

目錄

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- 聖座聲明：
有關中國廣東汕頭教區祝聖主教的事件 2
- 台灣世青朝聖團：完成培訓 接受派遣 4
- 2011台灣青年日報導
聖堂巡禮 莊嚴禮儀 熱火信仰 愛在高雄 8
- 曾主教的一封信：
原住民族日 請慷慨祈禱、奉獻 15
- 主教團禮儀委員會會議紀錄 19
- 2011年航海主日文告 33
- 新書訊息 35



- Statement of the Holy See -
Episcopal Ordination in the Diocese of Shantou 37
- Chinese Regional Bishops' Conference -
Minutes Of The Spring Plenary Assembly 2011 39
- Pontifical Council for the Pastoral Care of
Migrants and Itinerant People 60

C o n t e n t s

聖座聲明

有關中國廣東汕頭教區 祝聖主教的事件

黃炳章·若瑟神父於今年7月14日被祝聖為主教。關於此事，聖座作出如下聲明：

一、黃炳章神父無教宗任命而被祝聖為主教，所以此舉是非法的，他正處於教會《法典》第1382條所指定的處罰當中。為此，聖座並不承認他是汕頭教區的主教，他無權管理天主教教區的信友團體。

黃炳章神父本人事前早已接獲通知：由於汕頭教區已有合法的主教，他不能被聖座批准為主教候選人。再者，黃神父已被聖座多次告知，不得接受主教聖秩。

二、從不同的消息來源，聖座獲悉，有些主教被政府當局接觸時，曾千方百計地抗拒，以行動表白心跡，對參與非法祝聖主教的行為，絕不苟同。

儘管如此，據說還是有神長被強迫去參與了。

本聲明對忠貞的主教予以表揚，在天主前他們有功有德，也激發整個教會的欣賞。至於那些力保自己牧者的神父、修道人士和教友，艱苦當前，毫不畏縮，懇禱相伴，並深情地分擔牧者的心頭之痛，此等神父、修道人士和教友也同樣地受到表揚。

三、聖座重申中國天主教教友的權利：他們按照自己的良心，對伯多祿繼承人忠貞到底，並持守與普世教會的共融。

聖父獲悉這些事情後，對教會在中國受到這般對待，深感悲痛，並期盼他們能盡快走出當前的困境。

於二零一一年七月十六日由梵蒂岡發出

台灣世青朝聖團

完成培訓
接受派遣

主教團福傳委員會青年組

主教團福傳委員會青年組暨2011世界青年日台灣籌備大會，於7月23日（週六）假新北市新店區大坪林天下一家共融廣場，及大坪林聖三堂，舉辦「2011世界青年日台灣第二次全國培訓暨派遣禮」，共有15個朝聖團領隊及青年，300多位青年參與。

活動最終由台中教區蘇耀文主教主禮派遣彌撒，現場青年們皆興奮以待，蓄勢待發前往馬德里。

台灣今年前往馬德里世青的總人數超過550人，已知有19個團：Firm in Faith團、大專同學會團、聖母聖心愛子團、共融與釋放團、2011世青小灰團、新竹芥菜子團、花蓮山海青年團、聖德蘭文教團、瑪利亞文生青年團、MAGIS生活體驗朝聖團、延吉街顯靈聖牌堂、生命之母團、天馬騎士團、世青大會團、主言青年團、道明團、道生會、鮑思高慈幼

會青年團、新慕道團。以上的前15個團體，皆參與主教團組織的台灣籌備大會辦理之培訓。

兩個月前，「2011世界青年日台灣第一次全國培訓」於4/30~5/1，假台中縣大甲農會休閒農場，辦理兩天一夜的培訓與宿營，讓學員們體驗參與世青需要配合團體生活的紀律，及學習刻苦與儉樸的精神。

第一次培訓時，簡介了今年世青大會的行程、學習

大會歌，並由各團介紹世青的主保聖人，也一起以音樂祈禱的方式朝拜聖體。學員們在其中領略世青旅程中，「祈禱」及「團體」兩個重要元素。

這次週六的第二次全國培訓，旨在加強青年們的使命感，並學習實用的知識準備前往世青。上午的活動先是回顧第一次培訓的過程，接著是由台北教區牧靈處詹家祥，以共融遊戲「環遊世界找朋友」，帶動青年們學



台灣世青朝聖團 完成培訓 接受派遣

習和原先不認識的其他青年建立友誼，正如同在世青中有很多機會認識來自不同國家的朋友。

之後是「世青經驗分享」，由三位青年潘貞瑛、羅啓元、林義偉，分享以前他們參加過的世青是如何改變他們的生命，增加他們對信仰和教會的認同感及使命感。有人因此積極投入堂區的服務，也有因看到世界之大而決定要繼續求學、人生更上層樓，還有因看到教會的需要而投身全職青年工作。

隨後台北教區莊子誼老

師帶領青年們思考、並在小卡片上寫下這次能夠去世青，應感謝哪些人，例如提供旅費的父母、幫忙代理工作的同事、告知此活動的本堂神父…等；再來，也請青年們在小卡片另一面寫下，在參加這次世青後，即在這次旅程後，可能會以哪些方式或行動，將得到的感動和收穫分享出去。

大會期勉青年們不只是如同觀光客一樣，只想看美景、享受美食、體驗異國風情及結識朋友，更重要的是體悟到，這是一趟具有信仰省思的旅程，從感恩及感動



當中，培養願意付出和爲主所用的使命感。

下午的課程都非常實用，先是由聖母聖心愛子會介紹西班牙，再由輔大西語碩士班的張育群同學，教大家西班牙語的發音及簡單問候。接著MAGIS團的講師群，分別講解出國旅行時，該注意的醫療常識，並如何準備這次朝聖的行李，青年們都聚精會神地記下要注意的事項。

培訓的尾聲與高峰，是由蘇耀文主教主禮的派遣彌撒，並有來自各團十多位神父共祭，及台北教區羅際元

修士擔任司禮。蘇主教本次應主教團福傳委員會青年組的鍾安住主教之邀請，也將一起前往西班牙，擔任中文（普通話）要理講授的講員主教。

蘇主教表示，他感覺到青年們的熱火和對教會的愛，他鼓勵青年能藉這次世青的經驗，堅定信德，日後爲主所使用。

彌撒領聖體後經之後，各團領隊及青年代表接受蘇主教派遣及隆重降福，接受蠟燭和領巾，台灣青年們也由此即將邁向馬德里世青的旅程。



2011台灣青年日活動報導



堂巡禮 莊嚴禮儀 熱火信仰 愛在高雄

「在耶穌基督內生根修建，堅定於信德」（哥二7）

主教團福傳委員會青年組

台灣天主教會一年一度的青年盛事「2011年台灣青年日」，已於高雄順利落幕。

四天三夜的活動從7/14到7/17在文藻外語學院及道明中學舉辦，共有近450位學員參加，及約百位志工參與服務。

在充滿青春熱情的歌舞、莊嚴隆重的禮儀、多元深度的課程、以及堂區巡禮中，青年們都反應極佳，收

穫滿滿。

台灣的主教們對台灣青年日都以實際參與表達支持，這幾天的活動共有七位主教蒞臨。除了主教團福傳委員會青年組鍾安住主教及承辦教區高雄教區的劉振忠總主教外，各教區主教也都紛紛到場為青年們勉勵及打氣。青年們見到自己教區的主教到來，都以陣陣的掌聲和歡呼聲表達興奮之情。

開幕彌撒在14日下午於



道明中學道茂堂舉行，由鍾安住主教主禮，劉振忠總主教、林吉男主教、蘇耀文主教、劉丹桂主教襄禮，四十多位來自全台各教區的神父們共祭及三位執事輔禮。

鍾主教在彌撒道理中，就如主耶穌對那名客納罕婦人說：「啊！婦人，妳的信德真大！」（瑪十五21-28），同樣地，於150年前不畏怒濤前來傳教的道明會士們也有很大的信德。

因此，這次大會更安排青年們前往不同歷史悠久的

堂區參訪，盼大家能在目睹這些先人的歷史遺跡之際，思想並效法先人們堅貞的信仰情操。

鍾主教也提到前教宗真福若望保祿二世，因著他對青年的重視與前瞻的眼光，在二十多年前（1984）開始世界青年日，很多青年從中得到很大的信仰成長和啓發。後來又有亞洲青年日（1999），接著台灣也開始舉辦台灣青年日（2004），並以每年教宗青年日文告為主題。



這次台灣青年日的題目是「愛·融合」，是啓發自今年世界青年日文告主題「在耶穌基督內生根修建，堅定於信德」（哥二7），希望青年朋友們在此次活動中能擴展眼界，並日後繼續培養信德。

劉總主教也在彌撒中致詞，歡迎大家來到高雄！今年台灣青年日適逢台灣被外圍氣壓影響而陣日大小雨不斷，劉總主教謝謝大家不畏風雨的前來，也以「風雨生

信心」期勉青年們日後成為教會的棟梁，儘管在風雨中仍堅定不移。

蘇耀文主教則以「再忙，也要與你喝杯咖啡！」的廣告詞，向青年們表示自己就算行程緊湊，仍希望能來看看青年們，與大家一起共度歡樂的時光。

另外，高雄市政府許釗涓副秘書長及道明中學張豔華校長也蒞臨現場致詞祝福與會青年們。





彌撒後（14日晚間），進行各教區青年共融晚會，由各教區青年輪番上陣表演節目，呈現各教區特色。

15日上午，大會安排青年們前往八個不同的聖堂：玫瑰聖母聖殿主教座堂、五塊厝聖味增德堂、萬金聖母聖殿、鼓山露德聖母堂、聖加大利納堂、鳥松耶穌聖名堂、佳冬光榮十架堂、泰武鄉佳平天主堂，並安排志工講師導覽，並指導學員們回顧與分享所見所聞的人、

事、物。

中午萬金天主堂準備豐富的自助式午餐供青年們享用，除了青年們喜歡的Pizza、炒麵和炒米粉、冰品和水果外，還有當地有名的萬巒豬腳。

15日下午，青年們在萬金天主堂按教區分組，討論在自己教區內可行的福傳行動計畫，並須訂定明確的目標和方式。

之後各教區聚在一起分



享他們討論出來的計畫，內容有：音樂佈道、影片欣賞會、寒暑假福音性營隊、義賣潮T、攝影比賽、旅遊…等。青年們源源不絕的創意和熱情的態度，也感染了在場的神長和教友。

主持人提醒青年們，這些計畫很好，但都需要有意願投身策劃和執行的人，鼓勵青年們日後應積極地參與投入教區的活動，並及早做準備成為教會能委以重任的人才。

15日晚上有泰澤祈禱及

聖體降福，當中鼓勵青年們領受和好聖事，在場有近三十位神父聽告解。

大會特別在這天晚上供應甜點當宵夜，幫青年們慶祝赦罪後的平安和喜樂。

16日上午由李福華神父講授「身體神學」。

青年們先分成25個小組，分享：天主是誰、人是誰、天主與人有何相似之處，一小時後再集合一起分享各組討論的結果。

青年們都非常踴躍地上台報告，頻頻搶著爭取七組可報告的機會。

之後，李神父講解天主對人美好的創造和計畫，教導青年們要學會抵抗情慾的





誘惑，持守身心靈的純潔，對天主、未來的配偶和自己負責。

16日下午是「基督徒與今日世界」工作坊。

工作坊籌劃小組文藻外語學院宗輔中心表示：在瞬息萬變的今日世界，天主教會的青年們常需面對基督徒使命與世俗價值的掙扎，如何在青春的靈魂中，注入天主的智慧與勇氣，是台灣青年日的使命。

籌畫小組以「Earth搶救地球、Love真愛非夢事、Paradise尋找心樂園、與Word打造在地天國」為主軸，邀請十五組來自台灣各地不同善會團體的熱心講師，帶領參與青年進入地球永續、婚姻家庭、聖召、基督徒生活與使命、正義與和平等話題。

籌畫小組期待透過台青

為媒介，培育台灣公教青年成為具有價值觀、有遠見的時代基督徒。

不少參與青年透露在工作坊中學習到許多，本次工作坊也是最年輕化的一次，十五項工作坊中有三項為青年人自行籌劃與執行，極獲好評。

16日晚間的「歌舞青春音樂晚會」，原訂於高雄市文化中心前廣場，但因風雨過大，改於道明中學道茂堂舉行。

劉振忠總主教、洪山川總主教和黃兆明主教三位蒞臨，高雄市陳啓昱副市長亦代表陳菊市長特來致意。當天四小時左右的節目，青年們都奮力跟著又唱又跳，揮灑他們青春的精力和能量。

台青音樂組帶大家唱歷屆台青大會曲，現場參加過不同屆台青的青年便以

歌聲和掌聲表達他們的興奮：從2007台南台青「勇敢去愛」、2008台北台青「我信」、2009台中台青「帶我飛」、2010新竹台青「跟隨」到2011高雄台青的「愛·融合」。

之後文生樂團、神音樂團、霧台小魯凱、演唱家林義偉和天旋音樂靈修團體，分別以不同歌曲和呈現方式帶動全場氣氛。

最後光鹽陳名博、及流行歌手李聖傑的演唱，以多首膾炙人口的拿手好歌，將一晚的音樂饗宴畫上美好的句點。

17日上午在施偉柏神父的「聖召」課程講授後，進行閉幕派遣彌撒。由劉振忠總主教主禮、鍾安住主教及黃兆明主教襄禮、數十位神父共祭及三位執事輔禮。

劉總主教在道理中引用

教宗文告，指出青年應成為這世代基督的見證人和管道，把天主的好消息帶給同年齡的人。

劉總主教語重心長地說：我們教友們常常很樂意或隨意地轉發一些好笑卻不雅的郵件給朋友，但對於轉發一封帶有信仰祝福意涵的郵件感到卻步。

他鼓勵青年們積極追求信仰扎根、堅定信德，之後勇敢為主所用。

派遣彌撒領聖體後回顧這四天三夜的台青畫面，現場青年們笑聲不斷，也有人開始表現不捨之情。

彌撒出堂前進行交接儀式，2011年高雄台青宣布圓滿落幕，明年承辦教區嘉義教區從高雄教區手中接過蠟燭和旗子，鍾主教並代表嘉義教區邀請大家明年到嘉義參加台青！

曾主教的一封信

原住民族日

請慷慨祈禱、
奉獻

主教團原住民牧靈委員會

主內的弟兄姐妹：大家平安！

原住民牧靈委員會成立至今，只要各教區要求支援，我們都會義不容辭去協助。原住民社會目前的現象，是很多年輕一代離開原鄉，到都會區工作謀生，留在原鄉的老人備感寂寞、需要關照，而到都會區的年輕教友們，在繁華的都市裡很容易迷失，甚至失去原有的信仰，造成嚴重的失落感。因此非常需要大家的關心、祈禱、及支援。

至今仍有弟兄姊妹不知「原住民族日」，故說明如下：

1994年8月1日，國民大會通過憲法增修條文將「山胞」正名為「原住民」，又在2005年，政府將8月1日訂為「原住民族日」；主教團亦於2006年4月份常年大會通過8月1日為「台灣天主教原住民族日」，同時8月份第一

原住民族日

15

台灣地區主教團月誌

個主日為「原住民祈禱奉獻日」。

希望在這個特別的日子裡，經由更多的祈禱、關懷、和奉獻，讓原住民能夠奮發圖強，活得更有意義、更有尊嚴。

今年的「原住民祈禱奉獻日」是在8月7日，在此懇請教會內諸多成熟的堂區、教友，發揮同為基督肢體，彼此補足與扶持的精神，慷慨解囊。

我們定將您的每一分奉獻完全用於部落教友的生活、培育與教育品質的提昇，並照顧偏遠部落的獨居家老人，協助原鄉中許多繳不起學費及營養午餐的學童。

同時，我們也會將財務透明化（公布明細），讓您清楚您的每一分心血用於何處、何人，以昭公信。

近期慶祝活動簡介（請見 p.17）



在此也告訴大家一個好消息，主教團原住民牧靈委員會終於有網站了！我們的網址是 <http://www.catholic.org.tw/aborigine> 歡迎大家點閱及指導！

最後要說的是，不論您在物質或精神上的支持，我都會銘刻在心，不敢或忘；讓我們攜手同心向「天主國來臨」的目標努力邁進吧！

願仁慈的天主賜福大家！呼籲主內的弟兄姐妹，

本著「人溺己溺，人飢己飢」、「教會一體」的精神，多關懷原鄉的弱勢手足，並慷慨解囊，也祈求天主因著各位慷慨的奉獻，降福您們及您們的家人。

天主保佑！

主教團原住民牧靈委員會

主任委員 曾建次 主教



近期慶祝活動簡介如下：

一、高屏地區「原住民族日」感恩大典暨慶祝活動

時間：7月30日（9：30感恩祭）

地點：屏東內埔農工

二、台南地區慶祝「原住民族日」活動

時間：8月07日（10：00祈福感恩彌撒）

地點：台南市永康區復國路天主堂

三、台北地區100年慶祝聖母升天節文化祭暨慶祝台灣天主教會原住民族日

時間：8月07日（09：00感恩彌撒）

地點：新北市蘆洲區成蘆橋

18

主教團原住民牧靈委員會終於有網站了！

網址是 <http://www.catholic.org.tw/aborigine>

歡迎大家蒞臨本網站並與我們聯絡：

電話：(02) 2537-1776 *15

執行秘書：廖建雄 (0933076046)

E m a i l : josephliao1945@gmail.com

主教團禮儀委員會 會議記錄

時間：2011年6月24日（星期五）上午十一點至下午三點四十分

地點：台中教區主教公署（台中市北區德化街368號）

主席：蘇耀文主教

出席：蘇耀文主教、趙一舟蒙席、王振席蒙席、白正龍蒙席、王友良神父、曹伯睿神父、利慕華神父、蘇立德神父、李若望神父（代理羅建屏神父）雷蕙琅主任、蘇開儀老師、潘家駿神父。

列席：幸英宏神父、馮惠玲姊妹、吳富柔修女

請假：劉振忠總主教、曾建次主教、吳新豪神父、麥安泰神父、羅建屏神父、黃衛真神父、胡國楨神父、吳蓉平修女、錢玲珠主任。

紀錄：盧玫君秘書（潘家駿神父整理）

會前禱：蘇主教帶領

會議議程：

主席（蘇主教）致詞：主教歡迎大家到台中開會，之後，請潘神父進入議題的報告及討論。

壹、上次會議決議及後續工作報告：

（一）有關主教團春季會中，「禮儀委員會」所提的七項提案：

提案A：彌撒中教友念「天

主經」時有關姿態決議文的再修訂。

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，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。

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」。

提案D：將春節之後的「祈福日」固定在元宵節。

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」。

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。

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」。

結果：提案A~E主教團會議並無決議，只裁示：保留，繼續討論。

提案F主教團會議決議：各教區繼續努力推行。

提案G主教團會議決議：通過。(潘神父註：但由於在實行這項決議時，碰到客觀環境及資源方面的實際困難，因此再與蘇開儀老師討論之後，可能趨向於在未來的主教團辦公大樓內開辦聖樂課程，聘請音樂專業師資，作有系統

的培育。)

(二)有關今年(2011年)耶穌君王節前夕，將在台北總教區舉行的臺灣聖體大會：禮儀委員會在上次的會議結束之後，曾經作了一些提議，並交由蘇主教，以提供主教團春季會議中討論。目前台北總教區及主教團已組織了籌備小組，正如火如荼的進行準備工作。(根據7月4日台北總教區禮儀委員會會議的決議，將由蘇立德神父負責大會的禮儀。)

(三)樹葬與灑葬的問題：其關鍵問題乃是涉及骨灰保存的問題，上次會議決定在這次會議中繼續深入討論。

(四)上次會議我們提到「祈福日」的日期：是否可以改在春節舉行，因為這日子一方面符合春節的意義，另一方面也容易記得，再方面也比較容易召集教友們一起慶祝。而往常的做法都是由「禮儀委員會」決定日子(通常在春節後第二個週六)，

因此或許這日子並不需要主教團會議決議，只要在編 ORDO 時，「禮儀委員會」自己就可以決定，並把它編進去就可以了。

（五）有關台語彌撒發音的問題：經過了解發現到，由於一般本地神父在舉行台語彌撒時，大都還是使用主教團出版的《感恩祭典》，而非瑪利諾會出版的《主日彌撒經本》（臺語字與羅馬字）版本，因此在臺語發音上就產生了一些出入。基本上，如果不是將意義改變了，而只是發音的問題，那麼應該是可以通融的，不必嚴格到非得完全統一不可。有關這個問題，「禮儀委員會」會持續注意。

（六）關於修訂版《兒童彌撒經書》：編輯小組已在5月23日（週一）開了第一次編輯會議，會議中錢老師提供了「香港教區禮儀委員會」編訂的《兒童感恩禮》。因為這個版本很好，

而香港教區也有意修訂這個版本，所以我們聯絡了「香港教區禮儀委員會」，尋求合作，希望能編訂出兩岸三地都能適用的版本。第二次編輯會議將在7月22日（週五）舉行，會議中將針對《兒童感恩禮》提出修訂的部分。

（七）有關經由「主教團會議」決議通過的禮儀規範：將做一次整體性的公告，並編輯一本小冊子供神父們使用。但是到目前為止，因為「主教團會議」對「禮儀委員會」所提出的提案尚未做出明確的決議，所以也影響到原訂計畫的進度。

（八）有關「亞洲禮儀論壇」（ALF）：會期為民國100年10月17日晚上6:00至21日中午，地點在新莊「翰品酒店」，會員已經在陸續報名當中。

貳、各組工作簡報：聖樂組、聖藝組、禮儀組、編譯

組、培育組（由於「議題討論」很多，故略過此項。）

參、議題討論：

一、如何加強各教區的禮儀教育？

之所以到各教區召開「主教團禮儀委員會會議」，其目的就是要了解各教區的禮儀生活，並聆聽各教區對禮儀培訓的期待，以及是否需要「主教團禮儀委員會」的合作與支援。而為豐富及健全本地教會的禮儀生活，也期待主教們要注意到培育禮儀人才的重要性及急迫性。以下是台中教區王友良神父及馮惠玲姊妹的報告及分享：

王神父：主教、各位神長、各位兄姊大家好！關於台中教區對教友的禮儀培育，去年的重點是「非常務送聖體員」的培育，共兩個階段：

1. 對教會相關「非常務送聖體員」文件及理論的了解；

2. 實際「送聖體」的訓練，其中包括了情緒管理、同理心的訓練等。在經過非常務送聖體員的派遣禮之後，計劃每三個月聚會一次，提供他們退省及深度進修的機會。目前已經進行了一次，是由潘家駿神父為他們講授了有關「非常務送聖體員」的靈修。

今年（2011）年培育的重點則是「讀經員」與「釋經員」（領經員）的培訓。我們邀請了雷蕙琅小姐和她永泉的夥伴為我們主持「讀經員」的培訓工作。這次總共來了167位學員，相當踴躍、出乎意料之外，可見教友對培育的渴望很深。接著「讀經員」培訓之後，我們計劃在10月15日舉辦「釋經員」的培訓。由於目前在臺灣絕大部分堂區仍然普遍存在這個角色，因此我們認為有必要針對此一職務提供正確的觀念，以及適當作法的培訓。

馮姊妹：在聖樂方面，去年舉辦了一次座談會。在今年9月份將舉辦一場聖樂觀摩會，邀請台北教區的一些聖詠團來台中，並聯繫台中教區所屬堂區的聖詠團共襄盛舉，彼此觀摩交流，藉此凝聚情感和共融，並幫助我們更體會我們在禮儀服務中的使命。所有有關聖樂的培育中，禮儀中司琴的培育尤其重要，所以台中教區也計畫在明年（2012年）舉辦司琴培育課程。

王神父：除了培訓課程以外，每次有教區性大禮儀的時候，我們也都會邀請各堂區的弟兄姊妹來協助，不管是幕後的工作或是幕前的禮儀職務，我們都會邀請各堂區的弟兄姊妹來擔任，就是希望能藉由這些禮儀慶典的參與，幫助信友們對禮儀有更進一步的認識，而提高和改善堂區禮儀的素質。

在場的台中教區禮儀委員會成員：幸英宏神父，負

責原住民的禮儀；馮惠玲姊妹，負責聖樂；吳富柔修女，負責準備講習會的文件等幕後工作。希望慢慢藉由我們的服務，而能將禮儀的觀念及生活傳達給信友們。除了禮委會成員之外，我們計畫成立禮儀志工隊。

除了以上的報告與分享，台中教區禮委會也表達了期待：

1. 因為台中教區禮委會沒有禮儀科班出身的委員，所以在舉辦禮儀講習會時，在一些重要的科目上，缺乏人員提供專業的課程，因此需要主教團禮委會提供講師。
2. 在台中教區，除了閩南人之外，客家人及原住民也不少，特別在原住民方面，我們常感到有點無能為力，雖然幸神父可以幫忙，但是幸神父一個人的力量有限。因此面對台中教區多半是布農族的原住

民，期待主教團禮委會能整合資源予以幫忙。

蘇主教回應：謝謝台中教區禮儀委員會的成員出席我們的會議，也謝謝他們的說明。他們都身兼多職，非常的忙碌，但是對台中教區的禮儀及聖樂的領導和幫忙都很大。剛剛提到有關講師的部分，在第四議題會討論到有關「基督徒入門禮」（RCIA），如果有需要的話，我們也希望主教團禮委會的成員能夠來幫忙。主教團上次決議要推展RCIA，以前也有推展過RCIA，我們希望能繼續推展。

潘神父補充：目前錢玲珠老師正在台北總教區第四與第九、十鐸區舉辦認識RCIA的課程，成果很不錯。台北總教區的做法是：參加完課程的學員，將由主教頒發結業證書。而這些學員也將成為堂區慕道者的陪伴者，其中具有宣講能力的學員，也可以進一步到教區的「教理推

廣中心」教理老師的培育。

二、有關「唱經員協會」在教區的定位？

這個議題是由高雄教區及嘉義教區的「唱經員協會」所提出來的。目前擁有「唱經員協會」的教區包括了高雄教區、嘉義教區及台中教區，而當初成立的目的是為推廣、錄製及教學主教團所編譯的《答唱詠集》。他們要問的問題是：在教區的大禮中，是不是要用主教團審核通過的版本？詠唱員是不是非得由協會的成員來擔任？「唱經員協會」在教區的定位？

討論結果：

1. 在教區大禮彌撒上，原則上使用主教團通過的版本。主教團禮委會審核通過的版本是經過理性上的審核，基本上，好不好聽並不是審核的關鍵，除了專業的音樂基礎之外，天主聖言才是真正的主角。

2. 我們也希望「答唱詠」能夠更多元化，主教團禮委會的角色絕對不是在限制創作，而是鼓勵和審核創作，希望幫忙禮儀聖樂的創作者，能夠可以創作出符合標準的禮儀用歌曲。
3. 「聖詠員」應具有詠唱能力，並接受音樂方面的基本培育，且對禮儀的精神與意義有一基本的認識；並且學習在詠唱時，能夠表達出信仰的氛圍與幅度。如此，即使是「聖詠員」沒有受過派遣，但凡有能力且有信德的人，就可以擔任此項職務。
4. 我們向擁有「唱經員協會」的教區建議，這個協會在教區的定位：
 - 1) 派代表參加教區的禮儀委員會，成為禮儀委員會成員，可以在教區性的大禮儀中協助選擇符合禮儀精神和標準的歌曲，以及安排音樂服務。

- 2) 透過這個協會成員對教區禮儀聖樂的服務和見證，也鼓勵其他教區復興「唱經員協會」。
- 3) 在禮儀聖樂的推廣上，這個團體可以在教區扮演一個重要的角色，而特別是推廣「主教團禮儀委員會」審核通過的歌曲。
- 4) 希望這協會能夠擴大成立為教區的核心聖詠團，因為他們是經過審核，具有歌唱能力以及良好的發聲技巧，所以可以賦予他們更多的使命，而不只是詠唱「答唱詠」。

三、上次會議中，討論有關天主教會是否推行樹葬/灑葬的問題，而這涉及教會對骨灰保存方法的規定，我們將以教會所頒佈的有關文件作基礎，再進一步探討。

1. 我們以普世教會及美國地方教會所頒佈的文件作為

基礎，來進行探討。第一份《熱心敬禮指南》(Directory on Popular Piety and the Liturgy)第254號，有關葬禮、火化及骨灰保存；第二份文件是「美國主教團」對有關海葬問題的回覆，及提出指導原則。

2. 在第一份文件中，提到火葬禮是被許可的，然而土葬仍是首選。至於骨灰，「應該勸導，不要把骨灰保存在家中，而要以通常方式 (usual manner) 予以安葬。」而按照第二份文件則是按照第一份文件的原則「通常方式」(usual manner) 來回應海葬的問題，而提出：把骨灰灑在天空、土裡或海中都是不合適的，應該放在棺木裡，或者是甕裡面，或者是一個容器裡面，而不是灑在海中。
3. 教會採「通常方式」(usual manner) 的方式

保存或安葬骨灰，其出發點乃是基於我們相信將來肉身復活的信仰。因此，對骨灰的妥善保存態度乃是一種對此信仰的積極回應。

4. 從以上基礎來看臺灣社會及佛教界所推行的「灑葬」或「樹葬」，這是一種一切回歸大自然的葬法，又稱為「環保自然葬」，同時也涉及到佛教一切歸空的教義及思想。因此不論是將骨灰撒在大海裡的「海葬」，或是灑在花叢中的「灑葬」，為教會的葬禮都是不合適的。而「樹葬」使用生物可分解環保骨灰罈，基本上也是「灑葬」的一種型式，因此也是不合適的。

四、如何幫助教友認識「守齋」的意義？

1. 星期五守小齋，其意義是想起及參與耶穌的苦難。有一些地方教會不在食物

上守齋，但以其他克己的方式陪伴耶穌受難，如香港、日本等地。如果我們要保留守齋的習慣，那麼應教導教友明瞭守齋的意義；如果要取消，那麼要考慮它的替代方案，如有些地方教會是以行愛德來作為守齋的替代行動。

2. 我們目前還是保留傳統的守齋作法，因此要幫助信友更加了解守齋的意義。「主教團禮儀委員會」新近翻譯了教宗保祿六世有關大小齋的宗座憲令，目前還只是初稿，趙蒙席也寫了一篇有關守齋吃魚的意義，禮委會在適當的時機運用這兩篇文章。

五、基於家庭價值的逐漸低落，最近一段時期以來，基督教會正透過各種方式，積極努力倡導婚前及婚後的「守貞、守約、守份、守成」，甚至邀請香港的天主教會來為他們舉辦講習會。而在我們臺灣天主教會內，

雖然教會一直以來，在家庭牧靈指導方針上，都極力堅持要善作婚前準備及婚後輔導，但是成效不彰。為讓婚禮的慶祝真正成為婚姻生活的高峰和泉源，從禮儀委員會的立場，我們可以怎麼做？

王振華蒙席為我們整理了一份完整的資料，並作了報告（請見會議中所發資料）。經過簡短討論之後，結論如下：

1. 這些年禮儀委員會最重視的就是「聖體聖事」，其次就是「聖洗聖事」，我們一直忽略了「婚姻聖事」。我們應加強「婚姻聖事」的教導。
2. 有關婚姻聖事的教育，特別是教會對婚前的輔導與陪伴，在去年（2010年）主教團秋季常年大會就作了如此決議：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，在兩年內編輯完成及出版「婚姻指南手冊」，以供各教區及其所屬堂區在為準備結婚者作婚前輔導及準備時使用。

3. 希望主教們聯合以上三個委員會開始執行決議，並在各教區成立一個推行委員會，並在各總鐸區設立因應的單位。

六、有關聖週四「主的晚餐」彌撒中，「濯足禮」的實施。

因由：在我們臺灣地方教會，目前有關聖週四「主的晚餐」彌撒中，「濯足禮」的實施情況不一：有些堂區會邀請男性和女性教友參與，有些堂區會邀請準備在復活守夜禮接受洗禮的候洗者參與，有些堂區會因為適合的成年人不足，所以會邀請兒童參與，有些則只是邀請男性教友參與，有些甚至以「洗手」代替「洗腳」。

要如何做？才是符合禮規和禮儀精神？

1. 有些堂區會邀請男性和女性教友參與，這作法乃是源自1987年（2月16日），美國主教團發佈聲明，建議可以邀請男性與女性參與「濯足禮」，其主要理由是強調此一儀節正是回應耶穌彼此相愛與彼此服務的誠命（第4號）。然而在這聲明中也清楚地說，這樣的作法是與禮規不符的（第5號）。
2. 1988年1月16日，聖禮部頒佈《準備及慶祝逾越奧蹟》（Paschale Solemnitatis: Concerning the Preparation and Celebration of the Easter Feasts）作為四旬期、聖週及逾越三日慶典的指導原則。其中就「濯足禮」作了如下的說明：「根據傳統，在今天為特選的幾位男教友洗腳，表達基督的服務與仁愛，祂來『不是為受服事，

而是服事人。』(瑪廿28)」(第51號)應該保持這個傳統和它獨特的意義。在2002年及2008年新頒的《羅馬彌撒經書》(Missale Romanum)裡，聖週四「主的晚餐」禮規中依舊保持了這個傳統。

3. 換言之，「濯足禮」的舉行，其所強調的重點並不在表達我們對基督愛的誠命的回應，也不在於我們彼此服務的行動，而是強調基督的行動，強調祂對我們愛與服務的行動，以及這福音情節的再現。我們對基督愛與服務的邀請的回應該具體地表達在呈獻禮品當中，所以在《準備及慶祝逾越奧蹟》第52號說到：「為窮人的禮品，特別是那些在四旬期間，所收集的悔改的果實，可以隨著奉獻遊行呈獻天主台前。」
4. 邀請男性教友參與，是代表十二位宗徒，也意含著

「你們要這樣做，來紀念我」的邀請，也就是舉行感恩聖祭的邀請，換句話說，這涉及了「聖秩聖事」的建立。

5. 因此，邀請女性教友、兒童、慕道者，或是把「濯足禮」改成「洗手禮」都是不適合的，且改變了這儀式的獨特意含。如果找不到十二位男性教友，那麼也不必堅持非要十二位，少於十二位亦可。甚至如有牧靈、心理或文化等的困難，「濯足禮」並非一定要舉行，這是可以任意選擇的。
6. 總之，按照聖週四「主的晚餐」禮規這樣說：「講道後，如認為為教友有益，可行『濯足禮』。特選的幾位男教友(viri selecti)由輔祭引導至特定座位。然後主祭(如需要，可脫去祭披)到每個教友跟前，以水洗腳，並以毛巾擦乾，輔祭者在旁

協助。」

七、彌撒中，視聽器材使用的再討論。

蘇立德神父為這議題寫了一篇有關視聽器材在福傳及禮儀中的應用（請見會議中所發文件），這議題討論結果：

1. 禮儀是天人之間的對話，而不是向著螢幕或牆壁對話，也不是對著書本和紙張對話，因此就禮儀精神來說，把整個禮儀經文以power-point投影在螢幕或白牆上，都是應該避免的。
2. 應加強各個禮儀服務人員，包括主禮、讀經員、聖詠員、詠唱員等的訓練。
3. 若要使用power-point，那麼應該學習如何善用之。可以使用power-point作為主禮講道的輔助工具，如以恰當的圖片或音樂來輔助，幫助參禮者更深刻地了解講道的內容。

肆、各組工作

一、編譯組：

1. 《和好禮典》（《告解禮典》修訂版）、新禮儀年度的ORDO即將出版，”How not to say Mass”中文版也即將修訂結束。
2. 準備編修《殯葬禮典》與《追思禮典》，並將申請批准由「試用本」成為正式定本，並將按照神父及教友們的意見重新編修，使之更加符合需要。

二、聖樂組工作報告（報告人：蘇開儀）

1. 已完成工作 03/31/2011~

1) 購買製作音樂的專業設備

打譜及製作音樂的Sibelius（西貝流士）音樂軟體及壹台蘋果電腦已購置安裝完畢，目前已經開始整理及製作音樂檔案，提供日後大家網路下載及曲譜出版。

2) 2011年6月18日於嘉義主教公署舉辦「司琴員培育課程」

嘉義教區由於聖樂培育師資缺乏，邀請主教團提供師資開始聖樂服務的相關培育課程，司琴為嘉義教區首要開辦的課程，當天來自各堂區的姐妹弟兄約51人，年齡最小者為國小六年級應屆畢業生。當天課程包括單旋律彈奏、移調、和絃配置、禮儀彈奏和樂器實際操作等內容，在場也回答各兄姊們提出禮儀中的各樣困難及實際問題。預計接下來的課程為進階禮儀彈奏及領唱員培育（唱歌技巧訓練）。

2. 現階段工作

1) 主教團《答唱詠集》再版

主教團於主曆1997年編寫出版的《答唱詠集》至今已經銷售完畢近14年了，在各方詢問和要求下，經修正錯誤、加添數字簡譜和增添兩

篇序文，為方便教友攜帶、練習和實用，新的平裝版也重新設計了美觀的封面，現在所有資料已經送交刷廠排版製作，預計八月份可以出版。出版後仍請神長們鼓勵教友們購買、學習和推廣。學習光碟和伴奏譜也將重新製作陸續推出。

2) 2011年7/1-7/3於新竹香山舉辦「禮儀歌曲創作」暨「聖樂進修」講習會

今年的聖樂講習會是繼2008年之後的第二次大型主題的講習會，標題雖然定為「禮儀歌曲創作」，但實際也是教友們增進有關教會音樂知識的一次充電機會，目的是希望教友們瞭解了禮儀當中歌曲的構成概念後，依照教會的規定為禮儀創作歌曲，增進在禮儀中能夠使用的歌曲的數量。講習會內容包括聖樂賞析、禮儀精神及內涵、禮儀中的歌曲、葛麗果聖歌介紹、李振邦神父作品介紹、本地化（包括方言）

聖樂研究、創作及演練。目前全省報名人數僅16人，由於講習會內容豐富，還請神長、兄弟們多多推薦教友報名參加！

3) 禮儀歌詞的整理

為增進和鼓勵教友們一起為禮儀創作歌曲，目前禮儀委員會正積極整理編訂譜曲用的甲、乙和丙三年的禮儀歌詞，包括進堂、奉獻和領主曲等歌詞。

4) 整理已有及新創作的禮儀歌曲

很多神長及教友們都詢問：「我們的聖歌就只有這些嗎？」其實中文聖歌並不是沒有，只是沒有大力地推廣。目前聖樂組已經開始打譜製作新檔，盡快提供大家學習舊有新唱的禮儀歌曲。

3. 仍待進行的工作

1) 錄製和製作禮儀歌曲學習光碟及禮儀歌曲伴奏譜

目前已有多位神長及教友們要求錄製主禮用或是禮儀用歌曲的學習光碟，一些教友也要求五線譜的歌曲伴奏譜。由於聖樂組人力和經費有限，也考量要有好的音樂品質，將審慎安排適當人員練習錄製及編寫伴奏譜供大家使用。

2) 禮儀委員會聖樂組網站

目前網站尚未找到適合的人選幫忙管理，所以閑置中，期盼天主聖神派遣適當且有意願的人選為這重要區塊服務。

3) 推動各教區舉辦一年一度「聖樂發表會」

希望藉由一年一度的聖樂發表會促使各堂區聖詠團相互觀摩、共融和學習教會的新歌曲。



2011年航海主日文告

2011年 航海主日 文告

(2011年7月10日)

宗座移民暨觀光牧靈委員會

親愛的海員宗會司鐸、志工、朋友和支持者：

慶祝航海主日的同時也是一個特別的時刻，讓我們更明白基督徒和整個社會，及自1920年以來，在世界各港區海員宗會司鐸和志工們對海員所提供的服務是不可或缺的。

「我和你們相聚在此，希望表達天主教會對你們的親近、向你們經常處於危險和艱難的工作中表示敬意，也明白你們的煩惱和所關心的事情、支持你們該擁有的權利及安慰你們的寂寞和思鄉之情。」

這些話是真福若望保祿二世，於1984年8月12日在意大利的法諾，對海員和漁民們的證道；同時也為全球約150萬名來自超過100個國家，替世界百分之九十的經濟做運輸和為我們提供日常所需貨物的海員們，帶來希望的訊息。

儘管我們在生活上的便利，大大地受益於他們的辛苦工作和犧牲；但是除非他們登上了頭條新聞，或是在海上發生了悲劇和近期海盜挾持船隻事件頻傳，否則我們對海員的工作是一概不知的。此外，還有許許多多影響他們生存的難題存在著。

33

台灣地區天主教團月誌

近年來，由於航海上意外事件對海員的刑事定罪、海員被遺棄在他國，身無分文和食物、及對海員在陸地停留的新規定，加上缺乏安全保障和長期在船上生活，不僅是對海員本身，同時也對他們的家人和親友造成相當大的壓力和緊張。

海員宗會注意到了許多海事上存在著不人道的情況，與海員站在一起，重申他們的尊嚴和工作權利必須受到尊重。回顧我們於2011年5月26日對海盜行為的聲明：我們強調海事部門、政府、國際組織和提供福利服務的單位應共同攜手合作，把預防措施落實到位，以確保海員的安全。為進一步保護在海上工作的人們，我們呼籲各國的政府即刻通過2006年國際勞工組織的〈海事公約〉，並且開始施行。否則，即使它是一項海員權利歷史上的重要成就，也只會成爲一個空談不實的理論。

海員宗會接受福音的引領和教會的社會訓導所教導，爲爭取海事上的正義而奮鬥。在1922年4月17日教宗碧岳十一世批准和降福第一部海員宗會的憲法和規章時，用「去擴展海事部門」這句話，使這工作「為救恩結出豐碩的果實」，鼓勵我們繼續這個使命。

我很榮幸在此宣布明年（2012年）11月18~24日，海員宗會即將在羅馬舉行第二十三屆世界大會，共同反映和分享多變的海上世界所帶來的挑戰，這是海員宗會在歷經90年後的一個重要事件。

最後，對這些致力於海上工作的朋友，我懇求海星之母瑪利亞如同母親一般地守護你們。

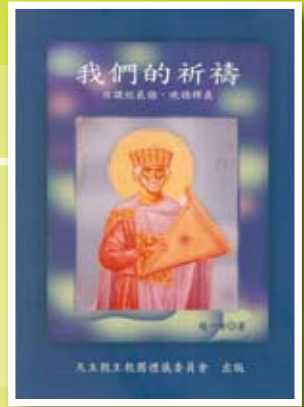
主席 衛里奧 總主教
秘書 卡拉拉比爾 主教

新書訊息

《我們的祈禱》日課經晨禱、晚禱釋義
趙一舟 著

幫助你用現代人的眼光了解聖詠
幫助你更深的進入日課祈禱當中
藉著本書我們可以用自己的語言祈禱
日課不再是聖職人的專利

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書冊大小：14.8*21cm

主日及節慶日《信友禱詞》
(修訂大字版)

信友在彌撒中的角色並非是默默無聲的「觀眾」，而是司祭、積極的參禮者、行禮者。

「信友禱詞」提醒、也促使信友在彌撒中，不僅為自己祈禱，而要放寬眼界，為所有急需的人祈禱，這就是執行司祭的職務。

定價：80元



書冊大小：18.8*25.7cm

《上主的話》(VERBUM DOMINI) 宗座勸諭
論天主聖言在教會的生活及使命中

2010年9月，
教宗本篤十六世於第十二屆世界主教會議後，藉
著本勸諭為我們提出一些路向，
亟盼教會重新以天主聖言作為不斷更新的泉源，
也願天主聖言不斷成為教會各種行動的核心。

定價：100元



書冊大小：13*19cm

新書訊息



書冊大小：15.4*23cm

《教會社會訓導彙編》 梵蒂岡宗座正義和平委員會

此文件旨在用概要和全面的方式表達教會的社會訓導。

本書最重要目的，是培育和支持基督徒在社會中行動、尤其是平信徒的行動。

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書冊大小：15*21cm

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希望此書的出版，有助於誦念日課的聖職弟兄及其他人士能有較深入的瞭解和熱誠地祈禱。

定價：100元

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- 電話：02-2537-1776
- 傳真：02-2523-1062

Statement of the Holy See

**Episcopal Ordination
in the Diocese of Shantou**

(Province of Guangdong, Mainland China)

The following clarifications are issued with reference to the episcopal ordination of the Reverend Joseph Huang Bingzhang which took place on Thursday, 14 July 2011:

1) The Reverend Joseph Huang Bingzhang, having been ordained without papal mandate and hence illicitly, has incurred the sanctions laid down by canon 1382 of the Code of Canon Law. Consequently, the Holy See does not recognize him as Bishop of the Diocese of Shantou, and he lacks authority to govern the Catholic community of the Diocese.

The Reverend Huang Bingzhang had been informed some time ago that he could not be approved by the Holy See as an episcopal candidate, inasmuch as the Diocese of Shantou already has a legitimate Bishop; Reverend Huang had been asked on numerous occasions not to accept episcopal ordination.

Statement of the Holy See

2) From various sources the Holy See had knowledge of the fact that some Bishops, contacted by the civil authorities, had expressed their unwillingness to take part in an illicit ordination and also offered various forms of resistance, yet were reportedly obliged to take part in the ordination.

With regard to this resistance, it should be noted that it is meritorious before God and calls for appreciation on the part of the whole Church. Equal appreciation is also due to those priests, consecrated persons and members of the faithful who have defended their pastors, accompanying them by their prayers at this difficult time and sharing in their deep suffering.

3) The Holy See reaffirms the right of Chinese Catholics to be able to act freely, following their consciences and remaining faithful to the Successor of Peter and in communion with the universal Church.

The Holy Father, having learned of these events, once again deplores the manner in which the Church in China is being treated and hopes that the present difficulties can be overcome as soon as possible.

From the Vatican, 16 July 2011

CHINESE REGIONAL BISHOPS' CONFERENCE

MINUTES OF THE SPRING PLENARY ASSEMBLY 2011

Date:	April 25-29, 2011 (Monday-Friday)
Venue:	Tainan Diocese (Guan-Zi-Ling Toong Mao Spa 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:	Paul Cardinal Shan
Secretary:	Fr. Otfried Chan

Procedure of Meeting:

A) Opening Prayer

B) Speech of Paul Cardinal Shan

On 11-13, April, the Fourth Plenary Meeting of the Commission on Church in China was held in the Vatican. This Commission was instituted by Pope Benedict XVI in 2007 to study the questions of major importance concerning the life of Church in China. At the end of the meeting, the participants issued a statement to the Catholics in China, among which is the ninth conclusion: “We have learnt with joy the news that the diocese of Shanghai can start the beatification cause of Paul Xu Guangqi, which will be added to that of Father Matteo Ricci, S.J.”

Paul Xu Guangqi was a lay person who held an important position in the imperial court, had broad and profound knowledge, was faithful to his country and people, and was a great servant. In the exchange between the great achievements of the Chinese culture in the new era, he became one of the first disciples of the Christian faith introduced to China by Fr. Matteo Ricci. The Chinese, both Catholics and non-Catholics, watched Xu Guangqi and his exemplary life to better understand that no contradiction nor danger exist being Chinese and Catholic at the same time. On the contrary, one can be an outstanding Chinese and at the same time a good Catholic. The past experience is the light of hope for today and tomorrow of China.

The Shanghai diocese of Mainland China intends to apply for the beatification of Paul Xu Guangqi at the Holy See and deserves to be congratulated by the CRBC. Paul Cardinal Shan has already requested the Secretary General to write a draft letter to Bishop Aloysius Jin Luxian of Shanghai diocese.

C) Topics discussed

Proposition I: CRBC Secretariat

- I.A: Apply for the beatification of Paul Xu Guangqi
- I.B: Audit the 2009 Annual Report and 2009 Work Report
- I.C: Modify the balance plan of 2008
- I.D: Church Tribunal funding and budget
- I.E: XIII Ordinary General Assembly of the Synod of Bishops (2012.10.7-28)

Proposition II: Commission for Evangelization

- II.A: Some ways to prepare and keep school religion guidance counselors

- II.B: That the National Eucharistic Celebration be held on November 19, Saturday (eve of the Solemnity of Christ the King)
- II.C: Train lay people to become leaders of catechumen small groupings
- II.D: That the week of “Prayer for Christian Unity” be celebrated by the different dioceses on the same day

Proposition III: Commission for Sacred Liturgy

- III.A: Amend the resolution regarding the posture when the lay people say the “Lord’s Prayer” during the Mass.
- III.B: The Congregation for Sacraments and Divine Worship has given clear instructions on whether to give individual blessings during the Holy Communion. However, the CRBC resolution - not to invite non-Catholics or those Catholics who will not receive the Eucharist to come and receive blessings during Holy Communion - is not clear enough. It could cause controversy. It is necessary to reassert the statement and make necessary amendments.
- III.C: Request the CRBC assembly to clearly set the Saturday before the first Sunday of Advent as day of “Vigil for all nascent human life”.
- III.D: Set the “Prayer Day for Blessings” after the Spring Festival on the Lantern Festival day.
- III.E: Reset the “Imposition of Ashes” from the first Sunday of Lent to “Ash Wednesday”
- III.F: Promote the implementation of the Vatican II “Rite of Christian Initiation of Adults” and its liturgical celebrations
- III.G: In the name of CRBC suggest to open a course on “Church

Music Section” at Fu Jen Catholic University, Department of Music

Proposition IV: Youth Section, Commission for Evangelization

IV.A: Application of Catholic CHOICE Growth Group to become part of the Youth Section (Commission for Evangelization of CRBC)

Proposition V: Commission for the Clergy (Taiwan Catholic Regional Seminary)

V.A: Include the Fu Jen Catholic University graduate curriculum into the planning and evaluation of the seminarians' academic attainment

V.B: Making of a name list of Fu Jen Catholic University graduate program professors and the next seminary training team

V.C: How CRBC can assist diocesan priests, seminarians and religious sisters from Mainland China who come to Taiwan for further studies

Proposition I: CRBC Secretariat

I.A: Apply for the beatification of Paul Xu Guangqi

Explanation: On the 11th to the 13th of April, 2011, the Fourth Plenary Meeting of the Commission on the Church in China was held in the Vatican. This Commission was instituted by Pope Benedict XVI in 2007 to study questions of major importance concerning the life of the Church in China. At the end of the meeting, the participants issued a statement to the Catholics in China, among which is stated in the ninth conclusion: “We have learned with joy the news that the diocese of Shanghai initiated the Cause of beatification of Paul Xu Guangqi, which will be done simultaneously with that of Father Matteo Ricci, S.J.” (cf. attached document)

Paul Xu Guangqi was a lay person who held an important position in the court. He was a learned scholar, a great servant who was faithful to his country and people. In the exchange between the great achievements of the Chinese culture in the new era, he became one of the first disciples of the Christian faith introduced in China by Fr. Matteo Ricci. The Chinese, both Catholics and non-Catholics, looking at Paul Xu Guangqi and his exemplary life can better understand that there is no contradiction nor danger that exist being Chinese and Catholic at the same time. On the contrary, one can be the most outstanding Chinese and at the same time the best Catholic. The past experience is the light of hope for the China of today and tomorrow.

The Shanghai diocese of Mainland China intends to apply for the beatification of Paul Xu Guangqi at the Holy See. This deserves to be encouraged by the CRBC. Paul Cardinal Shan has already requested the Secretary General to draft a letter to Bishop Aloysius Jin Luxian of Shanghai diocese. (ref. to attached document)

I.B: Audit the 2009 Annual Report and 2009 Work Report

Resolution: Approved

I.C: Plan to modify the balance of 2008

Resolution: Approved

I.D: Church Tribunal funding and budget

Explanation: The Church Tribunal is already officially established and will begin functioning on May 2, 2011. Therefore, it is necessary for CRBC to create a committee or a new team to make its budget for the personnel and other expenditures (see Annex D).

Since the Church Tribunal will deal with juridical cases of all seven dioceses, before making the budget, it has first to be agreed on the principle of the decision: either based on “equal share” of responsibility or

on the “number of cases” from each diocese.

Then it has to be decided whether the funds should be “payable to CRBC” or “payable to Hsinchu Diocese” because if it is “payable to CRBC, all the office property should belong to the CRBC and be listed as such. Similarly, if the funds are “payable to Hsinchu Diocese”, all the office property should belong to Hsinchu Diocese and be listed as such.

I.E: XIII Ordinary General Assembly of the Synod of Bishops (2012.10.7-28)

Explanation: The last XII Ordinary General Assembly of the Synod of Bishops was held in October 5 to 26, 2008. The topic was “The Word of God in the Life and the Mission of the Church” After three years, there are two important reasons that made the Holy Father Benedict XVI convoke the XIII Ordinary General Assembly of the Synod of Bishops that will take place in October 7 – 28, 2012. The first is: in accordance with the usual practice, Archbishop Nikola Eterović, the General Secretary of the Synod of Bishops, on the Holy Father’s behalf asked the 13 Synods of the Eastern Catholic Churches sui iuris, 113 Bishops’ Conferences, 25 Diocasteries of the Roman Curia. When the information was compiled, it was evident that most of the bishops proposed the transmission of the faith as the theme for the upcoming Synodal Assembly. The second reason is the Holy Father’s proclamation of Motu Proprio “Ubicumque et Semper” in response to the need of evangelization in western Europe which set up the Pontifical Council for Promoting New Evangelization.

The General Secretary of the Synod of Bishops prepared a copy of the Lineamenta. The purpose is to generate discussion and reflection on the theme from the bishops’ conference. The structure and content of Lineamenta:

Preface: Different definitions of evangelization

Introduction: XIII Ordinary General Assembly in relation to Vatican

II, evangelization and its relevance to the Church

Chapter I: Time for a ‘new evangelization’

Chapter II: Proclaiming the Gospel of Jesus Christ

Chapter III: Initiation into the Christian experience

Conclusion: The basis of the new evangelization is the Holy Spirit, and the basic condition for Christian vigour is new evangelization

There are questions after each chapter of the Lineamenta. Altogether there are 71 questions for the bishops to reply and to give suggestions. These responses are to be submitted to the General Secretariat of the Synod of Bishops before the Solemnity of Christ the King 2011. The content must be: a) related to the Universal Church b) timely and urgent c) a help to pastoral work and based on Church teachings. After the General Secretariat of the Synod of Bishops has gathered all the responses, they will be used in composing the Instrumentum laboris, the “working document” of the Synod Fathers during the General Assembly.

For the election of synod fathers, the bishops’ conference must follow the Ordo Synodi Episcoporum Article 6 and Canon Law Article 119.

Resolution: Each bishop is to study the Lineamenta and answer the questionnaire and will discuss the answers at the extraordinary plenary assembly scheduled for October 26, 2010, and then present their conclusions to the Secretariat of the General Assembly of the Synod of Bishop.

Proposition II: Commission for Evangelization

II.A: How to prepare school religion counselors

Explanation:

1. The government recognizes teaching certificate and Life Education courses. A Religion Guidance Counselor who does not possess a teach-

ing certificate does not conform to the regulations of the government. In school, this will be a controversial issue.

2. All schools should follow the education system of the government. Religion Guidance Counselors should gradually meet the requirements of the government.

Means:

1. Encourage lay people who have teaching certificate to obtain the necessary credits after which they can teach full time or part time Life Education courses.

2. Refer to the “official document for principals of elementary, high school and university schools” (see annex 2 A1) and the response of the Commission for Education and Culture to Yunlin District Court (see Annex A2)

Resolution: Each diocese should prepare itself aiming at having qualified teachers as a goal (keep Means 1 and 2):

3. As described above, if there are qualified teachers in the Church but are not yet recognized by the Ministry of Education, the schools, in principle, should consider them as qualified teachers with all benefits due to them. Based on its financial condition, the school will offer retirement measures to protect their rights and interests.

4. Schools should have a plan to give professional training to Religious Guidance Counselors, such as providing means when pursuing further studies: encouraging or giving grants for education expenses to graduates (or Catholics) who will study at Fu Jen Catholic University Religious Education Department or Faculty of Theology. This plan is a big investment. Schools should work out means to encourage Religious Guidance Counselors to go for further studies.

5. Each school should have effective individual activities that can be

learned formally or informally etc., learning from each other, exchanging ideas and experiences, contacting each other, etc., which will be compiled into a book as reference for other schools. In this cheerful and uplifting program which exercises delicately influence, they can deeply experience the good of religion, its harmonious and compassionate nature.

6. The above-mentioned Religious Guidance Counselors should obtain credentials as qualified teachers for a fixed number of years. (To be decided by each school).

7. The bishop has the responsibility to supervise, to inspect regularly or spontaneously parish schools at all levels, paying attention to Guidance Counselor's room organization and problems. The school Guidance Counselors should be convened for a meeting every semester.

8. Each diocese can define its appraisal and assessment criteria and encourage each school to strive for honor and public recognition.

II.B: Suggestion to hold the National Eucharistic Congress on November 19th, Saturday (eve of the Solemnity of Christ the King)

Explanation:

I. Introduction

The year 2011, Taiwan celebrates its 100th year of foundation and the Catholic Church in Taiwan is now in her 151st year. The CRBC has declared this year as the "Year for Laity", inviting all the faithful to encourage one another to do these four areas: to become authentic, relevant, holy, and perfect.

II. Theme of Congress

1. Theme: "To be one. Love one another." (...)

III. Program of Congress

1. Tentative date: November 19, 2011 (Saturday) (a day before the Solemnity of Christ the King)
2. Time: 14:30-18:00

After the Mass from 18:00-21:00, a possibility to organize a Youth Witnessing- Evangelization Musical Program (to be planned by the Youth Section)

3. Format: Eucharistic procession, singing, exposition of the Blessed Sacrament, Sacrament of Reconciliation, Benediction of the Blessed Sacrament, Eucharistic Celebration (Mass for the Solemnity of Christ the King) (...)

IV. Preparations before Congress

Monthly themes

July: "Let the children come to me"

August: "Lord, here I am!"

September: "Love one another"

October: "Lord, please send me."

November: "To be one. Love one another."

After the national congress:

Prepare for the 2012 International Eucharistic Congress

Resolution: Approved. The President of the CRBC will convene a preparatory committee and will organize according to the liturgical spirit. Fr. Felice Chech, MI, President of the Pontifical Societies of Propagation of the Faith will be invited. A representative from the Commission for Sacred Liturgy will join the preparatory committee.

II.C: How to train lay people to become leaders of small catechumen groups

Explanation: In order to have leaders for small catechumen groups, the Chairman of the Commission for Evangelization will convene a meeting of the present leaders of catechumen groups to study together how to pass on their ways of leadership.

Resolution: Approved.

II.D: Can the Week for Christian Unity be celebrated by the different dioceses on the same day?

Explanation: The Presbyterian Church Association over the past many years suggested to celebrate the week for Christian Unity with the Catholic Church in each diocese on the same day (see Prayer Manual).

Resolution: Request the Presbyterian Church Association to write to the different dioceses and other Christian religions to communicate the objective of this celebration and to coordinate.

Proposition III: Commission for Sacred Liturgy

III.A: Amend the resolution regarding the posture when the lay people say the “Lord’s Prayer” during the Mass.

Resolution: Retained for further discussion.

III.B: Does the Congregation for Sacraments and Divine Worship already gave clear instructions about giving blessings during the Holy Communion? That “Non-Catholics or those Catholics who will not receive the Eucharist should not be invited to come and receive blessings during Holy Communion” is not clearly stated in the CRBC resolution. It easily causes controversy. Further discussions and amendments are necessary.

Resolution: Retained for further discussion.

III.C: During the CRBC assembly, request is made to set the Saturday before the first Sunday of Advent as “Vigil for all nascent human life”.

Resolution: Retained for further discussion.

III.D: After the Spring Festival, the “Prayer Day for Blessings” is celebrated on the Lantern Festival.

Resolution: Retained for further discussion.

III.E: The “Imposition of Ashes” which is usually celebrated on the first Sunday of Lent will be celebrated on “Ash Wednesday” itself.

Resolution: Retained for further discussion.

III.F: How to promote the implementation of the Vatican II “Rite of Christian Initiation of Adults” and its liturgical celebrations

Explanation:

1. Vatican II “Rite of Christian Initiation of Adults” (RCIA): After Vatican II, liturgical reform was emphasized. RCIA tried to restore the Church’s initial system for adult catechumen. The whole catechumenate in principle should last one to one a half years, including the “3 Steps” and “4 Periods”: Period of Evangelization and Pre-catechumenate, Period of Catechumenate, Period of Purification and Enlightenment, Period of Postbaptismal Catechesis or Mystagogy and interspersed with the Rite of Welcome, the Rite of Election, the Rite of Scrutiny and the Rite of Full Initiation.

2. Responsibility attributed by the Sacraments of Christian Initiation: The General Directory for Catechesis published by the Vatican in 1997 (catechetical guidelines, final version of Chinese translation was carefully proofread by scholars in liturgy and in catechesis), catechesis in various areas, made fairly complete guidelines and explanations. One of

the guidelines states that from the Holy Father to all the children of God, each has the responsibility to give catechesis. From the local Church, the Bishops' Conference, bishops (whose primary duty is to teach catechesis), religious communities, Christian organizations, priests, pastors, companions, parents, catechists, God's children etc., everyone has a duty to give catechesis. (See 'General Directory for Catechesis' Part V)

3. Sacraments of Christian Initiation Formation: To properly and thoroughly implement the Sacraments of Christian Initiation, the clergy (bishops, priests, deacons), faithful, and catechists should have appropriate and complete training. However, in the local Church, this part is extremely lacking.

4. Celebration of RCIA:

(1) Related liturgical rites such as the Rite of Welcome, the Rite of Election, 3 Rites of Scrutiny, and the Three in One Rite of Christian Initiation, are not thoroughly implemented. Some are not even aware of them.

(2) The so-called "Three in One Rite of Christian Initiation" refers to Baptism, Confirmation and the Eucharist which are completed in the same ceremony. "If an adult does not right away receive Confirmation, he should not be baptized. (See Introduction to the Rite of Christian Initiation for Adults # 34).

5. The Rite of Christian Initiation for Adults in relation to the Liturgical Year

(1) The Season of Lent is "the Period for Purification and Enlightenment". It is the last period of preparation for baptism by the elects giving emphasis on the spiritual formation.

(2) On the First Sunday of Lent, the bishop will personally preside over the "Rite of Election of the catechumens" (See Introduction to the

Rite of Christian Initiation for Adults # 66-6).

(3) The 3, 4 and 5th Sunday of Lent should be the 3 Rites of Scrutiny for the elects (including presentation of the Creed and the Lord's Prayer. Gospel readings of Year A, fit the 3 Rites of Scrutiny. If there is a serious obstacle, with the approval from the bishop, the person can be exempted from 1st Rite of Scrutiny, even 2nd, but at least have 1 Rite of Scrutiny. (See Introduction to the Rite of Christian Initiation for Adults nos. 52, 66-3)

(4) It is better to celebrate the Sacraments of Initiation on Easter Vigil to highlight the meaning of dying and resurrecting with Christ.

(5) The 50 days in Easter Season is to help the newly baptized to blend into the Church, participate in the sacramental life during the learning period.

Means:

The Church has a responsibility to evangelize ad-extra, to guide the faithful and to new evangelization (See Introduction to the General Directory for Catechesis). Only when there is a truly established catechumenate system and solid formation will the catechumens and the re-evangelization of the faithful, a change in their lifestyles and value system can produce mature faithful, a mature Church, so that the Gospel can be widely spread.

It is clear that a thorough implementation of the Rite of Christian Initiation and life long catechesis have great impact in the life of the Church! We would therefore make the following suggestions:

1. Formation: There should be an extensive and in-depth training of priests and all the people of God so that they can fully understand the spirit of Vatican II Rite of Christian Initiation and its practices to carry out their duties, and appropriately commit to their respective mission.

2. Ceremony: In the process of Christian Initiation, the diocesan and the parish have their parts to apply. Ex.: the bishop personally presides over the diocesan “Rite of Election” (this tradition began in the early Church); the parish celebrates completely the 3 Rites of Scrutiny, the Rite of Full Initiation during the Easter Vigil etc.

3. Services: The CRBC Commission for Sacred Liturgy and Fu Jen Catholic University Faculty of Theology Liturgical Research Center can provide complete information and training program to serve each diocese.

4. Time: This year is the Year of Laity, the best time to form the laity to become mature and grown-up. The training program can be started immediately.

Resolution: Encourage all the dioceses to continue promoting this program.

IV.G: In the name of CRBC open a course on “Church Music Section” in the Department of Music of Fu Jen Catholic University

Explanation:

1. In order to deal with the present lack of sacred music information and Church hymns, it is urgent to have more experts who have received formation in liturgical music to be involved in sacred music research and creative work. Fu Jen Catholic University is the only Catholic University in Taiwan that has a Music Department. It should therefore undertake the Church music research and development work, training etc.

2. Vatican II (Constitution on the Sacred Liturgy) Chapter VI “Sacred Music” says that: “To impart this instruction, teachers are to be carefully trained and put in charge of teaching sacred music. It is desirable also to found higher institutes of sacred music whenever this can be done.” Fu Jen Catholic University Music Department has been established for already 27 years. Several priests and lay people who are concerned about

Church sacred music always ask this question: How come Fu Jen Catholic University has no Sacred Music Department?" or "What has Fu Jen Catholic University Music Department contributed to the sacred music of the Church in Taiwan?" The University is an academic institution for training research scholars, for training future outstanding professionals. As a Catholic school, it should train different talented persons for the Church.

3. If Fu Jen Catholic University Music Department offers a "Church Music" course, it can attract Chinese people from all places to come to Taiwan to study Catholic Sacred Music.

4. Fu Jen Catholic University Music Department already opened general music courses and has the basic facilities for a music department. Among the Catholic universities, at present, it is the most equipped and capable institution to open sacred music training, research and development. (...)

Resolution: Present this proposal to Fu Jen Catholic University Board of Directors and send the attached document on this issue.

Proposition IV: Youth Section, Commission for Evangelization

IV.A. Application of CHOICE Weekend Group to become part of the Youth Section under the Commission for Evangelization of CRBC

Resolution: Gather information, refer to other countries the way CHOICE Weekend is affiliated and study further.

Proposition V: Commission for the Clergy (Taiwan Catholic Regional Seminary)

V.A: Fu Jen Catholic University Curriculum will be included in the planning and evaluation of the intellectual formation of the seminarians.

1. Subject: Fu Jen Catholic University will open a “Bachelor’s Degree in Catholic Study and Research” this 100th school year. If this will be included in the intellectual formation of the seminarians, they will be able to obtain a Bachelor’s Degree from the Ministry of Education. Please consider this proposition

2. Explanation:

a. Curriculum

(1) After adjusting the program course in the seminary, based on the present system, the seminarian should have a total of 156 credits (an average of 39 credits per year) within four years. This is more than the 128 credits required in the university to graduate. There is also the practicum course originally required during the theological year. In addition, the seminary still needs to arrange itself about seven hours of Life course each year. Therefore, the total credits within 4 years will be 184.

(2) In order that the seminarians have a more stable formation, an “independent course” can be adopted to have the credits recognized, it is necessary to consult the unit responsible for the program on case-to-case basis.

(3) Although 4th Year 4 program courses can be connected to the 1st Year courses at the Faculty of Theology, maintaining the original training period, this does not diminish the research and study load. If the credits cannot be completely recognized and credited, there will be at least one more year of studies to obtain this degree.

b. Considerations of degree

(1) Those with university degree can be credited to lighten the burden of academic studies (even shorten the number of years). They can also accept other trainings requested by the seminary. With the approval from the diocese, Fu Jen Catholic University can provide other

professional trainings.

(2) Those who do not need a Bachelor's Degree need only to attend obligatory courses for the seminarians and at the Faculty of Theology. (...)

Resolution: The Taiwan Catholic Regional Seminary will continue to discuss further with Fu Jen Catholic University, under the direction of the Commission for Clergy. Only when matters are stable, i.e. the “Bachelor's Degree in Catholic Studies and Research Curriculum” through courses is clearly defined and the lecturers are confirmed, will the seminarians be sent to go and study.

V.B: Fu Jen Catholic University Curriculum professors and the name list of next seminary training team

Explanation:

1. Fu Jen Catholic University on its 100th school year opens a course on “Catholic Church Studies and Research Curriculum” and will accept 43 students. Students will be lay persons, seminarians, religious Sisters, religious members and priests. This is to form the Church's human resources and obtain government-recognized university diploma.

2. See annex (the course arrangement). Thus, if the Year for Spiritual Life and Year for Philosophy of this seminary is brought into the curriculum system, it is necessary to provide the Church with qualified priest candidates, appropriate to teach Church matters to seminarians of the seminary. At the same time, they can do formation work in the seminary and cultivate the sacred mission of the seminarians.

3. Thus, this seminary suggests that for the next formation team, they will try their best to recruit brother priests with government-recognized qualifications. At the same time, this seminary requests that Fu Jen Catholic University Curriculum related to ecclesial courses such as Psychology, Spirituality, Canon Law etc. be recognized mutually by

the Holy See and the local Ministry of Education as part of educational degree. (...)

Resolution: Each bishop must find suitable candidates and reserve human resources. Then, present the list of candidates to Fu Jen Catholic University Board of Directors. The Board of Directors needs to submit the list to the Ministry of Education to obtain qualified teacher certificates. If the educational background in Taiwan is not recognized by the Ministry of Education, it will be necessary to ask for the assistance of the Papal Representative in Taiwan.

V.C: How CRBC can assist diocesan priests, seminarians and religious sisters from Mainland China who come to Taiwan for further studies

Resolution: The chairman of the Commission on Clergy, Most Rev. John Baptist Lee, who developed the “code”, providing information on sexual harassment, asked if any retired bishop(s) would be willing to accompany them, and ask for the support of religious groups as well.

Varia:

I. How CRBC and the Bishops’ Conference in Vietnam can collaborate in giving formation to Vietnamese seminarians joining the local Church

Explanation: The diocese in Hsinchu has felt the good results of the pastoral work of Vietnamese priests. Because Vietnamese vocations are still numerous, and the Vietnamese government is now open, one can take this opportunity to recruit more Vietnamese seminarians. Hsinchu diocese has sent somebody and discussed with the Bishops’ Conferences in the South and North of Vietnam. The two Bishops’ Conferences hope to have collaboration with the CRBC, and are willing to give training courses in their own seminaries to seminarians who are willing to come to Taiwan to serve as volunteers, and give training as soon as possible. For

instance, during winter and summer vacations, they can come to Taiwan to have practical training (OTP). On one hand, they can use their own mother tongue to learn Theology and Philosophy Courses in Vietnam. On the other hand, at an early stage they can understand the condition of the local people in Taiwan. This is to avoid studying in Taiwan using Chinese language or after ordination to priesthood in Vietnam and after they come to Taiwan causing inconveniences or difficulties when they serve. If the Bishops' Conferences in Taiwan and Vietnam are both willing to collaborate, the conditions of collaboration can be written down in a ten-year contract.

Resolution: Consider and study the feasibility of the draft and then decide.

II. Commission for Social Development, Section for Mass Communications

A. Proposal for Building “CRBC Audiovisual Center”

Explanation: The Catholic Radio Veritas of Asia Chinese Section” referred to as “Radio Veritas Station” belongs to the CRBC Commission for Social Development to serve Mainland China and all Chinese. However, it does not have a long-term permanent office. It was previously in Kuangchi, then in Cardinal Tien Educational Center, and at present, an office is rented at Hsintien, Ta Pinglin. It is good to know that the CRBC will soon be transferred to An-Ju Street, Taipei City. The location is suitable and spacious. If the Radio Veritas Station can be returned to the CRBC, it is not only perfectly justifiable, but it is settled once and for all.

In considering Taiwan Catholic Church Mass Media's long-term and overall development, to achieve the education and concentrate the mass communication needs of the faithful, it is better to have a multi-functional “Audiovisual Center” as a target plan. Thus the unit called “CRBC Audiovisual Center” must be setup, incorporating first “Radio Veritas Sta-

tion” and depending on the actual needs to gradually expand and become Taiwan Catholic Church Mass Media Center. (...)

Resolution: Radio Veritas Station is under the CRBC Commission for Social Development, so the CRBC therefore will provide the necessary funding. The CRBC will audit its annual accounts and budget, write-off its usual income and expenditures. Furthermore, Radio Veritas Station in the future should be the one responsible for fund-raising.

B. Commission for Social Development, Section for Mass Communications Radio Veritas to employ a secretary

Resolution: Request approved.

Meetings:

1. Extraordinary CRBC Meeting

Date: October 26, 2011 (Wednesday) 10:00-12:00 AM

Venue: Taipei Archbishop's Office

2. Standing Committee Meeting

Date: November 4, 2011 (Friday) 10:00-12:00 AM

Venue: Taipei Archbishop's Office

3. Autumn Plenary Assembly

Date: November 21-25, 2011

Venue: Kaohsiung Diocese

Pontifical Council for the Pastoral Care of Migrants and Itinerant People

Message for Sea Sunday 2011 (10th July 2011)

Dear chaplains, volunteers, friends and supporters of the Apostleship of the Sea,

The celebration of Sea Sunday is a special occasion to increase awareness in the Christian communities and society at large of the indispensable services that seafarers are rendering to all of us, and to present the maritime ministry carried out since 1920 by the chaplains and volunteers of the Apostleship of the Sea in many ports of the world.

“My presence among you today would like to stress that the Church is close to you, honors your often dangerous and hard work, is aware of your worries and concerns, supports your rights, and gives comfort to your loneliness and homesickness”.

These words which Blessed John Paul II addressed to the seafarers and fishers in the city of Fano (Italy) in his homily on 12th August 1984 are a great message of hope for the almost 1.5 million seafarers from over 100 nations (2/3 of them from developing countries) who are serving daily the needs of the global economy by transporting 90% of world trade.

Though our life greatly benefits from their hard labor and sacrifices, seafarers are a category of workers whom we do not know much about, except when they make the headlines because of some tragedies at sea, or,

more recently, because of the increase in vessel hijackings by pirates, but there are very many problems that affect their lives.

In recent years, the criminalization of crews for maritime accidents (shipwrecks, pollution, etc.), the abandonment of seafarers in foreign ports without food or money, the new restrictions on shore leave, the lack of safety and security, and long periods on board have added further stress and strain not only to the seafarers' lives, but also to their families and relatives as well.

The Apostleship of the Sea is aware of the many inhuman situations that persist in the maritime world and it stands at the side of seafarers to reiterate that their human and labor rights must be respected. Recalling our recent statement on piracy (26th May 2011), we stress the importance for the maritime sector (ship owners, P&I Clubs, etc.) to work hand in hand with governments, international organizations and welfare service providers to put preventive measures in place in order to guarantee the seafarers' safety. To provide further protection to the people working at sea, we appeal to all national governments to immediately adopt the ILO Maritime Labor Convention (MLC) 2006 and favor its coming into force. Otherwise, it would have only theoretical value, even though it is one of





the most significant achievements in the entire history of seafarers' rights.

In its fight for justice in the maritime world, the Apostleship of the Sea is guided by the principles of the Gospel and the teaching of the Social Doctrine of the Church. The words of Pope Pius XI on 17th April 1922 approving and blessing the first Constitution and Rules of the Apostleship of the Sea, encourage us to

continue the mission “to expand the maritime ministry” so that the Work “will gather the most abundant fruits of salvation”.

90 years after this important event in the history of the Apostleship of the Sea, I am pleased to announce that next year we will hold the XXIII World Congress of the Apostleship of the Sea in Rome from 18th to 24th November, to reflect and share the challenges brought by the continuous changes in the maritime world.

62

Finally, on this special day dedicated to the people of the sea, I entrust the seafaring and fishing communities to the maternal protection of Mary, Stella Maris.

Antonio Maria Vegliò President

Joseph Kalathiparambil Secretary

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電話：(02) 2537-1776

傳真：(02) 2523-1078

Website：www.catholic.org.tw

E m a i l：bishconf@catholic.org.tw

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