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封面：教宗若望保祿二世宣聖真福畫像

## 聖職委員會司鐸進修班

2011年5月2~5日

懷著主基督復活的喜樂，全國共有108位充滿活力的司鐸聚集在新竹教區香山牧靈中心，參加為期四天、由主教團聖職委員會主辦、台灣總修院承辦的「司鐸進修班」，本次進修的主題：研習天主教法典—有關懲戒法及婚姻法的相關內容。

研習的講師由天主教教律學會負責，會中邀請到王愈榮主教介紹懲戒法的精神，並由熱忱教友廖修三律師為司鐸介紹刑法中有關性犯罪、妨害性自主罪、妨害風化罪及性騷擾的相關法令，隨後由武廷村神父、端光長神父、利志誠神父、林天德神父、郭世平神父、胡立安神父、許德訓神父輪流介紹有關婚姻法，從準備到婚變的牧靈探討，最後由

李主教將這幾天的內容做總結，鼓勵司鐸弟兄藉進修不斷提升我們的牧靈品質。研習會中除了講師的介紹，更有自由提問及案例的探討，由於主題涉及神父生活且與牧靈息息相關，故觸發問題討論熱烈，大家欲罷不能！

研習會中最令人感動的是榮休的王主教雖還在與病魔抗爭，卻熱忱地與司鐸分享他的經驗，亦有高雄教區劉總主教關懷研習的司鐸與陪伴司鐸們，更感謝李主教的辛苦，為本次研習事先與教律學會的成員一起準備，並有新竹教區河鏞國神父和幾位牧靈處及秘書處的秘書，以及香山聖家會的修女及員工的服務，使本次活動順利圓滿結束。（總修院聖召中心供稿）

## 聖職委員會司鐸進修班

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## 主教與修會會長合作會議紀錄

時間：2011年5月10日上午10時至12時10分

地點：台北總主教公署 會議室  
台北市樂利路94號

出席：洪總主教山川 李主教克勉 林主教吉男 劉總主教振忠 黃主教兆明 詹德隆會長 柏殿宏會長 蘇崑勇會長 裴高樂會長 劉一峰會長 吳偉立神父 陳琦玲會長 徐培芳會長 劉瑞瓊會長 葛素玲會長

缺席：廖金常會長(出國 請假)

主席：洪山川總主教

紀錄：羅素珍秘書(代替)

主席洪總主教帶領會前祈禱。

議程：

上次會議回顧—執行追蹤。

1 天主教廢除死刑小冊子之發行：由主教團社會發展委員會

與修會正義和平組合作，印製20,000本及聲明明信片(寄法務部長)，經費由主教團及男女修會各支付一半。已經寄發至各堂區、修會，期盼教育上有潛移默化之功效，並請多將明信片寄達法務部。

2 神職人員證道研習會已於3月1-2日在新店崇光女中文萃樓圓滿結束，有56人參加。主教團聖職委員會、男女修會會長聯合會、台北總教區各支援NT\$50,000-。

3 報告主教團會議(4月25-29日)：

\* 輔大研修學士學位學程與多瑪斯修院修生合作，本年度未準備好。

\* 聖體大會將於11月19日舉行，地點尚未確定。

\* 主教團將搬遷至安居街，目

## 主教與修會會長合作會議紀錄

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前將進行整修。

\* 大陸教會與梵蒂岡關係並無進展，就祝聖主教尚無共識。

\* 耶穌會士利瑪竇、徐光啓列真福品案在進行中。

\* 單樞機主教建議主教們計畫接受媒體訓練、培育。

\* 五月初，有關教會法的司鐸進修班有一百多位參加。

\* 合一祈禱與基督教合作，各教區於同日同步進行。

\* 反核、反死刑、照顧外勞/海員及社會不正義之事…等，盼與男女修會合作。

4 男女修會常年大會(5月2-5日)：

\* 今年主題是教宗在2009年頒布的通諭「在真理中實踐愛德」，請韋薇修女以其多年豐富的實務工作經驗，簡潔清晰地綜合通諭中的主要社會訓導思想，更以分享具體實例的方式，活現其中的「思想理論」，見證了教

會社會思想的「可實踐性」。

\* 男女各自討論章程修改(依奉獻生活與使徒生活團聖部秘書長來函指正)。

\* 對「一心通訊」的反應，滿意度高。

\* 修會正義和平組工作進行順利，組員增加。

\* 財務狀況，結餘雖然比往年減少許多，但都花得得宜。男女修會每年舉辦二次免費研習活動、支援聯合培育、及教會的活動經費等…

\* 6月8、10日南、北兩場『今日傳教神學』免費研習活動，分別在輔大舊醫學大樓及高雄文藻外語學院國際會議廳舉行，邀請聖言會美籍貝文斯神父(Fr. Stephen Bevans, SVD)主講，聖吳甦樂羅馬聯合會高凌霞修女同步翻譯。歡迎主教及神職們共襄盛舉。

\* 台灣的核電、廢核與環保問題，可能作為男女修會10月份的

研習議題。

\*大陸修生/修女就讀輔大神學院報告。

\* 明年大會可能的主題：

-台灣教會模式，實踐共同參與的教會。

-修道奉獻生活的時代意義、特色與價值。

-現代社會的有效福傳方式。

討論議題：

教友年如何加強教友的祈禱生活，特別是在團體中的祈禱？如何讓教友們對本堂有歸屬感，避免主日常換不同的聖堂？

結論：1)教友主日常換不同的聖堂與本堂神父的禮儀、講道是否吸引人有關。

2)神父與教友互動良好，神父調動時，教友念舊跟著神父，此時神父應勸導教友回到本堂。

3)牧靈層面而言，教友沒有回到自己的堂區，沒有歸屬感，不易

建立共融；主日奉獻也影響很大，堂區不能自養。

4)都市原住民有其特殊情況外，原則上希望教友屬地落籍，避免雙重設教籍，神父儘量鼓勵教友回本堂區。

如何規範傳協會、定義其工作範圍與本堂神父之間的關係？是否要制訂手冊？

結論：全國傳協會是由教區傳協會組成，有章程、主席有任期，教區傳協會依全國傳協會章程修改制定，堂區傳協會又依教區傳協會章程修改制定…，若依教會法典並無『傳協會』名稱，而應是牧靈委員會，但我們已沿用多年。另外，堂區無論大小應設有『經濟委員會』。

決議：各教區傳協會運作不一，請全國傳協會成立一小組，邀請懂教會法之專家，依教會法典制定手冊草案，亦可參考其他國家的傳協會制度，在主教與會長合作會議中討論、修改，走向一致性。

如何推廣廢除死刑及安樂死、減少墮胎？

決議：1)死刑、安樂死、墮胎是三個不一樣的方向：死刑一罪有應得，是惡；安樂死一是無助；墮胎一胎兒生命的起始制定。

2)持續寄發支持廢除死刑手冊與明信片，雖不會影響政府政策，但有教育作用。

3)神學院生命倫理課著重在預防墮胎；安樂死的目的是不要立法成功；支持廢死聯盟。

4)教區、修會、天主教學校、利用團體聚會時邀請專家再講解，取得共識。

如何推廣教會社會訓導？如何培養教友去推動？

建議：1)主教、神父自己先研讀、了解後，能用簡潔易懂的方式讓教友聽懂，並能在生活中實踐。

2)修會與教區神父利用明年司鐸進修班有兩天半的時間，以「教會的社會思想彙編」為主題，邀

請修會對此方面之專家分享。

是否需要對修會本堂神父有所規範？

決議：教區主教與修會訂定合約時，應規範清楚，原則上修會會長要調動時應先告知主教，讓教區有充分的時間因應。

整合司鐸進修班，好使修會與教區的本堂神父一起進修。

決議：1)修會會長聯合會舉辦研習會時，希望教區主教鼓勵教區神職善用進修機會，踴躍參加。

2)各教區翌年的行事曆在10月制定送到主教團，希望修會的行事曆也能一併送達。

3)司鐸進修班，教區神父參加，修會神父較不參與，應鼓勵修會神父參與。至於年避靜，因各修會都有自己避靜，堂區修會神父沒有必要參加。

## 海員宗會第二屆東亞暨東南亞 地區大會



『激起熱情』---激起我們熱情的灰燼，爲上主和和我們所服侍的人燃燒著愛火

宗座「移民暨觀光牧靈委員會」所屬的海員宗會於5月9日至12日在台中召開第二屆東亞及

東南亞地區會議，四十名各國代表前來與會。台中教區蘇耀文主教以地主的身份歡迎來自各國的代表；外交部中部辦事處處長盛建南先生代表外交部長楊進添出席開幕式；台中市勞工局副局長



陳裕盛先生則代表市長出席以示慶賀。梵蒂岡海員宗會總負責人朴世光神父（Fr. Bruno Ciceri）亦代表教廷出席該會議並宣讀賀函。

台灣地區主教團移民暨觀光牧靈委員會主席林吉男主教勉勵所有代表，他們不只是一般的「社會工作者」，更是上主葡萄園裡的「牧靈工作者」，要根植在熱切的祈禱信仰中獲得力量；台中教區蘇耀文主教致詞時指出，此次海員宗會在台中召開年會，時逢教區慶祝成立五十周年之際，海員宗會將成為該教區發展歷史新頁的一部分。此事工彰顯出教區五十年來的成長，不只是從事內部的牧靈事工作，未來更會加入海員宗會等國際團體，為其他文化、宗教和傳統的人民提供牧靈關懷。

本次會議的主題是『激起熱情』；來自新加坡海員宗會東亞及東南亞區域協調人Fr. Romeo表示「用我們的服務煽起愛火，讓我們每一個人仔細思考如何激起我們熱情的灰燼，並且真正地為

上主和和我們所服侍的人燃燒著愛火！」。海員宗會旨在關懷世界各地航海員和其家人身心靈的照護，確保在海上工作的人員能得到所需的牧靈關懷。會議中邀請多位演說家，談論「海盜攻擊和受害者處境」、「如何去協助海員和他們的家庭」、「社會共同責任和基金籌募」、「司鐸於船舶上的牧靈工作」及最新的海上情勢和海員們正面臨的困境；台灣地區主教團秘書長陳科神父，籍著陳述教宗本篤十六世的《在真理中實踐愛德》的通諭，鼓勵所有的與會代表，並以此為該次會議的教義基礎。此外，各國的海員宗會司鐸、牧靈工作者和志工們共同研討如何發展海員宗會各地區的工作計劃和進度，同時也為2012年即將於羅馬舉行的海員宗會世界大會作最佳的準備。

除了專題研討之外，菲律賓在台代表處招待所有與會人員共進晚宴，並進行在台灣的漁工問題做簡報；感恩派對在最後一夜舉行，各國朋友穿著自己國家

的傳統服裝出席宴會並且進行文化節目演出，神父們也說學逗唱地表演，博取觀眾們的歡笑和掌聲；最後由我國主辦單位，頒發證書給所有的代表並表達感謝之意。

五月十二日早上，前往台中教區主教公署參訪及參與彌撒，蘇耀文主教為所有朋友贈送迎賓禮；隨後到台中港區，由英國國際運輸工人聯盟海員信託部官員Mr. Roy Paul、國際海員福利協會東南亞區域協調員Mr. Idewa Nyoman Budiasa、國際海員福利協會區域福利主席Mr. Jose Raul Lamug及梵蒂岡海員宗會總負責人朴世光神父，為「海星船員中心」舉行開幕典禮。該中心為天主教會和民間機構共同合作的一個最佳典範，提供來華外籍船員一個休憩及心靈寄託的場所，也深深獲得外交部和港務局的肯定，對協助政府照顧外來船員有相當助益。朴世光神父鼓勵大家再接再厲，明年羅馬世界大會時再見。

圖、文：移民暨觀光牧靈委員會



# 主教團2011年春季常年大會 會議紀錄



時間：2011年4月25日（週一）～  
29日（週五）

地點：關子嶺統茂溫泉會館——  
台南縣白河鎮關嶺里關子嶺28號

主席：洪山川總主教

出席：劉振忠總主教、林吉男主  
教、黃兆明主教、李克勉主教、  
蘇耀文主教、鍾安住主教、曾建  
次主教

列席：單國璽樞機主教

紀錄：陳科神父

A) 會前禱

B) 單國璽樞機主教致詞

樞機主教在致詞中分享一些個人的觀感與消息，其內容主要有四點：

一、自從台灣本地的主教上任之後，教會一直都表現得生氣勃勃，不同教區的通訊刊物外觀都煥然一新，而今年高雄、台南和新竹三個教區共同慶祝教區成

立五十週年；樞機主教除了藉此機會祝賀以外，也鼓勵主教們加強神職人員與平信徒在福傳工作上的訓練，例如：成爲更好的慕道班帶領人，或透過媒體，刊登一些信仰的文章在網路上使更多人認識天主。

二、梵蒂岡第四屆中國問題委員會工作會議已宣布：「上海教區啓動徐光啓列真福案的程式，此案與耶穌會士利瑪竇神父列真福案同時進行」。徐光啓可以說是台灣地區教會在慶祝教友年的一個榜樣——他一生忠於自己的信仰，過著道德的生活，並藉著文學協助利瑪竇神父傳教，竭力盡了平信徒福傳的責任，因此台灣地區主教團一定會支持並爲此意向祈禱。

三、真福山活動中心的興建主要目的是：培育和提升教會內外人士的精神生活、倫理道德的價值觀、靈性以及宗教信仰的情操。爲這個緣故，本中心將舉辦兒童、學生和原住民青年、青年領袖、社會青年的各種生活營隊、教友靈修生活營、宗教團體

信仰研習等活動。此外，本中心也開放給大中小各級學校團體舉辦生活體驗營或學術研討會等活動。本中心特別歡迎夫婦懇談、親子懇談等促進家庭美滿幸福的各項活動。本中心的設備也適合舉辦國際會議。希望藉著上述各種活動，能提升個人的品格修養，家庭生活的美滿幸福，社會的正義祥和，進而促進世界的和平。

四、單樞機今年度一些以福傳爲主的行程。

## 甲、報告目錄

2010年主教團秋季會議決議落實

- 宗座財務報告
- 國際會議消息
- 東方教會部捐款呼籲
- 國際明愛會主席候選人事宜
- 2011年台北國際書展報告
- 主教團福傳委員會家庭組
- 臺灣各聖經協會

- 安居街工程(進度、預算、經營方式)及總修院工程進度
- 宗座傳信善會
- 神恩復興運動(聖神同禱會)
- 教育文化委員會
- 原住民牧靈委員會
- 聖職委員會
- 宗教交談與基督徒合一委員會
- 福傳委員會青年組

### 一、主教團祕書處

提案A：申請徐光啓列真福品事宜

說明：

四月十一日至十三日，在梵蒂岡召開了第四屆中國問題委員會工作會議。這一委員會是教宗本篤十六世於2007年成立的，旨在研究與中國教會生活密切相關的重大問題。會議結束之際，與會者向中國教友發表一文告，其

中第9點為：「我們獲悉上海教區啓動徐光啓列真福案的程式，此案與耶穌會士利瑪竇神父列真福案同時進行，因此我們滿懷喜悅。」(參看附件「徐光啓文告」)

徐光啓是個平信徒，在宮廷任重要職務，學問淵博，是他的國家和人民忠實和偉大的僕人，也是在同中國文化進行碩果累累對話的新時代將基督信仰帶入中國的利瑪竇神父最早的門徒之一。中國人，天主教徒和非天主教徒注視著徐光啓和他模範的一生，能够更好地瞭解做中國人和做天主教徒之間不存在任何矛盾和任何危險。相反的，可以做傑出的中國人和最好的天主教徒。過去的經驗為今日和明天的中國是一道希望的光芒。中國上海教區有意請教廷列徐光啓為聖品，值得台灣地區主教團恭喜。(…)

決議：由主教團榮譽主席——單國璽樞機主教、主教團主席——洪山川總主教及主教團祕

書長——陳科神父簽署致函給上海教區金魯賢主教。

提案B：審核本法人99年度決算及99年度業務執行書

決議：修改，通過。

提案C：97年度結餘計劃變更

決議：通過。

提案D、教會法庭經費及預算

說明：教會法庭已正式成立，2011年5月2日便開始運作，故需要主教團一委員會或成立一新單位去作其預算，以提供人事和其它經費。（…）

決議：教會法庭的人事費由七個教區平均分擔，其它費用以案件次數，由申請教區分擔。經費付在主教團，所有辦公室的財產都應列在清冊上，歸屬主教團。

提案E、第十三屆世界主教會議（2012年10月7-28日）

上次第十二屆世界主教會議在2008年10月5-26日舉行了，主題為「天主聖言在教會生活及使命中」。三年過了以後，有兩個重要原因使教宗本篤十六世召開下次的第十三屆世界主教會議（2012年10月7-28日）。第一，是主教會議祕書長Nikola Eterovic總主教按照慣例替教宗詢問了13個「自管」(sui iuris)的東方主教團會議、113個主教團、羅馬教廷25個部門(dicasteries)後所收集的資料，發現大部分的主教們建議下次世界主教會議的話題應與「信仰的傳承」(The Transmission of the Faith)有關。第二，是教宗在2010年9月21日頒布的手諭 (Motu Proprio “Ubicumque et Semper”，暫譯《到處及永遠》)時為回應西歐福傳需要而成立的「宗座新福傳部」(Pontifical Council for New Evangelization)。

世界主教會議祕書長

準備了一份「會議大綱」(Lineamenta)，其目的為提供主教團討論及思考用的話題。該「會議大綱」結構及內容：

- 前言：福傳的不同定義
- 介紹：第十三屆世界主教會議與梵二的關係、福傳與教會的相關性
- 第一章：新福傳的時機
- 第二章：宣揚耶穌基督的福音
- 第三章：進入基督信仰經驗
- 結論：福傳的主角為天主聖神，而新福傳最基本條件乃信徒的熱火

「會議大綱」裡每一章後面都有問卷，共有71條問題，給主教們回答並作建議，並請在2011年基督君王節之前寄回到世界主教會議祕書處，但內容必須要：a)與普世教會有關、b)有現代和緊迫性，以及c)對牧靈工作有幫助和有教理的根據。世界主教會議委員會祕書處收集了所有的問卷後，便用主教們的回答編輯一「工作文件」(Instrumentum laboris)屆時提供給世界主教

會議使用。各主教團必須按照「主教會議準則」(Ordo Synodi Episcoporum)第6條，以及《教會法典》第119條選出代表參加會議。

決議：各主教閱讀「會議大綱」(Lineamenta)，個別回答問卷，於臨時主教團會議(10月26日10~12點，台北主教公署)磋商問卷的回答，並擬訂主教團要呈上給世界主教會議祕書處所作的提案。

### 二、福傳委員會

提案A：如何儲備學校之宗輔老師

說明：

政府承認教師證及生命教育課程，而現有未具備教師證之宗輔老師不符合規定，在校亦備受爭議。

學校編制在現有教育體制下，宗輔人員應漸符合政府要求。

(…)

決議：各教區自己儲備，朝向「合格教師」為標準，修改章程。（依據「民國82年主教團教育文化委員會致天主教各大中小學校長公函」內之辦法修訂，如下：）

1. 各校校長應多重視與支持，並肩負推動此項工作之責，此乃天主學校辦學治校的首要理念，及天主教教育工作之目的。

2. 學校應設有專職的宗教輔導主任或組長及倫理教師，此等教師須具備足夠的神學課程學歷，並有牧靈經驗及宗教寬厚胸襟與熱忱，期能符合以身作則，以德行及善言善行為福音作證的條件。

3. 若上述教師如有教會合格教師之證書，但尚未被教育主管部門所承認者，學校應視同合格教師為原則，並包括合格教師相當的各項福利，學校視財力狀況提供退休辦法保障其權益。

4. 學校應有培育宗教輔導專業教師計畫，例如明訂在職進修辦法：鼓勵或補助畢業生（或教友）前往輔大宗教學系或神學院

進修之費用等，都是收益宏大的投資，學校應制訂鼓勵宗輔教師進修之辦法。

5. 各校有成效的單項活動，可用定期研習、觀摩等方式，相互學習，交換經驗心得，彼此聯繫交流，並匯集成冊，供他校採行的參考，應多寓教於樂，在活潑的設計中，收潛移默化之效，定可深入體會宗教美善、祥和、寬容之本質。

6. 上述宗輔人員應於取得合格教師資格年限為目標（各校自訂之）。

7. 各教區主教有監督之責，定期或不定期視導教區內的各級學校，注意輔導室組織及問題，每學期召集各校輔導人員會議。

8. 由各教區訂定評比及考核準則，鼓勵各校爭取榮譽，並公開表揚。

提案B：建議聖體大會於11月19日星期六舉辦（基督君王節前夕）



說明：

## 壹、前言

2011年，適逢建國百年，也是天主教會在台灣的土地上走過151年，台灣地區主教團將之訂為「教友年」，邀請全體教友在「成己、成人、成聖、成全」四面向互勉互行。

(…)

## 貳、大會主題

一、主題：合而為一·彼此相愛

(…)

## 參、大會程序

一、規劃日期：預定100年11月19日(星期六)(耶穌君王節前一天)

二、時間：14：30 18：00

另可考慮在彌撒後18:00-21:00舉辦青年音樂佈道大會(可由青年組規劃)

三、型式：聖體遊行、音樂歌詠、明供聖體、和好聖事、聖

體降福、感恩聖祭(耶穌君王節彌撒)。

(…)

## 肆、會前準備

(…)

每月主題

- 7月主題：「孩子，到我跟前來。」
- 8月主題：「主！我在這裡。」
- 9月主題：「你們當彼此相愛」
- 10月主題：「主！請差遣我」
- 11月主題：「合而為一·彼此相愛」

(…)

邁向2012國際聖體大會準備

決議：通過。主教團主席召開籌備委員會，按照禮儀精神舉辦，並邀請宗座傳信善會主任——傅立吉神父及禮儀委員會代表參加籌備委員會。

提案C：如何培養教友成為慕道小團體之領導人

說明：為使有更多慕道班領導人，福傳委員會主席召集現有的慕道班主持人，研究如何傳承其領導方法。

決議：通過。

提案D：基督徒合一祈禱會是否能以教區為單位全省同一天舉行

說明：基督教長老教會總會多年來建議與天主教各教區同一天舉辦基督徒合一祈禱日（參看「祈禱手冊」）。

決議：請長老會總會發文給各教區及各基督教派，為此目標溝通、協調。

### 三、禮儀委員會

提案A：彌撒中教友念「天主經」時有關姿態決議文的再修訂

決議：保留，繼續討論。

提案B：聖禮聖事部對在「領聖體禮」時是否給予降福有明確的指示，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

決議：保留，繼續討論。

提案C：擬請主教團會議明定將臨期第一主日前之星期六為每年例行的「惜生日」

決議：保留，繼續討論。

提案D：將春節之後的「祈福日」固定在元宵節

決議：保留，繼續討論。

提案E：將「聖灰禮儀」從四旬期第一主日恢復至「聖灰禮儀星期三」

決議：保留，繼續討論。

提案F：各教區落實梵二「成人入門聖事」的推展與相關的禮儀慶祝

說明：

梵二成人入門聖事：梵二後強調禮儀更新，入門聖事力圖恢復初期教會的成人慕道制度，整個慕道期，原則上是一年至一年半，包括三階段四時期：問道期、求道期、明道期、習道期，以及穿插期間的收錄禮、甄選禮、懇禱禮，和入門聖事。（請參看附件）

入門聖事的責任歸屬：教廷於1997年頒布的General Directory for Catechesis（教理講授指南，中譯本正由禮儀學者和教理講授學者作最後的審校中），對教理

講授各個幅度，作了相當完整的指示與說明。其中指出，教理講授，由教宗到每位天主子民，都有責任。就地方教會而言，主教團、主教（擔負教理講授的首要之責）、修會團體、基督徒團體、神父、牧民者、培育者、父母、平信徒傳道員、天主子民等，都各有職分。（請參閱「教理講授指南」，第五部分）

入門聖事的培育：若要妥善徹底的落實入門聖事，聖職（主教、司鐸、執事）、教友、福傳師應受適當且完整的培育。但在本地教會，此部分極度缺乏。

成人入門聖事的禮儀慶祝：

相關的禮儀慶祝，即收錄禮、甄選禮、三次懇禱禮，和三合一的入門聖事，亦未徹底執行，甚至不被知曉。

所謂「三合一的入門聖事」，是指聖洗、堅振、感恩祭在同一個慶典中完成。「成人若領洗後不立刻領堅振，就不可給他施洗」。（請參閱「基督徒成人入門聖事禮典導言」，no. 34）

成人入門聖事與禮儀年的關係：

四旬期是「明道期」，是候洗者為洗禮作最後準備的時期，著重候洗者靈性上的培育。

四旬期第一主日，應由主教親自主持教區性的「候洗者甄選禮」（請參閱「基督徒成人入門聖事禮典導言」，no.66-6）

四旬期第三、四、五主日，應為候洗者作三次懇禱禮（包括授信經和天主經禮），甲年福音的安排，正是配合這三次的懇禱禮。並且，若是在有嚴重阻礙時，經過主教許可，才可以豁免一次懇禱禮，甚至兩次，但至少要作一次。（請參閱「基督徒成人入門聖事禮典導言」，no. 52；no. 66-3）

入門聖事，最好在復活夜慶祝，以彰顯和基督同死同生的逾越意義。

50天的復活期，是幫助新教友融入教會家庭、參與聖事生活的習道期。但常被忽略。

辦法：

教會有責任向外福傳、對內牧民及福音新傳（請參閱「教理講授指南」，導言）。唯有慕道制度確實建立，經過紮實的培育，使慕道者和再慕道的信友重整生活，改變生活形態和價值觀，才能產生成熟的教友，才有成熟的教會，如此福音才能廣傳。

可見徹底落實入門聖事及終生的教理講授，影響教會命脈甚巨！我們因此有以下的建議：

培育：應廣泛且深入地培育聖職及全體天主子民，使之能充分瞭解梵二入門聖事的精神及作法，以各司其職、恰如其分的承擔使命。

慶祝：在入門聖事的過程中，有教區的幅度，也有堂區的幅度。如：主教親自主禮教區性的「甄選禮」（這是始自初期教會的傳統）；堂區完整慶祝三次懇禱禮，復活夜慶祝三合一的成人入門聖事等。

服務：主教團禮儀委員會和

輔仁大學神學院禮儀研究中心可以提供完整資訊及培育課程，為各教區服務。

時機：今年是教友年，是培育教友成熟長大最好的時機，可以立刻著手。

決議：鼓勵各教區繼續推動。

提案G：以主教團的名義建議輔仁大學音樂系成立（設立「教會音樂組」

說明：

一、面對現今台灣教會聖樂資訊及聖歌的缺乏，亟需更多受過禮儀音樂訓練的音樂專業人才投入聖樂的研究和創作的工作。輔仁大學為台灣唯一一所擁有音樂系的天主教大學，理應肩負起教會音樂研究發展和培育等工作。

二、梵二《禮儀憲章》第六

章 論聖樂 中指出：「為實行音樂訓練的教育及實習，要注意培養負責教導聖樂的師資。再者，切盼按照時宜，設立高等聖樂學院。」輔仁大學音樂系成立至今已經27年了，許多關心教會聖樂的神長及教友們常常問到：「為什麼輔仁大學沒有聖樂系？」或是「輔仁大學音樂系對台灣教會聖樂做了些什麼貢獻？」大學是一所培育研究學問人才的學術學府，培育國家社會未來的菁英，身為教會學校，理當也為教會培育各方面的菁英人才。

三、若輔仁大學音樂系能提供「教會音樂」的課程，相信也能吸引各地華人來台灣就讀天主教聖樂的可能性。

四、輔大音樂系已經開設了一般音樂的課程及擁有音樂系基本的設備，是目前天主教大學中最有能力和潛力開創聖樂培育和研究發展工作的學府。

(…)

決議：向輔仁大學董事會提案，並提供該議題附件給董事會。

#### 四、福傳委員會青年組

提案A:天主教選擇成長會台灣總會擬申請加入台灣地區主教團福傳委員會青年組。

決議：收集資料，參考其它國家Choice的隸屬方式並加以研究。

#### 五、聖職委員會（總修院）

提案A: 輔大天主教研修學程納入修士學識培育之規劃與評估

主旨：輔大將於100學年度開辦「天主教研修學士學位學程」，若將其納入修士學識培育，將獲得教育部承認之學士學位。

說明：  
課程安排

對照學程調整修院課程後，依現制修士在4年內總計要修156學分（每年平均39學分），超過大學畢業要求的128學分，其中有原本將在神學年才研習的課程；此外，修院仍需自行安排每年約7小時的生活課程，故修士總計4年內要修184學分。

為讓修士接受較穩定之培育，可採取獨立開課模式，但學分承認抵免之認定，需與學程負責單位會商個案處理。

學程第4年課程，雖可與神學院第1年課程聯結，維持原來培育年限，但研習份量並不減少。假若學分無法完全聯結並抵免，為獲得此學位，將比目前多至少1年修業時間。

#### 學位考量

已具大學學位者，可以抵免學分減輕修業負擔（甚至縮短年限）；亦可接受修院要求以外之培育，經教區同意而藉由輔大提供之其它專業培訓。

不需學士學位者，則只需修習修士必修課，使其順利就讀神

學院。

(…)

決議：總修院繼續跟輔大研商，聖職委員會主導，待「天主教研修學士學位學程」課程及其講師被確認及穩定後才送修士們去進修。

提案B：輔大天主教研修學程教授及繼任修院培育團隊參考名單

說明：

輔大將於一百學年開設天主教研修學程班，招收43名學生，對象為教友、修士、修女、會士及神父，培育教會人才及取得政府承認的大學文憑。

有關課程安排見附件，而教授須有教育部認可的學歷來擔任，因此；如本院靈修年及哲學班納入學程體系，勢必提供教會現有神職合格人選，合宜的教導教會人才及修院修士，並能同時擔任修院培育工作，培育修士的

神聖使命。

因此本院建議下屆培育團隊盡可能延攬政府認可學歷的神職弟兄擔任，並要求輔大學程相關教會課程如信理、靈修、教會法…等，透過教廷與本地教育部能相互承認學歷，使取得教會相關學歷的神職弟兄也能為教會大學及修院提供專業服務。

(…)

決議：各主教安排適當人選以儲備人才。將人選名單提供給輔大董事會。董事會按照需要提報教育部取得教師資格；若學歷在台灣不被教育部承認，必要時透過宗座駐台大使（代辦）協助。

提案D、主教團如何協助中國大陸來台進修的教區神父、修士及修女

決議：委任聖職委員會主席——李克勉主教為來台進修的神父、修士及修女們擬定一「守

則」、提供有關性騷擾資料、詢問是否有退休主教願意陪伴他們，並請各修會支援。

### 丙、臨時動議：

一、台灣地區主教團如何與越南主教團合作去培育加入台灣地方教會的越南籍修士

說明：新竹教區感受到越南籍神職人員在福傳工作上良好的效果。因為越南聖召仍然眾多，而越南現在政府也開放，故趁這機會招募越南籍修士。新竹教區曾派人與南、北越的主教團交談，兩地的主教團希望能與本地主教團合作，並願意在自己的總修院為將來自願在台灣教區服務的修士成立一訓練班，及早給與適當的培育，例如：在寒暑假到台灣實習(OTP)——一方面可以讓修士們在越南用自己母語學習神哲學，另一方面又可以及早在台灣了解當地民情，因而避免在台灣用中文上學，或在越南晉鐸

後才來台灣服務帶來的不便及困難。若台灣主教團與越南主教團雙方有意合作，合作條件就用十年期合約的方式決定。

決議：考慮和研究草案內容再決定其可行性。

二、社會發展委員會社會傳播組

A、建置「台灣地區主教團視聽中心」申請案

說明：

「天主教亞洲真理電台中文部」〈以下簡稱「真理電台」〉隸屬台灣地區主教團社會發展委員會，為中國大陸以及華人服務；但長期無固定的辦公處所，前後寄居光啓社、耕莘文教院，目前租借聖言會新店大坪林辦公室。欣聞「台灣地區主教團」即將遷至台北市安居街，該處地點適中，空間寬敞，「真理電台」倘能回歸“主教團”不僅名正言



順，且一勞永逸。

為考量台灣天主教會媒體的長遠與整體發展，以達到教育與凝聚教友的傳播功能，宜以具有多功能的“視聽中心”為規畫目標。所建置的單位謂之「台灣地區主教團視聽中心」，先行將「真理電台」納入其中，而後視實際需要逐步擴展，以成為台灣教會的媒體中心。

(…)

決議：真理電台本隸屬主教團社會發展委員會之下，故主教團提供所需預計總費用…；主教團亦審核其年度決算和預算，核銷其平時收入與支出，並且真理電台往後應自行募款籌措其經費。

B、社會發展委員會社會傳播組「真理電台」擬請聘任社會傳播委員「祕書」一職案

決議：通過。

### 會議備忘錄

#### 一、臨時主教團會議

時間：2011年10月26日（週三）

早上10-12點

地點：台北教區公署

#### 二、秋季常務委員會

時間：2011年11月4日（週五）

早上10-12點

地點：台北教區公署

#### 三、秋季主教團會議

時間：2011年11月21日～25日

地點：高雄教區





## 本篤十六世—若望保祿二世 宣福彌撒講道詞

01/05/2011

各位親愛的兄弟姐妹！

六年前我們曾聚集在這個廣場舉行若望保祿二世教宗的葬禮。當時因為失去他而感受的痛苦是難以言宣的，然而籠罩著羅馬和整個世界的無窮恩典更是巨大：這個巨大的恩典乃是我敬愛的前任整個一生、特別是在痛苦中所作的見證結出的成果。在那一天，我們已經聞到他的聖德所散發出的芬芳，而天主的子民也以種種方式表達了他們對他的敬仰。為此，我願意在遵守教會法規的前提下，盡速進行他列真福品的程序。如今，我們所期待的日子業已來到；而且來得很快，因為上主樂意這樣：若望保祿二世是真福！

我由衷親切問候各位樞機主教、天主教東方教會的宗主教們、全球主教團和司祭職內的兄弟、各官方代表團、大使、有關

當局、獻身者以及教友們，你們為了這件喜事踴躍從世界各地聚集到羅馬。我也擴及問候經由無綫電廣播和電視而與我們聯合在一起的所有人士。

本主日是耶穌復活第二主日，這個主日先教宗真福若望保祿二世制定為天主慈悲主日。基于這個理由，我們選定這天來舉行今日的宣福大典，因為由于天主上智的安排，我的前任就在這個節日前夕把他的靈魂交給天主。此外，今天也是五月聖母月的第一天；又是聖若瑟勞工紀念日。這些因素無不加深我們的祈禱，幫助仍在現世時空旅途中的我們；然而，衆天使和諸位聖人在天上的喜慶當別有一番情景！雖然如此，天主只有一位，而上主基督也只有一個，他像一座橋梁一樣，把大地和天庭連接起來，此時此刻我們彼此尤其感到





接近，幾乎在參與天上的禮儀。

“那些沒有看見而相信的人，才是有福的”（若20，29）。在今天的福音裏，耶穌宣報這個真福：信德的真正福氣。這個福氣特別打動我們，因為我們聚集在一起正是為了舉行一項宣布真正有福的人的禮節。尤有甚者，因為今天一位教宗，一位伯多祿的繼位人，一位受召叫去堅定弟兄信德的人被宣布為真福。若望保祿二世之所以為真福，因為他具有堅強、慷慨和宗徒的信德。際此，我們又想到另一件真福：“約納的兒子西滿，你是有福的，因為不是血和肉啓示了你，而是我在天之父”（瑪16，17）。天父給西滿啓示了什麼呢？給他啓示了耶穌是默西亞，是永生天主之子。就因著這個信德西滿成了“伯多祿”磐石，在這磐石上耶穌得以建立他的教會。今天教會有幸宣布若望保祿二世享有永恆的福氣，全都蘊含在基督說的這些話：“西滿，你是有福的”，以及“那些沒有看見而相信的人，才是有福

的”。若望保祿二世得自天父的信德恩典福氣，是爲了建立基督的教會。

不過，我們的心思又想到另一個真福，它列在其它真福之前，就是救主之母童真瑪利亞的真福。她一懷孕耶穌，聖婦依撒伯爾便恭喜她說：“那信了由上主傳于她的話必要完成的，是有福的”（路1，45）。瑪利亞是信德福氣的典範，我們無不歡慶在五月聖母月的第一天，若望保祿二世在聖母慈愛的注視下列入真福品。聖母曾以她的信德支持著宗徒們的信德，而且繼續不斷地支持宗徒繼承者的信德，特別是那些被召叫坐在伯多祿宗座上者的信德。瑪利亞并沒出現在基督復活的記載中，然而她的臨在却隱匿在任何地方：她是母親，耶穌把他的每位門徒和整個信友團體都托付給她照顧。我們尤其注意到聖史若望和路加所記載的有關瑪利亞母性實際的臨在，都描寫在今天宣讀的福音和第一篇讀經之前：在敘述耶穌的死亡時，瑪利亞出現在十字架脚下



（參見若19，25）；而宗徒大事錄在開頭也記載瑪利亞和耶穌的門徒們聚集在晚餐廳中祈禱（參見宗1，14）。

今天的讀經二也是在談論信德。聖伯多祿充滿了靈性的熱情，向新領洗者指出他們充滿希望與喜樂的理由。我在想如何在這章節內，在這第一封書信的開始，伯多祿沒有用告誡的語氣；他所用的語氣，只是在講明一個事實。他寫道：“你們要歡欣”，然後他接著寫道：“你們…愛慕他；雖然現在仍看不見他；并且你們心裏充滿不可言傳，和滿有光榮的喜樂，因為你們已經得到信仰的效果，就是靈魂的救恩”（伯前一6，8—9）。所有這些動詞都是陳述的語氣，因為一個新的現實已經在基督的復活中產生，這個現實就是信德開了一扇門。聖咏第一百一十七篇這麼說：“這是上主的作為”（咏一一七23），而“在我們的眼中神奇莫測”，指的是信德的眼睛。

親愛的兄弟姐妹們，今天，

藉著復活基督的靈性之光，我們的眼看見了可愛和可敬若望保祿二世的肖像。今天他的名字，已經被列入一大群被他宣聖與列真福的人們當中，這是他在位將近二十七年裏所做的，借此他強調了所有基督徒生命中最高的召叫，就是成聖的召叫，這也是教會大公會議《教會憲章》所教導的。身為天主子民一份子的我們——主教、司鐸、執事、教友、男女修道者，都在朝聖的道路上邁向天堂家鄉，童貞瑪利亞已比我們先在那裏，

她以其獨有和完美的方式與基督和教會的奧迹有所關聯。卡洛·沃依提瓦教宗曾參與梵蒂岡第二屆大公會議，他先是以輔理主教的身份參與，而後來他以克拉科夫總主教的身份參加。他完全認識到大會決定把《教會憲章》的最後一章奉獻給聖母瑪利亞，意味著救世主的母親被高舉為每一位基督徒和全教會成聖的形象和楷模。這是真福若望保祿二世神學性的洞察力，他在年輕的時候就如此，而後來在他一生中



繼續保留和更深入這份洞察力。他的這份洞察力所呈現出的聖經形象就是被釘在十字架上的基督與瑪利亞，他的母親侍立在旁。這個來自若望福音（若十九25—27）的圖像被用作他的主教牧徽，以及後來卡洛·沃依提瓦在這句話中找到引導他一生的光。

在他的見證中，這位新真福這麼寫道：“1978年10月16日，樞機主教在選舉教宗的秘密會議中選了若望保祿二世，波蘭的首席主教，斯德范·維辛斯基樞機對我這麼說：‘這位新教宗的任務是帶領教會進入第三個千年’”。然後教宗接著寫道：“我願意為梵蒂岡第二屆大公會議的偉大恩典，再次向天主聖神感恩。我和整個教會，特別是與所有的主教們對此大公會議深深感激。我深信它將會長期地讓新一代的人們，從這在二十世紀賦予我們的大公會會議中，提取寶藏。身為從第一天到最後一天參與大公會議的一名主教，我渴望把這偉大的遺產委托給目前和將來被召叫的人們去付諸行動。

對我來說，我感謝永恆的牧者，是他令我能在行使教宗職務的這些年裏，為這偉大的目標服務。”而這是怎麼樣的一個“目標”呢？這與若望保祿二世在聖伯多祿廣場舉行第一台大禮彌撒中所說的一樣，他那令人難忘的話語：“不要害怕！打開，向基督打開大門！”這位剛被選上的教宗向每一位所做出的要求，他自己成了第一位實踐者：社會、文化、政治和經濟制度，他將它們給基督敞開，並以莫大的能力，一股來自天主的能力，把一個看似不能逆轉的潮流給轉變了方向。藉著他信德、慈愛和宗徒般的勇毅的見證，以及他偉大人性的號召力，這位模範的波蘭之子幫助全世界的信者不要害怕被稱為基督徒給基督。屬於一個教會、宣講福音總的來說：他幫助我們不要害怕真理，因為真理是自由的保障。更簡明地說：他給我們力量去相信基督，因為基督是人類的救主。這就是他的第一道通諭的主題，這一主題貫穿所有其他的通諭。



當卡洛·沃依提瓦坐上伯多祿的寶座，他對馬克思主義和基督教義之間的差異有著深切的瞭解，這全是基于它們對人有著不同的觀點。這是他的信息：人是教會的道路，而基督是人的道路。藉著這個信息，也就是梵蒂岡第二屆大公會議的偉大遺產，和它的舵手，天主之僕教宗保祿六世，若望保祿二世領導天主的子民跨過第三個千年的門檻，這個門檻，感謝基督，他把它稱為“希望的門檻”。在為準備慶祝禧年的漫長路途上，他再次把基督信仰導向未來，天主的未來，這是一個超越歷史而沒有任何東西能影響它的未來。他再次為基督信仰索得那希望的衝動，這個希望在某種程度下，在馬克思的進步意識形態前困頓不前。他給基督信仰重塑了希望的宗教的真面目，而這信仰必須以“將臨”的精神，活在歷史中，活在一個導向基督的個人和團體中，他就是人類的圓滿以及我們所渴求的正義與和平的實現。

最後，我也為與真福教宗若

望保祿二世長時間合作而有的個人經驗感謝天主。此前我已經認識他并且敬重他，但是，自1982年他召我到羅馬作教義部部長的時刻起，23年當中我得以接近他，日益敬仰他的人格。我的服務來自他靈性上的深度、直覺上富饒的支持。他祈禱的典範始終令我感動；儘管他的使命令衆多事務纏身，他却沉浸在與天主的會晤中。然後就是他作出的痛苦見證：天主逐漸除去他的一切，可是他始終是一塊“磐石”，奉行了基督的旨意。他根植在與基督密切結合的無比的謙遜令他能够繼續領導教會，正是在他體弱力衰的時期傳達給世界一個更有說服力的訊息。這樣一來，他以卓越的方式實現了每位司鐸和主教的召叫：同每日在感恩祭中領受和奉獻的基督成爲一體。

敬愛的教宗若望保祿二世，你真是有福的，因爲你相信了！我們請求你在天堂上繼續扶持天主子民的信德。阿門。

（梵蒂岡電臺恭譯）

## 教宗本篤十六世主持若望保祿二世 宣福大典：一位巨人教導基督信徒 勇敢承認自己的身份

（梵蒂岡電臺訊）這位“巨人”“藉著他信德、慈愛和宗徒般勇毅的見證，以及他偉大人性的號召力”，“幫助全世界的信者不要害怕稱自己是基督徒、屬於教會、宣講福音。”教宗本篤十六世在5月1日上午為他的前任若望保祿二世主持隆重的宣福大典的彌撒講道，便以上述思想為中心。從世界各地來的1百多萬人參加了這項感人肺腑的禮儀，並多次以熱烈的掌聲表達他們的心聲。關於若望保祿二世宣福大典的盛況，本台記者德卡洛斯作了以下的報道：

“我們接納我們的弟兄奧斯定·瓦利尼樞機，羅馬教區代理主教、許多主教兄弟和許多信友的請求，在聆聽了封聖部的意見後，以我們的權柄宣佈並確立可敬的天主忠僕若望保祿二世教宗從今以後被稱為真福，並根據法典規則，每年10月22日可以慶祝

他的瞻禮。因父、及子、及聖神之名。阿門！”

數百萬人6年以來已經將若望保祿二世放在自己心中的祭臺上，今天，這位可愛的先教宗終於在教會的祭台前得到舉揚。2005年4月8日曾為他哭泣并用無數種語言異口同聲說出“立即封聖”的同一群人，現在又回來了，他們將聖伯多祿廣場、協和大道及各角落以及所有能夠聽到教宗本篤十六世的宣福程式、看到懸掛在聖伯多祿大殿中央敞廊上方掛毯上敬愛的若望保祿巨型照片的地方，全部擠滿。青年和不再年輕的人，已為人父母的子女和未能認識他的兒童1百多萬人寧願連夜趕路或邊祈禱邊走在羅馬的街道上為親自參加這件盛事，親眼看到若望保祿二世接受許許多多的人在他葬禮那天就已經公認的那項殊榮：



## 教宗本篤十六世主持若望保祿二世宣福大典： 一位巨人教導基督信徒勇敢承認自己的身份

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“在那一天，我們已經聞到他的聖德所散發出的芬芳，而天主的子民也以種種方式表達了他們對他的敬仰。爲此，我願意在遵守教會法規的前提下，盡速進行他列真福品的程式。如今，我們所期待的日子業已來到；而且來得很快，因爲上主樂意這樣：若望保祿二世是真福！”

教宗本篤十六世上午10點剛過，乘坐他的座車來到大殿石階上的祭壇前。祭壇兩邊，一邊是樞機主教和其他共祭的神長們，另一邊是特來參加大典的大約90個國家官方代表團成員。宣福大典舉行時，若望保祿二世的靈柩被恭放在聖伯多祿大殿內的主祭台前方，參禮的信友們偶爾可從電視攝影機對準的鏡頭中看到。在他的棺木上放著打開的福音書，這本福音書的歷史悠久，平時由梵蒂岡圖書館保管。

廣場上空的太陽逐漸升起，不再那麼靦腆，終於壓倒了原本預告下雨的天氣。陽光照射在恭放沃依提瓦教宗血液的銀質聖髑盒上閃閃發光，這只聖髑盒由因

著若望保祿二世的轉禱神奇般病癒的瑪麗·西蒙·皮耶修女在教宗本篤十六世宣佈新真福後，雙手緊緊捧著送到祭台前，這是宣福禮中一個感人的時刻。

教宗本篤十六世的彌撒講道也感人肺腑，他以對這位前任日益增加的敬佩和情感回憶了將沃依提瓦教宗從塵世帶到天鄉的卓越旅程。他稱“若望保祿二世之所以爲真福，因爲他具有堅強、慷慨和宗徒的信德。”教宗分別用波蘭語和義大利語強調了新真福27年來爲教會和世界作的貢獻：

“藉著他信德、慈愛和宗徒般勇毅的見證，以及他偉大人性的號召力，這位模範的波蘭之子幫助全世界的信者不要害怕被稱爲基督徒、屬於一個教會、宣講福音。總的來說：他幫助我們不要害怕真理，因爲真理是自由的保障。”

聆聽這篇講道的人的激動與興奮勝過各種困窘，尤其在本篤十六世讓若望保祿二世自己向從未忘記活出他訓誨的人說話時，

這種激動和興奮更是反復抒發：

“‘不要害怕！打開，向基督打開大門！’這位剛被選上的教宗向每一位所做出的要求，他自己成了第一位實踐者：社會、文化、政治和經濟制度，他將它們給基督敞開，并以莫大的能力，一股來自天主的能力，把一個看似不能逆轉的潮流給轉變了方向。”

教宗繼續說，藉著這股力量，“若望保祿二世領導天主的子民跨過第三個千年的門檻，這個‘希望的門檻’數十年來受到與基督信仰對立的意識形態的阻擋：

“這個希望在某種程度下，在馬克思的進步意識形態前困頓不前。他給基督信仰重塑了希望的宗教的真面目，而這信仰必須以“將臨”的精神，活在歷史中，活在一個導向基督的個人和團體中，他就是人類的圓滿以及我們所渴求的正義與和平的實現。”

這塊看到自以為是永恆的圍牆倒塌的“磐石”，多年來始終

屹立著，直到信德的精力被病苦損耗。現在，本篤十六世的心情也越發激動，他在結束講道前回憶了與若望保祿二世23年當中的友情和肩并肩的合作，強調沃依提瓦教宗是個始終尋求與天主接觸的人，抓住基督的十字架直到最後一刻：

“天主逐漸除去他的一切，可是他始終是一塊“磐石”，奉行了基督的旨意。他根植在與基督密切結合的無比的謙遜令他能夠繼續領導教會，正是在他體弱力衰的時期傳達給世界一個更有說服力的訊息。這樣一來，他以卓越的方式實現了每位元元司鐸和主教的召叫：同每日在感恩祭中領受和奉獻的基督成爲一體。”

最後，教宗本篤十六世轉向現在已在天父家的窗口望著我們的先教宗說：

“敬愛的教宗若望保祿二世，你真是有福的，因爲你相信了！我們請求你在天堂上繼續扶持天主子民的信德。阿門。”

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**“Caritas in Veritate in Relation to the Ministry of Welcome to Seafarers”**



Your Excellency,  
Dear chaplains in the ministry to seafarers,  
Dear distinguished guests,

I would like to thank the organizers of this conference for inviting me to share my reflection on the Pope's Encyclical Letter "Caritas in Veritate" "in Relation to the Ministry of Welcome to Seafarers".

When I received the invitation, I hesitated because I realized what an important and challenging task was entrusted to me. The encyclical letter of the Holy Father is already very rich in content, which can be discussed in forums and studied at universities over weeks, whereas saying something relevant on seafarer ministry requires practical experience of it, and I am not an AOS chaplain. However, to my consolation, the main theme of this AOS East and South East Asia Regional Conference is "Fan the Flame of Faith". This exhortation is taken from 2 Tm 1:6, where St. Paul says to his spiritual son, "**For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands.**" (NIV) And in 1 Tim 4:14, St. Paul says, "Do not neglect the gift you have, which was conferred on you through the prophetic word with the imposition of hands of the presbyterate", i.e. the grace resulting from the conferral of an ecclesiastical office. So the Holy Spirit is the one who will fan the flame of our faith, renewing us and your priestly vocation as chaplain for seafarers. And I hope and pray that by God's help, in particular, by the power of the Holy Spirit, the Spirit of Intellect and Wisdom, my reflection can be a humble contribution to the second regional meeting of the Apostleship of the Sea of East and Southeast Asia in these days.

My talk is divided into three parts. Firstly, I will make a summary of the encyclical letter. Secondly, I will outline the theological background behind it. Thirdly, I will offer some elementary advice for your consideration and discussion.

## **I. Summary of Caritas in Veritate**

Why "Caritas in Veritate" ("Charity in Truth", henceforth as CV)? "Caritas

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in Veritate” is an encyclical letter for “all people of good will” on “Integral Human Development in charity and truth.” And its basic message is what we read at the beginning, “Charity in truth (...) is the principal driving force behind the authentic development of every person and of all humanity. Love — caritas — is an extraordinary force which leads people to opt for courageous and generous engagement in the field of justice and peace. It is a force that has its origin in God, Eternal Love and Absolute Truth.” (CV 1)

Christians are called to love their neighbors as themselves, and Christian love by definition is understood and ought to be practiced in the light of Truth, i.e. the truth that is revealed by God in the Holy Scriptures, in particular in the Person of Jesus Christ, God’s Word incarnate. (cf. Jn 14:6) “Without truth”, the Pope says, “charity degenerates into sentimentality. (...). It falls prey to contingent subjective emotions and opinions...” (CV 3) What the Holy Scriptures say on charity, the Church repeats and explains in its doctrine, that charity is a gift from God which all men are invited to receive gratuitously. The source of charity is God’s Trinitarian Love. In the Holy Trinity, the happiness of each divine Person consists in making the other two Divine Persons happy. We are called to become instruments of this Divine Love by being at the service of our brothers and sisters, and we can only give what we have first received from God. This fundamental truth should free all men from self-interests and hunger of power, which disintegrate the human family.

Teaching “charity in truth” is a great challenge for the Church, especially in an epoch, where the globalization has come to a point that it is getting more and more out of control, as the process of globalization is no longer based on justice for all and cares not about the common good.

“The Church does not have technical solutions to offer. (...) She does, however, have a mission of truth to accomplish.” (CV 9) This is the reason why the Holy Father has written the Encyclical Letter, as a relecture, a respelling of another encyclical “*Populorum Progressio*” (“On the Development of the Peoples”, henceforth as PP) published in 1967 by Pope Paul VI. Holy Father Benedict reminded (CV 15) two basic truths that were prophetically written down in “*Populorum Progressio*”. The first is that “the

whole Church, in all her being and acting — when she proclaims (by means of preaching), when she celebrates (in liturgy), when she performs works of charity — is engaged in promoting integral human development.” The second truth is that “authentic human development concerns the whole of the person in every single dimension.” (PP 14), including the eternal life of the person. This means that human development without the perspective of eternal life will be imprisoned in the material world and runs the risk of being reduced to the mere accumulation of material wealth.

In his encyclical, Pope Paul VI already denounces technocratic ideology, which wants to make people believe that the technical progress will solve all kinds of problems and therefore will make man happy on earth. The late Pope tells us in his encyclical that development is in fact a vocation, is a call from God which asks us for a free and responsible answer. Every one of us is called to be an active agent of a successful development, fighting against underdevelopment. Furthermore, Pope Paul VI says that human development must be “integral, that is, it has to promote the good of every man and of the whole man.” (PP 14) Charity occupies a central place in development: the more and more globalized society brings us closer to one another, but it does not make us become brothers and sisters. It is through Christ that we learn to become brothers and sisters to one another. Hence, it is urgent to respond courageously in order to eradicate injustice. This was the message of Pope Paul VI which Holy Father Benedict XVI intends to update and bring about in “*Caritas in Veritate*”. Now, I would like to present thematically the message of our present Pope in his encyclical as regards the problems of human development today.

In “*Caritas in Veritate*”, the Holy Father make a diagnosis of the current situation of the world, identifying a good number of new problems that have appeared after the publication of the encyclical of Pope Paul VI. It is true that since Pope Paul VI and after the Second Vatican Council development has been achieved, billions of people have been freed from misery, yet, massive and dramatic problems still remain, and they are triggering an unprecedented global crisis.

## **1. Different forms of inequality**

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## **“Caritas in Veritate in Relation to the Ministry of Welcome to Seafarers”**

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What to do in a moment of human history where the global wealth grows but poverty and inequality increase at the same time, both in rich countries and in poor countries? (cf. CV 25) In Taiwan, the one who has the highest salary earns 75 times more than the one who has the lowest salary. This is utterly unacceptable.

### **2. The power of money and job insecurity**

At the time of Pope Paul VI, the states could still determine the priorities of their economy. But now, this is no longer true. Today, it is the financiers and the international investors who dictate their laws. Rich countries look for cheap places for production by means of externalization or “outsourcing of a product”, i.e. producers moving their factories and companies to countries of which salaries are low and manpower is cheap. The job market is in full deregulation. Workers’ and employees’ rights are more and more endangered. The systems of social security become ever so fragile, whereas the work unions are weakened and the networks of solidarity are submerged. The mobility of labor may offer some positive aspects but it also weakens family ties of many workers. Long-term unemployment can undermine “the freedom and creativity of the person and his family and social relationships, causing great psychological and spiritual suffering.” (cf. CV 25)

### **3. Cultural leveling**

Cultural exchanges increase, which is a good thing in itself, yet cultural exchanges can also cause leveling of cultures and “standardization” of cultures, which is manipulated and imposed by advertisement through the media, thus impoverishing genuine life-styles and behavior patterns of many people. (cf. CV 26)

### **4. Hunger**

Hunger still reaps enormous numbers of victims. What is missing is a network of economic institutions capable of guaranteeing regular access to sufficient food and water for nutritional needs, and also capable of addressing the primary needs and necessities ensuing from genuine food crises, whether due to natural causes or political irresponsibility, nationally and internationally. (cf. CV 27)

### **5. Respect for life**

Poverty still provokes high rates of infant mortality in many regions, but some parts of the world still experience problems related to abortion, euthanasia... Scientific research must be accompanied by moral evaluation, without which human development cannot be reached. (cf. CV 28)

### **6. Religious freedom**

In some countries, religious freedom is violated, at times even denied by religious fanaticism or fundamentalism, whereas in other countries practical atheism is imposed and Christian faith and symbols are banished by a so-called “dictatorship of tolerance”. (cf. CV 29)

40 years after the encyclical of Pope Paul VI “*Populorum Progressio*” was published, people in many regions are still living in misery and their misery is getting worse. And new forms of colonialism and dependence on old and new foreign powers have arisen. The principal new feature has been the explosion of worldwide interdependence, commonly known as globalization. Without the guidance of charity in truth, this global force could cause unprecedented damage and create new divisions within the human family. (cf. CV 33) After outlining the above-mentioned problems, the Holy Father goes on by pointing at some basic principles of the social doctrine of the Church that can change the rather alarming situation of the world.

### **7. Fraternity and economic development**

Sometimes modern man is wrongly convinced that he is the sole author of himself, his life and society. Others look for their happiness and salvation in immanent forms of material prosperity and through social action. And they all want economic development to be completely detached from moral values and decisions, thus leaving behind them victims of all kinds. And only charity can turn our society into a fraternal community. In response to these problems, the Holy Father reminds that

- The market needs to make room for the principle of gratuitousness as an expression of fraternity in order to permit a stable development of the poor countries. (cf. CV 34)



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- The market must also permit a space for fair trade (where producers receive the right price), and an economic system based on solidarity (where producers join together for a social good instead of pecuniary profit). (cf. CV 39)

- New models of business enterprise must be created of which the business management cannot concern itself only with the interests of the proprietors, but must also assume responsibility for all the other stakeholders, clients, workers, who all contribute to the life of the business. (cf. CV 40)

- Factories must not outsource their products to developing countries only to exploit the cheap manpower of there, but should also offer better formation to the local workers and contribute to the stable development of the country. (cf. CV 41)

With confidence, the Holy Father says no to the fatalistic view of globalization. Globalization is inevitable but it can and should certainly be understood as a socio-economic process, as a human reality that needs be controlled and regulated. (cf. CV 42) Then, the Holy Father draws the attention of the reader deeper to the political and moral aspects of the new challenges of globalization:

### **The development of people, rights and duties, environment**

Solidarity is not optional. It is a duty but it is also wisdom. If people are not conscious of their duties, their rights will become arbitrary, a kind of license, changeable according to the opinion of the majority. The Holy Father reminds our basic duties:

- Sexuality must not be diverted from its intrinsic goal which is procreation. The low birth-rate in a country is not a good development. What is at stake is the vitality of the people. (cf. CV 44)

- The economy needs ethics. For example, banks that are proposing “ethical” accounts investment funds and micro-credits or banks that use parts of their profits for human and social cause should be encouraged. (cf. CV 45)

- Transparency must be required from international agencies and non-governmental organizations which claim to commit themselves for humanitarian work (cf. CV 47)
- The environment must be respected: the nature should be exploited with wisdom and in a way that is fair to all. (cf. CV 48)
- The Church has a responsibility towards creation. She must above all protect mankind from self-destruction by protecting the nature on a global level. She has to defend natural conception and make sure that embryos are not sacrificed for scientific research. One cannot choose respecting natural environment without choosing human ecology. (cf. CV 51)
- The ultimate source of Truth and Love is God. We are not to create Truth and Love: they are given to us. Before the Holy Father comes to the conclusion, he reiterates the most characteristic element of Catholic social doctrine as human interdependence and solidarity

### **The cooperation of the human family**

One of the deepest forms of poverty a person can experience is not being loved. Refusing God's love will end up in tragic isolation, and this happens if man thinks he is self-sufficient. Man does not find happiness by isolating himself, but by entering in relationship with others and with God, by forming a single family where solidarity prevails over marginalization. The relationship between men (relationality) is an essential element in the Christian Revelation. In the light of the revealed mystery of the Holy Trinity, we understand that true openness to others does not mean loss of individual identity but profound interpenetration. And God wants the whole mankind to associate itself to this communion. This is why God must have His place in public life, so that the communion can become a reality. Henceforth, Christians should join their efforts with all people of good will, whether or not they are believers. Development is not only a matter of economy. It is also cultural and human. (cf. CV 54)

And it is in the name of Christian faith that the Holy Father advocates for greater access to education; that international tourism should not have a

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negative impact and pervert man; for a better coordination of international laws to regulate migration and for an improvement of working conditions of foreign workers. (cf. CV 62)

Lastly, meanwhile interdependence is developing irrevocably on a global level, Pope Benedict XVI, therefore, insists on the urgency for a reform of the United Nations, and likewise of economic institutions and international finance. It is urgent to have a true world political authority, which secures authentic integral human development inspired by the values of charity in truth. (cf. CV 67)

In his conclusion, the Holy Father says, without God man neither knows which way to go, nor even understands who he is. In the face of the enormous problems surrounding the development of peoples, a Christian remembers Jesus saying, “Apart from me you can do nothing” (Jn 15:5) and “I am with you always, to the close of the age” (Mt 28:20). It is there we find our new energy. Charity and Truth are both given to us by God. Opening oneself to God means opening oneself to one’s brothers and sisters. God’s love gives us courage to act and strength to persevere. (cf. CV 78)

### **II. The Theological Background of “Caritas in Veritate”**

We have just heard, Charity and Truth are gifts from God. God is perfect Love and God is absolute Truth (cf. CV1). God finds His happiness and His beatitude in Himself. God lacks nothing. God would have been able to exist alone by Himself because He possesses the perfect beatitude or the perfect happiness in Himself. The perfect beatitude which God possesses, or the perfect happiness, comes from two reasons. First of all, it is because God knows Himself as a perfect Being. And the knowledge of this perfection is for Him the source of His beatitude. Secondly, it is because He can love Himself as the supreme good. And His Love for this supreme good, - that is Himself, - fills His being. Since God is infinite, His Love and His Knowledge are perfect. God does not need anybody or anything else. However, God as Love, - according to what St. John tells us in his letter, God finds pleasure to let His love overflow from Him and to share it with other creatures. This is why, as we know from the Holy Scriptures, God created the angels to live in His presence and created mankind to

live on earth to cooperate with the God's creation plan, by organising the world in a way that is worthy of God. God may have been able to create a perfect world, civilized, accomplished, well-organized and structured, where everything would sound like a finished symphony. No. God preferred to have a rhythm in His plan. He wanted to give an orientation. He has created the world and put the world in movement. He has given a vocation to man and He has asked us to take over His creation plan and to accomplish it. In the book of Genesis, we read that God instituted family and gave the necessary riches to man for his work, and we see that organization was necessary right at the beginning of the creation, on a family, economical, political and social level. So it is God's desire that mankind becomes His associate to continue to procreate the world. This thesis has been taken up by the Second Vatican Council and formulated in a very clear way, in the document *Gaudium et Spes*, "Throughout the course of the centuries, men have labored to better the circumstances of their lives through a monumental amount of individual and collective effort. To believers, this point is settled: considered in itself, this human activity accords with God's will. For man, created to God's image, received a mandate to subject to himself the earth and all it contains, and to govern the world with justice and holiness; a mandate to relate himself and the totality of things to Him Who was to be acknowledged as the Lord and Creator of all. Thus, by the subjection of all things to man, the name of God would be wonderful in all the earth." (GS 34)

So, all Christians have the twofold vocation to cooperate with God's action on the one hand, and on the other hand, to fight against sin and its escorts, i.e. all kinds of injustice. Sin cannot impede man to govern the world, though sin and its escorts continuously go against the organization of a just and fraternal society. Sin and its escorts arouse in man instincts of domination, egoism, cause situations of conflict, oppression, all kinds of inequality which CV mentions. And Christians cannot just give up and let things go like that. So it is God's Will that we as Christians should combat against sin and its escorts which impede the world to continue to develop according to God's plan. This combat against sin is the fundamental reason for Christian asceticism, our self-denial and mortification. And this combat takes place not only inside us, as an interior struggle. It is also an external

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struggle against all that and those that hinder God’s plan. And St. Paul in his letters to the Corinthians and to the Ephesians describes Christians as combatants. Yes, we are Christ’s soldiers. And we should not be afraid to let people know. I believe that you are here not only to talk about justice or injustice but also to find out how to promote justice and how to fight against injustice that still exists in the maritime world.

Why should we restore God’s creation plan? It is not only in order that we can live comfortably in a peaceful society, undisturbed. No. We should restore God’s creation plan by fighting against sin and by loving and serving our brothers because by doing so we find the living Christ in us, and ultimately we find our vocation as Christian, for it is our vocation to give the Lord’s redemptive love to our brothers. This is what we call “apostolate”, which is not the same as social work. And the apostolate of chaplains for seafarers is to give the Lord’s redemptive love to seafarers.

### **III. Elementary advice**

Three steps are necessary for a Christian to accomplish an apostolate. 1. A prayer life that is apostolic life. 2. An apostolic life that is prayer life. 3. A prayer life and an apostolic life that are bound to each other, intertwined.

#### **1. A prayer life that is apostolic life**

We all know that prayer is powerful if it comes from our heart. Through prayer we remain in contact with God and His Will. St. Theresa of Lisieux prayed for missionaries without leaving her Carmel and consequently has become the second patron saint for foreign mission. So we can go all over the world and conquer the world in our prayer. We may not meet every single seafarer individually, but we can visit them one by one in our prayer or according to their belonging groups, their activities and countries. The one who prays enters as first in direct contact with the world. Consequently, he/she exercises directly influence on the object of his/her prayer intention, alongside with the intermediate agents that will have an influence on the object as well. For example, by praying for the seafarers or their employers, by presenting them to the Lord, you will have a great influence on them in the Lord.

## **2. An apostolic life that is prayer life**

Every often, we make a dichotomy of contemplation and action, dividing them in two distinct and separate activities. One may spend a lot of time for prayer before starting his apostolic work, but one forgets that it is also necessary to pray during the apostolic activities he is involved in. When we work as Christ's apostles, we also need to pray to the Lord in order that He can guide us, help us to discern and to decide while we are working. The simplest prayer that allows us to pray during any apostolic activities is the "we-us" prayer, i.e. saying "we-us" to the Lord all the time, remembering His Presence no matter what we are doing, where we are. Otherwise, over time, we may end up by doing a lot for the Lord, yet not necessarily doing what the Lord wants us to do for Him. And as the result of this, we gradually become spiritually and physically exhausted, vulnerable to the smallest temptation or difficulty. And our apostolate turns into a human activity, instead of the fulfillment of a Christian vocation.

## **3. A prayer life and an apostolic life that are bound to each other, intertwined**

Prayer life and apostolic life should remain one and balance each other; our interior life and active life should call for each other, support each other, fuse with each other and complete each other. And in this point, we must make an effort, no matter what our ministry is, so that our apostolic activity continuously remains an overflowing flood from our prayer life, in the sense that the more I pray, the more God's Love in me for my brothers becomes active, and that the more I commit myself to my ministry, the more stronger is my desire to see God coming to my help in my ministry for my brothers, as God appears to me the only one who can deliver my brothers from their distress. My union with God leads me to my serving my brothers for Him, coordinates the different actions of my ministry and unifies them into efficacy, but there must be a balance between "the God of my seafarer ministry" and "the seafarer ministry of my God". And we must be vigilant, not to yield to the temptation of activism, neglecting the God of our ministry without knowing it. When God is neglected, our interior source will dry up to our detriment.

To those who read his encyclical "Caritas in Veritate", the Holy Father

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## **“Caritas in Veritate in Relation to the Ministry of Welcome to Seafarers”**

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has shown the path to an integral human development. It is a path covered with thorns and briars, like any path that leads to love, truth and justice. In order to obtain joy and peace increasingly in the seafarer ministry, the chaplain must be equipped with an extractor that is able to extract exquisite juice from all the vegetables and fruits in this world which are often contaminated by personal and collective sin. And the extractor is holiness. Holiness comes and grows where God’s divine life is allowed to enter, to develop and to take care of the whole being of a person in all the aspects of his life. If a priest lets himself be invaded by the divine life he receives and dispenses through the sacraments, - God’s gift of which St. Paul speaks in his second letter to Timothy 1:4-6, - the chaplain will be able to conquer souls despite the turbulent waves and wind, the frequent moments of solitude and helplessness he encounters in his ministry.

Dear Brothers and Sisters, holiness is to possess God and to allow oneself be possessed by God, becoming like Mary, Star of the Sea and Patron of the AOS. Let me conclude my reflection with a few strophes from this beautiful prayer from the 9th century, Ave Maris Stella:

Hail, o Star of the ocean,  
God's own Mother blest,  
ever sinless Virgin,  
gate of heav'nly rest.

Praise to God the Father,  
honor to the Son,  
in the Holy Spirit,  
be the glory one. Amen.

Break the sinners' fetters,  
make our blindness day,  
Chase all evils from us,  
for all blessings pray.

May God bless you all.

Keep our life all spotless,  
make our way secure  
till we find in Jesus,  
joy for evermore.



## **Archbishop John Hung's Concluding Speech**

Your Excellency, Bishop Bosco Lin - Bishop of Tainan, Fr. Bruno Ciceri, Vatican's representative to this Conference, Fr. Romeo Yu-Chang, AOS East & Southeast Asia Regional Coordinator, Fr. Loloy Napiere, Executive Secretary of the Commission for Pastoral care for Migrants and Itinerary People of the CRBC, Mr. Roy Paul of the International Transport Workers Federation - Seafarers' Trust, Mr. Idewa Nyoman Budiassa, Coordinator of International Committee on Seafarers' Welfare - Southeast Asia Region, Mr. Jose Raul Lamug, ICSW Regional Chairman, delegates, friends:

First of all, please accept my apology for not being able to meet you personally as I am still recovering from my liver disease. This is why I allow myself to ask Fr. Otfried Chan, Secretary General of the Chinese Regional Bishops' Conference, to address you on my behalf at the end of the conference.

The Chinese Regional Bishops' Conference feels very much honored to be chosen by the Vatican to host the 2nd Apostleship of the Sea Regional Conference. And I believe that your presence here will have a positive impact on the Church in Taiwan and hopefully also on the local government, in particular on its legislation for protecting migrants and seafarers and the application of the laws in the future.

I've found the following statistics on the Internet. Most of you must know it already. Around 90% of world trade is carried by the international shipping industry. There are over 50,000 merchant ships trading internationally, transporting every kind of cargo, which means that without shipping the import and export of goods on the scale necessary for the modern world, human development in the light of "Caritas in veritate" would not be possible. The worldwide population of seafarers serving



## Archbishop John Hung's Concluding Speech

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on internationally trading merchant ships is estimated to be in the order of 466,000 officers and 721,000 ratings. The majority of the shipping industry's ratings are recruited from developing countries, especially the Far East and South East Asia, where most of participants of this conference come from. Therefore, the ultimate goal of the AOS chaplains should be more than just visiting and helping seafarers individually. Evangelizing the shipping industry and bringing its moral principles and decisions in harmony with God's kingdom on earth, this should be the long-term vision of AOS chaplains' ministry. Some may ask if this realistic. The Holy Scriptures never lie. If Christ says in Mt 28,18-19, "All power in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit", so how can He not include those who are in the statistics we've just heard? The Lord never asks us to impose the Gospel on anybody, but only to preach it to whomsoever we meet, so not only to sailors preferably Catholics, but also to the non-Catholic staff of a sea vessel and their employer. For they too are sinners and need Christ's redemption as well.

In his encyclical letter "Spe Salvi" (Saved in Hope), the Holy Father talks about here the "eschatological tension" that is inherent to our faith by quoting St. Thomas of Aquinas "Est autem fides sperandarum substantia rerum, argumentum non apparentium," (Faith is the "substance" of things hoped for; the proof of things not seen). Hence, if our ministry is truly God-centered it will never come to a proper end after it has begun with us. And it is precisely the very eschatological tension that keeps us dynamic and thirsty for God, always eager to win more souls for Christ while we are doing His Work as AOS chaplains or volunteers. You are only a handful when you are back to your countries. But has the Lord not said in Acts 18:10, "I am with you. No one will attack and harm you, for I have many people in this city." God will always provide for those who serve Him with fidelity. And this is why our Bishop's Conference is proud to host this conference, so that when you leave Taiwan the flame in you is renewed and you are totally surrendered to God's Will. Upon saying this, let us not forget to thank Fr. Loloy and his helpers for working so hard to prepare this importance conference.

Seafarers need more than material aid or legal assistance in some cases. For even if they have obtained the same rights as the local people, their work will always keep them separated from their families and they will always need you; they will always need to be reminded that Christ is waiting for them day and night in the Holy Eucharist to offer His Love and His Divine Life to them. This was, still is and will ever be the authentic way to preach the Gospel. You are the ones to whom Christ has entrusted this noble task through your bishops, a task that will bear its sufferings but also its joy as well, for the glory of God, the conversion of the sinners and for your own sanctification. May God bless you and your ministry. See you again soon in Taiwan if God wills it. Goodbye!



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**Pontifical Council for the Pastoral Care  
of Migrants and Itinerant People**

**Message for the  
AOS East and South East Regional Conference  
(9th-13th May 201 r- Taichung, Taiwan)**

Dear Chaplains and volunteers of the AOS East and South East Region,

As President of the Pontifical Council for the Pastoral Care for Migrants and Itinerant People, through my representative Fr. Bruno Ciceri, I would like to greet all of you with the joy and strength of the Risen Lord who encourages you not to be afraid to give witness and bring the good news of Christ in every dock and vessel touching your shores.

Your Regional Conference bears witness to the deep pastoral concern of the Church for seafarers, fishers and their families. In fulfilling this mission you face a most challenging and difficult task. Everyday, you come across people of different nationalities, cultures and beliefs, lost in a sea of painful problems, such piracy, separation from family and friends, living and working for long periods detached from their natural, civil and religious environment. Indeed, the maritime world has become a missionary world!

To face this challenging ministry, it is necessary, as the Regional Coordinator Fr. Romeo Yu-Chang was saying in presenting the theme of your encounter, to "Fan the flame offaith (2 Tim1:6-7) . Our faith in the Lord Jesus sustains us in this work ofministry ofwelcome. Fan the flame! Fan the flames of love in our ministry. Let each of us consider how to stir the embers of our spiritual fervor and really get on fire for God and the people we minister to ".

First of all I would like to express a word of solidarity to AOS Japan. The recent tragedies of the earthquake and the tsunami have brought a lot of suffering and destruction in the North of the country. The local fishing industry was hit quite hard, many infrastructures and vessels were destroyed. The Pontifical Council, as it was done in 2005 after the tsunami in Asia, has launched a special appeal to raise funds to assist in the reconstruction process. The AOS family around the world has responded generously and I am looking forward to cooperating with the AOS Bishop Promoter, H. E. Msgr. Michael Goro Matsuura, and the National Director, Mrs. Soon-Ho Kim, to identify areas of intervention to provide assistance to fishers and their families in order to rebuild not only their boats but their lives as well.

This Pontifical Council recognizes the importance of development in your vast and difficult Region. For this reason, I am extremely pleased of recent expansions such as the official opening of the Stella Maris Center in Taichung, Taiwan, and the appointment of Fr. Dennis Carrier as AOS National Director of Cambodia, by Msgr. Olivier Schmitthausler, Bishop of the Vicariate of Phnom-Penh. These are signs that the local Churches are becoming more sensitive and attentive to the people of the sea and that our apostolate is growing. However, in looking ahead it is necessary to consider the economic and political choices made by the different countries in the Region. We must identify the ports which, in the next 15/20 years, will become the center of the maritime traffic in Asia; then, in communion with the local Churches, develop a plan, by investing money and personnel, to assure the presence of the AOS ministry in these future hubs of important maritime routes.

Considering that your Region is the main supplier of seafarers in the world, I can see three challenges facing you in providing pastoral care to the people of the sea.

First, I would like to remind the importance of establishing a fruitful collaboration with the different maritime schools to provide "Character

## **Pontifical Council for the Pastoral Care of Migrants and Itinerant People**

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Formation Course" for future seafarers in which to instill fundamental Christian principles. Students, where it is possible, should be invited to visit the Stella Maris Centers showing the importance that these centers are playing in providing material and spiritual assistance to seafarers.

Second, seafarers families require specific pastoral care because often the mother has to assume many roles in relation to the children and has to face different situations on her own. I would like to exhort all of you to establish associations of seafarers wives to provide mutual support and encouragement.

Third, a great number of seafarers victims of piracy come from your region and you know the traumatic effects of long term hijacking. Many international organizations are studying the phenomenon and analyzing the psychological consequences on the seafarers and their families. I understand the practical difficulties in dealing with such a complex situation, however it is unfortunate that AOS in the Region with this pressing situation has not yet developed a programme of direct education of seafarers and their families to prepare them to face the tragic reality of being sequestered by pirates in case it will happen. Nonetheless, with the limited experience that you had acquired in dealing with some piracy cases, especially in the Philippines, you could develop pastoral guidelines to be proposed as model of intervention to reduce stressful situation, misunderstanding between the family and the vessel owner, and make sure that all the welfare provisions for the families will be guaranteed.

According to the ILO statistics, 82% of fishing is located in Asia. Depending on the nations, the development of the industrial and artisan fisheries differs in terms of equipment and vessels but they are however very similar in the fatigue of throwing and pulling the nets for a catch. Fishers are the forgotten seafarers; the latest ILO Work on Fishing Convention (188) is a good instrument for the protection of fishers but it is necessary to have it ratified and implemented. You should consider to organize in cooperation with governmental and non governmental agencies seminars, meetings, etc.,

to favor the understanding and ratification of the Convention for the benefit of fishers.

Once again, especially now that the four years ICSW Regional programme, with the aim of improving and strengthening the welfare work, structure and services to seafarers in the East Far East Asia is winding down, I feel the importance of reminding to all of you that it is always necessary to respect the intentions of the contributions received by international funding agencies and, when problems are encountered, a spirit of collaboration and cooperation should be put forward to find solutions that will bring lasting benefits to the people of the sea.

Finally, I would like to express my gratitude to Bishop Bosco Lin, representing the Chinese Regional Bishops Conference (CRBC) of Taiwan, for his continuous support, and to the Taiwan Embassy to the Holy See in Rome for the financial assistance offered.

A special thanks to Fr. Romeo AOS Regional Coordinator and to Fr. Loloy AOS National Director in Taiwan with his team, for planning and organizing this Regional Meeting despite many difficulties.

I will be accompanying you with my prayers. I entrust this Regional Conference to the Blessed Virgin Mary, Star of the Sea, praying that your reflections and decisions may be for the welfare of the many seafarers and fishers coming from your Region.

  
Antonio Maria Veghò  
President

  
Padre Gabriele Bentoglio  
Undersecretary



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**BEATIFICATION OF THE SERVANT OF GOD  
JOHN PAUL II  
HOMILY OF HIS HOLINESS BENEDICT XVI**

Saint Peter's Square  
Divine Mercy Sunday, 1 May 2011

Dear Brothers and Sisters,

Six years ago we gathered in this Square to celebrate the funeral of Pope John Paul II. Our grief at his loss was deep, but even greater was our sense of an immense grace which embraced Rome and the whole world: a grace which was in some way the fruit of my beloved predecessor's entire life, and especially of his witness in suffering. Even then we perceived the fragrance of his sanctity, and in any number of ways God's People showed their veneration for him. For this reason, with all due respect for the Church's canonical norms, I wanted his cause of beatification to move forward with reasonable haste. And now the longed-for day has come; it came quickly because this is what was pleasing to the Lord: John Paul II is blessed!

I would like to offer a cordial greeting to all of you who on this happy occasion have come in such great numbers to Rome from all over the world – cardinals, patriarchs of the Eastern Catholic Churches, brother bishops and priests, official delegations, ambassadors and civil authorities, consecrated men and women and lay faithful, and I extend that greeting to all those who join us by radio and television.

Today is the Second Sunday of Easter, which Blessed John Paul II entitled Divine Mercy Sunday. The date was chosen for today's celebration because, in God's providence, my predecessor died on the vigil of this feast. Today is also the first day of May, Mary's month, and the liturgical memorial of Saint Joseph the Worker. All these elements serve to enrich our prayer, they help us in our pilgrimage through time and space; but in heaven a very different celebration is taking place among the angels and saints! Even so, God is but one, and one too is Christ the Lord, who like a bridge joins earth to heaven. At this moment we feel closer than ever, sharing as it were in the liturgy of heaven.



“Blessed are those who have not seen and yet have come to believe” (Jn 20:29). In today’s Gospel Jesus proclaims this beatitude: the beatitude of faith. For us, it is particularly striking because we are gathered to celebrate a beatification, but even more so because today the one proclaimed blessed is a Pope, a Successor of Peter, one who was called to confirm his brethren in the faith. John Paul II is blessed because of his faith, a strong, generous and apostolic faith. We think at once of another beatitude: “Blessed are you, Simon, son of Jonah! For flesh and blood has not revealed this to you, but my Father in heaven” (Mt 16:17). What did our heavenly Father reveal to Simon? That Jesus is the Christ, the Son of the living God. Because of this faith, Simon becomes Peter, the rock on which Jesus can build his Church. The eternal beatitude of John Paul II, which today the Church rejoices to proclaim, is wholly contained in these sayings of Jesus: “Blessed are you, Simon” and “Blessed are those who have not seen and yet have come to believe!” It is the beatitude of faith, which John Paul II also received as a gift from God the Father for the building up of Christ’s Church.

Our thoughts turn to yet another beatitude, one which appears in the Gospel before all others. It is the beatitude of the Virgin Mary, the Mother of the Redeemer. Mary, who had just conceived Jesus, was told by Saint Elizabeth: “Blessed is she who believed that there would be a fulfilment of what was spoken to her by the Lord” (Lk 1:45). The beatitude of faith has its model in Mary, and all of us rejoice that the beatification of John Paul II takes place on this first day of the month of Mary, beneath the maternal gaze of the one who by her faith sustained the faith of the Apostles and constantly sustains the faith of their successors, especially those called to occupy the Chair of Peter. Mary does not appear in the accounts of Christ’s resurrection, yet hers is, as it were, a continual, hidden presence: she is the Mother to whom Jesus entrusted each of his disciples and the entire community. In particular we can see how Saint John and Saint Luke record the powerful, maternal presence of Mary in the passages preceding those read in today’s Gospel and first reading. In the account of Jesus’ death, Mary appears at the foot of the cross (Jn 19:25), and at the beginning of the Acts of the Apostles she is seen in the midst of the disciples gathered in prayer in the Upper Room (Acts 1:14).

Today’s second reading also speaks to us of faith. Saint Peter himself, filled with spiritual enthusiasm, points out to the newly-baptized the reason for

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## BEATIFICATION OF THE SERVANT OF GOD JOHN PAUL II

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their hope and their joy. I like to think how in this passage, at the beginning of his First Letter, Peter does not use language of exhortation; instead, he states a fact. He writes: “you rejoice”, and he adds: “you love him; and even though you do not see him now, you believe in him and rejoice with an indescribable and glorious joy, for you are receiving the outcome of your faith, the salvation of your souls” (1 Pet 1:6, 8-9). All these verbs are in the indicative, because a new reality has come about in Christ’s resurrection, a reality to which faith opens the door. “This is the Lord’s doing”, says the Psalm (118:23), and “it is marvelous in our eyes”, the eyes of faith.

Dear brothers and sisters, today our eyes behold, in the full spiritual light of the risen Christ, the beloved and revered figure of John Paul II. Today his name is added to the host of those whom he proclaimed saints and blessed during the almost twenty-seven years of his pontificate, thereby forcefully emphasizing the universal vocation to the heights of the Christian life, to holiness, taught by the conciliar Constitution on the Church *Lumen Gentium*. All of us, as members of the people of God – bishops, priests, deacons, laity, men and women religious – are making our pilgrim way to the heavenly homeland where the Virgin Mary has preceded us, associated as she was in a unique and perfect way to the mystery of Christ and the Church. Karol Wojtyła took part in the Second Vatican Council, first as an auxiliary Bishop and then as Archbishop of Kraków. He was fully aware that the Council’s decision to devote the last chapter of its Constitution on the Church to Mary meant that the Mother of the Redeemer is held up as an image and model of holiness for every Christian and for the entire Church. This was the theological vision which Blessed John Paul II discovered as a young man and subsequently maintained and deepened throughout his life. A vision which is expressed in the scriptural image of the crucified Christ with Mary, his Mother, at his side. This icon from the Gospel of John (19:25-27) was taken up in the episcopal and later the papal coat-of-arms of Karol Wojtyła: a golden cross with the letter “M” on the lower right and the motto “Totus tuus”, drawn from the well-known words of Saint Louis Marie Grignon de Montfort in which Karol Wojtyła found a guiding light for his life: “Totus tuus ego sum et omnia mea tua sunt. Accipio te in mea omnia. Praebe mihi cor tuum, Maria – I belong entirely to you, and all that I have is yours. I take you for my all. O Mary, give me your heart” (*Treatise on True Devotion to the Blessed Virgin*, 266).



In his Testament, the new Blessed wrote: “When, on 16 October 1978, the Conclave of Cardinals chose John Paul II, the Primate of Poland, Cardinal Stefan Wyszyński, said to me: ‘The task of the new Pope will be to lead the Church into the Third Millennium’”. And the Pope added: “I would like once again to express my gratitude to the Holy Spirit for the great gift of the Second Vatican Council, to which, together with the whole Church – and especially with the whole episcopate – I feel indebted. I am convinced that it will long be granted to the new generations to draw from the treasures that this Council of the twentieth century has lavished upon us. As a Bishop who took part in the Council from the first to the last day, I desire to entrust this great patrimony to all who are and will be called in the future to put it into practice. For my part, I thank the Eternal Shepherd, who has enabled me to serve this very great cause in the course of all the years of my Pontificate”. And what is this “cause”? It is the same one that John Paul II presented during his first solemn Mass in Saint Peter’s Square in the unforgettable words: “Do not be afraid! Open, open wide the doors to Christ!” What the newly-elected Pope asked of everyone, he was himself the first to do: society, culture, political and economic systems he opened up to Christ, turning back with the strength of a titan – a strength which came to him from God – a tide which appeared irreversible. By his witness of faith, love and apostolic courage, accompanied by great human charisma, this exemplary son of Poland helped believers throughout the world not to be afraid to be called Christian, to belong to the Church, to speak of the Gospel. In a word: he helped us not to fear the truth, because truth is the guarantee of liberty. To put it even more succinctly: he gave us the strength to believe in Christ, because Christ is Redemptor hominis, the Redeemer of man. This was the theme of his first encyclical, and the thread which runs through all the others.

When Karol Wojtyła ascended to the throne of Peter, he brought with him a deep understanding of the difference between Marxism and Christianity, based on their respective visions of man. This was his message: man is the way of the Church, and Christ is the way of man. With this message, which is the great legacy of the Second Vatican Council and of its “helmsman”, the Servant of God Pope Paul VI, John Paul II led the People of God across the threshold of the Third Millennium, which thanks to Christ he was able to call “the threshold of hope”. Throughout the long journey of preparation for the great Jubilee he directed Christianity once again to the future, the future of God, which transcends history while nonetheless directly affecting it. He

## BEATIFICATION OF THE SERVANT OF GOD JOHN PAUL II

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rightly reclaimed for Christianity that impulse of hope which had in some sense faltered before Marxism and the ideology of progress. He restored to Christianity its true face as a religion of hope, to be lived in history in an “Advent” spirit, in a personal and communitarian existence directed to Christ, the fullness of humanity and the fulfillment of all our longings for justice and peace.

Finally, on a more personal note, I would like to thank God for the gift of having worked for many years with Blessed Pope John Paul II. I had known him earlier and had esteemed him, but for twenty-three years, beginning in 1982 after he called me to Rome to be Prefect of the Congregation for the Doctrine of the Faith, I was at his side and came to revere him all the more. My own service was sustained by his spiritual depth and by the richness of his insights. His example of prayer continually impressed and edified me: he remained deeply united to God even amid the many demands of his ministry. Then too, there was his witness in suffering: the Lord gradually stripped him of everything, yet he remained ever a “rock”, as Christ desired. His profound humility, grounded in close union with Christ, enabled him to continue to lead the Church and to give to the world a message which became all the more eloquent as his physical strength declined. In this way he lived out in an extraordinary way the vocation of every priest and bishop to become completely one with Jesus, whom he daily receives and offers in the Church.

Blessed are you, beloved Pope John Paul II, because you believed! Continue, we implore you, to sustain from heaven the faith of God’s people. You often blessed us in this Square from the Apostolic Palace: Bless us, Holy Father! Amen.

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**Blessed are you Pope  
John Paul II because  
you believed!  
The faith of Peter**

In the last 60 years, there have been three ceremonies for the Beatification of a Roman Pontiff. In 1951, Pius X was raised to the honours of the altar (and canonized only three years later), in 1956 Innocent XI, and in 2000, Pius IX and John XXIII together. A historical innovation, due to an intensification of hagiography, never before seen in the Church of Rome. Indeed, one must look to late antiquity and the medieval period for a similar precedent, albeit very different, and it is no coincidence that one finds there the reform Popes, Leo IX and Gregory VII.

Indeed, one must go back to the second half of the eleventh century to find the recognition of holiness by a Pontiff for his immediate Predecessor, such as has occurred with the solemn Beatification – a unique event on the world scene – of John Paul II. Only six years after his death, that death which is still in the hearts of millions and millions of people, believers and non-believers, as happened with the agony of John XXIII.

The exceptionality of the papal decision – ‘with due respect’ for the norms

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but at the same time “with reasonable haste” as Benedict XVI explained – and the very recent history of the long Pontificate of Karol Wojtyla are not enough to explain the uniqueness of this Beatification and the interest it has created throughout the world. Certainly, all of that explains the influx of one and a half million people into Rome, and in part, the generally widespread consensus which greeted the Beatification whether through a mature and

convinced reasoning, or in an only superficial and apparent forgetfulness of the harsh criticism to which John Paul II was subjected during the years he was Pope; dramatic and exciting years now consigned to history.

Years and work whose incisiveness and relevance are now beginning to be evaluated and recognized historically, as Benedict XVI himself noted. The Pope in fact said that John Paul II, heir of the Second Vatican Council and of Paul VI, inverted, “with the strength of a titan – strength which was given to him by God – a tendency which could have seemed irreversible”. The tendency of closure towards Christ, the only Lord and Saviour of the world. Giving the Church a renewed direction, ‘he rightly reclaimed for Christianity that impulse of hope which had in some sense faltered before Marxism and the ideology of progress. He legitimately restored to Christianity its true face...’. That it turns its face towards the future which Christ, the only capable of responding to the expectations of the human heart and the final point of history.

But aside from the greatness of a Pope – and the even greater humility of his Successor who remembered, visibly moved, John Paul II – the reason for the uniqueness of his Beatification was above all the dimension of faith: the faith of Peter, as described by Benedict XVI. Amongst the waving flags and repeated applause, between irrepressible and copious tears of joy, in an enthusiasm that after the beatification left an impressive silence. In the prayer to God before the new Blessed. Blessed because, like Mary and like Peter, he believed in and entrusted himself to the Lord.

By Giovanni Maria Vian, Editor in Chief, L'Osservatore Romano, 4 May 2011

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