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當國旗飄揚在都柏林

我們在聖體中與普世共融





懷抱著與主相遇於國際聖體大會的渴望，台灣聖體團在6月8日下午展開朝聖之旅，帶領這超級大團的團長是「心臟有夠大顆、信德有夠堅強」的新竹教區李克勉主教，同行的還有台南教區蕭明昆副主教、歐世傑、張欽真、謝慧能、曹伯睿、張文福、莊若瑟、林之鼎、朴圭雨、蘇立德、曾若瑟、何樂道等來自6個國籍的11位神父，黃慧娟、黃斌瓊兩位修女以及50位平信徒；幾乎

每個人都放下職務上、工作上、生活上、經濟上的種種困難而毅然成行，正如李主教行前所期勉，如同伯達尼的瑪利亞所選擇的「更好的一份，是不能從她奪去的。」（路十42）

千載難逢的50屆 以聖體奧蹟重拾信仰

參與6月10日在愛爾蘭首都都柏林盛大開幕的宗座國際聖體大會這歷史悠久、

意義非凡的盛會，由平信徒艾蜜莉·塔蜜絲儀（Emilie Tamisier）受「聖體宗徒」聖艾瑪（Peter Julian Eymard）的啟發起而行動，1881年在法國里爾城舉辦第一屆國際聖體大會，獲教宗良第十三世的祝福，以「聖體拯救世界」為主題，讓越來越世俗化的世界重新確認基督在聖體裡臨在的深意，啟迪活潑的信德，並以朝拜聖體、明供聖體和聖體遊行表達對此信仰真確不疑的愛。

今年是整整第50屆的國際聖體大會意義深遠，在受傷的愛爾蘭，我們帶來安慰與祝福，期望以聖體聖事表達普世教會在聖體聖事中共融的密切關係，讓全球教會深刻體認主耶穌在祂親手建立的聖體聖事裡，以餅酒轉化成基督聖體聖血的奧蹟，更被世人所認識、愛戴、服事；聖體聖事是普世性的，基督領導著我們全世界的教會共為一個肢體，彼此共融同心。

普世共融的盛會

台灣代表團熱情出席

這樣與普世教會共融合一的盛會，台灣教會當然不能缺席，2010年11月吳令芳姊妹及其夫婿前往羅馬參加籌備委員代表會議，台灣地區主教團於2010年秋季會議決議：委請新竹教區李克勉主教帶領台灣代表團前往參與盛會，2011年6月，李克勉主教與令芳姊妹再度赴愛爾蘭參與「會前會」，體會到各國在聖體內彼此共融的迫切渴望，帶回來許多寶貴資訊，包括會前閱讀文獻、大會主題曲等，在主教團翻譯、宣導及禮儀培訓等努力下，台灣教會在去年11月19日基督普世君王節前夕於輔大中美堂舉辦「2011全國聖體大會」，這3千多人的共融盛會凝聚全國信友熱愛聖體、恭敬聖體、朝拜聖體的心，參與國際聖體大會的朝聖美事醞釀更形成熟，報名人數也迅速累積！

經過6次的讀經與行前

培訓，我們一次比一次更渴望得到聖神的觸動、轉化、更新與啟發，國際聖體大會台灣不能缺席，而我們的一言一行，不但代表著我們是基督徒，更代表著我們來自於中華民國台灣，代表團準備了一條有中華民國國旗青天白日圖樣的紅色圍巾，走到哪裡，配戴到哪裡，人手一面的小國旗，更讓我們做了許多美好的國民外交，當大家聽到我們的團隊來自台灣，微笑豎起大拇指的時候，什麼都不必多說，肢體語言的「按一個讚」就是最美的共融！

參訪聖高隆會會院

在聖凱文教堂裡彌撒

經過十幾個小時轉機香港、倫敦的長程飛行，輾轉抵達愛爾蘭，下了飛機，我們直奔聖高隆會會院，禮敬這位國際聖體大會的主保聖人，會院負責人熱情款待茶點，並帶我們參觀小博物館，以實景、模型或圖表顯示聖人及會院的會士們廣博深遠的福傳；我們在聖堂高唱「天主經」，向這位流徙者、奠基者、教育者、獨修者及和平信徒深致敬忱，也為聖堂後方的殉道會士們虔敬祈禱。



馬不停蹄，我們再奔往格蘭達洛（Glendalough）參訪聖凱文於第6世紀所創建的愛爾蘭修道院遺址，高聳雲天的圓塔、埋骨長眠的墓園、殘垣斷壁及傾圮石堆都讓人發思古之幽情；日落時分，在小而美的聖凱文教堂參與來到異鄉的第一台彌撒特別有感覺；本堂神父介紹聖凱文的幾則小故事，李克勉主教也在彌撒前表示，當天是另一位愛爾蘭聖人高隆邦（Saint Columba, 521年12月7日－597年6月9日）的主保瞻禮，我們入境隨俗為這位聖人獻上祈禱。這兩處美麗的朝聖地，我們都將在日後作更詳盡的「延燒報導」，以饗此次無法成行的讀者們。

赴聖三大學參觀

圖書館閱古籍感動深

6月10日一早，參觀愛爾蘭都柏林最古老、有400多年歷史的聖三大學（Trinity College），這兒有高達20公尺的鐘塔，是1853年興建的

160年古蹟，建築有分別象徵著文、理、醫、法學門的4座雕像，面容雖斑駁，卻體態優雅、寓意深切。

我們依序排隊參觀都柏林最著名的圖書館，這座圖書館於1712年5月奠基，歷時20年建成，踏進館中，20萬冊館藏古籍典章排山倒海進入眼簾，讓我心莫名悸動震撼，讚嘆於此地所誕生的跨世紀文明保存與傳揚，館藏中最珍貴的就是《凱爾書》（the Book of Kells），還有16世紀的手抄本、阿爾斯特史（Annals of Ulster）、最早版本的馬丁路德版聖經舊約、古騰堡版聖經等珍貴文獻，仔細端詳那一頁頁完全手抄手繪的經典，深深感動於為什麼後人要盛讚最美好的事物為「經典」啊！長廳兩側（the Long Room）是歷代文史神哲學及科學家們的半身雕像，望之生敬生畏！

《凱爾書》被翻譯成多國文字在紀念品店陳列，何時會有中文版本面世呢？我和輔大神學院禮儀研究中

心的錢玲珠主任同時感慨著，她買了厚厚的、沈重的英文版，豪氣的自期：「我回台灣後慢慢翻譯。」我為她忙碌的工作而祈禱，期盼這承諾能早日實現，那就是讀者之福囉！

全球朝聖者共聚 開幕彌撒萬人動容

當天中午享受了愛爾蘭傳統樂器伴奏的現場演唱風味餐後，趕赴會場，大家揮舞著國旗進得廣場，祭台左右兩側已有美聲合唱團獻唱

聖詩，愛爾蘭的音樂水準真是名不虛傳，無論是帶著豎琴的大合唱團、或主教座堂的兒童青少年合唱團都如此動人肺腑，讓久候彌撒的人都沈浸其中，共讚主榮！現場有手語專家作全程翻譯，非常貼心周到！

彌撒開始前光是樞機主教與主教們進場就超過了300位，共祭神父更數以千計，近3萬的人潮，卻在3000名志工的服務之下井然有序，安靜無聲；彌撒由教宗的代表總主教主禮，他強調現世大家對基督信仰的漸趨冷淡，



導致種種問題浮現，國家受傷，世人受苦，唯有全球的天主子民都能在聖體聖事的奧蹟中與基督共融，彼此關懷，與世界共融，成為同一個肢體，才能走向和平的理想，解決問題！我們在彌撒後一一敲響「朝聖之鐘」，清亮鐘聲裡作小小的祈禱，並拿著國旗在祭台前拍了大合照，大夥兒的心是主恩滿溢的，忘了時差，忘了疲累……

港澳台同心參與 聖若瑟堂的中文彌撒

6月11日一早，我們前往聖若瑟教堂（St Joseph's Carmelite Church）舉行聖巴爾納伯宗徒紀念彌撒，美麗莊嚴的聖若瑟教堂座落於如茵綠草上，所有的聖歌都以管風琴伴奏，神聖氛圍令人不由自主的心靈沈澱，祭台上驚喜地看到平貼著中華民國國旗與大會會旗，可見得聖若瑟堂迎賓的誠心與用



心；坐在靜謐典雅的聖堂中，讓彩繪玻璃柔和的光包覆，全心全靈浸潤於主愛的慈光中。

這台由國際聖體大會所規劃的中文彌撒，香港陳日君樞機以及李克勉主教，與包括聖若瑟本堂神父在內的15位神父共同參與祭獻，場面盛大；看到祭台上的神父來自不同國家卻都說著中文，就讓人感動於外籍神父離鄉背井到蕞爾小島熱誠福傳的深耕，而祭台下坐著來自台灣、香港、澳門、加拿大及當地的信友，甚至中國大陸留學生，更深深感受到主內四海一家的心同德。

彌撒後，大家忍不住拿起相機留下美麗的教堂剪影，在聖堂四周的聖像前點一盞小蠟燭為遠在台灣的家人親友祈禱；聖若瑟堂的神父熱情地邀約大家在聖堂後方的草坪上舉行小小的歡迎茶會，精緻的愛爾蘭甜點與蛋糕搭配咖啡奶茶，大夥兒天南地北地聊著，語言從來不是隔閡，亮晃晃的陽光讓

每人心中好暖好暖，共融在主愛中是多麼的美好啊！

與駐愛代表歡聚

有如家人般的喜相逢

中午，中華民國駐愛爾蘭代表曾厚仁先生在中國餐廳宴請台灣朝聖團，特邀請愛爾蘭國會議員佛蘭納根（Terence Flanagan），及愛爾蘭籍的李日新神父（Sean O'Leary），新竹教區團員看到這位在台宣教10多年熟悉的本堂神父，高興得又叫又跳，一起歡喜餐敘。曾代表致歡迎詞時感性流露思鄉之情，並盛讚愛爾蘭是景色宜人、人文地理與藝術文化非常豐美的國家，特別是音樂、舞蹈、文學、建築都令人讚賞流連，他還介紹兩位代表處的同仁，幽默地表示想要移民愛爾蘭的，歡迎找他們兩位洽談！

李克勉主教立即致贈從台灣帶來的正港好吃的芝麻糖讓曾代表解解饞，每人圍



上了2012年國旗圍巾開心合影，這有如家人聚會的喜相逢，充滿濃濃人情味，曾代表並允諾在14日上午與我們一起前往聖母軍（Legion of Mary）總部參訪，讓台灣與愛爾蘭的友好關係因著主愛滿滿而更加共融圓滿。

在愛爾蘭首都都柏林所舉行的第50屆2012年國際大會是豐盈甘美的，每日的行程都從早禱開始，那足容納千人的大祈禱室，座位呈放射狀的共融於一堂，讓每人都在自己的座位上看見正

中央的明供聖體，不用左右挪移或四處張望，信友們或坐、或站、或跪、或俯臥在地，用自己國家或個人最習慣的方式朝拜聖體。祈禱室後方是24個提供和好聖事的告解廳，門上貼了聽告解的神父所擅長的語言，讓信友選擇進行和好聖事，多好！在一天的開始，就讓靈魂乾乾淨淨地迎接主同住！

聖體堂明供聖體

讚頌靜默

親近主心

早禱有柔美輕敲心靈深處的聖歌詠唱，有讀經與簡短講道，有祈禱意向卡可書寫黏貼在超大型留言版，有聖言經句卡可領取，奇妙的是，每人在籃子裡抽取的聖言都不同，卻人人覺得非常合於此刻心境。

我覺得最動人的，不只是設計審慎完善的早禱流程，而是靜默，那千人同心與主同在的靜默，雖然四周有貼著用包括中文的數十個國家語言所設計的「沈默」海報，但所有的靜默都是發自心靈最底處的，凝望聖體的雙眼，充滿熱切，與主相遇的幸福都寫在臉上，全場，靜極了！心，靜極了！

這讓我想到都柏林的第2天晚上，曾在愛爾蘭深造的林之鼎神父就帶領我們到專門敬禮聖體的小聖堂；當晚，我們推門進入時，適逢一個聖神同禱會的團體在敬

拜讚美，他們或舉起雙臂、或打著拍子、或配合著現場樂器一起用熱切的歌聲高唱讚美詩歌，我們絲毫不覺得受干擾，共融在那熱情與渴望的氛圍中；敬拜讚美結束回歸到靜默，凝視著正前方造型獨特雅致的聖體光，只覺得與主好親好近，那是祂所中悅的共融啊！無論我們從地球的哪一方來，都可靜靜沐浴在祂的慈光裡，與祂說說話，說到眼中不知不覺溼潤，流下的淚與渴慕活水澆灌的心靈一般，是熱熱的，滿滿的，恁情泛流而無須遮掩的，啊！那是好踏實真切、被主緊擁在懷的愛啊！

回顧1932年盛況

前瞻有望

期勉更新

第50屆國際聖體大會每天都有不同的主題，在偌大的會場內有各種不同面向、不同方式、不同語言的課程

提供參與者自由選擇，第2日是由領洗探討和慶祝我們的感恩禮，我們共參與了一個非漂亮的「聖言與聖水」(Liturgy of Word and Water)的禮儀，深覺經聖水洗禮成為天主子女，又常浸潤在聖言中，不斷「更」「新」自己，多麼幸福！

第3天的主題則是探討和慶祝婚姻與家庭以及家庭生活的共融，在會場就常看到一家人牽著、抱著、推著他們的6個孩子，孩子們有禮而規矩，可愛極了，一家人和樂融融，看到信仰家庭「凡事依靠，凡事相信」的那種幸福力。

這天早上，我們收看《1932年國際聖體大會》紀錄片，真的內心非常震撼，那經過了80個年頭，畫質已不太好的黑白影帶裡，呈現的是全愛爾蘭大街小巷、舉國同歡的盛況，家家戶戶張燈結綵，拉著旗幟、掛著繁花，馬車所到之處歡聲雷動，幾乎是全國全家、全心全意的支持，大會彌撒

也是萬頭攢動，而今，我們重返榮耀，謙卑地獻上負傷的教會受苦的靈魂，渴望全世界同聚共禱的力量，再蒙吾主的寬宥包容與接納，在這一牧一棧的共融裡，得享天恩深愛！

主教座堂音樂會

上達天聽

回味無窮

晚間，到下榻處附近的主教座堂欣賞合唱團演出，除了女指揮之外，全團沒有任何女聲，但和諧的混聲四部，卻唱出了中世紀修院裡神聖幽邃的清澈之音，上達天聽，令人沈醉，滿心柔軟，再一次見識到愛爾蘭這鍾愛藝術文化的國度超高水準的音樂素養！因為再來愛爾蘭的機會不多，我買了兩張主教座堂合唱團的CD，回家反覆聆聽，每聽一回都想起那壯觀的管風琴所彈奏出的莊嚴動魄聖樂，想起那一張張純稚無邪的臉龐，開口有如天籟的純淨歌聲，讓

我確確實實感受到唱歌真是雙倍、數倍、數十倍的祈禱啊！

李主教參與共祭

共融意涵

與有榮焉

第4日的大會主題是探討與慶祝使命—受秩和平信徒（Exploring and Celebrating Ministry—Ordained and Lay）將我們的禮物放在聖體聖事上（Placing

our gifts at the Service of Communion），我們聆聽一場「天主教友們，我們知道我們為什麼要這樣做嗎？」的演講，主講的是若望神父，為我們做了精闢的彌撒中的禮儀解析，特別是在結語時，語重心長的懇切呼籲「Give us THIS day A Day at a Time」，要大家拿出行動力，不空談，要落實，螢幕上斗大的「GO！」擲地鏗鏘，敲在心版上，「你們去傳福音吧！」催迫

著我們成為基督勇兵，不可稍懈！

這天的彌撒大家都萬分期待，因為台灣教會的李克勉主教被大會邀請襄禮，服務祭台，祭台上的主教群當中，唯一是亞洲人的李主教，真是年輕英挺啊！念聖三頌時與主禮一起舉揚聖體。在平安禮時，朗聲向千萬信友說：「請大家互祝平安！」那代表華人教會與普世共融的驕傲，讓我們與有榮焉！彌撒禮成後長達500公尺遶會場長路，台灣團更是拿起相機狂拍！

2.5公里聖體遊行

不倦不悔

同心同行

大會彌撒後，貼心的導遊為我們在綠草地上擺好了野餐盛宴，我們用中文大聲地唱讚美主作飯前禱，開心享用中式便當，因為這一天的重頭戲是「聖體遊行」（Eucharistic Procession），帶著期待又雀躍的心與萬人

同行是多麼愉悅的經驗啊！在廣場中等待愛爾蘭的總主教作了簡短的講道，分享聖體遊行的傳統儀典，隨即迎出聖體，步下階梯進入8人所撐起的長方形華蓋中開始遊行，最前頭是主教神父群，香港陳日君樞機主教雖已八秩高齡，仍走在最前頭，精神可佩；晚間7時整出發時，太陽還亮晃晃的高照著，整整2.5公里長路，各國交融的隊伍中旗幟飄揚飛舞，我們也一路都揮舞著國旗前行，跟著遊行的隊伍或唱和聖歌，或念玫瑰經，或在每一站佇足時默禱……人海中，青天白日滿地紅的國旗是多麼亮麗搶眼，全世界上百個國家同來敬禮聖體，台灣沒有缺席！

柔和的夕照斜暉在每個人的身形鑲了金色的邊，我透過鏡頭看著大家喜孜孜的金色臉龐，淚就奪眶而出，原諒我如此容易感動，當我們看到長長的望不到盡頭的有序隊伍都走向同一方向、同一信託與靠依、一股沛然



莫之能禦的愛，你怎能不流淚？我們一路陪著聖體走到夕照時分，在終點站作聖體降福，許多人在碎石廣場上跪下領受，感動不已！9時多完成整個遊行時已夜幕輕覆，沒有人喊累叫苦，只有那滿滿滿滿與聖體同行的感動，啊！我們何其有幸被主愛一路帶領，這條美好的信仰長路，主啊！讓我不要走偏走岔，帶著我們走到此生盡頭，走到永世永生吧！

拜訪聖母軍總部

口親聖木

內心激動

這天的行程最令人期待的，就是參觀聖母軍總部，我們分組參觀創辦人多福先生的故居，看到他真樸的生活起居，1台老舊腳踏車、1部相機、1台打字機，就這樣開始了他的「建軍」大業，在他的床前祈禱，想像他面對聖母像，打完了今生美好的仗，安然面主的臨終微笑，大家悠然神往地自期做

一名認真盡分的聖母軍，為天主的國尋找迷羊，共融於主愛滿滿中！

更感動的是來到聖堂，接待姊妹拿出供奉在聖堂中的「聖木」讓我們瞻仰，那是耶穌被釘十字架上的聖木，雖只有小小的一塊鑲嵌在聖髑架中，卻有無比力量，在我們口親聖木之際，耶穌受難的苦路歷程立時浮現，有如被撞擊般心緊心慟，靜坐在聖堂中默禱，感受加爾瓦略山的深長大愛，淚就不覺簌簌而下……

中華民國駐愛代表曾厚仁先生陪同我們一起參訪聖母軍總部的行政中心，碩大的資訊看板及世界地圖翔實紀錄聖母軍的發展史、在世界各地的成軍概況，玻璃櫃中展示著各國聖母軍所致贈的紀念品，我們當時尋不到屬於台灣的，謝慧能神父與新竹教區的學詩姊妹立即提供了國旗，以及非常有特色的原住民聖母及Q版聖母列入展示櫃中，從今以後，台灣的聖母軍也與全世界共融



在一起啦！

烽火不熄愛不息

信友禱詞

懇切祈求

第5天的行程是經由正義與和好恢復共融的挑戰，在課程中以簡報剴切說明在今日動盪不安的社會中，唯有聖體聖事是我們恢復世界秩序的希望，也唯有世界各國在聖體中共融，才能奏鳴和平的絢音，共成一家，不再有烽火、遠離饑餓與疾病，那穿插了吉他、鋼琴、豎琴等樂器演出的五段不同形態詠唱，發人深省，深入人心！

在彌撒前的見證分享中放映了《烽火中的孩子們》影片，看到各地戰火世界的慘況，硝煙中流離失所、忍饑受凍、無依無靠的兒童，真是令人不忍卒睹，世界和平是我們的期望與責任，烽火不熄，愛也永不止息，唯有基督的愛，唯有聖體奧蹟中的犧牲與成全，能帶來公理與正義，我們流著

淚如此祈禱著！

彌撒中，令芳姊妹代表所有華人，以清晰語調、穩定台風，用中文字正腔圓的讀出信友禱詞，發自內心的深深祈求，令人格外動容……這整台彌撒都在細雨冷風中進行，彷彿上天也在為不平靖的世界而哭泣，我們滿懷著對世界各角落需要關懷的人們同聲祈禱，求主俯聽，求主悲憫，求主大展威能，還諸天地於和平共融、喜樂寧馨吧！阿們！

第50屆國際聖體大會的愛爾蘭朝聖之旅，是個不折不扣的心靈充電之旅，大會所安排的活動精彩豐富，每天都有不同主題、不同祈禱意向、不同的專家作不同的靈修課程，來自世界各國不同的人同心朝拜聖體的共融，很棒的一點是，我們台灣朝聖團在此行深深感受來自天主的愛，活出了基督徒的精神！

最亮眼的敬老扶持

一路上關懷照應

打從在桃園國際機場出發，到平安回到台灣的漫長半個月旅程中，我們都是最亮眼、最有愛的一群，龐大的64人朝聖團裡，有九秩高齡的顏林雀阿嬤、89歲的柯環月阿姨、84歲的陳彭李妹阿嬤，好幾位70歲以上的前輩，還有足傷尚未復元、寸步難行的錢玲珠主任及吳武雄爵士；飽受坐骨神經痛之苦，每走一步都是奉獻痛楚的蕭明昆副主教，在複雜而曲折的轉機香港、倫敦、愛爾蘭過程中，5部輪椅浩浩蕩蕩，每天都排有志願服務的愛心天使倆倆一組隨行照顧，常常在等課程的排隊時間吸引媒體或過往路人好奇相詢，舉起大拇指給我們精神可嘉的輪椅族及陪伴者按一個「讚」！

第6天的日程主題是「探討痛苦和對排除人、孤立人參與彌撒得治癒的影響」（Exploring Suffering

and its Potential to Exclude and Isolate People Celebrating Communion through Healing）我們在參加了寧靜溫馨的早禱之後，便進入視聽室聆賞一場非常具有心靈癒功效的高水準音樂會，主唱者是一位在愛爾蘭享高知名度的神父，譜寫了許多相當好聽而膾炙人口的福音歌曲，歌聲穿透人心，在每一首歌前的詮釋更是最美的祈禱帶引，讓我們用視覺、聽覺、感覺，全心全靈、全神貫注在美聲讚主祭之中，得到莫大的身心安慰與治癒共鳴；難得的是現場有盲人、有需要看手語的聾啞者，他們一樣「聽」得如痴如醉；我在回台灣之後，每次重聽他充滿感恩與祈禱的歌，那一句比一句虔敬輕柔的「You are by my Side」都依然滿心柔軟，熱淚滾滾！

彌撒中為病人傅油

感人演講最動心

我們也欣賞了一場很獨特的獨幕劇——《最後晚餐的僕人》(Servant at the Supper)，這位表演者以聲音表情、肢體語言，道出了她的戲劇靈修，演出的劇情是她身為耶穌與門徒們最後晚餐的服侍者，從侍者的角度觀察體會到的聖體聖事奧蹟，這是我們從來沒有想過的呈現方法，相當動人！

下午的彌撒有令人難忘的「為病人傅油」溫馨場面，因為愛爾蘭的特殊天候，忽兒陽光照眼，忽兒風雨交加，團員們都在能夠遮風避雨的樓上，但台灣朝聖團的幾位高齡長者被請到坐在第一排的輪椅區，等候主教們親自走到面前來施行「病人傅油」，在場所有參與彌撒者也可依序排隊接受神父的傅油，我特地走到張欽真神父面前，他在我手心以聖油畫十字聖號時，一改向每個人說的英文禱詞，而

特地以中文向我說出「藉此神聖傅油，願無限仁慈的主，以聖神的恩寵助佑妳」，我的淚早已奪眶而出，好久好久我無法舉起相機去捕捉其他感人場面，只能在我領受的那麼深刻而撞入心坎的感恩裡，享受這一刻被治癒的愉悅與平安！

輪椅大隊奉獻餅酒

聖體與病人的牧靈

彌撒中還有感人的一幕就是在聖祭禮儀時，由教友們奉獻餅酒到祭台前，而這台彌撒的奉獻者全都是坐在輪椅上的病人，他們各自由一位陪伴者推著，6台輪椅排成兩列，緩步走向祭台，那場面真是動人極了！台灣團員吳武雄弟兄因腿傷坐輪椅，被大會選為病患奉獻代表，由吳媽媽陳瑞照親自推著輪椅，吳爸爸雙手緊緊捧著麵餅杯，既榮幸又敬謹，這段路推著輪椅走雖然很長、很吃力，但我們都感受到了那無論身體有多麼不便、多麼痛苦，都要走向天

主，奉獻出所有痛苦的那種信靠與依託，相信那治癒是平安與甘美的，感謝天主！

晚間，我們聆聽大會的課程之一，是李克勉主教所主持的工作坊(workshop)，主題為「聖體與病人的牧靈」，參與者除了台灣朝聖團之外，還有來自港、澳、加拿大的教友們，最高興的是聖座萬民福音部秘書長及天主教錫拉總教區領銜總主教韓大輝總主教也到場參與，這位有史以來在教廷擔任的最高職務



的華人親切地和大家握手招呼，並謙遜地坐在後面聆聽演講；李主教在課程中發揮工作坊的研討特色，每談一小段之後，就請大家作5分鐘的小組討論，小組在研討



後派一名代表作心得分享，大家討論熱烈，提出的分享和工作經驗也非常有參考價值，充分體認通過聖體的治癒奧蹟是病人牧靈工作的最佳途徑；韓大輝總主教也在課後為我們闡釋了「病苦與罪罰」、「苦難與淨化」的依存關係，鼓勵大家不要怨懟，而要感謝「有病」就是「有福」，肢體與基督一同受苦可轉化為救恩的效果，病痛可使人的心靈提昇，我們更要付出關懷與祈禱，讓病苦的人平安康復，受苦時得著力量。

台灣用心準備朝聖 華人共融凝聚力量

大會第7天的主題是探討「滋養我們共融的語言·聖母是〈聖言傾聽者〉出類拔萃」，我們聆聽菲律賓的馬尼拉總主教 Most Rev. Luis Antonio Tagle (Archdiocese of Manila, Philipines) 的精闢演講，主題是：Communion in the Word through Mary (藉由聖母在聖言內共融)，他的演講生動有力而生活化，舉證例例，感同身受，談到感



動處還數度哽咽，全場也為之眼熱心緊，非常動容！

中午彌撒之後，令芳姊妹參與宗座國際聖體委員會各國代表的檢討會，報告「台灣教會如何鼓勵信友參與國際聖體大會及行前準備」，她在與會國家中侃侃而談台灣對此次參與的用心，並舉出我們的行前各項準備：

1.2010年秋季主教團決議委請李克勉主教帶領台灣代表團參與國際聖體大會；

2.總主教邀請華人參與大會的鼓勵信函；

3.翻譯大會的歌曲、禱文及會前閱讀文獻，並將文獻以中文出版發行，且文獻已送交宗座國際聖體大會主席Marini（他們預計將此文獻存放在文獻資料庫內）；

4.2011年11月19日在輔仁大學中美堂舉辦全國聖體大會；

5.為前往朝聖者舉辦多次文獻閱讀研會及兩次培訓避靜活動，並在行前由主教團給每位團員派遣禮；

6.大會文獻分享小組幫助朝聖者準備心靈，並印製導覽手冊，包括每日彌撒經



文及大會主題。

晚間，部分團員參與華人社區基督聖體堂的共融彌撒，由香港陳日君樞機主教主禮、韓大輝總主教及李克勉主教、曾若瑟神父及該堂主任司鐸及華人副本堂共祭，原本以為只是華人共融彌撒，沒想到當地教友也紛紛前來共融，把典雅美麗的教堂坐得滿滿的，一位在大陸因教難時期而坐牢數十年的老奶奶也歡喜參與彌撒，陳樞機與她握手，親切地問

候她時，她的眼中充滿喜悅的淚光，令人動容；彌撒後的共融聚會，更拉近了彼此間的距離，主內一家，四海同心的感覺真是美好啊！

台灣團體共融分享 大會閉幕圓滿歡慶

大會最後一天的行程只有閉幕彌撒，因此，團員利用上午的時間作了一次溫馨的共融分享，會前，90歲的顏林月雀阿嬤帶著大家邊唱



邊跳「一切歌頌讚美」，令芳姊妹與活動組的學詩姊妹也重溫國際大會主題曲的帶動唱，熱身到最High點，從主教致詞開始，每一位團員都上台分享所見所聞、所愛所感，規定3分鐘，人人講得欲罷不能，這些發自於內心深處的感動，以及有見地、有建樹的分享，都將在台灣之後付諸實現，特別是許多位神父及團員都許諾了回台灣一定要努力的推動「敬禮聖體」，讓明供聖體的可貴「效力」在台灣發揚光大，

蔚為風氣，能夠吸引更多小羊歸於主棧。

下午2時，8萬3千人湧入都柏林的著名的足球場，大家在一起沈澱寧靜的心神作深切反省與熱切慶祝，領受感恩聖祭深刻動人的深層共融。在多元化的精彩聖歌詠唱節目之後，彌撒開始，由教宗代表奧樂提Ouellet總主教主禮，一場莊重神聖的彌撒讓千萬人會心參與，主禮在講道時特別著重於當今世界的現況，唯有在聖體內的共融是我們邁向和平、公



理與正義的希望。

教宗本篤十六世在彌撒中以視訊問候大家，降福國際聖體大會，並發表10分鐘的講道，呼籲大家在生活中加深信仰、活出信仰！8萬3千人的遼闊寬廣場面，竟是如此安靜地摒息專注聆聽教宗的話語，那安靜使人份外感動，那同心共融的喜悅，也唯有身歷其境的人才能深深感受。

當大會宣布把下一屆的主辦國棒子交到菲律賓手上時，全場歡聲雷動，菲律

賓代表隊更揮著巨幅國旗跳躍奔跑，而我們也和世界各個國家一樣，圓滿地參與了這次為期8天的國際盛會，各國都拚命地揮舞著國旗，我們一邊用中文唱著大會主題曲，一邊讓青天白日滿地紅的國旗飛舞飄揚，雖然這美麗的旗海在全場只是小小的一塊區域，但我們身在其中，感動在其中，歡躍在其中，共融在其中……

(摘錄自天主教周報)



財團法人天主教會台灣地區主教團 健康照護牧靈委員會

101年第一次會議記錄

時間：101年6月4日星期一上午10：30

地點：台北總主教公署會議室（台北市大安區樂利路94號）

主席：洪總主教山川主任委員

出席：李主教克勉委員、台灣主教團陳秘書長科神父、許執行秘書德訓神父、前任王執行秘書長清；新店耕莘醫院鄧院長世雄、牧靈部陸主任幼琴修女、牧靈部石組長台華修女、王主秘秉英；永和耕莘醫院馬院長漢光、牧靈部李組長森櫻、人事室鄧主任家安；羅東聖母醫院人事室楊主任廷芬；桃園聖保祿醫院院牧部潘主任雪玉；湖口仁慈醫院孫院長世明、院牧部夏副主任靜安神父、人事室陳主任小萍；虎尾若瑟醫院院牧部王組長君玉；嘉義聖馬爾定醫院院牧部夏組長月英、人事室曾主任莉萍；高雄聖功醫院楊院長儀華修女；台東聖母醫院社牧部蕭主任燕菁【詳見簽到表】

請假：羅東聖母醫院陳院長永興、高副院長國卿神父；桃園聖保祿醫院沈院長雅蓮修女、人事室簡主任秋珠；虎尾若瑟醫院宋院長維村、人事室黃組長惠蘭；嘉義聖馬爾定醫院陳院長美惠修女；高雄聖功醫院院牧部林組長芷修女、人事室謝主任專；台東聖母醫院林院長瑞祥、人資室梁主任曉菁

記錄：林雅玲

附件：「健康照護牧靈關懷師檢定考試辦法」疑義標註

壹、會前祈禱：略。

貳、主席致詞：略。

參、上次會議執行情形：略。

肆、討論事項：

研擬健康照護牧靈關懷師相關檢定、考試辦法及敘薪標準，原草擬辦法內容見附件。請討論。

本次議案發言與提問者：

洪總主教山川主任委員、李主教克勉委員、台灣主教團陳秘書長科神父、新店耕莘醫院鄧院長世雄、牧靈部陸主任幼琴修女、永和耕莘醫院馬院長漢光、桃園聖保祿醫院院牧部潘主任雪玉、嘉義聖馬爾定醫院人事室曾主任莉萍。

檢定辦法疑義之處請參考附件：「健康照護牧靈關懷師檢定考試辦法」疑問處標註。

本次會議達成以下三點共識：

- 1、由台灣天主教健康照護牧靈協會重新檢視、制定具體細項及辦理「健康照護牧靈關懷師檢定考試辦法」，必修、選修課程…等辦法內容可邊做邊修改；於今年10月前修訂完成並提案至主教團秋季會議（今年11月26日），預計明年開始實施。
- 2、敘薪辦法尊重各醫院制度。
- 3、健康照護牧靈協會辦理考試及審核、培訓，發證單位待今年主教團秋季會議時再決定。

伍、會後禱：聖三光榮頌。

主任委員 洪山川（簽名章）

CHINESE REGIONAL BISHOPS' CONFERENCE MINUTES OF THE SPRING PLENARY ASSEMBLY 2012

Date: 2012 April 10-13 (Tuesday-Friday)

Venue: CRBC Secretariat Administrative Bldg. (39 An Ju St.,
Taan District, Taipei)

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: Msgr. Paul Russell

Secretary: Fr. Otfried Chan

Procedure of Meeting:

A) Opening Prayer

B) Content of the speech of Msgr. Paul Russell

- After Msgr. Paul Russell gave his Easter greetings to the bishops, he shared about the life and social environment of Taiwan.

- Life is a grace bestowed by God. Although Taiwan is one of the most advanced countries in terms of material development, however, it is very much lacking in spirit. There are some alarming facts: reduced marriage rate and birth rate, but the rate for suicide, abandonment, child abuse, abortion, divorce, not married, late marriage are continuously

rising. In addition, gay rights movement has penetrated into the educational institutions. All the more, the bishops need to protect the families, marriages, and make effort to make known the Catholic teachings and moral principles, shape a culture of life, help people to know the truth and break away from ignorance and darkness of life.

- The number of priests from Mainland China coming to have further studies in Taiwan is increasing every year. I would like to thank the Archdiocese of Taipei for the generous support, offering a building as their residence.

- The Secretariat of State has approved in principle the renovation of the Nunciature. Msgr. Russell will conduct further research before deciding the possible solutions.

- Taiwan is a country with religious freedom, but the bishops still need to work hard to make the Catholic foreign domestic workers have the right to a free Sunday to be able to hear Mass, and to be able to teach Catholic religious courses in our Catholic educational institutions.

C) Topics discussed

Proposition I: CRBC Secretariat

- I.A: Audit the 2011 Annual Report and 2011 Work Report
- I.B: Plan to modify the balance of 2008
- I.C: Election of CRBC President, Vice-President and Secretary General
- I.D: Prepare to celebrate the Year of Faith – Pastoral Letter for 2013
- I.E: Diocesan priest from Mainland China coming to Taiwan for further studies issue

Proposition II: Taipei Archdiocese

II.A: Taipei Archdiocese trial plan for permanent deacons

Proposition III: CRBC Commission for Sacred Liturgy

III.A: Regarding CRBC offering the Church in Mainland China with liturgical books and other books printed in simplified characters and its use.

III.B: Regarding parishes or lay persons printing liturgical or prayer books, without consulting the diocese or asking the CRBC to approve these books, but promoting them to parishes and the faithful.

III.C: Regarding “Sunday services: Sunday celebration without priest officiating” “Trial” version becoming the official version

Proposition IV: Taiwan Catholic Regional Seminary

IV.A: School Year 2012 summer short-term refresher course for priests – purpose: to deepen the practical and pastoral themes of the “Sacrament of Holy Orders”

IV.B: For the School Year 2012, the Taiwan Catholic Regional Seminary (TCRS) formation of seminarians will apply and follow Fu Jen Catholic University’s Bachelor’s Degree in Catholic Studies and Research Program plan and assessment - - Purpose: Fu Jen Catholic University’s “Bachelor’s Degree in Catholic Studies and Research Program” plans to start a “Theology Section” in School Year 2012. If this is included in the formation of seminarians in the Regional Seminary, they can obtain a degree recognized by the local Ministry of Education.

IV.C: Recommended the list of the new team of priests to be

appointed for the Regional Seminary

IV.D: CRBC Commission for Clergy proposed plan on the principles of handling sexual assault cases and related matter that need attention.

Proposition V: CRBC Commission for Social Development and Caritas Taiwan

Proposition VI: CRBC Commission for Pastoral – Health Care

Proposition VII: Hsinchu Diocese

Proposition I: CRBC Secretariat

I.A: Audit the 2011 Annual Report and 2011 Work Report

Explanation:

In reference to the “2011 Final Accounts for Income and Expenditures” and the “2011 Work Report” for discussion, after approval, present them to the Ministry of the Interior.

Resolution: Approved.

I.B: Plan to modify the balance of 2008

Explanation:

Plan to modify the use of the balance of 2008 as follows:

(A)

1. No change to the original plan (contribution to the renovation of Apostolic Nunciature building funds) 4 million.
2. Suggest the remaining NT\$1,143,725 of the 2008 balance for a new project, to be used for constructing the fence of CRBC

Secretariat office building.

OR: (B)

1. The original plan (contribution to the renovation of Apostolic Nunciature building funds) of 4 million will be modified. The new plan is to use it as 2012 contribution to Taipei Archdiocese to renovate a dormitory for the Mainland China seminarians who come to Taiwan for formation.
2. Suggest the remaining NT\$1,143,725 of the 2008 balance for a new plan to construct the wall of CRBC Secretariat office building.

Resolution:

That the Secretary General write a letter to Msgr. Russell regarding the 4 million NTD that CRBC has remitted to the Nunciature; it will be used for the renovation of the building for the students of Mainland China. The construction firm responsible for this will request the payment from the Nunciature (until 4 million only). Wait for the reply of Msgr. Russell for confirmation before proceeding.

I.C: Election of CRBC President, Vice-President and Secretary General

Explanation:

According to the CRBC Statutes Art. 9 : «The plenary meeting is to elect a president and pro-president of the Conference, and appoint a general secretary. Their term is four years (Canon Law 452 Art. 1). The auxiliary bishops cannot be elected as president nor the pro-president (cf. Explanation of Pont. Council for the interpretation of the texts of Law). The last CRBC election was during the 2008 spring plenary meeting. Their term will end this spring. So, there is a need to have an election. (see appendix 1)

Resolution:

Result of the election : President : Most Rev. John Hung, SVD ; Vice-President : Most Rev. Peter Liu ; Standing Committee members : Most Rev. Bosco Lin, Most Rev. John Baptist Lee, Most Rev. Martin Su. Secretary General: Fr. Otfried Chan.

I.C1: The fourth Board of Directors and President (July 1, 2012 – June 30, 2016)

Explanation:

The Chinese Regional Bishops' Conference is subject to the 9th article of the Statutes : « The term of the President is four years, after the term there can be re-election». The term ends after this year's Spring assembly, thus there should be an election. (See appendix 2)

Resolution:

Most Rev. John Hung, SVD, Most Rev. Peter Liu, Most Rev. Bosco Lin, Most Rev. John Baptist Lee, and Most Rev. Martin Su.

I.D: Prepare to celebrate the Year of Faith – Pastoral Letter of 2013

Explanation:

The Catholic Church will start the Year of Faith on 11 October 2012 and will end on 24 November 2013. Since the Autumn Plenary Assembly will be at the start of November 2012, it is necessary to decide earlier the theme of the 2013 pastoral letter to go with the Year of Faith (see appendix).

Resolution:

Request Fr. John Lai to write a draft using the content of the message of Pope Benedict XVI for the "Door of Faith" as the foundation of the pastoral letter. Moreover, provide concrete actions how to respond to the pastoral letter: study the meaning of the Apostles' Creed and Vatican

II related documents, focus on environmental protection, safeguard social justice, cherish life, and promote the veneration to St. Gianna Beretta Molla, the patron saint for unborn babies and infants.

I.E: Diocesan priest from Mainland China coming to Taiwan for further studies issue

Explanation:

Each year, there is an increase in number of priests from Mainland China who come for further studies at the Fu Jen Catholic University Faculty of Theology. Their tuition, living expenses and housing problem (community life, spiritual life) urgently need help to find a solution. Taipei Archdiocese can provide a place as residence (Sanchung), but it needs to be renovated before it can be used. The preliminary estimate of expenses will be NT\$ 15 million. So, there is a need for the other dioceses to support.

Resolution:

Water and electricity bills will first be disbursed by CRBC. Suggest that the Pontifical Societies of Propagation of the Faith support the priests and Sisters from Mainland China who come to study at Fu Jen Catholic University Faculty of Theology. Apply to the Holy See for provisional yearly funds. The remaining details will be discussed during the Autumn Plenary Assembly.

Proposition II: Taipei Archdiocese

II.A: Taipei Archdiocese trial plan for permanent deacons

Explanation:

During the 2010 CRBC Spring Plenary Assembly, the trial plan for "permanent deacons" of Taipei Archdiocese was already discussed (see

appendix). Moreover, during the CRBC Extraordinary Meeting on 20 September 2010, Msgr. Paul Russell in his speech explained this in detail. He provided official documents related to “permanent deacons” from the Vatican and the Pope (see appendix).

Resolution: Unanimous approval for Taipei Archdiocese to go ahead with its Trial Plan for Permanent Deacons and begin to prepare Formation Courses, welcome Permanent Deacons from other dioceses to join. Give a progress report of this Trial Plan to CRBC.

Proposition III: CRBC Commission for Sacred Liturgy

III.A Regarding CRBC offering the Church in Mainland China with liturgical books and other books printed in simplified characters and its use.

Explanation:

1. In the past, CRBC has taken the role as bridge Church, providing Mainland China with liturgical books and other books printed in simplified characters for their use free of charge.
2. However, it was found that the published liturgical books in simplified characters for the needs of Mainland China are also being offered at a cheap price to Churches of Chinese communities in Southeast Asia. For example: according to the statistics of Hebei Faith Press, Carlo Catholic Society of Singapore has purchased 1,300 copies of the “Missal” (small book size). This undermines the rights and interests of our copyright. This is not only taking the copyright lightly, it is also contrary to our original intention to help the Church in Mainland China.

Means:

Therefore, the Commission for Sacred Liturgy recommends the

following:

1. For the Catholics in Mainland China, especially considering the economic condition of those from the vast countryside, they still need our help. At the same time, it is responding to the appeal of the Holy See. Therefore, we continue to provide the Church in Mainland China the use of our copyright free of charge.
2. Suggest that the Church in Mainland China when printing liturgical books and other books, to add in the copyright page such words as: “This book is limited for use and sale in Mainland China only.” Moreover, require the Church in Mainland China to fully comply to the norms set by the CRBC.
3. If Churches in other countries want to purchase, the Church in Mainland China should request them to contact CRBC directly to discuss the ordering of books and/or copyright matters.

Resolution:

Regulating the future. There should be a new contract with the official publisher in Mainland China or other publishing companies. The Commission for Sacred Liturgy will write a draft based on the CRBC principles of granting copyright.

III.B Regarding parishes or lay persons printing liturgical or prayer books, without consulting the diocese or asking the CRBC to approve these books, but promoting them to parishes and the faithful.

Explanation:

1. It has always been a practice that in each diocese some liturgical or prayer books are not approved for publishing by the CRBC or the diocese. Some of these books use CRBC published books as a reference, some were re-edited to meet pastoral needs, while others make modifications based on personal subjective needs.

Some are direct reproductions of the entire liturgical books. Some manuals are compilations of prayers in circulation and were edited.

2. Some of these books are according to the pastoral needs of the dioceses, some are selected contents of CRBC published liturgical books. In some, there are serious typographical errors in their contents. Therefore, these printed matters are often incomplete or inappropriate, there are even liturgical errors. This way of doing things also involves the CRBC copyright issue.
3. According to the “The Code of Canon Law” for liturgical books, the provisions of can. 826 and 838 are to be observed: “The ordering and guidance of the sacred liturgy depends solely upon the authority of the Church, namely, that of the Apostolic See, and, as provided by law, that of the diocesan Bishop.” Thus, all prayer texts of the liturgy should have the approval of the local bishop.

Means:

Therefore, the Commission for Sacred Liturgy recommends the following:

1. If a parish or religious community, for pastoral reasons (ex. changing the Rite of Scrutiny in RCIA from three times to two times), re-edits the CRBC Commission for Sacred Liturgy published liturgical book and liturgical text, it should be verified by the diocesan committee for sacred liturgy. The purpose of verification is not to prohibit its use but to help the parish or religious community to use the liturgical book in conformity with liturgical norms and spirit.
2. If the diocese has no censor system, the CRBC Commission for Sacred Liturgy can assist in reviewing and revising.

3. Since these books are conveniently re-edited and compiled according to the needs of individual parishes, they should be used only in that particular parish and should not become a model copy for the whole diocese.
4. If the diocese has a need for a common liturgical book, it can ask the liturgical experts of the diocese or in collaborate with the CRBC Commission for Sacred Liturgy.

Resolution:

1. For pastoral reasons, a parish or a religious community may re-edit a CRBC Commission for Sacred Liturgy published liturgical book and liturgical text. The parish priest or superior of the community should be responsible in reviewing it for possible errors before its implementation.
2. Since these books are edited and compiled according to the needs of individual parishes, they should be used only in that particular parish and should not become a model copy for the diocese or a circulation copy.
3. If these liturgical books and liturgical texts compiled by parishes or religious communities are to be used in other parishes, the permission from the local bishop is needed.
4. If a personally re-edited liturgical book or prayer manual will be used in the parish, it should bear the approval from the diocese or CRBC Commission for Sacred Liturgy before it can be publicly used.
5. Each diocese should be stricter in their censor system on liturgical books being circulated in the diocese which are not produced by CRBC. This is to promote the proper liturgical spirit and to protect the quality of the liturgical text.

III.C. Regarding the “Sunday services: Sunday celebration without priest officiating” “Trial” version becoming the official version

Explanation:

1. In 2006, the CRBC Commission for Sacred Liturgy published a “Trial” version which has been used for almost eight years
2. It has now been revised. Adjustments were made based on the constructive comments provided by several parishes.

Means:

That the “Trial” version of “Sunday services: Sunday celebration without priest officiating” becomes an official version.

Resolution: The liturgical book will be sent to Rome for approval.

Proposition IV: Taiwan Catholic Regional Seminary

IV.A: School Year 2012 summer short-term refresher course for priests – purpose: to deepen the practical and pastoral themes of the “Sacrament of Holy Orders”

Explanation:

1. Following up the School Year 2011 on the first Taiwan Catholic Regional Seminary affairs meeting academic report on: “Priests’ short-term refresher course” overview of program.
2. This course is organized by the CRBC Commission for the Clergy, co-organized by the Regional Seminary to give all priests in Taiwan, especially those working in parishes an opportunity for further studies.
3. Content of course: Discussion and exchanges on recent Holy See instructions regarding formation renewal for priests, on real and

practical works related to the Sacrament of Holy Orders, pastoral duties, and concrete daily life of priests.

4. Refresher course will be about two weeks, but due to other duties of the lecturer from the Holy See, the lecturer will start his course in the morning of August 8 (Wednesday) until he finishes the course. This schedule gives participants ample time to digest and absorb the contents of the course. Also, they will really have exchanges and will learn positively from each other.
5. August 7 (Tuesday) Content of the course: The Canon Law Society will share and discuss special cases and results (related to marriage practices etc.)

Resolution: Approved.

IV.B: For the School Year 2012, the Taiwan Catholic Regional Seminary (TCRS) formation of seminarians will apply and follow Fu Jen Catholic University’s Bachelor’s Degree in Catholic Studies and Research Program (FJCUBARP) plan and assessment - - Purpose: Fu Jen Catholic University’s “Bachelor’s Degree in Catholic Studies and Research Program” plans to start a “Theology Section” in School Year 2012. If this is included in the formation of seminarians in the Regional Seminary, they can obtain a degree recognized by the local Ministry of Education.

Explanation:

1. On March 19 (Monday), Fu Jen Catholic University already started a meeting to discuss a preparatory program to open a “Theology Section” in collaboration with the Major Seminary.
2. Curriculum
 - A. Spirituality Year is a quasi independent method for formation. Part of the courses are offered at the Promotion Department Accredited Courses. These courses can be accredited in the

future admission programs. (4 credit units for bible courses; altogether until 10 units)

- B. The beginning of the second year corresponds to the First Year of the regular curriculum for students. They will follow the arrangements and requirements of a 4-year bachelor degree in education. It has been suggested that the curriculum consists of the following subjects/items:
- a. "Theology Section" for First and Second Years specialized courses include Scholastic Philosophy, History of Chinese Philosophy and Philosophical Monographs – a total of 44 units. This will be the Philosophy Year of Philosophy and will serve as preparation for theological courses.
 - b. The "Theology Section" Program combined with the Faculty of Theology compulsory credit courses and elective credit courses, will become the credited courses required for graduation of the seminarians and credits required for admission at the Faculty of Theology.
- C. The fourth year is the beginning of the Third Year of the Curriculum. The seminarians admitted in the Faculty of Theology start theological formation. If the proposal stated in 2.B.b is implemented, the training courses for seminarians can be according to both basic requirements of the regular Curriculum Program and that of the Faculty of Theology.
- D. The seventh year is the beginning of the Pastoral Year.
- E. The rough estimate for seven years of study is 280 hours, about 40 hours each year.
3. Method of Teaching
- Suggest an "independent classes" model with the following

advantages: it is based on the doctrines of the Church, on the level of the seminarians with teachers meeting the approval of the local bishops and the seminary. Perhaps this can reduce problems resulting from the interaction between seminarians and other students.

4. Qualifications of Teachers

- A. Suggest that the Program recruits and appoints persons who meet the standard of the local Ministry for Education, the approval from the Chinese Regional Bishops' Conference, acceptance by the Taiwan Catholic Regional Seminary, and according to the qualifications stipulated by the Congregation for Catholic Education of the Holy See.
- B. Suggest that the Curriculum Program joins with the Faculty of Theology in the acceptance of teachers. This simplifies to achieve the interrelated requirements and achieve positive interaction with the Faculty of Theology.

5. Education requirements

- A. Equipped with a university degree reduces the burden of academic studies by accrediting units (even shorten the number of years in school); besides the required Seminary formation, with the approval of the diocese seminarians may pursue other professional training provided by Fu Jen Catholic University (ex. Psychology, NPO, Education, Management and Organization, MBA etc.).
- B. On the fifth year in the seminary which corresponds to the fourth year of the Curriculum Program, one can obtain a bachelor's degree recognized by the local Ministry of Education.
- C. On the sixth year in the seminary which is the end of the third year in the Faculty of Theology, one can obtain a Bachelor's

Degree in Theology recognized by the Congregation for Catholic Education of the Holy See.

D. In case the Curriculum Program opens a Master's Degree Program, those without Master's Degree can be sent to enroll to obtain this degree.

E. Those who need not obtain a degree will be asked to study the required credit units in Philosophy at the Faculty of Theology and some required courses at the Seminary. Those who study at the Faculty of Theology obtain a degree and qualification to priesthood, and also a graduate from the Regional Seminary.

6. Fees/expenses

A. For the tuition fee of a seminarian at Fu Jen Catholic University Faculty of Theology, suggest that the school offer scholarship grants.

B. Independent classes: If it does not meet the regulations of the Curriculum Program or School (due to cost), the school plans to use the Mission Foundation Funds of the Vice President as special payments. (Perhaps the Seminary can pay the hourly rate of the teachers etc., or the unit to whom the seminarian belongs can pay.)

C. Moreover, in order to avoid drawbacks resulting to wasted resources, perhaps one can consider letting the seminarian pay the full amount or part of his school fees or other measures, but an in-depth assessment of its pros and cons should be made.

7. Community life

To foster the spiritual formation of a consecrated life, there should be a real and close collaboration between the Regional Seminary and the Curriculum Program. Aside from the time of classes, the seminarians

need to follow the communal prayer life and regular schedule and duties as well as services of the Regional Seminary. They must actively participate in the community life of the Seminary.

8. Other matters

A. The "Curriculum Program" has proposed to CRBC to convene the Faculty of Theology and the Regional Seminary to discuss collaboration and joint opening of classes matters.

B. Suggest that the Curriculum Program "Theology Section" Course take place at the Regional Seminary.

C. Make use of Fu Jen Catholic University bilingual languages (Chinese and English) for admission tests, summer courses, make-up courses etc., mechanisms to enhance the quality and level of the seminarians, and even hire an assistant to strengthen their knowledge.

D. If the Curriculum Program opens a master's degree program, suggest that the Curriculum Program accredits Faculty of Theology related credit units and the credited courses during the Pastoral Year of the Regional Seminary.

9. Pros and cons

A. It helps seminarians to smoothly receive follow-up academic trainings in the country, obtain a bachelor's degree (even a master's degree) or enter other departments for further studies. This raises national academic recognition of the seminarians.

B. Interaction with classmates not from the seminary will produce positive and negative individual impact upon the character, academic attainment, vocation of seminarians etc.

C. Having classes at the Seminary will enable it to become a more open space, but it will also have positive and negative results.

- D. The personal growth differences of seminarians will be more evident. There is a need to re-evaluate, set and implement the norms of expression related to community life.
- E. The role to accompany and supervise the seminarians will be even more important, thus there is a need to reinforce the manpower of the formation team (priest administrators, spiritual directors), and professional functions to related resources.

Means:

1. According to the spirit and principles of formation in the Regional Seminary, take initiative to collaborate with the Curriculum Program, discuss and study together related plans and implementations.
2. Appoint teachers in the Curriculum Program for the Year of Spirituality, establish at Fu Jen Catholic University Promotion Department and request the Curriculum Program to recognize the credited units (or arrange for the seminarians of the Year of Spirituality to follow regular courses to obtain credit units).
3. The Curriculum Program can implement the above items “II. Explanation: 2. Schedule of courses”. After meeting the standard of academic formation for priests, with the permission of the rector and according to the individual condition of the seminarian, it can be arranged to enroll in the Curriculum Program. (the earliest time to implement is in School Year 2013)
4. The appointment of teachers for the “Theology Section” independent courses will have to be discussed and confirmed according to individual cases.
5. The Curriculum Program and the Faculty of Theology must join in opening of classes affairs, actively provide relevant information,

and ask these two entities to confirm its implementation.

6. It can be suggested to the Curriculum Program to assist in the administrative measures to help determine the academic courses the seminarians need to study further.
7. Recommend priests from each diocese religious congregations with doctorate degree recognized by the local Ministry of Education to be professors in the Curriculum Program.
8. That alumni of the Regional Seminary and seminarians who already have transcripts of the Seminary, when they study the Curriculum in the future, their credited units can be accredited in the Curriculum Program, thus reducing the number of years in school. They obtain a bachelor’s degree (even master’s degree), and can be accepted to the professional trainings offered by Fu Jen Catholic University.

Resolution: Approved and encouraged to continue efforts.

IV.C: Recommended list for the new team of priests to be appointed for the Regional Seminary

Explanation:

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

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.

The priests serving in the formation team 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.

So that in the future, the Regional Seminary formation team

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.

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.

Resolution: Names of candidates will be released in due time.

IV.D: CRBC Commission for Clergy proposed plan on the principles for handling sexual assault cases.

Explanation:

1. Sexual assault prevention professional training for priests and Church staff should be organized on a regular basis and should strengthen the ability to identify the target of sexual assault. Also organize sexual assault self-protection training on a regular basis.
2. Organize sexual assault prevention education or trainings based on practical courses and supplemented by theory.
3. External supervision mechanisms should be created. At the right moment, hire an external supervisor to help prevent and detect cases of sexual assault or maltreatment etc., and to assist in cases when urgent investigation, evaluation and rehabilitation are necessary.
4. CRBC should include as one of the issues in next Spring General Assembly “the Commission for Clergy towards Sexual Assault Prevention and Handling of Cases”, and actively supervise the

establishment of standard procedures in handling sexual abuse cases.

5. When appointing Church staff, request them to comply with the Code of Ethics of the respective organization, provide Police Clearance and sign an agreement that they cannot sexually abuse nor maltreat anybody.
6. If the Church staff or other people discover within the Church suspect child and sexual abuse cases, pursuant to the provisions of Art. 34 of the Children and Youth Welfare, it should be reported within twenty-four (24) hours to the competent authorities, it does not need the permission of the person-in-charge.
7. Those who are in charge of implementing the Child and Youth Welfare in particular, in case they know about suspected child and youth of sexual assault but fail to notify immediately the municipal and county (city) authorities, should also bear administrative responsibility alongside with the punishment stipulated in Children and Youth Welfare Art. 61.
8. When competent authorities and the Church deal with suspected sexual assault cases, they should keep it confidential and safeguard the reputation and privacy of the victims of sexual assault. The identity and information of the informant should also be kept confidential. The competent authorities should establish trust with the Church, reach an agreement not to expose the suspected sexual assault cases open to the public.
9. When competent authorities are notified about a suspected sexual assault case, a specialist should be appointed to deal with this case or create a “risk assessment management group”. Members of the group may include experts, staff from competent authorities of the Church, staff from Sexual Assault Prevention Center, supervisor

or social worker of the victim, and other related personnel. However, when the suspected perpetrator is a clergy or member of the Church authority, that clergy or member of the Church authority should withdraw himself from his ministry in order to assure the Church's objective and fair way of dealing with sexual assault cases.

10. When there is a suspected sexual assault case in the Church, please refer to the following way of handling the case as procedure:

- (1) The Church should designate a professional to deal or work with an external specialist while conducting confidential individual dialogue, propose dialogue reports, and record events, its occurrence and causes. There should not too many staffs involved in order to avoid disturbances to the Church.
- (2) When the competent authorities intervene or the notification procedure is completed, each unit should immediately consult in order to reach a legal consensus, and make statements through a unified channel.
- (3) When the event is at the initial stage, especially children and adolescents in their traumatic period, the victims are going through anguish and anxiety. The peers know the facts of the case may also engage in counseling, and explain in small faith-groups, to reinforce psychological and spiritual assistance. Immediate trauma treatment is not recommended, but rather to assist the victims and give them a sense of security in daily life, and stability is a priority. With concerted efforts, avoid the occurrence and repeating of sexual assault incidents.
- (4) During the recovery period the child and adolescent victim

should be assisted by specialists. Individual or group psychological and spiritual guidance or treatment should be based on the situation of each case.

11. Competent authorities from the Commission for Clergy, Religious or Social Affairs should provide files of the sexual assault cases and list of perpetrators as confidential documents to the Ministry of the Interior Child Welfare Bureau as reference.

Resolution:

Entrusting to Most Rev. John Baptist Lee the implementation of this advocacy program.

Proposition V: CRBC Commission for Social Development and Caritas Taiwan.

Petition to the Ministry of Foreign Affairs for exempting the taxation of 20% on Church humanitarian foreign aid donations.

Explanation:

1. The dioceses of the Catholic Church in Taiwan and nation-wide social, cultural and educational NGO's often have interaction with foreign Catholic corresponding NGO's.
2. The Church has always shown its charitable support for holistic development in poor regions abroad. Especially when natural and man-caused calamities are happening, the faithful and kind-hearted people are all willing to give their donation to the disaster victims through the Church NGO's.
3. Last year, the Ministry of Finance sent a communiqué stating that from now on, all foreign aid donations are required to pay 20% in tax.
4. A diocese reportedly has succeeded in asking the MOFA to

exempt its donation from tax control through the CRBC and the Nunciature.

5. CRBC Commission for Social Development and Caritas Taiwan represent the Catholic Church in Taiwan in caring for the needs of the poor within the country and abroad. Caritas is dedicated to the mission entrusted to them. Although financial resources are not much, they are never absent from international humanitarian rescue mission. Now they are subject to 20% tax control. Rescue services are particularly difficult.

Means:

Write a letter to the Department of European Affairs of the Ministry of Foreign Affairs.

Resolution:

CRBC Commission for Social Development and Caritas Taiwan are to work out by themselves how to be exempted from taxation.

Proposition VI: CRBC Commission for Pastoral – Health Care

Request CRBC to examine and approve the “Pastoral - Health Care Professional Certification System”, and write a letter to all Catholic health care institutions and related organizations in Taiwan to abide with it.

Explanation:

The Commission for Pastoral – Health Care raised three propositions during the 2010 CRBC Autumn General Assembly. One of the three propositions was:

“The hospital pastoral personnel are now preparing professional certification system. Request the CRBC Health Pastoral Care

Commission to form a team of professionals to examine and grant the certificates. In order to encourage and confirm the pastoral worker, it is necessary to establish a professional certification system. A suggestion is made for the Pastoral Health Care Association to develop a system and assessment method. CRBC Commission for Pastoral Health Care should invite professionals to form an Assessment Team and grant certificates to those approved.” The resolution of the general assembly was: “Approved. Assessment method will be decided separately.”

After several meetings of the Catholic Pastoral – Health Care Association representatives, the “Pastoral - Health Care Professional Certification System” was finalized and formulated during the meeting on March 24, 2012 (see attachment). Request the bishops to discuss it. If approved, please send a letter to all the Catholic Health Care institutions in Taiwan for them to abide with it. After its approval, the Pastoral – Health Care Associations will right away formulate its contents and make announcements.

Resolution:

Approved in principle, but the trainings and examination certification system and its details need to be studied in the next Autumn General Assembly.

Proposition VII: Hsinchu Diocese

Include in the CRBC Liturgical Calendar (Ordo) the feast day of St. Gianna Beretta Molla, April 28th, feast of St. Gianna Pro Life Center.

Explanation: (see appendix)

Resolution: Approved.

VARIA:

1. Fu Jen Catholic University requesting Taiwan Catholic Regional Seminary to relocate issue

Explanation:

- (1). Fu Jen Catholic University once again brought up the issue that the Regional Seminary can collaborate in the construction of the hospital by relocating to another place to avoid significant losses.
- (2). An important agreement between Fu Jen Catholic University and CRBC on July 2, 2009 on land exchange was: the new building of the Regional Seminary should first be built, occupy it and then demolish their old building. This is to avoid disturbance in the Regional Seminary as well as on the formation of the seminarians.
- (3). The Regional Seminary fully cooperates with the construction projects. However, Fu Jen Catholic University was delayed in the delivery of documents of the overall plan. It is also delaying to begin the construction of the new building of the Regional Seminary. In fact, Fu Jen Catholic University was scheduled to have completely demolished their building, lift governing regulations and turn over the land on January 16, 2012. The main reason for the delay in construction of the new building of the Regional Seminary is caused by Fu Jen Catholic University itself. Fu Jen Catholic University should take its own responsibility and should not require the Regional Seminary to pay the price for its delay. Based on the contract, the Regional Seminary can expect the completion of its building within 487 days, and can obtain the permit to use it. At present, the construction company is also fully according to the development of the contract. The university should be in complete control, in order not to delay circumstances.

- (4). If the university will have great loss, they should provide precise data to convince the Regional Seminary. At the same time propose a favorable means to compensate the loss of this Regional Seminary and adequate space to move in before transferring to its new building. The Regional Seminary is willing to move.

Resolution:

Based on physical space and equipments, the university should provide the Regional Seminary with the needed facilities and costs and should reimburse their expenses. The Regional Seminary will be relocated (2X), thus the needed costs should be shouldered by Fu Jen Catholic University.

2. Fu Jen Catholic University Board of Directors candidates – Representative of the Clergy Unit, a member of the Board

Explanation:

- (1) The 17th term of office of a member of the Board of Fu Jen Catholic University will remain effective until November 12, 2012 only.
- (2) CRBC Chinese Diocesan Clergy may nominate four candidates for the Board Chairman.

Resolution:

- (1) Nominated candidates – Most Rev. John Tseng, Dr. Chien-Jen Chen, Sr. Mary Ann Lou of Cardinal Tien Hospital, Dir. John Tang (choose one between these two)
- (2) Incumbent member of the Board, V. Rev. Anthony Lau, will remain in office; Rev. Joseph Hsu will retire.

3. Rectify the promotion of Catholic Scout Association (Hsinchu

Diocese)

Explanation:

To be a scout is the best way to cultivate and develop fully one's personality. Nevertheless, due to the changes of situation and people, the promotion of scout movement is not as it was before. Therefore, it is time to review the situation and change the Pastoral Counselors Wood Badge Training to Asia-Pacific Scout General Association, in order to train qualified coaches for scouts, and at the same time, extend the training to international level, enriching and vitalizing the Church in Taiwan.

Resolution: Approved.

The CRBC Commission for Education and Culture is to send a letter to Principals or Directors of Catholic Schools to encourage them to accept the "Merit Badge Counselors Training" (August 20-23) to obtain a Merit Wood Badge and become a person recognized by the Asia-Pacific Catholic Scout Association who implements policies. In schools, promote the Boy Scouts movement and entrust to Most Rev. John Baptist Lee to represent the Boy Scouts Movement in the Church of Taiwan. Establish a Boy Scouts system.

4. Bishops Media Training

Explanation:

When Paul Cardinal Shan was giving his speech, he encouraged the bishops to undergo media training, in order that they become familiar on how to deal with interviews by reporters and through the media do works of evangelization.

Resolution:

Request the Secretary General to contact Kuangchi Program Service and arrange a three-day training course (possible dates: September 3-5, September 24-26 or December 10-12).

Message from His Holiness Pope Benedict XVI to the 50th International Eucharistic Congress 2012

Dear Brothers and Sisters,

With great affection in the Lord, I greet all of you who have gathered in Dublin for the Fiftieth International Eucharistic Congress, especially Cardinal Brady, Archbishop Martin, the clergy, religious and faithful of Ireland, and all of you who have come from afar to support the Irish Church with your presence and prayers.

The theme of the Congress – Communion with Christ and with One Another – leads us to reflect upon the Church as a mystery of fellowship with the Lord and with all the members of his body. From the earliest times the notion of *koinonia* or *communio* has been at the core of the Church's understanding of herself, her relationship to Christ her founder, and the sacraments she celebrates, above all the Eucharist. Through our Baptism, we are incorporated into Christ's death, reborn into the great family of the brothers and sisters of Jesus Christ; through Confirmation we receive the seal of the Holy Spirit; and by our sharing in the Eucharist, we come into communion with Christ and each other visibly here on earth. We also receive the pledge of eternal life to come.

The Congress also occurs at a time when the Church throughout the world is preparing to celebrate the Year of Faith to mark the fiftieth anniversary of the start of the Second Vatican Council, an event which launched the most extensive renewal of the Roman Rite ever known. Based upon a deepening appreciation of the sources of the liturgy, the Council promoted the full and active participation of the faithful in the Eucharistic sacrifice. At our distance today from the Council Fathers'

expressed desires regarding liturgical renewal, and in the light of the universal Church's experience in the intervening period, it is clear that a great deal has been achieved; but it is equally clear that there have been many misunderstandings and irregularities. The renewal of external forms, desired by the Council Fathers, was intended to make it easier to enter into the inner depth of the mystery. Its true purpose was to lead people to a personal encounter with the Lord, present in the Eucharist, and thus with the living God, so that through this contact with Christ's love, the love of his brothers and sisters for one another might also grow. Yet not infrequently, the revision of liturgical forms has remained at an external level, and "active participation" has been confused with external activity. Hence much still remains to be done on the path of real liturgical renewal. In a changed world, increasingly fixated on material things, we must learn to recognize anew the mysterious presence of the Risen Lord, which alone can give breadth and depth to our life.

The Eucharist is the worship of the whole Church, but it also requires the full engagement of each individual Christian in the Church's mission; it contains a call to be the holy people of God, but also one to individual holiness; it is to be celebrated with great joy and simplicity, but also as worthily and reverently as possible; it invites us to repent of our sins, but also to forgive our brothers and sisters; it binds us together in the Spirit, but it also commands us in the same Spirit to bring the good news of salvation to others.

Moreover, the Eucharist is the memorial of Christ's sacrifice on the Cross, his body and blood given in the new and eternal covenant for the forgiveness of sins and the transformation of the world. Ireland has been shaped by the Mass at the deepest level for centuries, and by its power and grace generations of monks, martyrs and missionaries have heroically lived the faith at home and spread the Good News of God's love and forgiveness well beyond your shores. You are the heirs to a Church that

has been a mighty force for good in the world, and which has given a profound and enduring love of Christ and his blessed Mother to many, many others.

Your forebears in the Church in Ireland knew how to strive for holiness and constancy in their personal lives, how to preach the joy that comes from the Gospel, how to promote the importance of belonging to the universal Church in communion with the See of Peter, and how to pass on a love of the faith and Christian virtue to other generations. Our Catholic faith, imbued with a radical sense of God's presence, caught up in the beauty of his creation all around us, and purified through personal penance and awareness of God's forgiveness, is a legacy that is surely perfected and nourished when regularly placed on the Lord's altar at the sacrifice of the Mass. Thankfulness and joy at such a great history of faith and love have recently been shaken in an appalling way by the revelation of sins committed by priests and consecrated persons against people entrusted to their care. Instead of showing them the path towards Christ, towards God, instead of bearing witness to his goodness, they abused people and undermined the credibility of the Church's message. How are we to explain the fact that people who regularly received the Lord's body and confessed their sins in the sacrament of Penance have offended in this way? It remains a mystery. Yet evidently, their Christianity was no longer nourished by joyful encounter with Jesus Christ: it had become merely a matter of habit. The work of the Council was really meant to overcome this form of Christianity and to rediscover the faith as a deep personal friendship with the goodness of Jesus Christ. The Eucharistic Congress has a similar aim. Here we wish to encounter the Risen Lord. We ask him to touch us deeply. May he who breathed on the Apostles at Easter, communicating his Spirit to them, likewise bestow upon us his breath, the power of the Holy Spirit, and so help us to become true witnesses to his love, witnesses to the truth. His truth is love. Christ's love is truth.

My dear brothers and sisters, I pray that the Congress will be for each of you a spiritually fruitful experience of communion with Christ and his Church. At the same time, I would like to invite you to join me in praying for God's blessing upon the next International Eucharistic Congress, which will take place in 2016 in the city of Cebu! To the people of the Philippines I send warm greetings and an assurance of my closeness in prayer during the period of preparation for this great ecclesial gathering. I am confident that it will bring lasting spiritual renewal not only to them but to all the participants from across the globe. In the meantime, I commend everyone taking part in the present Congress to the loving protection of Mary, Mother of God, and to Saint Patrick, the great patron of Ireland; and, as a token of joy and peace in the Lord, I willingly impart my Apostolic Blessing.



天主教會台灣地區主教團社會傳播捐款徵信芳名錄

徵信日期：100年1月1日~12月31日

金額：柒拾玖萬柒仟柒佰參拾參元整（797,733）

1	歐亦仁	1,000	23	新店主顧聖母堂	5,000	49	潘宜弘	500
2	內湖天主堂	35,573	24	永春天主堂	1,800	50	平鎮聖母無玷之心堂	1,200
3	母佑修女會	5,000	25	秦愛馨	510	51	竹北天主堂	1,500
4	馮明光	3,000	26	徐飛鳳	1,000	52	天主教耶穌會-新樂嘉樂堂	3,000
5	財團法人天主教聖家會	2,000	27	徐蕙貞	1,000	53	天主教耶穌會-尖石堂	4,115
6	高明嬌	2,000	28	黃嘉莉	1,000	54	羅秀梅	300
7	董麗貞	1,000	29	黃榮昌	500	55	主知名	2,000
8	聖女小德蘭朝聖地	7,000	30	黃學維	500	56	何幟貞	200
9	中和天主堂	8,200	31	蕭惠琪	1,000	57	彭新昭	200
10	長安天主堂	5,500	32	劉瓊淑	1,000	58	林玉嬌	500
11	財團法人天主教德來會	5,000	33	黃瀧元	500	59	彭靜萍	500
12	耶穌救主堂	2,600	34	三峽天主堂	1,560	60	宋慶雲	1,000
13	石牌天主堂	1,800	35	聖神傳教會	5,000	61	朱育潔	500
14	通化街玫瑰堂	15,000	36	蘆洲天主堂	5,300	62	楊梅法蒂瑪天主堂	3,300
15	趙家珮	500	37	瑞芳天主堂	1,300	63	安麗月	1,000
16	曾重富	1,000	38	士林天主堂	13,150	64	張碧任	500
17	曾淑鑾	1,000	39	中和天主堂	1,200	65	三民天主堂	2,100
18	聖若瑟天主堂	100	40	唐龔德珍	200	66	楊麗雲	600
19	南港玫瑰堂	6,000	41	基隆聖母升天堂	1,500	67	大里中華殉道聖人堂	5,902
20	金山天主堂	3,000	42	劉美惠	5,000	68	溪州天主堂	2,000
21	溝子口天主堂	3,000	43	台北鮑思高天主堂	1,500	69	清水天主堂	9,300
22	成德耶穌聖心堂	2,500	44	內壠天主堂	2,330	70	台中主教座堂	10,100
			45	石光天主堂	500			
			46	張耀先	5,000			
			47	楊麗蓉	1,000			
			48	陳秋連	500			

71	水滿天主堂	9,388	87	宋嘉琪	600	99	財團法人天主教會 天主教味增爵會	9,205
72	二水天主堂	3,000	88	沈豪	10,000			
73	北斗天主堂	1,300	89	張繼芝	3,500			
74	大甲天主堂	3,100	90	天主教會台南教區	3,000	100	天主教會高雄教區	83,038
75	盧正璟	1,000						
76	金文慧	500	91	柯靜芬	500	101	台東大溪堂	5,000
77	沈燕秀	500	92	高雄法蒂瑪聖母堂	10,000	102	台東金崙堂	3,300
78	蘇秀華	1,000				103	台東多良堂	1,600
79	楊潔馨	200	93	鳳山耶穌善牧堂	2,800	104	台東土坂堂	2,420
80	路蓮婷	500				105	天主教會花蓮教區	93,459
81	天主教會嘉義教區	99,000	94	前鎮聖家堂	1,400	106	FABC亞洲 主教團	219,783
82	張慈惠	2,000	95	廖俊彥	1,000			
83	蔡奕宇	200	96	聖味增德天主堂	2,100		合計	797,733
84	高瑞蓮	100	97	李德偉	500			
85	林明俊	300	98	文藻外語學院詠蘇堂	1,000			
86	王美雪	500						



《主日聚會—無司鐸主禮時的主日慶典》

定價：100元

教宗保祿二世於「主的日子」牧函，強調主日聚會的重要，即使無司鐸主禮時，在主日也要聚會。

本書依照指示，編定了幾種無司鐸主禮時的主日聚會方式，希望藉此能達到「聖化主日」的目的。

書冊規格：15x21cm

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