

目錄

2016 No.348

● 耶穌慈悲聖容敬禮-----	2
● 全國聖體大會-----	10
● 教宗方濟各致聖體大會賀詞-----	28
● 韋薩蒂樞機主教致全國聖體大會訊息-----	30



● “Treasures from Heaven” -----	34
● Minutes of the 2016 Spring Plenary Assembly (Summary)-----	38

耶穌慈悲聖容敬禮

在5月4日的傍晚，逾千名台灣天主教友齊聚在台北總教區聖家堂，為要瞻仰埃德薩耶穌聖容聖髑，與主慈悲聖容再度相視，那份為主所愛的激情早已化成止不住的難捨感動淚水。如同台北總教區洪山川總主教所說的，凡走過必留下痕跡，主耶穌復活留下非人所能手繪的聖髑，讓我們在「慈悲禧年」得著與「不可見的天父可見的面容」相遇的恩寵，不但讓每位教友在心中與耶穌慈悲面容永繫相連，更催迫為基督所愛的人，在行動中為最小弟兄付出屬主的慈悲，讓天地主宰的愛長存綿延。

從2月5日至5月3日，逾百萬人次參觀「天國的寶

藏——教廷文物特展」，更有數十萬人在埃德薩耶穌聖容聖髑前跪禱，因為埃德薩耶穌聖容聖髑正是天父那可見的面容。而在埃德薩耶穌聖容聖髑封箱、歸回梵蒂岡之前，教會舉行瞻仰埃德薩耶穌聖容聖髑的禮儀，萬千難捨化為「祢是榮耀君王」的真愛。

5月4日下午2時許，不少教友尤其是此次特展的導覽員早已跪在聖堂，恭候埃德薩耶穌聖容聖髑的到來。晚間近5時，故宮的工作人員迎來了埃德薩耶穌聖容聖髑，近500位教友跪地，在泰澤歌聲中恭迎。此時已有不少人感恩的淚水止不住的流下。教友於是開始恭念玫瑰經及慈悲串經。



主教團禮儀委員會執行秘書潘家駿神父再度介紹埃德薩耶穌聖容聖髑。一個傳說，埃德薩王阿布加五世生病了，他派遣畫師前往聖地描繪耶穌聖像；然而，因為耶穌的面容煥發聖光，畫師一直無法使用傳統的藝術手法描繪聖容，之後畫師用布巾清洗了耶穌的面容，上主竟展現神蹟，轉印聖像至布巾表面。一收到布巾，國王的病就奇蹟般地痊癒了。埃德薩的基督面容特徵和「全

能者基督」(Pantocrator) 上的基督面容的特徵相同。

在西方，埃德薩耶穌聖容聖髑的聖像與韋洛尼加的面紗(Veil of Veronica) 齊名。「埃德薩耶穌聖容聖髑」裱框於17世紀，精心製做的外框與黯淡的耶穌聖像形成強烈的對比，確立其為聖髑框聖髑。

梅瑟十誡中的不可描繪真神形像的律法，從此因埃德薩聖髑而被顛覆，意味著



降生成人的基督在世間彰顯其人性及神性。我們何其有幸，在「慈悲禧年」與基督面容相遇。

晚間18時許，特別來台參加亞洲主教團主辦的神學會議的馬尼拉塔格萊樞機主教應邀分享「從《舊約》與《新約》中看見天父的慈悲面容」，包括印度的多默·達布雷、新加坡吳成才主教、國內的洪山川和劉振忠

兩位總主教，以及黃兆明、李克勉、蘇耀文、鍾安住、曾建次、劉丹桂等主教，以及教廷駐華大使館代辦高德隆蒙席和準副總統陳建仁爵士伉儷和都在場聆聽。

塔格萊樞機主教首先指出，教宗方濟各欽定「慈悲禧年」是為邀請所有人重新發現慈悲在我們生命中的角色，為基督徒來說，慈悲是我們信仰中來自天主最美

好的特質之一，而慈悲也是人類的特質。他說，在《舊約》中，天主的慈悲是從慈悲善工中彰顯出來的。當時機一到，天主降生成人，我們可以在聖子耶穌身上看見天主慈悲的面容。我們的面孔不只是身體的一部分，也是得窺心靈深處的窗口，所以耶穌的聖容向我們啟示了「天父是誰」。

塔格萊樞機主教進一步說，慈悲，希伯來文的字根是Rahamim，意即「母胎」。這圖像讓人聯想到母親溫柔的懷抱。天主對自己子民的愛是如此溫馨細膩，猶如一位將乳兒抱在懷中哺乳的母親。《依撒意亞先知書》第49章第15節「婦女豈能忘掉自己的乳嬰？初為人母的，豈能忘掉親生的兒子？縱然她們能忘掉，我也不能忘掉你啊？」天主不會忘記我們，對我們的慈愛

更如泉湧。在《舊約》中，天父與子民的關係如同父母與孩子一般，這是天父的信實，耶穌以身教、言教及所行提示我們天父的慈悲，天父就像父親般永遠不會忘記我們，這也就是為什麼耶穌與罪人在一起進食、要小孩到祂跟前、要召叫稅吏瑪竇、要在枯竭的地方顯示天主慈悲的面容。

塔格萊樞機主教分享《新約》中天主的慈悲聖容時，以《路加福音》的3個故事為例。他說，《路加福音》中，耶穌說，牧人放下99隻羊，而去尋找走失的迷羊，從生意的角度看，迷羊若非有傷、就是有病，是個債、是負面的，但牧人卻要讓99隻在羊棧，特別去尋找迷羊。而另一個故事是婦人尋找失去的銅幣，找著了就設宴歡慶。塔格萊樞機主教說，如果是我一定不要婦人



去找，我給她就好，但婦人卻浪費時間、辛苦勞碌的去找，所為何來？第三個故事是浪子回頭。如果將浪子和在家的長兄相較，浪子確是個確實是負擔，但父親天天等他回來，悔改返家即盛宴歡迎。3個比喻中的迷羊、銅幣和浪子都應被丟棄，但為何要費時去找尋？答案只有一個，失去的都是天主的「我的」，對天父來說，失去的是天父的「我的」羊、

「我的」銅幣、「我的」兒子。

塔格萊樞機主教強調，從《舊約》到《新約》，慈悲有其連貫性，或許因為我們曾犯錯而不敢面對耶穌面容，樞機鼓勵我們，不要怕！當我們面對聖容時，耶穌會說，「我等你很久了，因為你是『我的』」。敞開心懷，讓祂的慈悲進入我們內，頌揚祂。

在泰澤祈禱之後，舉行耶穌顯聖容彌撒，有塔格萊樞機主教和10位主教、教廷駐華代辦高德隆蒙席、準副總統陳建仁爵士伉儷、多位政府官員和駐華使節，以及千餘位神父、修士、修女和教友參與，由洪山川總主教主禮，潘家駿神父講道。

潘神父講道時表示，近3個月來，不少教友尤其是值得喝采的導覽志工都告訴我，這不只是一項特展，而是耶穌的臨在。跪在埃德薩耶穌聖容聖髑前驚覺，耶穌真的在。大家也更感受到「耶穌在的地方真好」，耶穌已向我們顯現可見的聖容，該是我們聽祂聲音的時候了。耶穌透過埃德薩耶穌聖容聖髑將愛的聖容遺留給我們、與我們同在，使台灣成為耶穌顯容的大博爾山。我們也都因為經驗了，所以我們作證。

潘神父說，在耶穌顯聖容的世代，我們可以看到3個行動，其一是耶穌登大博爾山為尋求天父的旨意，人子沒有枕頭的地方，卻藉祈禱撥雲見日得著天主的旨意，我們經驗耶穌顯容了嗎？關鍵在於我們有沒有與耶穌獨處祈禱。其二是耶穌顯容連衣服都變潔白發光，這3個月期間，人世間有許多包括台南大地震等錯謬，但都比不上耶穌為了愛道成肉身。大博爾山的確美好，但耶穌為完成使命，仍回到現實，透過死亡復活，把生命賜給我們，讓我們錯謬的生命變得有盼望而美好。最後，耶穌的愛已透過祂的聖容向我們顯現，我們也當將祂的愛與光輝在生活中顯現出來，讓更多人得著基督生命的愛。耶穌的面容已顯現！領受吧！

〈信經〉之後，信友

禱詞有英文的為普世教會祈禱，有菲律賓他加祿語（Tagalog）為教宗和主教祈禱，有印尼語為全人類祈禱，台語為國家社會祈禱，國語為青年祈禱，客語為家庭祈禱，西班牙語的為恐怖壓迫和地震災民祈禱。阿美族以歌舞獻上餅酒也成為鎂光燈的焦點。

彌撒後首先由教廷代辦高德隆蒙席致詞。高德隆代辦說，許多人告訴他，有非教友在埃德薩耶穌聖容聖髑前肅然起敬，也有教友在聖髑前跪伏默禱，更有教友在聖髑前流下悔改的淚。高德隆再度邀請大家以聖寵的眼光注目耶穌聖容，我們堅定的相信，耶穌透過聖容聖髑親臨在我們中間，顯示祂的慈悲與寬恕。相信各位一定也想著如何讓特展的愛持續？只要在耶穌身上記得自己的面容，相信自己是按照

天主的肖像被揀選、在世上被人看見，為完成這使命，也要在耶穌聖容上看出別人的面容，特別是在最弱、最小弟兄身上。高代辦也說，借展的教廷60組件聖物即將離台，但自己一點都不難過，因為過去3個月良善、溫和、專業的近百位導覽志工的面容，將耶穌及教會介紹給人，相信這是慈悲天父特賜的禮物。

故宮馮明珠院長則表示，雖然依往例，過去3個月應是參訪人數相對下降的時期，但今年同期到故宮參訪的人數較往年要高，且超過120萬人次，相信是此一特展的效應，展出期間，一車車參觀教廷文物特展的人潮令人欣喜。特別感謝百餘位導覽志工專業有禮，導覽了至少4700場次，還有許多場次是私下預約導覽的，故宮將這份成就歸於聖座揀選了故

宮，也經驗了天主保佑。

外交部李澄然常務次長特別感謝各政府單位的合力促成此一特展，外交部也透過各駐華使節和駐外辦事處邀請更多教友前來參觀，這是台梵兩國邦誼延伸的最好證明。副總統當選人陳建仁致詞時更指出，感謝故宮的慷慨讓教友有機會感受到聖座的關懷及天主的臨在，這是「慈悲禧年」的盛事，我們也藉埃德薩耶穌聖容聖髑看到不可見的天主可見的面容，更看到自己和最小兄弟的面容。期盼未來台梵兩國在宗教、文化的交流上，有機會與人分享天主的仁愛和喜樂。

縱有萬般不捨，仍得和埃德薩耶穌聖容聖髑道別，於是有義大利家庭代表、青年代表、原民代表、修女代表、弱勢代表、外籍人士代

表和修士及神父代表紛紛上前向埃德薩耶穌聖容聖髑獻花。當埃德薩耶穌聖容聖髑離開聖堂時，教友的淚再也止不住了，淚水和鎂光燈齊閃，聖髑在寸步難行中緩緩步出聖堂，在聖詠團的〈祢是榮耀君王〉歌聲中，埃德薩耶穌聖容聖髑雖已遠行，但教友的心仍繫在耶穌聖容中久久不已。

（摘自天主教周報389期）



全國聖體大會

台中教區承辦的2016年全國聖體大會，5月28日在彰化縣立體育館盛大舉行，來自全台的11位主教和神父、執事、修士、修女和教友等逾萬人參禮；宗座教育部長韋薩蒂樞機主教並帶來教宗方濟各的訊息，教宗鼓勵大家，再度向親臨於至聖聖體中的主敞開心房——耶穌分享了我們的人性，祂也與我們分享祂的天主性——正是這愛，令人高貴！

教友陳建仁副總統伉儷特別與會，陳副總統分享說，在日常生活中，他常會受到世俗與魔鬼的誘惑及污染，藉著每天參加彌撒，勤領聖體，努力學習主耶穌基督的愛，聖體確實是他生命中的日用食糧，也是他日日

行善的活水泉。彰化魏明谷縣長也蒞會感謝來自全國各地天主教的弟兄姊妹，以「愛在彰化，點亮台灣」的情懷為國家祈福。

在台中教區蘇耀文主教領導教友悉心籌備，以及聖神的帶領照拂下，深摯感動高潮迭起；台中教區愛德機構的「慢飛家族」的表演及奉獻，讓人在這群最小弟兄姊妹身上看見基督；尤其韋薩蒂樞機主教主禮聖體遊行時，在慈悲串經的歌聲中，聖體光照下，天主的慈悲面容更豐富了每人的身心靈。

回顧5月28日當天清早7時不到，為了配合安檢，所有工作人員都已就定位，準備展開一天忙碌的服務工作。負責大會禮儀的王友良

神父在會場大門口帶領大家做會前禱，把一切交託給天主，求主賜給我們平安。安檢開始後，陸續有各教區的主教、神父、修士、修女及教友們前來報到，路程遠的如花蓮教區，半夜2時就出發，或者前一天就上路展開朝聖之旅，為了奔赴主基督的榮光，即使披星戴月地趕路也不喊累。廣場報到處，主內肢體彼此招呼、寒暄、擁抱，在朗朗晴空下，大家的笑容更形燦爛。

除了魏明谷縣長，包括前任縣長翁金珠、立法委

員黃秀芳、彰化縣議員賴岸璋、黃玉芬、彰化市邱建富市長、縣府民政處林宜盈副處長、新聞處鍾秀英副處長等地方政要也都蒞臨祝福。



由於體育館內只能容納7千餘人，作為地主的台中教區教友禮讓客人，甘心樂意退居會場的外圍迴廊，透過觀看大螢幕參禮，而且全程全神貫注，如同身在館內主場，台中教友的謙讓及信望愛三德真令人敬佩。



成了得——
九 七 月

2016 全國聖體大會



萬人齊聚彰化 見證光榮希望

大會開始前有兩項暖身表演，為了展現教友的共融精神，首先是新住民的舞蹈——《跟隨天主的慈悲》，五彩繽紛的越南傳統服飾，加上曼妙的舞姿，令人驚豔不已。第2個節目是彰興國中直笛與合唱表演，百人直笛演出的龐大陣容，〈給予與參與〉、〈愛的真諦〉兩首詩歌悠揚全場，使人陶醉；接著130人的弦樂及合唱團將〈基督在我們內，成了得光榮的希望〉這首大會主題曲天籟般地歌詠，榮美地揭開大會的序幕。

近10時，陳建仁副總統伉儷蒞臨會場，為2016年全國聖體大會更增光彩。大會主席、台中教區大家長蘇耀文主教正式舉行開幕式，蘇耀文主教首先介紹並歡迎各位貴賓及教友們，且說道：「這是一個感謝天主的時刻，也是感動的時刻，

歡迎大家遠道而來，踴躍的參與，特別是花蓮教區的弟兄姊妹，今天半夜兩點就出發前來會場。大會也將透過中華電信MOD959頻道、喜訊—天主教之聲，以及網路天主教之聲影音平台www.cathvoice.tv做現場直播這次聖體大會，我們教區經過1年的籌備及宣傳，希望天主賜福給每一位豐富的恩寵。」

接著，陳建仁副總統致詞，他首先祝福大會圓滿成功，並期盼與會的主內弟兄姊妹們的身、心、靈都能健康、平安與喜樂，人人主恩滿溢。他表示：「很榮幸能應邀來參加2年1次的全國聖體大會。今年對我來說，有兩個特別的意義。第一是我剛就任副總統職務，今天是以『2300萬台灣人的公僕』的角色來共襄盛舉，並祝賀大會圓滿成功。第二是我的內人以『主教團聖體敬禮推廣組』成員的身分，分享『聖體敬禮』的重要性和心

得，我很樂意以觀眾的角色來聆聽學習。

「我們天主教的聖體聖事，具有很神聖而感人的意義。聖體聖血是信德的奧蹟，愛德與望德的泉源，滋養靈魂的食糧，平安喜樂的保證。我從2008年5月回到中央研究院工作以後，就養成參加平日彌撒的習慣。每天清晨或傍晚，我會和內人到台北聖家堂或古亭耶穌聖心堂參加彌撒。感謝天主恩賜平安的一天，也把每天的祈禱、工作、喜樂和痛苦完全交託給天主。不但能聆聽天主聖言和神父講道，又能領受基督聖體，對我而言是一件充滿幸福與美滿的喜事。」

「在日常生活中，我常常會受到世俗和魔鬼的誘惑和污染。藉著每天參加彌撒領聖體，給我自己真心懺悔、補贖和潔淨的機會，努力學習主耶穌基督的良善心

謙和愛主愛人。好像每天要吃三餐和洗澡，以保持身體健康一樣，領聖體也能讓我的心靈，每天都能滌除驕傲、嫉妒、吝嗇、懶惰的污穢，保持純潔、寧靜平安和喜樂。聖體確實是我生命的日用食糧！也是我日日行善的活水泉。」

「主耶穌基督在最後晚餐中，建立了聖體聖事，祂告訴人們『這是我的身體，為你們而犧牲。』（路22:19）『這是我的血，新約的血，為大眾傾流，以赦免罪過。』（瑪26:28）祂也說：『我是從天上降下的生活的食糧，誰若吃了這食糧，必要生活直到永遠。』（若6:50）；主耶穌基督更說過：『誰吃了我的肉，並喝我的血，便住在我內，我也住在他內。』（若6:56）我們領受了聖體，就有主耶穌住在心中，使人們渴望學習成為主耶穌，努力去肖似祂成為『不可見的天父可見的

面容。」」

「有主耶穌基督住在我們內，與我們天天在一起，就會讓我們每天都生活在信、望、愛當中。即將在今年9月4日宣聖的德蕾莎姆姆，在她回應天主的召叫『來做我的光』之後，藉著『明供聖體』給她勇氣和力量，更大方地在印度的加爾各答和世界各地為主工作，努力照顧『窮人中的窮人、病人中的病人』，我們在領受聖體後，應該更樂於在人生的旅程中，成為『世上的光，地上的鹽』，努力去照顧身邊每一位最小的弟兄姊妹。」

副總統夫人羅鳳蘋姊妹則代表主教團聖體敬禮推廣小組，上台作「愛與分享」的第1回合演講，她以投影圖片配合說明，首先介紹主教團聖體敬禮推廣組的成員們，接著分享她自從2012年參加在愛爾蘭舉辦的國際聖

體大會，開啟了對明供聖體的認識，並以葡萄牙法蒂瑪聖母、聖教宗碧岳十世、聖教宗若望保祿二世、聖佳蘭的畫像、真福加爾各答的德蕾莎姆姆、聖女瑪加利大為例，闡述明供聖體的意義與重要性。

她常翻閱《聖龕中耶穌的心聲》，書中耶穌的話語，常常提示並解答了她心中的疑難及困惑，即使到國外旅行，天主仍讓她有機會參加聖體敬禮，與主保持不中斷的親密互動。她也發現，敬禮聖體能淨化我們的身心靈，使她不因俗事纏累而抱怨，更能勇於面對。在生活中，不知不覺犯了罪，例如：近來喜歡人家叫她夫人的虛榮心，透過明供聖體，專注而長時間的與主基督在一起，才醒悟省察到的罪過，而能及時補贖。最後，她以耶穌的聖言邀請大家踴躍參與聖體敬禮——「你們來看看吧！」（瑪



1:39)、「請你們體驗，請你們觀看，上主是何等的美善，投奔祂的人真是有福！」（詠33:9）

之後，魏明谷縣長致辭歡迎來自全國各地的弟兄姊妹齊聚彰化，參加天主教兩年一度的聖體大會，天主教的弟兄姊妹對耶穌基督的榮光與精神有虔誠的信仰，並充滿基督對世人的和平、正義與愛，為社會淨化人心、撫慰心靈及社會安定貢獻良

多，藉著聖體大會，大家與耶穌同在，而主的平安也與大家同在。

接著登場的《讓愛發光》，由台中教區八家啟智機構中的立達「樂趣生活——太鼓養成班」，及台中市慈愛智能發展中心，及南投縣竹山鎮玫瑰啟能中心的被服務者共同演出打擊樂。藉由音樂活動課程讓學員學習放鬆，舒展身體，緩和情緒，建立群體中良好的

關係，也藉著每一次的演出與觀眾的互動中得到更大的自信。

這次的共同演出安排的曲目有節奏性強烈，充滿精神的進行曲，也有帶有慶典色彩的民俗類音樂。立達學員帶來的〈BAR BAR BAR〉（打氣歌），每一個鼓棒的節奏打擊，發展出每個鏗鏘有力的聲響，對服務對象來說，都是一個全新的體驗與學習，也是增進其自信的過程。

而台中慈愛與竹山玫瑰學員們聯手演出的第1首曲子是〈雙鷹進行曲〉，以鈴鼓展現出其不同的打法，透過不同的節奏演奏出輕快活潑的音樂。第2首曲子是〈武術〉，是以木魚、鈸及鼓穿插在樂曲中，雙音的節奏樂器。

慢飛天使很難敲出精準的節奏及相同的音律，透

過這樂曲除了木魚的敲奏，也有肢體的演出，不使用的鈴鼓放置於兩腿之間，以訓練加強腿部的肌張力。每個孩子心中都有屬於他們的節奏，雖是固執也是獨特的，要將大家的音符引到共同的約規，透過學習並不斷地複習，也可以呈現出精彩的表現，他們的認真博得了滿堂采。

聖祭聖體聖血 永恆永生永王

隨後登場的是，台南教區黃敏正副主教以此次大會主題「基督在我們內，成了得光榮的希望」為主軸的專題演講，黃副主教先誦念〈謝聖體經〉「因父、及子、及聖神之名，阿們。《我謝天主，我感天主，今日臨我胸中，俾死後援我升天，厥恩更親，厥功更大。我今永時、永日、永歲，常憶天主救贖之奇愛，常思聖母敬恭之隆情，常如賢士來朝之盛禮。周日存想，一

生不變。庶得天主，常存我心，常持我口，常保我身。阿們。》」

「神領聖體」之後，以聖體大會的主保聖巴斯卦 S. Paschalis Baylon及聖女佳蘭的事蹟勉勵大家，效法聖人、聖女的聖德善表，加倍的虔敬和認真的服務。並以聖體敬禮的「五四運動」，「五」就是敬禮聖體的5種神工，聖體可以用來：祭獻、領受、朝拜、降福、遊行。關於「四」就是朝拜聖體的四字成語：「光明磊落」。這次聖體大會激勵我們，在對信仰與福音價值越來越冷漠和敵視的世界和社會裡，更有勇氣與決心實踐教會的使命。

「天主是愛聯合敬拜團隊」是由台中教區的神恩團體組成，來自不同的專業領域，並涵蓋不同的年齡層，在天主的愛內共融，一起讚美感謝天主。在喜樂活潑的

感謝讚美歌聲中，第2回合的「愛與分享」，由吳政憲、張素卿夫婦共同見證，兩人在同一年領洗，同一天領聖振聖事，在他們領洗的聖堂舉行婚配聖事，婚後育有4個女兒。吳政憲弟兄於1957年畢業於天主教台中教區羅厝傳道學校，曾服務於南投天主教堂，張素卿姊妹的父親也是傳道員。兩人極感謝天主的恩寵、教會的培育，使他們在退休後還能不斷地為天主福傳。

吳政憲、張素卿夫婦表示，來自於天主恩寵實在太多，3天3夜都講不完，只能以3個子題精簡分享：「基督聖體帶來治癒」、「耶穌基督是我們生活的主」及「每天喜樂讚美感謝天主。」他們曾經陪伴的一位慕道姊妹，在領洗後，這位身為人妻的姊妹每每在領聖體時總會祈求耶穌教導她如何改變家中冷戰氣氛，有一天感受到耶穌所說的，對小兄弟所



做的，就是為祂做的，決定用愛來接納她的先生。奇妙的事發生了。這位姊妹先生有了改變，不再花天酒地，反而主動去買菜、回家煮飯、做家事、傍晚到公園散步運動。她先生說：「我太太信了天主教帶來全家的幸福。」基督的聖體治癒了這個家庭。

他們也分享自家的信仰生活說：「每次家人聚餐，都會輪流帶飯前禱，有一次，大女兒愛玲帶祈禱時

說：『感謝天主也謝謝爸爸把天主教的信仰傳給我，這比億萬錢財更有價值，因為有了天主，生活就充滿了愛。』做父母的我們非常感動，有了耶穌基督做我們生活的一家之主，孩子們的生命格外充實喜樂，4個女兒和孫子們都熱心參與堂區服務，擔任彌撒讀經員、司儀、輔祭。即使在國外求學、工作，都會先找到天主教堂，因為參加彌撒領聖體為我們是極為重要的。小女兒開的中醫診所，聖誕節都

給員工放假，今天（5月28日）也休診，好能帶領孩子們參加全國聖體大會。」

「每天開口讚美感謝天主，使我們更加喜樂、更有力量。有一次我們搭乘計程車，司機是一位基督徒，他也見證喜樂讚美天主的力量。他的太太每天在他出門工作之前都會祈禱，大聲讚美7次的『阿肋路亞！』因此，他感受到天主降福了他的生意，也領受到天主賞賜平安。所以，身為天主的兒女，讓我們回應天父的愛，每日讚美感謝祂，感謝耶穌基督將自己給了我們。讓我們一起開口向耶穌說：『主耶穌，我愛祢！阿肋路亞！』」

午餐後，各個通道一陣騷動，一個個小蘿蔔頭列隊排好，結合台中教區各堂區主日學兒童及青年會同學，由地利天主堂小提琴手們伴奏，354人的龐大陣容將會場

內所有通道完全占領，活力十足地帶動唱，由台中教區青年特別為孩子們寫的〈天主的小小兵〉及〈就在我身邊〉，許多幼幼班的孩子毫不怯場，果然是天主的小小兵，最好的侍衛，吸睛度百分百。主持人也及時提醒神父、修女們，這些都是教會未來的希望，別忘了多多關心他們，聖召就在其中嘍！

台中教區羅娜天主堂教友們以蜚聲國際的布農族八部合音「pasi-but-but」（巴西布布的），又稱〈祈禱小米豐收歌〉，帶領全場沈澱心情，透過八部合音，祈願上主賞賜今年小米大豐收。布農族人相信，歌聲響徹雲霄，上達天聽，小米就會結實纍纍。因此，每個人都以虔敬的心情唱出「Pasibutbut」。

「Pasibutbut」（巴西布布的）是由山林裡的自然唱和聲、蜜蜂的嗡嗡聲、小

鳥的振翅聲以及瀑布聲等取得靈感，布農族人把大地的聲響當成是一種生命的禮物，並認為這是一種祝福的樂聲。這種多音性 (polyphony) 合音，也意味著和諧的人際關係，否則無法呈現出如此融洽的默契。

在此蘊含敬天愛人的天籟之音引領下，眾人都備受身心靈，進入感恩祭典天人神聖的共融之中，並祈求上主賞賜恩典，讓2016年全國聖體大會像結實纍纍的小米一樣，恩寵滿滿滿……。

為參與彌撒聖祭，教廷教育部長韋薩蒂樞機主教下午1時29分在教廷駐華大使館代辦高德隆蒙席和桑愛文蒙席及主教團秘書長陳科神父陪同下，抵達彰化縣立體育館全國聖體大會會場。他首先親切的和圍繞在身邊的小朋友握手，並問候所有的教友，教友對韋薩蒂樞機主教雖然陌生，但不少人也暗暗

的拉著樞機的衣角，那信靠讓人感動。

感恩祭隨即在教友頌唱〈真光普照〉下展開，由蘇耀文主教主禮。韋薩蒂樞機主教、11位主教、高德隆蒙席和桑愛文蒙席及近270位神父共祭。台中教區11位手持蠟燭及獻上祈禱的小輔祭和台灣總修院16位修士引領，隨後跟著騎士團、爵士團及龐大的司祭團進場時，靜默莊重感動著每個人。

台灣地區主教團主席洪山川總主教首先介紹了教廷教育部長韋薩蒂樞機主教。洪總主教指出，宗座國際聖體大會委員會主席馬里尼總主教曾代表宗座親臨宿霧的2016年國際聖體大會；韋薩蒂樞機主教出席台灣的全國聖體大會，顯示宗座也不缺席，宗座的臨在使此次聖體大會更為圓滿。

在去年世界主教會議

中，教宗要求主教在推廣教理、研究教義、學習科技的同時，更當開放超性生命，打通與天主的連結，並與基督的體血緊密相接，如此才能在愛中獻上福傳。正值「慈悲禧年」，我們當時刻念及「如同天父滿懷慈悲」，讓人在基督體血內合而為一，讓耶穌大愛在福傳路上廣揚。

在楊謙仁執事頌讀《路加福音》的「五餅二魚」經文後，蘇耀文主教勉勵教友，在「慈悲禧年」應藉聖體聖事與耶穌更加結合，先讓自己成為被擘開的餅，將基督生命的好消息傳給人；在正義與和平中滿懷希望，成為慈悲與愛的見證。

擘餅奧蹟浩瀚 仁愛正義舉揚

蘇耀文主教闡述說，今年全國聖體大會的主題是1月舉行的國際聖體大會的延續——「基督在我們內，

成了得光榮的希望」，讓教友在聖體內重建希望，尤其是在這紛亂、不安的世代，我們要重塑國家和個人的核心。我們的信仰和希望來自耶穌的受難、死亡及復活，為我們帶來永生的盼望，這也是基督徒的信仰核心，而最具體的表達就是耶穌為我們建立了聖體聖事，在感恩祭中耶穌邀請我們接受祂的愛與轉化，天主對我們的愛有多深？寓於我們接受祂的轉化、接受祂的愛與犧牲有多少。

蘇耀文主教強調，在不安的世代裡，聖體聖事是天主賞賜我們最圓滿的禮物。它有三個核心，其一，耶穌基督的逾越奧蹟是天主救恩計畫的實現，這計畫藉著耶穌的贖罪死亡，「一次而永遠地」完成了（希9:26），基督徒信仰的核心正是這巴斯卦的奧蹟，分享巴斯卦奧蹟——逾越奧蹟更是我們生活及在基督內轉化的動力。

其二，感恩聖事是教會生命的泉源與高峰，藉此我們找回迷失的、鞏固脆弱的，這是基督徒的使命，尤其是關心貧困弱小者，以仁愛、正義、和平愛護大地，藉聖體聖事在聖神的聖化下我們將自己獻上，聖神因而轉化我們，使我們得為耶穌不斷更新、聖化。第三個核心是福音的價值。福音的核心就是慈悲，我們愈關心窮人和有需要的人時，就會愈感受到感恩聖事是愛的聖事。秉此信仰核心及共融恩寵的力量，將更為聖神充滿、轉化。我們也會透過交談，看到其他宗教的需要及愛的轉化，如在晚餐廳時主賜下滿盈恩寵般。在恩寵轉化下，教友自會聚為轉化世界的新機。

承辦的台中教區此次特別展現出教區對慢飛家族的愛，在彌撒中呈獻餅酒的就是彰化慈愛教養院的孩子，他們以恭順的心、顫抖的雙

手，在老師的協助下，將自己和餅酒一起全然獻上。

活動中也看到視訊手語教師丘安在一旁全心服務，同時台中教區與會的2500餘位教友也都坐在迴廊，將場內的位置讓給其他6個教區的教友。這樣的友愛讓人在小弟兄身上與基督相遇。領聖體期間，在小朋友稚嫩純真的歌聲〈小耶穌與悄悄住進我心〉、原民頌謝上主的八部合音，以及全體教友的〈基督在我們內成了得光榮的希望〉歌聲中，聖體可感的愛，共融於每人心內。

隨後楊謙仁執事恭頌宗座大赦令。韋薩蒂樞機主教帶來教宗的訊息。

韋薩蒂樞機主教指出，基督的生命在感恩祭中成了體和血供我們領受，感恩聖祭於是成為最大的愛、成為天人之間的新約，永留人間。舉行感恩聖祭時，我們

領受的不是肉體的食糧，因為人已被轉化為新的受造物。參與感恩祭是我們在世上旅程勞苦的安慰，也是永生希望的保證。天主曾許諾我們不至成為孤兒，我們齊聚於此，在信仰時時更新的路途上，協同所領的恩賜，透過教會和世界，在天主引領下轉化，為主愛所完全征服，讓主愛無限擴展。（韋薩蒂樞機主教信息全文如後）

事實上，在現場的多處告解室，都安排有10餘位神父等候教友辦和好聖事，不少教友更掌握時機妥善辦理和好聖事，滿全了全大赦的要件。即使不能前來的教友，在相等條件下，透過天主教之聲MOD的轉播，也能得著全大赦的恩典。

接著舉行聖體遊行，由韋薩蒂樞機主禮。適逢「慈悲禧年」，全體頌唱慈悲串經，當擊磬的聲音響起時，

全體以拉丁文頌唱〈基督勝利〉（Christus vincit）」讚美天主。韋薩蒂樞機先在祭台上舉揚聖體，隨後將聖體光座交給雷滿德執事。在台灣總總修院14位修士和台中教區11位輔祭引導下，雷執事目不轉睛地注視聖體光座中的基督，韋薩蒂樞機和主教們都在聖體皓光旁同行。榮休主教也全程肅立，以心神和目光追隨聖體皓光，愛主之心依然火熱，不因歲月而稍減。

因場地條件之故，全體以肅立方式朝拜聖體，儘管如此，每當雷執事高舉聖體光，仍有許多神父和教友不自主地屈膝跪下，尤其當聖體光座來到他們面前，幾乎人人都為那無以名之、無以狀之愛所撼動！就在那天人合一時刻，愛主的心伴隨馨香全然圓滿。

最後，韋薩蒂樞機在聖體光座回到祭台時舉行了聖

體降福禮。

台中教區圓滿達成2016年全國聖體大會的使命後，下一屆全國聖體大會輪由嘉義教區承辦。交接儀式在洪山川總主教監交下，由台中教區蘇耀文主教將全國聖體大會的徽牌交給嘉義教區鍾安住主教。全場為台中教區兩年來的克苦、犧牲和努力喝采，也為接棒的嘉義教區加油打氣，眾人在主愛內圓融合一了.....。

秉持「在最小弟兄身上看見基督」的信仰本旨，台中教區成功地將教會的教導融入在敬禮聖體的禮儀當中，這場以最小弟兄為優先的擘餅的共融盛筵，有慢飛天使並肩同行，有青少幼年攜手邁進，並在多元族群文化的交流中，凝聚愛與合一的標記。

2016年全國聖體大會，我們從服務貧窮和弱勢

出發，以仁愛和正義的行動，見證基督救恩奧蹟的臨在——這是恩寵之年的天主教會。（摘自天主教周報392期）





教宗聖體大會賀詞

敬致台灣地區主教團主席

暨台北總教區洪山川總主教

貴國全國聖體大會即將於2016年5月28日在台中教區舉行，教宗謹向您和所有前來參加的信友們致上他親切的問候。

由於這次大會的主題是「基督在我們內，成了得光榮的希望」，教宗鼓勵大家再度向親臨於至聖聖體中的主敞開心房，並相信既然耶穌分享了我們的人性，祂也和我們分享祂的天主性。因為「天主子降生成人便意味著每個人都被提升到天主的心中。耶穌為我們傾流了寶血，相信耶穌，就是不再疑惑祂無邊無際的愛，是這愛令人高貴起來。」（《福音的喜樂》178）

值此所有主教、司鐸、男女修會會士及平信徒聚集聆聽教理和祈禱及之重要時刻，教宗方濟各熱誠地為所有與會者賜下他宗座的遐福，並託付他們眾人於聖母瑪利亞——教會之母，慈母般的轉禱。

教廷國務卿

帕羅林樞機主教

2016年5月24日



APOSTOLIC NUNCIATURE
IN CHINA

Taipei, 24 May 2016

Prot. № 44/16

Your Grace,

In response to your request for the Holy Father's Message on the occasion of the National Eucharistic Congress to be celebrated on 28 May 2016 in the Diocese of Taichung, I am pleased to transmit you the following message from the Secretary of State, Cardinal Pietro Parolin:

*The Most Reverend John Hung Shan-Chuan
Archbishop of Taipei
President
Chinese Regional Bishops' Conference*

The Holy Father sends cordial greetings to you and to all those gathered for the National Eucharistic Congress to be celebrated on 28 May 2016 in the Diocese of Taichung. As you reflect on the theme "Christ in you, our hope of Glory", he encourages you to open your hearts anew to the Lord present in his Most Blessed Sacrament, and to trust that, as Jesus shared in our humanity, so too he offers us a share in his divinity. For "to believe that the Son of God assumed our human flesh means that each human person has been taken up into the very heart of God. To believe that Jesus shed his blood for us removes any doubt about the boundless love which ennoble each human being" (Evangelii Gaudium, 178). Upon all the Bishops, priests, men and women religious, and lay faithful gathered for this important moment of catechesis and prayer, Pope Francis cordially imparts his Apostolic Blessing, commending them to the maternal intercession of Mary, Mother of the Church.

*Cardinal Pietro Parolin
Secretary of State*

With prayerful best wishes, I remain,

Yours sincerely in the Lord,


*Msgr. Sladon Čosić
Chargé d'Affaires a.i.*

His Grace
The Most Reverend John Hung Shan-Chuan
Archbishop of Taipei
President of the C.R.B.C.
TAIPEI

韋薩蒂樞機主教 致全國聖體大會訊息

本次聖體大會匯集了貴國全體教會子民，值此之際，我願多加省思，強調感恩聖祭對教會的生命所具備的意義之重要性，鼓勵您們以之為信德的「泉源與高峰」。
(《教會憲章》11)

在感恩聖祭中，我們領受基督親臨的恩寵，祂為了拯救我們，在十字架上為我們犧牲奉獻祂的生命，更新祂的誠命。祂在最後晚餐時，完成了以下的動作：使被擘開的麵餅，成為祂被宰殺的身體，使葡萄酒成為祂傾流的寶血，給我們領受。感恩聖祭因此成為天主的愛最大標記，祂為我們賜下祂的兒

子，贖我們的罪：死亡是愛的挫敗，但基督卻自願地的將自我獻上，作為犧牲，以愛來救贖罪惡的人類。教會藉著不斷的舉行感恩聖祭，不僅永遠紀念此一恩賜，並使之持續臨在世界中。

聖體聖事不僅是領受基督用自己所作的祭品，而且也為此祭品獻上感恩祭：基督於教會內的臨在，不斷更新，這被宰殺的犧牲者，成為教會向天父的奉獻，為了使我們獲得救恩。因此，感恩聖祭成為我們崇拜天主的至高表現，我們向天主歸還所領受的恩賜，正如感恩經所載：「天主，祢賜



給我們的禮品，我們向祢獻上。」這是為天父所喜悅的奉獻，因為在此奉獻中，天父看見祂的兒子，祂因著對我們的愛，在服從之中，獻上了自己。

因此，感恩聖祭實為一莫大的奧蹟，使天開地啟，讓這感恩的回報上達天廷，與死而復活的基督作交換，那是為新而永久的盟約所做的犧牲。

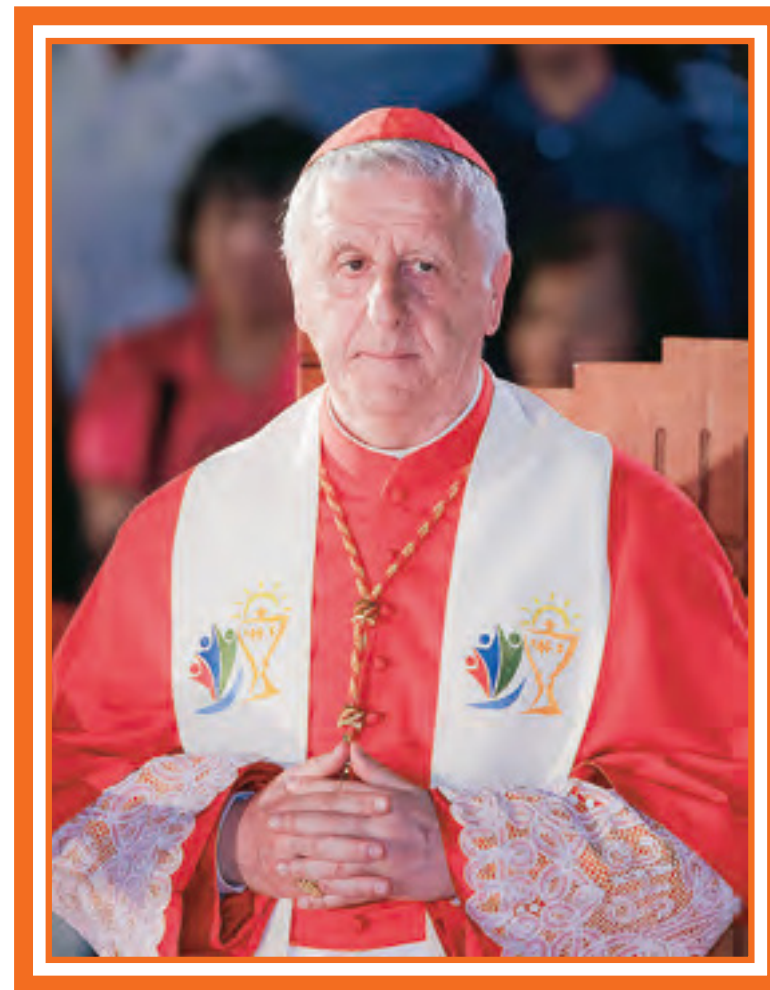
在舉行感恩聖祭時，發生另一種轉變：不僅麵餅和酒成為基督的聖體聖血，我們在領受和藉由聖事的標記與基督共融時，我們也在基督內成為新的受造物。聖奧斯定在《懺悔錄》中，使他的這句話成為基督的口中之言：「你將吃我，但你沒有將我化為你肉身的食糧，而你卻將在我內轉變。」(《懺悔錄》七·10) 在感恩

聖祭的聖事中，我們參與基督的生命；亦即藉著祂的恩寵，祂死而復活的逾越奧蹟在我們內重現。感恩聖祭成為世上旅途中，期待祂的再臨的神糧，用以克服我們跟隨基督的勞苦；感恩聖祭是我們得享未來的光榮的保證。

親愛的弟兄姊妹，我們怎能不為祂那份拯救我們的愛所帶來持續不斷的恩賜而感謝和朝拜上主呢？因此你們在此共聚一堂，成為一體，在基督的臨在之中，為你們的信仰作見證，實在令人稱頌；祂曾許下諾言，必不使我們成為孤兒。現在我們要以符合信仰的生活，偕同你們所慶祝的一切恩賜，重新走上宣報和見證信仰的道路。其實，每逢感恩聖祭，司鐸會勸勉信友「彌撒禮成，你們去傳報福音吧！」就是在提醒我們有義務將我們所領受的愛和所奉獻的愛予以擴展，使之無時無處不在，讓全世界都受到吸引，來相信這位愛的天主。經由這種方式，透過教會，這個世界本身將在天主的統領之下日漸轉變，直到一切就緒，到時所有的人都會被天主的愛所征服，可以共同參與天國的筵席，不再需要透過聖事的標記，我們所有的人都可以那在為我們死而復活的基督的光榮之中，共享天主的生命。

聖座教育部部長 韋薩蒂樞機主教

韋薩蒂樞機主教



“Treasures from Heaven” A Special Exhibition of Artifacts from the Holy See

Address given at the Thanksgiving Mass for the closing of the Special Exhibition of Artifacts from the Holy See “Treasures from Heaven”, Holy Family Church, Taipei, May 4, 2016.

Your Eminence,
Mr. Vice-President Elect,
Archbishop of Taipei and all Bishops here present,
Madam Director of the NPM,
Mr. Vice-Minister of the MOFA,
Ambassadors and Representatives,
Reverend Members of the FABC-OTC,
Reverend Fr. Pavel,
Priests, Religious, Sisters,
Ladies and Gentlemen,
Brothers and Sisters,

Meister Eckhart once said: “If the only prayer you ever say in your entire life is thank you, it will be enough”. Let me, therefore, address a word of thanks, followed by a message.

First of all, on behalf of the Apostolic Nunciature and on my own behalf, I would like to thank all of you for taking part in this Thanksgiving Mass for the closing of a *Special Exhibition*, called “Treasures from Heaven”. People say that it is *special* because it is for the very first time that many Artifacts are being displayed outside Holy See. That is true, of course. However, I dare to think that it is also *special* because of something else, and I will try to explain it straight away.

In front of us, there is the Mandylyon of Edessa: a holy relic

consisting of a cloth upon which a miraculous image of the face of Jesus had been imprinted. It is no wonder that this was the most significant and important artifact of the Exhibition. In fact, I have been told that in front of it the believers were absorbed in prayer, while non-believers remained in silence. I therefore invite you all to look once more at this very first icon or image of Jesus and recognize, with the eyes of grace, in his face the face of God: we firmly profess that Jesus is the visible face of the invisible Father, of the God who manifests his power above all by forgiveness and mercy. He is the real and most precious *Treasure from Heaven*, that is, from God, and it is because of his presence among us that the Exhibition has been so special. But, in less than one hour, the Mandylyon will be brought back to the NPM and the Exhibition will be officially closed. So, what shall we do to keep it special as long as possible? A very simple thing, that is, we try to recall in the face of Jesus two more faces, that is, our own face : we believe that man is made in the image and likeness of God (Gen 1:26-27), therefore we shall try to be always his visible face in today’s world. To accomplish this mission, we shall see also in the face of Jesus the face of others, especially the face of the least and the “little ones”, in whom Jesus himself is present. This brings me to my second word of thanks.

On the behalf of the Apostolic Nunciature and on my own behalf, I would like to express our deep gratitude and thanks to all those who have made our *Exhibition* possible and special. They are: from the Holy See, Fr. Pavel Benedik, O.S.A., Custodian of the Apostolic Sacristy; Madam Director Fung Ming-chu, who has been particularly enthusiastic and supportive since the very beginning of this project; from the local Government, the MOFA, including the former and current Ambassadors to the Holy See, and the Ministry of Culture. My gratitude also goes to the Chinese Regional Bishops’ Conference and the Church in Taiwan. Of course, I thank all benefactors, in particular China Airlines and AIF. To all of you,

I say: Thank you! Thank you! Thank you, and may God continue to bless you, your family and the work of your hands.

This evening, I find it right and just to name also some of the people behind the scenes who made our Exhibition more special than we could even imagine, and who gave a tremendous contribution to its success. They are: the Curators of the NPM and Madam Lisette Lou from the Office of the Director; Fr. Otfried and Fr. Pan from the local Church; and last but not least, Msgr. Ivan Santus, Secretary of the Apostolic Nunciature, whose enthusiasm and dedication will be remembered by many of us and for long time. To all of you, I also say: Thank you! Thank you! Thank you, and may God reward you with His blessings and accompany you always.

Someone said, *“The best and most beautiful things in the world cannot be seen or even touched – they must be felt within the heart.”* (Helen Keller). Allow me to conclude my address by sharing with you something I feel within my heart.

In few days, the Mandylion and all other Artifacts will be taken back to the Holy See. To be frank with you, I am not sad at all. On the contrary, I am very happy because through the Exhibition, and in particular the *Mandylion of Edessa*, in these three months I have been privileged to look at the face of so many nice, kind, dedicated and professional persons. And this is, in my humble opinion, the treasure God wanted to give to us through the Exhibition: next time we meet, there will be less and less unknown faces and more and more known and friendly faces. And this is something very special and wonderful!!!

May God, our merciful Father bless you all, and thank you for your attention!!!



**CHINESE REGIONAL BISHOPS' CONFERENCE
MINUTES OF THE 2016
SPRING PLENARY ASSEMBLY (SUMMARY)**

Date:	March 29-31, 2016 (Monday-Friday)
Venue:	CRBC Secretariat Administrative Bldg. (39 An Ju St., Taan District, Taipei 10672)
Chairman:	Most Rev. John Hung, SVD
Attendees:	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
Secretary:	Fr. Otfried Chan
Guests:	Msgr. Paul Russell, Msgr. Slađan Ćosić, Msgr. Ivan Santus

Opening Prayer

Address by Archbishop John Hung, President

Address by Msgr. Russell:

Dear Archbishop Hung,

Dear Bishops,

“Jesus, who was crucified, is risen! This event is the basis of our faith and our hope. If Christ were not raised, Christianity would lose its very meaning; the whole mission of the Church would lose its impulse, for this is the point from which it first set out and

continues to set out ever anew. “[Pope Francis, Easter 2016 Urbi et Orbi Messages.]

As you know, on 19 March, the Solemnity of St Joseph, the Holy Father appointed me Titular Archbishop of Novi and Apostolic Nuncio in Turkey and Turkmenistan. My term of office in Taiwan is thus coming to an end; it falls to me to set out anew.

I recall very vividly the date of 2 May 2008, when I received word that Pope Benedict had decided to send me here. My feelings were of great happiness and excitement. One the day of my arrival – 6 June 2008 – Archbishop Hung came personally to the airport to meet me. One week later – 13 June 2008 – we found ourselves at the airport once again to bid fond farewell to Mgr Ambrose Madtha. Now my circle here is closing and a new one is opening. I will depart Taiwan on 10 April and Mgr Sladan Cosic will assume responsibility as Chargé d’Affaires a.i. Mgr Cosic is a very good priest; he is smart and capable; and I am sure that he will render good service to you, the Church in Taiwan and the Holy See.

At this moment, I recall our collective and personal interactions over the past eight years. At your Plenary Assemblies, I have spoken about the importance of Eucharistic Adoration and love for Sacred Scripture (25 November 2008), the Church’s social teaching and the necessity of educating for justice, especially regarding economic problems (14 April 2009). I gave a series of talks on Bishops’ communion with the Pope and Bishops’ relationships amongst themselves (8 December 2009), how Bishops relate to their priests as Father, Brother and Friend (6 April 2010), and we discussed the permanent diaconate (23 November 2010). I shared some thoughts on Taiwan’s social realities or “life issues” such as economic prosperity and social development, marriages

and divorce, birth rate, abandoned children, abortion, suicide and homosexuality (11 April 2012). We discussed evangelization (27 November 2012), marriage and family life in Taiwan (26 November 2013), and the role of the laity (25 November 2014); many of the lay faithful have commented about this talk. I spoke about the correct celebration of the sacred liturgy (2 April 2015) – an issue about which the faithful continue to express concern. And I shared some of Pope Francis' thoughts on the role of Bishops (24 November 2015). Of all these talks, the one on how Bishops relate to their priests as Father, Brother and Friend; the one about Taiwan's social realities and life issues; the one on the role of the laity; and the one on the sacred liturgy are the most important. Perhaps these talks can be useful to you in the future.

The education agreement, signed in December 2011 and ratified in December 2012, is a very important instrument for sharing the message of Jesus with the young people of Taiwan. It allows the possibility to offer – and even require (although not absolutely) – courses in theology and Christian anthropology for the students in our Catholic universities and colleges. Some people seem to be unclear on this point, and think that nothing more needs to be done other than what is being done already; this is not a correct understanding of Congregation for Catholic Education, and one of the clear aspects of our agreement is to give the Catholic universities and colleges the opportunity to require such courses of their. Of course, this needs to be done appropriately and with great sensitivity. The message of Jesus is light. How can we keep that light under a bushel basket?

I recall the establishment of the Interdiocesan Tribunal of First Instance and the Interdiocesan Tribunal of Second Instance. Now the faithful of Taiwan have a structure to adjudicate marriage cases.

In my opinion, however, more work needs to be done in these area. The Supreme Tribunal of the Apostolic Signatura has been offering helpful assistances. We are all aware that this issue is very close to the heart of Pope Francis.

During my time here, sometimes I have tried to challenge you; always I have tried to encourage you and support you in your ministry. I have stood with you in sorrow while mourning the victims of typhoon and earthquake and the death of Cardinal Paul Shan Kuo-shi S.J., Bishop Paul Cheng Shih-kuang (a priest for 69 years and a Bishop for 52 years), and Bishop Andrew Tsien Chih-chun. I have also stood with you on the occasion of many beautiful and joyful celebrations. I thank you most sincerely for the good cooperation, kind assistance, support and personal friendship we have shared over the past eight years. I thank God for the opportunity to have had a share in the life of the Church and wider society in Taiwan. Please kindly pray for me as I prepare to be ordained Bishop, that Jesus would make me a shepherd after his own heart. Be assured that I will never forget you and will always keep you in my own prayers.

Information and Announcements

- Mgr Pio Vito Pinto, Dean of the Supreme Tribunal of the Roman Rota has sent the *Sussidio applicativo del Motu proprio Mitis Iudex Dominus Iesus* (Vatican City 2016) regarding the role of Diocesan Ordinaries in cases of declaration of nullity of the marital bond. By the sovereign decision of the Supreme Pontiff, this is your direct responsibility, which cannot be delegated to anyone else. This document and the *Motu proprio* itself must be the object of your own intense study. I encourage you to organize a study seminar.

- Cardinal Baldisseri, General Secretary of the Synod of Bishops,

wrote to you to inform that before promulgating the Apostolic Exhortation on the family, Pope Francis wants to involve the world's Bishops. The Synod will communicate directly with the Bishops. The letter to the Bishops informs that, after the introductory message, the Synod will send a second message in the week after Easter, and a third message with the text of the Apostolic Exhortation with talking points in the second or third week of April. In this way, the Bishops can prepare for a good presentation of the Exhortation when it is published.

- It is expected that the Holy See will send a Special Envoy for the Inauguration of President Tsai Ing-wen and Vice-President Chen Chien-ren on 20 May 2016.
- Cardinal Versaldi, Prefect of the Congregation for Catholic Education, will come to Taiwan during the final week of May. He will give the keynote address at Fu Jen Catholic University *Academica Catholica* on 27-28 May 2016. Maybe he will attend the National Eucharistic Congress.
- Cardinal O'Brien, Grand Master of the Order of the Holy Sepulchre, will come to Taiwan from 10-12 September 2016.
- Bishop Ayuso, Secretary of the Pontifical Council for Interreligious Dialogue, and Fr Indunil, Under-Secretary of the same Pontifical Council, will come to Taiwan from 14-16 October 2016 for the first-ever Christian-Daoist Dialogue.
- The same Pontifical Council will hold the Sixth World Christian-Buddhist Dialogue in Taiwan in 2017.
- During your Plenary Assembly, you are going to discuss several issues upon which I would like to comment. During Archbishop

Hon's visit to the Regional Seminary, we spoke with the Rector about the psychological evaluation and pastoral training of the seminarians. Psychological testing is commonly used by seminaries in many countries as part of the normal seminary admissions process; but great care must be taken not to violate the personal dignity and right to privacy of the applicants. Bishop Lee spoke to me about the draft proposal for your Conference regarding emeritus Bishops: "Regulations on transfer of legal access between Inaugural Bishop and Emeritus Bishop"; Bishops become members of Administrative Boards on account of their office; when they cease from office, they should cease from Board membership and pass the responsibility to the Bishop in office.

Address by Msgr. Slađan Ćosić:

Marriage is the union between a man and a woman. The union between a man and a woman, the family composed by a man and a woman, is also a right and must be protected. Nowadays in many places around the world there are general political powers to encourage the sexual revolution and the homosexuality, even to legalize them. The Church will not change her position on marriage between a man and a woman. Since the teaching of the Church corresponds to the natural law, it can be understood by non-Catholics. However, when we explain the Church's position on marriage between a man and a woman, our objective is not to present a principle that is independent of real life, but an attractive pastoral message that helps people to understand the mission of the family in the society – to give birth to a new generation, to let them grow in a protected environment, and in this way to stabilize the society.

Reports:**I. Secretariat**

A. *Guidelines on Sexual harassment Prevention of Taiwan Catholic Church (Service in Truth) Recognitio* from the Congregation of the Doctrine of the Faith; a clergyman is needed to be sent to Rome for formation and then to carry out the Guidelines.

B. Response to the questionnaire of the Synod of Bishops and the letter from Cardinal Baldisseri, the Secretary General of the Synod of Bishops.

C. Chinese translation of *Subsidium*

D. Response of Cardinal Paul Yu Pin Foundation about the visit of Chinese priests and religious sisters coming from Rome (Vatican) to Taiwan.

(the Secretary General suggested that the Department of European Affairs of the Ministry of Foreign Affairs should invite Cardinal Paul Yu pin Foundation and the Secretariat of the CRBC for a further talk, since the project is initiated by the Ministry of Foreign Affairs. If the Secretariat of the CRBC takes initiative to invite the other two parties to have a meeting, it seems that the Secretariat want to undertake the work.)

E. Speech schedule of Mrs. Kuby in Taiwan (4/13-17)

4/13 Kaohsiung: Dialogue with diocesan priests and pastoral workers for youth and speech in public (St. Dominic High School)

4/14 Taipei: Dialogue with the Association of Taiwanfamily

4/15 Taipei: Interview at Radio Veritas and speech in public (Our Lady of Providence Girls' High School)

4/16 Taipei: Speech in public (Shih Chien University)

4/17 Hsinchu: Dialogue with diocesan priests and youth pastoral worker and speech in public (St. Peter High School)

F. Fr. Bonaventure Lin, OFM, continues the ministry of parish priest in Chengde Church. In order to make the account of the donation for Holy Land more transparent, the Provincial Fr. Claudio Pegoraro suggested not to put the donation for Holy Land into Fr. Lin's personal account, but into the account of the CRBC.

(The Secretary General will contact the Provincial Fr. Pegoraro and asks the Order to provide past account records, in order to transfer without difficulties and be transparent.)

G. The modifications of the English translation of the Norm of Application of the Apostolic Constitution *Ex corde Ecclesiae* suggested by the Congregation for Catholic Education are proper.

H. Personnel report (performance bonus for employees of the Secretariat and the Commissions of the CRBC): the assistant to the Secretary General and the progress of the creation of the CRBC translation team.

I. Progress report of handling lands between the CRBC and the Fu Jen Catholic University

II. Commission for Evangelization

- III. Commission for Evangelization, Section for Family
- IV. Commission for Education and Culture
- V. Commission for Sacred Liturgy
- VI. Commission for Doctrine of the Faith and Catechetical Instruction - Catholic Charismatic Renewal Service Team
- VII. Commission for Interreligious Dialogue and Ecumenical Cooperation
Commission for Promoting Christian Unity
- VIII. Commission of Pastoral – Health Care
- IX. Commission for the Clergy
- X. Commission for Social Development and Caritas Taiwan R.O.C.
- XI. Commission for Evangelization, Section for Pont. Societies for Propagation of the Faith
- XII. Commission for Social Development - Radio Veritas and Mass Communication Section
- XIII. Commission for Evangelization – Section for Youth
- XIV. Commission for Aborigine Apostolate
- XV. Commission for the Pastoral Care of Migrants and Itinerant People
- XVI. Commission for Doctrine of the Faith and Catechetical Instruction, Bible Apostolate

Proposals:

I. Proposals of the Secretariat

Proposal A: Audit of the CRBC 2015 Annual Report and the 2015 Work Report

Explanation:

Refer to the “2015 Final Accounts for Income and Expenditures” and “2015 Work Report” for discussion. After approval, present them to the Ministry of the Interior.

Resolution: Approved.

Proposal B: Election of the CRBC President, Vice-President and Secretary General

Explanation:

According to the article 7 of the Statutes of the CRBC, “The plenary meeting is to elect a president and a vice-president of the Conference, and appoint a general secretary. Their term is four years (Canon Law 452 Art. 1). The auxiliary bishops cannot be elected as president or vice-president.” (cf. Explanation of Pontifical Council for the interpretation of the texts of Law). The last CRBC election was during the 2012 spring plenary meeting. Their term will end this spring. So, there is a need to have an election. (see appendix 1 and 2)

Resolution: President: Most Rev. John Hung, SVD

Vice-President: Most Rev. Peter Liu

Standing Committee members:

Most Rev. Bosco Lin

Most Rev. Martin Su

Most Rev. John Baptist Lee

Secretary General: Fr. Otfried Chan.

II. Proposals of the Kaohsiung Diocese

Proposal A: Project of establishment of the Broadcast Center of Radio Maria (www.radiomaria.org) in the Diocese of Kaohsiung

Explanation:

Radio Maria originates from Como of Italy, its purpose is to become the Virgin Mary's instrument – to spread the Gospel through audio messages over Internet, videos and radio. It helps the non-Catholics to know Christ. With on-line prayers, explanations of the Bible, the Doctrine of the Faith and the documents of the Church, the faithful can deepen their spiritual life and they can also be nourished. Radio Maria can be found in many places around the world. In the Chinese-speaking region, there is already Radio Maria in Macao. (www.radiomaria.org/macao/)

Radio Maria is a non-profit worldwide organization - the World Family of Radio Maria. From the broadcasters to the administrative personnel, all of them are volunteers. The Radio depends only on donations; there are no advertisements. In order to have a legal status everywhere around the world and to work efficiently, Radio Maria has to establish a local association or foundation run directly by the Headquarter. The objective of the local association or foundation is to engage the local Church to

supervise the content of the programs and the management of Radio Maria. There are two important responsible persons in the Headquarter: the President and the Director. They must be clergymen. The President is the head of all local associations; his responsibility is to promote the unity and connections among all local associations around the world. The Director is in charge of the broadcast programs of all local radios; he ensures that the content corresponds to the teaching of the Church and keeps step with her, promotes the spirituality of the employees and keeps in communion with the Church. (Cf. English appendix for detailed explanations)

Resolution : The Diocese of Kaohsiung will hold a pilot project.

III. Proposals of the Commission for the Clergy

Proposal A: Cause: Regulations on transfer of legal access between inaugural Bishop and Bishop emeritus

Explanation:

1. Thanks to the Bishops emeritus for their contribution and administration towards diocesan matters. They continue to contribute to relevant institutions of the diocese after they cease from office. However, in order to handle the Church's matters according to its law and to accelerate its development, there should be some common norms on transfer of legal access between Bishop emeritus and inaugural Bishop.
2. According to the article 1284 of the Canon law, all administrators should be on guard so that non damage comes to the Church from the non-observance of civil laws, so the Bishop emeritus has the responsibility to transfer the legal person (corporation) administered by the diocese to the inaugural Bishop.

Means:

1. The inaugural Bishop becomes President of the Board of the corporation according to its statutes. In other words, the statutes of the corporation include the succession rules for the inaugural Bishop. For example, the statutes of the Diocese of Hsinchu state clearly: the legal person establishes a Board of Directors and disposes five Directors. The diocesan Bishop of the corporation or other legal successor of the Church is *ex officio* the President of the Board. Only he himself or the deputy assigned by him can exercise the duties. Other Directors are elected and empowered by the President of Board of Directors.
2. If the statutes of the corporation state: the total number of the Directors of the Board is () persons. There is one President of the Board who is elected among the Directors of the same term. The President represents the legal person. Therefore, the Bishop emeritus must finish the election of the President of the Board before the end of his term, so that the inaugural Bishop can take over the office as legal person.
3. The legislative process of the above regulations will be followed according to the 2nd item of the article 455 of the Canon law.

Resolution: Approved. The CRBC applies for *Recognitio* from the Holy See of the new regulations. After the ratification of the Holy See, the new regulations will be officially promulgated and implemented by a *Decree*.

Proposal B: PROBATIO after the philosophical year before the theological year

Explanations:

“I will give you shepherds after my own hearts.” (Jer 3:15)

The institution of the PROBATIO is established according to this word, to the spirit of Gospel, to the teaching of the Church and to the Directory for the Ministry and Life of Priests, in order to form the seminarians, to let them live out the spirit of Gospel and imitate Jesus, that they can become shepherds who serve poor brothers and sisters particularly for the Church.

Otherwise, if the seminarians can go abroad to receive the PROBATIO, they will have international exposure, and they will know the universality of the Church; they can even learn another foreign language and have the capacity to cooperate with foreign missionaries in Taiwan but of different cultural background.

Many diocesan major seminaries of foreign countries and religious communities have a familiar institution as the PROBATIO.

In the modern time, because of the change of the military service and the lack of social experience, young people do not cherish what they have and they have difficulty in understanding the hard life of normal faithful and the suffering of the poor. Once they are ordained, they have difficulty in giving them good service and in evangelization.

Objectives:

First: The PROBATIO helps to discern their own vocation and helps to mature their vocation.

Second: The PROBATIO helps the seminarians to learn how to serve the poor, to experience the life of the poor and to know how to cherish what they have and to be thankful.

Third: The PROBATIO helps them to learn multiple evangelization work of the Church besides the work at parish after their ordination.

Forth: The PROBATIO opens the international vision of the seminarians, encourages them to know the Universal Church, and to learn how to cooperate with people of different cultures.

Fifth: Living in a foreign country facilitates the learning of languages.

The principles of the PROBATIO we planned are as follows:

1. According to the No. 83 of the Directory for the Ministry and Life of Priests, the quotation of 2Cor 8:9, "Remember how generous the Lord Jesus was: he was rich, but he became poor for your sake, to make you rich out of his poverty." And the quotation of Ph 2:6-7, "His state was divine, yet he did not cling to his equality with God but emptied himself to assume the condition of a slave, and became as men are."
2. According to the 1st item of the 282 article of the Canon law, "Clerics are to foster simplicity of life and are to refrain from all things that have a semblance of vanity." And the 1st item of the 529 article, "with particular diligence he is to seek out the poor, the afflicted, the lonely, those exiled from their country, and similarly those weighed down by special difficulties."
3. According to *Presbyterorum Ordinis* (The Decree on the Ministry and Life of Priests) of Vatican II, "By using the world as those who do not use it, let them achieve that freedom whereby they are free from every inordinate concern and become docile to the

voice of God in their daily life. From this freedom and docility grows spiritual discretion in which is found the right relationship to the world and earthly goods. Such a right relationship is of great importance to priests, because the mission of the Church is fulfilled in the midst of the world and because created goods are altogether necessary for the personal development of man. Let them be grateful, therefore, for all that the heavenly Father has given them to lead a full life rightly, but let them see all that comes to them in the light of faith, so that they might correctly use goods in response to the will of God and reject those which are harmful to their mission. Priests, moreover, are invited to embrace voluntary poverty by which they are more manifestly conformed to Christ and become eager in the sacred ministry." (44)

4. Pope Francis teaches in the No. 197 to 198 of *Evangelii Gaudium* (The Joy of the Gospel), "God's heart has a special place for the poor, so much so that he himself 'became poor' (2 Cor 8:9) This is why I want a Church which is poor and for the poor. They have much to teach us. Not only do they share in the *sensus fidei*, but in their difficulties they know the suffering Christ. We need to let ourselves be evangelized by them."

Means of implementation:

1. When the seminarians of philosophical year finish their courses of philosophy, the Seminary arranges the time (1 to 2 years), the place and the spiritual accompaniment of the PROBATIO according to the situation of each seminarian.
2. If it's in a foreign country, the formation group will go at least 1 or 2 times to the place where the seminarian receives his PROBATIO, in order to care for him and evaluate his situation.

If it's in Taiwan, the formation group can go several times.

3. In the organization where the seminarian takes his service, there should be a responsible person who evaluates and observes the situation of the seminarian and reports regularly to the formation group. The formation group usually will contact the responsible person.
4. The seminarian should report the situation of his service and life to the Seminary by letter or by E-mail every 2 to 3 months. If there is a special situation, the Seminary will inform the Bishop of the Diocese of the seminarian.
5. The formation group of the Seminary has already seen Reynaldo Evangelista, Bishop of Imus Diocese in Philippines. He is willing to help the PROBATIO project :
 - (1) The English learning of the first 3 months in the minor seminary.
 - (2) The Diocese arranges afterwards the seminarians to different places of service (parish service, service to the poor...) according to the seminarians' personal situation.
6. When the seminarian's PROBATIO takes place in Philippines, the Seminary can pay NDT 2000 per month to the place of service for accommodation and food if needed (this money may be exempted), NDT 1500 per month for the seminarian's pocket money. The total amount is NDT3500, as same as the seminarians' pocket money per month in Taiwan.
7. Several institutions have been contacted and those which are willing to help are: Home for the Aged of the Little Sister of the Poor, St. Joseph's Center for Special Education in Hsinchu,

Immaculate Heart Training Center for Special Needs in Changhua, Tsz-Ai Mercy Hospice in Changhua, Francis Home in Chiayi

Resolution: Approved.

Proposal C: Diocesan candidates for priesthood: personality assessment before the entrance to the Seminary

Explanation:

John Paul II states in the number 8 of the Exhortation *Pastores dabo vobis*, "The many contradictions and potentialities marking our societies and cultures - as well as ecclesial communities - are perceived, lived and experienced by our young people with a particular intensity and have immediate and very acute repercussions on their personal growth. Thus, the emergence and development of priestly vocations among boys, adolescents and young men are continually under pressure and facing obstacles."

In the Exhortation, the Pope reminds us the various obstacles and temptations the young people have to face. Therefore, in order to help different dioceses to discern the vocation of the candidate, the Major Seminary arranges a personality assessment to the candidates for priesthood before the entrance to the Seminary. The objective is to help the bishops of the dioceses to know adequately the candidates, to see if they are suitable for life in the Seminary. In this way, the resources of the Church can be saved.

Objective:

The main objective is to give the results of the personality and motivation assessment of the candidates for priesthood to the bishops of the dioceses; the minor objective is to help the formation

group of the Seminary to know better the seminarians in the future.

Means of implementation:

According to the relevant norms in the past, the diocesan vocation director should contact the Seminary half a year before the entrance of the candidate to the Seminary for priesthood. At the same time the Major Seminary will arrange the personality assessment (to see the psychological counselor for 2 to 3 times). Later, the psychological counselor will report the results to the bishop of the respective diocese. If the candidate is allowed to enter the Seminary by the bishop, the report will be sent with other application information to the Rector of the Major Seminary.

Resolution : Approved.

IV. Proposal of the Bible Apostolate of the Commission for Doctrine of the Faith

Subject: To act in concert with the creation of the Bible Apostolate within the Commission for Doctrine of the Faith of the CRBC, it is suggested that each Diocesan Council for Lay Apostolate and each Parish Association for Evangelization should create a Bible section; by means of this body, the Bible can be widely used for evangelization and pastoral work.

Rationale:

1. “Man does not live on bread alone, but on every word that comes from the mouth of God.” (Mt 4:4) “The Word was with God, and the Word was God.” (Jn 1:1)
2. St. Jerome said, “Who does not know the Bible, does not know

Jesus Christ.”

3. In *Constitutio dogmatica De Divina revelation: Dei Verbum* of Vatican Council II, ” The Church has always venerated the divine Scriptures just as she venerates the body of the Lord.”
4. The Decree on the Apostolate of Lay People and other Decrees of the Council are all settled by the instructions proposed by the Bible.
5. In the address by Msgr. Russell of the Apostolic Nunciature for the 12th National Bible Study Camp, he encouraged that “I strongly invite you in public to carry out an important mission: in order to ensure the essential effects of the Word of God in the ecclesial life and to help the entire pastoral work, it’s very important to emphasize on Bible reading.”

Explanation:

1. All documents, organizations and lay associations of the Church are based on the Holy Bible. However, the importance of the Bible is not manifested among lay people organizations.
2. In the Diocesan Council of the Lay Apostolate and the Parish Association for Evangelization, there is spirituality section, pastoral work section, evangelization section, vocation section, Caritas section, family section and liturgy section, but no Bible section.
3. There is no any official organization for Bible reading promotion in a parish. The Bible reading group of each parish is organized freely by its parishioners.
4. The spiritual life of the lay people is not nourished by the Word

of God. The faithful are more and more secularized, the work of evangelization declines day by day.

5. The Chinese Biblical Association and the Bible Apostolate Association of each diocese are in charge of the promotion of Bible reading in each diocese, but there are no direct connections between these associations and each parish.

Means:

1. It is suggested that the Bible section can be created inside each Parish Association for Evangelization. This section is in charge of the promotion of Bible reading.
2. The responsible person of the Bible section in each parish becomes *ex officio* the representative of the Bible Apostolate in the diocese. They promote together biblical matters.
3. Each Diocesan Council for Lay Apostolate creates a Bible section, and the responsible person of the section is assumed by the President of each Diocesan Bible Apostolate Association. Therefore, the Word of God can be spread through dynamism of different organizations.

Expected Results:

1. From the CRBC, each diocese to each parish, there is finally an official, specialized and permanent institution which connects different organizations in order to promote the Bible reading and studying.
2. Through various biblical teachings, activities, studies and *Lectio Divina*, the lay people will be spiritually well nourished, and the Word of God become an important and indispensable part of

their spiritual life. It helps the pastoral work, the evangelization and the spiritual life of the lay people; it changes gradually the downturned and weak atmosphere inside the Church.

Resolution : Approved. To promote gradually.

Extraordinary motion:

Proposal of Hsinchu Diocese:

Cause: In order to stimulate communion among Catholic schools in Taiwan, that they can become important helps for evangelization, and to create the opportunity to connect the youth activities of Taiwan Catholic Schools with the international youth activities, it is suggested to found “Taiwan Catholic Scouts” should belong to the organization of the CRBC, and that each diocese be in charge of accompanying it and running it.

Explanation:

1. The Scout Movement is a worldwide educational organization for teenagers. In June 1966, the Holy See in Rome ratified the Statutes of International Catholic Conference of Scouting, and the name of the organization started to be used officially. The ICCS is always very dynamic in the World Scout movement; there are 53 members around the world. The ICCS has also sent persons several times to visit Taiwan, to show their wish to invite Taiwan to join the organization.
2. The Catholic Scouts’ objectives are:
 - (1) Based on the Doctrine of the Faith, to promote the complete education for teenagers through scout activities.

(2) According to the solidarity and the diversity of the World Scout Movement, to cooperate with the organization in order to strengthen the spiritual aspect of the Scout Movement.

(3) To ensure the dynamism of the Catholic Scout in the Catholic Church and to maintain good communication between the Catholic Church and the Catholic Scouts.

Resolution: Agreed on the change of the Chinese name into 臺灣天主教童軍協會. The English name is "Taiwan Catholic Conference of Scouting, TCCS"

Proposal of the Secretariat:

Adoration of the Mandylion in public

Explanation: Msgr. Sanctus of the Apostolic Nunciature informed that the Papal Sacristy agreed that an open liturgical event (Holy Mass and Contemplation of the Mandylion) could be held before the departure of the Mandylion and other artifacts in order to celebrate the Jubilee of Mercy. The faithful can testify their faith and be witness of Jesus the Lord through this event.

Date: 7pm, Wednesday 4 May, 2016

Venue: Holy Family Church, 50 Hsinsheng S. Rd., Sect. 2, Taipei

Resolution: Approved. Ask the Commission for Sacred Liturgy to be responsible for the liturgy.

Memorandum:

• Bishops and Men and Women Religious Superiors Joint Meeting

Date: 10:00am – 3:00pm, Thursday 27 April, 2016

Venue: Central Building, Taipei

Topics for discussion: the title of 2017 Pastoral letter of CRBC, the authority of priests in Taiwan to absolve the sins of abortion.

• FABC-OTC meeting

Date : Tuesday 3 May – Monday 9 May, 2016

Venue: Major Seminary

• National Eucharistic Congress

Date: 10:00 am – 4:00 pm, Saturday 28 May, 2016

Venue: Stadium of Changhua

• The 11th FABC Plenary Assembly

Date: Monday 28 November – Sunday 4 December, 2016

Venue: Colombo, Sri Lanka

Theme: Joy of the Gospel and Family in light of the Synod (not exact wording)

Attendees: Archbishop John Hung, Bishop Thomas Chung (FABC OEIA),

• Autumn Standing Committee Meeting of CRBC

Date: 10:00am, Friday 4 November, 2016

Venue: Administrative Building of CRBC

• National Eucharistic Congress of 2018

Date: 2018

Venue: Chiayi Diocese

Prepared by:

Fr. Otfried Chan

Secretary General



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