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教宗方濟各 2015年復活節文告

親愛的弟兄姐妹們，

耶穌基督已經復活了！

愛擊敗了仇恨，生命戰勝了死亡，光明驅散了黑暗！

耶穌基督為了愛我們，捨棄了自己身為天主的光榮；祂空虛了自己，取了奴僕的形體，至死謙卑，且死在十字架上。為此，天主舉揚了祂，使祂成為宇宙之主。耶穌是主！

耶穌藉著祂的死亡與復活，為所有人指出了生命

與幸福的道路：這條路就是謙卑，包括了受凌辱的謙卑。這是引領人朝向光榮的道路。唯有謙卑的人可以走向「天上的事」，走向天主（參哥三1-4）。驕傲的人「由上往下」看，謙卑的人則「由下向上」看。

基督復活的清晨，伯多祿和若望在婦女們告知他們後，跑到耶穌的墳墓那裡，看見墳墓已打開，裡面是空的。他們於是走近墳墓，為了要進入墓中，他們「彎下身子」。要進入這奧祕中，就必須「彎腰低頭」，貶抑自己。只

有貶抑自己的人才理解耶穌的光榮，也才能跟隨祂、走祂的道路。

世界不惜一切代價將自己強加於人，它加入競爭、使人重視它……；但基督徒則因著死而復活的基督的恩寵，成為另一種人道的幼芽。在這另一種人道中，我們努力善度互相服務的生活，竭力做個不驕傲、隨時樂於助人並尊重他人的人。

這不是懦弱，而是真正的力量！誰在內心中有天主的力量、愛和正義，就無需使用暴力，而是以真理、美善與愛的力量來說話和行動。

我們祈求復活的主，賜予我們恩寵，使我們不陷於那助長暴力與戰爭的驕傲，卻具有寬恕與和平的謙卑的勇氣。我們請求勝利的耶穌，減輕我們眾多弟兄因祂的名而受的苦難，也減輕所有因目前衝突與暴力後果而無辜受苦

的人們的痛苦。

我們尤其要為敘利亞和伊拉克祈求和平，求主使武器震耳欲聾的響聲停息，恢復這兩個可愛的國家不同族群間的和睦共處。我們期望國際社會面對這些國家中人道狀況的巨大悲劇和無數難民的悲慘，不要無動於衷。

我們為聖地所有的居民祈求和平。但願以色列與巴勒斯坦人之間的相遇文化得以增長，雙方重拾和平的進程，使多年來的痛苦與分歧得以終止。

我們為利比亞祈求和平，求主使目前荒謬的流血犧牲和一切野蠻暴力得以停止；願所有關注國家命運的人都努力促進修和，共同建設一個尊重人性尊嚴的友愛社會。我們也祝願葉門國內共同的和解意願占上風，以謀求全國人民的福祉。

與此同時，我們懷著希望

將近日在瑞士洛桑達成的伊朗核談判的協議託付於仁慈的上主，使其成為世界邁向更加安全與友愛的決定性一步。

我們祈求復活的主賜予奈及利亞、南蘇丹、蘇丹及剛果民主共和國各個地區和平的恩典。我們期望所有善心人士繼續為喪失生命的人們祈禱——我特別念及週四在肯尼亞加里薩大學被殺害的青年——也為被劫持的人、被迫拋棄家園與親人的人們祈禱。

願主的復活為可愛的烏克蘭，尤其為在近幾個月內忍受了衝突暴力的人帶來光明。願這個國家在各有關方面的努力下，重獲和平與希望。

我們為容易成為某些人和犯罪組織的新、舊形式奴役受害人的眾多男女，祈求平安與自由。我們也祈求毒品販子的受害者能得到平安與自由；這些毒販常與當權者勾結，而當權

者的義務原該是維護人類家庭的和平與和諧。我們也要為屈服於武器交易商之下的這個世界祈求和平。

但願主耶穌安慰的聲音到達邊緣的人、被囚的人、貧困者、遷移者；很多時候他們都遭到拒絕、虐待和拋棄。但願主耶穌安慰的聲音也到達病人、痛苦者、兒童、尤其是遭受暴力的兒童，到達此刻家有喪事的人，到達所有善心人士。「願你們平安！」（路廿四36）「不要怕，我已復活了，我將永遠與你們同在！」（參《羅馬彌撒經書》，復活主日進堂詠）

（梵蒂岡電台譯）

台灣隆重慶祝教宗方濟各就職2周年

為了慶祝教宗方濟各就職2周年，台灣天主教會及各界代表3月19日中午齊聚在台北總教區台北聖母無原罪主教座堂，舉行隆重感恩聖祭，表達對教宗方濟各的愛戴與支持。

彌撒聖祭由高雄教區劉振忠總主教主禮，天主教會台灣地區主教團主席、台北總教區洪山川總主教代表致詞，嘉義教區鍾安住主教講道。新竹教區李克勉主教、台中教區蘇耀文主教、台南教區林吉男主教、花蓮教區曾建次輔理主教、榮休狄剛總主教和劉丹桂主教及50多位神父共祭。駐華使節團長諾魯共和國柯克大使特率各國使節和美國、德國等駐華機構代表出席；各宗教代表及各級政府官員也都與會，更有來自全台各地的教友500多人參禮。

洪總主教致詞時表示，過去730天，每天都有教宗方濟各的消息，整個世界為之震撼和

感動，教會明顯的站出來，是窮人的教會，跟窮人站在一起。我們看到、聽到教宗的訊息，如同《若望福音》第12章第19節所說，「看！全世界都跟他去了。」我們與世界各地的人們在一起慶賀他的就職2周年，特以感恩聖祭表達對教宗的愛，並與他結合在一起。

鍾主教在講道時更強調，3月是教會的聖若瑟月，聖若瑟是義人，因著他貞潔、安貧樂道、謙卑、服從、明智和忠貞，全能的天主把祂最愛的聖子耶穌和聖母瑪利亞在世時託他照顧，是聖家的守護者，也是整個教會的守護者，聖若瑟懂得聆聽天主的話，而為聖母的淨配，此種守護的使命不侷限於基督徒，更延伸到種種人性生活的幅度。教宗方濟各學習聖若瑟扮演著守護者的角色，被稱為人民的教宗。自任教宗以來，即要求教會是個關懷貧困弱勢的團體，要守護



他人，保護環境，我們當忠實的執行主耶穌託付給我們的救人使命。

教廷駐華代辦陸思道蒙席感謝外交部次長史亞平參加感恩聖祭典禮，這象徵著中華民國對於教廷的敬意與尊重，陸思道蒙席代表教廷保證，也會對中華民國採取同樣尊敬的態度。他指出，教廷和全球180個國家有正式邦交，並與其他國家保持著非正式的關係，教廷深切地珍視每一份友誼。追求和平、捍衛宗教自由、維持社會秩序等，都是教廷與中華民國共同分享的信念，基於台灣人民也堅守這些價值，顯示了台灣人、中國人及亞洲人的價值，也為世界各地文化所共享。外交部史亞平次長則在彌撒後致詞表示，教宗方濟各堪稱史上知名度最高的教宗之一，不僅獲選為《時代雜誌》年度風雲人物，教宗的推特更吸引著千萬名的追隨者。他最大的影響力在於所樹立的道德權威，以最寬容的心、最大的悲憫為弱勢發聲，並以卓越的智慧、正直無懼的態度談

論社會關注的議題。

史次長強調，過去這一年，中華民國與教廷是極密切的人道援助夥伴，在伊波拉病毒防疫上，中華民國在第一時間就透過教廷一心委員會捐贈2萬歐元；也透過教廷捐贈10萬歐元援助伊拉克北部流離失所的難民。我與教廷兩國的深厚邦誼已邁入第73年，兩國以相同的普世核心價值強化、深化雙方的人道慈善夥伴關係，持續推動兩岸的和平穩定。

迎接教宗方濟各就職兩周年的喜慶，教廷駐華代辦陸思道蒙席不到近午即在主教座堂親自迎接所有與會者，並致上教宗的問候與愛，彌撒更採用拉丁彌撒，旅北阿美族傳協代表們也獻上原民語的「領主曲」，「謝主曲」全體特別獻唱了「方濟禱詞」。

彌撒後教廷駐華使館也準備精美茶點與大家共享，慶祝活動在悅樂天主中得圓滿。

（文摘自天主教周報）

Pope Francis EASTER URBI ET ORBI MESSAGE to the City and to the World 5 April 2015

Dear Brothers and Sisters,
Jesus Christ is risen!

Love has triumphed over hatred, life has conquered death, light has dispelled the darkness!

Out of love for us, Jesus Christ stripped himself of his divine glory, emptied himself, took on the form of a slave and humbled himself even to death, death on a cross. For this reason God exalted him and made him Lord of the universe. Jesus is Lord!

By his death and resurrection, Jesus shows everyone the way to life and happiness: this way is humility, which involves humiliation. This is the path which leads to glory. Only those who humble themselves can go towards the “things that are above”, towards God (cf. Col 3:1-4). The proud look “down from above”; the humble look “up from below”.

On Easter morning, alerted by the women, Peter and John ran to the tomb. They found it open and empty. Then they drew near and “bent down” in order to enter it. To enter into the mystery, we need to “bend down”, to abase ourselves. Only those who abase themselves understand the glorification of Jesus and are able to follow him on his way.

The world proposes that we put ourselves forward at all costs, that we compete, that we prevail... But Christians, by the grace of Christ, dead and risen, are the seeds of another humanity, in which we seek to live in service to one another, not to be arrogant, but rather respectful and ready to help.

This is not weakness, but true strength! Those who bear within them

God's power, his love and his justice, do not need to employ violence; they speak and act with the power of truth, beauty and love.

From the risen Lord we ask the grace not to succumb to the pride which fuels violence and war, but to have the humble courage of pardon and peace. We ask Jesus, the Victor over death, to lighten the sufferings of our many brothers and sisters who are persecuted for his name, and of all those who suffer injustice as a result of ongoing conflicts and violence.

We ask for peace, above all, for Syria and Iraq, that the roar of arms may cease and that peaceful relations may be restored among the various groups which make up those beloved countries. May the international community not stand by before the immense humanitarian tragedy unfolding in these countries and the drama of the numerous refugees.

We pray for peace for all the peoples of the Holy Land. May the culture of encounter grow between Israelis and Palestinians and the peace process be resumed, in order to end years of suffering and division.

We implore peace for Libya, that the present absurd bloodshed and all barbarous acts of violence may cease, and that all concerned for the future of the country may work to favour reconciliation and to build a fraternal society respectful of the dignity of the person. For Yemen too we express our hope for the growth of a common desire for peace, for the good of the entire people.

At the same time, in hope we entrust to the merciful Lord the framework recently agreed to in Lausanne, that it may be a definitive step toward a more secure and fraternal world.

We ask the risen Lord for the gift of peace for Nigeria, South Sudan and for the various areas of Sudan and the Democratic Republic of the Congo. May constant prayer rise up from all people of goodwill for those who lost their lives – I think in particular of the young people who were killed last Thursday at Garissa University College in Kenya –, for all who have been kidnapped, and for those forced to abandon their homes and their dear ones.

May the Lord's resurrection bring light to beloved Ukraine, especially to those who have endured the violence of the conflict of recent months. May the country rediscover peace and hope thanks to the commitment of all interested parties.

We ask for peace and freedom for the many men and women subject to old and new forms of enslavement on the part of criminal individuals and groups. Peace and liberty for the victims of drug dealers, who are often allied with the powers who ought to defend peace and harmony in the human family. And we ask peace for this world subjected to arms dealers. May the marginalized, the imprisoned, the poor and the migrants who are so often rejected, maltreated and discarded, the sick and the suffering, children, especially those who are victims of violence; all who today are in mourning, and all men and women of goodwill, hear the consoling voice of the Lord Jesus: "Peace to you!" (Lk 24:36). "Fear not, for I am arisen and I shall always be with you" (cf. Roman Missal, Entrance Antiphon for Easter Day).



**CHINESE REGIONAL BISHOPS' CONFERENCE
MINUTES OF THE AUTUMN 2014
PLENARY ASSEMBLY**

Date: November 24-28, 2014 (Monday-Friday)

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

Guests: Msgr. Paul Russell, Fr. Ivan Santus

Secretary: Fr. Otfried Chan

Procedure of Meeting:

- A) Opening Prayer
- B) Address by Archbishop John Hung, President
- C) Address by Msgr. Paul Russell

Msgr. Russell began his address with a sharing on the Vatican II documents that concern the role of the laity in society and their secular duties (“Dogmatic Constitution on the Church” 30-38, “Code of Canon Law” 208-231, “The Joy of the Gospel” 102-

106). He reminded the bishops that, in a society with confused values, they need not only courageously proclaim the Gospel of Jesus Christ, but also remember to teach the faithful the whole content of the faith so that the doctrine will not be misunderstood or distorted. Furthermore, knowing that the purpose of CRBC meeting was to discuss and to plan the work of evangelization in the local Church, Msgr. Russell reminded the bishops to see to it that their respective commissions are functioning well so that each CRBC commission will effectively achieve its specific duty. Because the theme of next year’s Synod of Bishops is the “Family” and since the family is the pastoral concern of the Church, Msgr. Russell appealed to the bishops to address the urgent need of forming the new generation of clergy so that they will have sufficient life experiences, considerable maturity, a strong understanding of the Church’s teachings on marriage, and formation in pastoral work. After saying the above issues, Msgr. Russell gave the following six announcements:

1. Holy Communion for Anglican students at the faculty of theology

“Holy Communion has both a ‘vertical’ aspect – it is communion with God – and a ‘horizontal’ aspect – it is communion with the pope, bishops, and other Catholics. Reception of Holy Communion is a sign of an already achieved unity in faith, morals and governance. Receiving communion is not about nice feelings, but coherence in belief. The faculty of theology should have a very clear understanding of the Catholic doctrine on the Eucharist and reception of the sacraments.”

2. Translation of Papal and Holy See official documents

“The Holy See has entrusted the Chinese Regional Bishops’

Conference with the translation of Papal and Holy See official documents.”

3. Digitalization of sacramental data

“You have an answer from Rome. Keep sacramental data in the traditional way. Digitalization cannot replace sacramental records. There are many problems with digitalization. There is the potential for the system to be hacked. One good solar flare will destroy all digital data. The best way to keep sacramental records is in a book, in handwriting, in ink. Keeping good sacramental records is a profound act of charity towards people. If a person cannot find his or her sacrament records, they face enormous difficulties. Priests should be reminded of this and it should be taught to the seminarians.”

4. The National Eucharistic Congress

“Archbishop Piero Marini, President of the Pontifical Committee for International Eucharistic Congresses, asked me to express to Archbishop Hung and to Bishop Lee and to the organizers of the National Eucharistic Congress his gratitude for the care with which the event was planned and executed.”

5. Marriage

“If we are to have good, strong Catholic life in Taiwan, we need good, strong Catholic families. The statistics are not good. Because Catholics in Taiwan comprise only 1% of the population, it is very difficult for a Catholic to find a Catholic marriage partner. About 73% of Catholics in Taiwan marry non-Catholics. According to one study, over half of these Catholics in mixed marriages are estranged from the Church; 34% become

less than fervent, attending mass only monthly; only 15% remain fervent; only one out of three children in these mixed marriages are baptized. The same study shows that in Catholic marriages only 9% are estranged from the church; 28% attend mass only monthly; 63% remain fervent; 94% of their children are baptized. For this reason, I support the initiative of Fr. Al Doyle to inaugurate the Catholic singles’ website and wish its success. We need to promote marriage between Catholics and help our Catholic singles find a Catholic marriage partner.”

6. Gender issues

“Taiwan is facing increasing pressure from homosexual groups to legalize so-called same-sex marriage and other gender issues. Because some recent words of the pope have been taken out of context and misquoted, I would like to share with you some letters written by the pope when he was Archbishop of Buenos Aires. The first is a letter from Cardinal Jorge Bergoglio to Dr Justo Carbajales, Director of the Department of the Laity of the Episcopal Conference of Argentina; he writes: ‘The essence of being human tends to the union of man and woman as reciprocal realization, attention and care, and as the natural way of procreation. This confers on marriage a social transcendence and public character. Marriage predates the state, is the base of the family, the cell of society, and predates any legislation and even the Church itself. Hence the adoption of the bill in question [legalizing marriage for persons of the same sex] would signify a real and grave anthropological setback. Marriage (composed of male and female) is not the same as the union of two persons of the same sex to distinguish is not to discriminate but to respect; to differentiate, to discern, is to value with propriety, not to discriminate.’

To the Carmelite Nuns, Cardinal Bergoglio wrote (22 June 2010): ‘The identity of the family, and its survival, are in jeopardy here: and father, mother, and children. The life of so many children who will be discriminated beforehand due to the lack of human maturity that God willed them to have with a father and a mother is in jeopardy. [...] Here, the envy of the devil, through which sin entered the world, is also present, and deceitfully intends to destroy the image of God: man and woman, who received the mandate to grow, multiply, and conquer the earth. Let us not be naïve: it is not a simple political struggle; it is an intention which is destructive of the plan of God. It is not a mere legislative project (this is a mere instrument), but rather a <move> of the father of lies who wishes to confuse and deceive the children of God.’

These are issues being faced by all the local Churches all around the world. Every Bishops’ Conference is faced with these challenges, and each Bishops’ Conference must give direction to the Church in their context.”

D) Topics discussed

Proposition I: The CRBC Secretariat

I.A: The 2015 Budget and Work Plan

Explanation:

1. The 2015 Budget and 2015 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: CRBC Secretariat sets salary increase guidelines and a bonus assessment method

Explanation:

According to Proposition A of the 2014 Spring Plenary Assembly, the Secretariat will set salary increase guidelines and a method for assessing bonuses. Suggestions will be presented during the plenary assembly and will be implemented after their approval (see Attachment).

Resolution: Approved.

I.C: Revise “CRBC Secretariat Staff Rules and Regulations”

Explanation:

The “Chinese Regional Bishops’ Conference Secretariat Staff Rules and Regulations” was published in 2009 after the resolutions were approved during the CRBC Spring Plenary Assembly. On May 23, 2012, the Secretary General consulted the bishops regarding some questions raised by new staff members. (For the questions and their responses see Attachment and PowerPoint presentation file.) It is necessary, therefore, to update the Staff Rules and Regulations.

Resolution: Approved, on a trial basis.

I.D: Digitalization of sacramental data

Explanation:

The Apostolic Nunciature transmitted to the Congregation for the Evangelization of Peoples the plan discussed during the

2012 CRBC Autumn Plenary Assembly to make web-based digitalization of sacramental data. According to the “Code of Canon Law”, to protect the privacy of the faithful, it is inappropriate to implement this plan (see Attachment).

Resolution: The digitalization of sacramental data cannot replace sacramental records. The parishes should continue to make hard copies, assure their safety, write accurately, and keep the contents intact. Pay attention to safety when digitalizing personal information.

I.E: (…)

I.F: Establish guidelines for the invitation of foreign speakers to the local Church in Taiwan.

Explanation:

During the 2014 CRBC Spring Plenary Assembly, the Resolution for CRBC Secretariat Proposition I:G was: “The Secretariat will gather information for reference about the practices of other bishops’ conferences. This information will be reported during the Autumn Plenary Assembly.” The Secretariat gathered guidelines from the Catholic Dioceses of Sacramento and Richmond, U.S.A., as references for the CRBC (see Attachment).

Resolution: The Secretariat will be responsible for writing a CRBC draft version of the “Speaker Certification Requirement” for foreign lecturers in the local Church. It will be discussed during the 2015 Spring Plenary Assembly.

I.G: Form a team of translators from the Churches in Hong

Kong, Macau and Taiwan

Explanation:

Rationale

Due to the fact that the Chinese translation of the “Joy of the Gospel” was not very good, Archbishop Savio Tai Fai Hon, the Secretary General of the Congregation for the Evangelization of Peoples, wrote a letter to Archbishop John Hung, President of CRBC, to suggest that, from the local Churches of Hong Kong, Macau and Taiwan, a team of professional translators be formed to provide good translations of the Apostolic Exhortations of Pope Francis in a reasonably short period of time. Translation fees should be provided.

Current situation of Chinese translation

Due to the fact that there currently is no official Church organization from the local Churches of Hong Kong, Macau and Taiwan to translate papal and pontifical documents, the recent Apostolic Exhortation of Pope Francis was translated by a variety of people, mostly lay people, from the three local Churches. The length of recent papal documents has increased, and in many cases, one translator has to deal with many questions regarding foreign languages and a wide range of content. Moreover, the lay people have their own careers and families, and they have limited time for doing translation work. Therefore, the initial translations often rely on a proofreader – a clergy member with a theological background, who spends a considerable time and energy to translate a document. Unfortunately, the clergy also have heavy workloads. Thus, to have good quality translations is not easy. To have good

quality translations, the long-term goal of establishing a team of translators is desirable, providing them with a good working environment and remuneration. By establishing a system for doing this Chinese translation work, the level of translations can improve and experienced translators can be retained.

Cooperation possibilities

Hong Kong, Macao and Taiwan already have people doing translation work for the Church, and these people will be given priority in becoming members of the translation teams from Hong Kong, Macao and Taiwan. Since Cantonese is the main language in Hong Kong and Macau, although they are more fluent in English, the CRBC will do the final proofreading of all Chinese drafts.

Establish a translation fund for the team of translators

Since the three local churches of Hong Kong, Macao, and Taiwan will work together to set up a team of translators to address the issue of Chinese translations for Chinese speaking Churches, the funds for this team, in principle, should be the responsibility of all three local Churches.

Team management

Since this team of translators is formed from the local Churches of Hong Kong, Macau and Taiwan, and the documents being translated are papal and pontifical documents, the supervision of the team should be by the bishops from the three local Churches: John Cardinal Tong Hon (湯漢樞機主教), Archbishop John Hung (洪山川總主教), and Bishop José Hung-seng Lai (黎鴻昇主教). The contact people are as

follows: Fr. Lawrence Lee (李亮神父), Secretary General of HK Diocese; Fr. Peter Choy (蔡惠民神父), Rector of HK Holy Spirit Seminary; Fr. Liu Yan Sin (劉炎新神父), parish priest of Macau Cathedral; Fr. Otfried Chan (陳科神父), Secretary General of CRBC.

Translators and working conditions

Employ the present translators and let the contact persons (diocesan priests) of the local Churches decide a reasonable translator's fee. The documents for translation are papal and pontifical documents. The time for translation should be two months.

Formation of translators

The Holy Spirit Seminary in Hong Kong is considering the initiation of a translation training course to form more translators for the Church. In the future, when translation funds are sufficient, some translators can be sent to participate in international meetings to gain more experiences with foreign languages and with the universal Church. Before this plan is completely realized, each contact person (diocesan priests from Hong Kong, Macau, Taiwan) can first read and study the content of the documents with the translators. This will, on the one hand, reduce the number of mistakes in the translation, and, on the other hand, reduce the workload and burden on the translator.

Other issues

Although a complete translation system cannot be realized at this time, including internal organization, work distribution,

sufficient funding, and full-time professional translators, what can be done now is to progressively strengthen the abilities of the translators and the collaboration among them, and to find the right translators for different topics. By doing so, the translation work will gradually be rooted in the three Chinese speaking local Churches, will be valued more by the faithful, and will slowly become part of the regular services within the Church.

Conclusion:

The diocesan representatives of the three local Churches will report to their respective bishops. Fr. Otfried Chan will report during the CRBC Autumn Plenary Assembly (Nov. 24-28). After the report, a discussion will follow on how to continue.

Resolution:

Most Rev. Peter Liu, President of the Commission for Doctrine of the Faith and Catechetical Instruction, Most Rev. Philip Huang, Bishop of Hualien Diocese and Fr. Otfried Chan, CRBC Secretary General, will be responsible for creating the CRBC team of translators.

I.H: (…)

I.J: Finalizing the “Taiwan Catholic Church Sexual Harassment Prevention Guide”

Explanation:

The rate of progress in revising the “Taiwan Catholic Church Sexual Harassment Prevention Guide” is in accord with the clergy, as well as with the faithful and consecrated persons.

During the autumn meeting a support group should be established to help the each diocese implement the specifics of the guidelines.

One of the resolutions during the joint meeting of bishops and religious superiors on March 3, 2014 was: “Men and women religious communities should first understand the content of the ‘Taiwan Catholic Church Sexual Harassment Prevention Guide’ (draft)”, in particular the responsible authority at the time of the incident and the people involved (clergy, religious person, or faithful with important work in the Church). If there are any questions or any part of the Guide that needs to be modified, they can be addressed during the next joint meeting of bishops and religious superiors on September 22nd. After the 2014 Autumn Plenary Assembly the Guide will be given to the Holy See for review, and it will go into effect after its approval.

When the Association for Men and Women Religious Superiors was asked for comments, they expressed no objection towards the “Taiwan Catholic Church Sexual Harassment Prevention Guide.” Therefore, there is no need to make any changes.

After the Chinese version and English translation of the Guide are approved, the document can be sent to the Congregation for the Doctrine of Faith for review. The Guide will go into effect only after the formal approval by said Congregation.

Resolution: Approved, agreed to send the Guide to the Holy See for review.

I.K: Finalizing the Chinese translation of the Norms for the Application of the Apostolic Constitution “Ex Corde

Ecclesiae” in Taiwan

Explanation: In the 2014 CRBC Spring Plenary Assembly, the resolution for Proposal I.E was: “Art. 4:1 in Chinese is changed to “Local ordinary” 「地方主教」. In the English translation of Art. 4:5, “Chancellor” is changed to “President” and “Vice-Chancellor” is changed to “Vice-President.”

(Note: Articles 4:1 and 4:5 have no direct relationship, but because the translation of the English word "Chancellor" has a problem, it is mentioned again.)

Resolution: Approved, agreed to send to the Holy See for review.

Proposition II: The Commission for Sacred Liturgy

II.A: Discuss the draft: “Plan of Taiwan Church delegation to participate in the 51st International Eucharistic Congress”

Explanation:

The 51st International Eucharistic Congress (51st IEC) will be held in Cebu, Philippines from January 24-31, 2016. The theme of the 51st IEC is: “Christ in you, our hope of glory” (Col. 1:27).

The last IEC held in Asia (Seoul, Korea) was a quarter of a century ago. The 51st IEC will be held in our neighboring country, in Cebu, Philippines, which is truly in a convenient geographical location for the Church in Taiwan. The 33rd IEC was hosted by the Church in the Philippines in 1937, a time of Japanese occupation in Taiwan. The Church in Taiwan

sent a delegation to participate. Therefore, considering the historical connection, as well as the distance and geographical convenience, the call from God to the Church in Taiwan to participate in this IEC is powerful.

During his audience for the 51st IEC Preparatory Meeting of Representatives in Rome, Pope Francis emphasized that the 51st IEC “will provide a good opportunity to experience and understand the Eucharist. The Eucharist is an encounter with the Lord in his word and in his life-giving sacrifice of himself.” In response to the invitation of the Universal Church to help the faithful become more aware of the Eucharist, to enkindle Eucharistic devotion, and to experience the joy of being united in the Eucharist with the faithful all over the world, the Church in Taiwan should respond enthusiastically.

Means:

There are three attendance options: 8 day (1.24-31.2016), initial 4 days (1.24-27.2016) and final 4 days (1.28-31.2016). It is recommended that the CRBC coordinate Taiwan’s overall participation in the Congress, each diocese handling the organization of its specific groups.

The preparatory work to be done by CRBC will include publicity and promotion, the collection of registration lists from the dioceses, and the organization of workshops and pre-departure trainings for diocesan delegates.

During the bishops’ meeting it was recommended that a bishop head the 51st IEC Taiwan delegation to facilitate the promotion of the Congress in the Church in Taiwan, and to respond to the invitation, activities and arrangements of the Congress.

Each diocese should be responsible for organizing its own group. In addition to the faithful, the clergy, Sisters, catechists, Sunday school teachers, the youth, and members of Church organizations should also actively be encouraged and invited to participate. Each diocese is requested to submit its group plan to the Commission for Sacred Liturgy before January 1, 2015, for the sake of coordination and help with publicity and promotion. It is recommended that before the pilgrims depart for the Congress, they should undergo two training sessions. The training sessions will be planned and given by the Commission for Sacred Liturgy, Promotion Section of Eucharistic Worship.

Program and reference materials for the training seminar:

The first training session – tentative dates will be in September, October, and November 2015. To facilitate participation by the pilgrims, this training session will be held in four locations: North (for dioceses of Taipei and Hsinchu), Central (for dioceses of Taichung and Chiayi), South (for dioceses of Tainan and Kaohsiung), and East (diocese of Hualien).

The second training session – tentative date will be in late December 2015. To help create a group spirit and atmosphere among the pilgrims, all pilgrims will be asked to gather together for this training session.

The training sessions will focus on the theme of the Congress, “Christ in you, our hope of glory,” and a “theological and pastoral reflection” approach will be used. The training session will also help the participants to understand what an International Eucharistic Congress is, learn the theme song, become familiar with the Congress logo and official prayer, and learn about the Philippine culture, people, pilgrimage and tourism.

Resolution: Most Rev. Martin Su, the President of the Commission for Sacred Liturgy, will be the head of the delegation. He will be responsible for the overall preparatory work.

II.B: Response to the invitations from the Catholic Bishops’ Conference of the Philippines (CBCP) and the President of the 51st International Eucharistic Congress

Explanation:

Archbishop Romulo G. Valles, DD, Chairman of the “CBCP-Permanent Committee on IEC” wrote a letter on July 2014 inviting all the bishops to attend the 51st IEC. (see Attachment 1).

Archbishop Jose S. Palma, Chairman of the 51st IEC, wrote a letter inviting the CRBC and the faithful of Taiwan to participate in the Congress, and to assist in raising funds and help Cebu, PH in organizing the IEC. (see Attachment 2)

Means:

It’s recommended that the CRBC President leads the participating delegation or sends a bishop representative to head the delegation to the Congress. If the CRBC President cannot participate, a bishop can be chosen to be the head of the delegation for the Church in Taiwan to respond to the invitation and arrangements of the Congress.

With regard to fundraising, it is recommended that CRBC writes to each diocese to open a bank account for “51st IEC in Cebu” and publicly raise funds from the faithful of Taiwan.

Simultaneously, the Catholics from the Philippines who live in Taiwan should be encouraged to give an offering for the IEC organized in their homeland.

Resolution: Agreed and approved. The head of the national delegation will assist in the work plan.

II.C: Create a CRBC web page specifically for the Churches with Exposition of the Blessed Sacrament

Explanation:

To help the faithful know more clearly the locations and schedules of the parish churches in each diocese with exposition of the Blessed Sacrament, it is recommended that there be a CRBC webpage dedicated exclusively for this purpose. It should provide information on the parishes with Exposition of the Blessed Sacrament across the island, and their addresses and schedules.

Means:

It is suggested that each of the seven dioceses contact their respective parishes with Exposition of the Blessed Sacrament to determine their exposition schedule. Then submit this information to “CRBC Commission for Sacred Liturgy, Promotion Section of Eucharistic Worship” to post in a CRBC webpage. Each diocese can share information with each other through a webpage.

Resolution: Agreed and approved. The head of the national delegation will assist in the work plan.

Proposition III: The Commission for Aborigine Apostolate

III.A: In the name of the CRBC solicit “religious activities” funds in the amount of NT\$ 150,000 from the Ministry of the Interior for the celebration of “Day of the Aborigines.”

Explanation:

Subsidies for the “Day of the Aborigines” activities in Taipei, Taichung, Chiayi, Tainan, Kaohsiung and Hualien.

Resolution: Use the name “CRBC Commission for Aborigine Apostolate” to apply for subsidy from the Ministry of the Interior.

Proposition IV: Commission for Evangelization, Section for the Family

IV.A: Request the relevant commission of the CRBC to explain the meaning of 「三聖之家」 (literally “The Family of three holy ones”) in the “Prayer for the Sanctification of the Family” in the CRBC Family Devotion Guide

Explanation:

1. The Diocesan Committee/Section for the Family had its Autumn Meeting on October 4, 2014. Each representative discussed with the CRBC Section for the Family the proposed text of the prayer for the 8th World Meeting of Families in Philadelphia, U.S.A., from September 22-27, 2015.
2. In order to pray for this World Meeting of Families, during the meeting the CRBC Section for the Family made a plan

to send out in small cards or E-cards the “Sanctify the Family Prayer” taken from the CRBC Family Devotion Guide.

3. During the meeting, there was a feeling of confusion toward the meaning of 「三聖之家」 (literally “The Family of three Holy Ones”) in the “Sanctify the Family Prayer”. Request an explanation of its meaning.

Means:

Request the bishops or related commission to explain.

Relay the explanation to the CRBC’s Section for the Family.

Resolution: 「三聖之家」 or “The Family of three Holy Ones” refers to Jesus, Mary and Joseph.

IV.B: (…)

Proposition V: Hsinchu diocese

V.A: Create a Formation Program for the newly baptized to help them undertake the mission to evangelize and promote ecclesial communion and evangelization.

Explanation:

1. When people receive the Sacraments of Initiation they share and participate in the “priestly, prophetic and kingly” office of Christ, and bear the responsibility and mission to spread the Gospel. All newly baptized faithful, therefore, should become joyful evangelizers.
2. The Church should arrange a fitting formation for the newly

baptized faithful to deepen their spiritual lives, sense of belonging and participation in the Church so that they are able to assume the responsibility of spreading the Good News.

3. Small Christian Communities can be used to form the newly baptized faithful in their prayer lives, study of the bible, and living out the Word of God in their day to day lives. This way, the parish will be leading them, step by step, toward the Church’s ideal vision of communion and evangelization.

Means:

1. During the formation period the catechists and accompanying individuals should emphasize with the catechumens the attitude, spirit and practice of participation, communion and evangelization. Furthermore, before receiving the Sacraments of Initiation, catechumens should be invited to accept the gift offered by the Church for them which is to participate in Small Christian Communities formation for evangelization immediately after they have received the Sacraments of Initiation.
2. From existing groups and organizations in the dioceses, deaneries and parishes groups can be formed with the following characteristics and formation tasks:
 - a. long-term formation through systematic bible study and prayer
 - b. regular opportunities to share faith experiences



- c. concretely living out the Word of God in their lives
 - d. to enable the members to establish a close relationship with each other and to facilitate the sharing with each other, group sizes should be between 10 and 15 members
 - e. groups should meet every week
 - f. the groups should belong to a larger parish community
3. During the period of formation, the individuals are gradually formed into Small Christian Communities. After the period of formation, they can continue to meet weekly and do bible sharing or other kinds of spiritual formation. At the same time, under the guidance and arrangement by the parish priest and pastoral commission (or parish council), they can participate in the work of evangelization in the parish (including becoming evangelizers and formators of future catechumens).
 4. The diocese can initiate this Formation Program. After a meeting and further planning by the parish priests and members of the pastoral teams in each deanery, the program can be implemented in the parishes.
 5. It is important that the newly baptized are in communion with the people of God in the parish, and in the pastoral work and evangelization of the parish. Thus, it is preferable that members of a group come from the same parish. If there are not enough members in a group, those who have been baptized less than five years and are willing to join the formation of the faithful should be invited to participate. Another possibility is to organize a group

among 2 or 3 other parishes.

6. If this Formation Program can be authentically realized and sustained, the communion among parishioners and their ability to evangelize will increase greatly. The Church will manifest, to a greater extent, the face of Christ and the Kingdom of God.

Resolution: Agreed and approved.

Proposition VI: The Commission for Clergy and the Taiwan Catholic Regional Seminary

VI.A: (...)

VI.B: Establish a Chinese Catholic Canon Law Society

Explanation:

The Apostolic Nunciature in China organized a seminar for priests from Mainland China on the “Laws of the Sacrament of Marriage” (Code of Canon Law) at Our Lady of Providence Girls’ High School from November 10-14, 2014. Recognizing that the seminar was very beneficial to the participants, Most Rev. John Baptist Lee, the President of the Commission for Clergy and President of Taiwan Catholic Canon Law Society, suggested the establishment of a “Chinese Catholic Canon Law Society” to give both the Church in China and in Taiwan an opportunity to better understand the “Code of Canon Law.”

Resolution: Agreed and approved.

VI.C: Invite American Fr. Michael Hilbert, SJ, an expert on The Code of Canon Law, to come to Taiwan.

Explanation:

Most Rev. John Baptist Lee, the President of the Commission for Clergy and Taiwan Catholic Code of Canon Law Society, would like to invite Fr. Michael Hilbert, SJ, an expert on The Code of Canon Law to come to Taiwan.

Resolution: Agreed and approved. The Society is responsible for all expenditures.

Proposition VII: The Commission for Evangelization, Youth Section

VII.A: The Commission for Evangelization Section for the Youth held the “6th Taiwan Youth Ministers Meeting” on October 2014 and approved the draft of the “Principles for Organizing Taiwan Youth Days.” CRBC approval requested.

Explanation:

There was a discussion at the 2014 CRBC Spring Plenary Assembly about the fact that Taiwan Youth Day 2014 did not allow high school students to register. The bishops instructed the Section for the Youth to discuss and finalize the principles of organizing Taiwan Youth Days.

The Section for the Youth organized the “6th Taiwan Youth Ministers Meeting” in the Chiayi diocese from October 6-9, 2014. Participants were from the 7 dioceses, 3 religious communities, 1 lay association, and 2 youth organizations. During the meeting they approved the draft of the “Principles for Organizing Taiwan Youth Days.” (see Attachment)

Purpose:

The three purposes of World Youth Days, including world and local events, (see the “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”) are:

To celebrate our common faith in the local and universal Church, and to inspire young people to have a sense of mission in the Church.

To be rooted in Jesus Christ, and let Jesus Christ be the center of the faith and lives of the youth.

Respond to the desire of youth around the world to share with each other.

Participants: 16-35 years old (Catholic or non-Catholic)

Date:

The organizing diocese may choose any date from July – August for TYD.

When there is a World Youth Day or Asian Youth Day during the same year, or if the organizing diocese has other needs, the dates can be adjusted.

During the closing ceremony of TYD, the date of the following year’s TYD should be announced.

If an exceptional situation arises (e.g. natural disaster), TYD can be postponed or cancelled (discussion by the TYMM).

Conclusion:

Within three months after the conclusion of TYD the organizing diocese should submit to the CRBC Youth Section the following documents: project proposals, preparatory documents, complete registration report, budget/actual income and expenditure reports, publication materials and documentations etc., and an electronic file of all the documents and video of the activity.

Resolution: Agreed and approved.

NOTE:

Participants of the 6th Taiwan Youth Ministers' Meeting:

CRBC Youth Section: Most Rev. Thomas An-zu Chung, Fr.

Anthony Trong Quang Pham, SVD, Ms. Winnie Su

Taipei archdiocese: Fr. Peter Lo, Ms. Lucia Pan, Mr. Ioannes Chan, Mr. Lee Pei Sung

Hsinchu diocese: Ms. Christina Hsia

Taichung diocese: Ms. Avi Hsieh

Chiayi diocese: Fr. Timothy Ma. de Belen, Jr., MMHC, Fr.

Anthony Minh Nhien Nguyen, CSJB, Ms. YaJu Chung

Tainan diocese: Fr. Jean Damien, CSJ, and Mr. Chi Ti Chen

Kaohsiung diocese: Ms. Huang Ling Yi

Hualien diocese: Fr. Peter Lin

- - - -

Beda Educational Center: Mr. Chuang Sheng Buo

Society of Jesus, MAGIS Youth Center: Ms. Teresa Wang, Ms.

Hsieh Chi Ping,

Ms. Lucia Chuang, Ms. Lin Wei, Br. Barnabe Hounguevou, SJ

Divine Word Society Taiwan Youth Office: Ms. Sun Shu Kuan

Salesians of Don Bosco: Fr. Joseph Truong Vinh Pham, SDB

Teresian Association: Ms. Joy Ramos Ampiloquio

Campus Ministry: Ms. Wu Hui Shuan

Chinese Catholic University Student Association: Sr. Sofia

Chang, FI, Ms. Chung Jie Yu

There is no age limit for youth counselors. The organizing diocese can decide.

Meetings:

1. Bishops and Men and Women Religious Superiors Joint Meeting

Date: April 27, 2015 (Monday) 10:00 AM – 3:00 PM)

Venue: 5F Conference Room, Central Building, 2 Chungshan North Road, Section 1, Taipei

2. 2015 Spring Standing Committee Meeting

Date: March 25, 2015 (Wednesday) 3:00 pm

Venue: 4F CRBC Secretariat Administrative Building (39 An Ju Street, Taipei)

Prepared by: FR. OTRIED CHAN

Secretary General

**Address of Monsignor Paul Russell
Chargé d’Affaires a.i. of the Holy See
to the Chinese Regional Bishops’ Conference
Autumn Plenary Assembly
Tuesday, 25 November 2014**

Dear Archbishop Hung,

Dear Bishops,

It is always a pleasure for me to be with you on the occasion of your Plenary Assembly. My presence here is a sign of your communion with the Holy Father as well as a sign of the Holy Father’s concern and interest in you and in your ministry as a successor of the apostles.

This morning, I would like to propose a mediation on the state and role of the laity. In 2011, you celebrated a Year of the Laity, but I did not have an opportunity to speak to you about the laity at that time because other things were happening. There are several reasons for my choice of topic here today. This past year and this coming year, the Synod of Bishops is reflecting on the family. In my opinion, considerations regarding the family should be seen in the wider context of a consideration of the laity. Also, yesterday Pope Francis met with the Heads of Roman Dicasteries to discuss various ways to reorganize the Roman Curia. Some commentators have suggested that the Pontifical Council for the Laity will be raised to the level of a Congregation, which will take responsibility for family life, youth, and women. (It seems that another Congregation will be created for social concerns; this Congregation will take responsibility for tasks which are currently the responsibility of the Pontifical Councils for Justice and Peace, “Cor Unum”, Migrants, Health Care Workers and Caritas Internationalis.) Also, four days ago, without any fanfare,

the Church marked the 50th anniversary of the promulgation of the Dogmatic Constitution of the Church *Lumen gentium* (21 November 1964). For the first time in history, the Church proposed a dogmatic teaching on the state and role of the laity. This teaching was subsequently given expression in the Code of Canon Law in 1983 and other Church documents. Pope Francis has taken this topic up again in his Encyclical Letter *Evangelii gaudium*. I have taken the liberty of extracting the relevant passages from *Lumen gentium*, the Code of Canon Law, and *Evangelii gaudium*. I provide you with the full Chinese-language text of these documents.

I would like to highlight a few passages from these documents to reflect on with you today.

Lumen gentium, Chapter IV, entitled “The Laity” says this:

[30.] There are certain things which pertain in a special way to the laity, both men and women, by reason of their condition and mission. [...] [Bishops] know how much the laity contribute to the welfare of the entire Church. [Bishops] also know that they [the Bishops] were not ordained by Christ to take upon themselves alone the entire salvific mission of the Church toward the world. On the contrary they [Bishops] understand that it is their noble duty to shepherd the faithful and to recognize their ministries and charisms, so that all according to their proper roles may cooperate in this common undertaking with one mind.

At the beginning of paragraph 31 is a definition of the laity.

[31.] The term laity is here understood to mean all the faithful except those in holy orders and those in the state of religious life specially approved by the Church. [...] What specifically characterizes the laity is their secular nature. [...] But the laity, by their very vocation, seek the kingdom of God by engaging in temporal affairs and by ordering them according to the plan of God. They live in the world, that is, in

each and in all of the secular professions and occupations. They live in the ordinary circumstances of family and social life, from which the very web of their existence is woven. They are called there by God that by exercising their proper function and led by the spirit of the Gospel they may work for the sanctification of the world from within as a leaven. [...] Therefore, since they are tightly bound up in all types of temporal affairs it is their special task to order and to throw light upon these affairs in such a way that they may come into being and then continually increase according to Christ to the praise of the Creator and the Redeemer.

Lumen gentium offers a positive assessment of the laity's involvement in temporal affairs. The laity work from within to bring the light of the gospel to mundane affairs. There are some circumstances when only lay people can bring the light of Christ.

[33.] The lay apostolate, however, is a participation in the salvific mission of the Church itself. Through their baptism and confirmation all are commissioned to that apostolate by the Lord Himself. [...] Now the laity are called in a special way to make the Church present and operative in those places and circumstances where only through them can it become the salt of the earth. [...] Besides this apostolate which certainly pertains to all Christians, the laity can also be called in various ways to a more direct form of cooperation in the apostolate of the Hierarchy. [...]

The laity share in Christ's priestly, prophetic and kingly role.

[34.] For all their works, prayers and apostolic endeavors, their ordinary married and family life, their daily occupations, their physical and mental relaxation, if carried out in the Spirit, and even the hardships of life, if patiently borne—all these become "spiritual sacrifices acceptable to God through Jesus Christ".

This is the priestly role of the laity. They also share in Christ's prophetic role.

[...]

[35.] The laity go forth as powerful proclaimers of a faith in things to be hoped for, when they courageously join to their profession of faith a life springing from faith. This evangelization, that is, this announcing of Christ by a living testimony as well as by the spoken word, takes on a specific quality and a special force in that it is carried out in the ordinary surroundings of the world.

In connection with the prophetic function is that state of life which is sanctified by a special sacrament obviously of great importance, namely, married and family life. For where Christianity pervades the entire mode of family life, and gradually transforms it, one will find there both the practice and an excellent school of the lay apostolate. In such a home husbands and wives find their proper vocation in being witnesses of the faith and love of Christ to one another and to their children. The Christian family loudly proclaims both the present virtues of the Kingdom of God and the hope of a blessed life to come. Thus by its example and its witness it accuses the world of sin and enlightens those who seek the truth.

Consequently, even when preoccupied with temporal cares, the laity can and must perform a work of great value for the evangelization of the world. [...]

The laity shares in Christ's kingly role.

[36.] The faithful, therefore, must learn the deepest meaning and the value of all creation, as well as its role in the harmonious praise of God. They must assist each other to live holier lives even in their daily occupations. [...] Therefore, by their competence in secular training

and by their activity, elevated from within by the grace of Christ, let them vigorously contribute their effort, so that created goods may be perfected by human labor, technical skill and civic culture for the benefit of all men according to the design of the Creator and the light of His Word. May the goods of this world be more equitably distributed among all men, and may they in their own way be conducive to universal progress in human and Christian freedom. In this manner, through the members of the Church, will Christ progressively illumine the whole of human society with His saving light.

Moreover, let the laity also by their combined efforts remedy the customs and conditions of the world, if they are an inducement to sin, so that they all may be conformed to the norms of justice and may favor the practice of virtue rather than hinder it. By so doing they will imbue culture and human activity with genuine moral values; they will better prepare the field of the world for the seed of the Word of God; and at the same time they will open wider the doors of the Church by which the message of peace may enter the world.

[...] The temporal sphere is governed by its own principles, since it is rightly concerned with the interests of this world. [...]

[37.] The laity have the right, as do all Christians, to receive in abundance from their spiritual shepherds the spiritual goods of the Church, especially the assistance of the word of God and of the sacraments. They [the laity] should openly reveal to them [the pastors] their needs and desires with that freedom and confidence which is fitting for children of God and brothers in Christ. They are, by reason of the knowledge, competence or outstanding ability which they may enjoy, permitted and sometimes even obliged to express their opinion on those things which concern the good of the Church. [...] Let the spiritual shepherds recognize and promote the dignity as well as the responsibility of the laity in the Church. Let them willingly employ

their prudent advice. Let them confidently assign duties to them in the service of the Church, allowing them freedom and room for action. Further, let them encourage lay people so that they may undertake tasks on their own initiative. Attentively in Christ, let them consider with fatherly love the projects, suggestions and desires proposed by the laity. However, let the shepherds respectfully acknowledge that just freedom which belongs to everyone in this earthly city.

[...]

[38.] Each individual layman must stand before the world as a witness to the resurrection and life of the Lord Jesus and a symbol of the living God. All the laity as a community and each one according to his ability must nourish the world with spiritual fruits. They must diffuse in the world that spirit which animates the poor, the meek, the peace makers—whom the Lord in the Gospel proclaimed as blessed. In a word, "Christians must be to the world what the soul is to the body."

These are beautiful passages from *Lumen gentium* dating from 50 years ago.

The teaching of the Council was taken up in the Code of Canon Law, so we see many of the same themes in the Code of Canon Law.

The Code of Canon Law, Book II on the People of God, Part I, The Christian Faithful (Canons 204 - 207), as well as Title I, The Obligations and Rights of All the Christian Faithful (Canons 208 - 223) speak about the rights and obligations of the laity.

Canon 208: From their rebirth in Christ, there exists among all the Christian faithful a true equality regarding dignity and action by which they all cooperate in the building up of the Body of Christ according to each one's own condition and function.

In the Code of Canon Law there is a series of Canons, from Canon 212 to Canon 223, which list the rights of the lay faithful.

Can. 212 §2. The Christian faithful are free to make known to the pastors of the Church their needs, especially spiritual ones, and their desires.

§3. According to the knowledge, competence, and prestige which they possess, they have the right and even at times the duty to manifest to the sacred pastors their opinion on matters which pertain to the good of the Church and to make their opinion known to the rest of the Christian faithful, without prejudice to the integrity of faith and morals, with reverence toward their pastors, and attentive to common advantage and the dignity of persons.

Can. 213 The Christian faithful have the right to receive assistance from the sacred pastors out of the spiritual goods of the Church, especially the word of God and the sacraments.

Can. 214 The Christian faithful have the right to follow their own form of spiritual life so long as it is consonant with the doctrine of the Church.

Can. 215 The Christian faithful are at liberty freely to found and direct associations for purposes of charity or piety or for the promotion of the Christian vocation in the world...

Can. 216 ...All the Christian faithful have the right to promote or sustain apostolic action even by their own undertakings, according to their own state and condition. Nevertheless, no undertaking is to claim the name Catholic without the consent of competent ecclesiastical authority.

Can. 217 ...The Christian faithful have the right to a Christian education by which they are to be instructed properly to strive for the maturity of

the human person and at the same time to know and live the mystery of salvation.

Can. 218 Those engaged in the sacred disciplines have a just freedom of inquiry and of expressing their opinion prudently on those matters in which they possess expertise, while observing the submission due to the magisterium of the Church.

Can. 219 All the Christian faithful have the right to be free from any kind of coercion in choosing a state of life.

Can. 221 §1. The Christian faithful can legitimately vindicate and defend the rights which they possess in the Church in the competent ecclesiastical forum according to the norm of law.

§2. The Christian faithful also have the right to be judged according to the prescripts of the law applied with equity.

§3. The Christian faithful have the right not to be punished with canonical penalties except according to the norm of law.

After indicating the rights of the faithful, the Code of Canon Law lists the obligations of the faithful.

Can. 222 §1. The Christian faithful are obliged to assist with the needs of the Church ...

§2. They are also obliged to promote social justice and, mindful of the precept of the Lord, to assist the poor from their own resources.

Can. 223 §1. In exercising their rights, the Christian faithful... must take into account the common good of the Church, the rights of others, and their own duties toward others.

These are the rights of all the Christian faithful. The next series

of canons speaks of the obligations and rights of the lay Christian faithful (Canons 224 - 231).

Can. 225 §1. Since, like all the Christian faithful, lay persons are designated by God for the apostolate through baptism and confirmation, they are bound ...to work so that the divine message of salvation is made known and accepted by all persons everywhere in the world.

This canon means that lay persons have an obligation to evangelize. It is not something they may do, it is something which is their duty to do. Evangelization is not the exclusive work of the ordained.

§2. ...They are also bound by a particular duty to imbue and perfect the order of temporal affairs with the spirit of the gospel and thus to give witness to Christ, especially in carrying out these same affairs and in exercising secular functions.

Can. 226 §1. According to their own vocation, those who live in the marital state are bound by a special duty to work through marriage and the family to build up the people of God.

§2. Since they have given life to their children, parents have a most grave obligation and possess the right to educate them. Therefore, it is for Christian parents particularly to take care of the Christian education of their children ...

Can. 227 The lay Christian faithful have the right to have recognized that freedom which all citizens have in the affairs of the earthly city...

Can. 228 §1. Lay persons who are found suitable are qualified to be admitted by the sacred pastors to those ecclesiastical offices and functions which they are able to exercise according to the precepts of the law.

§2. Lay persons who excel in necessary knowledge, prudence, and integrity are qualified to assist the pastors of the Church as experts and advisors, even in councils according to the norm of law.

Can. 229 §1. Lay persons are bound by the obligation and possess the right to acquire knowledge of Christian doctrine appropriate to the capacity and condition of each in order for them to be able to live according to this doctrine, announce it themselves, defend it if necessary, and take their part in exercising the apostolate.

§2. They also possess the right to acquire that fuller knowledge of the sacred sciences which are taught in ecclesiastical universities and faculties or in institutes of religious sciences, by attending classes there and pursuing academic degrees.

§3. If the prescripts regarding the requisite suitability have been observed, they are also qualified to receive from legitimate ecclesiastical authority a mandate to teach the sacred sciences.

These are quotations from the Code of Canon Law. Many of these ideas from *Lumen gentium* and the Code of Canon Law, Pope Francis himself has taken up and expressed in the Encyclical Letter *Evangelii gaudium*, under the title “Other ecclesial challenges.” I think these observations are very important for the Church in Taiwan.

102. Lay people are, put simply, the vast majority of the people of God. The minority – ordained ministers – are at their service. There has been a growing awareness of the identity and mission of the laity in the Church. [...] A clear awareness of this responsibility of the laity, grounded in their baptism and confirmation, does not appear in the same way in all places. In some cases, it is because lay persons have not been given the formation needed to take on important responsibilities. In others, it is because in their particular Churches room has not been made for them to speak and to act, due to an

excessive clericalism which keeps them away from decision-making. Even if many are now involved in the lay ministries, this involvement is not reflected in a greater penetration of Christian values in the social, political and economic sectors. It [lay ministry] often remains tied to tasks within the Church, without a real commitment to applying the Gospel to the transformation of society. The formation of the laity and the evangelization of professional and intellectual life represent a significant pastoral challenge.

103. The Church acknowledges the indispensable contribution which women make to society through the sensitivity, intuition and other distinctive skill sets which they, more than men, tend to possess. [...] We need to create still broader opportunities for a more incisive female presence in the Church. Because “the feminine genius is needed in all expressions in the life of society, the presence of women must also be guaranteed in the workplace” and in the various other settings where important decisions are made, both in the Church and in social structures.

104. Demands that the legitimate rights of women be respected, based on the firm conviction that men and women are equal in dignity, present the Church with profound and challenging questions which cannot be lightly evaded. [...] It can prove especially divisive if sacramental power is too closely identified with power in general. It must be remembered that when we speak of sacramental power “we are in the realm of function, not that of dignity or holiness”. The ministerial priesthood is one means employed by Jesus for the service of his people, yet our great dignity derives from baptism, which is accessible to all. [...] In the Church, functions “do not favour the superiority of some vis-à-vis the others”. Indeed, a woman, Mary, is more important than the bishops. [...]

Pope Francis speaks of youth ministry.

105. Youth ministry, as traditionally organized, has also suffered the impact of social changes. Young people often fail to find responses to their concerns, needs, problems and hurts in the usual structures. As adults, we find it hard to listen patiently to them, to appreciate their concerns and demands, and to speak to them in a language they can understand. For the same reason, our efforts in the field of education do not produce the results expected. [...]

106. ...Progress has been made in two areas: the awareness that the entire community is called to evangelize and educate the young, and the urgent need for the young to exercise greater leadership. We should recognize that despite the present crisis of commitment and communal relationships, many young people are making common cause before the problems of our world and are taking up various forms of activism and volunteer work. [...]

The teaching of the Church in *Lumen gentium*, the Code of Canon Law, and *Evangelii gaudium* form the basis of some of my own observations which I would now like to share about the Church in Taiwan.

As we all know, the number of Catholics in Taiwan has not increased and in the future, if current demographic trends continue, this number will decrease.

Sometimes there is an impression that the Church in Taiwan is old and tired and dying; other times there are communities which are very much alive and well-organized. I have a mixed impression of the Church in Taiwan; sometimes I have the impression that the Church is not doing well; other times there are things which are very bright and wonderful and the Church shows herself very much alive. We must work to vivify those areas which seem old and tired and promote those areas which are alive.

The Church in Taiwan is becoming increasingly more diverse. We are all aware of this diversity which must be respected. In addition to the aboriginals (40% of Catholics of Taiwan), those whose families have lived in Taiwan for a long period of time, and those who came from China 60 years ago, there are increasing numbers of Catholic immigrants. If Catholic immigrants were counted in official statistics, they would be approximately 30% of the Church in Taiwan. (Our Lady of Fatima Parish in Tainan Diocese is one example of this.) The immigrant community is growing and will continue to grow. And the presence of Catholic migrants brings life to the Church in Taiwan.

In Taiwan, the formation of Catholic laity is bearing fruit, but more progress needs to be made to develop lay spirituality and lay leadership.

In 2009, Fr Benoit Vermander S.J. wrote an article in an online periodical about the Church in Taiwan (“Taiwan’s Hidden Ground of Love” in eRenlai Magazine, 19 October 2009). He made four points which I think are very important and valuable.

First, I have seen the Taiwanese Catholic Church grow in quality, if not in quantity. From 1992 on, I have seen more and more laypeople following formation in theology and spirituality, enriching their prayer life, and addressing social challenges. I have seen a Church more diverse in its cultural and political opinions and in the ethnic origins of its leaders. I have seen a greater sensitivity to global challenges and to other Asian churches.

Second, I have the impression that the Church is still relying too much on the clergy, that the latter [the clergy] is still reluctant to abandon its power, and that not enough space is given to the creativity and diversity of Christian groups. More creativity and freedom are indispensable if the church wants to grow – or even simply to live more happily.

Third, I have been struck by the role played by individuals when they dare to play the role they feel called to fulfill. For instance, when layman or religious individuals decide to work toward more interaction between Taiwanese and Filipinos believers, to care for prisoners, or to develop aboriginal liturgies, he or she is quickly able to leave a mark, and often a deep one. So, what we need first and foremost are responsible, decisive individuals, anchored in a life of prayer, with a clear conscience of their gifts. We need individuals who work with tenacity and audacity to the realization of a goal that they deem to be meaningful.

Fourth, the defects of the Church are often the ones of society at large. For instance, obsession with finances and with so-called “management” (often poorly done), along with a hierarchical structure of decision, are not shortcomings proper to the Church. Rather, they reflect how much the Church remains embedded in the values of the society she is called to evangelize. The Church is still not counter-cultural enough...

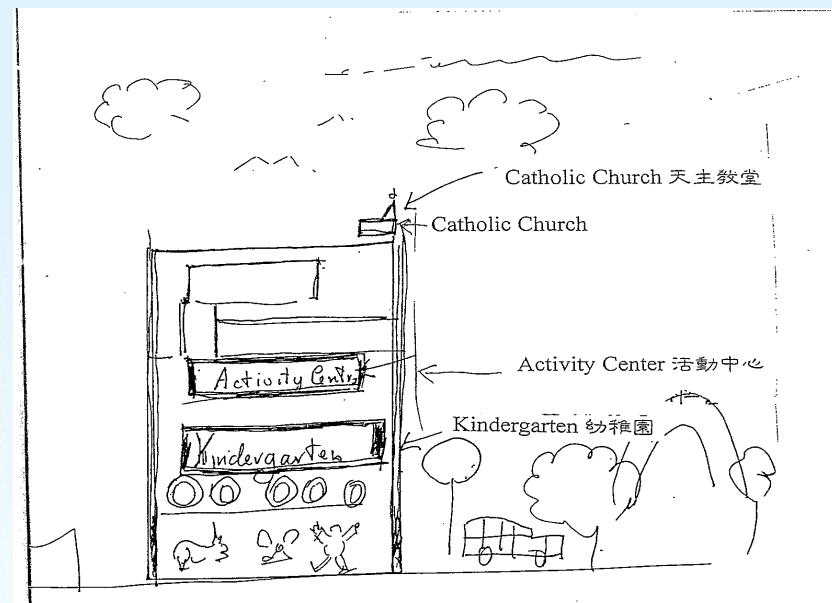
Very often the clergy still remain in firm control of decision-making in mundane matters – not spiritual matters – mundane matters such as finances and the maintenance of church buildings.

There is a danger for clerics to pretend to be lay – the laicization of the clergy – as well as for the laity to assume attitudes of clerics – the clericalization of the laity. I see in Taiwan many priests, for example, who do not wear – and refuse to wear – clerical attire because they feel that wearing clerical attire creates a distance between themselves and other people. But we know that wearing clerical attire not only does not create a distance, it creates closeness between the priest and other people. Fr Santus and I often take the MRT [public transportation] and people often stop us to speak with us; if we were dressed in lay attire, no one would stop to speak with us. On

the other hand, in Taiwan there are many lay people who are very solicitous to always wear a cross. The lay people want to proclaim publicly their faith. Bishops and priests have their own proper role. The laity have their own proper role. We need to re-read our Church documents to remain on a firm foundation of understanding. Clerics and lay people each have an inherent dignity. It is rather not that the laity are at the service of clerics, but clerics are at the service of the laity. Pope Francis emphasizes in many different contexts that the Bishops and priests are at the service of the laity.

- There is a danger for bishops and priests to get caught up in temporal affairs, more properly the domain of the laity. Fortunately or unfortunately, the reality is that the Church in Taiwan is very heavily institutional. The Church in Taiwan has very many institutions: universities, colleges, high schools, kindergartens, hospitals.
- I often have the impression that Church leadership in Taiwan is more focused on mundane matters rather than spiritual realities. I base this judgment on my experience over the number of years I have been here and on the number of mundane issues brought to the Nunciature for attention, including administrative matters and financial administration in various Catholic institutions. If I must spend so much time and energy on such mundane matters – those that rise to the level of the Nunciature – I can only imagine how much more time and energy you Bishops must have to spend on such matters. There is something wrong.
- Someone sent me a cartoon which I would like to share with you. This cartoon is an exaggeration, but captures something of the reality of the Church in Taiwan. Sometimes I have an impression that we give great amounts of our time, energy and effort to administrative and financial activities, and the spiritual is reduced

to something rather small.



In many of the churches today, the 1st floor is a garage, 2nd floor is a kindergarten school, 3rd floor is an activity center, and the top most floor is the church.

Which is our priority: the church or earning money from the kindergarten school?

- Time spent by bishops and priests on temporal affairs – which we never do very well anyway because we are not trained in this area – is time taken away from prayer and the ministry of the word – the areas of our true expertise. The Apostles faced this issue and decided to commission “men of good repute” and ordain them deacons. It is not time for deacons in Taiwan, but it is time for qualified lay people to take this burden off of us. Otherwise we are left with a distorted image of the Church. I say this as an

encouragement, not as a condemnation.

Involvement of Bishops and the clergy in mundane, temporal affairs is the worst use of our time and the worst service Bishops and clergy can give to the faithful. God did not call us to our vocation and endow us with spiritual power through the laying on of hands to be financial administrators of mundane, temporal matters. God called us to be shepherds, true pastors and to be instruments of spiritual graces. We must re-focus on what is properly ours. We have to free ourselves from this burden.

Maybe we can find some concrete suggestions for ways forward.

There needs to be deeper catechesis and faith formation of the laity. Perhaps this can be accomplished through conferences or short-duration retreats (not necessarily reserved to those who are baptized) characterized by a welcoming and spiritual atmosphere. Special attention also needs to be paid to the burning issues of the day: social issues such as proposed “same-sex” marriage; medical and ethical issues such as euthanasia and various other medical technologies; and how to conduct business in a Christian way.

Bishops need to be teachers of the faith. As guardians of the Catholic faith, bishops have the duty to preach and remind and teach and explain the full teaching of the Church, the totality of the faith, what the Church believes and proposes. Otherwise people will remain ignorant, or pick and choose. Lay people need deeper catechesis and faith formation. The Church in Taiwan needs to pay more attention to this area.

Your dioceses are small; you have many opportunities to speak with your priests; please use these opportunities to form your priests so that they can be good shepherds to their people.

You need to use your own structures and organization. For example, in your Bishops’ Conference, you Bishops are Presidents of various Commissions. But there are Commissions or sections within Commissions which are working only nominally or are not working effectively for lack of qualified staff and financial resources. One particular challenge is the Commission for the Doctrine of the Faith and Catechetical Instruction and the Commission for Education and Culture. Every now and then, something happens which shows that there is something wrong in the areas of faith and education. Sometimes speakers are invited from abroad or from within Taiwan to give presentations, conferences or workshops, but the speakers do not support and sometimes even undermine the teaching of the Church. The speakers do not present the Church’s teaching, but their own ideas. I can think of several concrete examples. You Bishop-Presidents of the Commissions need to see that your respective Commissions should have a qualified and dedicated Executive Secretary or Secretary and are functioning well.

The promotion of bible study among Catholics is also very important, but you must develop the correct resources. Many countries have developed fine resources, but the problem in Taiwan is that it is not easy for you to use these resources because you have to translate them into Chinese.

Another important issue is the careful selection of seminarians and their formation. Candidates for priesthood must be selected well. And once they are selected, they must be given the tools they need to be effective preachers and teachers of the faith in contemporary society. This past week the Nunciature sponsored a workshop on canon law relating to the process for determining a declaration of nullity of marriage, the processes for a dissolution of the bond in favor fidei and in marriages which have been ratified but not consummated. We sought to bring healing to those in broken

marriages. We have to help people pick up the broken pieces of their lives. But what is needed more is proper marriage formation to prevent broken marriages. We need to help spouses have good, solid marriages. The Church in Taiwan needs a young generation of priests who are able to address effectively all the contemporary social and moral issues. Priests have to be able to help the lay people so that the lay people can address these issues.

There needs to be formation in proper leadership. The laity has a need to learn how to make personal decisions as morally responsible people who are reflective and prayerful. The laity also needs to know how to make community decisions among the various choices which touch our common life as a Church. The laity needs more concrete indications about how to live together the life of faith in Christian community.

This is about the inner life. For the inner life, the laity needs faith formation and spiritual formation. Many things must occur before this can happen.

Once the laity has this inner life, then this inner life can be shared. Evangelization flows from the inner life.

There needs to be more reflection on different levels on strategies of evangelization in Taiwan. Catholics run the risk of adopting a ghetto mentality and becoming self-referential – closed-in. Catholics need to leave behind this feeling of being a tiny minority with its tendency to remain closed in on self. Catholics, when they know who they are, are then willing to share “the hope that is in them”. Once Catholics know the faith, then they can then share the message of Jesus confidently and respectfully. Catholics need to interact with civil society in a joyful and confident manner. This is the only way to make Taiwan’s largely non-Christian and non-Catholic population appreciate the values which come forth from faith and the contribution

that the Church is making in Taiwan. This is not primarily the responsibility of the Bishops. The Bishops’ responsibility is to encourage lay Catholics to devise and undertake projects to further integrate the Church in civil society. Obviously the laity must be empowered and given true responsibility. The Bishops responsibility is to empower the laity and give them true responsibility.

Thank you for your attention.

* * *

Six Announcements

1. Holy Communion for Anglican students at the faculty of theology

Holy Communion has both a ‘vertical’ aspect – it is communion with God – and a ‘horizontal’ aspect – it is communion with the pope, bishops, and other Catholics. In the Catholic understanding, communion is a communion in faith; we all believe the same things. It is a communion in morals; everyone who receives communion should be in the state of grace and not in mortal sin. It is a communion in governance; in the Eucharistic Prayer, we pray ‘in communion with our pope and bishop’; there is a hierarchical communion; those who receive acknowledge themselves to be under the spiritual authority of the pope and local bishop. Reception of Holy Communion is a sign of an already achieved unity in faith, morals and governance. Receiving communion is not about nice feelings, but about coherence in belief. The faculty of theology should have good, clear theology.

2. Translation of documents

The translation of Church documents into Chinese has been a difficult

issue. The Holy See has entrusted your Bishops' Conference with the translation of Church documents. I quote the 1 August 2014 letter from Archbishop Hon to Archbishop Hung: 'It would be very useful if the Chinese Regional Bishops Conference, together with the dioceses of Hong Kong Macau, gather a team of good and qualified translators (who have studied theology and translation) and, at the same time, establish a <translation fund>. Whenever the Holy Father or the Church publishes a document in need of being translated, it could be given to these persons, who would proceed with the translation in a professional way and in a reasonably short time. The translators would be paid from the <translation fund>.[...] You have been providing this service in the past. For example, the Code of Canon Law was translated by Bishop Wang, who did an excellent job.

3. Digitalization of sacramental data

There are concerns about the web-based digitalization of sacramental data. You have an answer from Rome. You have to keep sacramental data in the traditional way. Digitalization cannot replace sacramental records. There are many problems with digitalization. There is the potential for the system to be hacked. One good solar flare will destroy all digital data. The best way to keep sacramental records is in a book, in handwriting, in ink. There is a reason for the tradition of the Church. The intention behind the digitalization of sacramental data is good, but it cannot replace the traditional way.

The parish archive is very important. Priests should realize that keeping sacramental records is not about paper, but about people. Keeping good sacramental records is a profound act of charity towards people. If a person cannot find his or her sacrament records, they face enormous difficulties. Priests should be reminded of this and it should be taught to the seminarians. Priests should be encouraged to keep accurate and clear sacramental records. The writing must be

legible. The Code of Canon Law foresees that the Vicars Forane – the Deans of the different regions – make regular parish visitations and one of the responsibilities of the Deans is to inspect parish sacramental records. The Vicars Forane have a responsibility to ensure that the things you are describing never occur. To throw out sacramental records is a sin. It is a tremendous disservice to those people whose records were preserved in those books. As for digitalization, if you can find a way to keep them securely, you are not forbidden from doing that; but digitalization cannot replace the traditional way.

4. The National Eucharistic Congress

I have a letter from Archbishop Piero Marini, President of the Pontifical Committee for International Eucharistic Congresses, about your National Eucharistic Congress. He asked me to express to Archbishop Hung and to Bishop Lee and to the organizers of the event his gratitude for the care with which the event was planned and executed. He asks me to express his satisfaction and heartfelt thanks and the thanks of the Pontifical Committee for the hard work with which the Congress was prepared and for the intense participation of the clergy and the faithful during the various celebrative moments. Good job!

5. Marriage

We just concluded the week-long course for canonists on healing failed marriages. As the course concluded, last Sunday, we were with Father Al Doyle to inaugurate the Catholic singles' website. This is an initiative to help Catholics in Taiwan find other Catholics to marry. I think this is a fine initiative and I encourage it. If we are to have good, strong Catholic life in Taiwan, we need good, strong Catholic families. The statistics are not good. Because Catholics in Taiwan comprise only 1% of the population, it is very difficult for a

Catholic to find a Catholic marriage partner. About 73% of Catholics in Taiwan marry non-Catholics. According to one study, over half of these Catholics in mixed marriages are estranged from the Church; 34% become less than fervent, attending mass only monthly; only 15% remain fervent; only one out of three children in these mixed marriages are baptized. The same study shows that in Catholic marriages only 9% are estranged from the church; 28% attend mass only monthly; 63% remain fervent; 94% of their children are baptized. Catholic singles in Taiwan hope to find a Catholic marriage partner and many would welcome help from the Church in doing so. For this reason, I support this initiative and wish its success. We need to promote marriage between Catholics and help our Catholic singles find a Catholic marriage partner.

6. Gender issues

Along this same line of thought, Taiwan is facing increasing pressure from homosexual groups to legalize so-called same-sex marriage. Society is also facing other gender-related issues. Because some recent words of the pope have been taken out of context and misquoted, I would like to share with you some letters written by the pope when he was Archbishop of Buenos Aires. The first is a letter from Cardinal Jorge Bergoglio to Dr Justo Carbajales, Director of the Department of the Laity of the Episcopal Conference of Argentina; he writes: “The essence of being human tends to the union of man and woman as reciprocal realization, attention and care, and as the natural way of procreation. This confers on marriage a social transcendence and public character. Marriage predates the state, is the base of the family, the cell of society, and predates any legislation and even the Church itself. Hence the adoption of the bill in question [legalizing marriage for persons of the same sex] would signify a real and grave anthropological setback. Marriage (composed of male and female) is not the same as the union of two persons of the same sex to

distinguish is not to discriminate but to respect; to differentiate, to discern, is to value with propriety, not to discriminate.”

To the Carmelite Nuns, Cardinal Bergoglio wrote (22 June 2010): “The identity of the family, and its survival, are in jeopardy here: and father, mother, and children. The life of so many children who will be discriminated beforehand due to the lack of human maturity that God willed them to have with a father and a mother is in jeopardy. [...] Here, the envy of the devil, through which sin entered the world, is also present, and deceitfully intends to destroy the image of God: man and woman, who received the mandate to grow, multiply, and conquer the earth. Let us not be naïve: it is not a simple political struggle; it is an intention which is destructive of the plan of God. It is not a mere legislative project (this is a mere instrument), but rather a <move> of the father of lies who wishes to confuse and deceive the children of God.” From these texts, we can see that the Pope’s position on this issue is very clear.



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