



## 教宗本篤十六世

# 第二十屆世界病患日文告

(2012年2月11日)

「起來，去罷！你的信德救了你。」（路十七19）

親愛的弟兄姊妹們：

藉著即將於二〇一二年二月十一日慶祝的世界病患日——露德聖母的紀念日，我希望能再次向所有在醫護機構或居家受照顧的病人表示，我的心與他們在一起，同時向他們表達整個教會對他們的關愛與掛念。

當基督徒以慷慨寬厚及關愛去接受每一個人的生命，尤其是那些脆弱及生病的人的生命時，他就展現了個人為福音而作見證的一個重要面向，同時也是跟隨基督的榜樣——基督關心人在物質與精神上的苦楚是要醫治人。

2. 1. 二〇一三年二月十一日將在德國舉辦隆重盛大的世界病患日，會以福音中具指標性的善心撒瑪黎雅人（參閱路十29-37）為焦點，籌備工作今年開始。面對這盛典，我希望能特別強調有關「治療聖事」，即懺悔、和好以及為病患的傅油聖事，這些聖事都在聖體聖事中自然地圓滿發揮功效。

路加福音述說，耶穌遇到十位癲瘋病人（參閱路十七11-19），尤其是耶穌對於其中一位所說的：「起來，去罷！你的信德救了你」（第十九節）。這使我們察覺到，對那些帶著

痛苦與疾病接近上主的人，信德有多重要。他們在與耶穌的相遇中確實可以經驗到，有信德的人永遠都不會是孤獨無助的！的確，在聖子內的天主不會將我們棄於憂慮與痛苦中，而是親近我們，幫助我們承受苦難，並且希望能夠在我們心底深處治癒我們（參閱谷二1-12）。

這位癱瘋病人的信德——他看到自己痊癒了之後，充滿驚訝與喜悅，不像其他幾位，他立刻回到耶穌跟前，表示他感激不盡。這使我們瞭解到，重獲健康是一個徵兆，其意義比僅是在身體上的治癒更寶貴；這也象徵天主透過耶穌基督所給予我們的救恩，並在耶穌的這句話裡表達出來：你的信德救了你。在痛苦與疾病中向上主呼求的人確信上主的愛永遠都不會遺棄他，以及教會的愛心不會令他失望——教會在時空裡繼續上主的救恩。

身體的痊癒，作為救贖更深一層的外在表現，此乃揭露了人——身體與靈魂為一整體——對於上主有多麼重要。為此，每一件聖事都表達和實現天主本身對我們的親近。天主以一種完全白白給予的方式，「透過物質的事物來接觸我們…祂借用這些物件，使它們成為讓我們得以和祂相遇的工具」（聖週四聖油彌撒講道，2010年4月1日）。「由此，創造與懺悔之間的結合，成為清晰可見的。這些聖事是我們信仰物理性的表現，並且涵蓋著人的整個肉體與靈魂」（聖週四聖油彌撒講道，2011年4月21日）。

教會的主要任務當然是在於宣揚天主的王國，「但依照耶穌賦予祂的門徒的權柄（參閱路九1-2；瑪十1、5-14；谷六7-13），這個宣揚必須要是一個治療的過程：『治療破碎了的心靈』（依六十一1）」。身體健康與破碎靈魂的恢復兩者之間的連繫，幫助我們更深入了解「治療聖事」。（同上）

2. 懺悔聖事經常是教會牧者們思考的核心，特別因為這在基督信徒生命的旅途上具有關鍵的重要性，由於「懺悔聖事的所有功效，在於使我們重新生活在天主的恩寵中，並使我們在至密切的親情裡與祂結合」（《天主教教理》1468）。教會在持續宣揚耶穌的寬恕與和好的訊息時，不斷地邀請全人類去悔改並相信福音。教會將聖保祿宗徒的呼籲視為己任：「所以我們是代基督作大使了，好像是天主藉著我們來勸勉世人。我們如今代基督請求你們：與天主和好罷！」（格後五20）耶穌一生宣揚並彰顯了天父的慈悲。祂來並不是為了譴責，而是要寬恕和救贖，是要給最深的黑暗與罪愆帶來希望和永生；因此，在懺悔聖事、在「告解的良藥」中，罪過的經驗不會使人沈淪於絕望，而是與寬恕和轉變的愛相遇（參閱教宗若望保祿二世《論和好與懺悔》宗座勸諭31）。

天主「富於慈悲」（弗二4），如同福音比喻裡的父親一樣（參閱路十五11-32），不會對祂的任何一個孩子關上心房，反而會等待他們，尋找他們，並在他們因排斥共融而使自己被困在孤立與分裂中時，向他們伸出援手，召喚他們去在喜宴歡樂的寬恕與和好氣氛中圍繞祂的餐桌。我們在痛苦的時刻很容易受誘惑變得沮喪絕望和自暴自棄，但這些痛苦時刻可以轉變為恩寵的時刻，使我們恍然大悟，如同比喻中那浪子一樣，重新思考而改過自新，渴望要回到父親的懷抱裡，並且踏上回父家的道路。在祂浩大的愛中，天主無論何時何處都看顧我們的生命，等著要給予每一個回到祂身邊的孩子全然和好及喜樂作為禮物。

3. 從福音中可以清楚看到，耶穌總是特別關照病人。祂不僅派遣門徒護理他們的創傷（參閱瑪十8；路九2、十9），祂也為他們建立了一件聖事：傅油聖事。雅各伯書裡證實了在最初的基督徒團體裡，就已經有了這件聖事（參閱五14-16）：透過替病

患傅油，以及長老們的祈禱，整個教會將病患交託給受苦和光榮的上主，好使祂能減輕他們的痛苦並拯救他們；教會還勸導他們要在精神上與基督的受難與死亡結為一體，因而為天主子民的裨益作出奉獻。

傅油聖事還可以讓我們默觀在橄欖山上的雙重奧蹟。耶穌在那裡身心劇烈地面對著天父指示給祂的一條途徑——那苦路、愛的至高表現；而祂接受了。在那磨難的時辰，耶穌是中保，「祂身負、承受世間的苦與難，並將世間的苦與難轉變為向天主的呼喊，帶到天主眼前和交託在天主手中，因而真正將這些苦與難帶到救贖的時刻」（聖言誦禱，接見羅馬堂區司鐸致詞，2010年2月18日）。然而，「橄欖園也是耶穌上昇到天父那裡的地方，所以這也是個救贖之地…橄欖園的這個雙重奧蹟在教會的傅油聖事中總是「發揮著作用」…象徵著天主的慈善為要觸摸我們而伸出雙手」（聖週四聖油彌撒講道，2010年4月1日）。在為病患傅油的聖事中，聖油的聖事性被我們領受了，也就是說，「作為天主所賜予的良藥…如今向我們確保了祂的慈善，給予我們力量及安慰，同時將我們指向那超越病痛的時刻，朝向真正的治癒，亦即復活。（參閱雅五14）」（同上）

這聖事值得我們在神學反省和病患的牧靈工作兩方面上作更深入的思考。由於傅油聖事的禮儀禱文內容符合病患事實，而那些禱文又適用於人類種種的病況，並非僅是人生的最後一刻（參閱《天主教教理》1514），所以傅油聖事相較於其他聖事不該被視為「一個次要的聖事」。對於病患的照顧——牧靈服務，一方面是天主向受苦者所表達的溫情，另一方面，對司鐸們和整個基督信仰團體，也是一個靈修上的益處，因為察覺到：凡對最小兄弟中的一個所做的，就是對耶穌所做的（參閱瑪二十五40）。



4. 關於「治療的聖事」，聖奧斯定曾確認說：「天主治癒了你所有的疾病。因此，不要害怕，你所有的疾病都會被治好…你只要讓祂治癒你，並且不要拒絕祂的雙手。」（聖詠釋義，第102章，第5節；拉丁教父，第36冊，第1319-1320段）這一切都是天主施予恩寵的珍貴工具，幫助病患使自己更切合基督的聖死與復活。談論這兩件聖事，我想強調聖體聖事的重要性。當我們在生病時恭領聖體，聖體聖事能以一種獨特的方式促進這轉變，使領受基督聖體聖血的人與基督的祭獻連結起來——基督爲了全人類的得救將自己獻給天父。整個團體，特別是本堂，應該時時留意，要確保那些因健康或年齡的緣故無法到教堂參與禮儀的教友們，都能經常有恭領聖體的機會。這些弟兄姊妹們就有機會藉此去加強他們與被釘死和復活的基督的關係，同時透過他們對基督的愛，獻上自己的生命，這樣地參與教會本身的使命。由此可見，重要的是，那些在醫院、療養院及病人家中服務的司鐸們確實感受到自己是「『病人的服事者』、耶穌憐憫的記號及工具，必須接觸那些飽受痛苦煎熬的人」（第十八屆世界病患日文告，2009年11月22日）。

使自己切合基督復活奧蹟這事，同樣也可以透過與聖體的共融實踐，而在送臨終聖體作爲天路行糧（viaticum）時，更賦有一特殊的意義。在生命的最後一刻，上主的這番話將會更意義深長：「誰吃我的肉，並喝我的血，必得永生，在末日，我且要叫他復活」（若六54）。聖體，特別是作爲天路行糧，根據聖安底約納爵的定義是：「不朽的良方，死亡的解藥」（致厄弗所人書，20；希臘教父，第5冊，第661段）；是從死亡到生命、從現世前往天父那裡去的聖事——天父在天上的耶路撒冷等待著每一個人。

5. 這篇第二十屆世界病患日文告的主題是：「起來，去

罷！你的信德救了你」。這句話同時也展望著即將於二〇一二年十月十一日開始的信德年。這是一個恰當而可貴的機會，去重新發現信仰的力量與美，重新檢視其內容，並在日常生活中為它做見證（參閱本篤十六世《信德之門》宗座牧函，2011年10月11日）。我希望能鼓勵患病和受苦的人在信仰中尋找一個安全的依靠，藉著聆聽天主聖言、祈禱及聖事來滋養它。我同時也邀請牧者們隨時準備好為病人施行這些聖事。司鐸們跟隨著善牧的榜樣，身為那些被託付給他們的羊群的嚮導，當充滿喜樂，關照那些最弱小的人、純真的人，以及罪人們，用帶給人希望的話語來展現天主無限的恩慈（參閱聖奧古斯丁，信箋，第95冊，第1段；拉丁教父，第33冊，第351-352段）。

對於所有在健康照護醫療這領域工作的人，以及那些在親人身上見到上主基督受苦面容的家庭，我再次表達我，以及教會的感激，因為即使經常是在未提及基督之名的狀況下，但透過你們的專業和默默地，你們已經以具體的方式將祂展現出來了（參閱聖週四聖油彌撒，2011年4月21日）。

聖母瑪利亞，慈悲之母及病人之癒，我們信靠地舉目看她並呈上祈禱；願她在十字架旁聖子臨終時所展現的慈母憐憫之心，陪伴並支持每一位病人及受苦者在身心創傷邁向痊癒的途徑上的信仰及希望！

我向你們保證，我會在祈禱中記得你們，並授予各位我的宗座降福。

二〇一一年十一月二十日普世基督君王節  
發自梵諦岡  
本篤十六世

## 二〇一二年教宗四旬期文告

「我們要彼此關懷，激發愛德，勉勵行善」（希十24）

親愛的兄弟姐妹們：

四旬期再一次給我們機會去反省我們基督信仰生活的真正核心：愛德。這是一個良機——藉著天主聖言和聖事去更新我們個人及團體信仰的旅途。這旅途是在預嚐復活節的喜樂中，以祈禱和分享，靜默和齋戒為標記。

今年，我想在希伯來人書中一短句的啓迪之下作一些思考：「我們要彼此關懷，激發愛德，勉勵行善。」這是一段章節中的一句話，作者在這段章節裡勸勉我們要信靠耶穌基督這位大司祭——祂為我們贏取了寬恕，並為我們開啓了一條通往天主的大道。接納基督而產生的果實，就是在三種超性德行中進展的生命：意思說，「懷著真誠的心並以完備的**信德**」去接近天主（+22），堅持「所明認的**望德**」（+23）並且永遠專注於與我們的兄弟姐妹們，一起過一個「**愛德與善行**」（+24）的生活。作者陳述說，要持續這種被福音塑造的生活，重點是，要參與禮儀和團體的祈禱、專注於在末日（eschatological）與天主圓滿共融這一目標（+25）。我想在此思考第24節這一經句——它提供一個簡明又重要，而且常是適時的教導，有助於基督信仰生活的三個層面：關懷別人、互助互惠、克己成聖。



## 1、「我們要彼此關懷」：對我們的兄弟姐妹負起責任。

第一個層面是一個呼籲，要「注意關懷」：在此所用的希臘文是「katanoein」，意思是細心觀察、全神貫注、留意察覺。我們想到了福音中的這句話，即當耶穌邀請門徒去「思考」那些不幹活的飛鳥，牠們卻能受到天主的眷顧和上智的安排（參閱路十二24）；而在看到我們兄弟眼中的木屑之前，我們要先「察看」在自己眼中的大樑（參閱路六41）。

在希伯來人書信的另一章裡，我們讀到勉勵的字句「要仔細想想耶穌」（三1），祂是我們信仰的欽使和大司祭。因此，這引介以上勸諭的動詞，告訴我們在注視別人之前，先要定睛看耶穌，而且要彼此關懷，對我們的兄弟姐妹的命運不能袖手旁觀和視若無睹。然而，我們的態度經常正好是相反的：漠不關心，出自於自私的毫不關心，並戴上所謂尊重「個人隱私」的一個假面具。今天同樣地，上主響亮的聲音向我們所有的人呼喚，我們「要彼此關懷」。今天，天主甚至要求我們要做我們兄弟姐妹的「看守人」（創四9），要我們建立的關係，是基於彼此為對方設想、關心別人的福利——別人整個的福利上。相親相愛這一重大誠命要求我們承認，我們對其他跟我們同樣是天主的受造物 and 子女的人，應負起的責任：在人類中，而且在許多情形之下，也是在信仰中的一位兄弟姐妹；這應該幫助我們承認別人真的是另一個「我」（alter ego），同樣蒙受上主無限的愛。我們若養成這待人之道，兄弟之情、精誠團結、正義、慈悲和憐憫就會自然地從我們心中流露出來。

天主的僕人——教宗保祿六世曾說過，今天的世界首先就是因為缺乏兄弟情誼而受苦：「人類社會患著嚴重的病症，其病因不單在乎資源缺乏或有人壟斷，卻特別在乎

人與人及民族之間缺乏友愛。」（《民族發展》通諭66）。

關懷他人，這包括爲他或她渴望——從任何角度看來——凡事對他們都是有益的：在物質肉體、倫理道德和心靈精神上。現代的文化似乎已失去了對善與惡的意識，而我們真的有必要重新肯定有慈善存在並獲勝這事，因爲天主是「慈善的並好施仁惠的」（詠一一九68）。慈善是激發人去給予，維護和推展生命、兄弟友誼和共融的任何一切。因此，對別人負責任，就是渴望，並爲別人的益處行善，同時希望，別人也可向慈善的原則開放自己和接受慈善的要求。關懷他人就是意識到他們的需要。聖經警惕我們，要避免心硬這危險，是一種「心靈的麻痺」，使我們對他人的痛苦麻木不仁。聖史路加在耶穌的兩個比喻中敘述了兩個例子。在善良的撒瑪黎雅人的比喻裡，一司祭和肋未人「從旁邊經過」，卻對當前被強盜打得半死的人，冷漠以待（參閱路十30-32）。

在富人與拉匝祿的比喻裡，富人輕忽了在他家門口正要餓死的那位窮困的拉匝祿（參閱路十六19）。兩個比喻都顯示與「注意關懷」——與以仁愛和憐憫看待別人相反的例子。到底是什麼東西阻礙了我們對我們的兄弟姐妹應給的慈悲與仁愛的眼神呢？通常這都是因擁有物質上的富裕和一種自足的意識，但也可能是這傾向——把我們對自己的利益和問題放在其他一切之上。我們絕不能不向那些受苦的人「顯示慈悲」。我們的心也絕不該埋沒在我們自身的事情和問題裡，以致無法傾聽窮人的呼喊。心謙和個人痛苦的經驗，都可以在我們內喚醒一種憐憫與將心比心的意識。「義人關注窮人的案情，但惡人卻毫不知情」（箴二十九7）。因此，我們了解那些「哀慟」的人的真福（瑪五5），他們有能力超越自我，並感受到別人的痛苦所需要的憐憫。向別人伸出援手和向他們的需要敞開自己的

心門，因而成爲得救和蒙祝福的一個機會。

「彼此關懷」也意味著要關懷別人靈性上的裨益。我想在此提及基督徒信仰生活的另一層面，我相信它幾乎是被忘記了：爲永恆救恩的緣故而作的友誼規勸（*correctio fraterna*）。

一般而言，我們今天對仁愛工作的概念和關心別人肉體和物質方面的福利都十分敏銳，但對我們的兄弟姐妹的靈性上的責任，卻幾乎完全沉默無言。這可並不是在早期教會內和那些真正信仰成熟教會團體內的現象，他們那時不僅關心兄弟姐妹在肉體上的健康，而且也關照他們心靈的健康和他們人生的終極目標。聖經告訴我們：「你責斥明智的人，他必會愛你。你若指教明智的人，他就會更明智；你若教訓正義的人，他必會更有見識」（箴九8-9）。基督親自命令我們要告誡犯罪的兄弟（參閱瑪十八15）。這用表達兄弟友誼規勸的動詞（希臘文「*elenchein*」），同樣也用來表達基督徒先知性的使命——因反對一個耽迷於邪惡的世代（參閱弗五11）而說話。教會傳統也將「規誡罪人」包含在靈修的慈悲善功裡。恢復這基督信仰愛德的層面，這是重要的事情。我們面對邪惡一定不能保持沉默。

在此刻，我想到那些基督徒，他們會因情面或純粹爲個人的方便，寧可隨波逐流都不去警惕自己的兄弟姐妹們，去對抗那些違反真理的思想和行爲，並且不要追隨違反行善的道路。基督信徒告誡的本質，絕不是以審判或責備的心態爲動機；它常是被仁愛和慈悲推動，並且是出自真正關懷別人益處的愛心。正如保祿宗徒所說的：「如果我們看到一個人陷於某種過犯，而你們既是屬神的人，就應該以柔和的心神矯正他；但你們要小心，免得你們也陷入誘惑」（迦六1）。

在一個充滿個人主義的世界裡，我們有必要重新發現友誼規勸（*correctio fraterna*）的重要性，為的是要一起邁向聖德。聖經告訴我們，即使「義人也跌倒七次」（箴二十四16），而我們所有的人都是軟弱和不足的（參閱若壹一8）。幫助他人，並讓他人幫助我們在真理中面對自己，改善我們的生活和在上主的道路上更挺胸前進，這是一重大的服務。因此，我們隨時都需要一道富有愛心和糾正、了解和認同、明辨和寬恕的目光（參閱路二十二61），如同天主對我們每一個人所做的和繼續做的一樣。

## 2、「彼此關懷」：是一份互助互惠性的禮物。

作為他人的「看守人」與另一種心態相反，就是將生命完全限於它現世的幅度，而不從末日的角度來展望它，以及在個人自由的名義下，接受任何倫理道德的抉擇。一個像我們今天的社會，在面對肉體的痛苦，以及在生命中的一些靈性和道德要求時，會視若無睹。在基督徒團體中卻不能這樣！保祿宗徒激勵我們去追求「獲致平安的道路，以及彼此互相關心的方法」（羅十四19），同時「我們每人都該求近人的喜悅，使他受益，得以建立」（羅十五2），而不謀求私利，「只求大眾的利益，為使他們得救」（格前十33）。這在謙遜和愛德的精神中所作的相互友誼規勸和勉勵，必須是基督信仰團體生活的一部分。

上主的門徒們，藉著感恩祭與基督結合為一，在共融中生活——使他們彼此相連而成為唯一奧體的肢體。意思是說，別人是我的一部分，而他或她的生命，他或她的得救，都關係到你我自己的生命與得救。我們在此碰觸到共融的意義其中一個十分深厚的層次：我們的存在，無論好壞，都與別人息息相

關；我們的罪行和我們的善功，二者都有一種社會的幅度。這種互助互惠性的關係就在教會——基督奧體內，呈現出來：教會團體持續不斷作補贖，並為她的子女祈求罪過的赦免，但同時也一直歡欣喜悅，慶祝那些在教會團體裡產生的德行與愛德的善表。聖保祿說：「各個肢體彼此互相關照」（格前十二25），因為我們眾人形成一個身體。我們對兄弟姐妹們的愛德——像透過施捨這具體行動所表達的，連同祈禱和齋戒、四旬期典型的記號，就是以這彼此間的互屬為根柢。每一個基督徒都能藉由對最貧苦窮人的具體關懷，去表達他們是唯一奧體——教會成員的一分子。在互助互惠中彼此關懷，也是表示認同上主在他人身上所做的一切美善，並且感謝全能的天主在祂的子女身上不斷地廣施仁慈。基督徒在他人身上察覺到聖神的行動，他們不能不表示歡欣，並將光榮歸於天父（參閱五16）。

### 3. 「激發愛德、勉力行善」：一起克己成聖。

希伯來人書（十24）的這句話，迫使我們去省思成聖的這普世性的召喚——靈修生活上持續不段的旅程，為渴求更大的神恩，以及更崇高和更有豐碩的愛德（參閱格前十二31-十三13）。彼此關懷，目的是互相激勵，臻於一個越來越有效力和更完美的愛德，「像黎明的曙光，越來越明亮，直到到達日之中天」（箴四18），期待著那生活在天主內，沒有日落的一天。在我們人生所賜給了我們的寶貴時間，是要我們在天主的愛中明辨善惡和樂善好施。為此，為要達致基督圓滿年齡的程度，教會本身不斷成長（參閱弗四13）。我們是處身在這種帶有動力性的前景去勸勉大家，要互相勉勵，以達成愛德和善行的圓滿。



可惜的是，常有誘惑使我們不冷不熱，令聖神窒息，拒絕投資在那些爲了我們自己和他人而施予我們的塔冷通（參閱瑪二十五25以下）。我們大家都因爲要成全天主的計劃、爲了教會的益處和個人的得救，得到了種種精神或物質的財富（參閱路十二21b；弟前六18）。靈修導師們提醒我們，在信仰的生活中，誰不進則退。

親愛的兄弟姐妹們，讓我們接受這永遠都適時的呼籲，追求「基督信仰生活的高標準」，目標爲「在最平凡的生活環境中達到成聖的境地」（《新千年的開始》31）。教會的智慧在認同與宣布一些卓越的基督信徒爲真福和聖人，目的也是要激發其他的人去效法他們德行這意願。聖保祿勸勉我們說：「論尊敬，要彼此爭先」（羅十二10）。

在一個對基督信徒作見證有所要求的世界裡——愛德和忠於上主嶄新的見證，願我們大家都感覺到這急迫性的需要，我們要彼此爭先實踐愛德、服務及行善（參閱希六10）。我以一個祝福——願你們有一個聖潔和果實豐碩的四旬期，將你們託付於卒世童貞聖母瑪利亞的代禱，並衷心頒授我宗座的降福。

教宗本篤十六世  
發自梵蒂岡

二〇一一年十一月三日

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END HUNGER  
SAVE OUR PLANET

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台北國際書展

# 耶穌，現代人的治療大師

台北國際書展 教會延伸觸角 主愛深入人心

以「綠色閱讀」為主題的2012台北國際書展2月1日至6日在台北世貿中心一、二、三館舉行，天主教聯展更以「現代人的治療大師——耶穌」為主題，在B926展位推出教會的系

列心靈關懷書籍專區，以及多元話的影音視聽和優質好書。

台灣地區主教團主席洪山川總主教於2月3日下午3時



○ 洪山川總主教到台北國際書展天主教聯展區，為神父、修女及志工們加油。



專程到會場勉勵工作人員，更強調一書一世界，文字最動人，教會有不少聖統、聖傳及教父的著作，若能經由文字和影音的E化傳揚，將可使教友在「信德年」作更多見證，帶領更多人認識耶穌。

今年洪總主教訪視展場時，正好是財團法人聖保祿孝女會附設上智文化事業，

以《心靈治癒生命的八個階段》一書榮獲2012金蝶獎文字書類榮譽獎項的光榮時刻，看到教區大家長讚許的面容，修女們個個喜樂非常。這是天主教文字媒體團隊在多年來的第一次，連洪總主教也開心地拿著獎牌、得獎書籍和修女們合照。

洪總主教指出，迎接「信德年」，為詮釋、出版



## 台北國際書展

和推動文字福傳工作非常值得鼓勵，信仰好書帶領我們看見教會神學的豐富，激起眾人福傳薪火。

今年適逢台北國際書展20歲，2月1日舉行生日快樂開幕派對，由馬英九總統主持，主教團社會發展委員會主任委員、花蓮教區黃兆明主教，偕同台南教區林吉男主教、台中教區蘇耀文主

教，在開幕禮後即為天主教聯展行祝福禮。

林吉男主教看到心靈交流區是以台南教區50周年特展的十字架、海報等布置非常開心。黃兆明主教看到霧台天主堂造型特殊的原民獵人座椅在書展呈現，更為喜樂感動，因為這讓人清楚了解，教會的牧靈早已深入偏遠部落。台中教區蘇耀文主教也是位愛書人，不但為



○參加觀禮的主教團秘書長陳科神父向上智文化團隊道賀



工作人員加油，也稱許教會文字福傳走向國際。教廷駐華代辦陸思道蒙席更於2月4日下午至現場與愛書人面對面，分享自己所愛的書香。  
(謝蓉倩文／姜捷攝影)



- 心靈關懷叢書及王愈榮主教親撰的春聯都大受歡迎。



- 徐森義神父與民眾談心，現場擺設的椅子是原住民手工藝家親手雕繪



# 陸思道蒙席閱讀增信德

## 著書顯主愛

來華4年，每屆台北國際書展都不曾錯過的教廷駐華代辦陸思道蒙席是個愛書人，2月4日他在台灣地區天主教主教團秘書長陳科神父的陪同下，前往他最愛的書展，曾出使不少國家，對台北國際書展極表稱許，他特勉台灣地區的教友，在信德年即將來到時，要多重溫要理，確實的將信仰注入生活，以與耶穌有更親密的超連結。

今年國際書展天主教聯展以「現代人的治療大師—耶穌」為主題，在聞道出版社的心靈關懷叢書特區有一本印製精美的口袋書《信仰—透過藝術呈現》，細看英文版編輯的名字—PAUL F. RUSSELL，不是別人，就是愛書的教廷駐華代辦陸思道蒙席。

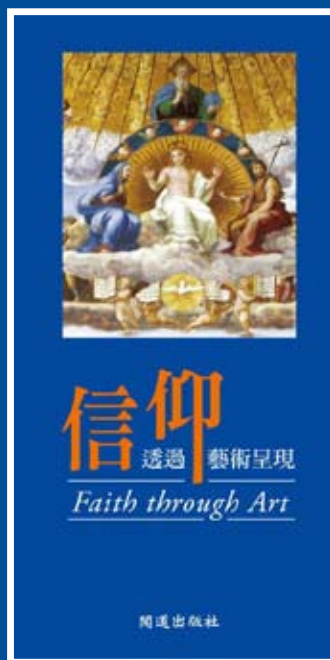
談起與這本書的淵源，陸代辦眼神透著喜樂的表示，今年是梵二大公會議開幕50周年，亦為《天主教教

理》出版20周年，教宗本篤十六世是個神學家，因此特別期待教友能多重溫教會要理，所以梵蒂岡出版社即邀PIETRO PRINCIPE 就教友信仰生活所需編著了本書的義大利文版本。由於內容很好，英語系國家也有同樣的信仰生活需求，陸思道蒙席即建議也有同樣的英文版小冊，遂由他著手編輯，從厚厚的天主教要理中擇要編輯成冊，成就此書。



《信仰—透過藝術呈現》一書透過藝術、圖像、畫作來呈現信仰，是一本同時對感官、理智與心靈發聲的書。陸思道蒙席指出，祈禱是教友信仰生活的開始，為使祈禱更親近耶穌，他的神師教導他以「注視聖像·與祂溝通」的方式為之，效果不錯，所以在編輯本書時，也將這種方式注入其中。

陸代辦說，信仰在藝術中自我顯明；相對地，藝術



也為顯明信仰的真理服務，畢竟偉大的藝術是靈魂的實證。也就是透過藝術圖像開啓一條通往天主的路，通往所有美的根源。

書中依《天主教教理》將內容分為四卷呈現：「信仰是什麼」，「信仰賦予什麼」，「信仰需要什麼」及「信仰如何祈禱」。摘錄、引述《聖經》與《天主教教理》的短句，並將禮讚表達信仰中共融喜樂的聖詠列入其間，總在三言兩語中，提供教友一個深度研習與省思的機會。

所以，在閱讀《信仰—透過藝術呈現》的時候，可以重溫信經的真實、再念耶穌親自教導我們最好的祈禱—〈天主經〉，當然玫瑰經、十誡、聖教四規等都在其中。

因為是口袋書的型式，不但教友可以藉以了解、默想天主的愛，是教友信仰生

活及祈禱的瑰寶；同時也讓有意認識天主的人以最方便的方法與天主相遇。別忘了把《聖經》和《天主教教理》一併拿在手上。

陸思道蒙席1987年於波士頓（美國）總教區晉鐸，隨即在多個堂區服務。他擁有羅馬宗座額我略大學系統神學碩士及教會法博士學位。1997年開始從事教廷外交工作，曾在梵蒂岡國務院，以及依索匹亞、辛巴威、土耳其、瑞士和奈及利亞宗座代表處服務。自2008年6月擔任教廷駐華代辦。

周遊列國的陸蒙席談起各國所舉辦的書展，他對台北國際書展讚譽有加。

陸代辦說，他是在波士頓出生的，由於處在美國自由前驅之地，各種資訊極便捷豐富，所以從小就喜歡閱讀。走過奈及利亞，那是個貧窮的國度，沒有教會的出版社，當地最好的出版品是

天主教慈幼會提供的；也去過土耳其，當地只有2萬名天主教徒，遑論出版社或國際書展；自己也到過瑞士，記憶中沒有國際書展，他知道具規模的書展有法蘭克福書展等，但他未曾去過。喜愛閱讀的他當然喜愛書展，所以4年來從未缺席。

說到台北國際書展，陸思道蒙席神采奕奕的指出，台北國際書展真是一年比一年精緻，也作得有聲有色，每一年的水準都不斷在提升，天主教會的書籍也每年都不斷進步，從內容到設計都是如此，今年，財團法人聖保祿孝女會附設上智文化事業以《心靈治癒生命的八個階段》一書榮獲2012金蝶獎文字書類榮譽獎就是最好的證明。這是台灣地區教友的幸福，要多加珍惜。

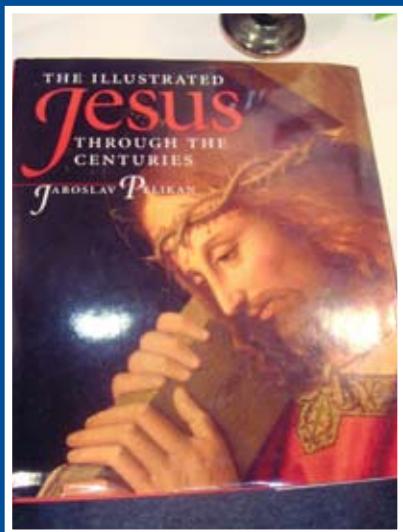
今年台北國際書展天主教聯展以「現代人的治療大師—耶穌」為主題，陸代辦也說到耶穌的治療神



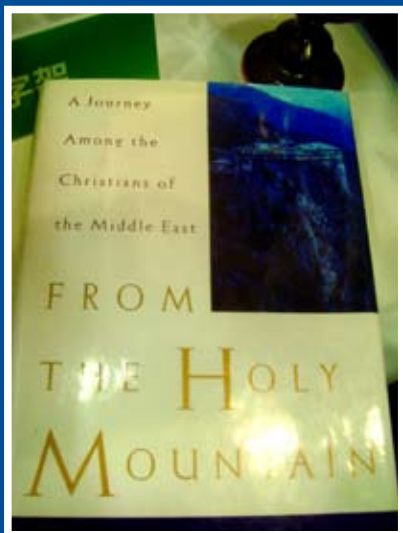
恩。他說，每位神父都有治癒的經驗。他晉鐸後在波士頓教區一個有2000多個家庭、8000多名教友的中型教堂服務，自然會有年長的教友，在破碎的世上，壞事也會發生在好人身上，除了身體病痛需要治療外，靈魂的療癒也很重要，這是教會治療神恩與科學醫療不同之處。

他自己即有一次經驗，為一位身體極其衰弱的長者作病人傅油聖事後，沒想到





- 如同《信仰—透過藝術呈現》般以文字、圖像穿插其間的《JESUS》是陸思道蒙席最愛的書。



- 陸代辦喜愛的《FROM THE HOLY MOUNTAIN》一書可拓展信仰的視野。

這位長者竟很快不藥而癒。我們在聖經中也看過血漏、痲瘋病患、被附魔者在耶穌手中得治療，耶穌的治癒不是一般醫生的把脈、施藥而已，而是全人的身心靈治癒。教友已可享各種聖事，即享有天主特恩，應常讀聖經、每日領聖體、常祈禱，依聖言生活是保護靈魂最好的方法。

愛書的陸代辦到書展竟帶了一個頗大的箱子，原來他特別向教友介紹他喜愛的書。有本他最喜愛、如同《信仰—透過藝術呈現》般以文字、圖像穿插其間的《JESUS》，這是他的神師教導他祈禱的開始，他建議教友可在祈禱時，注視自己喜愛的耶穌圖像、與祂說話，全心祈禱。

《THE COLLECTED WORKS OF ST. JOHN OF THE CROSS》是位隱修士送他的聖人生平故事，雖然時空有別，但聖人的生命經驗

都是我們很好的前車之鑑。Raymond E Brown耶穌會士依不同禮儀季節所寫的默想系列書籍是他最近買的書。

《FROM THE HOLY MOUNTAIN》是他個人很愛閱讀的歷史故事書籍之一，這樣的閱讀寬闊了自己多元化的視野，使信仰有了全人的發展。

林肯傳則讓他思及日前台灣選舉的「聯合內閣、朝野共識」等議題，也是當年林肯所提的。

總而言之，陸代辦期許教友信德年即將到來，最重要的事是要多檢視自己和天主的關係，以普世教會的角度來看，惟有更深入信仰，才是豐富生命之道，不要將可貴的信仰只停留在畫聖號、進教堂而已。

「信德年」將於今年的10月12日開幕，雅各伯書二14-18說：「若有人說自己

有信德，卻沒有行為，有什麼益處？」

教宗期待全體信友都能重溫並深化我們對信仰的理解與體會、實踐與福傳，因為「信德之門總是為我們開啟，引導我們進入那與天主共融的生命中，並且提供我們進入祂的教會的入口。」日前主教團出版的《天主教要理簡編》就是深化我們信仰認知很好的出版品。

陸代辦更說，信德年也是悔改的一年，因為我們是在悔改中認識天主的，當我們悔改時，會更注意到我們生活的重點與天主的關係，這種親密的關係是可以用文字記敘的，它是多層次而豐富的，可透過許多書籍學習，期盼教友都能透過豐實的文字、影音重新檢視與主的關係，進而擁有與主親密同在的幸福。（文／謝蓉倩圖／上智文化&鍾瑪竇）

Chinese Regional Bishops' Conference Pastoral Letter for 2012

## Penetrating into the mystery of our faith - leading a Eucharistic life

Dear brothers and sisters in Christ:

The 50th International Eucharistic Congress will be held this year from the 10th to the 17th of June in Dublin, Ireland. In response to the invitation of the Universal Church, the local Church in Taiwan already solemnly celebrated last year a “National Eucharistic Congress” at the Fu-Jen Catholic University on the vigil of the feast of Christ the King as a warm-up preparation. At the same time, the National Eucharistic Congress was also an expression of communion and unity with the Universal Church, and a common immersion in the infinite grace of the Sacrament of the Eucharist.

Furthermore, Pope Benedict XVI wrote the Apostolic Letter “The Door of Faith” (Porta Fidei) on the 17th of October last year announcing 2012-2013 as the “Year of Faith”. The “Year of Faith” will begin on the 11th of October 2012, the fiftieth anniversary of the opening of the Second Vatican Council. It also marks the twentieth anniversary of the publication of the “Catechism of the Catholic Church”. The Pope has chosen this very meaningful date to launch the “Year of Faith” to arouse in the Church the spirit of renewal of the Second Vatican Council with the hope that the whole Church will reinvigorate and deepen our understanding and experience of our faith, live it out, confirm it, and confess it. The Year of Faith will end on the 24th of November 2013, feast of the Solemnity of Our Lord Jesus Christ, King of the Universe. Reading between the lines

of the apostolic letter, we strongly sense the deep desire of the Pope that goes beyond words and expression.

At the outset of the apostolic letter of the Pope, it is clearly presented to us: “The ‘door of faith’ is always open for us, ushering us into the life of communion with God and offering entry into his Church”. Towards the end of the apostolic letter, it is calling us moreover that: “The Year of Faith will also be a good opportunity to intensify the witness of charity. As Saint Paul reminds us: ‘So faith, hope, love abide, these three; but the greatest of these is love’ (1 Cor 13:13). In this regard, the apostolic letter quotes James 2:14-18 to further illustrate: “What good is it, my brothers, if someone says he has faith but does not have works?...” In short, faith in God should be concretized in one’s love of neighbor and the communion with them.

The explanation of the apostolic letter on faith really echoes the core meaning and the spirit of what has been called the “mystery of faith” of Thanksgiving (Sacrament of the Holy Eucharist). We can especially look at the Eucharistic Congress of the local Church from this point of view: “Nevertheless the liturgy is the summit toward which the activity of the Church is directed; at the same time it is the font from which all her power flows” (Constitution on the Sacred Liturgy #10). Followed by the theme of the International Eucharistic Congress this year: “The Eucharist: Communion with Christ and with One Another”, the significant core meaning emerges, not only in the practice of love can one reach the summit of faith in terms of liturgical celebration, but in the celebration of faith flows an overflowing source of love as well. Yes, the meaning of the Sacrament of the Holy Eucharist is so abundant, but all these riches come from “We have come to believe in God's love”, as Pope Benedict XVI in his first encyclical says: “*In these words the Christian can express the fundamental decision of his life. Being Christian is not the result of an ethical choice or a lofty idea, but the encounter with an event, a person,*

## Chinese Regional Bishops' Conference Pastoral Letter for 2012

*which gives life a new horizon and a decisive direction”* (Deus Caritas Est #1). The Church as the sacrament of Christ is to practice in life what we believe in faith that God is Love (Deus Caritas Est #19-39). This is the declaration of our faith as well as the reason for celebrating the Sacrament of the Holy Eucharist.

Thus, celebrating the “mystery of faith” in liturgy and living it out, is precisely the theme that is enthusiastically promoted this year by the Church all over the world. This theme in our generation is important and relevant especially in our world and society where there is a lack of faith. First of all, our society (in Taiwan) is not primarily a Christian faith based culture. On top of this, in the process of globalization, market economy, consumer culture, individualism, spiritual indifference and other factors, coupled with unique domestic political situation, nationalism, all these have worsen the crisis of faith in the whole society. It is therefore urgently necessary to spread the Gospel. Furthermore, many faithful do not have a clear understanding of their faith. Thus, facing the challenges and temptations of sin, their attitude is often of compromise or swimming with the tide. Confronted with diverse religious phenomena, division in Christianity, their position becomes more confused, or they do not have a stance of their own. In addition, there are many scientific developments that are threatening: brain science research allows new forms of materialism in the field of knowledge to become the mainstream. England leading physicist Stephen Hawking’s presumption that there is no need of a God to create the universe, and that life may also originate from nowhere, casts science and faith into a new wave of tensions. Hence, the faithful become even more indecisive.

These real situations on one hand affect our faith and at the same time they also affect our “mystery of faith” – the celebration of the Eucharist. However, through the theme of the International Eucharistic Congress, besides providing us with warnings on theological reflections



on the Eucharist, it also inspires the pastoral guidelines of our local Church this year so that the faith of the faithful may be revitalized, and live out the life of the Eucharist. We will condense in five points the goals we strive to achieve this year:

### 1. We encourage the priests to fervently prepare and celebrate the Sacrament of the Holy Eucharist

According to the “General Instruction of the Roman Missal”, “A priest also, who possesses within the Church the power of Holy Orders to offer sacrifice in the person of Christ, stands for this reason at the head of the faithful people gathered together here and now, presides over their prayer, proclaims the message of salvation to them, associates the people with himself in the offering of sacrifice through Christ in the Holy Spirit to God the Father, gives his brothers and sisters the Bread of eternal life, and partakes of it with them. When he celebrates the Eucharist, therefore, he must serve God and the people with dignity and humility, and by his bearing and by the way he says the divine words he must convey to the faithful the living presence of Christ”. (93)

Thus, being a celebrant is a noble art. First, he should have the spiritual life of the Eucharist. Then, he should know how to delegate duties for others to perform. He should also know when to lead and how to lead. At the same time, his leadership should reflect his relationship with the mystery of God and his reverence. The priest should learn how to be a good leader, to be able to give better services to the assembly of the People of God, to show the faithful how to actively participate in the Sacrament of the Holy Eucharist.

However, “Yet it would be futile to entertain any hopes of realizing this unless the pastors themselves, in the first place, become thoroughly imbued with the spirit and power of the liturgy, and undertake to give instruction about it” (Constitution on the Sacred Liturgy # 14). Therefore, we encourage priests to make effort in studying this year

the “General Instructions of the Roman Missal”. By studying the “General Instructions”, priests will find help to be more fervent and more appropriate in celebrating the Mass. It will also help the congregation to be more devout to celebrate the “mystery of faith”.

### 2. We encourage the faithful to actively take the initiative to participate in the Eucharist

That all the faithful should actively participate in liturgical celebrations is one of the objectives of Vatican II Liturgical Reforms (cf. Constitution on the Sacred Liturgy #14). In order to achieve this goal, since Vatican II, the faithful zealously have been accepting liturgical formation and training, which is one of the most important activities in the Church. We are pleased to see that dioceses, deaneries and parishes are organizing liturgical formation courses which truly help the faithful to understand better the meaning and the spirit of the Sacrament of the Eucharist. However, we have also noticed, because of the impact of secular values and “the faithful are surrounded by a culture that tends to eliminate the sense of sin” (Sacrament of Charity #20), the faithful constantly overlook the personal conditions required in active participation. These personal conditions should once again be given importance and need to be practiced (Sacrament of Charity #55).

- a. The faithful should have the spirit of constant repentance and conversion. If one does not reflect on one's own life but only participate superficially in the liturgy of the Eucharist, his participation cannot be active. And one can prepare himself interiorly.
- b. Before the liturgical celebration, make an examination of one's conscience, keep silence and fast; if necessary go first to receive the Sacrament of Reconciliation.
- c. The faithful need to be reminded that without an active, full

participation in the life of the Church, including the fulfillment of the mission of bringing the love of Christ in ones social life, there is no such thing as an active participation in the sacred mystery.

### 3. We encourage the faithful to know and learn how to pray the Liturgy of the Hours

We are pleased to see that in some parishes, the faithful recite the “Liturgy of the Hours” before the Mass to prepare themselves for the Eucharistic celebration; some of the faithful have already formed the habit of praying the Liturgy of the Hours. Actually, “to the different hours of the day the liturgy of the hours extends the praise and thanksgiving, the memorial of the mysteries of salvation, the petitions and the foretaste of heavenly glory that are present in the Eucharistic mystery, the center and high point in the whole life of the Christian community. The Liturgy of the Hours is in turn an excellent preparation for the celebration of the Eucharist itself, for it inspires and deepens in a fitting way the dispositions necessary for the fruitful celebration of the Eucharist: faith, hope, love, devotion, and the spirit of self-denial.” (General Instruction of the Liturgy of the Hours #15). Therefore, we invite the faithful to recite the “Liturgy of the Hours” and take it as an excellent preparation to enter into the celebration of the Eucharist. Any faithful who wants to learn how to recite the “Liturgy of the Hours” can read the “General Instruction of the Liturgy of the Hours”. This General Instruction provides us with very clear methods, and with pastoral, spiritual and theological guidance.

### 4. We encourage the faithful to review the Catechism of the Catholic Church

That our weak faith may be able to respond to the world’s challenges, we should strengthen our understanding and knowledge of our belief, be more active and conscious in participating in the Mass, to better able to “...*sanctify Christ as Lord in your hearts. Always be*

*ready to give an explanation to anyone who asks you for a reason for your hope*” (1 Pt 3:15). For this reason, we encourage the parishes to form Catechism Study Class using as textbook the “Compendium of the Catechism of the Catholic Church” recently translated and published by the Chinese Regional Bishops’ Conference. This book, as Pope Benedict XVI has said, was compiled and written for those who live in a world of distractions and bombarded with multifarious messages but who desire to know Christ (cf. MOTU PROPRIO, for the approval and publication of the Compendium of the Catechism of the Catholic Church).

### 5. We encourage parishes to set up and promote programs of evangelization

The dismissal at the Concluding Rite of the Mass means “to send” and “mission” This is the missionary nature of the Church. Like the two disciples who having experienced the risen Christ at the “breaking of bread” went in haste back to Jerusalem to help their brothers and sisters discover the presence of the Risen Christ in their lives and passed on this gospel of love and communion to others.

Therefore, having recognized Jesus in the Sacrament of the Eucharist, and parish community being in communion with Christ and united with him, their annual pastoral work should include the dimension of evangelization. As a matter of fact, the parish should reach out to all those living in the same area. Just as in the Encyclical “Redemptoris Missio” written by Pope John Paul II, he says: “...especially in those areas where Christians are a minority, priests must be filled with special missionary zeal and commitment. The Lord entrusts to them not only the pastoral care of the Christian community, but also and above all the evangelization of those of their fellow-citizens who do not belong to Christ’s flock (# 67). Yes, the parish should be a center for evangelization where all its activities are centered on evangelization. This is the main mission of the Church.

## Conclusion

The “mystery of faith” is beyond what our intellect can understand. We can only fully obey the word of God by faith. The Blessed Virgin Mary, as described in the Prayer “Hail Holy Queen”, is really “a handmaid who always obeyed because of her faith”; she is also a woman whose whole life has the “spirit of thanksgiving” In the Sacrament of the Holy Eucharist, the Church is completely united with Christ and his sacrifice. Let us therefore place the intention of our Taiwan local Church which is to “penetrating into the mystery of our faith, leading an Eucharistic life” into the hands of our Blessed Mother and through her intercession so that the life of each one of us as Christians may resemble that of our Blessed Mother Mary, a continuing thanksgiving canticle of “Magnificat” to God.

Wishing you all and your families peace and joy!

All the Bishops of the Chinese Regional Bishops’ Conference

Solemnity of Mary, Mother of God

January 1, 2012





# CHINESE REGIONAL BISHOPS' CONFERENCE

## MINUTES OF THE AUTUMN PLENARY ASSEMBLY 2011

**Date:** November 21-25 (Monday-Thursday)

**Venue:** Kaohsiung Diocese (Mount of the Beatitudes)

**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 Baptist Tseng

**Guest:** Paul Cardinal Shan

**Secretary:** Fr. Otfried Chan

### Procedure of Meeting:

#### A) Opening Prayer

#### B) Content of the speech of Paul Cardinal Shan

- Paul Cardinal Shan gave recognition and encouragement to the efforts exerted by the bishops of the seven dioceses.
- Although the Catholic Church in Taiwan has gained the support and respect of the local government and many people because of its social work, the Church, especially the clergy has to avoid influence of secularization to the point that they can not be identified due to their appearance and clothing.
- During evangelization and pastoral care, the clergy should go beyond political parties and pay attention to the important principle of inculturation.
- That bishops also personally guide the catechumens and share with the youths their personal or other people's vocation stories to encourage the

youth to generously and courageously respond to the call of God.

### C) Topics discussed

#### Proposition I: CRBC Secretariat

I.A: Audit the 2012 Annual Report and 2012 Work Report

I.B: Changes in CRBC affairs

I.C: Budget increase for the CRBC building construction

I.D: Taiwan Catholic Regional Seminary new venue and Fu-Jen Catholic University Rose Dormitory land modification

I.E: Chinese Regional Bishops' Conference (CRBC) and Fu-Jen Catholic University (FJCU) exchange of properties appraisal result

I.F: CRBC 2012 Pastoral Letter

#### Proposition II: CRBC Commission for Education and Culture

II.A: Appoint a new Representative for Clergy Section of Fu-Jen Catholic Univ.

II.B: Appoint a new Chaplain for the Religious Guidance Center of Fu-Jen Catholic University

II.C: Diocesan priests working at Fu-Jen Catholic University are under the jurisdiction of their respective dioceses.

#### Proposition III: Taiwan Catholic Regional Seminary (CRBC Commission for Clergy)

III.A: The priests serving in the formation committee of the Regional Seminary have reached their term and will resign en masse.

III.B: Taiwan Catholic Regional Seminary and Fu-Jen Catholic University's "Bachelor's Degree in Catholic Studies and Research" integration of courses draft plan

III.C: Taiwan Catholic Regional Seminary draft for fundraising of new building

Proposition IV: CRBC Commission for Sacred Liturgy

IV.A: Amend the resolution regarding the posture when the laity say the “Lord’s Prayer” during the Mass.

IV.B: The Congregation for Sacraments and Divine Worship has given clear instructions on whether individual blessing can be given during the Holy Communion.

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

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

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

IV.F: Representative of the National Eucharistic Congress and CRBC Commission for Sacred Liturgy

Proposition V: Kaohsiung Diocese

Proposition VI: Commission for Interreligious Dialogue (Chief Executive of St. Mary’s Hospital in Taitung – Chen Shi Xian)

\* \* \* \* \*

Proposition I: the CRBC Secretariat

I.A: Audit the 2012 Annual Report and 2012 Work Report

**Explanation:**

- 1. See Annex (2012 Annual Report) and (2012 Work Report)

2. Request the Board of Directors to discuss this proposal. After approval, submit a report to the authorities concerned.

**Resolution:** Approved.

**I.B: Changes in CRBC affairs**

**Explanation:**

1. The Chinese Regional Bishops' Conference new building located at 39 An Ju Street, Taan District, Taipei City, will be renovated completely in December 2011. On December 15th, the old CRBC office at Linsen North Road, Taipei, will transfer to the new CRBC building.
2. Request the Board of Directors to discuss this proposal. After approval, submit a report to the authorities concerned and basing on the administrative procedure, apply for a change of address.

**Resolution:** Approved.

**I.C: Budget increase for the CRBC building construction**

**Explanation:**

1. During the renovation, it was found out that some areas of the building needed repairs. This was not included in the plan. It is necessary to increase the budget by NT\$ 2,645,649 which is 5.8% of the total renovation budget. (See annex for details of construction).

**Resolution:** Approved.

**I.D: Taiwan Catholic Regional Seminary new venue and Fu-Jen Catholic University Rose Dormitory land modification**

**Explanation:**

For this special case, Fu-Jen Catholic University Medical Hospital

Preparatory Team is now applying from the Ministry of the Interior a modification in land use zoning. The former site of Taiwan Catholic Regional Seminary is “for religious purpose area” and is to be modified into “for medical purpose area”. But as to the new site of the regional seminary, the purpose of the area will still be “for the use of Fu-Jen Catholic University”. Fu-Jen Catholic University has not applied for a parallel modification.

1. Prior to the construction of the regional seminary at the religious purpose area, its management belonged to Urban Design. Although the government now agrees to first place it under “for the use of Fu-Jen Catholic University” new building, because there is no modification of land use zoning, and the actual use of the regional seminary is not for Fu-Jen Catholic University, in the future, a controversial issue may arise on its legality to construct.
2. Right now, Fu-Jen Catholic University Medical Hospital Preparatory Team is actively conducting the modification of zoning land use (religious purpose area to medial purpose area), but it is not shown that “for the use of Fu-Jen Catholic University” is being modified to “religious purpose area”. In the future this will affect the rights and interests of the CRBC.
3. Hopefully, the land use of the new site of Taiwan Catholic Regional Seminary can be modified from “for the use of Fu-Jen Catholic University” into “religious purpose area”, to facilitate the protection of the legitimacy of rights and interests of the Chinese Regional Bishops' Conference and that of Taiwan Catholic Regional Seminary.

**Means:**

- A. The CRBC executes the transaction and pays for the expenses.
- B. Fu-Jen Catholic University (FJCU) executes the transaction and



pays for the expenses

C. The CRBC executes the transaction and FJCU pays for the expenses

D. FJCU executes the transaction and the CRBC pays for the expenses Changes in land modification can be delegated to the construction consultants.

**Resolution:** In accordance to the contract and in a spirit of reciprocity, it shall be Fu-Jen Catholic University that will transact the modification and pay for the expenses.

**I.E: Chinese Regional Bishops' Conference (CRBC) and Fu-Jen Catholic University (FJCU) exchange of properties appraisal result**

**Explanation:**

CRBC and FJCU exchange of properties difference in price as appraised by three real estate companies.

**Resolution:** Request Consultant, Mr. Ye Zihua, to study the present condition, make a research on how to settle this case, and set a date to explain it to the Board of Directors of Fu-Jen Catholic University. Then, make a formal proposal and discuss with Fu-Jen Catholic University Board of Directors.

**I.F: CRBC 2012 Pastoral Letter**

**Explanation:**

On November 11th (Friday), the Standing Committee decided that the content of the pastoral letter should be on the Sacrament of the Holy Eucharist and October 11, 2012 to November 24, 2013 shall be the Year for Faith. Request lay professors in Theology to propose ideas.

**Resolution:**

Most Rev. Martin Su, Chairman of the Commission for Sacred

Liturgy, will be responsible for modifications.

Proposition II: CRBC Commission for Education and Culture

II.A: Appoint a new Representative for Clergy Section of Fu-Jen Catholic University

**Explanation:** The new President has taken office, there is a need to appoint a new Representative for the Clergy Section.

**Resolution:** CRBC proposes a candidate; announcement will be made after nomination.

II.B: Appoint a new Chaplain for the Religious Guidance Center of Fu-Jen Catholic University.

**Explanation:** The new President has taken office, it is necessary to appoint a new Chaplain for Religious Guidance Center.

**Resolution:** CRBC proposed three candidates to Fu-Jen Catholic University. Announcement will be made after nomination.

II.C: Diocesan priests working at Fu-Jen Catholic University are under the jurisdiction of their respective dioceses.

**Explanation:**

The CRBC supervises Fu-Jen Catholic University, and the diocesan clergy working at Fu-Jen Catholic University have their respective dioceses that formed them. In terms of assets, they have the duty to return them to their dioceses. Please see the Decree on the Ministry and Life of Priests 17:3: *“Thus they are not to seek ecclesiastical office or the benefits of it for the increase of their own family wealth. Therefore, in no way placing their heart in treasures, they should avoid all greediness and carefully abstain from every appearance of business.”* Canon Law 282 §1: *“Clerics are to foster simplicity of life and are to refrain from all things that have a semblance of vanity.”* Canon Law §2: *“They are to wish to use*

*for the good of the Church and works of charity those goods which have come to them on the occasion of the exercise of ecclesiastical office and which are left over after provision has been made for their decent support and for the fulfillment of all the duties of their own state.”*

**Resolution:**

The diocesan clergy working at Fu-Jen Catholic University should abide with the spirit of the above rules of the Church. They should share the financial responsibility towards their own dioceses. The amount of money received should be explained to the bishop and together decide of its use.

Proposition III: Taiwan Catholic Regional Seminary (CRBC Commission for Clergy)

III.A The priests serving in the formation committee of the Regional Seminary have reached their term and will resign en masse.

**Explanation:**

1. Taiwan Catholic Regional Seminary is a joint management of the seven dioceses of Taiwan to form the local youth to become priests and together, share in this sacred mission.
2. The priests serving in the formation committee come from the seven dioceses. Each diocese takes turns to serve the seminary. In this way, each diocese has the opportunity to participate in this formation.
3. So that the Regional Seminary formation committee in the future cooperates with Fu-Jen Catholic University and the Faculty of Theology, it is suggested to choose priests who have special qualifications in sacred studies to offer services both ways, to reduce personnel, and to contribute their expertise.
4. Based on Taiwan Catholic Regional Seminary Formation Manual Chapter 2 Art. 6: One term of the Rector is three years. From August

2009 – July 2012, the term is almost completed. To facilitate work and turnover of office, the rector and formation committee should resign altogether when the term is complete and ask for the approval during the CRBC meeting. Candidates should be prepared ahead of time.

**Means:**

1. In order to form the seminarians of the Regional Seminary in the sacred mission is to collaborate with Fu-Jen Catholic University and the Faculty of Theology, before the end of the rector's term as well as the term of the members of the formation committee, they have made suggestions of candidates who will take office in the seminary the next school year.
2. Request CRBC to choose the appropriate persons to serve at the Regional Seminary.

**Resolution:** CRBC will think of the candidate for the Rector, as for the list of candidates, Fr. Eugene Lin can give his opinion and recommendations which are to be approved during the Spring Plenary Assembly.

III.B Taiwan Catholic Regional Seminary and Fu-Jen Catholic University's "Bachelor's Degree in Catholic Studies and Research" integration of courses draft plan

**Explanation:**

Since Fu-Jen Catholic University will open a Bachelor's Degree in Catholic Studies and Research Program the Regional Seminary is considering some measures to integrate it in the intellectual formation of seminarians.

1. Phase One: Year of Spirituality (original arrangement)
2. Phase Two: Year of Philosophy (1-3 years of the Bachelors' Degree)
3. Phase Three: Year of Theology (matching with the 4th Year of the

Bachelor's degree)

4. Phase Four: Pastoral Year (original arrangement)
5. School fee: Compared with the current situation, an increase of NT\$ 400,000 per person (One may apply for subsidy though not always possible).
6. If the Curriculum can give full support in terms of credits, results, and also computation of units, recognition methods, or maybe one can recognize the third year of Philosophy as the first year of the Curriculum. (An ideal)
7. If the qualifications and results of a seminarian are up to an expected level, when the Catholic Studies Program offers a Master's Degree, the seminarian who is studying theology may also take the Master's Degree courses to obtain a Master's Degree (formation years maybe extended 1-2 years, total duration of seminary formation will be 9-10 years).

**Means:**

8. Continue to discuss with the unit in charge of the Curriculum the plan of courses and arrangement of subjects.
9. The dean's opinion and willingness will be needed. If the seminarian does not need a Bachelor's Degree, he does not need to study this curriculum (only required courses in the Seminary), and no need to study additional courses.
10. The arrangement in Curriculum and the related courses can start in the school year 2012.
11. Those seminarians and the seminary students who have credits in "Basic Catholic Thought Class" taking this Curriculum is credited in the Department of Philosophy and the Department of Religion. This allows them to reduce the number of years at school and still obtain a



bachelor degree.

**Note:** The Dean of the Faculty of Theology, Fu-Jen Catholic University, gave a report: the Ministry of Education is about to recognize the academic studies in Pontifical Universities. If so, there will be a significant impact on this case and there will be other considerations.

**Resolution:** Most Rev. John Baptist Lee, Chairman of the Commission for Clergy, is appointed to convene a meeting to study this plan.

### III.C. Taiwan Catholic Regional Seminary draft for fundraising of new building

#### **Explanation:**

Funds needed for the new building of the Regional Seminary: NT\$150,000,000.

Taiwan Catholic Regional Seminary has signed a contract with Architecture World for the construction of the new building for NT\$ 235,000,000. If the chapel, grotto of Mary, basketball court, library, kitchen, conference hall are included...etc. as well as different kinds of facilities, the second phase of the construction project will reach an estimate total amount of NT\$ 250,000,000. Currently, CRBC asked Fu-Jen Catholic University to raise NT\$100,000,000 which is less than NT\$ 150M.

#### **Means:**

1. Suggest the CRBC to make an official announcement in the CRBC monthly bulletin, Catholic Weekly, Church newspapers and magazines, to allow Taiwan Catholic Regional Seminary to formally and officially raise funds from the different dioceses.
2. Apply a BLOG just for the fundraising of the new building, regularly print articles on fund raising and ITS progress, request the CRBC and all the dioceses to put this link in their home pages.

3. To raise NT\$ 100M for the new building of the seminarians, all dioceses, their deaneries, church organizations (like Serra International) can be involved, family donation pledges, individual donation pledges etc. are all possibilities. When the building is completed, all the names of the donors will be engraved on the door of the seminary.
4. Engraving names of the benefactors on the door is to let the seminarians know how to be grateful towards their benefactors, and learn how to live a consecrated life.
5. Allocation of fundraising can be specified as: chapel, grotto of Mary, basketball court, library, kitchen, conference hall...etc. different kinds of facilities.
6. Encourage the faithful to give their donation regularly with the following possibilities:
  - (1) Apply in the Post Office a Transfer Collection Service and sign a contract with the Post Office.
  - (2) Request the faithful to write a letter of authorization stating the fixed date and fixed amount of donation together with a copy of the front page of their passbooks and send them to the Regional Seminary.
  - (3) The Regional Seminary will deliver all documents to the Post Office.
  - (4) They can decide on the amount of monthly donation and deduct it periodically from their passbook (2011 \_\_\_ month \_\_\_ day until 20 \_\_\_ month \_\_\_ day).
7. Encourage the faithful to give small donations – donation of NT\$ 50,000 and above will be given a gift.
8. Charity bazaar with promotion of vocations as orientation, design mugs with 3D animations to attract the youth or T-shirts.

**Resolution:** Agreed and approved. The target amount of fundraising is NT\$98,000,000 which is part of the whole expenses for the construction of the new building (NT\$250,000,000.00).

Proposition IV: CRBC Commission for Sacred Liturgy

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

**Explanation:**

1. Before an official announcement of the CRBC on liturgical resolutions is made, the Commission for Sacred Liturgy would like to clarify and revise these two resolutions: in connection with the posture during the recitation of “the Lord’s Prayer” (Proposal A) and not to invite those who cannot receive Communion to come during “Holy Communion” (Proposal B).
2. 2010 CRBC Autumn Plenary Assembly: “the lay faithful can put his/her hands together in prayer during the ‘Lord’s Prayer’. But if in a group some people hold hands during the Lord’s Prayer, it is not prohibited. However, they should not raise high their hands.”
3. But, in the Old Testament, “a slightly elevated outstretched arms” was the posture of Moses when praying. Later, in the early Church, it became the standard posture for prayer when reciting the “Lord’s Prayer”. Thus, there is no need to prohibit.

**Means:** Therefore, the Commission for Sacred Liturgy recommends the resolution to be amended as follows:

During the “Lord’s Prayer”, the faithful may put their “hands together in prayer” or “slightly elevated outstretched arms”. But if a group holds hands during the “Lord’s Prayer”, it is not prohibited. However, they should not hold high their hands.

## **Resolution:**

After discussion during the CRBC assembly, the proposal was approved with the following amendment:

After the “Eucharistic Prayer” which is the summit of the Mass, the faithful prepare to receive ‘Communion Rite’ (Holy Communion) by reciting the “Lord’s Prayer”. “In the Lord’s Prayer a petition is made for daily food, which for Christians means preeminently the Eucharistic bread, and also for purification from sin, so that what is holy may, in fact, be given to those who are holy (GIRM # 81).” Thus, during the “Lord’s Prayer”, the faithful may put their “hands together in prayer” or “slightly elevated outstretched arms”. But if a group holds hands during the “Lord’s Prayer”, it is not prohibited. However, it is inappropriate to raise them high.

**IV.B:** Isn’t it that the Congregation for Sacraments and Divine Worship has already given 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.

## **Explanation:**

1. The 2010 CRBC Autumn Plenary Assembly Resolution stated that: “During Holy Communion, the commentator should not encourage and invite non-Catholics or those Catholics who are not prepared for the Holy Communion to come and receive the blessing of the priest. In this way, the right concept of receiving Holy Communion is gradually instilled.
2. This resolution already caused some celebrant priests to violate the meaning of the liturgical spirit and liturgical norms. They think that

this resolution is directed only to the commentator not to announce the invitation to non-Catholics or those Catholics who will not receive Communion not to come to receive the blessing from the priest. This resolution is not directed to the presiding priest to invite them to come. Therefore, the celebrant priest has the right to invite them to come and receive blessings during “Holy Communion”.

3. However, according to the liturgical spirit and norms:

(1) To give blessings and to give Holy Communion are completely two different things. Moreover, in the Sacrament of the Eucharist that Christ instituted, there were four actions to complete the “giving of Holy Communion”: “took the bread (presentation of gifts), gave thanks (thanksgiving prayer), broke the bread (the rite of breaking the bread), gave it to his disciples (receive Holy Communion). It is in the Holy Eucharist that we “demonstrate our communion with Christ, and at the same time, it signifies our full communion with the Church” (Sacrament of Charity # 56). Thus, those who cannot receive Communion can only quietly sit in his/her place. If at this time the person goes and receives blessing, it is tantamount to interfering with the “Communion Rite” and confusing the true and significant meaning of the “Holy Communion”.

(2) In the liturgical book, there is no liturgical rule mentioning to invite those who cannot receive the Holy Eucharist to come and receive the blessing. Moreover according to the Code of Canon Law # 846 and liturgical rule, no one should add anything in the practices approved in the liturgical books.

(3) If any people need blessing, the priest can give his blessing to them after the Mass.

4. Consequently, the Congregation for Sacraments and Divine Worship



made a reply with regard this issue:

(Protocol No. 930/08/L, dated November 22. See: ADOREMUS BULLETIN, February 2009, Vol. XIV, No. 10)

- (1) The liturgical blessing of the Holy Mass is properly given to each and to all at the conclusion of the Mass, just a few moments subsequent to the distribution of Holy Communion.
- (2) Lay people, within the context of Holy Mass, are unable to confer blessings. These blessings, rather, are the competence of the priest.
- (3) Furthermore, the laying of a hand or both hands by those distributing Holy Communion, in substitution for its reception, — which has its own sacramental significance, — is inappropriate here and should be explicitly discouraged.
- (4) In a similar way, for others who are not to be admitted to Holy Communion in accord with the norm of law, the Church's discipline has already made clear that they should not approach Holy Communion nor receive a blessing. This would include non-Catholics and those envisaged in Canon Law # 915 (i.e., those under the penalty of excommunication or interdict, and others who obstinately persist in manifest grave sin).

**Means:** Therefore, the Commission for Sacred Liturgy suggests that the resolution can be amended as follows:

During Holy Communion, one must not encourage and invite non-Catholics or those Catholics who are not ready to receive the Holy Eucharist to come and receive the celebrant or con-celebrants' blessing. This way, the right concept of receiving Holy Communion is gradually established and there will be no more non-Catholics or Catholics who are not fitted to receive Holy Communion or come to receive blessings.

**Resolution:** After discussion during the CRBC assembly, the proposal was approved with the following amendment:

To receive holy communion is one of the four actions performed when Christ instituted the Holy Eucharist: “took the bread (Presentation of the Gifts), blessed it (Eucharistic Prayer), broke it (Breaking of the Bread), gave it to his disciples (Communion Rite), is complete. The Eucharist, “manifests our personal communion with Jesus Christ, but also implies full communion with the Church (Sacramentum Caritatis # 56)”. Thus, During Holy Communion, do not encourage and invite non-Catholics or those Catholics who are not ready to receive the Holy Eucharist to come and receive the celebrant or con-celebrants’ blessing. This way, the right concept of receiving Holy Communion is gradually established and there will be no more non-Catholics or Catholics who are not fitted to receive Holy Communion or come to receive blessings.

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

**Explanation:**

1. 2010 CRBC Autumn Plenary Assembly Resolution: The Commission for Sacred Liturgy will evaluate its feasibility. Other names can be suggested. This will be discussed again and decided during the CRBC 2011 Spring Plenary Assembly.
2. Before the Vatican II liturgical reform, each year there were four days of prayer and fasting called Rogation and Ember Days. Usually, these days of prayer and fasting were accompanied with acts of love. Before, the rules of these days of prayer had historical and regional folk’s background. Now, it is modernized, it is adapting to the cultural needs of the place. When the Church reformed the “liturgical year”, each Bishops’ Conference was authorized to decide the four days of prayer according to the local cultural customs and needs of the time.

3. The CRBC Commission for Sacred Liturgy successively compiled and published the following:

- (1) “Prayer Day for Blessings” (1999 January, 1st edition). This is held yearly during the spring festival and coincides with the Chinese New Year that has a custom of “asking for blessings”. It also makes the faithful understand what “true blessing” is.
- (2) “Fasting Day” (1999 March, 1st edition). It is held yearly during the Season of Lent before the Holy Week. One prepares for the greatest feast of the Church, the passion and resurrection of Christ, through prayer, fasting and abstinence.
- (3) “Thanksgiving Day” (1999 August, 1st edition). It is held yearly on the 15th of August of the lunar calendar. This is after the farmers’ hard labor, the harvest day. For the produce of the field and all the gifts bestowed upon us by God, to thank Him is our duty.

The Commission for Sacred Liturgy continues to reflect on what could be the fourth special day of prayer ceremony.

4. In our present time, many people overlook the significance and value of human life, people commit murder, like “killing mother, killing brother and injuring father”, which is extremely tragic. Moreover, secret abortions, infanticides, many more violations against life that we are not aware of; there are reported cases of people committing suicide. Therefore, to love and to protect life as theme for the prayer day can be considered as an important one.
5. It is timely that the Commission for Sacred Liturgy received in October 2010 a letter from the Congregation for Sacraments and Divine Worship, under the instructions of Pope Benedict XVI, to make an appeal to all the Bishops’ Conferences to celebrate a solemn “vigil for all nascent human life” coinciding with the first vespers of the First

Sunday of Advent. The Holy Father himself celebrated this vigil at the St. Peter's Basilica. The Commission for Sacred Liturgy complied with the instructions of the Congregation and made a manual for the vigil for each diocese to follow. Moreover, the Commission took this opportunity to recommend to bishops to hold "vigil for all nascent human life" every year as the fourth special day of prayer in addition to the three special days of prayer. In addition, to comply with the instructions of Most Rev. Martin Su, the Chairman of the Commission for Sacred Liturgy, a manual will be made available with the revised two ways of celebrating the "vigil for all nascent human life" adapting to the needs of the local Church.

**Means:**

Attached is the first draft of the Commission for Sacred Liturgy editors' team (see annex). There is a plan to call this day of prayer as "Cherish Life" (Cherish Life Day) so that it will have similar format with the names of the other days of prayer. It has been suggested to hold yearly on the Saturday before Advent, before meeting Christ, the Source of life, to beseech Christ at the beginning of Christmas preparation. At the same time, to express the meaning and value of life, hopefully that everyone will take good care and treasure the life God has given to us.

**Resolution:** Approved.

**IV.D: The "Imposition of Ashes" which is usually celebrated on the first Sunday of Lent will be celebrated on "Ash Wednesday" itself.**

**Explanation:**

1. Right now, the practice of Ash Wednesday liturgy in our local Church is being observed on the first Sunday of Lent because Wednesday is not a holiday and not so many people could come. This decision was made more than 20 years ago by the CRBC and was approved by the Congregation in Rome.

2. This arrangement was based on a pastoral concern, but it does not correspond to the intention of Ash Wednesday liturgy. At the same time, it interferes and makes the liturgy of the First Sunday of Lent inconvenient. Sunday is the celebration of the resurrection of Christ. The period of Lent, according to Church tradition does not include Sundays. In observing the Ash Wednesday liturgy that express penance, fasting and repentance on a Sunday Mass is not suitable and is not in line with liturgical spirit. Moreover, in our local Church, based on the Church regulations, there are more and more parishes holding the “Rite of Election” liturgy for the catechumens on the first Sunday of Lent. Therefore, the focus on this Sunday should be fully for the catechumens (Sacrament of Baptism) and not repentance and fasting.

**Means:**

1. In order to celebrate Ash Wednesday with the Universal Church and pastorally establish in the mind of the faithful, the proper concepts of what a “Sunday” is and what “Ash Wednesday Liturgy” is, the celebration of Ash Wednesday liturgy on the first Sunday of Lent will be restored to “Ash Wednesday” itself.
2. The parishes according to circumstances can celebrate the Ash Wednesday at the beginning of Lent either in the morning or in the evening. During the Mass celebrate the “Ash Wednesday liturgy”, bless the ashes and then perform the imposition of the ashes.
3. If it is necessary, the parish can say another Mass using “Ash Wednesday Liturgy” on Thursday and Saturday. Based on the liturgical norms, it begins with the Introductory Rites (entrance antiphon, opening prayer), Liturgy of the Word, and then after the homily is the imposition of ashes (if the ashes were blessed on Ash Wednesday there is no need to bless it again). Then, the prayer of the faithful and concluding prayer follow. If the imposition of ashes is done on a Sunday, it should be done outside the Mass.

4. A probation period of three years.

**Resolution:** After discussion during the CRBC assembly, the resolution for this proposal is as follows:

In order to be in synchrony with the Universal Church and pastorally establish in the mind of the faithful, the proper concepts of what a “Sunday” is and what “Ash Wednesday Liturgy” is, it is more appropriate for the parish to perform the imposition of ashes on the very day of Ash Wednesday.

The parishes according to pastoral circumstances can celebrate the Ash Wednesday at the beginning of Lent either in the morning or in the evening. During the Mass celebrate the “Ash Wednesday liturgy”, bless the ashes and then perform the imposition of the ashes.

If the imposition of ashes is done on a Sunday, it should be done before the Mass.

If it is necessary, the parish can say another Mass using “Ash Wednesday Liturgy” on Thursday and Saturday. Based on the liturgical norms, it begins with the Introductory Rites (entrance antiphon, opening prayer), Liturgy of the Word, and then after the homily is the imposition of ashes (if the ashes were blessed on Ash Wednesday there is no need to bless it again). Then, the prayer of the faithful and concluding prayer follow.

**Cancel:** “Probation period of three years.”

**IV.E: 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 people 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 diocese 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.

**Resolution:** After discussion during the CRBC assembly, the proposal was approved, but with the following amendment:

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! Therefore, the resolutions are:

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, the Rite of Christian Initiation and its practices in order to carry out their duties, and appropriately commit to their respective mission.
2. Celebration: In the process of Christian Initiation, the diocese and the parish have their respective parts. The bishop can, according to the pastoral situation of the diocese, preside over the diocesan “Rite of Election”. Encourage the parishes to celebrate completely the three Rites of Scrutiny and the three Sacraments of Baptism, Confirmation and Holy Communion received during the Easter vigil which together comprises Christian Initiation Sacraments

#### IV.F: Representative of the National Eucharistic Congress and CRBC Commission for Sacred Liturgy

##### **Explanation:**

The Pontifical Committee for International Eucharistic Congresses gave directions to the CRBC in 2010 to send a delegate to Rome to participate in the preparations for the International Eucharistic Congress in 2012. At the beginning, the President of the CRBC recommended a lay person, Maria Wu Ling Fang, to be the National Delegate for the International Eucharistic Congress. During the preparations for the National Eucharistic Congress, the Executive Secretary of the Commission for Sacred Liturgy and the CRBC Secretary General both think that the National Delegate for International Eucharistic Congress often needs the help of the Commission for Sacred Liturgy. Moreover,

the nature of its work is closely linked with liturgy. In the future for the work of National Delegate, it is suggested that the National Delegate for International Eucharistic Congress be under the CRBC Commission for Sacred Liturgy.

**Resolution:** Approved.

**Proposition V: Kaohsiung Diocese**

**Explanation:**

Our Lady, who has been the guardian of Taiwan over the past 152 years, to be proclaimed as “Our Lady of Taiwan”.

1. In the church history of Taiwan, Kaohsiung is the cradle of Catholic faith, the mother of the Church in Taiwan.
2. The first church established in Taiwan dedicated to “Our Lady of the Holy Rosary” is now the “Holy Rosary Cathedral” which is also the patroness of Kaohsiung diocese.
3. Two years after Christianity started, the second church built in Wanchin was dedicated to the Immaculate Conception today known as “Immaculate Conception Minor Basilica” or “Our Lady of Wanchin”.
4. According to the chronicles of the Spanish Dominicans written in “Dominican Missionaries of the Far East for 400 years” documents, two statues of the Blessed Virgin Mary were made in Spain. They were escorted in 1869 from Manila to Taiwan by Rev. Ramon Colomer, a Spanish Dominican.

**Means:** Request the CRBC to choose one of the two sanctuaries mentioned above. Request the Holy Father to confer on the statue of the sanctuary the title “Our Lady of Taiwan” through a ceremony of coronation.

**Resolution:** Unanimously approved the Holy Rosary Cathedral of

Kaohsiung, the oldest place of the second evangelization of Taiwan, to be “Our Lady of Taiwan”.

Proposition VI: Commission for Interreligious Dialogue (Chief Executive of St. Mary’s Hospital in Taitung – Chen Shi Xian)

**Explanation:**

“Taiwan Conference on Religion and Peace” will organize in July 2012 a “Religion and Peace Life Experience Camp” and plans to invite two representatives from each diocese. Their participation and travel expenses will be subsidized. Please approve.

“Taiwan Conference on Religion and Peace” offers its service to the society, pursues consistently the spirit of peace. Next year, it plans to organize the “12th Religion and Peace Life Experience Camp” which will be hosted by the Catholic Church in Hualien Diocese. By holding three days of Religion and Peace Life Experience Camp, it will increase the interaction and consensus between different religions, learn from each other how to approach life, and unite with each other with mutual respect and consensus.

In order to cultivate the consciousness of the modern youth towards religious dialogue and exchanges, and to educate the youth (below 35 years old) to become the seeds of the future society to promote religious peace, this camp in addition to welcoming the general public, also hopes to invite more youth from different religions to join the festivities. They will some day promote awareness of religious communion in the society and in different religions.

**Means:** “Taiwan Conference on Religion and Peace” will issue the document, a copy to be sent to the CRBC Commission for Interreligious Dialogue.

**Resolution:** Approved.



**VARIA:**

1. Most Rev. John Baptist Lee, President of the Commission for the Clergy is the leader of the Taiwan group participating in the International Eucharistic Congress 2012 in Dublin, Ireland. The preparations and registration are now in full swing. Bishop Lee suggests that for this pilgrimage, each diocese encourage 10-15 people to join and as much as possible give them subsidy.

**Resolution:** Approved.

2. CRBC Secretariat administrative building in An Ju Street date of blessing ceremony and manner.

**Resolution:** Date is set on January 5, 2012 at 5:00 PM. After the Liturgy of the Word, a reception follows.

主教團秘書長於2012年2月11日世界病患日（露德聖母紀念日）為所有基督君王節捐款人獻了一台彌撒，並謹此感謝恩人們的慷慨大方及日後的繼續支持。

# 天主教會台灣地區主教團為 **泰國水災捐款** 徵信芳名錄

● 徵信日期：100年11月7日~12月1日

● 金額：肆拾陸萬肆仟元整

● 徵信日期：100年12月2日~12月29日

● 金額：壹萬壹仟貳佰元整

1	蘇容瑩	5,000	12	財團法人天主教社會服務修女會	5,000	21	財團法人台北市聖嘉蘭先開懷社會慈善基金會	100,000
2	陳妍馨	1,000						
3	顏碧枝	3,000						
4	羅際元	2,000	13	游文耀	1,000	22	陳邱芳美	3,000
5	樓翼雲	1,000	14	薛榕森	1,000			
6	古江克宣	10,000	15	陳易琳	500	23	劉珊君	2,000
7	蘇孟蘋	600	16	李 瑛	10,000	24	蔡玫芳	500
8	俞聿正	300	17	黃清華	1,000	25	王端敏	1,000
9	王瑜琳	1,000	18	私立聖心女子高級中學	10,000	26	薛榕森	1,000
10	江阿森	100				27	景美聖神堂	500
11	道明傳教修女會	300,000	19	李麗香	3,000	28	蘆洲天主堂	4,700
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