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親愛的司鐸弟兄與主內的弟
姐妹們：

願主的平安與諸位同在！近來多處地區接續發生地震，包括紐西蘭基督城、雲南，特別是剛在日本東北造成重大傷亡的強震與海嘯，舉世關注也紛紛馳援。在台灣我們，透過新聞畫面，併同過去九二一地震的記憶，更能對當地人民所承受的災難與痛苦感同身受，也是我們將「愛主愛人」的教導，轉化為具體行動的時刻！主教們已致函給日本主教團慰問，並願意呼籲：

四旬期中請持續為受災的地區與人民祈禱，祈求天主的大能撫平傷痛，並賞賜復原更新所需要的智慧、勇氣與力量！

透過「財團法人天主教會台灣地區主教團」（郵政劃撥：19700247註明「為日本主教團捐款」）彙集捐款給日本主教團去幫助當地災區的需求。

本地同屬環太平洋火山帶，請盡力做好防震準備，堂區與個人、

家庭皆應積極充實相關應變方案與能力。

全國從事醫療的基督信徒們（天主教及基督教）請踴躍參與政府或民間所組成赴日本的救援團隊。

值此與災民一同傷痛徨惑的時刻，聖言帶來極大的安慰：「我給你們講了這一切，是要你們在我內得到平安。在世界上你們要受苦難，然而你們放心，我已戰勝了世界」（若16:33）。讓我們懷著信德，在祈禱中，也以具體經濟協助，陪伴災民，渡過幽暗，迎向復活的光明。

主佑平安

台灣地區主教團主席洪山川總主教暨全體主教

100年3月13日



教宗本篤十六世

第48屆國際聖召祈禱日文告

主題：「發掘地方教會聖召」

2011年5月15日·復活期第四主日

親愛的弟兄姊妹們：

今年5月15日，也就是復活期第四主日，我們要慶祝第48屆國際聖召祈禱日。這一天我們要反省的主題是「發掘地方教會聖召」。七十年前，可敬的教宗碧岳十二世成立了《宗座司鐸聖召善會》(Pontifical Work of Priestly Vocations)。後來，許多教區的主教也先後設立類似的機構，由神父及平信徒帶領，以回應善牧的召叫，祂「一見到群眾，就對他們動了慈心，因為他們困苦流離，像沒有牧人的羊」，又說：「莊稼固多，工人卻少，所以你們應當求莊稼的主人派遣工人，來收他的莊稼」（瑪九36-38）。

耶穌召叫門徒跟隨祂，用愛心訓練他們並加以關懷，福音裡的這些章節，令人一目瞭然和有所啓

發。我們應該仔細看耶穌如何召叫祂最親密的夥伴來宣揚天主的國度（參路十9）。首先，我們很清楚地看到，祂最先做的事就是為他們祈禱：在召叫他們之前，耶穌獨自徹夜祈禱，祂聆聽天父的旨意，內心擺脫俗事的焦慮（參路六12）。耶穌召叫門徒是祂與天父親密交談的結果。不論在堂區、在基督徒家庭或是在特別為聖召祈禱的團體中，司鐸及獻身生活的聖召，都是持續不斷地與生活的天主接觸、不斷地舉心向「莊稼的主人」祈禱所結出的果實。

上主在公開傳教生活之初，就在加里肋亞海邊召叫了幾位漁夫：「來，跟從我！我要使你們成為漁人的漁夫」（瑪四19）。祂使用了許多「徵兆」向他們啓



示了祂默西亞的使命，以藉此表示祂對人類的愛，以及天父賜予的慈愛。耶穌以祂的話語及生活方式培訓了門徒，去繼續祂的救世工程。最後，由於祂知道「祂離此世歸父的時辰已到」（若十三1），祂囑咐他們要紀念祂的死亡與復活，而且在祂升天前，祂派遣他們到世界各地去傳福音：「你們要去使萬民成為門徒」（瑪廿八19）。

耶穌對那些人說：「跟隨我！」這是一個深具挑戰又令人振奮的邀請。祂邀請他們成為祂的朋友，專注地聆聽祂的話語、與祂一起生活。祂教導他們完全獻身於天主，擴展天主的國度，以符合福音的訓令：「一粒麥子如果不落在地裡死了，仍只是一粒；如果死了，才結出許多子粒來」（若十二24）。祂要求他們放下自己格局狹小的日常事務和只追求自我成就的念頭，為能專注於另一個旨意，即天主的旨意，並由它引領。祂讓他們經驗到兄弟之情，那是因完全接納天主而產生的（參瑪十二49-50），也是耶穌的團體的特徵：「如果

你們之間彼此相親相愛，世人因此就可認出你們是我的門徒」（若十三35）。

今天要跟隨耶穌，必須面對的挑戰不比過去少。跟隨耶穌，就是要學習定睛注視耶穌、與祂越來越親近、聆聽祂的話語、在聖事中與祂相遇；跟隨耶穌，就是學習順從祂的旨意。這必須要有一種學校，在教會相關的負責單位帶領之下，真正地培育那些準備要度司鐸或獻身生活的人。上主會召叫處於生命中各個階段的人來參與祂的使命，在司鐸職和獻身生活中去服務教會。教會「被召珍重並愛護這恩賜。她對司鐸聖召的產生和發展負責」（若望保祿二世，世界主教代表會議後的宗座勸諭《我要給你們牧者》41）。尤其是這些日子裡，上主的聲音似乎被「其它聲音」所蓋過，而奉獻自己生命去「跟隨祂」這邀請，看來會是太困難了，因此每一個基督徒團體、教會的每一分子都應有意識地感覺到，自己有推動聖召的責任。重要的是，凡是明確表現出有司鐸及修會生活聖召的人，都




應該給予鼓勵和支持。當他們對天主和教會答說「是」的時候，要讓他們感受到整個教會團體給予的溫暖。我曾經對選擇進入修院的人說了一些鼓勵的話，現在我也要用同樣的話來鼓勵他們說：「你們做了很好的決定。因為，即使在這個科技掌控世界的全球化時代，人永遠都需要天主：他們永遠需要那在耶穌基督內啓了自己的天主——祂將我們聚集在普世教會內，為的是要我與祂及藉著祂去了解生命的真正意義，並維護和應用符合真正人性的準則」（《致修士們的信》，2010年10月18日）。

所有的地方教會對聖召牧靈關懷的敏感度，都應該越來越提昇，並要加以注意，特別是家庭、堂區和善會中的兒童和青少年——正如耶穌對待祂的門徒一樣，要在各種層次幫助他們透過個人及禮儀中的祈禱來培養他們與上主真誠、親愛的友誼，對聖經要越來越熟悉，而能專心聆聽天主聖言並在心中結果實；要幫助他們了解到，承行天主的旨意，並不會壓迫或毀掉一個人，

反而會使我們發現自己最真實的一面；要使他們能終於變得心胸寬大慷慨，與他人有弟兄般的關係，因為只有敞開心懷接納天主的愛，我們才能找到真正的喜樂、滿足我們的渴望。「發掘地方教會聖召」，意思就是透過對聖召的關注及適當的關心，有勇氣地指出，跟隨基督的道路雖然充滿挑戰，但卻是極具意義，因而能吸引人的整個生命。

我親愛的主教弟兄們，我有一些話特別要對你們說。為確保你們在基督內救恩使命的傳承與成長，你們應該「竭力培植司鐸、會士的聖召，尤其注意傳教士的聖召」（《主教在教會內牧靈職務法令》15）。天主需要你們與祂合作，確保祂的召叫能直入祂所揀選的人們心中。你們應謹慎挑選那些在教區負責聖召單位的工作人員——那是推動和組織聖召牧靈關懷的寶貴工具，並且也應小心選擇一些可持續聖召牧靈工作和確保它發揮功效的祈禱經文。親愛的主教弟兄們，我也想要提醒你們，普世教會關切司鐸在全世界的平均分布。你們對那



些缺乏聖召教區的開放，將會成爲天主賜給你們團體的一個祝福，而對信友來說，這也是司鐸慷慨服務的標記，表明他們的服務精神考慮到整個教會的需要。

梵二大公會議明確地提醒我們，「整個教會團體均有提倡司鐸聖召之義務，首先應以完善的教友生活來推進」（《司鐸之培養法令》2）。因此，我想特別向那些在堂區裡以不同的方式與神父密切合作的人士致謝，向他們說幾句鼓勵的話。我更要特別謝謝那些對聖召牧靈關懷有特定貢獻的人：司鐸、家庭、道理班老師、堂區團體的領導人。我請求神父們表現出他們與主教和司鐸弟兄的和諧共融，他們這樣就能爲司鐸聖召的種子預備一塊肥沃的土地。願信友的家庭「能受到信德及愛德精神的激勵，也爲責任感所推動」（《司鐸之培養法令》2），這樣才足以幫助孩子慷慨地接受司鐸職和會士生活的召叫。願道理班老師和教會團體及教會運動的領導人，能深信自己的教育使命，盡力「帶領交託在他們手中的青年，使他們能認清

天主的聖召，並慷慨地追隨這聖召」（同上）。

親愛的弟兄姊妹，你們委身要推動和關懷聖召，如果是與教會行動一致的，並又對教會的共融有益，那就是最具意義的事，也是最有效的牧靈工作。因此，在教會團體生活——教理講授、陶成活動、禮儀祈禱、朝聖的每一時刻，都可能是一個寶貴的機會，來喚醒天主子民——尤其是兒童及青年對教會的歸屬感，以及一種責任感，使他們能自由地、在明智的決定下，回應司鐸職及會士生活的召叫。

培養聖召的能力，是一個地方教會生命力的標誌。讓我們懷著信賴堅忍的心，祈求童貞瑪利亞的助佑，願她接受天主救恩計劃的榜樣，以及她有力的代禱，能使每一個團體都越來越願意向天主說「是」，祂不斷地召叫新的工人去收割祂的莊稼。我懷著這樣的希望，衷心地給予各位我的宗座降福。

2010年11月15日 發自梵蒂岡

教宗本篤十六世



第廿六屆世界青年日文告

「在耶穌基督內生根修建，堅定於信德」（參哥二7）

教宗本篤十六世

親愛的朋友們：

我時常回想2008年在雪梨舉行的世界青年日。在那兒，我們經歷了一次盛大的信仰慶節。當時，因著天主聖神的積極工作，來自世界各地的參與者建立了深刻的共融。那次的聚會如同過去幾屆的，在眾多青年人，以及整個教會的生命中，都結出豐碩的果實。現在我們期盼下屆將於2011年8月在馬德里舉行的世界青年日。早在1989年，具有歷史意義的柏林圍牆倒塌前的幾個月，青年朝聖者就曾齊聚在西班牙的聖地牙哥德孔波斯特拉（Santiago de Compostela）。在歐洲亟需重新發現其基督宗教根源的此時，我們將在馬德里聚會，主題是「在耶穌基督內生根修建，堅定於信德」（參哥二7）。我鼓勵各位參與這次盛會，這盛會對歐洲教會與普世教會是如此的重要。

我期望所有青年——不論是在耶穌基督內有共同信仰，或是那些舉棋不定、疑信參半，或是不相信的，都一起來分享這個經驗，這經驗對他們的生活會有決定性的影響。那是一個機會，讓我們體驗到復活和生活的主耶穌，以及祂對我們每一個人的愛。

一、在你們的最深渴望之處

在歷史上的每一個時期，包括我們這個時期，許多青年都深切體驗到，他們渴望一種以真理及團結為特色的個人關係。他們有許多人嚮往建立真切的友誼、認識到真愛，成立一個親密穩定的家庭，實現個人的成就，得到真正的安全感，這一切都是我們未來平安幸福的保證。在我回想自己的青年時期，我便有所發覺，穩定與安全並不是最常縈繞青年人腦海的問題。有一份工作、能夠自食其力，因而有一穩固的立足之地，這確實是重要的事，



但我們的年輕歲月也是我們追求體驗人生的時期。當我回想那段時期，我記得最清楚的，就是大家都不願安於傳統的中產階級生活。我們追求一些偉大、嶄新的事物。我們想要探索人生，想發現生命的偉大和美麗。當然，這與我們生活的時代有關。在納粹獨裁統治與戰爭的時期，我們可說是被威權體制「團團包圍」。

所以我們想突破重圍，去體驗人的各種可能性。我想，這種突破平凡的切望，在每一個世代多少都存在。身為年輕人，就是渴望一些日常生活及穩定工作之外的事物，並追求某些真正偉大的事物。這會是一個不切實際，隨著年齡增長而消逝的夢想嗎？不！不論男女，都是為了更偉大的事、為了永恆而受造的。除此以外，沒有什麼能令我們滿足。

聖奧思定說得對：「除非在祢內憩息，我們的心靈將不得安寧。」這分為尋求更偉大生命的渴望，是天主創造我們的標記，表示我們帶著祂的「印記」。天主是生命，這就是每一個受造物都追求生命的原因。因為人是按

天主的肖像所造，我們追求生命的方式也很獨特。我們尋求愛、喜樂與平安。因此，我們可以明白到，想要把天主摒除在這場景之外，那是多麼荒謬絕倫的事！天主是生命之源。排擠天主，就是讓自己與生命之源分離，當然也就讓自己喪失了圓滿與喜樂：

「受造物而無造物主，勢必等於虛無」（梵二《論教會在現代世界牧職憲章》36）。今天，在世界上某些地方的文化，特別是在西方，傾向於將天主摒除在外，並且認為信仰純粹是個人的私事，與社會生活沒有什麼關係。儘管支撐著社會的那一套價值觀是來自福音的，例如重視個人尊嚴、重視團結、工作以及家庭等等，可是我們卻看見一種「天主被遮沒」的現象、一種失憶症發生，即使不是全盤否定基督信仰，但仍然是對我們信仰寶藏的一種否定，而這否定會使我們的身分失去根源最深之處。

因此，親愛的朋友們，我鼓勵你們加強對天主——我們主耶穌基督之父的信德。你們是社會和教會的未來！正如聖保祿宗徒在信



中向哥羅森的信友們所說的，生根、擁有堅實的基礎，這是非常重要的！在今日更是如此。許多人沒有穩妥的準則來建立他們的人生，以致於到後來非常沒有安全感。相對主義的思想逐漸蔓延，認為每樣事物都同樣正確，真理與絕對的準則並不存在。然而，這種想法無法走向真正的自由，反而走向不穩定、混亂，以及盲目地隨波逐流。身為年輕人，你們有本分從前輩那裡接受穩妥的準則幫助你們作選擇，並在那準則上建立你們的人生：就像一株幼苗必須要有堅實的支撐，直到它能夠深深紮根，才能成爲一棵能結果實的挺拔樹木。

二、在耶穌基督內生根修建

爲了強調信德在信友生命的重要性，我想跟各位一起反省聖保祿說的話「在耶穌基督內生根修建，堅定於信德」（參哥二7），其中所使用的三個詞彙。我們能夠清楚分辨三個圖像：「生根」讓人想到一棵樹木和滋養它的樹根；「修建」指的是房屋的建造；「堅定」指的是身體或品行上的日益茁壯。這些圖像

非常傳神。在評論這三個圖像前，我要說明，在原文中這三個詞彙都屬於被動語式。這表示是基督主動，讓信友生根、修建，而更堅定。

第一個圖像是一棵牢牢種下的樹，由於樹根，讓這棵樹聳立，也給樹木提供營養。如果沒有這些根，樹會被風吹倒而枯死。什麼是我們的根呢？當然，我們的父母、家人和我們國家的文化，都是構成個人身分的重要因素。但聖經更揭示了另一個要素。耶肋米亞先知寫道：「凡信賴上主，以上主作依靠的人，是可祝福的；他必像一株栽在水邊的樹木，生根河畔，不怕炎熱的侵襲，枝葉茂盛，不愁旱年，不斷結實」（耶十七7-8）。對這位先知來說，「生根」指的就是信賴上主。我們從祂身上汲取生命。沒有祂，我們無法真正的生活。「天主將永遠的生命賜給了我們，而這生命是在自己的子內」（若壹五11）。耶穌自己告訴我們，祂就是我們的生命（參若十四6）。因此，基督徒的信仰不只在於相信某些事是真的，更



重要的是在於與耶穌基督的個人關係。是我們與天主子的相遇，帶給我們整個人生新的活力。當我們開始與祂建立個人關係時，基督就向我們揭示我們的真實身分，而我們的生命便在與祂的友誼中趨於滿全。我們年輕的時候，會有那麼一個時刻，每一個人都想知道：我的生命有什麼意義？我該何去何從？這是個非常重要的時刻，會讓我們感到憂心，而且可能要持續一陣子。我們開始思索該從事哪種工作、該建立怎樣的關係、該培養怎樣的友誼……。在此，我再次想起自己的青春歲月。我倒是很早就察覺到天主要我當神父。戰爭結束後，當我進了修院、上了大學，向著那目標邁進時，我當時需要再次確定我的目標。我必須自問：這真是我要走的路嗎？這真是天主對我的旨意嗎？我能一直忠信於祂，全心服事祂嗎？這樣的決定往往得經歷某種掙扎。必得如此。但後來我篤定這是對的！是的，天主要我，祂會給我力量。如果我聽從祂、與祂同行，我便能成為真正的自己。要緊的不是實現我的願望，而是成

全祂的旨意。這樣，生命就變得真實可靠。

就像樹根能讓一棵樹穩穩的深植在土壤裡，房屋的地基也能保持房子的持久穩固。我們藉著信德在耶穌基督內修建（參哥二7），好像房屋被建立在地基上一樣。聖人的歷史提供了許多聖人的例子，他們把生命建基在天主聖言之上。首先是亞巴郎——我們信德之父，當天主要求他離鄉背井前往未知之地時，他便順服於天主。「亞巴郎相信了天主，因而這事為他便算是正義，得被稱為天主的朋友」（雅二23）。在耶穌基督內修建，意思是積極回應天主的召叫，信賴祂並實行祂的話語。耶穌自己就曾斥責他的門徒說：「你們為什麼稱呼我：主啊！主啊！而不行我所吩咐的呢？」（路六46）。接著祂又用建造房屋的圖像說：「凡到我跟前，聽了我的道理，而實行的，我要給你們指出，他相似什麼人：他相似一個建築房屋的人，掘地深挖，把基礎立在磐石上，洪水爆發時，大水沖擊那座房屋，而不能搖動它，因為



它建築得好」(路六47-48)。

親愛的朋友們，你們要把你們的房屋蓋在磐石上，就像那個「掘地深挖」的人。你們每天要努力遵循基督的聖言。你們要聽從祂，要把祂當作一個真摯朋友——祂能與你們共享你們的人生道路。有祂在你們身邊，你們會找到勇氣與希望來面對種種困難和問題，甚至能克服失望與挫折。你們當然可以貪圖安逸，選擇一些較容易的做法，但你們自己清楚，這些做法終究是自欺欺人，無法帶給你們平安與喜樂。只有天主聖言才能為我們指出真實可靠的道路，而只有我們所領受的信仰才是照耀我們路途的真光。你們要心懷感恩地接受這從你們的家庭所得到的屬靈恩賜；你們要盡力以負責任的態度回應天主的召叫，並在信德內成長。若有人對你們說，你們不需要別人來建造你們的人生，你們不要相信他們！你們要在你們最親愛的人的信仰中、在教會的信仰中尋求支持，同時要因你們已接受並擁有了這信仰而感謝天主。

三、堅定於信德

你們「在耶穌基督內生根修建，堅定於信德」(參哥二7)。這句話摘自聖保祿所寫的一封信，為的是要回應哥羅森基督徒的一個特殊需要。當時哥羅森教會受到某些文化潮流影響的衝擊，使信友們遠離福音。親愛的年輕人，我們時代的文化背景，與久遠之前的哥羅森教會並沒有什麼不同。確實，目前有一股強大的世俗主義思潮，其目的是要在人們的生活中及社會裡將天主邊緣化，這樣企圖創造一個沒有天主的「天堂」。但經驗告訴我們，一個沒有天主的世界就是「地獄」：社會就充滿了自私、破碎的家庭、人與人之間以及國與國之間的仇恨，又嚴重地缺乏愛、喜樂和希望。但另一方面，無論在什麼地方，只要個人和國家接受天主的臨在，在真理中朝拜祂和聆聽祂的聲音，那麼，愛的文明就被建立起來，那時，所有人的尊嚴都受到尊重，人們的共融加強，並帶來共融的一切好處。然而，有些基督徒卻任由自己受世俗主義的誘惑，或是被宗教流派所吸引而遠離對耶穌基督的信仰。其他的人，有些並沒有



向這些誘惑讓步，只是讓自己的信德變得冷淡，道德生活也因而不免受到不良的影響。

聖保祿宗徒面對這些受到異於福音思想影響的基督徒，便向他們宣講基督死亡與復活的力量。這奧祕是我們生命的基礎和基督信仰的中心。凡是漠視這奧祕，視它為「愚妄」（格前一23）的哲學理論，在面對人內心深處的重大問題時，都顯示出他們的限度。身為伯多祿宗徒的繼任者，我也要堅定你們的信德（參路廿二32）。我們堅信耶穌基督在十字架上自我犧牲，是爲了要給我們祂的愛。在祂的苦難中，祂背負了我們的痛苦，承擔了我們的罪過，爲我們求得寬恕，使我們與天主父和好，爲我們開啓永生的道路。因此，我們從罪的奴役中——那是最拖累我們人生的，被解救了。我們能夠愛每個人，甚至愛我們的敵人，我們能夠與最貧窮的弟兄姊妹，以及所有在困難之中的人，分享這份愛。

親愛的朋友們，十字架時常令我們產生畏懼，因爲它似乎是在否定生命。但事實上正好相反！十

字架是天主對人類的肯定，是祂聖愛最崇高、最強烈的表達，也是永恒生命的泉源。的確，這神聖的生命從那在十字架上被刺穿的耶穌聖心裡流出，與那些舉目仰望那「被釘者」的人近在咫尺。因此我只能敦促各位，擁抱耶穌的十字架——天主愛的標記，將它視爲新生命的泉源。在死而復活的耶穌基督之外，是不會有救恩的！唯有祂才能將世人從邪惡中解放出來，帶來人人都渴望的正義、和平與仁愛的王國。

四、信從那未見過的耶穌基督

在福音裡，我們看到有一段章節，描述多默宗徒的信仰經驗，敘述他如何接受了基督的十字架及復活。多默是耶穌十二宗徒之一，他跟隨了耶穌，也親眼目睹過耶穌治癒病人及所行的奇蹟。他曾聆聽耶穌的聖言，也在耶穌死亡時感到絕望。在復活日的晚上，耶穌顯現給門徒，多默並不在場。當他聽說耶穌活著，而且顯現給他們，多默說：「我除非看見他手上的釘孔，用我的指頭，探入釘孔；用我的手，探入



他的肋膀，我決不信」（若廿25）。

我們也希望能看見耶穌，跟祂說話，而且能更強烈的感受祂的臨在。對今天的許多人來說，接近耶穌，變得越來越困難了。如今流傳的耶穌形像有這麼多，這些流傳雖然都聲稱是科學性的，但卻貶低了祂的偉大以及祂人格的獨特。這也是為什麼，經過多年的研讀與反省後，我想要寫一本書來分享我個人與耶穌相遇的經驗。這是幫助其他人看到、聽到與觸摸到主的一種方式——天主就是藉著祂到我們這裡來，要人認識祂。當耶穌過了一周後再次顯現給門徒時，祂便對多默說：

「把你的指頭伸到這裡來，看看我的手罷！並伸過你的手來，探入我的肋膀，不要作無信的人，但要作個有信德的人」（若廿27）。我們也能具體地接觸到耶穌，並且能把我們的手放在祂苦難的記號、愛的記號上。在聖事中，祂是格外與我們親近，並將祂自己贈送給我們。親愛的年輕人，你們要學習在聖體聖事中「看見」並「遇見」耶穌——祂

臨在於聖體內、與我們親近，甚至成為我們旅途中的食糧。在和好聖事中，天主顯示祂的慈愛，並且總是賜予我們寬恕。你們要在窮人、病人、在困境中與需要幫助的弟兄姊妹身上認出並服侍耶穌。

你們要與耶穌基督有個人的對話，並且要在信德中培養這習慣。要透過閱讀福音與天主教教理而更認識祂。你們要在祈禱中與祂談話，要信賴祂。祂絕不會背棄這分信賴的！「信仰首先是人對天主的個人依附，同時，與此分不開的，就是自由地認同天主所啓示的全部真理」（《天主教教理》150）。這樣，你們會獲得成熟堅定的信仰，而不只是建立在宗教感情或對小時所學的教理的模糊印象。你們會認識天主，而且會真正與祂結合為一地生活，就像多默宗徒一樣，用言語表達他對耶穌堅定的信德：「我主！我天主！」

五、在教會信仰的支持下成為見證人

耶穌告訴多默說：「因為你看見



了我，才相信嗎？那些沒有看見而相信的，才是有福的！」（若廿9）。他正在思索教會要遵循的途徑，那是以見證人——宗徒的信仰為基礎的途徑。因此，我們要看看我們個人對基督的信仰，那信仰來自與祂的對話，那信仰與教會的信仰也有密切的關連。我們不是以孤立的個人身分去相信，而是透過洗禮，成為這大家庭的一分子；是教會所宣認的信仰加強了我們個人的信仰。我們在主日感恩祭中所宣示的信經保護我們，使我們不致於去相信一個不是由基督所啓示的神：「信眾就像一條鎖鏈，每個信徒就像其中一環。若無別人信德的支持，我不能去信；同樣，藉著我的信德，我也支持別人的信仰」（《天主教教理》166）。讓我們不斷感謝天主賜給我們教會，因為教會幫助我們，在這賜給我們真生命的信仰中安穩的前進（參若廿31）。

在教會歷史中，聖人和殉道者都是從基督光榮的十字架上汲取力量，使自己忠於天主，甚至獻出自己的性命。他們在信仰中

獲得力量去克服軟弱和戰勝一切逆境。的確，正如若望宗徒所說的：「誰是得勝世界的呢？不是那信耶穌為天主子的人嗎？」

（若壹五5）。這由信德而誕生的勝利就是愛德的勝利。過去及現在一直都有許多基督徒在愛德中表達出信仰的力量，他們是信仰力量活生生的見證人。他們是和平的締造者、正義的推動者，也是為建立更合乎人性、更符合天主計劃的世界的工作者。他們發揮才幹與專業能力，獻身於社會上各個不同領域，為全人類的福祉作出貢獻。來自信仰的愛德，讓他們能夠以言以行做具體的見證。基督不是只有我們能獨享的珍寶；祂是我們所擁有的最珍貴的財富，是必須要與他人分享的。在這全球化的時代，你們要成為世界各地基督徒望德的見證人。有多少人渴望得到這希望！耶穌站在祂四天前去世的朋友拉匝祿墳前，正當祂要讓拉匝祿復活時，祂對拉匝祿的姐姐瑪爾大說：「如果你信，就會看到天主的光榮」（參若十一40）。同樣，如果你們信，如果你們能活出信仰，每天為信仰作見證，



你們就會成爲一件工具，會幫助其他像你們一樣的年輕人，找到生命的意義與喜樂，而且是由與基督的相遇而產生！

六、前往馬德里世界青年日的旅途上

親愛的朋友們，我再次邀請各位參加馬德里的世界青年日。我滿懷喜樂地等待你們每一位。耶穌基督希望透過教會堅定你們的信仰。你們要相信耶穌基督並跟隨祂，這樣的決定並不容易。個人的失敗，還有許多其它聲音指向更容易走的道路，都會成爲阻礙。你們不要氣餒。你們要尋求基督徒團體的支持、教會的支持！在這一整年裡，你們要與你們教區、堂區、各善會和各種運動的主教、神父及青年領袖，一起好好地爲在馬德里的聚會作準備。但最重要的是，這次聚會的品質取決於我們在靈修上的準備、我們的祈禱、共同聆聽天主聖言，以及相互間的支持。

親愛的青年朋友們，教會依賴你們！她需要你們活潑的信德、你們富創意的愛德行動和你們望德

的活力。你們的參與帶來更新、重振教會、爲教會注入新的活力。因此，世界青年日不只是你們的恩寵，也是全體天主子民的恩寵。西班牙教會積極的準備接待你們，與你們分享喜樂的信仰經驗。我要感謝所有努力籌備這項活動的教區、堂區、朝聖地、修會團體、教會機構與信仰運動。天主必會賜福給他們。願童貞瑪利亞在這準備的旅途中陪伴你們。當天使向她報喜時，她滿懷信德領受了天主聖言；在信德內，她應允了天主將在她身上所成就的事。當她回答「願意」（Fiat）時，她領受了這無限愛情的恩寵，將自己完全奉獻給天主。願她爲你們每一位轉求，使你們在即將到來的世界青年日中，能在信德與愛德中成長。我保證會在祈禱中以慈父的情懷記得你們，並給予各位我衷心的降福！

2010年8月6日 耶穌顯聖容瞻禮發自梵蒂岡

教宗本篤十六世



教宗本篤十六世2011年 《至全城及全球》復活節文告

“In resurrectione tua, Christe, caeli et terra laetentur.”

「基督，願天地萬物都在祢的復活中歡欣喜悅。」（復活主日日課經）

在羅馬和在全球親愛的弟兄姊妹們！

復活清晨給我們傳遞了亙古且永久嶄新的口訊：基督復活了！這事蹟的響聲，二十個世紀以前從耶路撒冷發出，繼續在教會裡蕩漾著：教會將瑪利亞——耶穌的母親、瑪麗德蓮、其他婦女們，以及伯多祿和其他宗徒們——第一批看到空墳墓的人——活潑的信德保存在心中。

直到今天，即使我們的時代是一個以超先進媒體溝通的時代，基督信徒的信仰仍然是基於那口訊、基於那些弟兄姊妹們的見證

——他們首先看到大石翻開和墳墓是空的，然後看到一些神祕的使者出現證實耶穌——那被釘者——已復活了；接著，那師傅和上主——祂自己活著又可以被人觸摸，向瑪麗德蓮、向厄瑪烏的兩位門徒，最後向那聚集在晚餐廳的十一位宗徒們顯現（參看谷16:9-14）。

基督的復活並不是一個推測、一神祕經驗的結果，而是一歷史事蹟——這事蹟當然超越歷史，但卻是在歷史上一確切的時刻發生過，而在歷史上留下不滅的痕跡。那一道使看守耶穌墳墓的守衛們目眩的亮光橫穿時空。那是一個不一樣的、神性的亮光，它撕破了死亡的黑暗，並且帶給世界天主真理與美善的光輝。

如同春天的陽光使樹枝上的幼芽開花茁壯一樣，那從基督復活放



射出的光輝帶來力量和意義給人類每種的期盼、渴望和計畫。因此，今天整個宇宙大地溶入在人類的春天裡歡欣著，成爲化工無聲詩歌的演奏者。逾越節的「阿肋路亞」在這世上作旅客的教會裡回響著，表達普世默靜的歡呼聲，尤其表達每個真心向天主開放的人靈的渴求，並因天主無限的慈愛、美善和真理而感謝祂。

「基督，願天地萬物都在祢的復活中歡欣喜悅。」這今天從教會裡頌念的的一句晨禱序經，上天全然地回應了：眾天使、聖人和真福，異口同聲地加入我們的歡呼之聲。在天堂一切都是平安和喜悅。但不幸的是，在地上卻並非如此！在我們這世界上，逾越節的「阿肋路亞」仍然與來自這麼多悲傷情形的哀悼和尖叫聲形成強烈的對比：貧困、饑荒、疾病、戰爭、暴力。然而，基督仍是爲此死而復活！祂也是因爲我們今天的罪惡而死，並且也是爲我們今天的歷史而復活。爲此，我的訊息要以一個先知性的口訊傳達給所有的人，特別是給那些

在度過苦難時刻的人民和團體，好使復活的基督爲他們打開一條前往自由、正義與和平的途徑。

願那最先被復活主的光輝滿照過的聖地歡欣喜悅。願基督燦爛的光輝也能照亮到中東的人民，好使和平與人類尊嚴的光輝戰勝分裂、憎恨和暴力的黑暗。在利比亞，但願外交及交談取代武器，並希望在目前紛爭衝突的情形之下，人道主義的援助能到達那些受害者。但願在北非和中東國家的居民，尤其是青少年，努力去推動公益，並建立一個貧窮被克服，以及任何的選擇都受人權所啓發的社會。那些來自不同的非洲國家，被逼要留下自己最親愛的家人的難民和逃生者，但願援助之手能向他們伸出；但願善心的人士能有所領悟而被感動，並接納他們，好使這麼多有急需的弟兄們能以團結和有共識的方式得到幫助；但願我們的安慰和敬仰能傳達到給那些以身作則，慷慨助人來作見證的人們。

願公民和睦共處的精神能在象牙



海岸國的人民之間重建——爲了要治療最近發生的暴力造成的深重創傷，必須要馬上尋找及踏上和好及寬恕的途徑。在面對最近地震所留下的嚴重後果，但願日本，以及其它被天災蹂躪受折磨而在悲痛和焦慮中的國家，能找到安慰和重獲希望。

願天地萬物都因那些受爭議，或甚至因他們對主耶穌的信仰而受迫害的人歡欣喜悅。願耶穌勝利復活的訊息使他們心中充滿勇氣與信心。

親愛的弟兄姊妹們！復活的主基督引領我們前進往一新天新地（參看默21:1），在這新天新地裡，我們所有的人將會是同一個天父的子女，如同一個大家庭般地生活。天父與我們同在，直到歲月的終結。在這破碎的世界裡，讓我們唱著阿肋路亞，跟著基督走。在我們心中有喜悅也有悲傷，在我們面容上有微笑也有眼淚。我們塵世上的事實就是如此。但基督復活了，祂活著，並且與我們同行。爲此，讓我們歌

唱和前進，舉目看著天鄉，忠心地在上服務。

祝大家復活節快樂！



禮儀委員會春季會議記錄

時間：2011年3月31日（星期四）上午十點至下午三點

地點：主教團秘書處（台北市林森北路85巷3號）

出席：蘇耀文主教、劉振忠總主教、趙一舟蒙席、王振華蒙席、吳新豪神父、胡國楨神父、麥安泰神父、羅建屏神父、王友良神父、黃衛真神父、雷蕙琅主任、錢玲珠老師、曹伯睿神父、利慕華神父、蘇開儀老師、潘家駿神父

請假：曾建次主教、白正龍蒙席、蘇立德神父、吳蓉平修女、浦英雄神父

會前禱：（蘇耀文主教）祈求聖神帶領我們…… 我們的天父……。

會議議程：

壹、上次會議決議及後續工作報告：

（一）介紹新成員：

1. 介紹新的教區代表：高雄教區

新任委員利慕華神父。

2. 助理黃杏嬌小姐三月底退休。黃小姐除了在禮儀委員會的工作以外，也幫忙主教團秘書處的事務，共服務了21年又3個月。

3. 介紹新的助理秘書盧玫君小姐，她在美國學神學（神學碩士）和ICON繪製，每月一次在天主教周報撰寫關於ICON的專欄。專長：修訂及編撰文稿、繪圖設計、翻譯（英翻中、中翻英）、教授ICON靈修及帶領聖經誦禱（Lectio Divina）、行政業務輔助。

蘇主教指示：

歡迎新成員，也謝謝黃小姐的服務，並期待她以後可以繼續幫忙當志工。

（二）去年（2010年11月18日）主教團禮儀委員會針對主教團會議歷屆常年大會有關禮儀決議再討論後的結果，制作成提案，並已經由主教團秋季大會（2010年11月）的討論及決議，決議請看

附件。

委員們看了提案的決議之後，提出幾點回應及建議：

2010年主教團秋季大會決議：「教友在『天主經』時，雙手可按主教團會議所規範的，也就是雙手合掌，但是如果有團體在『天主經』時牽手，也不必禁止，然而不應在牽手時將手高舉。」但是，「伸開並微舉雙手」乃是源自舊約梅瑟的祈禱姿態，後來更成為自初期教會以來誦念「天主經」時的標準祈禱姿態，因此也不必禁止。而事實上，有許多教友在彌撒中誦念「天主經」時仍然保持這個姿態。

聖禮聖事部對在「領聖體禮」時是否給予降福有明確的指示，但是在我們主教團有關彌撒中「領聖體禮」時，不要再邀請非教友或不領聖體的教友前來領降福的決議文不夠清楚，容易引起爭議，因此需要再確定並作修訂。我們將再次制作提案提交主教團春季會議討論及決議。

有關將「生命日」制定為四個大祈禱及守齋日(Rogation and Ember Days)中的一個日子。主教團希望

我們能提出更清楚的說明。趙一舟蒙席已為「惜生日」（將「生命日」改名為「惜生日」）編輯禮儀範本，並作說明，我們將再次制作提案提交主教團春季會議討論及決議。

各教區落實梵二「成人入門聖事」既是主教團按照普世教會的方針所制定的政策，那麼禮儀委員會應該幫助完成。我們將提出提案，提交主教團會議討論及決議。

決議文中提到的「領經員（釋經員）」（Commentator），「釋經員」一詞比較適合。

有關婚前輔導，主教團在2004年秋季常年大會就已決議要督促「教義委員會」、「家庭委員會」及「禮儀委員會」等單位統合資源，共同編撰《婚姻指南手冊》。禮儀委員會將從翻譯宗座家庭會議所頒布的《婚姻聖事的準備》這份文件開始，之後邀請其他兩個委員會合作，編寫出一份適合我們地方教會的指南。

（三）台北教區在今年的四旬期第一主日，由總主教親自為整個教區已準備好在復活守夜禮中接受「基督徒入門禮」的慕道者舉

行「甄選禮」。禮儀相當成功，約有五百多人參加。高雄也很成功，新竹則是已經行之有年，今後可以逐步推行到各教區。

蘇主教指示：

謝謝潘神父準備這麼多資料，去年神父也到主教團秋季會議來報告。主教團花了一些時間討論和決議，但是，要如何落實？這是每個教區面臨的挑戰。雖然我們地方教會在逐步進步中，就像甄選禮的推展一樣，是需要更多的鼓勵和加油。各教區的禮委會如果健全，具備足夠的人手，那麼便可以落實。當然，也需要主教們的堅持和提醒。

貳、各組工作簡報：聖樂組、聖藝組、禮儀組、編譯組、培育組

由於下個項目「議題討論」的議題很多，所以略過此項。

叁、議題討論：

(一) 2012年6月將於愛爾蘭都柏林舉行普世教會的聖體大會，代辦提醒洪主教在此之前，也要舉辦我們臺灣地方教會的聖體大會。我們將在此會議中提出方法、日期及地點，以供主教團春

季大會作討論參考。

經過討論及決議：

由於主教團已收到洪總主教所提出的計劃案，並將在主教團四月的春季會議中討論，因此禮儀委員會將不再提出另一個計劃案，而只針對洪總主教所提出的計劃作出建議，並編寫成備忘錄，交給蘇主教，由蘇主教在主教團會議中提出來。

(二) 天主教會是否推行樹葬/灑葬？（詳細資料請見開會時發下的附件）

經過討論及決議：

有關是否可以樹葬或灑葬，待準備充分的教會有關殯葬禮的資料之後（如高雄教區代表利慕華神父提到的《熱心敬禮指南》），再行進一步討論。

連帶討論到的有關靈柩在祭台前擺放的方向。基本上，教會並沒有禮規上的規範，因此可以按照我們文化裡的習俗擺放：即頭的方向朝向祭台。這種方位一方面表達對祭台的尊重，另一方面符合家奠及公奠的方位。

「家祭」及「公祭」是否可以在

殯葬彌撒及告別禮之前舉行，好讓殯葬彌撒成為整個殯葬禮儀的高峰，也讓告別禮成為真正的告別禮？原則上是可以的。不過待準備足夠資料之後，下次會議再進一步探討和決議。

是否棺木離開聖堂之前的祭禮稱「奠」，待埋葬結束回到家中才稱「祭」？待準備足夠資料之後，下次會議再進一步探討和決議。

（三）有關「祈福日」的日子，現在都是在春節之後的第二個週末（週六），而按照祈福日的意義，為方便教友參與，能否調至大年初一慶祝？

經過討論及決議：

春節當日精神「福」，同時也包含祭祖和團拜。原則上，這四個大祈禱日是伴隨守齋日的，因此把春節制定為「祈福日」，是不合適的。

現在的「祈福日」通常放在春節之後一兩個星期內，日子不定，為牧者及教友們一方面不容易記，另方面也缺少參與禮儀的動機。

「元宵節」是整個春節的最後一天，大家開工及開課不久，我們需要天主的特別降福，這天同時也是配合我們的民俗節日。可以在前一天守齋，「元宵節」當天舉行祈福彌撒。

（四）有關臺語彌撒的統一及編訂問題？

經過討論及決議：

有使用台語彌撒的神父反應目前台語彌撒採用瑪利諾會編寫的羅馬拼音版的彌撒經書，但是神父們在誦念時卻是按自己的習慣用法去改變用字。

當初是由林天助主教、白正龍蒙席等編輯，這個版本是按照中文版彌撒經書來翻譯成台語，並由瑪利諾會推動。

請潘神父去了解臺語彌撒經書的狀況。

我們需要一個標準版。如果標準版有缺失，就繼續改進。若是因為神父們個人的缺失，就應盡量避免。請潘神父辛苦一點去查一查瑪利諾會的版本的狀況如何再說。

（五）有關「兒童彌撒」（《我

們參與聖筵》)的重新編輯？

經過討論及決議：

關於兒童彌撒經書，很早以前禮儀委員會請「永泉教義禮儀研究中心」編輯了《我們參加筵席》，但早已經絕版。由於許多堂區需要兒童彌撒經書，新版的彌撒經書也增加了三式兒童感恩經，因此有必要修訂及出版兒童彌撒經書。

由禮儀委員會召集「永泉教義禮儀研究中心」的雷蕙琅主任、「輔神禮儀中心」的錢玲珠主任、「台北教區教理推」的江忝美修女，耶穌會鄭家樂神父一起合作，編輯新版的兒童彌撒經書。

(六) 有關領經員及付洗的問題：彌撒中是否需要領經員？以浸洗或注洗的方式舉行洗禮？

經過討論及決議：

按照「彌撒經書總論」禮儀中釋經員是一個存在的職務。如果堂區的禮儀，而特別是殯葬彌撒或婚禮彌撒等許多非教友參與的禮儀中，需要釋經員的服務，那麼釋經員應該需要經過培訓後，深

切明白自己的職務範圍、角色定位、教會學識背景及施行技術等層面後，才能擔任此一職務。

如果針對主禮給予培訓，使之成為真正會帶領禮儀的主禮者，同時也對教友們給予一般禮儀的培訓，幫助他們能更積極主動地參與禮儀，那麼堂區就不需要釋經員的角色。

3. 有關洗禮的方式，浸洗是首選，沒有浸洗條件的堂區（如沒有洗禮池），當然可以使用注洗。

(七) 針對主教團有關禮儀的決議及公告的處理。

經過討論及決議：

1995年之前的主教團月誌和週報（教友生活週刊）沒有有關禮儀決議的公告（如有關打千改成深鞠躬的公告）。建議潘神父找《鐸聲》試試。

將把這些主教團的禮儀決議在「天主教週報」公告，並以中英文對照的方式印行單行本，提供給神父及教友們使用。

(八) 有關在四旬期第一主日舉行聖灰禮儀的問題？

經過討論及決議：

目前我們地方教會的作法是，聖灰禮儀星期三的聖灰禮改在四旬期第一主日彌撒中施放，理由是因為星期三非假日，很少人參與彌撒。這是主教團二十幾年前決定，並由羅馬聖部認可的。

如此的安排是基於牧靈上的考量，但是卻不符合聖灰禮儀的精神，同時也會對四旬期第一主日的禮儀造成干擾和不方便，因為主日是慶祝基督的復活，而四旬齋期，按照西方教會的傳統，通常是不算主日的。因此，在主日彌撒當中舉行那表示克苦、齋戒及懺悔的聖灰禮儀，在禮儀精神上是不相稱的。況且，我們地方教會，有越來越多的堂區，按照教會的規定，會在四旬第一主日，為慕道者舉行「甄選禮」，所以這個主日的重點應是充滿慕道（聖洗聖事）性質，而非懺悔守齋。

為了與普世教會同步，也為了在牧靈上幫助教友們建立起正確的主日及「聖灰禮儀」的觀念，宜將「聖灰禮儀」從四旬期第一主日恢復至「聖灰禮儀星期三」。

堂區可以按照情況在四旬期的開

始（聖灰禮儀星期三）早上或晚上慶祝彌撒，在彌撒中舉行「聖灰禮儀」，祝福聖灰及施放聖灰。

若有需要，堂區也可以在週四至週六期間，另外組織彌撒外的「聖灰禮儀」，按照禮規，可以以聖道禮儀開始（進堂詠、集禱經、讀經），在主禮講道之後，施放聖灰（灰燼若已在聖灰星期三的禮儀中祝福，則不必再度祝福），之後信友禱詞和結束禱詞。如果要在主日施放聖灰，則可以在彌撒外施放。

試行三年。

肆、臨時動議

（一）今年10月17-21日，第十五屆亞洲禮儀論壇將在臺灣舉行。屆時希望各位委員們盡量報名參加。開幕晚宴由蘇主教以主人身分致詞，歡迎大家。地點在新莊的翰品酒店。

（二）台北總教區第四總鐸區預計五月為給教友和神父進行「基督徒入門聖事」的培訓。若有其他教區或總鐸區有意願培訓課程，可聯絡主教團禮儀委員會。

(三) 基督教的教友在皈依天主教時是否需要再接受洗禮？目前我們與聖公會有一這方面的協議，這是于斌樞機時代與聖公會簽訂的協約。除了聖公會之外，其他教派的教友們皈依天主教，是否需要再接受洗禮？我們是否可以跟其他各大教派展開彼此承認洗禮的約定？準備充份的資料，下次會議再進一步討論，討論之後制成提案，呈交主教團會議討論並決議。

(四) 蘇老師報告：

1. 2011年7月將舉辦「禮儀歌曲創作講習會」。有許多熱心教友有意願及熱誠創作禮儀歌曲，但是用自己有限的理解能力來理解主教團有關禮儀歌曲的相關規定，因此，必須幫助他們建立起正確的禮儀歌曲觀念。7月1-3日將在台中聖愛山莊舉辦講習會。

2. 建議在輔大開辦聖樂推廣課程或宗教音樂系。這將制成提案，提交主教團春季會議討論。

3. 鼓勵原住民創作，但是應注意禮儀歌曲的創作精神和原則，而非只為情感的抒發而已。

4. 目前正在製作禮儀歌曲、包含

聖周禮儀的錄音檔，之後會放在網路上，提供讓大家下載及使用。

(五) 菲律賓南部本篤會的「保祿六世禮儀中心」每年提供短程的禮儀課程（一至三個月），鼓勵各教區的主教派遣神父或平信徒去接受培訓。每一年接到課程簡章時，我們會把訊息提供在網站上，並隨時提供主教們有關資訊。

(六) 需要讓教友知道守齋的意義。下次會議再深入討論。

(七) 建議禮儀委員會以後可以輪流至各教區開會，一方面表達對各教區禮儀工作的看重，同時也讓各教區更意識到禮儀工作的重要性。

下一次會議：

地點：台中教區主教公署

時間：6月24日星期五上午十點到下午三點



**CHINESE REGIONAL BISHOPS'
CONFERENCE
MINUTES OF THE AUTUMN PLENARY
ASSEMBLY 2010 (Excerpts)**

Date: November 22-26, 2010 (Monday-Friday)
Venue: Chiayi Diocese (at Palm Lakes Golf Resort)
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, Most Rev. John Tseng
Guest: Msgr. Paul Russell
Secretary: Fr. Otfried Chan

Procedure of Meeting:

- A) Opening Prayer
- B) Speech of Msgr. Paul Russell (see CRBC Bulletin 316)
- C) Topics discussed

Proposition I: Commission for Sacred Liturgy

Proposal Annex I

Proposition A: CRBC Commission for Sacred Liturgy budget proposal for 2011 (including Sacred Music and the Asian Liturgy Forum (ALF) that will be held in Taiwan from October 17-21, 2010).

Proposition B: After compiling all the resolutions decided by the Commission for Sacred Liturgy throughout the years, it is proposed to CRBC to once again make a public announcement.

Explanation: Given that many priests and parishioners are not very clear

about the resolutions decided by the Commission for Sacred Liturgy over the years during CRBC plenary assemblies, thus we are requesting CRBC that priests and lay faithful should know about the compiled resolutions of the Commission for Sacred Liturgy. Those resolutions that are with doubts or are to be stressed, they need to be discussed again. After discussion, send them to the “Catholic Weekly” to be announced together. The CRBC Commission for Sacred Liturgy will compile the resolutions and recommendations and will present them during the CRBC Plenary Assembly as reference (see Annex 2).

Resolution: Approved.

Proposition C: Request for the approval from CRBC to make “Prayer Vigil for all Nascent Human Life” a yearly day of prayer.

Explanation: This day of prayer together with the day for blessings, the day for fasting, and the day for thanksgiving would become the four Rogation days. “Rogationes” are the yearly four days of prayer of the Church. After the Second Vatican Council, the Church allowed each Bishops’ Conference to decide the dates and manner of prayer. For the above three days of prayers, the “Commission for Sacred Liturgy” had developed and compiled a manual for the CRBC plenary assembly to approve its implementation. The Commission for Sacred Liturgy originally had an intention to plan for a fourth day of prayer. Taking this opportunity, it is proposed to CRBC to discuss and decide to make the “Vigil Prayer for Nascent Human Life” as a yearly day of prayer, to meet the requirements of the Church which is also an important pastoral measure of the local Church.

Resolution:

1. The Commission for Sacred Liturgy will evaluate its feasibility.
2. Aside from “A Day for Life”, other names can be suggested.
3. This will be discussed again and decided during the CRBC 2011 Spring Plenary Assembly

Proposition D: Regarding the parishes composing their own book on liturgy, create an effective censor system.

Explanation: In the Church of Taiwan, the parishioners of parishes

always produce their own booklets on different rites such as for funeral, marriage etc, composing their own liturgy, prayer of the faithful or prayer texts. As a result, there are frequent mistakes in the liturgical structure and content, even mistakes in composition or wrong use of words. This creates confusion in the belief of the lay faithful. In the Church of Taiwan, as of now, there is no censor system in the dioceses to check liturgical books or prayer manuals composed by the parishes. Therefore, we suggest to CRBC to do the following:

Each diocese should create a sound committee for liturgy. (If it is necessary, the CRBC Commission for Sacred Liturgy can help in the formation of priests and lay faithful etc. for the future committee members.)

The composed books on liturgy by the parishes can be submitted to the diocesan committee for liturgy for approval.

If necessary, the CRBC Commission for Sacred Liturgy may assist. It can also provide services in revising the books on liturgy or prayer manuals.

Resolution: The second suggestion will be revised into: “Regarding books on liturgy composed by the parishes: if books different from the CRBC Commission for Sacred Liturgy published standard books are used, they need to be presented to the diocesan committee for liturgy for review and approval.

Proposition E: The reflection and suggestion of bishops and priests with regard to how the “Rite of Christian Initiation for Adults” (RCIA) is being administered in the Church of Taiwan.

Explanation: From October 11-14, 2010, more than 50 representatives from seven countries such as Brunei, Cambodia, Indonesia, Malaysia, Philippines, Singapore, Thailand and Taiwan gathered in Penang, Malaysia, to share and discuss their experiences and the possibility of inculturation of the “Rite of Christian Initiation for Adults”. The Reports and discussions throughout the meeting revealed on one hand the breadth and depth of the reformation by RCIA. On the other hand, due to different cultures in different places, they revealed the richness of liturgical reform. This time the theme is about problems of inculturation for the RCIA of Christians. The essential points of the statement should also be related to the inculturation

of local liturgy. However, before talking about inculturation of liturgy, while all the local Churches made brief reports, everyone repeatedly emphasized to foster a mature Christian faith, to help deepen step by step the faith of the catechumens and enter into the community life of the Church. Indeed, the whole process of RCIA is necessary. In fact, these appeals have already been reflected in the statement.

From the reports of the representatives from various local Churches, we can make an introspection of the role of the bishop and parish priest towards the process of RCIA. In the reports of various local Churches, all mentioned about the role and importance of the bishop and parish priest in the “Rite of Christian Initiation for Adults” four periods and three steps in some local Churches. Prior to implementation, the bishop leads all the priests by organizing seminars and workshops, discuss with them how to use the natural resources of the diocese, and help the parish priest to implement it with certainty.

Moreover, in order to express the relationship between these new Church members and the bishop, during the third formation which is the period of Purification and Enlightenment which is also the beginning of the Season of Lent, a joint diocesan celebration can be applied. The bishop can personally officiate the “Rite of Election”. This whole third period is an intense time of preparation. In the fourth century, a “Pilgrimage to the Holy Lands Diary” written by the very famous Egeria, Chapter 46 records the condition how the Church in Jerusalem prepares the catechumens for baptism during Lent: everyday the bishop gives three hours of classes to those preparing for baptism, continuously for seven weeks. Although the situation today of the Church has changed, the role of the bishop during the “Rite of Christian Initiation for Adults” is still the same.

As to the parish priests, aside from joining in the course planning and preparations, they should help the teachers to take adequate formation. Moreover, the period of Lent for the teachers preparing the catechumens should be regarded as one of the important priestly duties.

Resolution: Approved.

Proposition F: Request the Taiwan Catholic Regional Seminary to

strengthen the formation of the seminarians on liturgy.

Explanation:

1. The Second Vatican Council is a major turning point of the Church. The reform of sacred liturgy was one of the most important fruits. Pope John Paul II have made it clear that the concrete fruit of the reform of sacred liturgy best reflect the effectiveness of the Second Vatican Council.

2. The Second Vatican Council Document (Constitution on the Sacred Liturgy) is the Second Vatican Council guide for renewed liturgy. It clearly refers to:

- a. Pastors first need to be properly formed in liturgy before they can form others. Therefore, the clergy should first receive liturgical instructions. (SC 14)
- b. Professors who are appointed to teach liturgy in seminaries, religious houses of study, and theological faculties must be properly trained before they could fulfill their duties. (SC 15)
- c. The study of sacred liturgy is to be included in the main subjects. Other professors must nevertheless clearly bring out the connection between their subjects and the liturgy. (SC 16)
- d. In seminaries and religious communities, clerics shall be given a liturgical formation in their spiritual life. They must learn how to observe the liturgical laws, so that life in seminaries and houses of religious may be thoroughly influenced by the spirit of the liturgy. (SC 17)
- e. Regulation of the sacred liturgy depends solely on the authority of the Church, that is, on the Apostolic See and, as laws may determine, on the bishop. Therefore, no priest, may add, remove, or change anything in the liturgy on his own authority. (SC 22)
- f. The current status of the local liturgy is very far from the ideals of the Second Vatican Council reform in sacred liturgy. The reason is that priests are not familiar with the spirit and general norms of liturgy. Therefore, they cannot accurately teach and guide the lay faithful how to properly celebrate the liturgy of the sacraments, and live well with the liturgical year. It is important and necessary that during the formation of the clergy, liturgical life formation is vital.

g. The formation in liturgy, besides a theoretical foundation, practice and accumulate experience are needed. Based on the instructions of the Constitution on the Sacred Liturgy, regardless of whether it is rooted in theory or in practical life, all need to receive training from professional teachers. Right now, for the practical training of the seminarians in the Faculty of Theology, they can choose to have a training course with a religious community or in the diocese. But in the local Church, regardless of whether in the religious community or in the diocese, those who have received training from professional teachers on sacred liturgy are few. Concerned that the seminarians will have no means to receive good guidance and training during the formation period, just follow the old practices, there is no way to properly lead and serve the lay people in the future, thus, requesting the Faculty of Theology to assume the great responsibility of giving the seminarians training on sacred liturgy. This is a fortune for the local Church!

Resolution: With regard to the diocesan seminarians, first let the Rector of Taiwan Catholic Regional Seminary together with the Dean of the Faculty of Theology and professors in Sacred Liturgy discuss. The “practical training for sacred liturgy” course should be made a compulsory subject. With regard to the religious seminarians, let CRBC together with the Association for Major Religious Superiors for Men and Women and the Taiwan Catholic Regional Seminary discuss. The proposal is approved.

Proposal Annex II

Given that many priests and parishioners are not very clear about the resolutions decided by the Commission for Sacred Liturgy over the years during CRBC plenary assemblies, thus we are requesting CRBC that priests and lay faithful should know about the compiled resolutions of the Commission for Sacred Liturgy. Those resolutions that are with doubts or are to be stressed, they need to be discussed again. After discussion, send them to the “Catholic Weekly” to be announced together. The CRBC Commission for Sacred Liturgy will first compile the resolutions and recommendations from 1995-2010 and will present them during the CRBC

Plenary Assembly as reference.

I. Resolutions that need amendments

Original statement: “The Commission for Sacred Liturgy is to find the way to make the meaning and the effects of the Sacrament of baptism clearer to those baptized and those attending the ceremony.” (1996 Spring Plenary Assembly)

In order to implement the Church reform on the “Rite of Christian Initiation for Adults”, the resolution in the statement can be emphasized more. So, we propose the following amendment: “CRBC Commission for Sacred Liturgy already published the ‘Rite of Christian Initiation for Adults Manual’. In this manual, it is written in detail the four periods and three stages, its spirit in liturgy and the rite. Requesting the dioceses to urge their parishes to abide and strengthen the formation of catechists. Hopefully the catechumens and participants of the liturgy will all really understand the meaning of the “Rite of Christian Initiation for Adults” and receive fully the efficacy of the sacrament.”

Original resolution: Some popular music should not be sung as sacred music. Following the Code of Canon Law, the prayers in liturgy should have the approval of the local bishops. Sacred music is also an important part of prayer. Therefore, it should also have the approval of the bishops before it is being used. (1997 Spring Plenary Assembly)

Original resolution: Songs for Eucharistic Celebrations should be examined and approved by the Bishops’ Conference. CRBC Commission for Sacred Liturgy is given the authorization to examine and approve songs. The aborigines have written several new songs. The Commission for Aborigine Apostolate and the Commission for Sacred Liturgy and Fr. Chao will examine and approve them. (2003 Spring Plenary Assembly)

Explanation of amendment:

To express a more comprehensive meaning, we propose to make the following amendment: “Popular songs or songs with secular styles are not appropriate for the liturgy. According to the “Code of Canon Law”, liturgical books should observe the regulations stated in Canon 826 and 838: “The ordering and guidance of the sacred liturgy depends solely upon the

authority of the Church, namely, that of the Apostolic See and, as provided by law, that of the diocesan Bishop.’ Thus, all the prayers in liturgical books should have the approval of the bishops. The songs in liturgy are also important parts of the prayers. Therefore, there should be the approval from the bishop or CRBC before using them.” As for the liturgical songs of the aborigines, the Commission for Aborigine Apostolate and the Commission for Sacred Liturgy can examine and approve them.

Resolution: The amendment is approved.

Original statement: “According to Canon 908, priests cannot participate in common worship with the clergy of another faith. According to Liturgical Directives 129, 133, 134, sacraments are a source and sign of unity. 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 has consecrated.” (1997 Autumn Plenary Assembly)

In the 2010 September CRBC Extraordinary Meeting, the resolution was already based on the new situation: “they should act according to the Code of Canon Law # 844, Directory for the Application of Principles and Norms on Ecumenism # 124, #131”.

Explanation of amendment:

The Commission for Sacred Liturgy suggests that the contents of the document will be stated as follows: “Those Christians who have not been baptized in the Catholic Church but receiving the Eucharist in the Catholic Church, should observe the Code of Canon Law # 844 and Directory for the Application of Principles and Norms on Ecumenism # 124, #131.

Therefore, the Catholic ministers may lawfully administer the sacraments only to Catholic members of Christ’s faithful, who equally may lawfully receive them only from Catholic ministers.” (Can. 844 #1)

But, “Whenever necessity requires or a genuine spiritual advantage commends it, and provided the danger of error or indifferentism is avoided,

Christ's faithful for whom it is physically or morally impossible to approach a Catholic minister, may lawfully receive the sacraments of penance, the Eucharist and anointing of the sick from non-Catholic ministers in whose Churches these sacraments are valid." (Can. 844 #2)

On the other hand, in the same circumstance, "Catholic ministers may lawfully administer the sacraments of penance, the Eucharist and anointing of the sick to members of the eastern Churches not in full communion with the Catholic Church, if they spontaneously ask for them and are properly disposed. The same applies to members of other Churches which the Apostolic See judges to be in the same position as the aforesaid eastern Churches so far as the sacraments are concerned." (Can. 844 #3)

In particular, "If there is a danger of death or if, in the judgement of the diocesan Bishop or of the Episcopal Conference, there is some other grave and pressing need, Catholic ministers may lawfully administer these same sacraments to other Christians not in full communion with the Catholic church, who cannot approach a minister of their own community and who spontaneously ask for them, provided that they demonstrate the Catholic faith in respect of these sacraments and are properly disposed." (Can. 844 # 4)

However, special attention should be given to: "A Catholic who legitimately wishes to communicate with Eastern Christians must respect the Eastern discipline as much as possible and refrain from communicating if that Church restricts sacramental communion to its own members to the exclusion of others. (Directory for the Application of Principles and Norms on Ecumenism # 124)

Resolution:

In the announcement, it is clearer that the Faculty of Theology is a teaching unit. It should conform with the regulations practiced by the Church. The amendment is approved.

Original resolution: "When one can receive the Holy Blood: a) as indicated by the liturgy book: during baptism and wedding b) clergy who cannot celebrate nor concelebrate the Eucharist c) deacons and other assistants during the Mass d) participants of Masses in religious communities or

community Masses such as its participants, seminarians, retreatants and participants of spiritual or pastoral sessions e) a small group in a parish with the necessary preparation.” (2003 Spring Plenary Assembly)

Explanation of amendment:

The Commission for Sacred Liturgy suggests to make minor amendments: “When one can receive the Holy Communion in two species: a) as indicated by the liturgy book: during baptism and wedding b) clergy who cannot celebrate or participate and concelebrate in the Eucharist c) deacons and other assistants during the Mass d) participants of Masses in religious communities or community Masses such as its participants, seminarians, retreatants and participants of spiritual or pastoral sessions e) a small group in a parish with the necessary preparation.”

Resolution: The amendment is approved.

Original resolution: “During Mass, the name of the Pope and bishop can be mentioned. If the usual practice is not to name them, there is no need to change.

Explanation of amendment:

The Commission for Sacred Liturgy suggests to make minor amendments: “During Mass, when interceding for the Church, the name of the Pope can be mentioned, and the name of the bishop as well: ex. Pope Benedict XVI, bishop (name). But if the usual practice is not to name them, there is no need to change.”

Resolution:

In the official announcement, there should be a further explanation like this: “During Mass, when interceding for the Church, the name of the Pope can be mentioned and the name of the bishop as well: ex. Pope Benedict XVI, bishop (name). Thus, not only it corresponds to the liturgical rite, but also to our culture, which avoids mentioning the elder’s name. But if the usual practice is not to name them, there is no need to change.” The amendment is approved.

6. Original resolution: The parish may give the responsibility of lectors and altar servers to the

lay faithful who have undergone liturgical trainings. (2004 Autumn Plenary Assembly)

Explanation of amendment:

The Commission for Sacred Liturgy suggests that before accepting the responsibility, the training should be consolidated, thus it can be amended as: “The parish priest can nominate the lay faithful competent for the job. After completing the training for lectors and altar servers, the altar servers need to have further training as Extraordinary Eucharistic Ministers, because in times of need, they can do the work of Extraordinary Eucharistic Ministers. The bishop of the diocese can in accordance with the rules, appoint officially the nominated lectors and altar servers for their responsibilities.”

Resolution:

Approved after amendment. “After completing the training for lectors and altar servers....” This part should be changed to: “After completing the diocesan organized training course for lectors and altar servers...”

7. Original resolution: The parish may prepare white robes or emphasize suitable clothes for liturgical use of readers, altar servers, commentators, offering-carriers etc. (2004 Autumn Plenary Assembly)

Explanation of amendment:

The Commission for Sacred Liturgy suggests the following amendment: “The parish may prepare white robes or emphasize suitable clothes for lay faithful performing liturgical responsibilities such as readers, altar servers, commentators, offering-carriers etc. Extraordinary Eucharistic Ministers (specially appointed) should put on more formal clothes and wear a cross as a sign.”

Resolution:

It should be amended again as follows: “The parish may prepare white robes or emphasize suitable clothes for lay faithful doing liturgical responsibilities such as readers, altar servers, commentators, offering-carriers etc. Extraordinary Eucharistic Ministers (specially appointed) should put on white robes or more formal clothes when distributing Holy Communion, and wear a cross as a sign.” Approved after amendment.

8. Original resolution: Pre-marriage counseling should really be implemented in each parish. (2004 Autumn Plenary Assembly)

Explanation of amendment:

The Commission for Sacred Liturgy suggests to emphasize and to amend as follows: “The diocese should integrate various resources of the diocese related to pre-marriage preparations such as: teachings of the faith, ethics, Code of Canon Law, sacraments, liturgy and marriage counseling etc. Invite experts in these various fields to prepare together “A Guide to Marriage Manual” to help the parishes how to concretely make pre-marriage preparations practical, so that the parishes could make use of the resources provided, and really implement pre-marriage counseling. In this way, it can really reach the peak celebration of marriage.

Resolution:

a. Urge the “Commission for Doctrine for the Faith and Catechetical Instruction”, “Section for the Family”, and “Commission for Sacred Liturgy” etc. to join resources and complete within two years the editing and publishing of “A Guide to Marriage Manual”. This is for those preparing for marriage doing pre-marital counseling and ready to use manual during preparation in the dioceses and parishes.

b. When CRBC makes official announcements regarding resolutions on sacred liturgy, this resolution and amendment will not be made public temporarily. After “A Guide to Marriage Manual” is finished, it should then be announced separately.

9. Original resolution: “According to ‘Enchiridion Indulgentiarum’ 1999 edition, Regulation 7 # 2: ‘The diocesan bishop ... in his own diocese, following the prescribed rite, can bestow during the Mass the papal benediction and general indulgence three times a year at his own choice of Church solemnities. This benediction replaces the ordinary blessing given at the end of the Mass following the rite of ‘Caeremoniale Episcoporum’”.

Explanation of resolution:

The Commission for Sacred Liturgy suggests to maintain the resolution, no need to amend.

Resolution: Approved.

II. Resolutions that are doubtful, need to be discussed

Original resolution: “Non-Catholics and children who want to receive the priest’s blessing may line up after Holy Communion only, but if there is an appropriate explanation, there is nothing to worry about. Parents coming to receive Holy Communion with children can have them blessed after they have received Holy Communion.” (2003 Spring Plenary Assembly)

Explanation for reconsideration:

During Holy Communion, giving blessing to non-Catholics not only is contrary to the spirit of the liturgical rite, but it also blurs the meaning of receiving the Holy Eucharist. Thus, requesting the bishops to please discuss again.

Resolution:

1. During Holy Communion, the commentator should not encourage and invite non-Catholics or those Catholics who are not prepared to come and receive the blessing of the priest. Thus, the right concept of receiving Holy Communion is gradually instilled.
2. The CRBC Commission for Sacred Liturgy will write a brief description to explain about the meaning of receiving Communion for parish information.

Original resolution: “During the Mass for small groups, people could hold hands during the Lord’s Prayer. In big celebrations where there are many non-Catholics, it is advisable not to hold hands. The role of the commentator is very important. Special training is necessary. To maintain the solemnity of the celebration, the Sign of Peace may be given just by bowing to the right and to the left.

Explanation for reconsideration:

a. The Commission for Sacred Liturgy suggests that, based on the norm set during the CRBC Plenary Assembly, the lay faithful can put his/her hands together in prayer during the Lord’s Prayer. But if in a group some people hold hands during the Lord’s Prayer, it is not prohibited. However, they should not hold high their hands.

b. According to the “General Instruction of the Roman Missal” 2003 edition, the norm regarding the Rite of Peace is as follows: “As for the

sign of peace to be given, the manner is to be established by Conferences of Bishops in accordance with the culture and customs of the peoples. It is, however, appropriate that each person offer the sign of peace only to those who are nearest and in a sober manner.” The Commission for Sacred Liturgy suggests that if it is possible not to state a very detailed norm but writing this regulation would suffice: “Do not leave one’s place, in an appropriate and respectful way, mutually greet each other the sign of peace. If somebody shakes hand, it is also acceptable.”

Resolution: Approved amendment.

Original resolution: “During Mass, at the end of the readings say “This is the word of the Lord”. (2003 Spring Plenary Assembly)

There was an amendment during the 2009 Autumn Plenary Assembly and the resolution was: “In order to be conform with the spirit of liturgy, after the reading the unified response should be: “The word of the Lord” (in Chinese 上主的聖言).

Explanation for reconsideration:

According to the original text in Latin language and in the “General Instructions of the Roman Missal” 2003 edition the translation is: “After each reading, the reader would say in a loud voice ‘The word of the Lord’”. Dynamically expressing that God speaks in person, thus the Commission for Sacred Liturgy suggests that at the end of the reading one should say: “The word of the Lord”.

Resolution:

1. Approved amendment. At the end of the readings say: “The word of the Lord”.
2. In the official announcement, the reasons behind the previous resolutions should be explained to help everyone understand how the resolutions came about.

Original resolution: Currently, the priest ends the Mass with this sentence in Chinese: “The Mass is ended...” but fails to express the spirit of sending them off. The Bishops are requesting the Commission for Sacred Liturgy to make the changes in the “Missal”. The Mass should end with this sentence: “The Mass is ended, go and spread the Good News!”

Explanation for reconsideration:

Based on many reactions of priests, at present at the end of the Mass the sentence used to send off sometimes is not suitable to the theme of the Mass of the day. Moreover, in the latest “Roman Missal” there are three alternatives in sending off, for the officiating priest to choose from. Thus, the Commission for Sacred Liturgy is recommending this to CRBC as a resolution and to announce the three alternatives of sending off so that it will be more suitable to the needs of the officiating priest. The three alternatives in Latin language and in English are as follows:

- a. *Ite, ad Evangelium Domini annuntiandum.*
Go and announce the Gospel of the Lord!
- b. *Ite, in pace, glorificando vita vestra Dominum.*
Go in peace, glorifying the Lord with your life.
- c. *Ite in pace.*
Go in peace.

In addition, the Commission for Sacred Liturgy suggests that the officiating priest may say the send off sentence basing on the theme of the Mass of that day.

Resolution: Announce the three alternatives of sending off according to the latest edition of the Roman Missal. The amendment is approved.

With regard to receiving communion in both species, original resolution: “according to the norms of the Church” (2009 Autumn Plenary Assembly) and based on the Church norms the following can be done:

- a. By drinking the consecrated blood directly from the chalice: a minister (official or temporarily assigned) holds the chalice which the communicant raises to his or her mouth to drink

- b. Intinction: According to the General Instruction of the Roman Missal (GIRM) # 287: “If Communion from the chalice is carried out by intinction, each communicant, holding a communion-plate under the chin, approaches the priest, who holds a vessel with the sacred particles, a minister standing at his side and holding the chalice. The priest takes a host, dips it partly into the chalice and, showing it, says, *Corpus et Sanguis Christi* (The Body and Blood of Christ). The communicant responds, Amen, receives the Sacrament in the mouth from the priest, and then withdraws.

This approach is actually reaffirming the old way of receiving the consecrated blood. However, because some of the current parishes and organizations in Taiwan and some church groups in other countries still retain this approach: the communicant receives the consecrated body from the priest, then from another hand holding the chalice, dips the consecrated blood. Thus, is it possible to ask CRBC to request for approval from the Congregation for Divine Worship and the Discipline of the Sacraments that our local Church will use this way of receiving the consecrated blood. Otherwise, can CRBC after discussion and resolutions, make a public announcement addressing those lay faithful who have doubts.

Resolution: If the way to receive communion is to dip the consecrated body into the consecrated blood, then use the approach indicated in GIRM # 287.

Proposition II: Commission for Evangelization: Section for Family

Cause: In order to promote the Catholic Church, it is proposed that there should be experts, scholars from research and developments covering all aspects on how to live the life of faith in working for the service of families. Each diocese needs to hire a full-time staff to have good contact with the volunteer team, to cooperate and to provide practical and steady family services.

Explanation:

1. The Catholic Church has different family services such as: Pre-Marriage Encounter, Marriage Encounter, Natural Family Planning, Newly Wed Care Letters, CHOICE, International Yi Sheng Association for the Care of the Elderly”, and “Care for New Immigrant Families Education Promotion”. All have professionals in the Catholic Church who have carefully developed very good means in order to promote spiritual growth of family members. At the same time, it attracts non-Catholics to pay attention to the quality of life. After Catholic couples have been trained, with grateful hearts, they bear witness and give talks, very similar to the disciples who did work of evangelization.

2. Young couples with faith, after having received from the Catholic Church family and marriage education and care, not only are

both willing to work hard in married life, but will also accept training and formation. Husband and wife will both learn how to “bear witness” and will offer to work for the families.

3. Most people need premarital education, marriage education, but our families, schools, social education in the last three to five decades have been lacking in team care, study and research, and teachings. However, the Catholic Church in Taiwan is willing to develop her maternal spirit, plans to train full-time staff and volunteers working to serve families in dioceses with full cooperation and full attention.

4. Bishops, priests, nuns, if they give special attention to the families of lay faithful, growth in married life, try to give young families general marriage life education, help many couples to improve relationships, children to grow and progress, make everyone see the spirit of God leading in them a good consecrated life, the young people will naturally aspire to have vocation in life!

Means: 1. Diocesan priests and Sisters recommend suitable candidates to form a committee for families: look for couples who have been married for 30-40 years. These couples since the start give great importance to faith, firmly believe that learning from one’s belief (religious education, marriage education) are special graces.

2. Welcoming the diocesan Commission/Section for Families to email to CRBC Section for Family before Easter 2011 the list of names of the chosen staff, email address, address and telephone number. CRBC Section for Family will immediately send a questionnaire to those who wish to join the training program. The opinion of the majority will decide the date of the first phase of training, time, place, areas of courses etc.

(1) Areas of training courses: According to the diocesan representatives meeting on February 28, 2009, retain the eight large working areas as reference:

- a. Pre-Marriage preparations: promote “Pre-Marriage Encounter Seminar” with counseling. Newly Wed period: Mail “Newly Wed Care Letters”. Train Core (volunteers) Couples.
- b. Promote “Natural Family Planning (Natural Reproductive Technology

Act)”

- c. Promote to join “Marriage Encounter Weekend Camp”, Train Core (volunteers) Couples.
- d. Promote “Couples Growth” reading group, bible sharing group, spiritual groups.
- e. Promote “Family Encounter, parenting education” and other activities.
- f. Promote the work of “Care for New Immigrant Families”
- g. Promote the work of “Care for the Elderly”
- h. Promote the work of “Care for those divorced and those who lost unborn babies”

(2) Date of training: complete training program needs at least 15-20 working days.

(3) Choose another suitable day to join a job-related training (ex.: join the “Huai Jen Center for Human Becoming”, counseling on how to develop talents.

(4) Both husband and wife join together “Marriage Encounter Weekend Camp”, in-service training camp preparatory work, promotion of work, after camp follow-up work, train core (volunteers) couples work.

(5) “Care for new immigrant families” work, “Care for the elderly” work, “Care for those divorced and those who lost unborn babies” work, need constant learning, visitations, discussions... The team working for the families in each diocese, with CRBC Section for the Family seeking cooperation, mutually learn from each other. The work for the service of families in the Church will surely obtain the blessing of the Lord!

(6) The full-time staff will learn how to coordinate and cooperate with volunteer teams how to provide a practical and steady work for the service of families. In one or two years, one will see in each diocesan Committee/Section for Family this full-time staff who has been trained in counseling and in administrative work.

Resolution: Approved. Each diocese will hire a full-time staff for its Committee/Section for Family. Before Easter 2011, send by e-mail to CRBC Section for Family the list of names with email addresses, addresses, telephone numbers of those who will join the workshop.

Proposition III: 2011 as “Year for the Laity”

Explanation: During the CRBC Extraordinary Meeting on September 20, 2010, the resolution for Proposition XI “Year for the Laity” was : “If the Vatican has no other plan, CRBC will announce 2011 as the “Year for the Laity”. Archbishop Hung went to the Holy See for a meeting in October. After inquiry, he learned that the Vatican has no pastoral plan for 2011. Thus, according to the resolution, CRBC can announce 2011 as the “Year for the Laity”. Therefore, it is necessary to plan how to celebrate it and discuss the way to celebrate it.

Your thoughts decide your actions. Thus, in order to improve the quality of Catholics, so strengthen the lay faithful’s sense of mission and deepen understanding of one’s role, when planning the “Year for the Laity” one year of different activities, there is also a need to think about organizing some sessions or talks (see attachment 1). Give the lay faithful opportunity to know the Catholic Church’s official teachings or decrees, ex : Holy See “Decree on the Apostolate of the Laity” (Apostolicam actuositatem) and the apostolic exhortation of Pope John Paul II on “The Lay Faithful” (Christifideles laici). Once the lay faithful have correct concepts, only then can they concretely live out their faith and improve. (see appendix 2)

However, Church documents are primarily intended to provide « the spirit Catholics should have » or their « Christian principles », and not to solve special needs of different places and generations. Thus, in order to deal with the problems of the local Church and to proclaim the « Year for the Laity », one can refer to the fifth topic discussed during the joint meeting of CRBC and the Men and Women Religious Superiors on 2010 November 16th (Tuesday): « Five areas of pastoral evangelization (promote vocation, comprehensive training, environmental protection, intellectuals, media) specific objectives and detailed plan, to become the content of 2011 pastoral letter. Miss Teresa Chien already made the draft of the CRBC pastoral letter (see annex 2).

Resolution: The pastoral letter was approved after it was revised.

Proposition IV: Commission for Evangelization, Section for Laity (National Council of the Lay Apostolate)

A. Ways to celebrate the 100th anniversary of the foundation of Republic of

China (R.O.C.)

Explanation:

1. In order to celebrate the 1st century of R.O.C., the whole country including the different religious communities have planned all kinds of ways to celebrate. The Catholic Church in Taiwan will “celebrate with the country”.

2. In response, the Ministry of the Interior will organize “A Century of Religions, A Century of Blessings – Taiwan Religions Expo” from September 3-10, 2011. Besides presenting the content of the different religions, the Ministry of the Interior will introduce the important celebrations and activities of the different religious groups in its official website or in a manual.

Means:

1. Expand the celebration of the existing New Year's Eve Prayer for Blessing Gathering, New Year's Day Thanksgiving Mass. In other special celebrations in deaneries and dioceses, arrange a gathering inviting the neighboring community to participate. It can be co-organized with the local government or neighboring grass-root level. Apply for an appropriate grant funding.

2. Create as soon as possible a preparatory committee and plan to participate in the various matters of “Religions Expo Taiwan 2011”. (At present, the plan of the Ministry of the Interior, in addition to the opening and closing ceremonies, there are photo exhibitions, historical objects, creative arts, performing arts etc.)

3. Others.

Resolution: Most Rev. John Hung, President of the Commission for Evangelization, has already created a preparatory committee which includes all the general secretaries and respective bishops of all the dioceses.

B. Set up a back-up copy of the important files in the parish

Explanation: To prevent difficulties in recovering missing files as well as to avoid the loss or damage of important documents of the parish

due to flood, fire, earthquakes and other natural disasters or the transfer of personnel with incomplete turn-over records etc. such as registration record of lay faithful receiving the sacraments or parish property records, information of personnel etc.

Means: Each parish should make back-up copies for the parish priest and for the diocesan curia. At the beginning of each year, report the latest updated information of the previous year to the diocese.

1. Proposals made to the plenary assembly should be given the results of the proposals. If these are accepted, please inform the follow-up situation or the necessary adjustment that the one who made the proposal should make.

2. The homilies of priests during Mass is the most important source of nourishment for the lay faithful. Please be deeply concerned and reinforce the parishes that need to be strengthened.

Resolution:

1. The dioceses are already promoting but with some parts are not yet finished and perfected. The lay faithful are requested to collaborate.

2. The CRBC Commission for Clergy will organize a “Homiletics Workshop for the Clergy” from March 1-2, 2011. The Men and Women Religious Superiors Association will assist in the organization and Taipei Archdiocese will be in-charge.

Proposition V: Commission for Pastoral Health Care

A. CRBC Commission for Pastoral-Health Care plans to increase the organizations and area of services and concern?

Explanation:

1. Taiwan medical treatment already includes prophylaxis, treatment, including follow-up care. Nowadays, the national “health promotion” – including healthy environment, medical personnel and care by caregivers, community health care etc.

2. Primary health care-related institutions: only 11 hospitals, 6

nursing homes, 9 homes for the elderly (some are not), 5 professional associations.

3. Taiwan society has already changed. Under the current environment it is necessary to make an appropriate adjustment. Should we include pastoral work in the prison? (It is included in U.S.A.)

Suggestion: Aside from the original related medical associations, suggest to have community health care (community university, health care, care station etc.), and nursing home for the elderly etc. services. All should be part of the Commission for Pastoral Health Care services.

Resolution:

- No change in “hospital associations” (11).
- Add “St. Paul’s Hospital Nursing Home of Hsinchu Diocese” to the list of “Nursing Homes” (from 6 to 7)
- Remove “Ning-yuan An Nursing Home” from the “Nursing Homes” (from 9 to 8).
- Exclude all the “Social Welfare Institutions” (31) and “Home for the Aged” (6).
- Add “The Intercontinental Christian Brotherhood of Sick and Handicapped People of Hsinchu Diocese” to the “Care for the Sick Volunteers Groups” (from 2 to 3)
- Remove “Providence University” and “Wenzao Ursuline College of Languages” from the “Health Care related Schools” (from 6 to 4)
- Retain “Kangtai Medical Education Foundation” from all the “Health Care related Foundations” (from 8 to 1)
- “Health Care Associations” (same 5)

B. Health Care related associations organize workshops, gatherings etc. Can the members of the Social Welfare Organization be invited especially if they are pastoral related workshops and get together activities?

Explanation: At present, the Health Pastoral Care Association organizes professional workshops twice a year and a pastoral professional workshop camp once a year. Moreover, the Catholic Health Care Association once had a workshop gathering and the Catholic Medical Doctors Association gave several times courses on different topics. All members of the Social

Welfare Organization were invited to participate.

Resolution: Aside from inviting members of the general assembly, members of related organizations can also be invited.

C. The hospital pastoral personnel are now preparing professional certification system. Request the CRBC Health Pastoral Care Commission to form a team of professionals to examine and grant the certificates.

Explanation: In order to encourage and confirm the pastoral worker, there is a need to establish a professional certification system. A suggestion is made for the Pastoral Health Care Association to develop a system and assessment method. CRBC Commission for Pastoral Health Care should invite professionals to form an Assessment Team and grant certificates to those approved.

Resolution: Approved. Assessment method will be decided separately.

Proposition VI: Commission for Doctrine of the Faith and Catechetical Instruction (publication of the Compendium of the Catechism of the Catholic Church)

Cause: Hongkong Diocese has already completed editing the Compendium of Catechism of the Catholic Church. In order to reduce the costs of publication and save on shipping expenses, Hongkong Diocese offered their electronic file to CRBC (Commission for Doctrine) to print in Taiwan. The price will be:

American edition (1000 copies) : Honesty NT\$ 61.500 Yong Wang
NT\$43.281

India edition (1000 copies) : Honesty NT\$ 52.000 Yong Want
NT\$40.142

The CRBC Secretariat needs to know the approximate number of copies each diocese would like to order, and decide if they will print like the World Youth Day pocket edition.

CHINESE REGIONAL BISHOPS' CONFERENCE

Resolution :

Hualien diocese	300 copies	Hsinchu diocese	500 copies
Taipei diocese	1500 copies	Chiayi diocese	400 copies
Kaohsiung	1500 copies	Tainan	300 copies
Taichung	1000 copies	CRBC Secretariat	1000 copies
Total	6500 copies		

Proposition VII: Taiwan Young Catholic Students (TYCS)

Cause: The Taiwan Youth Catholic Students will hold the “6th International Youth Catholic Students (IYCS) East Asian Session” from February 2 to 6, 2011 in Hsinchu, Taiwan. Request is raised for the approval and guidance to organize this activity.

Explanation: The IYCS is directly under the Pontifical Council for World Youth and Student Organizations which aims to promote in the faith of young students a Review of Life – See, Judge, Act. Asia now has 14 member countries, participants are mostly high school students. Member dioceses in Taiwan are: Taipei Archdiocese Pastoral Evangelization Section, Hsinchu Diocese Youth Section, Taichung Diocese High School Students Association, Kaohsiung Diocese High School Students Association.

Since it is now the turn of Taiwan to host the East Asian Session, the TYCS will hold the “6th IYCS East Asian Session” from February 6-12, 2011 at the Hsiang Shan Pastoral Center, 722 Section 5, Chunghua Road, Hsinchu. All dioceses may send student representatives and those working for the youth to register and join, and share in the expenses.

Resolution: Approved.

Proposition VIII: Chinese Regional Bishops' Conference (FABC International Seminar)

Explanation: The FABC Office of Clergy wrote a letter informing and inviting all the Bishops' Conferences in Asia to send a bishop to attend an international seminar for the bishops on the theme “Bishop as Father, Brother and Friend of Priest” from May 16-21, 2011 at the Assumption University in Bangkok, Thailand.

Resolution: Most Rev. Thomas Chung and Most Rev. James Liu will participate.

VARIA:

I. The Pontifical Committee for International Eucharistic Congresses

Explanation: The Pontifical Committee for International Eucharistic Congresses gathered in Villa Aurelia, Rome, from November 9-11, 2010, 75 country representatives including 40 bishops, 2 couples (Spain and Taiwan) and 1 lay woman. Among the representatives in this meeting, my husband and I were the only Chinese. The main purpose of this meeting is to have basic understanding of the preparations of the forthcoming International Eucharistic Congress in Dublin, Ireland, from June 10-17, 2012. Topics included: “Origin, development and how the International Eucharistic Congress is being passed on” by H.E. Msgr. Piero Marini, President of the International Eucharistic Congress; “Reflections and Suggestions of the 49th Eucharistic Congress in 2008, Quebec, Canada” by H.E. Marc Cardinal Ouellet; “Levels of redemption through the Eucharistic Congress and the Sacrament of the Holy Eucharist in human and social service” by Msgr. Ernesto Vecchi; “An Ecclesiology of the 21st Century Sacrament of the Holy Eucharist” by Rev. P. Herve Legrand, O.P.; “Bible Basis of the 50th Eucharistic Congress” by H.E. Archbishop Diarmuid Martin; “The Initial Plan of the 50th International Eucharistic Congress in Dublin” by Rev. Keven Doran; “The Role of Country Representative in the Eucharistic Congress” by Rev. P. Vittore Boccardi, S.S.S.

1. The 50th International Eucharistic Congress:

(1) From June 10-17, 2012, the fiftieth International Eucharistic Congress will be celebrated in Dublin, Ireland. By a happy coincidence 2012 also marks the fiftieth anniversary of the inauguration of the Second Vatican Council. The theme for the Dublin Eucharistic Congress ‘The Eucharist: Communion with Christ and with one another’ picks up on the notion of communion that was so central in the Council’s vision.

(2) It must be recognized, however, at the outset of these theological and pastoral reflections that today the Catholic Church in

Ireland is treading a path of healing, renewal and reparation for the abuse of children and vulnerable young people, particularly by priests and religious.

(3) In many ways, like the disciples on the road to Emmaus, Irish Catholics feel disoriented by the things that have happened in their Church. The cry of victims and survivors of clerical sexual abuse pierce heaven and earth urging radical signs of repentance.

(4) The Eucharistic Congress will indeed be a providential occasion for people to come together in communion with Christ and with one another 'to reflect on the wounds inflicted on Christ's body, the sometimes painful remedies needed to bind and heal them, and the end for unity, charity and mutual support in the long-term process of restoration and ecclesial renewal.

(5) The Congress can also be considered as a kind of 'statio' moment, that is, a pause of commitment and prayer, a station along the Church's journey to which the Church in Ireland invites the universal Church. In doing so we shall worship publicly in the bond of charity and unity. Gathering with pilgrims from every part of the world, the Congress is to be an authentic sign of faith and charity in communion offered to all.

(6) The 2012 Congress can be viewed as a 'kairos' moment in the biblical sense of an opportune time when something special can happen due to God's intervention. It is a moment when the Church both in Ireland and worldwide can benefit much from listening again to what the Holy Spirit has said and is saying to the Church, in and through the Second Vatican Council.

2. Program of 2012 Eucharistic Congress:

June 10 (Sunday afternoon)	Opening Mass
June 13 (Wednesday morning)	Sacrament of Reconciliation
June 16 (Saturday afternoon)	Eucharistic procession
June 16 (Saturday evening)	Youth overnight vigil in Croke Park
June 17 (Sunday morning)	Statio Orbis

Eucharistic Congress daily theme:

Monday: Communion and Baptism Ecumenical Activity

Tuesday: Communion and family

Wednesday: Communion and Reconciliation

Thursday: Communion and Ministry

Friday: Communion, Suffering and Healing

Saturday: Communion and the Word through Mary

Daily schedule:

Morning: Morning Prayer, Praise and Worship

Noon: Catechesis, Testimony, Eucharist

Evening: Free time

3. Apostolic Instruction:

At noon on November 11th, Pope Benedict XVI met with all participants of the Pontifical Committee for International Eucharistic Congresses and gave encouragement. The essence of the Eucharistic Congress is: “It is a faith celebration focusing on how Christ made a sublime sacrifice for his people. The Church gathering is a gathering in her Lord and beside the Lord. Through Communion, the Church more and more becomes herself: she becomes the mystery unifying all human kind. The origin of the division of human being is sin and it is rooted in the nature of man. Moreover, in the mystical body of Christ, there is the opposition between creative unity and source of division. The Eucharist continues to form the Church, creating communion among peoples. In the current environment, the task of the Eucharistic Congress is to make a unique contribution to the new evangelization. But from a narrow point of view, each Eucharistic Congress itself has the meaning of evangelization.”

The above is a brief report of the meeting. As to the detailed information of the meeting, the organizer will put things together and send it to all participants. After receiving, it will be forwarded to CRBC Secretariat.

4. Conclusion and recommendations:

(1) The Church in Ireland is sincerely confessing that they are a “wounded Church”. They are eager to return before Jesus Christ the Savior, to seek healing and renewal. This humble self-examination is very

touching. Because Jesus Christ and his Church, as the universal Church, is of the same body, the same Eucharist, the same altar, Taiwan Church is also part of this body; whether it is to light and enflame the hearts, to seek healing and renewal, or to visit wounded brothers, or to observe and learn from the situation of Eucharistic Congress. It is recommended that the Church in Taiwan organize a group of delegates with CRBC sending a bishop representative to lead the Taiwan group in joining the Congress. The participants may be one or two representatives from each diocese. It would be better if it is a priest and a lay person (or a religious sister). After returning to Taiwan, together, they can promote the devotion to the Blessed Sacrament. Expenses may be financed by the parish or part can be subsidized to encourage participation.

(2) The CRBC website or other Church websites and the media can be used to widely publicize and encourage the formation or recruitment of a pilgrim group to join the 2012 International Eucharistic Congress in Dublin, Ireland. They may also take the opportunity to tour England and Ireland. This should be at one's own expense. The project manager of the Eucharistic Congress in Ireland said that they can help plan the itinerary. We can request the travel agency in Taiwan to assist in making reservations. If properly coordinated in advance, it can be integrated in the planning of the program to achieve the goal of having communion with Christ and with others. The organizer said that before June 2011, the detailed plan will already be completed and will accept country registrations. By that time, Ireland will post in their official website the cost of various itineraries and package tours, with A, B, C of different options like what the World Youth Day organizers proposed.

(3) Language problem: During the last International Eucharistic Congress, the documentation was in 7 languages, and provided service counters in 7 languages. Because few Chinese people joined, there was no Chinese language. About 200 Koreans joined, so the Eucharistic Congress offered documents in Korean. After inquiring from Ireland, the host country, they said that right now they still plan to use 7 languages. But they will try their best to translate into Chinese their documents and posters. Participants in the group can help to translate.

(4) During the meeting, Canada and Brazil emphasized and encouraged the importance of exposition of the Blessed Sacrament and Eucharistic Congress for the youth. A bishop from Brazil stressed that even though the youth have fallen asleep in front of the Eucharist, yet they are

still together with Jesus Christ. In fact, some young people do not always go to Mass but they like the exposition of the Blessed Sacrament. It is recommended that the church in Taiwan organize regularly an assembly for the youth with a certain theme, teach catechism and share testimonies. Plan to integrate the exposition of the Blessed Sacrament and procession of the Eucharist activities.

(5) Suggesting each diocese to promote the veneration of the Blessed Sacrament activities and take root in their suburban areas. In order to attract the attention of people, it is not necessary to limit to the exposition of the Blessed Sacrament, but invite the religious groups who have daily exposition of the Blessed Sacrament to plan together. Develop talents, teach the veneration of the Blessed Sacraments, let them experience the encounter with the Lord during veneration, and plan a veneration of the Blessed Sacrament activity suitable for the young people. Beginning from the Children's Sunday School, youth group, start to develop how to be united with the multi-faceted life of Jesus.

Resolution: Most Rev. John Baptist Lee will be responsible in leading the group. Each diocese will register with CRBC Secretariat. Ms. Maria Wu Ling Fang, CRBC representative in the Eucharistic Congress, will be in-charge of the registration.

II. Fu Jen Catholic University and Cardinal Tien Hospital Health Care System Alliance

1. Reasons for establishment:
 - a. To meet the aspiration of Paul Cardinal Shan, SJ
 - b. To promote Fu Jen Catholic University Medical School and to establish the aims and purposes of the Medical Science
 - c. Cardinal Tien Hospital medical education and effects of research services can be complementary and beneficial to each other:
 - (1) medical care for acute and chronic diseases, community medical care, mental care
 - (2) education and research
 - (3) long-term care of the elderly and the disabled
 - (4) pastoral care and personnel training
 - d. Share resources, reduce operating costs, meet the mission and integrate to create the most benefits.
 - e. To establish Fu Jen – Cardinal Tien Health Care System Alliance

to become an interchange platform for Taiwan Catholic medical resources

2. Expected benefits:
 - a. Through mutual sharing of resources, developing synergy, reducing costs and improving quality, alliance will be perfected.
 - b. There are obvious direct benefits by building affiliated hospital.
 - c. It will develop the integration benefits of Catholic Health Care System, form outreach, and expand the capabilities of the center.

Resolution: Most Rev. John Hung, President of the Commission for Pastoral Health Care, will convene a meeting of the Hospital Association, will send the proposal for hospital alliance to Fu Jen Catholic University Board of Directors for them to draft related measures.

Latest briefing:

1. Radio Veritas Station (Most Rev. Philip Huang)
Radio Veritas Station plans to hand over to the local bishops' conference the programs in the local language. The Central Office in the Philippines is only responsible for launching projects.
2. For the sex scandal case of the clergy (Most Rev. John Baptist Lee)
In order to avoid the loss of reputation and money in the diocese, if a sex scandal by clergy happens, they should immediately report (within 48 hours), and the police will keep it confidential.
3. Letter of guarantee for foreign priests (Most Rev. John Baptist Lee)
Most Rev. John B. Lee will provide the draft (Affidavit) before the 2011 Spring Plenary Assembly.
4. Ecclesiastical courts (Most Rev. John Baptist Lee)
Requesting the bishops to provide school records (Canon Law diploma)
5. Mr. Joseph Liao, the Executive Secretary of the Commission for Aborigine Apostolate (Most Rev. John B. Tseng)
Mr. Joseph Liao will start working as a volunteer on January 1, 2011.

2011 Standing Committee Meeting

Date: April 19, 2011 (Tuesday) at 10:00 AM

Venue: Archdiocese of Taipei Office

2011 Spring Plenary Assembly

Date: April 25-29, 2011

Venue: Tainan Diocese



天主教會台灣地區主教團為日本主教團捐款徵信芳名錄

徵信日期：100年3月16日~3月31日

金額：貳佰捌拾伍萬柒仟柒佰捌拾玖元整

1	吳真美	2,000	36	道明傳教修女會	300,000	70	徐聖瑜	3,000
2	聖母聖心愛子會	10,000	37	International English Mass Community	50,000	71	游文耀	1,000
3	姜嶺	7,000				72	黃秀鳳	10,000
4	黃壽松	7,000	38	吳陳月嬌	12,000	73	劉慶蜀	3,000
5	劉明德	3,000	39	歐陽錦	5,000	74	林麗珠	2,000
6	薛楚璿	5,000	40	劉瓊淑	1,000	75	蔡玲雀	10,000
7	張博欽	2,000	41	徐飛鳳	1,000	76	蔡沂鎔	10,000
8	莊道明	20,000	42	林潤蘭	2,000	77	高公達	7,000
9	陳建仁夫婦	8,000	43	徐蕙貞	1,000	78	高偉倫	5,000
10	八里聖心堂	6,299	44	林茂榮	10,000	79	高嘉駿	2,000
11	台北教區牧靈福傳處	2,660	45	聖母顯靈聖牌堂	14,960	80	傅淑美	1,000
12	潘貞瑛	2,000	46	朱嘉瑞	2,000	81	傅建德	1,000
13	林秀芬	2,000	47	蘇拓殷	1,500	82	張麗華	2,000
14	俞聿正	300	48	丁俊宏	2,000	83	何秀英	1,000
15	黃淑玲	5,000	49	王婷儀	5,000	84	徐偉城	1,000
16	黃春發	5,000	50	吳惠玲	500	85	鈺品餐飲事業有限公司	1,000
17	林瑞雲	3,000	51	杜令婕	500	86	台北市私立會鴻補習班	10,000
18	吳育仁	10,000	52	林天佑	2,000	87	郭淑清	3,000
19	阮瑤如	3,000	53	林家溱	2,800	88	柯守國	2,000
20	葉明媛	3,000	54	林泰聲	3,000	89	曾采潔	2,000
21	謝抗健	2,000	55	胡文彪	1,000	90	楊寶蓮	1,000
22	徐聖璋	1,000	56	高明婷	2,000	91	劉殷如	500
23	陳欽飛	10,000	57	張美英	600	92	劉宜臻	500
24	王佳琪	10,000	58	莊鳳淵	500	93	李水源	1,000
25	黃珍珍	10,000	59	陳清芳	2,000	94	黃聰敏	1,000
26	王淑鈴	2,000	60	斐立安法蕾蕾	1,000	95	黃博賢	1,000
27	新晟貿易有限公司	2,000	61	潘素蘭	1,000	96	黃雯欣	500
28	鄭華	1,000	62	潘麗妮	5,000	97	黃曉玫	500
29	程維熊	10,000	63	應德耀	20,000	98	中越有限公司	2,000
30	林祥正	3,000	64	錢正原	10,000	99	吳聲享	1,000
31	劉國珍	3,000	65	畢敬業	5,000	100	吳聲杰	1,000
32	張囡國	1,000	66	莫英庭	1,000	101	吳美枝	1,000
33	徐銘杰	20,000	67	劉淑貞	1,000	102	吳聲玫	1,000
34	鄭明齡	10,000	68	馬盈安	500	103	楊雪梨	500
35	主徒修女會	10,000	69	賴敏慧	2,000	104	周念琳	500

105	劉秀春	1,000	143	張麗萍	1,000	182	李璧如	1,000
106	朱美奎	500	144	陳方華	1,000	183	白錫銘	1,000
107	廖瑞換	300	145	陶崇蓉	1,600	184	邱勝榮	2,000
108	莊美蓮	300	146	徐永源	2,000	185	羅松茂	2,000
109	張碧任	1,000	147	趙永明	2,000	186	馮炳威	200
110	黃博賢	5,000	148	黃秋鳳	3,000	187	黃沈專	1,000
111	范振煌	2,500	149	鄭盛文	4,000	188	陳允騰	2,000
112	范振倫	2,500	150	林順利	5,000	189	陳林昌	1,000
113	劉本督	500	151	徐順理	1,000	190	宋清澐	1,000
114	劉若珩	500	152	林鈞如	1,000	191	顏露德	1,000
115	劉若筠	500	153	馬昭詒	2,000	192	阮徐棠妹	500
116	賴文瑞	2,000	154	劉家明	1,000	193	關西聖心堂	8,718
117	陳欽祥	1,000	155	陳惠珍	1,000	194	羅江壬妹	1,200
118	陳玉完	1,000	156	林和謙	500	195	羅秀蘭	5,000
119	竹南聖家堂	100	157	詹俊清	1,000	196	李昌福	5,000
120	許瑞琴	5,000	158	祝凱麗	600	197	陳品禾	1,700
121	新竹縣私立上智國民小學	76,453	159	王宥驊	3,600	198	張秀玉	1,000
122	新埔聖若瑟天主堂	30,000	160	楊惠娟	2,000	199	李樂善	1,000
123	熊希偉	2,000	161	張秀蘭	2,000	200	林吉雄	3,000
124	趙鳴鳳	1,000	162	張小玉	1,000	201	陳明欽	20,000
125	楊曉伶	1,000	163	趙張知良	500	202	孫徐蕙茗	10,000
126	趙如蘋	3,000	164	李純明	1,000	203	王勵貞	2,000
127	張依柔	5,000	165	林香春,朱瑜琴	200	204	白崇敏	2,000
128	汪媽媽	1,000	166	新竹聖神堂	12,464	205	張坤德	2,000
129	李媽媽	500	167	游文綜	1,000	206	莊智	1,500
130	林叔瑞	1,186	168	謝秀月	2,020	207	葉聰健	1,000
131	王曉瑜	10,000	169	涂芳祥	3,020	208	邱智孚	1,000
132	新竹加爾默羅聖母堂	6,190	170	邱瑞枝	1,020	209	雷國慶	1,000
133	蔣淑玉	1,000	171	聖彌格爾堂	9,402	210	隱名氏	1,000
134	汪修女	2,000	172	龍潭聖家堂	6,400	211	廖春淙	1,000
135	林劉玉蘭	1,000	173	曾金海	10,000	212	馬毓宏	1,000
136	陳寶珠	10,000	174	李慶豐	2,000	213	陳易琳	1,000
137	張耀先	5,000	175	劉星虎	1,000	214	洪丁玲	1,000
138	邱淑宜	2,000	176	朱水英	1,000	215	林淑美	1,000
139	蔡清池	2,000	177	張村吉	1,000	216	鍾常遂	1,000
140	劉森旭	500	178	曾東寧	1,000	217	隱名氏	1,000
141	周以筠	2,600	179	黃春玉	1,000	218	任竹敏	1,000
142	郭麗芬	20,000	180	楊淑玲	1,000	219	高文招	1,000
			181	胡細冉	1,000	220	呂淑惠	1,000

221	陳春花	1,000	257	李鵬	10,000	293	周佑達	3,000
222	楊三榮	1,000	258	陳秀卿	1,000	294	劉軒志	500
223	鍾秀貞	500	259	鄭采昀	1,000	295	許哲昕	500
224	黃裕娥	500	260	蔡易伶	1,000	296	許靖平	500
225	楊建一	500	261	梁倩語	500	297	楊雲飛	500
226	張泰典	500	262	梁喬菲	500	298	羅楊美華	500
227	劉徐燕	500	263	梁志平	500	299	羅楊淑華	500
228	黃芳珠	200	264	財團法人台灣 省桃園縣桃園 市天主教沙爾 德赫聖保祿修 女會	10,000	300	羅楊鑫華	500
229	陳素英	6,000				301	馬秋蘭	1,000
230	聶玉璞	5,000				302	林家卉	2,000
231	陳碧珠	3,000				303	蘇燕雲	2,000
232	陳惠蘭	3,000	266	趙玉芬	300	304	章若蘭	2,000
233	孫天威	3,000	267	廖玉霜	200	305	葉寶娟	1,500
234	張又千	2,000	268	王俞雯	200	306	吳巧怡	500
235	張秀蘭	2,000	269	王歆惠	200	307	葉林貴節	1,000
236	陳游素霞	2,000	270	許淑英	200	308	陳莉雯	500
237	莊靜娟	1,000	271	王連春	200	309	李秀英	500
238	楊義榮	1,000	272	李承霖	200	310	林敬舒	500
239	李鄭碧	1,000	273	李玉英	200	311	林品捷	500
240	陳世玉	1,000	274	魏道宏	200	312	何玉芬	500
241	王淑珍	1,000	275	魏德忠	300	313	黃鈴雅	500
242	車林	1,000	276	魏德坤	300	314	杜星儀	500
243	鄭昌濱	1,000	277	陳學文	300	315	林采芄	500
244	隱名氏	1,000	278	白康王民	300	316	楊正容	500
245	蘇絨	1,000	279	廖文雅	1,000	317	葉純羽	500
246	羅鳳珠	1,000	280	許韋硯	1,000	318	林慶煌	500
247	簡月枝	1,000	281	李綉綾	1,000	319	林正哲	500
248	羅志秀	1,000	282	湯硯平	1,000	320	孟祥綺	500
249	周小婉	1,000	283	黃書穎	1,000	321	李元民	1,000
250	許世杰	1,000	284	呂豐達	1,000	322	蔡杏鳳	3,000
251	謝琪玲	500	285	傅金玉	1,000	323	康蜜芳	1,000
252	平鎮聖母無玷 之心堂賴秀香 等7人	6,200	286	邱怡菁	1,000	324	葉佳蕙	500
			287	林雪霞	1,000	325	羅珍美	1,000
253	平鎮聖母無玷 之心堂	13,165	288	黃郁蕊	1,000	326	蔡淑慧	1,500
254	聖母無玷之心 堂聖母軍桃園 區團上智之座 支團	3,000	289	江心潔	1,000	327	鄭佳欣	1,000
			290	張鈺杰	1,000	328	潘盈如	500
			291	松雅琴	1,000	329	張志偉	1,000
255	胡兆先	2,000	292	倪玉齡	500	330	高文文	2,000
256	李宗德	1,000				331	范姜朝富	1,000

332	陳南星	500	370	林文圳	2,000	407	郭百垓	2,000
333	王漢業	500	371	林泰伸	2,000	408	翟宗悌	5,000
334	陳美玉	500	372	陳增德	10,000	409	黃秀珠	1,000
335	羅秀霞	500	373	江國珍	1,000	410	黎氏暇鴛	1,000
336	張豐(張簡美雲)	1,000	374	林健伸	1,000	411	吳德俊	1,000
337	涂秀蓮	500	375	陳世菁	1,000	412	余利信	1,000
338	李佳盈	500	376	張植琦	2,000	413	陳秋美	300
339	張寶秋	2,000	377	賴杜木	1,000	414	莊妙坤	1,000
340	吳安妮	500	378	員林天主堂全體教友	19,000	415	莊佳璋	5,000
341	張敏華	2,000	379	台中市私立育仁小學	20,000	416	陶嘉文	2,000
342	林玉玲	500	380	巫若瑟	30,000	417	張金美	2,000
343	周網市	500	381	陳美惠	3,000	418	張孝珠	5,000
344	游素菁	500	382	天籟更心祈禱團體聖愛小組	2,000	419	馬李靜泉	2,000
345	湯欽淵	500	383	唐熹	10,000	420	張隆成	1,000
346	陳盈潔	1,000	384	埔里天主堂全體教友	35,300	421	潘美燕	2,000
347	胡惠玲	2,000	385	洪源昌	10,000	422	黎惠諫修女	1,000
348	林雅儀	500	386	周安城	10,000	423	宋嘉琪	2,000
349	陳家福	500	387	周仁鳳	5,000	424	謝育雄	1,000
350	陳彥宏	500	388	歐吉桐	3,000	425	宋城雲	1,500
351	陳昱儒	500	389	連朝仁	3,000	426	王美雪	1,000
352	魏任君	500	390	林文章	3,000	427	台南市開元天主堂	28,500
353	林書賢	500	391	曾麗娟	2,000	428	張佩英	5,000
354	林耀辰	500	392	隱名氏	555	429	黃全永	50,000
355	張素珠	1,000	393	羅奎璧	10,000	430	文弘國際有限公司	50,000
356	姚沛	2,000	394	水滴天主堂	26,754	431	全立發機械廠股份有限公司	10,000
357	向瑩輝	1,400	395	蔡張韻婷	2,000	432	艾傑國際有限公司	2,000
358	阮千文	10,000	396	李淑民	5,000	433	宏竹企業社	5,000
359	蘇昭璇	4,000	397	余振溢	20,000	434	奇美醫療財團院法人奇美醫院	50,000
360	劉黛麗	1,000	398	隱名氏	10,000	435	松興小客車租賃有限公司	6,000
361	王婉萱	5,000	399	謝郁瑋	5,000	436	信富發建設有限公司	30,000
362	張白鳳	1,000	400	朱倍興	10,000	437	益強有限公司	12,000
363	黃綉琴	1,000	401	宋國元	2,000	438	黃盟宸	10,000
364	蔡綺	10,000	402	洪美玉	40,000	439	曾飛燕	20,000
365	翁吟秋	6,000	403	立達啓能訓練中心全體師生	10,864	440	榮祥實業社	10,000
366	夏太長	10,000	404	林慶年	1,909	441	寬廷有限公司	10,000
367	粘容珊	100	405	郭鐘元	2,000	442	豐勝交通企業股份有限公司	12,000
368	劉麗紀	10,000	406	陳惠萱	2,000			
369	林江梅	2,000						

443	蘇永平	1,000	482	陳家瑩	250	521	王安笛	5,000
444	鄭建成	1,000	483	陶大智	500	522	王安琦	5,000
445	謝佳威	2,000	484	吳政遠	250	523	鄧徐美月	2,000
446	李鴻基	3,000	485	莊智華	500	524	楊翠華	1,000
447	王奕能	5,000	486	劉雨青	500	525	鍾銀政	1,000
448	蘇政興	5,000	487	游金滿	500	526	胡志雄	2,000
449	陳怡君	1,000	488	吳仕彬	1,000	527	王振富	1,000
450	柯壽田	500	489	吳詩林	1,000	528	吳在河	1,000
451	黃肇新	2,000	490	仁愛里辦公處	7,720	529	吳庭年	1,000
452	黃仁享	20,000	491	柯瓊珠	1,000	530	吳承芳	5,000
453	楊李秀英	3,000	492	張林悅	1,000	531	國興里辦公處	1,700
454	王采懿	500	493	羅王貴	2,000	532	楊政衡	3,000
455	王桐彬	100	494	何惠陵	2,000	533	台南市議員李宗富服務處	81,150
456	蔡金珠	500	495	劉戴金	2,000	534	羅茜茜	2,000
457	林博偉	700	496	林常武	3,000	535	何育龍	2,500
458	陳玉梭	1,000	497	林敏珠	2,000	536	丁健原	3,000
459	俞鄭鶴子	1,000	498	長榮里辦公處	11,100	537	潘秀鳳	2,000
460	王曾琼花	1,000	499	王成業	2,000	538	何碧蘭	6,000
461	林泓成	2,000	500	丁蕭月璇	1,000	539	合利國際股份有限公司	100,000
462	李延壽	2,000	501	馮瑞韜	1,000	540	李綉絨	3,000
463	林土元	2,000	502	文素霞	1,000	541	王信詒	3,000
464	蔡麗珍	3,000	503	邵莉婷	1,000	542	劉淑敏	2,000
465	黃國明	3,000	504	陳維烽	1,000	543	王思齊	2,000
466	林烏墻	6,000	505	開元里辦公處	24,200	544	王雅瑩	10,000
467	蘇正文	20,000	506	李金定	2,000	545	鳳山五甲耶穌聖體天主堂	7,620
468	劉楊仁	500	507	吳邱素珠	600	546	石亞文	6,000
469	劉茂山	2,000	508	呂陳吟香	600	547	潘詩靜	1,000
470	王文裕	10,000	509	徐啓智	500	548	劉燦芬	2,000
471	張哲仁	5,000	510	李嬌娥	500	549	陳人清	1,000
472	李宗忠	3,000	511	李鄭未	600	550	洪于涵	500
473	顏宏斌	2,000	512	楊希脩	5,000	551	劉振忠	20,000
474	鄭宜婷	500	513	張雅棻	5,000	552	許淑貞	15,000
475	李麗花	500	514	吳柚欣	5,000	553	李齊國	5,000
476	黃螢鈺	500	515	洪黎明	5,000	554	白淑鉉	2,000
477	陳力鳳	500	516	李欣怡	5,000	555	鄭澤源	2,000
478	林迦彥	500	517	李柏翰	5,000	556	王藝蓉	8,000
479	林泓伸	500	518	蔡百香	1,000	557	洪振明	3,000
480	王佳瑋	1,250	519	許擇旭	1,000	558	王素敏	1,500
481	王素藎	1,000	520	陳瓊庭	1,000			

559	陳滿雄	1,500	595	花蓮春日堂區	27,000
560	李淑慧	2,500			
561	張健平	2,000			
562	張君實、張吳秀玉	2,000		100年3月31日止總計	2,857,789
563	曾振芳	1,000		台北教區-B	750,119
564	汪清合	1,000			
565	劉力維	1,000		新竹教區-C	570,838
566	高德興	1,000		台中教區-D	385,482
567	陳美蓉	5,000			
568	林美雅	2,000		台南教區-F	677,520
569	黃紹齊	2,000		高雄教區-G	346,830
570	林淑婉	2,000		花蓮教區-H	127,000
571	陳嫻婷	1,000			
572	蔡玟茜	3,000		總計	2,857,789

573	潘善政	10,000
574	林崑花	10,000
575	聖多瑪斯天主堂	5,000
576	林劉秀蘭	500
577	林恒雄	500
578	洪智淵	10,000
579	劉祺祥	5,000
580	林麗華	1,000
581	王彩霞	10,000
582	孫銘希	6,000
583	施永毅	3,000
584	陳致富	2,000
585	李國能	1,000
586	吳靜芷	5,000
587	安蘭桂	13,000
588	黃美榮	500
589	梁道秀	500
590	潘月盆	500
591	許秀珠	500
592	財團法人天主教玫瑰道明傳教修女會附設道明幼稚園	12,000
593	財團法人天主教會高雄教區	15,710
594	曾建次	100,000

贊助主教團月誌芳名錄
2011年1~3月

姓名	金額
道明傳教修女會	2,000
邱京蕙	10,000
蔡幸珍	1,000
汪甲一	1,000
大溪聖方濟堂	500
孫靜潛	1,000
高雄聖家修女會	2,000
呂同喜	500
合計	18,000

“Resurrection Mural”
by Ron DiCianni



98-04-43-04 郵政劃撥儲金存款單

帳號

19700247

金額
新台幣
(小寫)

元 拾 萬 仟 佰 拾 仟 元

通訊欄 (限與本次存款有關事項)

為主教團月誌奉獻

戶名

財團法人天主教會台灣地區主教團

劃撥款項

寄款人

姓名
通訊處
電話
□□□□-□□□□

建議：

通訊欄

虛線內僅供機器印錄用請勿填寫

◎寄款人請注意背面說明

◎本收據由電腦印錄請勿填寫

郵政劃撥儲金存款收據

收款帳號戶名

存款金額

電腦紀錄

經辦局收款戳

新聞局登記•局版台誌字第8047號

中華郵政北台字第1525號

執照登記為雜誌交寄

郵政劃撥：19700247

戶名：財團法人天主教會台灣地區主教團

發行所：台灣地區主教團月誌雜誌社

發行人：洪山川

主編：主教團祕書處

地址：台北市林森北路85巷3號

電話：(02) 2537-1776

傳真：(02) 2523-1078

Website: www.catholic.org.tw

Email: bishconf@catholic.org.tw

印刷所：至潔有限公司

地址：台北市桂林路28-3號2樓

電話：(02) 2302-6442

日期：2011年5月