北教區今年12月先邀請基督教講師辦理主日學教學座談，之後會評估決定是否青年會也辦理類似座談會或培訓。主要目標為分享基督教在陪伴和教導上的創意，吸收其成功經驗。如時間地點確定後將通知主教團青年組，也歡迎其他單位青年工作者參與。

承(1)，若台北教區與各單位代表參與此培訓後感覺助益很大，則下次會議表決辦理巡迴培訓。

Joy安瓊伊目前計畫翻譯國外一本天主教青年牧靈的書「Seven Principles Of Effective Youth Ministry: A Handbook For Spiritual Growth」，完稿後將分享給大家使用。

阮進幸神父—台北總教區牧靈福傳處	張淑德修女—中華聖母會
詹家祥—台北總教區牧靈福傳處	馬盈安—生命之母
黃喻暄—台北總教區牧靈福傳處	馬心慧—德蘭文教團
葉元良神父—新竹教區牧靈處	涂惠瑤修女—大專同學會
徐惠娟—新竹教區牧靈處	鍾婕妤—大專同學會
吳曉亭—新竹教區牧靈處	林珮如—校園使徒
謝郁瑋—台中中聯會	劉芸霈—校園使徒
曹伯睿神父—嘉義教區青年工作室	林建修—選擇成長會
鍾雅茹—嘉義教區青年工作室	劉達寬—光明之子
陳其棣—台南青年中心	林祐如—光明之子
李皇英—高雄教區青年使徒工作委員會	鍾安住主教—主教團福傳委員會青年組
朴正煥神父—耶穌會青年工作小組	安瓊伊—主教團福傳委員會青年組
莊俐聖—耶穌會青年工作小組	蘇育瑩—主教團福傳委員會青年組
穆希聖神父—遣使會	

現場紀錄：鍾雅茹、謝郁瑋、蘇育瑩 / 歸納整理：蘇育瑩

2011世青小灰團

預計團費 | 80,000元

團期 | 8月 **6** - **28**

人數 | 75人

在西班牙團體共融並與各地小灰團共融後參加世青大會，會後轉往法國聖若望修會母院，參訪附近著名的朝聖地如泰澤等。帶領青年以儉樸生活體驗深刻且豐富的信仰與生命。

- 聯絡人 | 陳其棟 06-2341501/0912105534
- Email | littlegreytw@st.jean.com
- 網站 | wydlittlegrey.pixnet.net

CMF聖母聖心愛子會

預計團費 | 70,000元

團期 | 8月 **7** - **23**

人數 | 20人

歡迎18-35歲的青年加入CMF+FC，同我們一起分享柯樂仁的福傳神恩與使命。旅經Barcelona、Zaragoza、Segovia最後參加世青大會。

- 聯絡人 | 鄭雅妮 02-22191131#6513/0933929944
- Email | mignonyan1@gmail.com
- 網站 | cmftaiwan.blogspot.com

MAGIS生活體驗朝聖團

預計團費 | 85,000元

團期 | 8月 **4** - **24**

人數 | 40人

歡迎18-30歲的青年加入MAGIS2011生活體驗朝聖團，透過生活體驗、伙伴關係、靈修，加深自我認識與人際關係，更能從中發現天主的愛與旨意！

- 聯絡人 | 吳曉嵐 02-23655553
- Email | c1croc@ms10.hinet.net
- 聯絡人 | 莊雨聖 02-23654205#250
- Email | f300017@gmail.com

大專同學會團

預計團費 | 85,000元

團期 | 8月 **3** - **23**

人數 | 40人

由耶穌孝女會修女帶隊，追尋聖人芳蹤、探索宗徒們行跡、拜訪聖人故鄉，與世界青年大會和。旅經義大利羅馬和亞西西、法國露德，最後到西班牙，參訪三國許多景點和朝聖地，拓展青年人的視野，豐富信仰生活，絕對是最超值的行程。

- 聯絡人 | 鍾婕妤 02-27384234
- Email | ccusa@ms8.ur1.com.tw
ccusa.stu@msa.hinet.net

天馬騎士團

預計團費 | 70,000元

團期 | 8月 **12** - **22**

人數 | 20人

行經巴塞隆納、塞哥維亞、阿維拉、托雷多及弘宣天神父的家鄉，最後到馬德里參加大會。彈性運用大眾運輸工具、徒步、租車、自行車...等方式進行朝聖之旅，最young的選擇！

- 聯絡人 | 劉志文 0937287384
- Email | skybee88@gmail.com
- 網站 | www.wretch.cc/blog/skybee88

世青大會團

預計團費 | 60,000元

團期 | 8月 **15** - **22**

人數 | 25人

大會團以參加世界青年日大會安排的一週活動為主，適合在工作不方便請長假的社會青年，團員的自主性高，也期待能夠為自己負責，希望能夠有基本的語文溝通能力與自我照料的能力，歡迎海外自行前往者加入。

- 聯絡人 | 蘇育瑩 02-25371776#65
- Email | youthcrbc@gmail.com

主言青年團

預計團費 | 82,000元

團期 | 8月 **5** - **23**

人數 | 25-30人

享受漫遊羅馬和西班牙中世紀古城的風情，旅經義大利羅馬、梵蒂岡、西班牙古城（薩拉曼卡、亞維拉、昆卡、托雷多、瓦倫西亞等），最後抵達馬德里。這是一趟快樂、輕鬆的心靈之旅，並體驗當地寄宿家庭親切的招待和熱情的主言國際青年大會。歡迎教友和非教友的朋友們參加！

- 聯絡人 | Angela Ng & Elaine Seow 02-26201030/0937898014
- Email | verbun.de@msa.hinet.net
- 網站 | verbundeitaiwan.spaces.11ve.com
- Facebook | 世界青年日2011主言青年團

生命之母團

預計團費 | 85,000元

團期 | 8月 **6** - **23**

人數 | 30人

歡迎參加生命之母堅強信仰之旅：法國（巴黎-普羅旺斯-露德）-西班牙（亞味拉-馬德里）。於普羅旺斯的生命之母國際青年營，一起準備馬德里世青日；藉靈修祈禱、文化交流、野外散心，讓信仰帶我們深入認識自己，強化與天主愛的交流！

- 聯絡人 | 劉美德 02-23914904 / 23951866 (傳真)
0911907860
- Email | emma1ao95@yahoo.com
- 網站 | ndvtaiwan.com

選擇道明團

預計團費 | 80,000元

團期 | A: 8月 5 - 22

人數 | 15-20人

B: 8月 5 - 26

親訪聖道明的足跡，找回教會傳統的信仰基石。穿梭於修道院、教堂、城堡等古蹟，與古聖先賢靈魂交會，讓生命更新，更認識愛慕天主並服務他人。

- 聯絡人 | 艾德瑞神父 0934011437
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- 聯絡人 | 林雅瑤 0910181148
- Email | agnes11n2000@yahoo.com.tw

德蘭文教團

預計團費 | 80,000元

團期 | 8月 10 - 28

人數 | 20人

歡迎18-30歲的青年參加聖德蘭文教團的朝聖之旅—“Tracing the footsteps of a saint”。本團將慶祝一百週年慶，行程從西班牙北部→馬德里參加世青→南部和葡萄牙朝聖旅遊，期望在旅途中遇到的人、事、物中，體驗天主的偉大。

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新竹芥菜子團

預計團費 | 85,000元

團期 | 8月 3 - 23

人數 | 40人

將以願意跟隨主耶穌腳步的芥菜種籽，經由聖神的引領和默觀神修的方式，踏上伊比利亞半島古老信仰之路，是為更堅定自己的信德且在主內不斷地成長，如孩子般地牙牙（葡萄牙及西班牙）學語（天主的話語）中增加智慧。

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共融與釋放團

Communion and Liberation (catholic movement)

預計團費 | 85,000元

團期 | 8月 14 - 27

人數 | 25-30人

歡迎18-30歲的青年加入共融與釋放團體 (CL) 朝聖團。先到西班牙參加世界青年日，8/21去羅馬朝聖，第三天去瑞米尼城參加Meeting (相遇) 博覽會。在此大型博覽會有130場演講，許多展覽與表演，三千位志工和八十萬人次免費參加。

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- 網站: www.catholic.org.tw/stpaulus/CL.htm
www.clonline.org/FirstPage.htm

花蓮教區山海青年團

預計團費 | 75,000元

團期 | 8月 14 - 26

人數 | 43人

本團以「山海」青年團為名，意有真福八端之景情精神。我們將原住民文化藝術及傳統信仰，與西班牙人民交流。歡迎有興趣的青年和我們一同參加本次在西班牙的文化共融。

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瑪利亞文生青年團

預計團費 | 元

團期 | 8月

人數 | 人

- 聯絡人 | 陳秉瑜 0933013110
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在祂內生根修建，
堅定於你們所學得的信德。

哥二：7

主教團禮儀委員會會議記錄

時 間：2010年9月16日（星期四）上午十時至下午三時。

地 點：主教團秘書處（台北市林森北路85巷3號）

主 席：蘇耀文主教

出 席：蘇耀文主教、曾建次主教、趙一舟蒙席、王振席蒙席、潘家駿神父、

白正龍蒙席、雷蕙琅小姐、王友良神父、黃衛真神父、錢玲珠老師、麥安泰神父、胡國楨神父、羅建屏神父、蘇開儀小姐。

請 假：劉振忠主教、吳新豪神父、杜勇明神父、浦英雄神父、吳蓉平修女。

會前禱：蘇主教帶領（略）

2. 由於許多聖職人員及平信徒對主教團會議有關禮儀的決議並不完全知悉，因此有必要重新審視歷年來主教團會議有關禮儀的決議，並作完整的公告。（這是上期會議未完成討論的議題）

經討論後決議：

請潘神父把這些決議做分類總整理，以及修訂之後，責成提案，提供給主教團主教們討論，並建請主教團作一通盤的公告。

3. 今年將臨期前夕（將臨期第一主日第一晚禱），教宗將發起「為全人類新生命守夜祈禱禮」，並且希望各地區

教會的所有主教主持類似的慶典，包括各堂區、修會團體、善會團體的參與。我們要如何在台灣教會推行此項守夜祈禱禮？

經討論後決議：

主題暫譯為「人之初生命守夜禮」，請主教團臨時會議商議定奪，並把已翻譯成中文的有關文件和守夜禮儀的兩種型式，呈請主教團會議討論及決議守夜禮的型式。

4. 各教區如何實行禮儀培訓計劃？（煩請負責教區禮儀事務的委員，如果可能的話，能作一一初步的構想及計劃，希望主教團禮儀委員會如何提供協助。）

各教區目前的初步構想如下：

1) 台中教區目前正有聖樂培訓課程、禮儀培訓等。

2) 台南教區剛換祕書長，明年應會有新構想和計劃，屆時會邀請主教團禮委會協助。可以從神父們的禮儀陶成開始，為離開修院已幾多年的神父們補充新的知識。

3) 花蓮教區希望教區禮委會按主教團禮儀委員的規定去做，從年輕神父的培育開始。

4) 新竹教區已有送聖體員、輔祭員、讀經員、聖詠團等的培訓，未來希望加強代父母的培訓。

5. 如果我們同意明年十月份在台灣召開第十五屆「亞洲禮儀論壇（ALF）」，那麼我們初步的構想為何？

經討論後決議：

1) 同意第十五屆「亞洲禮儀論壇（ALF）在臺灣召開。

2) 暫訂花東地區作為開會場地，也繼續討論其他合適的地方。

3) 參訪的主題可以以原住民的禮儀生活為主（包括禮儀空間、聖藝、音樂和參與慶典等）

4) 除了東南亞各ALF的會員地方教會之會，也可以邀請香港、澳門及其他華語教會，以及東北亞的日本和韓國參與。

6. 針對香港教區大小齋守則，討論是否可以提供我地方教會借鏡。

說明：有些國外的地方教會已取消大小齋，以愛德行動

替代。我們地方教

會是否可資借鏡。

經討論決議：保持現狀。

7. 訂定明年的行事例。

（請各委員參考會議當天所發附件，附件已再作修訂）





聖誕喜樂
新年如意

Merry Christmas
&
Happy New Year

主教團秘書處全體 敬賀

CRBC

2010年



CRBC Commission for Sacred Liturgy Latest Resolutions

Date: September 16, 2010 (Thursday, 10:00 AM-3:00 PM)
Venue: CRBC Secretariat (3 Lane 85, Linsen North Rd., Taipei)
Chairman: Most Rev. Martin Su
Participants: Most Rev. John Tseng, Msgr. Andrew Chao, Msgr. Simon Wang, Rev. Charles Pan, CM, Msgr. Thomas Pai, Ms. Helene Reichl, Rev. John Heng, Rev. Vincent Huang, Rev. Peter Hu, Ms. Teresa Chien, Rev. Anthony Mai, CDD, Rev. Anthony Lo, Ms. Maria Su
Absentees: Most Rev. Peter Liu, Rev. Michael Ng, SDB, Rev. Martin Tu, Rev. Norbert Pu, Sr. Clara Wu
Secretary: Ms. Shing-Jiao Huang

Topics discussed:

1. The translation of 2002 edition of “Missal”

Resolution:

It was decided to translate this edition.

Requesting Fr. Charles Pan to form a team to translate and edit, and collaborate with Hong Kong and other Chinese speaking places. Hope that in the future everyone will use the same edition with standard Chinese.

After the first draft, consult the opinion of the parish priests, as user.

When editing the entire page, the page should contain the complete text before changing to the next page.

The translation should apply to all Chinese, especially for the Churches in Mainland China, Macau, Hong Kong and Taiwan. On one hand, it should be faithful to the original language which is in Latin; on the other hand, it should conform to the pure Chinese of the Chinese people.

The Mass text can be printed as individual sheets or put an electronic file in the CRBC website to facilitate downloading.

2. Since many clergymen and laity are not fully aware of the resolutions on

liturgy

decided during CRBC plenary assemblies, there is a need to re-examine the resolutions decided over the years by the CRBC plenary assemblies on liturgy and make a complete announcement.

Resolution:

Requesting Fr. Charles Pan to sort out and arrange these resolutions and amendments. After revision, draft it as a proposal, present it to the bishops of CRBC for discussion, and request CRBC to make a comprehensive announcement.

3. This year during the first vespers of the First Sunday of Advent, Pope Benedict XVI will launch a “Vigil for all nascent human life” and hopes that the bishops of all local Churches will support such kind of celebrations, including the participation of all parishes, religious communities, associations and movements. How do we promote this vigil prayer in Taiwan?

Resolution:

The theme is “Vigil for all nascent human life”. Requesting CRBC to discuss and to decide during the Extraordinary Meeting which option of the Prayer Vigil is to be used. The related documents and the two options for Prayer Vigil have been translated into Chinese.

4. How will each diocese implement the training program? (Requesting the diocese to be responsible of the commission for liturgy members. If it is possible, make a preliminary program. Hope that CRBC Commission for Sacred Liturgy will provide assistance.)

Preliminary plan of the dioceses are as follows:

1) Taichung diocese currently has training program for sacred music, liturgy etc.

Tainan diocese has a new secretary general. There should be new ideas and plans next year. When the time comes, the Commission for Sacred Liturgy will be invited to assist. The training program can begin with the priests, to add new knowledge especially to those who have left the seminary for a

number of years already.

Hualien diocese hopes that the diocesan commission on liturgy will do things according to the rules and regulations of the CRBC Commission for Sacred Liturgy. The training program can start with the young priests.

Hsinchu diocese has already sent Eucharistic ministers, acolytes, readers and cantors of the Responsorial Psalm for training. Hope to strengthen the formation of godfathers and godmothers in the future.

5. If we agree that the “15th Asian Liturgy Forum” (ALF) will be held in Taiwan next year, what are our preliminary ideas?

Resolutions:

1) Agree to hold the “15th Asian Liturgy Forum” (ALF) in Taiwan.

Tentative venue of meeting is in Hualien-Taitung, but will also continue to discuss other suitable places.

A main theme for the exposure trip can be the liturgical life of the aborigines (that includes liturgical space, sacred art, music, and participation in celebrations, etc.)

Aside from the Southeast Asia ALF places of members, we can also invite Hongkong, Macau and other Chinese speaking Churches, as well as Japan and Korea of North East Asia to participate.

6. In connection with the rules of fasting and abstinence in Hongkong diocese, discuss if this can be a reference for the Church in Taiwan.

Explanation: Churches in some countries abroad have already decided not to observe fasting and abstinence, substituting it with works of charity. Can the Church in Taiwan take this information as reference?

Resolution: Maintain the current practice.

7. Make an outline of possible activities next year.

Chinese Regional Bishops' Conference 2010 Extraordinary Meeting

(Summary of the Minutes of the Meeting)

Date: September 20, 2010
Venue: Bishop's Curia, Taipei Diocese
Chairman: Most Rev. John Hung, SVD
Participants: 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
Absentee: Most Rev. John Tseng,
Guest: Msgr. Paul Russell
Secretary: Fr. Otfried Chan

Opening Prayer

Speech of Msgr. Paul Russell:

Among current events, I want to mention two.

1. The Holy Father has given some important addresses during his visit in the UK; of special note is his "Address to British Society" at Westminster Hall in the Houses of Parliament on 17 September about the role of religion in society. The Holy Father reiterated that Catholic social morality is based on the natural law, and is valid for all people of all religions; the Catholic Church considers her role in society as "leaven", a "creative minority" which uplifts and purifies. I encourage you to read this address.

2. Last week's visit of Archbishop Zimowski was a success; the purpose of the visit was not only for him to know the reality of health pastoral care in this local Church, but also to make arrangements for training in Taiwan of medical personnel from developing countries.

Among the items of your tractanda, I want to mention the following:

1. The Normae de gravioribus delictis stipulate that cases of clerical sexual abuse must be reported to the Holy See; if civil law requires reporting to civil authorities, the Church must comply. In Taiwan, there are no current

Chinese Regional Bishops' Conference 2010 Extraordinary Meeting

cases; there seem to be some cases from the past; it is not clear to me whether or not cases from the past should be reported to civil authority.

2. Regarding the ecclesiastical tribunals, the Apostolic Signatura wants to make sure that you understand the various options and truly concur with the decision to have one tribunal of the first instance and one tribunal of the second instance. In my opinion, there is no other possibility for Taiwan, but I do not want to prejudice your discussion. My impression is that many priests and most of the faithful have very little understanding about the administration of justice. The work of ecclesiastical tribunals is pastoral. The reorganization of Taiwan's tribunals is meant primarily to benefit the faithful of Taiwan; only secondarily may there be some benefit for the faithful in China, depending on whatever may be asked of Taiwan's tribunals, such as help in gathering proofs to be forwarded to the Holy See.

3. Mainland Chinese religious personnel are very happy to be able to study in Taiwan; at present, arrangements are in place for religious, but nothing has been established for diocesan priests and seminarians. In May, during my visit to Rome and discussion with Cardinal Dias, we spoke about establishing a residence, run by a religious congregation with a charism to care for diocesan clergy. You will discuss forming a team to supervise Mainland religious personnel; there should be a team coordinator, who can relate to coordinators in other countries.

Proposals:

I. Catholic Chinese Regional Bishops Conference "August 8 Flood Reconstruction" public donation administration

Proposal C: Catholic Chinese Regional Bishops Conference "August 8 Flood Reconstruction"

Explanation: Catholic Chinese Regional Bishops Conference "August 8 Flood Reconstruction" donation - implementation of financial plan has been completed, results reported, expense statement and related documents are attached. After approval during this Board of Directors Extraordinary Meeting, report to the Ministry of the Interior for examination.

Resolution: Approved.

II. Construction of the new CRBC building in An Ju Street

Explanation:

After the CRBC Spring Plenary Meeting, the Secretary General consulted Archbishop John Hung, and discussed several times with Mr. Liu Hsun-Ping, the architecture consultant of Taipei Archdiocese. It has been decided to ask a favor from Miss Shen Zhong-Hua, an architect who built the new Catholic Church of Shulin, Taipei Archdiocese. Architect Shen is willing to offer free of charge a blueprint of the CRBC building in An Ju Street as reference. CRBC only takes responsibility of the government fees (Taipei City Government Building Office Administration, drawing review fees etc.) The architect will be invited on September 20th, Monday, for the CRBC Extraordinary Meeting to explain the blueprint so that CRBC could decide if they are willing to take the following actions:

- engage Architect Chen Zhong-Hua to be responsible in constructing the building in An Ju Street or
- select an architect from three and entrust the person to make a new blueprint, which means to the whole project will have to start from the beginning.

Resolution: Hire Architect Shen Zhong-Hua and request her to design the following: a joint office of the bishops, a conference room, Radio Veritas Office and an Audio Visual Room.

III. Ecclesiastical Tribunal

Explanation:

Msgr. Paul Russell wrote a letter saying that the Apostolic Signatura has already responded to the Bishops' proposal concerning the administration of justice in Taiwan.

According to the Apostolic Signatura, for the first instance, some diocesan tribunals can be aggregated to a functioning tribunal of the first instance in another diocese; or one interdiocesan tribunal can be constituted. This latter option was what the Bishops had proposed.

Chinese Regional Bishops' Conference 2010 Extraordinary Meeting

For the second instance, one interdiocesan tribunal can send cases to a second interdiocesan tribunal, or a group of aggregated tribunals can send cases to a different tribunal, or one interdiocesan tribunal can be constituted for the second instance. The third option is what the Bishops had proposed.

Msgr. Russell believes that this matter has been sufficiently discussed and it would seem best to constitute one interdiocesan tribunal of the first instance for all of Taiwan and one interdiocesan tribunal of the second instance for all of Taiwan. This decision, however, is up to the Bishops.

Resolution: Write a letter to reply to the Apostolic Signatura giving information about the situation of each diocese. It is to be signed by all the seven bishops so that the Apostolic Signatura will understand the decision made by CRBC.

IV. The revised “Normae de gravioribus delictis” by the Congregation for the Doctrine of the Faith

Explanation:

The Holy See revised the 2001 norms (Normae de gravioribus delictis) dealing with child sexual abuse by priests and other delicts against faith and morals (see documents of 2001). This updated Code of Laws include those considered by the Church as more grave delicts - aside from child sexual abuse – there are also cases committing delicts against the Sacrament of the Eucharist, Sacrament of Penance, and Holy Orders. These will be dealt with directly by the Congregation for the Doctrine of the Faith. These revised norms were already approved by Pope Benedict XVI on May 5, 2010 and on the same day, were sent to all the bishops by the Congregation for the Doctrine of the Faith.

The new “Normae de gravioribus delictis” includes the seven inclusions made by Pope John

Paul II and were affirmed by Pope Benedict XVI in 2005. One of the most important element is to increase the statue of limitations from ten years to twenty years. There is a possibility of removing the statue of limitations caused by a legal case. The Congregation for the Doctrine of the Faith has the authority to request the Roman Pontiff to immediately dismiss the offender from the clerical state; there is no need for a judicial trial. In

addition, the new *Normae de gravioribus delictis* grants the Congregation for the Doctrine of the Faith the mandate of the Roman Pontiff to judge Cardinals, Patriarchs, Legates of the Apostolic See and Bishops.

The revised “*Normae de gravioribus delictis*” (here also known as 2010 Document) also listed some cases, which the 2001 document did not include, delicts against faith and morals such as: heresy, apostasy, schism, indirectly disclosing the secrets of confession, malicious diffusion of what is said in sacramental confession, the attempted ordination of a woman, and possession of pornographic images of minors under the age of 14 by priests, *a clerico turpe patrata*, in any way and by any means. In dealing with cases, if the victim is a person over 18 years of age who is developmentally disabled, it will be dealt with the “*Normae de gravioribus delictis*”.

Basically, there is no significant change in the 2001 documents itself. It is simply because the Congregation for the Doctrine of the Faith finds it necessary to improve some areas to facilitate the implementation of the Code of Canon Law. The following grave cases were already mentioned in the 2001 documents and in the revised version of the 2001 documents which are reserved for the Congregation for the Doctrine of the Faith to deal with:

Throwing away, taking or retaining the consecrated species for a sacrilegious purpose, or profaning the consecrated species

Violating the liturgy of an ongoing Eucharistic celebration or faking the Eucharistic sacrifice; concelebrating with communities without apostolic succession or who do not acknowledge the sacramental dignity of priestly ordination. (see Canon Law 1378 – compare with Canon Law referring to those who have not received the priestly ordination)

3. Consecrating only the bread and wine during the Eucharistic celebration or consecrating bread and wine outside of the Eucharistic consecration

4. Giving the absolution of an accomplice in a sin against the sixth commandment

5. Soliciting a priest confessor to a sin against the sixth commandment

Chinese Regional Bishops' Conference 2010 Extraordinary Meeting



during the sacrament of confession or in the context of confession or under the pretext of confession

6. Directly disclosing the secrets of confession

7. Committing against the sixth commandment with a youth under 18 years of age. For other details, please refer to the attached document provided by Msg. Russell.

Resolution: The article “Normae de gravioribus delictis” will be translated into Chinese.

V. “Vigil for all nascent human life” Exposition of the Blessed Sacrament

Explanation:

Antonio Cardinal Cañizares Llovera wrote a letter to the Episcopal Conferences appealing to the bishops to respond as much as possible to the Holy Father who will be celebrating on the 27th of November 2010 (Saturday, First Sunday of Advent) in St. Peter’s Basilica a solemn “Vigil for all nascent human life”. Its purpose is to protect the fetus and dignity of life, to prevent against the influence of relativistic and utilitarian culture. On the contrary, one should promote the culture of life. The Congregation for Divine Worship and the Discipline of Sacraments provided two options for the Prayer Vigil for Life, including the readings and an outline of the homily for the vigil as reference (see attachment).

Resolution: Each diocese is to promote this according to its possibilities.

VI. 2011 Taipei International Book Fair

Explanation:

The yearly Taipei International Book Fair will be held from February 9-14, 2011

(Wednesday to Monday). A preparatory meeting was held at the CRBC Secretariat on July 21, 2010. On August 28, 2010, the CRBC Secretariat was informed by Fr. Peter Hu, SJ, the new director of “Kuangchi Cultural Group” that they will not join the Book Fair in 2011.

Like last year, the CRBC will share in renting four exhibit booths with big and small Catholic publishers (Catholic Window Press, Wisdom Mass Media Center, Voice of the Catholic Church, Honesty, Kuangchi Program Service, Radio Veritas of Asia). One booth will be an “Image Area” specially designed for some priests and guests to have conversation.

During the book fair preparatory meeting, it was decided that the theme of the bookstand next year will be “Eco-spirit”(which means repentance). This is in response to global warming, health of planet earth problem (see Message of Pope for World Day of Peace: “If you want to cultivate peace, protect creation.”) Due to the sudden withdrawal of Kuangchi Cultural Group, it was decided during the preparatory meeting to keep the booth of Kuangchi

Cultural Group which will be designed as a booth for “multimedia area”. Radio Veritas and Kuangchi Program Service will be responsible for the content and share part of the cost.

Resolution: Request all the publishers joining in the book fair this year to prepare their advertising budget. Starting next year, CRBC will officially allocate a budget for “Taipei International Book Fair”.

VII. Form a “Small Board ” to administer to the religious, priests and seminarians from Mainland China who go to Fu Jen Catholic University for further studies as well as their accommodation and spiritual life issues.

Explanation:

Fr. Louis Gendron, the Provincial of the Society of Jesus, wrote a letter (see attachment) suggesting to form a “small board” to assist the religious , priests, and seminarians who go to Fu Jen Catholic University for further studies. Moreover, Fr. Gendron invited the Secretary General to represent CRBC, and together with a Sister, himself, to form a “small board” to be responsible for this work. Since this work is one of the concerns of CRBC, the Secretary General thinks that this has to be discussed first with the bishops before making any decision.

Resolution: This “Small Board” should be renamed into “Management Coordination Committee”. The CRBC is willing to cooperate and is

Chinese Regional Bishops' Conference 2010 Extraordinary Meeting



suggesting that Most Rev. Bosco Lin, the Bridge Church Care Group Convener, and Fr. Otfried Chan, the Secretary General, will be members of this Committee.

VIII. 2011 as “Year for the Laity”

Explanation:

The Pontifical Council for the Laity held an international conference for the laity in Korea from August 31 to September 5th. 2010. In 2011, Taiwan will celebrate its 100th anniversary as the Republic of China. After the international Year for Priests, the Holy See has not yet specified any international theme to plan for the new pastoral year. The lay people of Hong Kong diocese took the initiative to plan for the celebration of the «Year for the Laity» starting on January 1, 2011. This plan should get the approval and support from the local diocese. Should CRBC consider this example of the Hong Kong diocese and proclaim 2011 as the « Year for the Laity » and refer to an important Church document entitled «Christifidelis laici» or «laity». (webpage of document : <http://archive.hsscol.org.hk/Archive/database/document/P181.htm>)

Resolution: If the Holy See has no other plans, the CRBC will announce 2011 to be the “Year for the Laity”.

Varia:

I. CRBC Commission in-charge of “Pastoral Care of the Homeless”

Explanation:

The Pontifical Council for the Pastoral Care of Migrants and Itinerant People and the Office for Human Development of the Federation of Asian Bishops' Conference will hold a meeting on the “Pastoral Care of the Homeless” in Bangkok, Thailand between 19th – 23rd October. Fr. Eliseo Napiere, the Executive Secretary of the CRBC Commission for the Pastoral Care of Migrants and Itinerant People (ECMI), takes this opportunity to ask if the “Pastoral Care of the Homeless” should be under ECMI or under the Commission for Social Development.

Resolution: It should be under the CRBC Commission for the Pastoral

Care of Migrants and Itinerant People

II. Non-Roman Catholic students in the Faculty of Theology receiving Communion issue

Explanation:

Regarding the issue of the joint worship at the Faculty of Theology by priests and protestant ministers, the resolution during the 1997 CRBC Autumn Plenary Assembly reads as follows: “Under certain circumstances other Christians may be encouraged to receive the Eucharist. Anglicans who study at the Faculty of Theology may receive Communion. Under special circumstances Catholics may receive the Eucharist that their clergy have consecrated.”

But now in the Faculty of Theology, students from other Christian religious traditions are growing, including from the Orthodox Church, Anglican Church, and other protestant denominations. Can these students like the Catholics also receive Holy Communion in both species? The Commission for Sacred Liturgy recommends to review and to reform:

Discussion: The rite of receiving the body of Christ, in English is “communion”, expresses better the meaning of communion with the Lord. Thus, discussion can begin from this point.

1. Communion, is to receive the body and blood of the life of Christ. Each protestant sect has a different opinion towards the changing of the substance of the bread and wine into the body and blood of Christ. Therefore, it is not proper to open the door in order to avoid the danger of desecrating the Eucharist.
2. Communion with the body and blood of Christ should also involve a sense of “belonging”. The teachings of various sects on Christianity, Church and its government, all are not the same. Such as: the Orthodox Church does not recognize the primacy of the Pope; the Anglican Church has women and gay ministers, bishops; the discipline for ministerial celibacy of other Christian sects, are different with the Catholic Church. Since it is not really united in all respects, certainly to receive communion, in name and substance are not consistent, very inappropriate.

Chinese Regional Bishops' Conference 2010 Extraordinary Meeting

3. Our neighbor Diocese of Hong Kong, although with the Anglican Church, the Orthodox Church and other denominations have excellent relations, but they do not allow each other to receive Communion.

4. In Washington DC National Shrine, it is clearly illustrated on the kneelers that only those well-prepared Catholics could receive communion. Those Catholics who are not ready, other Christian denominations, and non-Christians, all can not come and receive the Holy Eucharist.

5. The Orthodox Church also has a strict teaching on this. Therefore, Christians not belonging to this Church cannot receive communion from the Orthodox Church. Our lay people also do not receive communion from other Churches.

6. The Faculty of Theology is a learning community. So the teaching approach should be the most standard and accurate to form the outstanding members of the Catholic Church and other Christian Churches.

7. We cannot receive the Eucharist together, expresses that the Christians now are still divided, still have not reached having one shepherd in one flock. Thus, it cannot really be in communion which is a kind of suffering. For this reason, it can motivate us to be more zealous in seeking for unity. During this time when it is not yet achieved, we can strive together, wait, and beseech for a real communion.

For information and documents, please refer to: The Code of Canon Law # 844, Directory for the Application of Principles and Norms on Ecumenism # 124, #131 etc.

Resolution: Most Rev. John Hung will write a letter to the Faculty of Theology to remind them that they should act according to The Code of Canon Law # 844, Directory for the Application of Principles and Norms on Ecumenism # 124, #131.

Autumn Plenary Assembly

Venue: Chiayi Diocese (Palm Lakes)

Date: November 22-26, 2010 (Monday-Friday)

MESSAGE OF HIS HOLINESS BENEDICT XVI FOR THE WORLD MISSION SUNDAY 2010

Building Ecclesial Communion is the Key to Mission

Dear Brothers and Sisters,

The month of October, with the celebration of World Mission Sunday, offers to diocesan and parish communities, institutes of consecrated life, ecclesial movements and the entire People of God an opportunity to renew the commitment to proclaim the Gospel and to give pastoral activities greater missionary perspective. This annual event invites us to live intensely the liturgical and catechetical, charitable and cultural processes through which Jesus Christ summons us to the banquet of his word and of the Eucharist, to taste the gift of his presence, to be formed at his school and to live ever more closely united to him, our teacher and Lord. He himself tells us, “He who loves me will be loved by my Father, and I will love him and manifest myself to him” (Jn 14: 21). Only on the basis of this encounter with the Love of God that changes life can we live in communion with him and with one another and offer our brothers and sisters a credible witness, accounting for the hope that is in us (cf. 1 Pt 3: 15). An adult faith, capable of entrusting itself totally to God with a filial attitude fostered by prayer, meditation on the word of God and study of the truth of the faith, is a prerequisite for furthering a new humanism founded on the Gospel of Jesus.

Furthermore, in many countries the various ecclesial activities are resumed in October, after the summer break, and the Church invites us to learn from Mary, by praying the Holy Rosary, to contemplate the Father’s plan of love for humanity, to love her as he loves her. Is not this also the meaning of mission?

Indeed, the Father calls us to be sons and daughters loved in the beloved Son, and to recognize that we are all brothers and sisters in him who is the gift of salvation for humanity divided by discord and sin, and the revealer of the true face of God who “so loved the world that he gave his only Son, that

MESSAGE OF HIS HOLINESS BENEDICT XVI FOR THE WORLD MISSION SUNDAY 2010



whoever believes in him should not perish but have eternal life” (Jn 3: 16). “We wish to see Jesus” (Jn 12: 21), is the request in John’s Gospel that some Greeks, who had arrived in Jerusalem for the paschal pilgrimage, address to the Apostle Philip. It also resonates in our hearts during this month of October which reminds us that the commitment to, and task of, Gospel proclamation is a duty of the whole Church, “by her very nature missionary” (Ad gentes, n. 2), and invites us to become champions of the newness of life made up of authentic relationships in communities founded on the Gospel. In a multiethnic society that is experiencing increasingly disturbing forms of loneliness and indifference, Christians must learn to offer signs of hope and to become universal brethren, cultivating the great ideals that transform history and, without false illusions or useless fears, must strive to make the planet a home for all peoples.

Like the Greek pilgrims of two thousand years ago, the people of our time too, even perhaps unbeknown to them, ask believers not only to “speak” of Jesus, but to “make Jesus seen”, to make the face of the Redeemer shine out in every corner of the earth before the generations of the new millennium and especially before the young people of every continent, the privileged ones to whom the Gospel proclamation is intended. They must perceive that Christians bring Christ’s word because he is the truth, because they have found in him the meaning and the truth for their own lives.

These considerations refer to the missionary mandate that all the baptized and the entire Church have received but that cannot be fulfilled without a profound personal, community and pastoral conversion. In fact, awareness of the call to proclaim the Gospel not only encourages every individual member of the faithful but also all diocesan and parish communities to integral renewal and ever greater openness to missionary cooperation among the Churches, to promote the proclamation of the Gospel in the heart of every person, of every people, culture, race and nationality in every place. This awareness is nourished through the work of Fidei Donum priests, consecrated people, catechists and lay missionaries in the constant endeavour to encourage ecclesial communion so that even the phenomenon of “interculturality” may be integrated in a model of unity in which the Gospel is a leaven of freedom and progress, a source of brotherhood,

humility and peace (cf. *Ad gentes*, n. 8). The Church in fact “is in the nature of sacrament a sign and instrument, that is, of communion with God and of unity among all men” (*Lumen gentium*, n. 1).

Ecclesial communion is born from the encounter with the Son of God, Jesus Christ, who, through the Church’s proclamation reaches out to human beings and creates fellowship with himself and hence with the Father and the Holy Spirit (cf. 1 Jn 1: 3). Christ establishes the new relationship between man and God. “He reveals to us that “God is love’ (1 Jn 4: 8) and at the same time teaches us that the fundamental law of human perfection, and consequently of the transformation of the world, is the new commandment of love. He assures those who trust in the charity of God that the way of love is open to all men and that the effort to establish a universal brotherhood will not be in vain” (*Gaudium et spes*, n. 38).

The Church becomes “communion” on the basis of the Eucharist in which Christ, present in bread and in wine with his sacrifice of love builds the Church as his Body, uniting us with the Triune God and with one another (cf. 1 Cor 10: 16ff.). In the Apostolic Exhortation *Sacramentum caritatis* I wrote, “The love that we celebrate in the sacrament is not something we can keep to ourselves. By its very nature it demands to be shared with everyone. What the world needs is God’s love; it needs to encounter Christ and to believe in him” (n. 84). For this reason the Eucharist is not only the source and summit of the Church’s life, but also of her mission: “an authentically Eucharistic Church is a missionary Church” (*ibid.*), which can bring all to communion with God, proclaiming with conviction “that which we have seen and heard we proclaim also to you, so that you may have fellowship with us” (1 Jn 1: 3).

Dear friends, on this World Mission Sunday in which the heart’s gaze extends to the immense spaces of mission, let us all be protagonists of the Church’s commitment to proclaim the Gospel. The missionary impulse has always been a sign of vitality for our Churches (cf. *Encyclical Letter, Redemptoris missio*, n. 2), with their cooperation and their unique witness of unity, brotherhood and solidarity that gives credibility to heralds of the Love that saves!

MESSAGE OF HIS HOLINESS BENEDICT XVI FOR THE WORLD MISSION SUNDAY 2010



I therefore renew to everyone the invitation to pray and, despite financial difficulties, to offer fraternal and concrete help to support the young Churches. This act of love and sharing, which the precious service of the Pontifical Missionary Societies to which I express my gratitude will see to allocating, will support the formation of priests, seminarians and catechists in the most distant mission lands and will encourage the young ecclesial communities.

At the end of this annual Message for World Mission Sunday, I would like with special affection to express my gratitude to missionaries who bear witness to the coming of the Kingdom of God in the most remote and challenging places, often with their lives. To them, who are in the vanguard of the Gospel's proclamation, every believer offers friendship, closeness and support. May God who loves a cheerful giver (cf. 2 Cor 9: 7) fill them with spiritual fervour and deep joy.

As with the "Yes" of Mary, every generous response of the ecclesial community to the Divine invitation to love our brothers and sisters, will raise up a new Apostolic and ecclesial motherhood (cf. Gal 4: 4, 19, 26), leaving us struck by the mystery of the God of love who "when the time had fully come... sent forth his Son, born of a woman" (Gal 4: 4) to give faith and boldness to the new Apostles. Such a response will make everyone capable "rejoicing in hope" (Rom 12: 12) by realizing the project of God, who wills "that the whole human race form one people of God, be united in the one body of Christ, and be built up into one temple of the Holy Spirit" (Ad gentes, n. 7).

From the Vatican, 6 February 2010
BENEDICTUS PP. XVI

New Knights and Ladies of the Holy Sepulchre into the Lieutenancy of Taiwan



H.E. Agostino Borromeo, Governor General of the Equestrian Order of the Holy Sepulchre of Jerusalem of the Holy See, together with Msgr. Hans A.L. Brouwers, Chancellor, came to Taiwan from November 10 to 16, 2010.

The Holy Sepulchre Taiwan Lieutenancy held a Mass at the Holy Family Catholic Church on November 14th, Sunday at 3:00 PM. Paul Cardinal Shan, SJ, Bishop Emeritus of Kaohsiung was the main celebrant. Concelebrants were Most Rev. Ti-Kang, Archbishop Emeritus of Taipei and Grand Prior, Most Rev. John Hung, SVD, Archbishop of Taipei and President of the Chinese Regional Bishops' Conference, Most Rev. Martin Su, Bishop of Taichung, Most Rev. Thomas Chung, Bishop of Chiayi and

New Knights and Ladies of the Holy Sepulchre into the Lieutenancy of Taiwan

Most Rev. James Liu, Vicar General of Hsinchu.

Thirty lay people from the seven dioceses of Taiwan and two clergymen, Msgr. Paul Russell, the Chargé d'Affaires of the Apostolic Nunciature in China and Fr. Giovanni Rizzi, MI, received investiture. During the Investiture Mass, Lieutenant James Liao received the Commander with Star award. Msgr. Hans A. L. Brouwers gave the homily and he reminded everyone especially the new Knights and Ladies of the following:

We are, indeed, a people of the promise! We have heard the warnings and strive daily to overcome our pride, to become people of faithful love in the hope of being worthy of God's promises. We all do so in a variety of ways: through prayer and meditation, reception of the sacraments, living our daily lives in love and performing acts of charity. Through our prayer and meditation, we become more and more aware of God's goodness in our lives and, in gratitude, we want to share his goodness with those around us.

The Order of the Holy Sepulchre invites its members to ever greater holiness and charity. The primary purpose of the Order is "to strengthen in its members the practice of the Christian life, in absolute fidelity to the Supreme Pontiff and according to the teachings of the Church, observing as its foundation the principles of charity." And, aware of the special needs of their fellow Christians in the Holy Land, they extend their charity to them.

Although the Holy Land – which comprises the countries of Israel, Palestine, Jordan, Cyprus, Egypt and Lebanon – is far from here, it is very important to us Christians because it was in these lands that our Lord Jesus was born, lived, preached and healed, suffered, died and rose from the dead. The temple that our Lord referred to in today's Gospel was located in Jerusalem, the capital of ancient Israel. And, it is from these lands that his first followers spread the Good News that Jesus had proclaimed during his life.

As we come to the end of yet another year in our lives, let us all reflect on how faithful we are to the teachings of the Church, how loving we are and how generous we are in our charity. Let us honestly admit if we have been misled by the promises made by the many false prophets and turn back to the way that our Lord has laid out for us. Then, when the Son of Justice comes, he will recognize us and fulfill the promise of salvation for us – eternal life in the joy of heaven!

CONGREGATIO DE CULTU DIVINO ET DISCIPLINA SACRAMENTORUM

Your Eminence/Excellency,

On the 27th of November 2010, the Holy Father will be celebrating in St Peter's Basilica, a solemn "Vigil for all nascent human life", coinciding with the first vespers of the First Sunday of Advent and with reference to the approaching Solemnity of the Nativity of our Lord Jesus Christ. The vigil shall also include eucharistic adoration to thank the Lord for His total self-giving to the world and for His Incarnation which gave every human life its real worth and dignity. In addition, we shall also invoke the Lord's protection over every human being called into existence.

It is the desire of our Holy Father that all Diocesan Bishops (and their equivalent) of every particular church preside in analogous celebrations involving the faithful in their respective parishes, religious communities, associations and movements. To this end, His Holiness has instructed us to extend this invitation to you in his name.

Indeed, we are all aware of the dangers which today threaten human life, as these are promoted by relativistic and utilitarian culture which disables human sensitivity and often renders it powerless to acknowledge the inherent and equal dignity that human life possess, regardless of its stage or condition. We are therefore called to be more than ever "the people of life" (John Paul II, *Evangelium Vitae*, 79) both with our prayer and in our commitments. At this extraordinary vigil, celebrated by the Supreme Pastor of the Church and all particular churches, we shall thus be invoking the Lord to bestow His grace and light for the conversion of hearts and, at the same time, we shall be offering to the entire world an outstanding ecclesial witness of the Church's culture of life and love.

We trust that, as President of the Episcopal Conference, you will be able to involve every Diocesan Bishop and other presiding authorities of your territory as swiftly as possible, in order that they may make suitable provision for this Papal initiative within their diocesan agenda.

With assurances of our fraternal regards and cordial best wishes,
Sincerely yours in Christ,

Antonio Cardinal Canizares Llovera
Prefect of the Congregation for Divine Worship and the Discipline of
Sacraments

Ennio Cardinal Antonelli
President of the Pontifical Council for the Family



STATEMENT ON PONTIFF'S WORDS REGARDING CONDOMS

“The Pope Does Not Reform or Change the Church’s Teaching”

VATICAN CITY, NOV. 21, 2010 (Zenit.org).- Here is a statement released today by Jesuit Father Federico Lombardi, director of the Vatican press office, regarding the words of Benedict XVI regarding condoms as recorded in a book, "Light of the World," scheduled for release on Tuesday.

On Saturday, L'Osservatore Romano published some quotes from this book, which drew public interest and prompted Father Lombardi to release a statement of clarification. ZENIT will publish excerpts from the English translation of the book over the next couple of days.

* * *

At the end of chapter 10 of the book "Light of the World" the Pope responds to two questions about the battle against AIDS and the use of condoms, questions that reconnect with the discussion that followed some statements that the Pope made on the theme during the course of his trip to Africa in 2009.

The Pope again clearly stresses that at that time he had not intended to take a position on the problem of condoms in general, but wanted to affirm with force that the problem of AIDS cannot be solved simply by distributing condoms, because much more needs to be done: prevention, education, help, counsel, being with people both to keep them from getting sick and in the case that they do get sick.

The Pope observes that even in the non-ecclesial context an analogous awareness has developed, as is apparent in the so-called ABC theory (Abstinence -- Be Faithful -- Condom), in which the first two elements (abstinence and fidelity) are more decisive and basic in the battle against AIDS, while condoms appear in the last place as a way out, when the other two are not there. It should thus be clear that condoms are not the solution to the problem.

The Pope then broadens the perspective and insists on the fact that focusing only on condoms is equivalent to banalizing sexuality, which loses its meaning as an expression of love between persons and becomes a "drug." Fighting against banalization of sexuality is "part of the great effort to help

sexuality be valued positively and have a positive effect on man in his totality."

In the light of this broad and profound vision of human sexuality and the contemporary discussion of it, the Pope reaffirms that "naturally the Church does not consider condoms as the authentic and moral solution" to the problem of AIDS.

In this the Pope does not reform or change the Church's teaching, but reaffirms it, placing it in the perspective of the value and dignity of human sexuality as an expression of responsible love.

At the same time the Pope considers an exceptional circumstance in which the exercise of sexuality represents a real threat for the life of another. In that case, the Pope does not morally justify the disordered exercise of sexuality but maintains that the use of a condom to reduce the danger of infection may be "a first act of responsibility," "a first step on the road toward a more human sexuality," rather than not using it and exposing the other to risking his life.

In this, the reasoning of the Pope certainly cannot be defined as a revolutionary change. Numerous moral theologians and authoritative ecclesiastical figures have supported and support analogous positions; it is nevertheless true that we have not heard this with such clarity from the mouth of the Pope, even if it is in an informal and not magisterial form.

With courage Benedict XVI thus offers us an important contribution of clarification and reflection on a question that has long been debated. It is an original contribution, because on one hand it maintains fidelity to moral principles and demonstrates lucidity in refuting an illusory path like that of the "confidence is condoms"; on the other hand, however, it manifests a comprehensive and far-seeing vision, attentive to uncovering the small steps -- even if only initial and still confused -- of an often spiritually and culturally impoverished humanity, toward a more human and responsible exercise of sexuality.

[Translation from Italian original by Joseph G. Trabbic]

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