



教宗方濟各 2015四旬期文告

「你們要堅固你們的心。」（雅五8）

親愛的弟兄姊妹們：

四旬期是讓整個教會、每一個教會團體及每一位信友煥然一新的時期。四旬期更是一個「救恩的時日」（格後六2）。天主沒有先給我們的，祂也不會向我們要求。「我們應該愛，因為天主先愛了我們」（若壹四19）。天主與我們並不疏遠，每一個人在祂心中都有一席之地。祂叫得出我們的名字、祂關心我們，任何時候我們若對祂轉面不顧，祂都會來尋找我們。祂對我們每一個人都感興趣；祂的愛，讓祂無法漠視我們的境遇。通常，在我們健康、舒

適時，很容易忘記他人（但是天主父絕不會如此）：我們不關心他們的困難、他們的痛苦以及他們所承受的不公義……。我們的心日趨冷漠。只要我還算是健康、過得舒適，我就不會想到那些比較不順心的人。今天，這種冷淡的自私態度已經具有全球性的規模，甚至可以稱之為「冷漠的全球化」。身為基督徒的我們，必須正視這個問題。

天主的子民歸向祂的愛時，他們對於歷史中不斷引起的問題，也就找到了答案。在這篇文告中我想提出來的，也是最急迫的挑戰，正是「冷漠的全球化」。

對近人以及對天主的冷漠，也代表了我們基督徒所遇到的真正誘惑。每一年的四旬期，我們都必須再一次聽到先知向我們呼喊、引起我們良心不安的聲音。

天主對我們的世界並不冷漠；祂如此愛了世界，以致於犧牲祂的愛子，好使我們獲得救恩。天主子的道成肉身，以及在世上的生活、死亡、升天，使得天主與人類之間、天與地之間的門，一次為所有的人敞開了。我們幸而有教會宣揚天主的聖言、舉行聖事，並藉著以愛德行事所做的信仰見證（參迦五6），使她就像是拉住這扇門，讓它敞開著的手。但世人卻想退縮回自己的世界，把天主進入世界的門、世人走向天主的門關閉。因此這手——也就是教會，如果遭到排斥、擠壓、受傷，我們一點也不必感到意外。

所以天主子民需要內在的更新，否則我們會變得冷漠、只關心自己。為了更進

一步讓自己更新，我願意提出三段聖經章節，做為反省的題材。

1. 「若是一個肢體受苦，所有的肢體都一同受苦」（格前十二26）——教會

冷漠就是只關心自己這致命態度，但天主的愛能貫穿這冷漠。教會藉著她的教導，尤其是藉著她的見證，給了我們天主的愛。但我們只能為自己親身體驗過的事作見證。基督徒就是讓天主給穿上美善及慈悲、穿上基督的人，好讓我們像基督一樣，成為天主及他人的僕人。在聖週四的濯足禮中就能明顯地看到這一點。伯多祿不願讓耶穌為他洗腳，但他終於明白，耶穌並不是只想做榜樣，讓我們看到應如何為彼此洗腳而已。只有先讓耶穌洗腳的人，才能為他人洗腳。只有當他們與耶穌「有分」時（若十三8），他們才能服事他人。

四旬期是個讓基督服事我

們，好使我們更加肖似祂的好時期。我們每一次聆聽了天主聖言、領受聖事——特別是聖體聖事，就會更肖似祂。我們會成為我們所領受的：基督的聖體。雖然「冷漠」似乎常常占據了我們的心，但在基督奧體內，沒有「冷漠」立足的空間，因為不論是誰，只要是屬於基督的，就屬於同一個奧體，在祂內我們不可能彼此漠不關心。「若是一個肢體受苦，所有的肢體都一同受苦；若是一個肢體蒙受尊榮，所有的肢體都一同歡樂。」（格前十二26）

教會之所以是諸聖的相通，不只因為教會內有諸多聖人，也因為她是一個在神聖事物中相通的團體：天主的愛，在基督內、也在祂所賜與的一切內顯示給了我們。在這些恩賜中，還包括那些讓自己被天主的愛觸動的人的回應。在諸聖的相通中，在神聖事物的分享中，誰也不能獨自擁有任何事物，必要與他人分享一切。

既然我們在主內結合，就可以為那些距離遙遠、那些我們不可能親自接觸到的人做些事情，因為我們可以與他們一起，為了他們而祈求天主，願我們都能開放自己，接納祂的救恩計劃。

2. 「你的兄弟在哪裡？」（創四9）——堂區和教會團體

前面所談到的有關普世教會的一切，現在都得應用在堂區和教會團體的生活中。這些教會組織是否讓我們體驗到自己是一個奧體的一部分？一個能領受、並分享天主所願意給我們恩賜的奧體？一個認得並關心那最弱小、最貧窮、最微不足道的成員的奧體？還是說，我們只安穩地藏身在接納全世界的普世之愛中，卻看不見坐在我們緊閉著的大門外的拉匝祿呢（路十六19-31）？

為了能領受天主所給與我們的，並使它結豐盛的果實，我們必須從兩方面努力，來跨越教會有形可見的界限。

一方面，我們要藉著祈禱與天上的教會結合一。地上教會的祈禱建立起彼此服務和美善的共融——這共融上達天主台前。天上諸聖曾在天主內找到圓滿，我們也與聖人一起形成了共融的一部分，在其中，「冷漠」已經被「愛」克服。天上的教會凱旋得勝，並不是因為她轉面不顧世人的苦難，只在自己孤立的光榮中歡欣。而是因為諸位聖人曾喜樂地默觀這個事實：就是藉著耶穌的死亡與復活，他們已經一勞永逸地戰勝冷漠、心硬和仇恨。聖人會繼續在我們的朝聖之路上陪伴我們，直到天主的愛貫透整個世界，得到最後的勝利為止。教會聖師——

聖女小德蘭（St. Therese of Lisieux）曾表示，她相信，只要世上還有一個人受苦，在痛苦中哭號，那麼被釘十字架的愛的勝利給天上帶來的歡樂就未圓滿：「我深深相信我在天堂也不能懶散；我渴望繼續為教會及為人靈而工作。」（書信254，1897年7月14日）

我們分享聖人的功勞和喜樂，就像他們也分擔我們的掙扎，以及我們對平安與和好的渴望。他們對復活基督的勝利所感到的喜樂，給予我們力量，去努力克服我們的冷漠和心硬。

另一方面，每一個基督信仰團體都受召走出自己的世界，投入更廣大的社會團體——社會的一部分，特別是窮人及距離遙遠的人。教會本身就是傳教士；她不能自我封閉，而是要被派遣到每一個國

家、去接近每一個人。她的使命就是耐心地為那一位上主作見證，因為上主渴望吸引所有受造物 and 所有人到天父那裡去。她的使命是把一份無法靜默的愛帶給所有人。教會追隨耶穌基督，走向每一個人、走到天涯海角（參宗一8）。那麼，我們在每一個近人身上都必須看到一位基督為其死而復活的弟兄姊妹。我們自己所領受到的，也是為他們而領受。同樣，我們的弟兄姊妹所擁有的一切，也都是給教會、給全人類的禮物。

親愛的弟兄姊妹，我多麼渴望凡是有教會的地方，尤其是我們的堂區和教會團體，在這冷漠的汪洋大海中，都能成為慈悲之島！

3. 「你們該堅固你們的心！」（雅五8）——每一個基督徒

我們每一個人也都深受冷漠的影響。面對著如潮水般湧來的、有關人類受苦的新聞報導和令人傷感的圖片，我們往往感到自己完全無能為力。到底該怎麼做，才能讓自己不致捲入這沮喪和無力的漩渦中呢？

首先，我們可以與地上及天上的教會同心合意祈禱。我們不要小看眾口同聲、同心合意祈禱的力量！我希望三月十三及十四日兩天，教會全體、各教區都能遵行「奉獻廿四小時給天主」這活動，好讓這個新的活動成為我們需要祈禱的標記。

其次，我們可以用愛的行動，透過教會的許多慈善機構去接觸近人及遠方的人，藉此幫助他們。四旬期就是一個表達對他人關懷的好時機，藉著一些微小卻具體的標記，表示我們同屬一個人類大家庭。

第三，他人的痛苦是一個叫我們悔改的號召，因為他們的需要提醒了我、自己生命的無常，而且我也要依賴天主和我的弟兄姊妹。如果我謙卑地懇求天主的恩寵並接受自己的限度，我們就會相信天主的愛帶給我們的無限機會。我們也能抗拒魔鬼的誘惑，以為只靠自己的力量，就能拯救世人及我們自己。

為了克服冷漠，以及我們的自負——認為一切都可以只靠自己，我邀請每一位，趁著四旬期的來臨，響應教宗本篤十六世所說的「心靈的陶成」（參《天主是愛》31）。一顆慈悲的心，並不表示是一顆脆弱的心。任何人若希望自己是慈悲為懷的，必須有一顆強壯而堅定的心，與魔鬼隔絕，卻向天主開放。我們要有一顆願被聖神貫穿的心，好能沿著引領我們到我們弟

兄姊妹的道路，將愛帶給他們。最後，我們要有一顆貧窮的心，這顆心了解自己的貧困，能白白地為他人付出。

因此，弟兄姊妹們，在這個四旬期，讓我們祈求天主：「使我們的心肖似祢的聖心」（耶穌聖心禱文）。這樣，我們會領受到一顆堅定而慈悲、懇切而慷慨的心，一顆不封閉、不冷漠的心，不被全球化的冷漠所擒獲的心。

我誠心祈禱，藉此希望這個四旬期是每一位信徒、每一個教會團體心靈豐收的時期。我請求各位為我祈禱。願天主降福各位，願聖母瑪利亞保守各位。

2014年10月4日
亞西西的聖方濟瞻禮
發自梵蒂岡
（台灣明愛會恭譯）

教宗方濟各 第二十三屆世界病患日文告

內心的智慧

「我作了盲人的眼，跛者的腳。」

(約伯傳廿九15)

親愛的弟兄姊妹們：

2月11日是第23屆世界病患日，藉由這聖若望保祿二世創始的日子，我願意關注所有身受病痛折磨和以各種方式與耶穌基督受苦的肉身結合的病患，以及關注所有在醫療衛生領域服務的專業人士和志工。

今年的主題邀請我們共同深思這段經文：「我作了盲人的眼，跛者的腳」(約廿九15)。我想從「內心的智慧」(Sapientia Cordis)這個角度來默想這段經文。

1. 這種「智慧」不是空談的理論，不是抽象的知

識，更不是理智的產物。相反地，它是聖雅各伯書所描述的：「純潔的，和平的，寬仁的，柔順的，滿有仁慈和善果的，不偏不倚的」(雅三17)。這些心靈及意志被聖神傾注，又對遭受痛苦的弟兄姊妹感同身受的人，能從受苦者身上認出天主的肖像。因此，讓我們用聖詠的這段經文祈禱：「求祢教導我們詳數年歲，使我們達到內心的智慧」(詠九十12)。所以，「內心的智慧」(Sapientia Cordis)，是天主恩賜的禮物，概括了世界病患日的所有成果。

2. 內心的智慧意味著

服務我們的兄弟姊妹。約伯的這句話：「我作了盲人的眼，跛者的腳」，指的是正義的約伯——他已在家鄉的長者們中，享有一定的權威和重要的地位——仍為有需要的人服務；約伯表現出崇高的道德：他幫助求助的窮人，關心孤兒寡婦。(參約廿九12-13)

在現代社會，有眾多的基督徒的活見證，不是用言語，而是用真正扎根的信仰，他們就是「瞎子的眼」和「跛者的腳」！這些基督徒親訪需要持續照顧的病患，幫忙他們沐浴，更衣和進食。這種服務，特別是照顧長照病患時，會變成疲累和沉重的負擔。當然，短短幾天的照顧並非難事，但當日復一日，經年累月地照顧病患時，就相當不容易，而且在某些情況下，病患又無法表達其謝意。然而，這是一條多麼偉大的成聖道路！在這些艱難的時刻，我們可以以特殊的方式，依靠與天主的親近，使我們也成了支

持教會使命的特殊工具。

3. 內心的智慧意味著陪伴我們的兄弟姊妹。陪伴病患的時間是神聖的，也是讚美天主的一種方式——讚美天主使我們相似祂的聖子：「人子來不是受服事，而是服事人，並交出自己的生命，為大眾作贖價」(瑪廿八)。耶穌自己也曾說：「我在你們中間卻像是服事人的。」(路廿二27)

讓我們以活潑的信德，祈求聖神賜予我們恩寵，能體認到花時間默默陪伴兄弟姊妹的價值，因為藉著我們的關懷和善意，他們更加感到被愛和安慰。另一方面，卻有一個似是而非的觀念隱匿在某些詞句中——強調「有品質的生活」之重要性，讓人認為，若人生遭受重病打擊，就不值得活著了！

4. 內心的智慧意味著從我們自己走出去，走到我們的弟兄姊妹。我們的世界有

時忘記了在病床旁邊陪伴的特殊價值，因為我們總是匆匆忙忙，過度忙碌於工作，我們忘了要白白地自我給予，忘了要照顧別人，忘了應該對他人負責。這種態度的背後，往往就是不冷不熱的信德，而忘記了天主的話語：「你們所做的，就是對我做的。」（瑪廿五40）

為此，我願意再次強調絕對優先的使命是「『從我們自己走出去，走到我們的弟兄姊妹』。這是兩大基本誡命之一，也是各種道德規範的根基，更是作為回應天主白白給的恩賜時，分辨靈性成長的最清晰標誌」（《福音的喜樂》179）。教會的天職就是傳教，從這天職湧流出「有效善行的愛德，以慈悲去體恤、扶助和促進」的源泉。（《福音的喜樂》179）

5. 內心的智慧意味著與我們的兄弟姊妹精誠團結，而不批判他們。實踐愛德是要花費時間的：花費時

間照顧和探訪病患。就如同約伯的三位朋友陪伴在他身旁一般：「他們於是同他在灰土中，坐了七天七夜，因見他受苦太大，沒有人敢向他說一句話」（約二13）。然而，約伯的朋友們，內心隱藏著對他的負面批判，他們認為他的不幸是天主對他罪過的懲罰。真正的愛德是分擔，不是批判，不強求改變別人；愛德是毫無虛假的謙遜——不在行善時暗中尋求稱讚，也不藉行善自我滿足。

約伯的痛苦經驗，唯獨在耶穌的十字架上才能找到真正的答案，天主至高無上的行動與我們緊密結合，祂富於慈悲，且完全白白地給予我們。從人類身上的痛苦，尤其是無辜受苦者身上，所能找到的愛的答案，永遠繼續存留在復活的基督的肉體上；耶穌光榮的創傷，是信德的絆腳石，但同時也是信德的確證（參看2014年4月27日，若望二十三世和若望保祿二世封

聖彌撒講道）。

即使生病、孤獨和無能為力，使我們難以親近他人，但是自身痛苦的經驗，可以轉成為傳達恩寵的特殊方式，也成為增進和成長於內心的智慧的泉源。我們明白，約伯在他的痛苦經驗中，最終能對天主說：「以前我只聽見了有關祢的事，現今我親眼見了祢」（約四十二5）。憑著信德進入痛苦奧跡的人，能夠成為接受痛苦的活生生的見證人，儘管人無法全然瞭解痛苦的意義。

6. 我將世界病患日託付於聖母瑪利亞的護佑之下，

聖母因受孕而生下了道成肉身的智慧——主耶穌基督。

哦！聖母瑪利亞——上智之座、我們的母親，我們將所有病患和照顧病患者，都託付於妳！懇求妳恩賜我們，藉著為受病痛的近人服務，並藉著自身痛苦的經驗，能夠獲得和培養出真正內心的智慧！

藉此為你們眾人所作的祈禱，我誠摯地頒布我的宗座降福。

教宗方濟各
梵蒂岡，2014年12月3日
聖方濟沙勿略慶日
（主教團祕書處恭譯）



教宗方濟各

致各國主教團主席

暨獻身生活會會長和使徒生活團的信函

去年三月我設立了「宗座保護未成年人委員會」(Pontifical Commission for the Protection of Minors)，2013年12月這就已公布過；此委員會旨在提供計畫和辦法，為改善保護孩童和易受傷害的成人們的規範和做法。隨即我委任了一些由於他們對此領域的工作而極其勝任的人士加入。

我7月與多位遭受過司鐸性侵的人士會晤，我對他們受苦的深度，以及他們堅強信德的見證，極為感動。此一經驗再次肯定我的信念，必須全力以赴，使教會擺脫性侵未成年人此禍患，並為受侵害者開啟修和及治癒的道路。

為此，去年12月我增加了這委員會一些新的委員，為能代表分布全球的地方教會。過幾天，所有的委員即將首次在羅馬聚會。

我相信此委員會可以成為一個嶄新、重要和有效的媒介，幫助我鼓勵並推動教會各階層的投入，如主教團，教區，獻身生活會和使徒生活團等，採取必要的步驟，確保未成年人及易受傷害的成人受到保護，並以公平和慈愛回應他們。

家屬一定得知道，教會在盡其所能來保護他們的子女。他們也應當知道他們享有全心信賴教會的權利，因為教會是安全和無虞的家。因此，無論有什麼考量，不能以包庇徇私為念，如避免

醜聞，因為在聖職中絕對不允許侵害未成年人。

必須盡心竭力，確保信理部於2011年5月3日發表的文件中所提的規定完全實施。這一文件的發布，是要協助主教團，草擬一些為處理聖職人員性侵未成年人案件的綱領。同樣重要的是，主教團也要制定一些實用的辦法，定期檢討他們的規則，並確認規則的遵守。

確定未成年人和易受傷害的成年人的安全，在堂區及其他教會的機構得到保護，這是教區主教和修會會長的責任。為了表達教會有責任體現耶穌對那些受侵害者和他們的家庭的關懷憐憫，教區、獻身生活會及使徒生活團，急切要指定一些牧靈照顧的計畫，包括提供心理援助及靈性照顧。牧人及修會團體的負責人，應該常準備與受害者和他們的親人會面。這樣的會晤提供寶貴的機會，聆聽飽受傷害的人，並請求他們寬恕。

為此，我要求你們與「保護未成年人委員會」密切而全面性地合作。我委託他們的工作，其中包括給你們和你們的主教團與會長聯合會提供協助：彼此分享最好的做法、一些教育培訓性的課程，以及作出對性侵適當的回應。

願主耶穌逐漸灌注給我們身為教會聖職人員的每一個人，祂對弱小者的鍾愛及感情——祂親臨我們中間的特徵，而祂的臨在要求我們，對兒童和易受傷害的成年人的福利，負起獨特的責任。願至聖瑪利亞——溫柔及仁慈之母，助我們慷慨擔承，並盡力而為，務求謙虛地承認和賠補過去的不義，並且常忠於保護那些與耶穌聖心最貼近的人。

教宗方濟各
發自梵蒂岡

2015年2月2日獻耶穌於聖殿慶日

天主教會台灣地區主教團 2014年秋季常年大會會議紀錄 (摘要)

時間：2014年11月24～28日

地點：主教團辦公大樓（台北市安居街39號）

主席：洪山川總主教

出席：劉振忠總主教、李克勉主教、林吉男主教、

蘇耀文主教、鍾安住主教、黃兆明主教、曾建次主教

紀錄：陳科神父

會前禱：

陸思道代辦致詞：

在致詞中，陸代辦首先以梵二大公會議文獻作開始，分享有關平信徒在社會裡的角色與他們的世俗任務（《教會憲章》30-38）、《天主教法典》208-231條，以及《福音的喜樂》102-106），並敦促主教們注意，在價值觀混淆的社會裡，除了勇敢宣揚耶穌基督福音以外，同時也不要忘記教導信友們信仰的完整內容，避免天主教教義被人誤解或扭曲。此外，鑑於主教團會議目的乃是討論、策劃本地教會的傳教救靈工作，陸代辦提醒主教們應注意其隸屬的委員會得在正常運作，為能有效地達成每個主教團委員會的獨特任務。由於明年世界主教團會議主題是「家庭」及教會的家庭牧靈關懷，陸代辦最後呼籲主教們，需及時培訓出新的一代神職人員，具有足夠的生活經驗，而且在人性方面也要有相當的成熟度，並加強未來司鐸對教會



婚姻論的了解及牧靈工作上的培訓。遂即作以下報告：

一、聖公會學生在輔仁聖博敏神學院領聖體

領聖體除了表示與身邊的人（橫性的）相通共融以外，也表示與教宗（直性的）共融相通義。信仰生活與信仰真理應裡應外合。聖公會有不同的教會論，而神學院應是教授基本正確教義的地方，故不應提出此問題。

二、教宗及教廷文獻中文翻譯工作

聖座決定將教宗及教廷文獻中文翻譯工作委託給主教團。

三、聖事四大冊電子化計畫

教廷已正式來函表示，主教團不能將聖事四大冊轉為電子檔來取代聖事四大冊的紙本，儘管電子檔有它方便的地方，但並不絕保安全。教會有責任保護每一個領了洗的人的隱私，聖事四大冊裡登記的每一個人才享有查詢自己聖事資料的權利。聖事四大冊服務旨在於人，所以把聖事四大冊裡的資料及紙本保管好，亦是一種愛德的服務，必須從總修院開始培訓這習慣。

四、全國聖體大會

教廷國際聖體大會主席Piero Marini總主教來函，向主教團主席洪山川總主教及新竹教區李克勉主教兩位，成功地舉辦了2014年全國聖體大會（桃園小巨蛋）表達謝意及肯定。

五、天主教徒的婚姻狀況

有好的天主教家庭，才会有好的信仰生活。有臺灣天主教徒人數只有1%，教友不容易找到教友成為結婚對象。按照統計數字，73%的教友與非教友通婚（混合婚姻），而這其中超過一半以上的教友遠離教會，34%的教友每月進堂一次，只有15%保持熱心；混合婚姻的孩子平均三個只有一個才領洗。統計數字同樣也顯示出，在天主教婚姻裡，其中只有9%遠離教會，28%每月進堂一次，63%保持熱心，94%的孩子們都領洗。代辦對歐義明神父推動的「愛在加納」專案大力支持，能避免教友因混合婚姻而遠離教會。

六、性別平等問題

臺灣越來越受到同性婚姻合法化的壓力，而教宗的某些發

言曾被人扭曲或斷章取義。但教宗對一男一女婚姻制度的立場從未改變過。以下是教宗尚當布宜諾斯艾利斯總主教時，致阿根廷主教團教友部的主任Justo Carbajales授教裡信中所為的：「人類本性就傾向男女之間的結合，為彼此藉此得以自我實現、互相照顧，並以此自然方式生育。這賦予婚姻一個在社會公眾生活上的超性本質。婚姻先存在於國家，是家庭的根基、社會的細胞，先存在於任何法律的制定，甚至先存在於教會自己本身。因此，通過此法案[同性婚姻合法化]，會是人類上一個真正及嚴重的倒退。婚姻（由一男一女而組成的），與兩個同性人士的結合，並不一樣。分別並不是歧視，而是尊敬；區分是為要辨明，以特性作價值的衡量，並不是歧視。」2010年6月22日，當時的貝爾格裡奧樞機主教向加爾默羅隱修會的修女寫道：「在此，家庭的本體和它的生存都處於危險之中：父親、母親、孩子。很多孩子，由於沒有天主要他們應有的一父一母而缺乏人性的成長，他們的生命就預先被薄待，處於危險之中。[...]在這裡，魔鬼的嫉妒也在作祟，罪惡藉著魔鬼的嫉妒進入了世界，詭詐地決意要破壞天主的肖像——男人與女人，他們得到了成長、繁殖和管理大地的命令。我們不天真：這並非是一個單純的政治鬥爭；這是一個要破壞天主計畫的企圖。這不只是一個立法的方案——這只是工具——而是謊言之父的一<舉動>，要混淆及哄騙天主的子女。」這是全球地方教會在面對的問題。每一個主教團一定要在自己具體的環境裡指點迷津。

甲、報告

一、祕書處

- A、輔仁大學與主教團土地交換進度。
- B、FABC (OTC) 神學進修班2015.05.05-05 (曼谷)。
- C、《天主教法典》(修正版)出版事宜。
- D、宗座文化委員會來函——成立「主教團運動牧靈工作」及其代表/負責人。
- E、海地Chibly Langlois樞機主教2014年不訪台，但邀請輔仁大學2015年到海地聖母大學觀摩。F5/5:18.00
- F、內政部來函(提供查閱聘用人員或志工性侵害前科服務)。
- G、2015年美國費城世界家庭大會代表團(參看家庭組提案A)。
- H、韓大輝總主教回函答覆輔大神學院聖公會是否能領聖體問題。
- I、同志路過教會行動。
- K、主教團委員會工作人員接棒人。

二、禮儀委員會

- 三、主教團社會發展委員會暨台灣明愛文教基金會
- 四、原住民牧靈委員會
- 五、宗教交談合作委員會暨基督徒合一促進委員會
- 六、真理電台暨大眾傳播委員會
- 七、福傳委員會青年組
- 八、福傳委員會
- 九、福傳委員會家庭組
- 十、教育文化委員會
- 十一、天主教台灣區神恩復興運動
- 十二、移民觀光委員會

十三、總修院

- 十四、教義委員會聖經組
- 十五、宗座善會

乙、提案

提案一：祕書處提案

提案A：主教團祕書處104年預算。

說明：

- 1、參閱附件【104年度預算書】及【104年度業務計畫書】。
- 2、本案提請董事會討論議決通過後，報請主管機關核備。

決議：通過。

提案B：主教團祕書處訂定調薪制度及考核獎金辦法。

說明：依據103年春季董事會議，祕書處提案A訂定調薪制度及考核獎金辦法提供方案由董事會決議後實施。

決議：通過。

提案C：修定《天主教會台灣地區主教團祕書處員工守則》

說明：《天主教會台灣地區主教團祕書處員工守則》初版在2009年主教團春季常年大會決議通過。2012.05.23祕書長與主教們諮商後，對一些新的員工問題作一回應，故需要更新員工守則。

決議：通過。先試用。

提案D：教友資料庫管理系統

說明：大使館轉告了傳信部2012年11月26-29日主教團會議電子化四大冊計畫後，按照《天主教法典》有關保護教友隱私事宜法條，不宜進行此計畫。

決議：數位化四大冊不取代紙本。堂區四大冊的紙本繼續使用及小心保全，正確登錄，並保持內容完整。數位化個人的資料要注意安全。

提案E：（略）

提案F：建立國外講師來台灣地方教會演講審核[認證]機制。

說明：2014年主教團春季會議祕書處提案G決議為：「祕書處收集外國主教團做法作參考，秋季會議報告。」祕書處蒐集了美國山克拉門都教區及裡奇蒙教區的指南，供主教團參考。

決議：祕書處負責擬稿撰寫一個主教團版本，供本地教會使用為審核國外講師，2015年春季會議討論。

提案G：港、澳、臺三地教會成立翻譯小組。

說明：

1. 案由

由於《福音的喜樂》的中文翻譯欠佳，2014年8月1日教廷

傳信部祕書長韓大輝總主教致函給台灣地區主教團主席洪山川總主教，建議港、澳、臺三個地方教會尋找專業翻譯人員，成立一個翻譯小組，並且籌備翻譯基金來給予翻譯費，為求在合理的短期時間內翻譯好教宗的文獻。

2. 中文翻譯現況

由於目前在港、澳、臺三個地方教會，尚未有任何正式的教會組織，來負責翻譯教宗或其它宗座部門的重要文件，所以近期教宗的文獻，都是由三個地方教會，請不同的人翻譯（通常是平信徒）。而教宗的文獻篇幅越來越大，以致翻譯的人往往要一個人，獨自去處理很多有關外語及文獻廣泛內容的問題。況且平信有自己的職業、家庭，翻譯又有時限，因此初譯常常需要靠校對者——有神學背景的神職人員，花相當多的時間、精力去修改，但神職人員本身工作量也大。所以要有好的翻譯品質，實在不容易。為此，成立翻譯小組的遠期目的，也是希望儘量提供一個良好的工作環境、酬勞給翻譯人員，使中文翻譯這思想上的工作透過制度化，水準能提高，並保持翻譯人員的固定性及其經驗的傳承。

3. 合作方法

港、澳、臺目前已經以服務性質替教會做翻譯工作的人士，所以優先成為港、澳、臺翻譯小組的人員。而由於港、澳兩地較精通英文，但基本是以粵語為主要的地方，所以台灣地區主教團負責最後中文稿校對，確保教宗文獻的中文翻譯定稿能被一般說普通話的人們了解、明白。

4. 成立翻譯小組基金

既然港、澳、臺三個地方教會攜手合作成立翻譯小組，為共同解中文翻譯問題決華人教會的翻譯，原則上，該翻譯小組的基金也是由三個地方教會一起負責籌備。

5. 小組管理方式

該翻譯小組既然是由港、澳、臺三個地方教會成立，而翻譯的文章都是教宗及宗座部門的官方文件，故應受三個地方教會的主教——湯漢樞機主教、洪山川總主教、黎鴻昇主教的監督，而翻譯小組各地方的工作聯絡人是：香港教區祕書長李亮神父暨聖神修院校長蔡惠民神父、澳門教區主教座堂本堂劉炎新神父、台灣地區主教團祕書長陳科神父。

6. 翻譯人才及工作條件

使用現有的翻譯人員，並由當地教會的工作聯絡人（教區神父）決定一個合理的翻譯費給予翻譯者。翻譯的文件為教宗的文獻及宗座部門的一些重要文件，工作時間原則是兩個月。

7. 培育人才

香港聖神修院可考慮開設翻譯訓練課程來培育更多的教會翻譯人才。等將來翻譯基金足夠之後，可送一些翻譯人員參加國際會吸收更多的外語及教會經驗。在以上計畫實現之前，各地方的工作聯絡人（港、澳、臺教區神父）可以與翻譯人員先閱讀及研究要翻譯文件的內容，一方面為減少翻譯上錯誤，另一方面也為減輕翻譯人員的工作上的負擔。

8. 其它事項

在尚未有能力建立完整的翻譯機制——內部的組織及分工合作、足夠的經費、全職的專業翻譯人員之前，只能逐步加強現在翻譯人員的工作能力及彼此間各方面的合作，以尋找適合的人來翻譯不同的內容，這樣地使翻譯工作慢慢在三個華人地方教會裡扎根，被更多教友重視，慢慢而成為教會內部定期性的服務的一部分。

結論：

代表三個地方教會的教區神父各自向自己的主教報告。陳科神父於主教團秋季會議（11月24-28日）向主教團作以上報告。報告以後再討論如何繼續進行下去。

決議：教義委員會主席劉振忠總主教、花蓮教區黃兆明主教及主教團祕書長陳科神父負責成立主教團翻譯小組。

提案H、I：（略）

提案J：「台灣天主教會防治性騷擾指南」定稿。

說明：《台灣天主教會防治性騷擾指南》內容修定進度，其遵守對象，除神職人員外，也包括平信徒及度獻身生活人士。於秋季會議建立支援小組為使各教區能具體落實該指南。

2014年3月31日主教與男女修會會長合作協會會議決議為：「各男女修會先自行了解《台灣天主教會防治性騷擾指南》（初稿）內容，尤其是主管單位在案件發生時責任範圍、該指南的束縛對象（神職人員、修會人士、在教會擔任重要工作平信徒）。若有疑問或指南任何地方需要修改，於下次主教與修會會長合作會議9月22日）提出，以便主教團祕書處2014主教團秋季會後呈上給教廷審查，通過後生效實施。」

男女修會會長合作協會被詢問過後，表示對「台灣天主教會防治性騷擾指南」內容沒有意見。故不必再作任何修改。中文版及英文翻譯通過後可送到信理部審核。信理部正式批准後便宣布生效。

決議：通過，同意送到教廷被審核。

提案K、《天主教大學憲章》中文版及英文翻譯定稿事宜。

說明：2014年主教團春季會議提案E，決議為：第四條1項中文改為「地方主教」。

英文翻譯在第四條第5項「Chancellor」改為「President」及「Vice-Chancellor」改為「Vice-President」。

（註：第四條1項及第5項本來並沒有直接關係，只是因「Chancellor」一英文字之翻譯問題才並提。）

決議：通過，同意送到教廷被審核。

提案單位二：禮儀委員會

提案A：謹擬具「臺灣教會組團參加第51屆國際聖體大會計畫草案」，提請討論。

說明：

一、第51屆國際聖體大會，即將於2016年1月24日至1月30日，在菲律賓宿霧（Cebu）舉行，大會主題：「基督在我們內，成了得光榮的希望。」（Christ In You, Our Hope Of Glory）（哥一27）

二、距離上次國際聖體大會在亞洲（韓國首爾）舉行，已經時隔四分之一世紀。本屆國際聖體大會即將在我們的鄰近國家菲律賓宿霧舉行，為臺灣教會而言，這真是難得的地利之便。菲律賓教會曾經在1937年舉辦第33屆國際聖體大會，當時正處日治時代的台灣教友們曾經組團參加，因此在歷史的連繫上，以及在路程和地緣的便利性上，我們相信本屆國際聖體大會對臺灣教會，具有從天主而來的更強而有力的召喚。

三、教宗方濟各在接見於羅馬參加籌備第51屆國際聖體大會的各國代表時強調，本屆國際聖體大會「將是提供體驗及理解聖體的良機，聖體就是在主的聖言和在祂愛的犧牲中與主相遇」。為回應普世教會的邀請，並幫助信友們更加認識聖體聖事，而燃起他們對敬禮聖體的心火，真實體驗與普世信友共融於基督聖體聖事的喜悅，故臺灣教會宜積極熱烈響應。

辦法：

大會目前規劃，分有8天、前4天及後4天三種行程受理報名。建議由臺灣地區主教團統籌組團參加，但各教區的組團工作交由各教區各自辦理。

主教團的統籌工作包括負責宣傳及推廣、彙整各教區送來的報名名單、分區為參與大會者舉辦講習及行前培訓。敬請主教團會議推派一位主教，擔任本屆國際聖體大會臺灣教會的總團長，以利台灣教會對大會的推動，以及應對大會活動的邀請與安排。

由各教區自行組團及擬定出團計畫。除一般信友之外，可積極鼓勵及邀請聖職人員、修女、慕道班教理講授老師、主日學老師、青年、善會團體成員參與。各教區出團計畫敬請於2015年1月前提出，並回報至主教團禮儀委員會，以配合及幫助宣傳及推動。

建議前往參與大會的朝聖者，出發前應接受兩次的講習及培訓。講習及培訓將由「主教團禮儀委員會聖體大會與聖體敬禮推廣組」分區規劃辦理。

四、講習及培訓課程內容與參考資料，規劃如下：

1. 第一次講習培訓日期暫定在2015年9月、10月與11月舉行，為方便朝聖者參與，將分北、中、南、東四區舉行。北區包括台北總教區和新竹教區，中區包括台中

和嘉義教區，南區包含台南和高雄教區，東區為花蓮教區。

2. 第二次講習培訓日期暫定2015年12月下旬舉行。為幫助及培養所有的參與者團體共融的精神及氣氛，這次要求所有參與大會者齊聚一堂，接受培訓。
3. 講習培訓課程將以大會的主題：「基督在我們內，成了得光榮的希望」，以及牧靈神學反省文件，來作為材料，同時也會幫助參與者認識國際聖體大會，學習大會主題曲、大會象徵物及大會的祈禱文，以及針對菲律賓的文化、民情、各項朝聖及旅遊需知等作行前教育。

決議：委任禮儀委員會主席——蘇主教當總團長，負責總籌工作。

提案B：回應菲律賓主教團邀請及第51屆國際聖體大會主席的邀請。

說明：

- 一、今年（2014年）7月「菲律賓主教團」主席Romulo G. Valles（DD）總主教來函，邀請全球主教前往參加第51屆國際聖體大會。
- 二、第51屆「國際聖體大會」主席Jose S. Palma總主教來函邀請臺灣地區主教團，能邀請臺灣的信友們參加大會，並且協助募款，以幫助在菲律賓宿霧舉辦的國際聖體大會。

辦法：

建議由臺灣地區主教團，主教團主席組團參加或推派主教代表參與大會，若主教團主席不克參加，則由參加的主教當中推派一人作為團長，以方便臺灣教會應對大會活動的邀

請與安排。

為大會的募款，建議由主教團發函各教區，以「第51屆國際聖體大會在宿霧」的專戶，公開向臺灣教會的信友們募款，同時也鼓勵旅居在臺的菲律賓教友，為在其祖國舉辦的國際聖體大會捐款奉獻。

決議：通過。請全國聖體大會代表協助擬稿工作。

提案C：主教團網頁建置明供聖體聖堂的專屬頁面。

說明：為幫助信友更加了解各教區明供聖體的聖堂地點與時間，建議主教團秘書處建立專屬頁面，提供全臺各地的明供聖體聖堂的地點與時刻表，以方便信友前往朝拜敬禮聖體。

方法：

建議臺灣七個教區，由各教區主教公署調查，教區內明供聖體的聖堂及時間，統整之後再寄交「主教團禮儀委員會聖體敬禮推廣組」，委請主教團秘書處電腦室建置頁面。各教區可以連結方式，資訊共享。

決議：通過。請全國聖體大會代表協助擬稿工作。

提案單位三：主教團原住民委員會

提案A：慶祝「原住民族日」活動，將以主教團名義向內政部申請「宗教性活動」補助經費15萬元。

說明：補助台北、新竹、台中、嘉義、台南、高雄、花蓮各教區原住民日活動經費。

決議：以「主教團原住民委員會」名義向內政部申請。

提案單位四：主教團福傳委員會家庭組

提案A：提請主教團相關單位說明，主教團家庭敬禮手冊中之聖化家庭禱詞內容中的三聖之家的意涵。

說明：

一、在2014年10月04日各教區家庭委員會（家庭組）的秋季會議中，各教區的與會代表們就主教團家庭組所提之，為2015年9月22日~2015年9月27日於美國費城舉辦之世界家庭大會祈禱文之議案，進行討論。

二、會中決議，為了為該大會祈禱，將由主教團家庭組著手規劃，以主教團家庭敬禮手冊中之聖化家庭禱詞為主的祈禱小卡紙本或是電子檔的發送。

三、惟會中對於聖化家庭禱詞內的三聖之家之意涵，感到不甚清楚，因此提出此案，為求甚解。

辦法：

一、請主教們討論或是責付相關單位提出說明。

二、說明內容請回報與主教團家庭組。

決議：「三聖之家」意指聖家三口：耶穌、瑪利亞、若瑟，習慣性稱為「三聖」。

提案B：（略）

提案單位五：新竹教區

提案A：加強新領洗者培育機制，使其擔負福傳使命；期待經此機制，促進共融與福傳的教會。

說明：

A. 信友於領受入門聖事之時，分享並參與基督「司祭、先知和君王」的職務，承受傳播福音的職責及使命。因此，每一位新領洗者都應該成為喜樂的福傳使者。

B. 教會應安排適當的培育，以加深新領洗者的靈修、對教會的歸屬感及參與感，好能承擔傳播福音的責任。

C. 在祈禱、研讀聖經、及強調以行動答覆聖言的信仰小團體中，培育新領洗者，使堂區一步一步地走向共融與福傳的理想教會願景。

辦法：

A. 帶領慕道班的導師及陪伴的信友，在培育過程中經常帶出參與、共融及福傳的態度、精神和行動；並邀請慕道者在領受入門聖事前接受教會提供的「禮物」，承諾入門後隨即參加福傳培育小團體。

B. 各教區、鐸區、堂區可由現有的組織、善會中選出以下特點的團體，擔負培育重任：

a)以長期有系統的研讀聖經及祈禱為培育方法；

b)參與者常有做信仰分享的機會；

c)強調在生活中以實際行動回應聖言；

d)為使成員彼此間建立緊密關係，並易於做分享，人數在10-15位之間為宜。

e)每週聚會；

f)歸屬於堂區的團體；

- C. 培育過程中，受培育者漸漸形成信仰小團體。培育完成後，繼續每週聚會，可以做福音分享或其他靈修培育；同時在堂區主任司鐸及牧委會（或傳協會）的帶領及安排下，參與堂區的牧靈福傳工作（含成為新領洗者福傳培育種子）。
- D. 此培育計畫可由教區發起，經各位總鐸召開鐸區司鐸及牧靈人員會議規畫，交付堂區執行。
- E. 受培育的新領洗者主要與堂區的天主子民共融，並參與堂區的牧靈福傳工作，因此團體成員最好為同一堂區信友，若人數不夠，可邀請五年內領洗的教友及願意參與培育的信友參加。另一可能性是由鄰近的二～三個堂區聯合辦理。
- F. 若此培育機制能確實地、持續地運轉，堂區天主子民的共融及福傳能力將日益增強，教會將更加彰顯基督及天主之國的面貌。

決議：通過。

提案單位六：聖職委員會暨天主教台灣總修院

提案A：（略）

提案B：成立華人法學士協會。

說明：鑑於大使館於2014年11月10-14日在台北崇光女中，為大陸及本地神父舉辦有關《天主教法典》「婚姻聖事法」的研習會對參與者得益良多，聖職委員會及台灣法學士協會主席李克勉主教建議成立華人法學士協會，以提供兩地華人教會加深了解《天主教法典》的進修機會。

決議：通過。

提案C：邀請美國籍法典專家耶穌會士何伯樂神父(Fr. Michael Hilbert)來台服務。

說明：聖職委員會及台灣法學士協會主席李克勉主教想請美國籍法典專家耶穌會士何伯樂神父(Fr. Michael Hilbert)來台服務。

決議：通過。協會負責其全部費用。

提案單位七、主教團福傳委員會青年組

提案A：主教團福傳委員會青年組已於2014年10月召開之「第六屆台灣青年工作者會議」通過【天主教台灣青年日辦理原則】草案，提請 准允通過。

說明：

由於2014年台灣青年日招生對象限制高中生不得參加，故於2014年主教團春季常年大會中有相關討論，主教們指示青年組有必要針對台灣青年日辦理原則進行討論及定案。主教團福傳委員會青年組於2014年10月6~9日於嘉義教區舉辦「第六屆台灣青年工作者會議」，7個教區、3個修會及1個平信徒奉獻團體之青年工作代表和2個青年工作組織，於會議中通過【天主教台灣青年日辦理原則】草案（如下）。

於「第六屆台灣青年工作者會議」之「台灣青年日辦理原則會議」¹中通過

¹日期：2014年10月8日（三）下午2:30~4:00

地點：嘉義主教公署出席代表：主教團福傳委員會青年組－鍾安住主教、范重光神父、蘇育瑩；台北總教區牧靈福傳處－羅際元神父、潘貞瑛、詹家祥、李培松；新竹教區牧靈處青年委員會－夏文宣；

目的：（世界青年日三大目的之在地化，參考「Letter of John Paul II to Cardinal Eduardo Francisco Pironio on the Occasion of the Seminar on WYD's Organized in Czestochowa, May 8th, 1996」）

1. 在本地與普世教會一同慶祝信仰，啟發青年信仰的使命感。
2. 根基於耶穌基督，並以耶穌基督為青年信仰及生活的中心。
3. 回應青年們與來自各地青年彼此分享的渴望。

參加者對象：年滿16歲～不超過35歲之青年，不限教友或非教友²。

時間：

1. 承辦教區從每年七月～八月間擇期舉辦。
2. 如該年國際有世界青年日或亞洲青年日撞期，或承辦教區有其他需求，則再行調整。
3. 下一年承辦教區於前年台灣青年日閉幕彌撒中宣佈當次台青日期。
4. 若遇到無可預期的問題（如：天災），則可順延或跳過（交付青年工作者會議討論）。

結案：承辦教區於該年台青活動結束後三個月內，將活動之文件（企劃書、籌備文件、報名彙整表、收支預決算表、文宣品檔案等）及活動影音彙整於光碟，寄至主教團青年組。

決議：通過。

台中教區青年牧靈委員會－謝郁璋；嘉義教區青年工作室－狄茂德神父、阮明然神父、鍾雅茹；台南教區青年使徒工作委員會－周達明神父、台南青年中心－陳其棣、台南百達書埕－莊盛博；高雄教區中學

生聯誼會－黃齡儀；花蓮教區青少年牧靈委員會－林國璋神父；耶穌會MAGIS青年中心－王世芋、謝其瑋、莊俐聖、林薇、洪坤福修士；聖言會台灣青年使徒辦公室－孫叔寬；鮑思高慈幼會－范長永神父；聖德蘭文教團－安瓊伊；校園使徒－吳慧璇；大專同學會－張起鳳修女、鍾婕好。

²青年輔導由各承辦教區視情況接受，不在此年齡限制。

備忘錄：

主教團與男女修會聯合協會會議

時間：2015. 04. 27（一）10:00 am ~ 3:00 pm

地點：中央大樓5樓會議室，台北市中山北路一段2號

主教團2015年春季常務委員會

時間：3/25（三）3:00 pm

地點：主教團祕書處（台北安居街39號）四樓

主教團2015年春季會議

時間：4/6-9

地點：主教團祕書處（台北安居街39號）四樓

主教團2015年秋季常務委員會

時間：2015.11.11（三）10 am

地點：主教團祕書處（台北安居街39號）四樓

第七屆世界移民與觀光牧靈 關懷大會摘錄

林蒂岡移民與觀光牧靈關懷委員會，每五年舉辦一次世界大會，最近的第七屆世界移民與觀光牧靈關懷大會，已在2014年11月17日至11月21日，於梵蒂岡宗座Urbaniana大學舉行。本屆主題：牧靈關懷遷移者的合作與發展。

來自90多個國家，近300人的大會代表，包括主教團，各委員會和各教區代表及合作夥伴；中國地區主教團移民與觀光牧靈關懷委員會的出席代表為：那禮叟神父、陳智仁神父、林玫瑰小姐。

大會目標在反映出：遷移現象在現代的社會，呈現出如此強烈的標記，同時，並將在教會內的國際性，區域性和地方性各層面上，尋求方案並提出重新審視目前教會

牧靈關懷的方式。

天主教教會的牧靈關懷，在表達具體方案和行動計劃時，必須考慮到因經濟原因而遷移的特殊情況，遷移者生存於自家園連根拔起與融入新環境之間的現實生活中。牧靈關懷計劃，應該關注於如何追求靈性生活的真意，讓遷移者經驗到被歡迎，體驗到共享與和諧，要宣講福音，參與禮儀及聖禮聖事。同時，牧靈關懷也關心遷移勞工們的基本需求，如：提供法律諮詢以幫助遷移者辦理調整身份的手續，維護和提升他們的尊嚴，合理的工作環境和居住條件。基督徒團體必需持續地成為希望和行動的場所，代表遷移者倡導並提高察覺，保護和提供必要的援助，（尤其針對兒童，無人陪伴的未成

年人，婦女和殘障者），無論他們的處境如何。

演講，討論和經驗交流都有助於遷移者的家庭，積極地加強和促進效果良好的人際關係，這些是所有社會的基礎與核心。由於缺乏適當的移民政策，而造成的家人分離，是我們要特別強調的，對有大量僑民的東主國，尤具有挑戰性。

此外，遷移者的女性化成為一個新的特點。婦女的遷移，不再主要是為了與家庭團聚而遷移，女性遷移者同時也成為養家糊口者。因此，遷移對女性而言，可說是賦予女性權力的工具，同時，又成為被威脅者，當網路犯罪利用女性的脆弱性，而迫使他們走私，被販賣，甚至賣淫和勞力剝削。

同樣地，年輕遷移者本身具備著巨大潛力，能在社會發展中建立合作的橋樑。有關年輕遷移者的牧靈關懷，要集中在他們的宗教信仰和全

方位的陶成，以幫助他們成為不同文化之間的積極橋樑，如此，社會和基督徒團體都將彼此互利。

遷移現象持續地成為當今時代訊號的標記，深刻地標明出越來越多的恐懼和缺乏對來客的親切款待。在這方面，人的核心地位，及尊重他/她的尊嚴的是更重要的，必需超越宗教，民族，社會或文化差異。本次會議的參與者鼓勵所有執行者，包括民間社會和各級政府，共同努力，以實現更具包容力和更公正的移民政策，充分履行國際公約，以保障就業機會和更好的居住條件，以防止勞工遷移者被剝削和/或被販運。

本次會議的與會者鼓勵所有實行者，包括民間社會和各級政府，共同努力，以實現更具包容力和更公正的移民政策，充分履行國際公約，以保障就業機會和更好的居住條件，以防止勞工遷移者被剝削和/或被販運。

與會者呼籲整個國際社會都有責任，必需繼續對人類共同利益和普世人權貢獻力量，並強調對遷移者的態度，必要保持積極性的轉變。

最後，梵蒂岡移民與觀光牧靈關懷委員會和所有與會者建議，透過所有國家的教會組織，從遷移者的宗主國，過境國和東道國，共同採取合作的行動，以實踐本屆大會所提出的考慮事項和結論，同時也即將彙整出版。



羅馬國際馬槽展 台北仁愛天主堂獲獎

中央社-2015年01月09日

台北教區仁愛天主堂製作的馬槽作品參加第39屆羅馬國際馬槽展，獲得國際組第3名，主辦單位於當地時間7日頒獎，中華民國駐教廷大使王豫元代表出席領獎。

典禮在於羅馬人民廣場Santa Maria del Popolo教堂內舉行，現場有克羅埃西亞、瓜地馬拉、厄瓜多、比利時等獲獎國大使及義大利參展單位代表約150多位嘉賓出席。

主辦單位Rivista delle Nazioni雜誌主席梅納亞（Mariacarla Menaglia）開場致詞時表示，舉辦這項展覽原本只是出於他對馬槽精神的熱愛，沒料到各界反應熱烈，當他回過神來時，已經堂堂邁入第39屆展期。

他並特別感謝中華民國駐教廷大使館協助，邀請台灣摺紙專家蘇卓英到義大利教學摺紙技巧，讓羅馬美術學院的種子學生得以在展覽期間教導超過7000名的學童創作作品，除了耶誕節應有的聖母瑪利亞、約瑟及嬰孩耶穌外，更介紹台灣傳統年節特色，如金魚、橘子等作品，成果非凡。

梅納亞接著於頒獎典禮上宣布台北仁愛天主堂獲得國外組第3名，公開宣讀評審團評語，表示此作品除製作精細外，亦傳遞耶穌誕生在每個人心中的節慶精神，此外，參賽者善用台灣當地材料創作，並融入漢人、客家及原住民等不同族群服飾，更讓義大利民眾有機會認識台灣文化特色。



感謝主教團給我這個機會，代表台灣參加第39屆的羅馬國際馬槽展。參展對我來說是參予一場有趣的盛宴，我相信每一位參賽者都懷著無比喜樂的心，和大家分享和耶穌相遇的經驗。

我選擇用台灣農產品木耳來製作馬槽的主架構「心」，以取「木耳」像木頭一樣的耳朵來形容遲鈍的心在生活的迷宮中尋尋覓覓。而在人

參展單位：台灣台北市
仁愛天主堂

創意馬槽名稱：耶穌誕生在我的心裡

主題：在生活的迷宮中尋找真理。

內容：在生活的迷宮中，大家庸庸碌碌，而我們都要尋找一個最可依靠的力量。我們的心很遲鈍，像長了木頭的耳朵，聽不下聖言，可是，只要我們好好的走，願意尋找真理，就會找到人生的珍貴價值。

在台灣這個美麗的寶島，居民有原住民、有來自數百年的華人和來自中國、世界各地的新住民，族群各異，在天主的愛內互相尊重、相親相愛，大家成為一家人。

物的表現上，我以台灣的現住民傳達族群融合之意。在背景表達上，我想呈現的是「家」，家是人生中最原始的起點和價值。

在此特別感謝在14年前引我進教會的莊宏達醫師、介紹我認識耶穌的孔維仁神父。

得獎感言 / 仁愛堂鍾雲如

追尋 詩/鍾雲如

生命如迷宮彎彎曲曲
踏出步履
卻使我們常常疑惑
並豎起遲鈍的耳朵
在迷宮中來來回回

追尋真理
一步一步 不急不徐
即使踏遍
東西南北每一個角落

信靠祂 耶穌
愛的滿全者
在我們心中誕生
並永遠居住



**MESSAGE
OF HIS HOLINESS POPE FRANCIS
FOR LENT 2015**

“Make your hearts firm” (Jas 5:8)

Dear Brothers and Sisters,

Lent is a time of renewal for the whole Church, for each communities and every believer. Above all it is a “time of grace” (2 Cor 6:2). God does not ask of us anything that he himself has not first given us. “We love because he first has loved us” (1 Jn 4:19). He is not aloof from us. Each one of us has a place in his heart. He knows us by name, he cares for us and he seeks us out whenever we turn away from him. He is interested in each of us; his love does not allow him to be indifferent to what happens to us. Usually, when we are healthy and comfortable, we forget about others (something God the Father never does): we are unconcerned with their problems, their sufferings and the injustices they endure... Our heart grows cold. As long as I am relatively healthy and comfortable, I don’t think about those less well off. Today, this selfish attitude of indifference has taken on global proportions, to the extent that we can speak of a globalization of indifference. It is a problem which we, as Christians, need to confront.

When the people of God are converted to his love, they find answers to the questions that history continually raises. One of the most urgent challenges which I would like to address in this Message is precisely the globalization of indifference.

Indifference to our neighbour and to God also represents a real temptation for us Christians. Each year during Lent we need to hear once more the voice of the prophets who cry out and trouble our conscience.

God is not indifferent to our world; he so loves it that he gave his Son for our salvation. In the Incarnation, in the earthly life, death, and resurrection of the Son of God, the gate between God and man, between heaven and



earth, opens once for all. The Church is like the hand holding open this gate, thanks to her proclamation of God’s word, her celebration of the sacraments and her witness of the faith which works through love (cf. Gal 5:6). But the world tends to withdraw into itself and shut that door through which God comes into the world and the world comes to him. Hence the hand, which is the Church, must never be surprised if it is rejected, crushed and wounded.

God’s people, then, need this interior renewal, lest we become indifferent and withdraw into ourselves. To further this renewal, I would like to propose for our reflection three biblical texts.

1. “If one member suffers, all suffer together” (1 Cor 12:26) – The Church

The love of God breaks through that fatal withdrawal into ourselves which is indifference. The Church offers us this love of God by her teaching

and especially by her witness. But we can only bear witness to what we ourselves have experienced. Christians are those who let God clothe them with goodness and mercy, with Christ, so as to become, like Christ, servants of God and others. This is clearly seen in the liturgy of Holy Thursday, with its rite of the washing of feet. Peter did not want Jesus to wash his feet, but he came to realize that Jesus does not wish to be just an example of how we should wash one another's feet. Only those who have first allowed Jesus to wash their own feet can then offer this service to others. Only they have "a part" with him (Jn 13:8) and thus can serve others.

Lent is a favourable time for letting Christ serve us so that we in turn may become more like him. This happens whenever we hear the word of God and receive the sacraments, especially the Eucharist. There we become what we receive: the Body of Christ. In this body there is no room for the indifference which so often seems to possess our hearts. For whoever is of Christ, belongs to one body, and in him we cannot be indifferent to one another. "If one part suffers, all the parts suffer with it; if one part is honoured, all the parts share its joy" (1 Cor 12:26).

The Church is the *communio sanctorum* not only because of her saints, but also because she is a communion in holy things: the love of God revealed to us in Christ and all his gifts. Among these gifts there is also the response of those who let themselves be touched by this love. In this communion of saints, in this sharing in holy things, no one possesses anything alone, but shares everything with others. And since we are united in God, we can do something for those who are far distant, those whom we could never reach on our own, because with them and for them, we ask God that all of us may be open to his plan of salvation.

2. "Where is your brother?" (Gen 4:9) – Parishes and Communities

All that we have been saying about the universal Church must now be applied to the life of our parishes and communities. Do these ecclesial structures enable us to experience being part of one body? A body which receives and shares what God wishes to give? A body which acknowledges

and cares for its weakest, poorest and most insignificant members? Or do we take refuge in a universal love that would embrace the whole world, while failing to see the Lazarus sitting before our closed doors (Lk 16:19-31)?

In order to receive what God gives us and to make it bear abundant fruit, we need to press beyond the boundaries of the visible Church in two ways.

In the first place, by uniting ourselves in prayer with the Church in heaven. The prayers of the Church on earth establish a communion of mutual service and goodness which reaches up into the sight of God. Together with the saints who have found their fulfilment in God, we form part of that communion in which indifference is conquered by love. The Church in heaven is not triumphant because she has turned her back on the sufferings of the world and rejoices in splendid isolation. Rather, the saints already joyfully contemplate the fact that, through Jesus' death and resurrection, they have triumphed once and for all over indifference, hardness of heart and hatred. Until this victory of love penetrates the whole world, the saints continue to accompany us on our pilgrim way. Saint Therese of Lisieux, a Doctor of the Church, expressed her conviction that the joy in heaven for the victory of crucified love remains incomplete as long as there is still a single man or woman on earth who suffers and cries out in pain: "I trust fully that I shall not remain idle in heaven; my desire is to continue to work for the Church and for souls" (Letter 254, July 14, 1897).

We share in the merits and joy of the saints, even as they share in our struggles and our longing for peace and reconciliation. Their joy in the victory of the Risen Christ gives us strength as we strive to overcome our indifference and hardness of heart.

In the second place, every Christian community is called to go out of itself and to be engaged in the life of the greater society of which it is a part, especially with the poor and those who are far away. The Church is missionary by her very nature; she is not self-enclosed but sent out to every nation and people.

Her mission is to bear patient witness to the One who desires to draw all creation and every man and woman to the Father. Her mission is to bring to all a love which cannot remain silent. The Church follows Jesus Christ along the paths that lead to every man and woman, to the very ends of the earth (cf. Acts 1:8). In each of our neighbours, then, we must see a brother or sister for whom Christ died and rose again. What we ourselves have received, we have received for them as well. Similarly, all that our brothers and sisters possess is a gift for the Church and for all humanity.

Dear brothers and sisters, how greatly I desire that all those places where the Church is present, especially our parishes and our communities, may become islands of mercy in the midst of the sea of indifference!

3. “Make your hearts firm!” (James 5:8) – Individual Christians

As individuals too, we have are tempted by indifference. Flooded with news reports and troubling images of human suffering, we often feel our complete inability to help. What can we do to avoid being caught up in this spiral of distress and powerlessness?

First, we can pray in communion with the Church on earth and in heaven. Let us not underestimate the power of so many voices united in prayer! The 24 Hours for the Lord initiative, which I hope will be observed on 13-14 March throughout the Church, also at the diocesan level, is meant to be a sign of this need for prayer.

Second, we can help by acts of charity, reaching out to both those near and far through the Church’s many charitable organizations. Lent is a favourable time for showing this concern for others by small yet concrete signs of our belonging to the one human family.

Third, the suffering of others is a call to conversion, since their need reminds me of the uncertainty of my own life and my dependence on God and my brothers and sisters. If we humbly implore God’s grace and accept our own limitations, we will trust in the infinite possibilities which God’s love holds out to us. We will also be able to resist the diabolical temptation

of thinking that by our own efforts we can save the world and ourselves.

As a way of overcoming indifference and our pretensions to self-sufficiency, I would invite everyone to live this Lent as an opportunity for engaging in what Benedict XVI called a formation of the heart (cf. *Deus Caritas Est*, 31). A merciful heart does not mean a weak heart. Anyone who wishes to be merciful must have a strong and steadfast heart, closed to the tempter but open to God. A heart which lets itself be pierced by the Spirit so as to bring love along the roads that lead to our brothers and sisters. And, ultimately, a poor heart, one which realizes its own poverty and gives itself freely for others.

During this Lent, then, brothers and sisters, let us all ask the Lord: “*Fac cor nostrum secundum cor tuum*”: Make our hearts like yours (Litany of the Sacred Heart of Jesus). In this way we will receive a heart which is firm and merciful, attentive and generous, a heart which is not closed, indifferent or prey to the globalization of indifference.

It is my prayerful hope that this Lent will prove spiritually fruitful for each believer and every ecclesial community. I ask all of you to pray for me. May the Lord bless you and Our Lady keep you.

From the Vatican, 4 October 2014

Feast of Saint Francis of Assisi

FRANCIS

**MESSAGE OF HIS HOLINESS POPE FRANCIS
FOR THE 23rd WORLD DAY OF THE SICK 2015**

Sapientia Cordis

**“I was eyes to the blind, and feet to the lame”
(Job 29:15)**

Dear Brothers and Sisters,

On this, the twenty-third World Day of the Sick, begun by Saint John Paul II, I turn to all of you who are burdened by illness and are united in various ways to the flesh of the suffering Christ, as well as to you, professionals and volunteers in the field of health care.

This year’s theme invites us to reflect on a phrase from the Book of Job: “I was eyes to the blind, and feet to the lame” (Job 29:15). I would like to consider this phrase from the perspective of “sapientia cordis” – the wisdom of the heart.

1. This “wisdom” is no theoretical, abstract knowledge, the product of reasoning. Rather, it is, as Saint James describes it in his Letter, “pure, then peaceable, gentle, open to reason, full of mercy and good fruits, without uncertainty or insincerity” (3:17). It is a way of seeing things infused by the Holy Spirit in the minds and the hearts of those who are sensitive to the sufferings of their brothers and sisters and who can see in them the image of God. So let us take up the prayer of the Psalmist: “Teach us to number our days that we may gain a heart of wisdom” (Ps 90:12). This “sapientia cordis”, which is a gift of God, is a compendium of the fruits of the World Day of the Sick.

2. Wisdom of the heart means serving our brothers and sisters. Job’s

words: “I was eyes to the blind, and feet to the lame”, point to the service which this just man, who enjoyed a certain authority and a position of importance amongst the elders of his city, offered to those in need. His moral grandeur found expression in the help he gave to the poor who sought his help and in his care for orphans and widows (Job 29:12-13).

Today too, how many Christians show, not by their words but by lives rooted in a genuine faith, that they are “eyes to the blind” and “feet to the lame”! They are close to the sick in need of constant care and help in washing, dressing and eating. This service, especially when it is protracted, can become tiring and burdensome. It is relatively easy to help someone for a few days but it is difficult to look after a person for months or even years, in some cases when he or she is no longer capable of expressing gratitude. And yet, what a great path of sanctification this is! In those difficult moments we can rely in a special way on the closeness of the Lord, and we become a special means of support for the Church’s mission.

3. Wisdom of the heart means being with our brothers and sisters. Time spent with the sick is holy time. It is a way of praising God who conforms us to the image of his Son, who “came not to be served but to serve, and to give his life as a ransom for many” (Mt 20:28). Jesus himself said: “I am among you as one who serves” (Lk 22:27).

With lively faith let us ask the Holy Spirit to grant us the grace to appreciate the value of our often unspoken willingness to spend time with these sisters and brothers who, thanks to our closeness and affection, feel more loved and comforted. How great a lie, on the other hand, lurks behind certain phrases which so insist on the importance of “quality of life” that they make people think that lives affected by grave illness are not worth living!

4. Wisdom of the heart means going forth from ourselves towards our brothers and sisters. Occasionally our world forgets the special value of time spent at the bedside of the sick, since we are in such a rush; caught up as we are in a frenzy of doing, of producing, we forget about giving ourselves freely, taking care of others, being responsible for others. Behind this attitude there is often a lukewarm faith which has forgotten the Lord's words: "You did it unto me" (Mt 25:40).

For this reason, I would like once again to stress "the absolute priority of 'going forth from ourselves toward our brothers and sisters' as one of the two great commandments which ground every moral norm and as the clearest sign for discerning spiritual growth in response to God's completely free gift" (Evangeli Gaudium, 179). The missionary nature of the Church is the wellspring of an "effective charity and a compassion which understands, assists and promotes" (ibid).

5. Wisdom of the heart means showing solidarity with our brothers and sisters while not judging them. Charity takes time. Time to care for the sick and time to visit them. Time to be at their side like Job's friends: "And they sat with him on the ground seven days and seven nights, and no one spoke a word to him, for they saw that his suffering was very great" (Job 2:13). Yet Job's friends harboured a judgement against him: they thought that Job's misfortune was a punishment from God for his sins. True charity is a sharing which does not judge, which does not demand the conversion of others; it is free of that false humility which, deep down, seeks praise and is self-satisfied about whatever good it does.

Job's experience of suffering finds its genuine response only in the cross of Jesus, the supreme act of God's solidarity with us,

completely free and abounding in mercy. This response of love to the drama of human pain, especially innocent suffering, remains forever impressed on the body of the risen Christ; his glorious wounds are a scandal for faith but also the proof of faith (cf. Homily for the Canonization of John XXIII and John Paul II, 27 April 2014).

Even when illness, loneliness and inability make it hard for us to reach out to others, the experience of suffering can become a privileged means of transmitting grace and a source for gaining and growing in sapientia cordis. We come to understand how Job, at the end of his experience, could say to God: "I had heard of you by the hearing of the ear, but now my eye sees you" (42:5). People immersed in the mystery of suffering and pain, when they accept these in faith, can themselves become living witnesses of a faith capable of embracing suffering, even without being able to understand its full meaning.

6. I entrust this World Day of the Sick to the maternal protection of Mary, who conceived and gave birth to Wisdom incarnate: Jesus Christ, our Lord.

O Mary, Seat of Wisdom, intercede as our Mother for all the sick and for those who care for them! Grant that, through our service of our suffering neighbours, and through the experience of suffering itself, we may receive and cultivate true wisdom of heart!

With this prayer for all of you, I impart my Apostolic Blessing.

From the Vatican, 3 December 2014

Memorial of Saint Francis Xavier

FRANCIS

“Celebrating the Year of Consecrated Life”

2015 Pastoral Letter from the Chinese Regional Bishops' Conference

The Church celebrates the Year of Consecrated Life in 2015 (from November 21, 2014 to February 2, 2016). Pope Francis made this declaration at the end of the year 2013. He once again reminds us that consecrated life is a way of life indispensable in the Church. The people of God, as well as the big family of mankind, need this group of religious people. The Pope gives men and women living consecrated lives a great mission: “Wake Up the World!”

Our Lord Jesus Christ asks each of us to “Be perfect, just as your heavenly Father is perfect.” (Mathew 5: 48) This request is for all of us. So, let us together pursue the same ideal, which is to become daughters and sons of God, although there are various ways of achieving this goal. One way, which is the responsibility of us all, is by observing the Ten Commandments of God. Following the Ten Commandments of God is our duty in life. Moreover, another way to be perfect is through the way of the Gospel, “the evangelical counsels” (*consilia evangelica*). The Christian faith not only commands people to do things but it also persuades people to do them. To keep the commandments of God is a moral obligation of each person. To observe the evangelical counsels is a choice of those who are fervent, generous and courageous.

There are three kinds of temptations that weigh people down: money and possessions, bodily pleasure, and reputation and position. The evangelical counsels help consecrated people respond to these three temptations. Consecrated persons then encourage the faithful to imitate them in their struggle for sanctification, to arrive at Christian perfection

(*perfectio christiana*), and to bear witness to the invisible God among people.

Present Condition

In Taiwan there are about 1,500 religious priests, brothers and sisters from various religious congregations that comprise 0.5% of the total population of the local Church. In other words, for every 200 faithful there is only one consecrated person at their service. Regarding the global Church, the ratio of consecrated persons is even less: 0.05%. For every 2000 faithful there is only one consecrated person at their service. Throughout this year, the Church wants to dedicate special attention to this small group of brothers and sisters.

The Church has high expectations for consecrated people. In Taiwan there is a considerable number of religious congregations of men and women: some 100 different religious congregations. The religious congregation with the largest number of members has less than 100 members in Taiwan, while the congregation with the least number has less than 10 members. Furthermore, many congregations are somewhat spread out throughout the country. Foreign religious account for 40% of the total number of consecrated people in Taiwan, demonstrating the international makeup of consecrated men and women here and the “universality” of the local Church.

Using statistics of the global Church for analysis, the growth rate of Catholics in the past decade is more than the natural growth rate of the world population. The number of diocesan priests as well as seminarians has also increased, but the number of religious persons has decreased by 7%! In Taiwan, there have been very few local vocations to missionary religious congregations over the past decades, which may result in a crisis in the local Church. Therefore, we very much appreciate the announcement made by Pope Francis to dedicate the year to consecrated

life. We hope that during the “Year of Consecrated Life”, through the power of the Holy Spirit, religious congregations will be inspired to reflect and to renew. May they also deepen the understanding and desire of the faithful towards consecrated life.

Future Direction

A few years ago, the International Association of Major Religious Superiors organized a congress. The purpose was to discern the will of the Holy Spirit as to what should be the direction of consecrated life in the future. The theme of the Congress was: “Passion for Christ, Passion for Humanity.” Since Vatican II, the Church has shown her concern for the world through service to the communities of the world. Since Vatican II, consecrated life is no longer isolated from the world, but has boldly entered into the world to reveal the face of Christ to the world. Religious, like Jesus, are trying to establish a different kind of community within the secular world. They help people to discover and experience a way of life more worthy of being pursued, a truly humane way of life for individuals and communities.

Modern secular values are very attractive especially for those who live in a highly developed country like Taiwan. Most people are likely to receive high degrees in education, and as long as one works hard, one can have sufficient income to purchase what one wants to buy, such as smart phones, vehicles and brand name clothes, and participate in a variety of recreational activities. Young people can rely on long-term financial assistance from their parents, or ask them to help babysit their grandchildren. Furthermore, they can live a comfortable single life for a long time, since marriage at a young age is not required. If one gets sick, there is a good health-care system. In the case of a large financial crisis, there are good social welfare networks that can provide assistance. This “well-off” environment in Taiwan is very attractive, pushes people to desire more, to the point of trying to buy happiness,

and pay no attention to the basic questions of life, such as: the meaning of life, the needs of the poor, the plight of poor countries, and issues dealing with suffering and death.

The challenges that the religious communities in Taiwan must face are similar to the challenges other developed countries are dealing with. Fortunately, for a long time, in many highly developed countries, a large number of religious and religious communities have tried to reaffirm the positive values of consecrated life in today’s environment and developed innovative means of communicating those values.

Return back to the center: Jesus

The most pressing need of consecrated persons and religious communities is to put the “Jesus of the Gospels” back into the center of their lives. Consecrated religious should rekindle their deep love for Jesus, just like couples who have been married for a long time need to rekindle their initial enthusiasm to sustain the love that will influence their daily lives, get to know Jesus again and try to imitate his way of life. It is necessary to pray more, and, for the consecrated persons and their communities, to reflect on life and its meaning. The time for prayer and reflection is more important than the time for apostolic work. It is better to be involved in fewer activities, in order to get closer to Jesus, and, together with Jesus, adjust the pace of their consecrated and community lives. After Vatican II, various consecrated groups (secular organizations) emerged that attach great importance to prayer, contemplation, bible sharing and life review.

Adjusting the focus of service

Communities of consecrated life have always given priority to care for the poor: various groups on the margins of society, such as those without financial resources, those with mental disabilities, the abandoned,

inmates, the sick who have no one to take care of them, the illiterate, elderly people living alone, etc. Taiwan is no exception! The early missionaries paid particular attention to the poor and responded to their specific needs. Eventually, the civil society and economic condition gradually improved. The government assumed more responsibility and many poor people received assistance, and, after a long time, were no longer poor. Some organizations of religious communities have lost their original prophetic mission. Sometimes, organizations of religious communities even work very hard to compete with organizations of the government (or big corporations). But in fact, there are new groups of poor people in our society who cannot obtain substantial relief, and they seem to be just “waiting” for religious communities to take care of them. Actually, the religious communities in Taiwan continue to show concern for those whom other people cannot effectively assist, such as girls who have lost direction in life, AIDS patients, people with severe disabilities, those suffering with dementia, etc. However, religious communities need to discern again whether they should give up some services in order to assist those groups who are in dire need.

For more than 60 years, in addition to founding and managing many parishes, religious communities also initiated many other apostolic works. This has always been the mission of religious communities, with a high degree of flexibility to respond to people’s needs. Religious communities have worked much in the areas of education (from kindergarten to university), health care (from small clinics to big hospitals), media, social welfare, foreign labor, etc. Different religious communities, according to their individual charisms, implemented concrete actions to pay attention to and respond to various human needs. This is an extremely valuable tradition. However, because the number of consecrated religious has decreased and there are fewer vocations, most of the organizations founded

and managed by religious communities now have no one to really run them (or if they do, they are not qualified or too old). Religious communities should discern, in light of faith and professionalism: Which works should be given up, or handed to the diocese or to more professional organizations in the diocese to ensure that the core values of faith are transmitted?

In addition, there are many significant social movements in Taiwan, and their scope is broad. In this context, there is no need for religious communities to establish or maintain their own small and similar social movements, but should consider participating actively in the social movements led by others: environmental protection, human rights, social justice, the abolition of the death penalty, and other international movements. This is also in line with the teachings of the post-Vatican II document, “The Church in the Modern World.”

Reassurance

Due to the political environment in Taiwan, there has always been a feeling of instability in society and an unclear or questionable national identity, which has resulted in a general widespread psychological anxiety. While this affects everyone, our Christian faith can give people a deeper level of peace, because we are all one family, sons and daughters of God our Father. We should, therefore, be able to bear the existence of some tension among family members. Members of religious communities, because of their certainty of the existence of heaven and the lifelong choice they’ve made for the kingdom of heaven, can bring peace to society, rather than making political statements or defining the national identity. The future of humanity is not very clear, nor is the future path of Taiwan. But, as we move toward the Kingdom of God, relying on God’s daily care for us, we can be confident. In this way, we will be able to discern, step by step, the direction in which Taiwan must proceed.

Expressing the three Evangelical Counsels

Finally, we encourage consecrated religious in Taiwan to, once again and with renewed vision, spend more time to explore the significance of the three evangelical counsels, especially on the expression of the vows. We hope that consecrated persons will find ways, in the spirit of the Gospel and suitable to Taiwan's present environment, to better manage the material needs of life, to properly exercise authority and to control one's sexuality, according to the example of Jesus, God's Servant, in terms of poverty, chastity, and obedience. In recent years, new books on consecrated life (especially in foreign languages) are particularly numerous and creative. Chinese traditional culture and the new culture of Taiwan also affect our comprehension and expression of the three evangelical counsels. There are positive and negative effects. It is asked of those who are directly involved to explore their impact again. The Faculty of Theology of St. Robert Bellarmine will organize a workshop on "Consecrated Life" from March 20-22, 2015. We encourage all consecrated persons to join or read the special issue of "Collectanea Theologica."

The Contemplative is God's Church without borders

Within the Church there is a form of consecrated life that constitutes a relatively unique vocation: the "contemplative lifestyle" to which some people are called. These religious are separated from the world to live a contemplative, at times solitary, consecrated life that is total and irreversible, similar to Jesus, who went to the mountains to pray. They live out and express Christ's paschal mystery. We can say that these persons, in an exemplary manner, manifest the mystery of union with God, showing how they are a unique grace and precious gift in the mystery of the holiness of the Church. (ref. "Verbi Sponsa, Instruction on the Contemplative Life and on the Enclosure of Nuns, 1 and 3)

The Second Vatican Council clearly affirms the noble value of this form of consecrated life: "The monastic life, that venerable institution which in the course of a long history has won for itself notable renown in the Church and in human society, should be preserved with care and its authentic spirit permitted to shine forth ever more splendidly both in the East and the West. The principal duty of monks is to offer a service to the divine majesty at once humble and noble within the walls of the monastery, whether they dedicate themselves entirely to divine worship in the contemplative life or have legitimately undertaken some apostolate or work of Christian charity. Retaining, therefore, the characteristics of the way of life proper to them, they should revive their ancient traditions of service and so adapt them to the needs of today, that monasteries will become institutions dedicated to the edification of the Christian people". (Perfectae Caritatis, 9)

The heart of the contemplative religious is undivided, not only purified from sin but also totally turned to God; it is a heart of love thoroughly undivided and complete, reflecting the pure love of the Blessed Trinity. (ref. "Verbi Sponsa, Instruction on the Contemplative Life and on the Enclosure of Nuns, 5)

St. John of the Cross wrote: "For a little of this pure love is more precious to God and the soul, and more beneficial to the Church, even though it seems one is doing nothing, than all these other works put together." (St. John of the Cross, "Spiritual Canticle" 29.2) St. Teresa of Jesus said: "I would have laid down a thousand lives to save a single one of all the souls that were being lost there." She clearly told her daughters: "If your prayers and desires and disciplines and fasts are not performed for the intentions of which I have spoken (that is, for the Church and for the benefits of consecrated persons), reflect [and believe] that you are not carrying out the work or fulfilling the object for which the Lord has brought you here." (Way of Perfection

Chapter 1:3; 3:10) “Love does not consist in great sweetness of devotion, but in a fervent determination to strive to please God in all things, in avoiding, as far as possible, all that would offend Him, and in praying for the increase of the glory and honor of His Son and for the growth of the Catholic Church.” (“The Interior Castle” 4.1.7)

Therefore, the life of the contemplative “is really a gift, placed at the center of the mystery of ecclesial communion, accompanying those who have the mission of preaching the Gospel.” (Pope John Paul II, to the cloistered nuns of Loreto (1995.09.10), 4) (ref. “Verbi Sponsa, Instruction on the Contemplative Life and on the Enclosure of Nuns, 7)

Conclusion

Consecrated life is closely related to each of us, and is associated with the evangelization and structure of the Church. In this “Year of Consecrated Life” religious groups will organize different events, both separately and conjointly. The faithful are encouraged to take part in these events, and, together with all the consecrated persons of the local Church, give thanks to the Lord with unbounded gratitude because consecrated life is deeply rooted in God’s infinite love. It is His love that draws all men and women. Those who have been drawn by this love joyfully embark on the journey of consecrated life.

May Mary, our Blessed Mother - the first believer who offered her body, mind, and spirit for the Kingdom of God - during this “Year of Consecrated Life,” accompany all those, who like her, responded to the call of our Lord Jesus Christ, in their effort to be faithful to their particular vocation, so that this year’s celebration of consecrated life will become a year of grace and renewal in the life of faith in the Church.

Chinese Regional Bishops’ Conference

November 16, 2014

33rd Sunday in Ordinary Time

“Year of Consecrated Life” Activities:

At the Opening and Closing of the “Year of Consecrated Life”: Each diocese will offer a novena with Eucharistic adoration and gather together all consecrated persons on the ‘Day of Consecrated Life.’

Each religious community will make a novena for the opening of the “Year of Consecrated Life.” The novena will start on November 21, 2014.

The prayer intentions for each day of the novena are:

Day 1: For all the activities of the “Year of Consecrated Life”

Day 2: For men and women religious

Day 3: For bishops and diocesan priests

Day 4: For contemplatives

Day 5: For consecrated virgins and secular institutes

Day 6: For consecrated religious communities

Day 7: For the youth who are considering a vocation to religious life

Day 8: For consecrated persons experiencing struggles and difficulties

Day 9: In response to and gratitude for love

Each religious group will decide on a day to have an “Open House,” so that others may have an understanding of their particular life style.

In February and September, 2015, the Men and Women Religious Associations will jointly offer formation workshops for novices on the consecrated life.

On March 20 – 22, 2015, the Faculty of Theology of St. Robert Bellarmine will sponsor a workshop on “The Consecrated Life: Theology of the Evangelical Counsels.”

In May and November, 2015, (twice both in the north and south of Taiwan) a workshop on sexuality and the consecrated life will be offered for men and women religious.

Each religious group will strengthen the spiritual lives of its members by setting up prayer groups and lectio divina on the Apostolic Letter to All Consecrated People.

The topic for priestly formation in August 2015 will be the Consecrated Life.

A novena will be offered before the closing of the “Year of Consecrated Life,” beginning on January 24, 2016. The prayer intention for the novena will be consecrated life and vocations.

(For more details and the latest news, please visit the Bishops’ Conference website www.catholic.org.tw)

7th World Congress in Migration and Refugees “Cooperation and Development in the Pastoral Care of Migrants”

The Pontifical Council for the Pastoral Care of Migrant and Itinerant People had organized the 7th World Congress in Migration and Refugees with a theme: Cooperation and Development in the Pastoral Care of Migrants. The congress is being held every five years. The recent congress was held on November 17 to 21, 2014 at Urbaniana University in Rome.

Gathering together nearly 300 participants, which include delegates from Bishops’ Conferences, commissions and Church structures and partners from over 90 countries. Fr. Eliseo Napiere, MSP, Fr. Joy Tajonera, MM, and Rose Lin joined the congress in behalf of the Episcopal Commission for the Pastoral Care of Migrants and Itinerant People of the Chinese Regional Bishops’ Conference.

The objective of the Congress was to reflect upon the current migration situation that so strongly marks modern-day society, and to seek and propose a renewed Catholic pastoral approach to the phenomenon within the Church at international, regional and local levels.

The pastoral care of the Catholic Church, expressed in specific programs and plans of action, takes into consideration the particular situation of economic migrants, who live between the realities of uprooting and that of integration. Pastoral programs concern the spiritual search of the sense of life, experiences of welcome, sharing and reconciliation, the proclamation of the Gospel, the Liturgy, the celebration of the Sacraments. At the same time, the pastoral

solicitude also cares towards basic needs of migrant workers such as legal assistance in the regularization process of their status, the defence and the promotion of their dignity, decent jobs and housing. Christian communities continue to be spaces of hope and action, advocating on behalf of migrants (particularly children, unaccompanied minors, women and persons with disabilities), that raise awareness, protect and extend the necessary assistance, whatever their status.

Presentations, discussions and sharing of experiences helped to address the issue of the migrants' family with all positive aspects that contribute to strengthen and promote fruitful human relationships, which are the basis and the core of all societies. Emphasis has been given on family separation, caused by the lack of adequate migration policies, which is especially challenging in countries with a large diaspora.

Furthermore, the feminization of migration is a new characteristic. Migrant women are no longer moving within processes of family reunification mainly, but also as bread-winners. Migration, therefore, can be an instrument of empowerment for women but also a threat when criminal nets take advantage of their vulnerability and force them into smuggling, trafficking, and even prostitution and labor exploitation.

Similarly, young migrants carry a great potential in building bridges of cooperation between societies towards development. The pastoral care of young migrants concentrates on their religious and integral formation, assisting them to be active bridges between cultures, both for the benefit of society and Christian communities.

Migration continues to be a sign of modern times, deeply marked by growing fear and lack of hospitality. In this regard, the centrality

of the human person and the respect for his/her dignity are of even greater importance, preceding any religious, ethnic, social or cultural differences.

The participants of the Meeting encourage all actors, including civil society and governments, to work towards more comprehensive and just immigration policies, fully implementing international conventions to guarantee job opportunities and better living conditions, to prevent exploitation and/or trafficking of migrant workers.

The participants appeal to the responsibility of the whole international Community to contribute to the common good and to the universality of human rights, underlining the need for a positive change in attitude towards migrants.

Finally, the Pontifical Council for the Pastoral Care of Migrants and Itinerant People and the participants recommend collaborative action amongst all Church structures in the countries of origin, transit and destination to implement the considerations and conclusions of the Congress, which will be published.



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出版日期：2015年3月