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2014年天主教台灣地區 主教團牧函

《對「多元成家制度」法案相關主張之答覆》

導言

1. 近年來，台灣社會受到來自於歐美國家「多元文化」、「性權運動」、「極端女性主義」與「同志運動」的影響，部分人士試圖將主流社會所推崇的婚姻意義與價值，醜化成一種所謂的「異性戀霸權婚姻家庭」或「父權婚姻家庭」，企圖徹底改變家庭跟婚姻的意義與價值，並透過法律上的修改，以達到「毀家廢婚」的終極目的。在經由大眾傳播媒體的公開討論與推波助瀾之下，「同性婚姻」、「伴侶制度」以及「多人家屬制度」這一系列所謂的「多元成家制度」之法律提案，已博取部分社會大眾的同情與附和，甚至教會內少數良善的信友，特別是青年

人，也受到不小的影響。

本牧函旨在就這些問題上重申天主的啟示與教會的訓導，並提出一些理性論據，以供神職人員與平信徒在面對同志議題與「多元成家制度」法律提案時，能夠以合乎基督徒良知的應有態度與立場，有效地保障和發揚婚姻制度的尊嚴，因為這制度不但是家庭基礎和社會安定的基本要素，更是造物主在人類受造成「男和女」（創一27）之初所設計與祝福的。由於本牧函所提出之問題與自然道德律有關，以下的論點不僅是針對信仰基督的人而說，同時也包括所有理念一致、並致力促進和維護社會公益的人士。

一、婚姻家庭的本質與其神聖性

2. 天主教會就婚姻、家庭及兩性互補上所作的訓導，不僅僅是重申正確理性上的一項明顯真理，更是世界各大文化所公認與維護的。婚姻與家庭並不只是人與人之間的一種關係，它乃是由造物主所建立，有其獨特的本質、基本特性和目的(1)。任何人世間的意識形態都不能改變或廢除人類對一夫一妻婚姻制度的堅定信念：「男女藉著自身和專一的互相授受，促成二人的結合。這樣，男女二人彼此成全對方，好能與天主合作，衍生和養育新的人類生命」(2)。

3. 婚姻與家庭這項屬於自然本性上的真理，不但得到聖經的啟示所肯定，它更是人類原來智慧的表達，同時也順應本性與自然道德律的呼聲。《創世紀》一書告訴我們，造物主所預定的婚姻家庭制度有以下三個基本

要素：

首先、作為天主的肖像，人類受造成「男和女」（創一27）。男女就位格而論二者平等，就性別而論則互相補足。性原屬肉體和生物學上的事實，卻被提升至位格性的境界，並在這新境界裡本性和精神合而為一。

再者、造物主制定婚姻作為運用性能力，以達致人與人結合的一種生活方式：「為此，人應離開自己的父母，依附自己的妻子，二人成為一體」（創二24）。因此，在創造男人與女人的時候，天主就建立了人的家庭。

最後、天主有意讓男女的結合，成為參與祂創世工程的特殊方式。因此，祂祝福男女二人說：「你們要生育繁殖，充滿大地」（創二28）。所以在造物主創造的計劃中，兩性互補和繁衍後代，成了婚姻與家庭的固有本質、特性和目的。

4. 在新約的記載中，基督更把男女婚姻的結合，提升至聖事的尊貴地位，因此基督徒的婚姻，正是「基督與教會立約的有效標記」（參閱 弗五32）。這個基督徒的婚姻意義，毫不減損「男女夫妻結合」的深度人性價值，反而對它加以肯定和鞏固（參閱瑪十九3-12；谷十六6-9）。

5. 按照來自於聖經的啟示與教導，我們絕對沒有理由、也不能視「同性戀者的結合」與天主計劃中的婚姻與家庭，有著任何程度上的類同或稍微相似之處。婚姻是神聖的，然而同性戀的行為卻與自然道德律相違。同性戀的行為「排除生命的賜予，不是來自一種感情上及性方面的真正互補。在任何情形下同性戀的行為是不許可的」（3）。

二、「多元成家制度」對婚姻家庭的挑戰

6. 近年來由若干團體組成的聯盟，以所謂的「平

等」、「反歧視」以及「組織家庭（包括但不限於結婚權）是基本人權」等作為訴求口號，主張人們不應因為性傾向或性別認同因素，而被國家系統性地差別對待、被排除組織家庭以及平等享有和異性戀配偶相當的因婚姻而來的權利與福利，並致力推動多元家庭的法制化運動。這些團體也於今年十月份正式完成並推出「多元家庭民法修正草案」，草案內容包含允許「同性婚姻」的「婚姻平權」草案、無須締結婚姻的「伴侶制度」草案，以及解構婚姻家庭的「家屬制度」草案。這三套一系列所謂的「多元成家制度草案」，不但直接涉及領養兒童的可能性，更重要的是已公開宣稱其終極目的在於「毀家廢婚」（4）。

三、反對法律認可「多元成家」制度的理性論據

7. 在處理同性戀者結合一事上，當前政府與立法部門的態度與立場，在藉辭為了尊重某些「權利」與避免

歧視那些與同性伴侶生活的人們之意識型態的推動下，已從寬容這些現象的存在，逐漸傾向於承認這種結合的法律地位。在這個情況下，部分人士竟開始主張賦予「同性配偶」與正式婚姻同等的法律地位，包括合法領養孩子的可能性。道德良心要求基督信徒在任何情況下，都要為整體道德真理作見證，包括不可認同同性戀行為、不可認同任何破壞一男一女婚姻家庭的同性結合主張，以及不可對同性戀人士抱有不公平的歧視。為了進一步明白為何應該反對法律認可同性配偶，我們要提出以下不同層次的道德原因。

從正確理性與自然道德律的層次而論

8. 民法的範疇肯定較自然道德律狹隘(5)，畢竟民法不可與正確理性相違，否則便對良心失去約束力(6)。任何一項人為法律，只有在符合良心所辨識的自然道德律，以及尊重各人不可剝奪

的權利時，才算是良法(7)。贊成「同性配偶」結合的法律違反了正確理性，因為此等法律賦予同性者的結合類似婚姻的法律保證。由於這事所危及的價值，國家不能為了賦予同性配偶法律地位，而忽略促進和維護婚姻這個有利公益的基本制度。也許有人會質疑，一項法律若不強制任何行為，只是承認某既成事實的法律地位，並且不對任何人構成不公義時，這法律又怎會違反公益呢？事實上，「多元成家制度草案」一旦成為法律，其後果不但十分嚴重，而且具有更廣泛和更深遠的影響，甚至造成整個社會結構的改變，違反大眾公益。民法是人在社會生活的結構原則：「法律對於思想和行為的模式，確實是十分重要，而且有時是決定性的影響」(8)。生活方式及它們背後所蘊含的預設，不但塑造成社會生活的外在形態，並且會改變年青一代對行為模式的觀念和評價。法律認可同性配偶的結合，會令某些倫理價值

變得模糊，並導致人輕視婚姻制度。

從生物學和人類學的層次而論

9. 同性配偶的結合絕對缺乏婚姻與家庭所具備的生物學和人類學上的要素，然而按正確的理性，它們正是令這些結合獲得法律認可所需的基礎。此等結合並不能以正常的方式繁衍後代和延續人類。至於採用最近發明的人工生育方法，除了會嚴重損害人性的尊嚴外(9)，絲毫不能彌補這缺陷。此外，同性配偶結合亦完全缺乏夫妻的特質，而這特質正是「性」的人性和有序形式之所在。性關係只在能夠表達和促進兩性在婚姻中的互相扶持，並導致傳遞新生命時，才真正合乎人性。經驗告訴我們，此等結合所缺乏的兩性互補，對受他們照管的兒童的正常發展構成障礙。這些兒童被剝奪了父親或母親的經驗。讓度同性配偶生活的人士領養兒童，事

實上就是對這些兒童施加暴力，由於他們要寄人籬下，被人擺佈在不能獲得完人發展的處境中。這是極嚴重的不道德行為，公然違反了聯合國「兒童權利公約」所認同的原則，兒童既是脆弱和容易受損的一群，應常以他們的最大福利作最重大的考慮。

從社會的層次而論

10. 社會的延續有賴以婚姻為基礎的家庭。在法律上認可同性配偶的結合，無疑是要給婚姻重下定義，就法律地位而言，令它失去異性結合的基本要素；即衍生後代和養育孩子等。一夫一妻的婚姻制度，若在法律上僅是婚姻的其中一種可能方式，那末婚姻的觀念便會徹底變異，令大眾公益蒙受嚴重損害。國家把同性配偶的結合，放在類似婚姻與家庭的法律地位上，便是任意妄為和瀆職。尊重和不歧視他人的原則，並不能用來支持認可同性配偶結合的法律地

位。以不同方式待人，或拒絕賦予社會認可或福利，只在有違公益的情況下，才是不可接受的事(10)。拒絕向非夫妻或不可能是夫妻的共賦同居方式賦予婚姻的社會及法律地位，並非不公義的事；反而是公義所要求的。同性配偶的結合，絲毫不能滿全類似婚姻與家庭所能達到的目的，難以要對這種結合賦予特有的認可。相反的，我們有很好的理由認為，此等結合對人類社會的正常發展有害，尤其當它們對社會的影響有增無已時。

從法律的層次而論

11. 由於已婚的夫婦能確保延續人類後代，特別有利於大眾公益，民法因而確認婚姻為一個制度。另一方面，由於同性配偶的結合並不為公益履行這職能，故此就法律立場而論，不需要特殊關照。至於聲稱「為了避免共賦同居的同性配偶，由於他們生活在一起，致使他們的人權和公民權可能受不

到正視，因此必須賦予法律認可」(11)。這樣的論據實在不能成立。事實上，他們常可引用法律條文——正如所有公民對自己的自主行為一樣——在有關公益的問題上維護自己的權利。犧牲大眾公益和對家庭的公正法律，而去維護應以不妨礙社會整體的方式來保障的私人利益，這是極其不公義的事。我們必須謹記「立法常有危險令同性戀成為一種享用政府津貼的根據，實際鼓勵有同性戀傾向的人自認是同性戀者，甚至設法尋找一位伴侶以圖利用這法律條文」(12)。

四、基督徒在面對同性戀者、同性性行為與「多元成家」主張時應有的態度

12. 所有基督徒在面對「多元家庭民法修正草案」的修法主張時，一個慎重而明智的行動是必要而且有效的。這些包括揭發這種寬容態度如何能被某意識形態所取巧或利用；清楚指出這種

配偶生活的不道德性；提醒政府需要對這現象作出某程度的規限，以保障公眾道德，防範年青人受到對錯誤的性及婚姻思想的影響，剝奪他們應有的保護，並助長這現象的擴散。至於那些不但寬容，甚至進而承認共賦同居的同性戀者享有特殊合法權利的主張。首先我們必須分辨清楚，一則是私下的同性戀行為，一則卻是把同一行為當作社會內的一種關係，為法律所預見和認可，甚至成為法定架構內的一個制度。因此必須謹記附和邪惡並使之合法化，遠不同於純粹寬容邪惡的存在。

根據教會的教導，對有同性戀傾向的男女、特別是具有基督徒身份的男女，我們「應該以尊重、同情和體貼相待。應該避免對他們有任何不公平的歧視」(13)。他們一如其他基督信徒一樣，被邀請度一個「貞潔的生活」(14)。然而在愛與接納同性戀傾向的男女的同時，必須十分清楚這並不代表也應該接受同性戀行為與破壞婚

姻家庭的「多元成家」修法行動。因為同性戀的行為不但是「排除生命的賜予，不是來自一種感情上及性方面的真正互補」(15)，更是一種「嚴重違反貞潔的罪」(16)，因此「在任何情形下同性戀的行為是不許可的」(17)。

13. 貞潔包括在聖保祿所說的聖神恩惠中的節制中，而他更譴責「違反貞潔之德」為一個特別不相稱於基督徒身份的罪惡，並且是個使人不得進入天國的惡行(18)。「天主向所有的人要求的是聖潔。他要求你們戒絕邪淫，並要求你們每人曉得如何以聖潔及可尊崇的方式持守自己的身體，不要放縱邪淫之情，如同那些不認識天主的外邦人一樣。……我們被天主召喚是為成聖，而不是成為不道德的人。所以凡是輕視這誠命的，不是輕視人，而是輕視那將自己的聖神賦予你們身上的天主」(得前四3-8；參閱哥三5-7；弟前一10)。

貞潔之德並不是只限

制在於避免那些已列舉的過失，而是以獲得更崇高、更積極的正面目標為目的的。這是一個關係整個人格的德行，包括內在及外在的行為。基督徒越珍視貞潔之德的價值，及在生活中作男人及女人的重要角色，他們越能藉助種精神的本能，明瞭它的道德要求及忠告。同樣，他們也越曉得如何本著聽從教會教訓的精神接受及實行一個真正的良心在具體的情況中所提示的。每個人應按照自己的生活情況擁有這個德行，為某些人而言，它是追尋童貞或奉獻給天主的獨身生活，這是一個崇高的方法，更容易全心地將自己只獻於天主（參閱格前七7，34）。而為其他的人，它是過著一種由倫理道德所約束的生活模式，依照他或是結婚或是單身。但不管是怎麼的生活身份，貞潔並不是單純的一種外在身份而已；它必須使一個人的心純潔符合基督的話：「凡注視婦女，有意貪戀她的，他已在心裡姦淫了她」（瑪五

28）。

五、具體行動

14.關於面對「同性戀的行為」與「多元家庭民法修正草案」的部分，神職人員與平信徒應在信德中，按照天主的啟示真理與自然道德律，理智並堅定的棄絕任何違反貞潔之德的行為，並勇於反對各種企圖造成同性戀結合的法律與主張。

堂區司鐸、教會機構與各教會團體之負責人或輔導，應積極運用各種適當場合向其成員與教友們說明教會之基本立場與態度。

平信徒從政者在面對有利於承認同性戀者結合的法案時，有道德義務清楚並公開的反對。

平信徒父母與青年人的教師們則要負起在家庭與學校中的使命與責任，尤其要教導孩子認清我們的信仰與教會有關「性」的倫理。

最後，所有的平信徒，特別是青年人，則應在天主聖神的光照下，透過靈修生

活與祈禱跟隨耶穌，好認識並接受天主的真理與教會的教導，活出基督徒應有的生命與價值觀。

15. 關於面對「同性戀者個人」部分，首先我們必須清楚：「有為數不少的男女，呈現著深根蒂固的同性戀傾向。這傾向在客觀上是錯誤的，為他們大多數人構成了一種考驗」(19)。因此，必須避免對他們有任何不公平的歧視與行為，並在明智的愛德中，接納、尊重與陪伴同性戀者個人。但是在接納與尊重同性戀者個人的同時，也必須謹慎而明智地瞭解「同志的性行為」仍屬不道德，是一種「本質上的錯亂，是違反自然道德律的行為，排除生命的賜予，不是來自一種感情上及性方面的真正互補。在任何情況下是不允許的」(20)。最重要的是，我們應該記住「同性戀者被召叫在身上實行天主的旨意，如果他們是基督徒，應把他們由於此種情形可能遭遇的困難，與基督十字架

上的犧牲結合在一起」(21)。事實上，每一個天主子民，都應該將自己所遭遇到的困難，與基督十字架上的犧牲，結合在一起。

16. 至於同屬於教會大家庭、有著同性戀傾向的基督徒男女，他們擁有來自天主特殊的召叫：「同性戀者被召守貞潔。藉著訓練人內心自由的自制諸德行，有時藉著無私友情的支持，藉著祈禱和聖事的恩寵，他們可以，也應該，漸次地並決心地，走向基督徒的成全」(22)。有著同性戀傾向的基督徒男女和其它基督徒並無不同，只是按照每個天主子民不同的身份、召叫與邀請，並在聖神的帶領之下，共同努力地在信仰的道路上，追隨基督的足跡度基督徒的生活。按照教會提供的方法，恪守屬於自身的貞潔之德，並在靈修生活中獲得力量，拋棄自身的私欲偏情。經常祈禱、領受和好聖事和聖體聖事，謹慎避免犯罪的機會，每天背起自己的十字架

走向基督，同時心中滿懷得到賞報的希望：「因為如果我們與祂一起死去，也將與祂同生。如果我們堅持到底，我們也將與祂為王」（弟後二11-12）。

最後，所有基督徒，特別是年青人，應熱心地培養對無玷天主之母的敬禮，並且以聖人們和其他熱心的信有之生活作為榜樣，特別是那些在貞潔生活有卓越表現的年輕人生活作為榜樣。

結 論

17.全體天主子民都要重視貞潔之德、它的美及它的影響力，因為它提高人性，並使人能擁有真誠的、大公無私的、慷慨的及尊重他人的愛。必須尊重同性戀者個人，但絕不應使人贊同同性戀的行為，或承認同性戀者結合的法律地位。大眾公益要求法律承認、促進和維護婚姻制度，因為它是家庭的基礎，是社會的細胞。承認同性戀者結合的法律地位，或把它們視為與婚姻同等，

不但無異於認可越軌行為，致令它成為今日社會的一個模式，而且還令到人類共同遺產的基本價值變得模糊不清。因此，為了男女眾人的利益和社會自身的福利，教會不會、也不能放棄維護這些價值，同時也邀請所有天主子民一同來維護這個天主所親自建立的婚姻家庭制度。

讓我們把所有作夫妻、父母、兒女的，都託付於童貞聖母瑪利亞——至潔貞女及家庭之后的代禱，並求她引領每一個家庭認識她的聖子以及天主愛的真理。

台灣地區主教團全體主教
主曆2014年春節

註釋

- (1)參閱梵諦岡第二屆大公會議，《教會在現代牧職憲章》（1965），48號。
- (2)信理部，《有關賦予同性配偶法律地位建議的考慮》（2003），2號。
- (3)《天主教教理》(1992)，2357號。
- (4)有關「多元成家」草案、資料與相關文章來源，參閱「多元成家：要婚姻，還要其他」記者會新聞稿、發言稿；簡至潔，〈你也可以選擇家人〉《財訊雙週刊》408期，62-63頁；<http://tapcpr.wordpress.com/>；〈要婚姻平權，還是革命？—當同性婚姻爭取合法〉系列報導<http://www.coolloud.org.tw/node/71234>。
- (5)參閱若望保祿二世，《生命的福音》通諭（1995），71號。
- (6)參閱《生命的福音》通諭，72號。
- (7)參閱聖多瑪斯，《神學大全》，I-II, q. 95, a. 2.
- (8)《生命的福音》通諭，90號。
- (9)參閱教廷信理部，《生命的恩賜》訓令（1987），II. A. 1-3: 甲.異體人工受孕。
- (10)參閱《神學大全》，II-II, q. 63, a.1, c.
- (11)參閱註(4)。
- (12)教廷信理部，《回應有關反歧視同性戀者立法建議的考慮》，14號。

- (13) 《天主教教理》(1992)，2358號；參閱教廷信理部，《同性戀者的牧民服務》(1986)，10號。
- (14) 《天主教教理》(1992)，2359號；參閱教廷信理部，《同性戀者的牧民服務》(1986)，12號。
- (15) 《天主教教理》(1992)，2357號。
- (16) 《天主教教理》(1992)，2396號。
- (17) 《天主教教理》(1992)，2357號。
- (18) 參閱迦四3-8；格前六9-11。
- (19) 《天主教教理》(1997拉丁文修訂版)，2358號。
- (20) 《天主教教理》(1992)，2357號。
- (21) 《天主教教理》(1992)，2358號。
- (22) 《天主教教理》(1992)，2359號。



教宗方濟各

第二十二屆世界病患日文告

(2014年2月11日)

信德與愛德：「我們也應當為弟兄們捨棄生命。」
(若望一書三：16)

親愛的弟兄姊妹們：

1. 藉著今年第二十二屆世界病患日——主題是信德與愛德：「我們也應當為弟兄們捨棄生命」（若望一書三：16），我特別向病患，以及所有援助他們和照護他們的人表達心聲。教會在你們病患身上認出受苦基督的特別臨在。事實如此：我們苦痛的一面，在我們的苦痛內更尤其是，那裡有

基督的苦難——祂同我們一起背負受苦的重擔，啟示其中的真義。當人子登上十字架時，祂摧毀了人受苦時的孤立無援，照亮了苦痛的黑暗。我們因而就處身於天主愛的奧蹟之前——它給予我們希望和勇氣；希望：因為在天主愛的計畫中，連痛苦的黑夜也會向復活之光降服；勇氣：在祂的陪同之下，與祂合而為一，勇氣便讓我們能夠面對種種艱難困苦。

2. 降生成人的天主聖子並不將疾病和苦痛從人類的經驗中消除，反而親自承擔而將之轉化，重新調整，並賦予嶄新的意義。嶄新的意義：因為疾病和苦痛不再是人生的最終結局，反而帶來豐盛的新生命；將之轉化，因為疾病和苦痛與基督結合後不再必須是負面的，反而成為正向的。耶穌就是道路，藉著祂的聖神，我們能跟隨祂。正如天父出於愛而將聖子賜給了我們，聖子出於同樣的愛把自己奉獻給我們，為使我們也能愛他人，如同天主愛了我們一樣，為彼此獻出生命。對天主的信德變成仁慈，對死於十架的基督的信德變成愛到底的力量，甚至去愛我們的仇敵。對基督純正信德的確證是捨己為人，散播愛給近人，特別是給那不值得、受苦和被邊緣化的人。

3. 藉著聖洗與堅振，我們蒙召使自己與基督相似——祂是所有受苦者的慈善撒瑪黎雅人。「我們所以認識了愛，因為那一位為我們捨棄了自己的生命，我們也應當為弟兄們捨棄生命」（若望一書三：16）。當我們懷著溫柔慈愛去接近需要照護的人時，我們便在世界的矛盾衝突中帶來

希望和天主的微笑。對他人的慷慨奉獻一旦成為我們行動的標記，我們便委命於基督的心，沉浸在祂的熱情裡，因而促成天主國度的來臨。

4. 為使我們在溫柔慈愛與恭謹靈敏的愛德中成長，我們有一位確實可靠的基督徒作為默觀的榜樣：聖母瑪利亞——耶穌的母親，也是我們的母親，她向來都細心留意天主的聲音，以及她子女的需求和困難。在天主的慈悲催促下——天主的慈悲藉著她取得肉軀，使瑪利亞不顧自己，急忙從加里肋亞趕往猶大，去訪視

表姐依撒伯爾，並且幫助她。聖母瑪利亞在加納婚宴 發現佳酒短缺，便向她的聖子請求。在她人生的旅途中，聖母瑪利亞始終 將長輩西默盎的預言——有一把利劍刺透她的心靈——謹記於心，最後則 以堅毅的力量佇立在耶穌的十字架下。聖母熟諳人生的道路，因為這 緣故，她也是所有病人與受苦者的母親。我們可以懷著信賴和孝愛之心向她 求助，確信她會幫助我們、扶持我們，而且不會遺棄我們。她是死於十架 而復活的基督之母：她站在我們的十字架旁，在人生旅途上陪伴我們，走 向生命的復活與圓滿。

5. 偕同聖母站立在十字架下的門徒聖若望引領我們到信德與愛德的根源——天主的心中，因為「天主是愛」（若望一書四：8、16）。他提醒我們，如果不愛我們的弟兄姊妹，就不能愛天主。偕同聖母站立在十字架下的那些人學習如同耶穌一樣地去愛。十字架就是：「天主對我們所懷忠信之愛的肯定。那愛，如此偉大，以致能進入我們的罪過並一一赦免，能進入我們的苦痛，賜給我們力量去承擔。那是進入死亡、戰勝死亡並拯救我們的愛……基督的十字聖架邀請我們讓自己為祂的愛打動，同時教導我們慈愛 溫柔地看待他人，尤其是對受苦者和急需救援的人們」（2013年7月26日於里約熱內盧《與青年們一同拜苦路》）。

教宗方濟各

2014四旬期文告

「祂成了貧困的，好使你們因著祂的貧困而成為富有的。」

親愛的弟兄姊妹們：

在接近四旬期的此時，我想提出一些對我們在個人及團體悔改的路途上有所幫助的心得。我的心得是受到聖保祿的啟發。他說：「因為你們知道我們的主耶穌基督的恩賜：祂本是富有的，為了你們卻成了貧困的，好使你們因著祂的貧困而成為富有的」（格後八9）。這是保祿宗徒給格林多基督徒所寫的信，為鼓勵他們慷慨大方地幫助那些在耶路撒冷有急需的信友們。聖保祿的這番話對我們今日的基督徒具有什麼意義呢？聖保祿要求我們過合乎福音精神的神貧生活，對今天的我們來說又具有什麼意義呢？

基督的恩寵

保祿的這番話首先讓我們看到了天主如何工作。祂沒有披上世俗權勢和財富的外衣，而是以柔弱和貧窮的方式自我啟示：「祂本是富有的，為了你們卻成了貧困的……。」基督，永生天主之子，與天父一樣享有權勢和榮耀，卻自願成為貧困的；祂來到我們當中，親近每一個人，祂不在意自己的榮耀，反而空虛自己，好在各方面都跟我們一樣（參斐二7，希四15）。天主降生成人，是一個偉大的奧祕！這一切的原因都是祂的愛——這愛是恩寵、是慷慨，渴望與我們親近，絕不遲疑要為所愛的人自我獻上作為犧牲。仁愛、愛德，就是與

我們所愛的人分享一切。「愛」使我們彼此相似，締造平等，使高牆傾塌，也消弭彼此的距離。天主為我們這樣做了。的確，耶穌「以人的雙手工作，以人的理智思想，以人的意志行事，並以人的心腸愛天主愛人。祂既生於童貞瑪利亞，則祂真是我們中的一員，並在一切事上，除了罪惡以外，同我們相似。」（《論教會在現代世界牧職憲章》22）

耶穌使自己成為貧困的，並不是為了自己的緣故，而是正如聖保祿所說：「好使你們因著祂的貧困而成為富有的。」這個說法並不是在玩文字遊戲或只是一句標語。而是總括了天主的邏輯、愛的邏輯、降生成人及被釘十字架的邏輯。天主沒有讓我們的救恩從天直接降落，像某某人出於利他主義和虔誠從自己的富裕中去賙濟別人似的。基督的愛是不同的！耶穌走到約旦河裡接受洗者若翰為祂施洗，不是因為祂需要悔改或皈依；

而是為了要跟需要寬恕的人一樣，要跟我們罪人一樣，並且承受我們罪過的重擔。祂要用這種方式安慰我們、拯救我們、使我們脫離苦海。保祿表示，我們被釋放，不是因為基督的富有，而是因為祂的貧困。這真是驚人之語！然而聖保祿也深深察覺到「基督那不可測量的富裕」（弗三8），因此祂是「萬有的繼承者。」（希一2）

那麼，基督用來解救我們和充裕我們的貧困，究竟是什麼呢？那就是祂愛我們的方式、祂成為我們近人的方式，就跟那位善心的撒瑪黎雅人，成為被丟棄在路邊、半死不活者的近人一樣（參路十25以下）。能給我們帶來真正的自由、救恩和快樂的，是天主之愛的憐憫、溫柔、祂愛的精誠團結。基督的貧困之所以能充裕我們，在於祂取了肉軀，承受我們的軟弱、罪過，藉此向我們表達天主無限的慈愛。

基督的貧困是所有寶藏中最可貴的：耶穌的財富在於祂對天主父無止境的信心、時時的信賴，以及祂經常只渴望承行天父的旨意，將光榮歸於天主。耶穌的富裕，正如一個孩子覺得蒙受父母所愛和愛父母，片刻都不曾懷疑他們的愛及柔情。耶穌的財富在於祂是聖子；祂與聖父獨特的關係就是貧困弱小的默西亞的至高特權。當耶穌要我們擔起祂「柔和的軛」時，祂是要我們因祂「豐富的神貧」以及「神貧的豐富」而富裕，好使我們分享祂的孝愛及手足情誼之神，在聖子內成為子女，成為這長子內的弟兄姊妹（參羅八29）。

有人說（法國作家萊昂·布洛伊），真正令人悔恨的事只有一件：沒有能成為一位聖者；我們也可以說，真正的貧窮只有一種：未能像天主的子女、基督的弟兄姊妹那樣地生活。

我們的見證

我們也許會認為這神貧之道是限於耶穌的一種方式，而我們這些追隨祂的人可以用人適當的資源來拯救世界。其實不然。不論何時何地，天主都不斷地藉著基督的貧困來拯救人類及世界：基督在聖事中、在祂的聖言內、在祂的教會裡——教會正是一群貧困的人，使祂自己變得貧困。天主的富裕不是藉著我們的富有來傳遞，而是永遠只能透過我們個人及團體的貧困來傳遞，並因著基督的聖神而生氣蓬勃。

為倣效我們的師主，我們基督徒蒙受召叫去面對弟兄姊妹們的貧窮，去接觸它，把它視為自己的事，並且採取實際行動去減輕這貧窮。赤貧(*destitution*)與貧窮(*poverty*)有別。赤貧是沒有信心、沒有支援、沒有希望的貧窮。赤貧，有三種型式：物質的、道德的、心靈的。物質的赤貧就是我們通常所說的貧窮，影響所及是

那些生活在有違人性尊嚴狀況中的人：也就是缺乏基本權利與需要的人，如食物、水、衛生條件、工作，以及人性發展和在文化上的成長。對於這樣的赤貧，教會提供幫助和服務，以滿足他們的需要，並包紮那使人性面目不清的創傷。在貧窮及遭遺棄者的人身上我們看到了基督的面容；我們愛並幫助窮人，我們就是愛基督，服事基督。我們努力的方向是讓這世界不再有違反人性尊嚴、歧視、虐待之事，因為這些往往是造成赤貧的原因。如果權勢、奢華、金錢變成了偶像，它們比財富的公平分配就更優先了。因此我們必須把我們的良心導向正義、平等、簡樸、分享。

同樣令人憂心的，是道德的赤貧——淪為罪與邪惡的奴隸。有多少家庭因為家人——多半是家中的年輕人——酗酒、沈迷於毒品、賭博或色情，而造成多大的痛苦！有多少人覺得生命無意義，或看不到未來，有多少

人已失去了希望！又有多少人由於不公義的社會條件、由於失業而喪失身為負擔家計者的尊嚴、由於缺少接受教育及醫療的公平機會，而陷入這樣的赤貧。在這樣的情況下，道德的赤貧可以稱為瀕臨自殺。這種赤貧也會造成財務破產，與心靈的赤貧相連——我們遠離天主和拒絕祂的愛時所體驗到的那種感受。如果我們認為只靠自己就能生活而不需要天主——祂透過基督接觸我們——那麼我們就會一敗塗地。唯有天主才能真正拯救我們和賦予我們自由。

福音是心靈赤貧的真正解藥；基督徒不論在哪裡，都蒙受召叫去宣揚釋放人的福音，告訴大家：罪惡是可以得到寬恕的，天主比我們的罪來得大，祂時時無償地愛著我們，而我們是為了共融及永生蒙受創造的。上主要求我們成為這愛與希望福音的

喜樂傳報者！當我們傳播這好消息、分享上主託付給我們的寶藏、安慰破碎心靈、為陷於黑暗中的弟兄姊妹帶來希望，而體驗到其中的喜樂時，那是多麼令人興奮。這就是說，我們要追隨和倣效耶穌——祂尋找窮人和罪人，就像牧羊人慈愛地尋找迷失的羊群。與耶穌結合為一，我們就能勇氣十足地開發一些福傳和提昇人性的新道路。

親愛的弟兄姊妹們，願今年的四旬期，整個教會都能隨時向那些生活在物質、道德和心靈赤貧中的人，為天父慈愛的福音作見證——祂在基督內等待著要擁抱每一個人。我們甚至可倣效基督——祂使自己成為貧困的，因著祂的貧困，使我們成為富裕的。四旬期是棄絕自我的合宜時機；我們可以自問，我們可以捨棄些什麼，好使自己的貧困去幫助祂人和令人富足。我們不要忘記，真正的貧困令人覺得痛：若是不從悔改這一層面

反省，就不是真正的棄絕自我。我不相信有不必付代價和不令人覺得痛的愛德行為。

因著天主聖神，我們「像是貧困的，卻使許多人富足；像是一無所有的，卻無所不有」（格後六10）；願聖神滋長我們的決心，增強我們對人類赤貧的關切及責任感，這樣我們就能有惻隱之心，以仁愛行事。在表達這希望的同時，我祈求每一位信友及每一個教會團體，都能有一趟成果豐碩的四旬期之旅。我請求大家為我祈禱。願上主降福各位，願聖母保佑大家平安。

2013年12月26日
聖斯德望執事及第一位殉道者瞻禮

發自梵蒂岡

2014台北國際書展 天主教聯展 文化福傳 主恩滿滿 美好生活 從新開始

每年開春舉辦的台北國際書展是春節假期的最佳去處，也是愛書人與出版業者面對面互動的好時機，對天主教會的文化事業來說，更是媒體文字福傳的最佳場域，今年的台北國際書展從2月5日至10日，天主教聯展以「美好生活、從『新』開始」為主題，在世貿一館D709展區，透過行動福傳讓人看見耶穌。

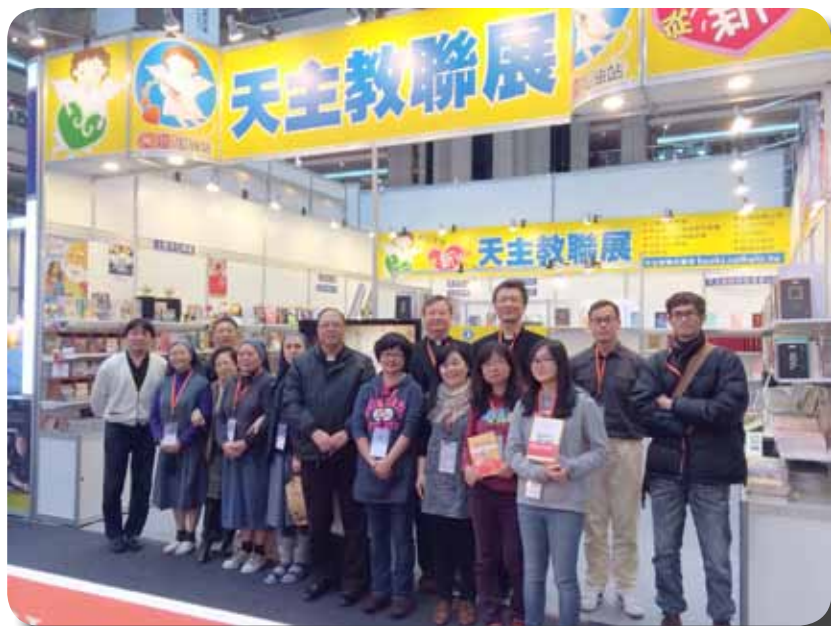
和往年一樣，今年的天主教聯合書展仍由主教團領軍，光啟文化、上智文化、聞道出版社、慈幼出版社、至潔出版公司、恆毅月刊社、光啟社、亞洲真理電台和天主教之聲傳播協會攜手，在2月5日的開幕禮中，台灣主教團社會發展委員會主任委員黃兆明主教一大早親臨現場主持祝福禮，除了肯定書展是文字福傳事工上的重要處所外，也帶領大家

■文／謝蓉倩 圖／黃金瑜

祈禱，並仔細巡視各家出版社，問候鼓勵現場工作人員。

事實上，2014台北國際書展天主教聯展是在天主的祝福中展開的。為了書展的參與，相關工作早在2013的下半年就全體總動員。今年台北國際書展呼應台灣出版的美好生活觀念，以「美好生活」為題，期讓讀者藉由書籍展現對美好生活的想望和堅持，並從閱讀中找到創新與活力。對天主教會來說，美好生活源自於日日新的信仰，於是每天在家裡「從『新』（心）開始」，成了整個規畫的主軸，彷彿是天主巧妙的安排，2014年「家庭年」也寓意其中。

每年書展人潮的多寡，展區的地理位置是關鍵，每個參展單位都有自己所謂的「夢幻」展出攤位，今年原要前往



抽籤的工作人員竟在前一天摔倒，以致肩骨滑脫，臨陣換將，竟而見證了「苦難是天主化了妝的祝福」，天主教展區竟得到人來人往的郵局旁D709，此一上上之選，是天主祝福的開始。

其次，討論展區的規劃時，為了在68個國家地區、648家出版社中脫穎而出，書籍展出的完整性是極為重要的，原本每年都設置的神父、修女談心時間區，今年決意取消，參與的神父修女決定以

行動福傳取而代之，不但使展區規劃更為完整，也使福傳立體、機動化，於是一個寬敞、開放的展場於焉成形。意料之外的是天主教展區四周的其他書商都作透視的展區規畫，也就是沒有高聳的隔板作展區的區隔，使天主教展區從12、13號入口都可一目了然，曝光率增加了，福傳的空間也就更廣闊了。

此次大會共舉辦了492場版權中心的會議桌次，專業論壇場次有59場，加上大會的

各活動區場次，各項講座共計達1326場，天主教會在D709展區的兩翼黃沙龍和藍沙龍各登記了一場講次，誰來擔任主講人呢？

天主教會的信仰講究的是身心靈的全人平衡，信仰也必須落實在生活中，近來國人最關心的是民生問題，尤其是在食安方面的問題更使社會大眾惶惶不知所措，在教友中不乏為食安竭盡心力者，惟假油的新聞事件甚囂塵上，讓人寢食不安，於是源順芝麻觀光製油廠的吳武雄伉儷成了不二人選，主教團特邀他們二位藉自己的經商、抗癌等生活經驗，與人分享耶穌。身體得祝福保平安之外，心靈又如何得自在呢？精神醫學專業的張達人醫師成了首選。

當然，書展中最重要的主角就是「書」，因應「美好生活、從『新』開始」的主題，主教團特選了《聖潔婚姻》、《感恩聖事在彌撒外》，上智文化則選了2月最新面市的《幸福也需要練習》為主打，此書為布朗博士深入研究造成壓力焦慮和家庭衝突的原因

後，根據聖經中耶穌的言行教導，分析耶穌面對壓力時採用的行動，提出可以應用在生活各個層面的「成為僕人、愛的寬恕、運用理智、開口表達」四種行動，在今年「家庭年」，有助於化解夫妻相處、親子教養、祖孫互動等問題，更有助於面對職場和日常生活中遇到的困難和挑戰，練習四種正向的行動，培養化解衝突的能力，讓人看見生活的美好，擁抱幸福和樂的家庭！

光啟文化則推出了《慧心一笑》一書，經由馬丁神父透過他在生活上得到的洞見、聖經的內容、聖人的智慧小語、與各宗教學者或心理學家討論後的心得，還有從喜樂、幽默、歡笑相關經典作品中得來的觀點等，讓人正視信仰是通向喜樂的泉源，上主已將喜樂帶入了你的生命，祂笑咪咪地看著你，為你獨一無二的存在而喜悅。透過本書你當在你生命中的每一天，盡情的與上主分享你的喜樂。

而聞道出版社的《沒有人是一座孤島》，多瑪斯·牟敦（Thomas Merton）強調，靈

修生活的目的是為了導人歸向天主，而不是為了立即滿足物質上的需要；但是，這樣一來並不意味著精神生活不實際或是像夢一般虛幻。相反的，精神生活讓我們在天主所給的秩序中獲得整合，讓我們真實地生活，不是憑空想像。當我們認識了真正的自我，並生活在天主面前，我們才如願以償。這些書籍不但符合此次的書展的主題「美好生活」，而且更與「家庭年」的意涵緊緊相扣。

天主就是這樣全然降福了**2014**年台北國際書展天主教展區。

在書展的**6**天中，聞道的費格德神父、上智的余寶麗和林竹妹修女、主徒會的薛文喜修士都做足了機會福傳的示範；其他參展單位的服務人員也不讓神父、修女專美於前，總都做足了功課，在這一福傳場域中全力以赴。於是一位男士走進天主教會展區不客氣地詢問：你們為什麼拜聖母？修女回說：你不也敬愛自己的母親嗎？男士要轉身離去時，立即有工作人員以書展同行人的

身分與他攀談。也有一位榮總的護士，幾年前在友人的陪伴下，曾到石牌堂聽道理，但由於護理人員必須排班，聽道理的時間自然無法固定，使得慕道課程無法持續，於是與亞洲真理電台的服務人員談起這段過往，電台的工作人員當下立即與該台的友誼天使聯絡，不但使慕道者有專人陪伴，也使笑容印在這位護士的臉上。

總部在馬尼拉的亞洲真理電台的中文節目部，有鑑於各地華人教會活動不斷豐富，對新的聖歌曲目有很大的需求和渴望，但卻缺乏創新，有時候會借用基督教的歌曲，因此，從**2014**年元旦起，舉辦「全球華語聖歌創作大賽」，廣邀熱衷音樂的華人天主教徒參加，讓新的聖樂能為教會帶來更新和本地化，有興趣的教友可透網絡、智慧型手機等途徑，將自己的音樂創作稿件寄至真理電台，由於活動很受青年朋友喜愛，加上最高獎金為**1**千美元，獲獎歌曲將錄製成**CD**，所以也成為書展天主教展區另一焦點。

黃沙龍和藍沙龍的演講



受到好評，也讓主辦單位感到興奮。2月7日上午11時，源順芝麻觀光工廠吳武雄董事長教友夫婦，以「吃出健康、活出能量、幸福滿檔」為題，敘述他們如何秉天主教導，在商業競爭壓力下堅持製造健康油品。令人感動的是，在市場決定一切的導向下，以絕對純化的油品上市一路被同行以價格戰打壓，但在「你知、天知」的前提下，源順仍本著良心堅持著。過程中吳武雄不諱言有許多掙扎，於是拿了一張紙列出可摻雜油及堅持純油的優劣，天主的話語「不義之財毋取毋偷」、「要先尋求天主的

國和祂的義德」自然而然印在腦海，這種堅持使源順1982年10月在消費者文教基金會抽驗市售15種品牌包裝花生油，僅源順一家符合國家標準。1984年9月消費者文教基金會再檢驗市售胡麻油，源順胡麻油再度符合國家標準，源順製油品質因而再次受到肯定，在市場獲得好口碑。

除了市場競爭的壓力外，1997年11月10日，吳夫人突然癱瘓，檢查後發現在頸部脊椎長了腫瘤，壓迫到神經造成肢體麻木無法動彈，台北榮總的醫師告訴吳董事長，這是威脅生命的侵犯性（惡性）腫

瘤。篤信天主教的吳董事長夫婦，立刻祈求天主的護佑，決定放棄手術與化學治療，開始養成生機飲食習慣，吳董事長也跟隨夫人一齊改變飲食習慣，除了信仰的力量，也作腳底按摩，所吃的生機食物就沾拌自己家生產的冷壓芝麻油。談起冷壓芝麻油的製造，竟是多年前抗癌專家李秋涼為慢性病者之請，吳武雄當時雖不知道市場在哪裡，且價格不便宜，但抵不住好油的吸引，沒想到第一個受益人竟是自己的妻子。

在家人的全心陪伴下，誰也沒料到半年後，天主真的降福這對善良的夫妻，1998年3月到醫院複檢發現，腫瘤竟都消失了，身體已經完全恢復健康！陪著妻子執行生機飲食，多年前，有B型肝炎宿疾的吳董事長，曾是捐血中心的拒絕往來戶，最後居然也神蹟似的跟著不藥而癒。歷經生命驟變的吳董事長夫婦，對重拾生命的活力更加感恩，在書展中不但送好油給聽講者，也買了很多新書。全場充滿主愛的溫暖。

另一場2月10日下午3時，天主教仁慈醫療財團法人執行長張達人醫師談「從聖人與瘋狂談情緒管理」。行醫30幾年，當年還是醫科學生時就決定要走入人人嫌惡、或望而生畏的精神專科領域。張達人醫師在一篇文章裡曾說：「醫學院畢業服役期間在面臨未來人生安排上，修道生活曾是我考慮之一，但後來未選擇，雖有外在影響因素，但自己的準備尚不足仍是不可否認的事實。幸好精神醫學領域對人生命的整體關懷與我們信仰層面接近，因此，最後精神醫學成為我選擇的志向……」。信仰就是這樣在張達人生命中根深柢固。

張達人醫師利用40分鐘深入淺出介紹人的情緒管理。情緒管理或稱壓力管理關乎著一個人會不會成為聖徒。從心理的角度發現，壓力與性格特質息息相關，壓力愈小的性格，愈能因應疾病的產生，罹病的機率也愈小。東方人對情緒管理比較負向，容易發生不健康的態度。聖徒不是沒有情緒，而是會運用和管理，也就



是一個比較成熟的人。潛意識的本我如海面下冰山，「避靜」就是要了解自己潛意識、更真實的自我；於是，人的自我發展，在自戀自我和成熟自我中，有著自戀的衝突，當衝突極端化後，缺乏人我界限，即可能瘋狂；而在成熟自我與靈性自我間，有著存在的衝突（生命的意義），聖人明己見性，樂與他人連結，了解人我之尊重，享受大自然的氛圍，承認超越性的更高者，並活出意義。

聽眾提出一個更具挑戰性的問題：人生及受苦的意義是什麼？張醫師完全是仁醫的

話，因為他的答案是：「受苦不是自虐，而是給你更接近天主的機會，拉近與天主的關係，在你的捨得中，天主給你祂的生命。」不少年輕人適時加入聽講行列，使講座坐無虛席，讓人深體張醫師的魅力。

國際書展在天主的恩典中撒下愛的種籽，相信收穫最大的是所有的工作人員，因為，在服務中他們更認識、貼近天主，進而也會更珍愛、感動所擁有的天主聖寵。

（摘自天主教周報）

■2014台北國際書展中的兩段演講：1) 吳武雄董事長的「吃出健康、活出能量、幸福滿檔」2) 張達人醫師「從聖人與瘋狂談情緒管理」可在真理電台網站〉影音節目〉電視或YouTube搜尋"吳武雄"、"張達人"。



■特別推薦：主教團禮儀委員會潘家駿神父的主日聖道：真理電台網站〉點播節目〉信仰〉主日聖道或YouTube搜尋"潘家駿"，歡迎收看。

■新書介紹：聖潔婚姻



CHINESE REGIONAL BISHOPS' CONFERENCE MINUTES OF THE AUTUMN PLENARY ASSEMBLY 2013

Date: November 26-28, 2013 (Tuesday-Thursday)
Venue: CRBC Secretariat Administrative Bldg. (39 An Ju St.,
Taan District, Taipei 10672)
Chairman: Most Rev. John Hung, SVD
Participants: Most Rev. Peter Liu, Most Rev. Bosco Lin, Most
Rev. Philip Huang, Most Rev. John Baptist Lee, Most
Rev. Thomas Chung, Most Rev. Martin Su, Most Rev.
John Tseng (left earlier)
Guests: Msgr. Paul Russell, Fr. Ivan Santus
Secretary: Fr. Otfried Chan

Procedure of Meeting:

A) Opening Prayer

B) Speech of Archbishop John Hung, President

C) Speech of Msgr. Paul Russell

- In the name of the Holy Father, Msgr. Paul Russell thanked CRBC for having organized the “Year of Faith Closing Celebration” and affirmed the success of the gathering.
- In 2014, the universal Church will focus on “family life”. Pope Francis has already announced to convene the Third Extraordinary General Assembly of the Synod of Bishops on the theme “Pastoral challenges of the family in the context of evangelization”. Request the bishops to ensure that the questionnaire prepared by the CRBC Secretariat in view of the extraordinary Synod of bishops be discussed and answered by

all the parishes.

- Msgr. Russell attended the “International Conference on Immigration Policy” sponsored by the Ministry of the Interior, the Ministry of Education and the Ministry of Foreign Affairs on November 19, 2013. At this conference, Mr. Lee Hong-yuan, Minister of the Interior, announced that based on the demography in Taiwan, the population will reach 23.6 million in 2025. But then it will decrease and the population in 2060 will be 18.8 million. Within the next 20 year, Taiwan will become - not only an aging – but an aged society. On the other hand, the number of children born to families with a foreign spouse is increasing. At present, there are 500,000 foreign spouses in Taiwan with 400,000 children born of these foreign spouses. Within the next six years, 2014-2020, 45% of children born in Taiwan will be the offspring of foreign spouses. All this will affect the number of Catholics in the local Church, the culture and language background of the new faithful. Therefore, the local Church needs to make timely adjustments in its organization and pastoral evangelization methods. Unless there is a sudden wave of mass conversions, the number of faithful in the local Church will continuously decrease.
- Questions about the right to visit the sick, inheritance, to live and deal with funeral arrangements is one thing. It has nothing to do with the natural law instituting marriage. Thus, all the more there is no reason to change or abolish the latter. A person may have desires but it does not mean he has the right. Different relationships cannot be dealt with the same legal treatment and be protected by the law. Marriage is a covenant of love between a man and a woman. They have the right and responsibility of parenthood. It is not equal to two homosexuals who have affection for each other. The emotion between two homosexuals is not an issue that has to be dealt with the legal system. Otherwise, marriage would be deprived of its nature

as an institution charged specifically with the transmission of life. Finally, Msgr. Russell hopes that just as there is a yearly celebration of Taiwan Youth Day, there will also be a yearly celebration of Taiwan Family Day to help the Catholics, and even non-Catholics, to understand the importance of marriage and families, and the meaning of its existence.

- Information and announcements:
 - a) The Supreme Tribunal of the Apostolic Signatura wrote a letter to remind CRBC to issue a decree for cases to be heard by a single judge and send a report to the Supreme Tribunal of the Apostolic Signatura. It will take effect upon its approval.
 - b) The revised English version of the “Catholic Universities Charter” Norms of Application in Taiwan has already been reviewed. (Note: the translation of the English titles ‘chancellor’ and ‘vice-chancellor’ into Chinese would be (「教廷監督」及「主席／董事長」) meaning ‘Vatican supervisor’ and ‘President/President of the Board’ will be discussed during the Spring Plenary Assembly)
 - c) If any bishop or CRBC has a letter for the Pope, the original copy should be sent to the Apostolic Nunciature in China, and the Nunciature will transmit it to the Secretariat of State. In addition, give a copy to the Nunciature.
 - d) Cardinal Turkson, President of the Pontifical Council for Justice and Peace, spoke about the situation of the foreign workers in Taiwan particularly about the law protecting the rights of domestic workers to have a full rest day on Sundays. He also mentioned that during the “International Labor Organization” meeting on June 16, 2011, it was announced that the basic right of domestic workers for a full rest day will be ensured. He hopes that the Government of Taiwan will soon

ratify this accord so that all the domestic workers can live in dignity and be able to fulfill their religious obligations.

e) Cardinal Vegliò, President of the Pontifical Council for the Pastoral Care of Migrants and Itinerant Peoples, informed about the “2013 International Workshop on Strategies for Combating Human Trafficking” held in Taipei. He hopes that the Government of Taiwan will involve greatly to prevent corruptions and to prosecute human trafficking criminals.

f) The Holy See thanks CRBC for its contributions.

g) CRBC has decided to “modify the limit of alienation of Church property.” After deciding the new limit, it is necessary to have the approval of the Congregation for the Evangelization of Peoples. It will take effect only upon approval.

h) The Pontifical Missionary Society for the Propagation of the Faith allocates an ordinary subsidy annually to each diocese. The subsidy comes from the Catholic Bishops’ Conference of U.S.A. They need acknowledgement of receipt and a report on how the funds are being used.

i) According to a recent requirement of the Ministry of Foreign Affairs, all foreign missionaries who come to Taiwan should first have a two-year missionary experience in his/her respective country to be qualified to apply for a missionary visa here. If a missionary uses a student visa to come to Taiwan, the person can only come to Taiwan for studies. After studies, he/she needs to exit Taiwan. This person cannot apply for any other kind of visa here in Taiwan.

j) Antonio Maria Cardinal Vegliò, President of the Pontifical Council for the Pastoral Care of Migrants and Itinerant People,

plans to come to Taiwan next year. Fortunately, Hsinchu Diocese is going to host the National Eucharistic Congress. If the itinerary allows, His Eminence can be requested to preside the Mass for the Eucharistic Congress and join the festivities.

k) The Formosa Institute is organizing a lecture entitled “The Brain and Gender Differences” by Professor Hong Lan on December 14, 2013. Venue: 189 Section 2, Keelung Road, Taan District.

D) Topics discussed

Proposition I: CRBC Secretariat

- I.A: Audit the 2014 Budget and 2014 Work Plan
- I.B: CRBC and Fu Jen Catholic University exchange of compensation for the “Subdivision of Co-owned Property”
- I.C: Modify project for CRBC and Fu Jen Catholic University properties
- I.D: Synod of Bishops Extraordinary General Assembly (2014.10.05-19) entitled: Pastoral Challenges to the Family in the Context of Evangelization
- I.E: CRBC Pastoral Letter for the Year 2014
- I.F: Progress report on the CRBC 2013 Spring Plenary Assembly resolution to establish a Management Information System for the Catholic Church
- I.G: CRBC has decided to “modify the maximum amount of the total value of its ecclesiastical properties”

Proposition II: Commission for Evangelization, Section for Family

- II.A: Most Rev. John Baptist Lee, Chairman of the Episcopal Commission for Evangelization, Section for Family, will convene the representatives of the

Section for Family from the different dioceses to draft together a letter in the name of CRBC regarding issues related to homosexuality.

- II.B: Support the proposed petitions of the “Taiwan Religious Alliance to Protect the Family” in opposition to “same-sex marriage” and “Alternative Family Formation Bill”

Proposition III: Commission for Sacred Liturgy

- III.A: Under the current liturgical calendar of the Church in Taiwan, for pastoral reasons, the celebration of certain feasts have been moved to Sundays. The Commission for Sacred Liturgy proposes that the celebrations of these feasts be restored to their original dates.
- III.B: To approve the trial edition of “Regulations on Lending and Using Churches”

Proposition IV: Commission for Evangelization

- IV.A: The dioceses are requested to send a letter to each parish, asking them to organize, at least once a year, an evangelizing activity in the neighborhood through a joint Church and folk festivity or social issue assembly, etc. The parish should give a report to the diocese upon completion.
- IV.B: Request to establish a “CRBC Public Relations Office”

Proposition V: Taipei Archdiocese

- V.A: How to strengthen vocation efforts for the clergy, religious sisters and members in the consecrated life?

Varia:

1. Translation into Chinese of the “Norms for the Application of the Apostolic Constitution “Ex Corde Ecclesiae” in Taiwan”

2. Does CRBC need to give annual subsidy of NT\$ 800,000 to Radio Veritas Station?

Proposition I: CRBC Secretariat

I.A: CRBC Secretariat 2014 Budget

Explanation:

1. Audit the 2014 Budget and 2014 Work Plan
2. After discussion and approval by the Board of Directors, present a report to the Ministry of the Interior.

Resolution: Approved.

I.B: Request for approval to modify the total amount of CRBC properties

Explanation:

1. Fu Jen Catholic University will construct an affiliated hospital and need to purchase from Taiwan Taoyuan Irrigation Association the land nos. 446-5 and 446-8 which are located at Subsection 3 of Taishan District, New Taipei City. These two parcels of land are irrigation channels. According to the “Irrigation Association Processing Property Guidelines”, the land to be purchased must be adjoined to that of the landlord’s (CRBC). Therefore, Fu Jen Catholic University requested the Preparatory Team of Fu Jen Catholic University Medical Hospital to process the application in the name of CRBC. The two parcels of land have already been purchased. (see attachment)
2. Fu Jen Catholic University bought these two parcels of land in the name of CRBC for Twelve Million

Seven Hundred Eighty Thousand Taiwan Dollars (NT\$12,780,000). On September 10, 2013, the CRBC obtained the right of ownership to these two parcels of land. When Fu Jen Catholic University needs to build the hospital, the right of ownership will be transferred to Fu Jen Catholic University.

3. Fu Jen Catholic University bought in the name of CRBC two parcels of land nos. 446-5 and 446-8 which are located at Subsection 3 of Taishan District with a total area of 142 square meters. The amount NT\$12,780,000 will be added to the total assets of CRBC. The total assets of NT\$451,306,666 is now modified to NT\$464,086,666. Apply for a change in the registration of property. (see attachment)
4. Apply for a change in the registration of property.

Resolution: Approved.

I.C: CRBC and Fu Jen Catholic University modification of the land exchange method

Explanation:

The CRBC already received an official document of approval from the Ministry of the Interior dated March 31, 2010 with Ref. No. 0990031968 stating that 11 pieces of land 450, 451, 452, 453, 454, 330, 331, 332, 333, 334-96, 334-108 located at Subsection 3 of Taishan District, New Taipei City belonging to CRBC will be gratuitously and permanently offered to Fu Jen Catholic University. The CRBC wrote a letter on June 19, 2013 with Ref. No. 102028 to the Ministry of the Interior that the above mentioned 11 pieces of land are subdivided into 16 pieces of land: 450, 450-2, 450-3, 451, 451-2, 452, 453, 454, 330, 331, 332, 333, 333-1, 334-96, 334-109, 334-108. The

Ministry of the Interior wrote a letter of reply on July 5, 2013 with Ref. No. 1020251941 with regard to the subdivision of co-owned properties exchange of real estates. The CRBC will redraft during the Board of Directions meeting a concrete implementation method for the land exchange issue.

1. Sell the land - - The CRBC agrees to sell the 5 pieces of land 450-2, 451-2, 333-1, 334-109, 334-96 located at Subsection 3 of Taishan District, New Taipei City for NT \$ 100 million to Fu Jen Catholic University for the construction of the affiliated hospital. After CRBC receives the NT \$ 100 million, it will be used by CRBC to construct the building of the seminary. After transferring the right of ownership, CRBC has to register a reduced amount in total assets at the Ministry of the Interior.
2. Subdivide co-owned properties - - Both parties will exchange properties based on the value stipulated by the government for the 11 pieces of land. If the exchange of properties with Fu Jen Catholic University will be based on the “subdivision of co-owned properties”, see attachment for details.
3. Donation - - tentative plan for execution of exchange for land no. 452 which is 9/10 of the total land located at Subsection 3 of Taishan District, New Taipei City. The land area is 1,597.5 square meters and land value is NT \$ 83,214,474 in 2013.

The decision will be presented in the next Board of Directors’ meeting. After approval, submit a report to the Ministry of the Interior for examination.

Resolution: Approved. Tentative schedule: 12.4 - signing of contract, 12.5 – appraisal completed, 12.6 report submitted to the

Ministry of the Interior for examination.

I.D: Synod of Bishops Extraordinary General Assembly (2014.10.05-19) entitled: “Pastoral Challenges to the Family in the Context of Evangelization

Archbishop Lorenzo Baldisseri, Secretary General of the Synod of Bishops, wrote a letter: His Holiness Pope Francis will convene next year the “Third Synod of Bishops Extraordinary General Assembly” (October 5-19, 2014). As a preparatory plan for its theme on the “Pastoral challenges of the family in the context of evangelization”, attached is a questionnaire with 9 questions (see appendix) to prepare the *Instrumentum Laboris*. Request each bishop to bring it to his diocese, let the deaneries/parishes discuss it comprehensively, gather opinions, understand the current situation, and give conclusions/answers. A synthesis will be made before January 31, 2014 and submitted to the Holy See.

In order to prepare the questionnaire for next year, a Chinese translation will be given to the bishops during the Autumn Plenary Assembly. It is not a survey of the public opinion, but it is to help the Holy See to understand the pastoral problems/evangelization in the local Church. Therefore, the bishops and priests are requested not to publicize the questionnaire and answers nor put them in the internet media. This is to avoid public misunderstanding of the purpose of the questionnaire, create pressure or greater distress to the Church.

His Holiness Pope Francis will convene the next Ordinary General Assembly in 2015 to commemorate the 50th anniversary of the establishment of the Synod of Bishops.

I.E: CRBC Pastoral Letter for the Year 2014

Explanation:

The purpose of the Year of Faith was to profess the faith – to transmit the faith. In deciding the theme, content and purpose of the 2014 CRBC pastoral letter it could be helpful to reflect upon the Closing Ceremony of the Year of Faith and determine whether the response of the priests and the faithful was enthusiastic or not.

Resolution: Theme is “Year of the Family”. Request Fr. Louis Aldrich, SJ, to draft the pastoral letter.

I.F: Progress report on the CRBC 2013 Spring Plenary Assembly resolution to establish a Management Information System for the Catholic Church.

Explanation:

1. To reaffirm the importance and urgency of setting up the “Management Information System for the Catholic Church” for the linking of basic data between parishes and dioceses. During the 2013 CRBC Autumn Plenary Assembly it was proposed that a specific software prototype be recommended, with its use, operation, and management system. When all these aspects are properly set up, then the management information system can be officially promoted.
2. The first meeting of the “MIS for the Catholic Church” was convened on April 22, 2013. The focus of the meeting was to explain the importance and necessity of setting up the “MIS for the Catholic Church,” and to introduce the operating instructions and response platform.
3. The second meeting of the “MIS for the Catholic Church” was convened on June 24, 2013. This meeting dealt with the promotion of the “MIS for the Catholic

Church”, its setup and security considerations, as well as a comprehensive discussion on “use permissions” in the dioceses and parishes. Details are in outline form below:

a. It is necessary to create “control mechanisms” to prevent database leakage:

- With regard to database maintenance, encryption, modification etc. there should be detailed instructions such as: basic functions of the software, required limits, steps and processes, changes in procedure, other important matters, etc.

- There is a need to indicate details of turnover of office: new staff, outgoing staff, modification in job descriptions etc. and changes in their passwords (authorization code).

- The CRBC also has a set of complete databases of the seven dioceses. There is also a need to set up “flow control mechanisms across dioceses”. Ex.: when a bishop of a certain diocese wants to search on the instruction program of a parish in another diocese. The drafting of the database system (on permissions, rights and limitations) will be done during the next meeting. It is requested that the bishops decide on this matter in their November CRBC meeting.

- The database system (on permissions, rights and limitations) will be discussed in the next meeting. Refer to the 2003 forms (outline).

b. Discussion on Personal Information Protection Act

- Since some dioceses have implementation problems,

the Hsinchu Diocese is thus commissioned to provide a reference model of a “Confidentiality Consent Form” for staff, volunteers and the faithful. Each diocese may use this model as reference and modify it to become the “Confidentiality Consent Form” of the diocese.

4. The third meeting of the “MIS for the Catholic Church” was convened on September 9, 2013:
 - With regard to “MIS for the Catholic Church”: 1) A progress report of each diocese was presented 2) The contents of the manual were discussed (including permissions etc.). The programmer, Mr. Chang, was requested to discuss first the framework and then conduct detailed discussions at the meeting.

Progress report:

1. Taipei Archdiocese: Taipei Archdiocese: Twenty parishes already submitted their Sacramental Records files; thirteen parishes are still in the process of doing so. The parishes do not have monthly reports.
2. Taichung Diocese: When the various functions and operational interface of this system are completed and after they have been well tested (or tried by priests), this diocese will schedule a follow-up promotion of this system to all the parishes.
3. Chiayi Diocese: It has gradually transferred the files of six parishes such as Talin, Touliu, Lunbei etc. The archive formats of the parishes are not the same: some use Word; others use Excel. The files are one by one given to Mr. Chang to reformat.

4. Tainan Diocese: 39 parishes should input their four Sacramental Records. Currently, only 8 parishes are doing so, while the rest of the parishes are still in the process. No parish has completed the process. Also, the 39 parishes should do a monthly report. Currently, 11 parishes are doing so, while the rest are still in the process.
5. Kaohsiung Diocese: First stage: The four sacramental records of all the parishes (Baptism, Confirmation, Marriage and Death) are already in electronic files and are now being linked to the CRBC database. As of September 6, 2013, the four sacramental records of 20 parishes have been completed.
6. Hualien Diocese: The diocese has already finished the eighth session. Currently, each parish continues to input the four Sacramental Records. The situation and progress of each parish varies. Only three parishes have completed and presented their files.
7. Hsinchu Diocese: Right now, it has completed between 20-30 parishes.

Permission Level of Database: (It is requested that the bishops decide on the following draft during their November CRBC general assembly.)

1. Each diocese will have an alphanumeric password. A priest can only search information on the parish for which he is responsible. Searching for information outside his own parish will only show the parish to which a specific lay person belongs.
2. Due to the demands of his work, a priest may delegate authority to a lay person to have access to the database

using his password.

3. When a parish priest is transferred, the new parish priest should immediately inform the promotion team of the “MIS for the Catholic Church” so that they could give him an alphanumeric password.
4. The permission setting for each diocesan bishop is similar to a system administrator who can see all the information about the diocese.
5. The system will allow online functions such as “search, add, modify, and print.” A “delete” function will not be an option.
6. The electronic files of the four Sacramental Records currently do not include parental data. Each bishop may decide if this information should be included.
7. It is requested that, during their plenary assembly, the bishops reflect on the issues of membership record transfers and parishioners’ immigration and emigration.
8. Additional functions: Baptismal Certificates, Confirmation Certificates, Marriage Certificates, Roman Catholic ID Cards, Catholic Family ID Cards etc. Mr. Chang will present the progress report of each diocese and explain the functions of the system.

Tentative schedule for next meeting is on Monday, December 9, 2013. The resolution of CRBC and follow up promotion guidelines will be presented during the meeting.

Resolution: Continue to study and present a report in 2014 CRBC Spring Plenary Assembly.

I.G: CRBC has decided to “modify the maximum amount of the total value of its ecclesiastical properties”

Explanation: The Provincial Superior of the Society of the Divine Word had written a letter to inquire about the “limit of competence for alienation of ecclesiastical properties” decided by CRBC (see Code of Canon Law #1291, 1-2). In 1991, CRBC decided that any property amount more than US\$1,000,000 (about NT\$ 33,000,000) would require a written request to the Congregation for the Evangelization of Peoples and subsequent approval (see appendix). After 22 years, the maximum amount could be raised to US\$5,000,000.00 (NT\$165,000,000.00).

Resolution: Approved; CRBC will write to the Holy See.

Proposition II: Commission for Evangelization, Section for Family

II.A: Most Rev. John Baptist Lee, Chairman of the Episcopal Commission for Evangelization, Section for Family, will convene the representatives of the Section for Family from the different dioceses to draft together a letter in the name of CRBC regarding issues related to homosexuality.

Explanation:

1. During the meeting of the diocesan Commission/Section for Family on September 28, 2013, the representatives discussed together related issues. They believe that the pastoral evangelization and active care of the Catholic Church towards homosexuals is imperative. (See appendix on “homosexual movement” the latest news report)
2. Resolution during the meeting: Hope that Bp. John

Baptist Lee, Chairman of the CRBC Section for Family, will convene the meeting. Each diocese will send a representative of their Commission/Section for Family. After consulting homosexual-related information, everyone will draft together a letter dealing with the homosexuals on behalf of the CRBC so that the Catholic Church in Taiwan will have a common stand of the pastoral care and evangelization towards homosexuals.

Means:

1. CRBC Section for Family will provide information related to homosexuality to the representatives from each diocesan Commission/Section for Family. Most Rev. John Baptist Lee will convene the diocesan representatives to discuss and develop the content of the letter.
2. After writing the draft, the CRBC Section for Family will finalize it and present it during the CRBC Spring Plenary Assembly for the bishops to discuss and amend. After approval, it shall be immediately publicized.

Resolution: Since the theme of the 2014 Pastoral Letter is on Family, Fr. Louis Aldrich is requested to write the draft (see CRBC Secretariat proposal E). Thus, the Most Rev. John Baptist Lee does not need to convene diocesan representatives to discuss and draft the content of the letter.

II.B: Support the proposed petitions of the “Taiwan Religious Alliance to Love and Protect the Family” in opposition to “same-sex marriage” and the “alternative family formation bill”.

Explanation:

1. Ms. Yu Mei-Nu, a lawmaker, proposed an amendment to the Civil Code. In the Article 972: “An agreement

to marry shall be made by the male and the female parties in their own concord”, Ms. Yu wants to change the “male and female parties” into “two parties” to legalize same-sex marriage. Currently, the bill has passed the first reading and is expected in the next session to enter the second reading stage of the review.

2. Another proposition led by Atty. Xu Xiuwen called “Taiwan Rights and Interests of Partners Promotion Alliance” (For short: Partners’ Alliance) promotes the draft of an “Alternative Family Formation” to Civil Code amendment. The draft indicates four characteristics: “same-sex marriage, partnership system, multiple family members, and adoption system”. She also plans to send the bill to the Legislative Yuan.
3. The Fu Jen University St. Robert Bellarmine Faculty of Theology has been concerned about these related issues for a long time and actually participated several times in activities expressing opposition. This year, they will work harder to collaborate with the different religious groups in Taiwan to form the “Taiwan Religious Alliance to Love and Protect the Family”. It is hoped that with cooperation from all sectors a change in the family structure, which influences children to grow and develop in normal relationships between the two sexes and boosts the stability and progress of the Taiwan society, will be avoided.
4. In order that various organizations can show their mutual care for healthy family units and Taiwan’s well-being, different religious groups in Taiwan will join together to form the “Taiwan Religious Alliance to Love and Protect the Family”. At present, in

order to oppose same-sex marriage and “Alternative Family Formation Bill”, in addition to individually-signed petitions, group-signed petitions from joint organizations are also expected. The names of the organizations and groups that submit petitions will be announced on the website so that the public will understand and support these groups willing to stand up to protect the family.

Means:

1. Go to the “Taiwan Religious Alliance to Love and Protect the Family” official website: taiwanfamily.com. Download the group petition form. Along with the completed form, attach a copy of the group’s registration with the government affixed with official seals (as proof to support the ‘Protect the Family’ joint petition activity). Please reply by choosing one of these 3 ways:
 - a. Post: 24299 Hsinchuang, P.O. Box 6-84
 - b. Fax: (02) 2907-6972
 - c. E-mail: after scanning, send to taiwanmarriage@gmail.com

Resolution: Approved.

Proposition III: Commission for Sacred Liturgy

III.A: Under the current liturgical calendar of the Church in Taiwan, for pastoral reasons, the celebrations of certain feasts have been moved to Sundays. The Commission for Sacred Liturgy proposes that the celebrations of these feasts be restored to their original dates.

Explanation:

1. For pastoral reasons, the local Church in Taiwan has moved the celebrations of certain feasts to Sundays so that the faithful can actively participate at a more convenient time. However, it appears that the results created by this measure are: The celebrations of these feasts on Sundays have become “supplementary” or “for convenience” only. Even worse, many Catholics lack an awareness of these feasts in their lives and lack enthusiasm in their belief.
2. At the same time, moving certain feasts to Sundays also causes some problems in religious communities. Many religious communities follow the designated feast days celebrated by the universal Church when praying the Divine Office or saying the Mass. Thus, the change in feast days by the local Church creates confusion between the universal and the local Church.
3. Therefore, the CRBC Commission for Liturgy suggests that while taking into consideration pastoral needs, these feast days gradually be restored to their designated feast days.

Means:

1. In the Liturgical Calendar of the Catholic Church (ORDO), the feasts that can be celebrated during their feast days itself or on Sundays are: Solemnity of the Epiphany of Our Lord, Solemnity of the Lord’s Ascension and the Solemnity of the Body and Blood of Christ.
2. In the local Church in Taiwan, feast day celebrations that are moved to Sunday include: The Solemnity of Sts. Peter and Paul (feast day is June 29), The Solemnity of St. Zhao Rong and Companion, Martyrs

of China (feast day is July 9), and The Solemnity of the Assumption of Mary (feast day is August 15).

3. While taking into consideration pastoral needs, restore the celebration of the “Solemnity of the Assumption of Mary” and the “Solemnity of Sts. Peter and Paul” to their designated feast days.
4. Parishes are encouraged to give importance to these feasts. In addition, they can take this opportunity to strengthen the catechesis on the “liturgical year” and learn about liturgical spirituality. Moreover, parishes can try to meet the pastoral needs of the faithful by adjusting the time for Mass celebration in order to facilitate more active participation by the faithful.

Resolution: Postpone moving back to weekdays, strengthen catechism, and refer to Means 4.

III.B: To approve the trial edition of “Regulations on Lending and Using Churches”

Explanation:

1. In view of the needs of the seven dioceses of Taiwan, the Commission for Sacred Liturgy was requested to write the “Regulations on Lending and Using Churches.”
2. These regulations were written based on the situation of the local Church as well as on the rules and practices of the universal Church.
3. It is suggested that these regulations be promulgated as an “experimental version.” After using the

regulations for a period of time, a more comprehensive revision, based on the concrete implementation conditions, will be made.

Means: See appendix: “Regulations on Lending and Using Churches”

Resolution: Approved.

Proposition IV: Commission for Evangelization

IV.A: The dioceses are requested to send a letter to each parish, asking them to organize, at least once a year, an evangelizing activity in the neighborhood through a joint Church and folk festivity or social issue assembly, etc. The parish should give a report to the diocese upon completion.

Explanation:

To encourage each parish to have a working relationship with the people and to actively evangelize, each diocese is requested to assist the parishes to organize, at least once a year, an evangelizing activity with the collaboration of the neighborhood. Each parish will then give a report to the diocese, which will choose five reports to send to the CRBC Commission for Evangelization. The reports will serve as a yearly evangelization report and will show evidence of evangelization, through which support and results can be observed.

Resolution: Agreed and approved.

IV.B: Request to establish a “CRBC Public Relations Office”

Explanation:

In order to increase the Catholic Church's visibility in Taiwan's society, the establishment of a Public Relations Office at the CRBC is requested. This office can provide news coverage to Radio Veritas, Catholic Weekly, Voice of the Catholic Church, Kuangchi Program Service, Church media organizations and organizational links, etc. It can maintain contact with the media and strengthen the public relations efforts of the Church.

Resolution:

Approved. Fr. Otfried Chan, CRBC Secretary General, and Ms. Lai-Yi Cheng, Commission for Evangelization Executive Secretary, will both study the details and will present a report during the 2014 Spring Plenary Assembly.

Proposition V: Taipei Archdiocese**V.A: How to strengthen vocation efforts for the clergy, religious sisters and members in the consecrated life?****Explanation:**

The Church in Taiwan seriously lacks vocations. There is a need to coordinate all vocation efforts geared toward both the quality and quantity of local vocations. It is hoped that one day missionaries can be sent to other countries in need, or to serve Churches with Chinese-speaking members.

Means:

1. Re-emphasis that parish priests should wear their ecclesiastical garb, clerical attire or other religious symbols before and after Mass.

2. Request the religious sisters serving at the Taiwan Catholic Regional Seminary to go to parishes to assist in the training of altar servers. All dioceses and parishes must give proper formation to altar servers. Let the youth sit closer to the altar; reserve seats for those who have never been altar servers.
3. Catholic families are encouraged to invite more often the clergy, religious sisters and members in the consecrated life as guests to their homes so that their children can be closer to them and get to know them and their work.
4. Establish, organize and empower active membership in a Vocation Team to recruit vocations, give formation, provide contacts, show concern etc. Include regular follow-up and reports on the progress of possible candidates.
5. Organize diocesan “Deanery Vocation Support Meetings” and “Parish Vocation Teams”. The International Vocations Assembly will assist in mobilization and organization, and the discussion of issues and periodic reporting.

Resolution: Agreed and approved.

VARIA:

1. Translation into Chinese of “Norms for the Application of the Apostolic Constitution ‘Ex Corde Ecclesiae’ in Taiwan”

Explanation:

Before the Chinese translation of the “Norms for the Application of the Apostolic Constitution ‘Ex Corde Ecclesiae’ in Taiwan” can be put into effect, it is necessary to have the official approval of the CRBC. During the 7th meeting of Fu Jen University 18th Board of Directors, however, in the English edition Art. 4: 1 and 5 of “Norms for the Application of the Apostolic Constitution ‘Ex Corde Ecclesiae’ in Taiwan”, the terms “chancellor” and “vice-chancellor” are translated into Chinese as “校長” (meaning President) and “副校長” (meaning Vice President). It is not certain if the meaning of the translation is accurate. The Chinese translation of important positions requires confirmation.

Resolution: Approved after the necessary changes are done.

2. Does CRBC need to give annual subsidy of NT\$ 800,000 to Radio Veritas Station?

Explanation:

During the 2011 CRBC Autumn Plenary Assembly when reporting about the budget (prior to the completion of the CRBC new office building), the bishops agreed to continue giving Radio Veritas Station a subsidy in the amount of NT\$800,000. However, Radio Veritas Station also promised to make efforts to be self-supportive. At present, Radio Veritas Station still needs a subsidy.

Resolution: Agreed and approved.

Meetings:

1. Bishops and Religious Superiors Joint Meeting
 Bishops and Religious Superiors Joint Meeting (and 2014 Spring Standing Committee Meeting on the same day)
 Date (tentative): 2014.03.31 (Mon.), 10:00 am ~ 2:30 pm

Venue: CRBC Secretariat Administrative Building 1/F

2. Visit to Taiwan of Antonio Maria Cardinal Vegliò, President of the Pontifical Council for Pastoral Care of Migrants and Itinerant People

Date (tentative): August 21-23, 2014 (after Cardinal Vegliò replies, an announcement will be made on or before the Spring Plenary Assembly)

3. 2014 Spring Standing Committee Meeting

Date: 2014.03.31 (Mon) 3:00 pm

Venue: CRBC Secretariat Administrative Building 4/F

4. 2014 Spring Plenary Assembly

Date: 2014.04.21-25 (Mon.–Fri.)

Venue: CRBC Secretariat Administrative Building

MESSAGE OF POPE FRANCIS

FOR THE 22nd WORLD DAY OF THE SICK 2014
Faith and Charity: “We Ought to Lay Down Our Lives for One Another” (1 Jn 3:16)

Dear Brothers and Sisters,

1. On the occasion of the Twenty-second World Day of the Sick, whose theme this year is *Faith and Charity: “We Ought to Lay Down Our Lives for One Another” (1 Jn 3:16)*, I turn in a special way to the sick and all those who provide them with assistance and care. The Church recognizes in you, the sick, a special presence of the suffering Christ. It is true. At the side of – and indeed within – our suffering, is the suffering of Christ; he bears its burden with us and he reveals its meaning. When the Son of God mounted the cross, he destroyed the solitude of suffering and illuminated its darkness. We thus find ourselves before the mystery of God’s love for us, which gives us hope and courage: hope, because in the plan of God’s love even the night of pain yields to the light of Easter, and courage, which enables us to confront every hardship in his company, in union with him.

2. The incarnate Son of God did not remove illness and suffering from human experience but by taking them upon himself he transformed them and gave them new meaning. New meaning because they no longer have the last word which, instead, is new and abundant life; transformed them, because in union with Christ they need no longer be negative but positive. Jesus is the way, and with his Spirit we can follow him. Just as the Father gave us the Son out of love, and the Son gave himself to us out of the same love, so we too can love others as God has loved us, giving our lives for one another. Faith in God becomes goodness, faith in the crucified Christ becomes the strength

to love to the end, even our enemies. The proof of authentic faith in Christ is self-giving and the spreading of love for our neighbours, especially for those who do not merit it, for the suffering and for the marginalized.

3. By virtue of Baptism and Confirmation we are called to conform ourselves to Christ, who is the Good Samaritan for all who suffer. “We know love by this, that he laid down his life for us – and we ought to lay down our lives for one another” (1 *Jn* 3:16). When we draw near with tender love to those in need of care, we bring hope and God’s smile to the contradictions of the world. When generous devotion to others becomes the hallmark of our actions, we give way to the Heart of Christ and bask in its warmth, and thus contribute to the coming of God’s Kingdom.

4. To grow in tender love, and a respectful and sensitive charity, we have a sure Christian model to contemplate: Mary, the Mother of Jesus and our Mother, who is always attentive to the voice of God and the needs and troubles of her children. Mary, impelled by God’s mercy which took flesh within her, selflessly hastened from Galilee to Judea to find and help her kinswoman Elizabeth. She interceded with her Son at the wedding feast of Cana when she saw that there was a shortage of wine. She bore in her heart, throughout the pilgrimage of her life, the words of the elderly Simeon who foretold that a sword would pierce her soul, and with persevering strength she stood at the foot of the cross of Jesus. She knows the way, and for this reason she is the Mother of all of the sick and suffering. To her we can turn with confidence and filial devotion, certain that she will help us, support us and not abandon us. She is the Mother of the crucified and risen Christ: she stands beside our crosses and she accompanies us on the journey towards the resurrection and the fullness of life.

5. Saint John, the disciple who stood with Mary beneath the cross, brings us to the sources of faith and charity, to the heart of the God who “is love” (1 Jn 4:8,16). He reminds us that we cannot love God if we do not love our brothers and sisters. Those who stand with Mary beneath the cross learn to love as Jesus does. The cross is “the certainty of the faithful love which God has for us. A love so great that it enters into our sin and forgives it, enters into our suffering and gives us the strength to bear it. It is a love which enters into death to conquer it and to save us... the cross of Christ invites us also to allow ourselves to be smitten by his love, teaching us always to look upon others with mercy and tenderness, especially those who suffer, who are in need of help” (*Way of the Cross with Young People*, Rio de Janeiro, 26 July 2013).

I entrust this Twenty-second World Day of the Sick to the intercession of Mary. I ask her to help the sick to bear their sufferings in fellowship with Jesus Christ and to support all those who care for them. To all the ill, and to all the health-care workers and volunteers who assist them, I cordially impart my Apostolic Blessing.

From the Vatican, 6 December 2013

LENTEN MESSAGE
OF OUR HOLY FATHER FRANCIS 2014

***He became poor,
so that by his poverty you might become rich
(cf. 2 Cor 8:9)***

Dear Brothers and Sisters,
As Lent draws near, I would like to offer some helpful thoughts on our path of conversion as individuals and as a community. These insights are inspired by the words of Saint Paul: “For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that by his poverty you might become rich” (2 Cor 8:9). The Apostle was writing to the Christians of Corinth to encourage them to be generous in helping the faithful in Jerusalem who were in need. What do these words of Saint Paul mean for us Christians today? What does this invitation to poverty, a life of evangelical poverty, mean for us today?

1. Christ's grace

First of all, it shows us how God works. He does not reveal himself cloaked in worldly power and wealth but rather in weakness and poverty: “though He was rich, yet for your sake he became poor ...”. Christ, the eternal Son of God, one with the Father in power and glory, chose to be poor; he came amongst us and drew near to each of us; he set aside his glory and emptied himself so that he could be like us in all things (cf. *Phil 2:7; Heb 4:15*). God's becoming man is a great mystery! But the reason for all this is his love, a love which is grace, generosity, a desire to draw near, a love which does not hesitate to offer itself in sacrifice for the beloved. Charity, love, is sharing with the one we love in all things. Love makes us similar, it creates equality, it breaks down walls and eliminates distances. God did this

with us. Indeed, Jesus «worked with human hands, thought with a human mind, acted by human choice and loved with a human heart. Born of the Virgin Mary, he truly became one of us, like us in all things except sin.» (*Gaudium et Spes*, 22).

By making himself poor, Jesus did not seek poverty for its own sake but, as Saint Paul says “*that by his poverty you might become rich*”. This is no mere play on words or a catch phrase. Rather, it sums up God’s logic, the logic of love, the logic of the incarnation and the cross. God did not let our salvation drop down from heaven, like someone who gives alms from their abundance out of a sense of altruism and piety. Christ’s love is different! When Jesus stepped into the waters of the Jordan and was baptized by John the Baptist, he did so not because he was in need of repentance, or conversion; he did it to be among people who need forgiveness, among us sinners, and to take upon himself the burden of our sins. In this way he chose to comfort us, to save us, to free us from our misery. It is striking that the Apostle states that we were set free, not by Christ’s riches but *by his poverty*. Yet Saint Paul is well aware of the “the unsearchable riches of Christ” (*Eph 3:8*), that he is «heir of all things» (*Heb 1:2*).

So what is this poverty by which Christ frees us and enriches us? It is his way of loving us, his way of being our neighbour, just as the Good Samaritan was neighbour to the man left half dead by the side of the road (cf. *Lk 10:25ff*). What gives us true freedom, true salvation and true happiness is the compassion, tenderness and solidarity of his love. Christ’s poverty which enriches us is his taking flesh and bearing our weaknesses and sins as an expression of God’s infinite mercy to us. Christ’s poverty is the greatest treasure of all: Jesus’ wealth is that of his boundless confidence in God the Father, his constant trust, his desire always and only to do the Father’s will and give glory to him. Jesus is rich in the same way as a child who feels loved and who loves its parents, without doubting their love and tenderness for an instant.

Jesus' wealth lies in his being *the Son*; his unique relationship with the Father is the sovereign prerogative of this Messiah who is poor. When Jesus asks us to take up his "yoke which is easy", he asks us to be enriched by his "poverty which is rich" and his "richness which is poor", to share his filial and fraternal Spirit, to become sons and daughters in the Son, brothers and sisters in the firstborn brother (cf. *Rom* 8:29).

It has been said that the only real regret lies in not being a saint (L. Bloy); we could also say that there is only one real kind of poverty: not living as children of God and brothers and sisters of Christ.

2. *Our witness*

We might think that this "way" of poverty was Jesus' way, whereas we who come after him can save the world with the right kind of human resources. This is not the case. In every time and place God continues to save mankind and the world *through the poverty of Christ*, who makes himself poor in the sacraments, in his word and in his Church, which is a people of the poor. God's wealth passes not through our wealth, but invariably and exclusively through our personal and communal poverty, enlivened by the Spirit of Christ.

In imitation of our Master, we Christians are called to confront the poverty of our brothers and sisters, to touch it, to make it our own and to take practical steps to alleviate it. *Destitution* is not the same as *poverty*: destitution is poverty without faith, without support, without hope. There are three types of destitution: material, moral and spiritual. *Material destitution* is what is normally called poverty, and affects those living in conditions opposed to human dignity: those who lack basic rights and needs such as food, water, hygiene, work and the opportunity to develop and grow culturally. In response to this destitution, the Church offers her help, her *diakonia*, in meeting these needs and binding these wounds which disfigure the face of humanity.

In the poor and outcast we see Christ's face; by loving and helping the poor, we love and serve Christ. Our efforts are also directed to ending violations of human dignity, discrimination and abuse in the world, for these are so often the cause of destitution. When power, luxury and money become idols, they take priority over the need for a fair distribution of wealth. Our consciences thus need to be converted to justice, equality, simplicity and sharing.

No less a concern is *moral destitution*, which consists in slavery to vice and sin. How much pain is caused in families because one of their members – often a young person - is in thrall to alcohol, drugs, gambling or pornography! How many people no longer see meaning in life or prospects for the future, how many have lost hope! And how many are plunged into this destitution by unjust social conditions, by unemployment, which takes away their dignity as breadwinners, and by lack of equal access to education and health care. In such cases, moral destitution can be considered impending suicide. This type of destitution, which also causes financial ruin, is invariably linked to the *spiritual destitution* which we experience when we turn away from God and reject his love. If we think we don't need God who reaches out to us through Christ, because we believe we can make do on our own, we are headed for a fall. God alone can truly save and free us.

The Gospel is the real antidote to spiritual destitution: wherever we go, we are called as Christians to proclaim the liberating news that forgiveness for sins committed is possible, that God is greater than our sinfulness, that he freely loves us at all times and that we were made for communion and eternal life. The Lord asks us to be joyous heralds of this message of mercy and hope! It is thrilling to experience the joy of spreading this good news, sharing the treasure entrusted to us, consoling broken hearts and offering hope to our brothers and sisters experiencing darkness. It means following and imitating Jesus, who sought out the poor and sinners as a shepherd lovingly seeks his lost

sheep. In union with Jesus, we can courageously open up new paths of evangelization and human promotion.

Dear brothers and sisters, may this Lenten season find the whole Church ready to bear witness to all those who live in material, moral and spiritual destitution the Gospel message of the merciful love of God our Father, who is ready to embrace everyone in Christ. We can do this to the extent that we imitate Christ who became poor and enriched us by his poverty. Lent is a fitting time for self-denial; we would do well to ask ourselves what we can give up in order to help and enrich others by our own poverty. Let us not forget that real poverty hurts: no self-denial is real without this dimension of penance. I distrust a charity that costs nothing and does not hurt.

May the Holy Spirit, through whom we are “as poor, yet making many rich; as having nothing, and yet possessing everything” (2 Cor 6:10), sustain us in our resolutions and increase our concern and responsibility for human destitution, so that we can become merciful and act with mercy. In expressing this hope, I likewise pray that each individual member of the faithful and every Church community will undertake a fruitful Lenten journey. I ask all of you to pray for me. May the Lord bless you and Our Lady keep you safe.

From the Vatican, 26 December 2013

Feast of Saint Stephen, Deacon and First Martyr

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