





## 教宗方濟各文告

# 第一屆世界窮人日

2017年11月19日，常年期第33主日

**「我們愛，不可只用言語，  
而要用行動。」**

1. 「孩子們，我們愛，不可只用言語，也不可以用口舌，而要用行動和事實」（若壹三18）。若望宗徒用這些話發出請求，絕對沒有基督徒會對此視若無睹。這條誡命，由「耶穌鍾愛的門徒」將之流傳至今，把我們經常掛在嘴上的空談，和我們受召用來自度量的具體行動，互為對比，其重要性，因而愈發明顯。愛沒有藉口。想要如同耶穌那樣去愛的人，必須要以祂為榜樣，尤其要向祂學習愛窮人。除此之外，天主之子愛的方式，眾所周知，若望更是將之清楚說明，主要奠立於兩座基石：天主先愛了我們（若壹 四10，19），並完全奉獻自己，甚至捨棄祂自己的生命。（若壹三16）

如此的深情大愛，我們不能無以為報。即使是無條件地給予，不求任何回報，這份愛卻點燃人的心，使人只要經歷過它，儘管自己有諸多不足和罪惡，終究會以愛回報。我們只有盡可能地全然迎接天主賜予的恩寵、讓祂慈悲的愛進入我們心中，使我們的意志和我們的情感受到鼓舞，去愛天主和愛近人。唯有如此，那份自天主聖三當中所湧流出來的慈悲，才能啟動我們的生命，並對有需要的弟兄姊妹，施行憐憫和慈悲善工。

2. 「卑微人一呼號，上主立刻俯允」（詠卅四7）。教會一向注重這聲呼號。在宗徒大事錄的開端，我們可以看到最佳的見證。那時伯多祿要求選出七位「充滿聖神和智慧」的人（宗六3），令他們擔任救助窮人的事工。這可說是基督信仰團體最早進入世界的標記之一：為窮人服務。他們深刻了解到，作為耶穌的門徒，應該要生活出友愛和精誠團結，以符合師傅的宣導：窮人是有福的，他們是天國的繼承人。（參：閱瑪五3）

「他們把產業和財物變賣，按照每人的需要分配」（宗二45）。這句話清楚的表達出初期基督徒熱心從事的首要任務。宗徒大事錄的作者聖史路加，比起其他作者，更著重講論慈悲，當他提及初期教會施行財物分配時，並沒有誇大其辭。他將這個制度告訴世世代代的信徒，包括我們，是為了要支持我們為此做出見證，並鼓勵我們向有急需的人伸出援手。雅各伯宗徒也曾以同樣的信心傳遞相同的訊息，在他的書信中，慷慨直陳：「我親愛的弟兄們，請聽！天主不是

選了世俗認為貧窮的人，使他們富於信德，並繼承祂向愛祂的人所預許的國嗎？可是你們竟侮辱窮人。豈不是富貴人仗勢欺壓你們，親自拉你們上法庭嗎？（...）我的弟兄們，若有人說自己有信德，卻沒有行為，有什麼益處？難道這信德能救他嗎？假設有弟兄或姊妹赤身露體，且缺少日用糧，即使你們中有人給他們說：『你們平安去吧！穿得暖暖的，吃得飽飽的！』卻不給他們身體所必需的，有什麼益處呢？信德也是這樣：若沒有行為，自身便是死的。」（雅二 5-6，14-17）

- 然而，有時候基督徒的思維方式，卻仍然受到世俗的影響，而沒有能貫徹這個召叫。但聖神總會敦促他們要將眼光集中於最重要的事物。祂推動許多男男女女，以各種不同的方式，為了服務窮人，奉獻他們的生命。兩千年來，基督徒滿懷誠樸和謙遜，以慷慨和富創造性的愛德，服務他們最貧窮的弟兄姊妹，並寫下諸多歷史！

其中最卓越的例子，就是亞西西的聖方濟；幾個世紀以來，被無數的聖善男女所追隨。他不僅止於擁抱癲瘋病人及施捨錢財給他們，他還決定要去古比歐和他們同住。聖方濟自己將這次的相遇，視為生命轉變的關鍵：「當時我仍在罪惡之中，看到癲瘋病人格外感到酸苦。而天主親自引領我來到他們中間，我就以慈悲對待他們。等我離開他們時，那為我看似酸苦的，但後來卻在我的肉身與靈魂中轉為甘美」（〈遺囑〉1-3：《聖方濟的言論集》110）。他的見證彰顯了愛德所具有的轉化力量，以及基督徒的生活風格。

我們也許會把窮人當作我們偶而擔任志工時的受惠者，或者只想到那些使我們良心平安而隨意在他們身上所實踐的善行。誠然這些經驗，可以有效地幫助我們察覺許多弟兄姊妹們的需要和他們所遭遇的不義，但更應該引導我們去和窮人真正的相遇和分享，並成為一種生活風格。如此的愛德與分享，使我們的祈禱、我們的門徒之路和皈依之路，更具備福音的真實性。這樣的生活方式，使心神喜樂平安，因為我們親手觸摸了基督的肉身。如果我們真正地要與基督相遇，我們必須在窮人受苦的身上觸摸祂，以對感恩祭所賜予的聖事性共融做出回應。基督的聖體，在神聖的禮儀中被擘開；藉著愛德和分享，在最弱小弟兄姊妹的面容和身上被找到。聖人主教金口若望的忠告猶在耳際：「若你們想要榮耀基督的奧體，請不要在祂赤身裸體時輕蔑祂；請不要以絲綢裝飾聖體中的基督，而同時輕忽在聖殿外另一個忍寒受凍、衣不蔽體的基督。」（〈瑪竇福音證道〉50.3: PG 58）

因此我們受召接近窮人，與他們相遇，和他們的目光交會，擁抱他們，讓他們感受到愛的溫暖，這份愛打破了他們的孤獨。他們的手向我們伸出，也邀請我們走出我們的安穩和舒適，並承認貧窮本身的價值。

- 切莫忘記，對基督的門徒來說，貧窮首先是一份召叫：去跟隨貧窮的耶穌——走在祂後面，與祂同行，這旅程的終點通往天國的真福（參閱：瑪五3；路六20）。貧窮意指擁有一顆謙遜的心，接受身為受造物所有的限度和罪性，使我們能克服誘惑，不再感到自己無所不知，不再以為自己永遠不死。貧窮是一種內

在的態度，避免將金錢財富、事業成就和奢華享受視為人生的目的和幸福的條件。貧窮反而創造出條件，使人在諸多限制之下，全心信賴天主與人親密同在，同時在祂恩寵的支持下，自由地肩負起個人和社會的責任。因此，貧窮成為我們的尺度，使我們能判斷應如何善用物質財貨，並建立不自私和不占有的人際關係。（參閱：《天主教教理》2545）

讓我們以聖方濟為榜樣，效法他為真正的貧窮作見證。正因為他不斷地將自己的目光集中在基督身上，他才能在窮人身上看見祂並服事祂。倘若我們想要改寫歷史，推動真正的發展，我們須要聆聽窮人的呼喊，投身於終止窮人被邊緣化。於此同時，我懇請各城各區的窮人們，不要忘記福音中貧窮的意義，那已銘刻在他們的日常生活中。

5. 眾人皆知，為當代的世界，要能清楚透視何謂貧窮，多麼困難。貧窮每日以千萬種方式挑戰我們，呈現各種面貌，反映在受苦、邊緣化、壓迫、暴力、酷刑和監禁、戰爭、自由與尊嚴受到剝奪、無知與文盲、醫療急需和工作短缺、人口販運和奴役制度、流亡、赤貧以及被迫移民等等。貧窮浮現在女人、男人和兒童的面容，他們受到卑鄙利益的剝削，被權力和金錢的詭計所踐踏；加上因為社會不公義、道德敗壞、少數人的貪婪和多數人的冷漠所造成的貧窮！如果真要一一列舉，實在令人苦不堪言，因為永遠無法言盡。

不幸的是，在我們所處的這個時代，即使有炫人耳目的財富，在極其少數的特權分子手中累積，並且經常

與非法活動有所關連，其侵害人性尊嚴，駭人聽聞；然而貧窮在全球各地社會的各個領域當中，仍以驚人的速度成長。面臨此一景況，我們必須採取行動，不能有所讓步。由於失業的問題，阻絕了許多青年人富於創新的精神，是一種貧窮；由於只尋求自身利益，將應該負擔的工作留給別人，麻木了個人的責任感，是一種貧窮；另外有一種貧窮，毒害了眾人參與的根源，限制了專業的空間，貶低了工作者和生產者的價值。面對這種種不同形式的貧窮，我們必須對生命和社會抱持嶄新的視野，予以回應。

所有的窮人——正如真福教宗保祿六世經常提及的——因著「福音的權利」（梵二大公會議第二期會議開幕致詞，1963年9月29日）而屬於教會，我們應該優先滿足窮人的需要。因此，那向窮人張開雙手擁抱並幫助他們的人，是有福的；他們的雙手帶來希望。那穿越文化、宗教和國籍藩籬的雙手是有福的，它們為人類所受的創傷敷抹安慰的膏脂。那不求回報、不設條件，仍然張開雙手的人，是有福的；他們的雙手給他們的弟兄姊妹帶來天主的祝福。

6. 在慈悲禧年閉幕時，我想要為教會創立「世界窮人日」，使得世界各地的基督信仰團體，為那些最卑微和最有需要的人，成為基督愛德更大的標記。在我之前的幾任教宗所陸續創立的「世界日」，已經成為教會生活的一項傳統，現在我希望再加上此日，使之充滿福音的圓滿，即耶穌對窮人特別的關愛。

我邀請全教會及世界各地的善心男女，在這一天將目

光轉向那些向他們伸手請求援助和支持的人。他們是我們的弟兄姊妹，是唯一的天主所創造，並蒙祂所愛。「世界窮人日」的創立，最重要的是要鼓勵信徒們以行動抵制丟棄文化，擁抱相遇文化。於此同時，每一個人，不論其宗教派別，都受到邀請，透過精誠團結與友愛的具體標記，向窮人開放並分享。天主為世上所有的人創造了天地萬物；令人難過的是，有人到處豎立邊界、高牆和圍籬，辜負了天主原來賦予全人類、無一例外的恩賜。

7. 世界窮人日設在常年期第三十三主日，今年正好是11月19日；我希望在此之前一周當中，各個基督信仰團體可以致力創造相遇及友誼的時刻，提供具體的支持與協助。他們可以邀請窮人和志工們於這個主日前來參與感恩祭，如此一來，在下個主日，我們能夠更真實的慶祝基督君王節，因為基督的王權在哥爾哥達展現的最為淋漓盡致：無罪的那一位，被釘在十字架上，貧窮可憐，赤身裸體，一無所有，卻將天主圓滿的愛表露無遺。耶穌將一切完全交給父，表現出祂的赤貧，並揭示了天主愛的力量，將祂喚醒，讓祂在復活那天，迎接新生命。

在這個主日，如果在我們所居住的地方附近有窮人尋求保護和協助，讓我們接近他們：那將會是我們與天主相遇的最佳時刻。讓我們遵循聖經的教導（參閱：創十八 3-5；希十三 2），把他們當成我們設宴邀請的嘉賓那樣歡迎；他們可以成為老師，幫助我們更加忠於我們的信仰。他們付出信任，並隨時準備接受幫助，以一種寧靜且經常是喜樂的方式，向我們顯示：

簡樸的生活，並隨時接受天主的安排，何等重要。

8. 所有將在這一天展開的具體行動，都應該要奠基於祈禱。切莫忘記「天主經」是窮人的祈禱。我們向天父祈求日用的食糧，表達出我們在日常生活的基本需求上，信賴天主。耶穌教給我們的這個祈禱，表達並收納窮人的呼喊：他們因生活不定、常有缺乏而受苦。當門徒們要耶穌教他們如何祈禱時，祂用窮人向天父祈求的話語回答他們；在這唯一的父內，所有人互相承認是弟兄姊妹。「天主經」是複數形的祈禱：我們所祈求的食糧，是「我們的」，意即分享、參與並共同承擔責任。在這個祈禱中，我們每個人都承認需要克服各種形式的自私，以進入彼此接納的喜樂。
9. 我懇請我的主教弟兄們，以及所有的司鐸和執事們，因著他們的聖召，和所有獻身生活者及所有組織、運動和各處的志工們，共同肩負支持窮人的使命，並讓「世界窮人日」成為傳統，為福傳現今的世界，做出具體的貢獻。

這新創立的「世界窮人日」，將對我們身為信徒的良知做出大力的呼籲，並使我們成長，確信和窮人分享可以使我們認識福音所蘊含最深刻的真理。窮人不是問題：當我們在生活中努力接受並實踐福音要義時，他們成為豐富的資源，供人汲取。

教宗方濟各

發自梵蒂岡

2017年6月13日，聖師安道司鐸紀念日

## 教廷海洋使徒大會 首次在台舉辦



(左起) 台南教區主教林吉男、「教廷促進整體人類發展部」海洋使徒國際協調人神父朴世光 (Fr. Bruno Ciceri)、部長塔克森樞機主教 (Cardinal Peter Turkson)、主教團主席洪山川總主教、外交部歐洲司司長高安與中山大學海洋事務研究所長胡念祖一同出席，此次大會首次移師台灣舉辦。

由教廷所主辦的「第24屆海洋使徒世界大會」將於10月1日於高雄登場，今天(28日)舉辦記者會說明。本次大會教廷方面特別派出「教廷促進整體人類發展部」部長塔克森樞機主教 (Cardinal Peter Turkson) 來台主持，來自仰光的樞機主教 Charles Bo 也將在講座上談到羅興亞人的困境，共近250



位來自50多個國家的代表將來台與會。

「海洋使徒」創立於1920年，目的為替遭到忽略的天主教航海人員提供屬靈和物質的援助，並支應其需求；現階段「海洋使徒」事工已經擴大到關注販運移民漁工、漁船海上強迫勞動、海洋環境破壞、不受規範漁捕等議題，並且每五年在不同國家舉辦世界大會。

外交部歐洲司司長高安表示，對於教廷選擇在高雄舉行全球規模的盛會，我們感到相當榮幸。這也是「教廷促進整體人類發展部」今年元月成立以來第一次在海外舉行會議，外交部與駐教廷大使館積極促成，希望與教廷的交流合作更密切，雙方互訪更頻繁。

「教廷促進整體人類發展部」聯絡官、國立中山大學海洋政策研究中心主任胡念祖表示，教廷會選擇在台灣的高雄市舉辦

「海洋使徒世界大會」，除了表示對台灣的重視，也肯定我們人道救助的貢獻與實力。

胡念祖指出，作為此次世界大會的地主國，政府應該就相關法規做出修正，以回應教廷海洋使徒大會的呼聲。首先就是將《船員法》第57條，「航政機關得在港口輔導設置包括船員福利、文化、娛樂和資訊設備之船員福利設施」修正為「航政機關應各國際通商口岸設置海員中心，提供海員福利、文化、娛樂和資訊設備」。其次是因應國際勞工組織《漁捕工作公約》即將於11月中正式生效，漁政機關應立即將該公約內國法化。(文摘錄自中時電子報)



## 致第二十四屆海洋使徒世界大會全體

教宗方濟各謹向第二十四屆海洋使徒世界大會全體與會者致上親切的問候和虔敬的祝禱。教宗感謝全能的天主藉由大會多年來的事工賜下諸多恩寵，並祈禱前來參與這次重要大會的主教、神父、修女及平信徒，都能重新得力繼續支持所有在海上工作的人們。如您所述，從事漁業工作者有其特殊需求，然而教宗方濟各希望基督徒能夠承認，

我們也可從他們身上學得寶貴教訓：「這教會為天正的奧秘保留了空間；這教會成為這奧秘的避風港，甚至能藉此吸引人」吸引人們到天主跟前（參閱：2013年7月28日於里約熱內盧致巴西主教演講詞）。教宗將所有海員及其家人託付給童貞榮福瑪利亞——海星及曉明之星，在此同時，求她轉禱，並欣然頒予他的宗座降福，以為在主內平安與喜樂的保證。

國務卿

帕羅林樞機主教

# 第24屆海洋使徒世界大會 記者會 塔克森樞機主教講詞

## 為何要舉辦專屬漁業的世界大會？

海洋使徒 (Apostleship of the Sea) 事工每五年在全球不同國家舉辦世界大會。先前大會一向著重於海運和其問題，只有有限的時間與空間分配給漁業部門。

然而，海洋使徒事工實則透過其司鐸與義工持續關注漁民的狀況，在港口探訪他們，並在困境中伸出援手。就倡導遊說的層面而言，海洋使徒事工的代表時常參與如國際勞工組織 (ILO)、國際糧農組織 (FAO) 等國際組織的研討與辯論。

此外，近年來，愈來愈多的大眾媒體撰文報導<sup>1</sup>漁民駭人聽聞的生活條件，以及漁業資源剝削的疑慮。

面對前述明確具體而情節曲折的報導，我們認為專為漁業和其部分主要問題 (如販運移民漁工、漁船海上強迫勞動、海洋環

<sup>1</sup> 2014年一月《捕撈海鮮的「奴隸」們》(原文連結 'Forced to fish: Slavery on Thailand's trawlers')；2016年七月英國衛報文章《大揭露：愛爾蘭漁業販運移工受虐紀實》(原文連結：Revealed: trafficked migrant workers abused in Irish fishing industry)；2015年七月紐約時報報導：《揭秘南海漁船海上奴工的悲慘生活》(原文連結：Sea Slaves: The Human Misery That Feeds Pets and Livestock') (譯註：如提及報導有中文版，均已附上連結)

境破壞、非法、未報告、及不受規範的漁捕) 舉辦會議係屬合宜，前述議題都是教宗方濟各教導中時常納入的相關主題。

## 今日漁業面臨的主要問題為何？

聖座移民與旅人牧靈委員會 (the Pontifical Council for Migrants and Itinerant People) 於2016年世界漁業日發佈的訊息係受教宗方濟各通諭《願上主受讚頌》(Encyclica Laudato Si) 啟發。教宗通諭中除了處理氣候變遷、水為基本權利、尊重生物多樣性等特定議題外，亦呼籲吾人留心不要隨意破壞資源，尤其是海洋資源等人類的共同遺產。「海洋不只蘊藏地球大量的水資源，同時也蘊藏大量數不勝數的生物，當中包含不少我們仍未認識，卻由於種種原因而已受到危及的生物。更重要的是河流、湖泊和海洋中的生物是世界絕大部分人口的食糧，但是由於不受控管的漁捕活動的影響，導致某些物種的衰竭。將許多捕獲物拋棄的選擇性捕魚方式，繼續未減。特別受到威脅的是我們一般會忽略的海洋生物，如某些浮游生物，他們是海洋食物鏈中是頗為重要的一環，而作為人類食糧的物種，最終還是依賴他們而生存。」(第40段) 教宗亦警告我們：「生態系統史無前例的破壞，將嚴重殃及我們每一個人。」(第24段)

## 本屆大會的主題為何？

主題「困於網中」(Caught in the net) 表達出海洋使徒不僅關注自然資源，亦特別關心人的因素，亦即在剝削狀態下工作、最終常落入組織犯罪之手、成為強迫勞動販運受害者的漁工。這種現象並非侷限於某些清楚劃分的地理區域，而是在全世界都甚氾塵上，牽涉男男女女，甚至孩童。



教宗方濟各將人口販運定義為侵犯人性的犯罪。我們要致力於對抗此種以各同方式與形式不幸存在的恥辱，在漁業中亦不例外。

故本屆大會對於海洋使徒能在此領域有何作為至關重要，在屬於牧靈職責範疇中：務求面面俱到維護人類健全和尊嚴。該主題顯示教會不僅考量公眾利益，亦關顧人類和其基本權利。

### 邀請來賓有誰？

每屆大會的主要宗旨在於讓各國代表海洋使徒所關注不同現實層面最多的現行成員齊聚一堂。促進整體人類發展部 ( The Dicastery for Promoting Integral Human Development ) 已鼓勵愈多成員與會愈好。我們邀集逾250位來自50多個國家的代表，當中有2位樞機主教、17位主教、67位神父、8位執事，其他為一般義工。

### 講者有誰？

我們邀集資歷豐富的講者，代表不同現實層面，當中包括：

- 來自仰光的樞機主教 Charles Bo 將談到洛興亞人 ( Rohingya ) 的困境。
- 宗座科學院暨社會科學院院長 ( the Pontifical Academy of Sciences and Pontifical Academy of Social Sciences ) Marcelo Sanchez Sorondo 閣下，他將談到教會和教宗方濟各有關人口販運的教導。
- Santa Marta 組織副主任 Michael Duthie 將向與會者介紹此集合全球主教和各國警力主管以對抗販運走私的重要團隊。

- 南非海事安全局 ( South African Maritime Safety Authority [SAMSA] ) 船舶中心執行主任 Nigel Campbell 船長將介紹國際勞工組織「漁捕工作公約」(第188號公約) ( ILO Work in Fishing Convention (188) )，此為最新且最重要的國際勞工組織公約，將於今年11月16號生效，應能在維護人權和勞動權方面對漁民大有助益。
- 義大利農業、食品和林業政策部 ( 總理內閣 ) 漁業司司長 Pietro Verna 少將將會介紹一個模式，講解該部負責監管漁業捕撈從海洋到消費者盤中餚的整個流程。
- 綜合討論時間將介紹迦納、義大利、菲律賓、美國和索馬利亞的部分良好實踐典範。
- 大會議程將由國際明愛會 ( Caritas International ) 秘書長 Michel Roy 先生總結，在聽完大會全數發言後將為我們發表《海洋使徒在海運世界中打擊販運之挑戰與前景》 ( Challenges and prospective for the Apostleship of the Sea in fighting trafficking in the maritime world ) 。
- 本屆大會將在2017年10月2-6日於高雄國賓飯店舉辦。



The image shows the homepage of the Chinese Regional Bishops' Conference. At the top, there is a red banner with the organization's logo and name in Chinese and English. Below the banner is a navigation menu with various links. A search bar is located on the right side of the menu. The main content area features a large image of a group of bishops in white vestments, with text overlaid that reads "2018第十五屆世界主教常務會議 < 青年、信仰與聖召辨明 >". Three blue arrows point to specific features: one points to a dropdown menu icon, another points to the search bar, and a third points to a manual refresh button.

下拉式選單

功能及搜尋選單

手動切換廣告輪播

**主教團新網站首頁** ( <http://www.catholic.org.tw/index.html> )

**電腦、平板 網頁開啟畫面：**

本次主教團首頁改版，目標就是要讓整個版面簡潔有力，因此網頁自上而下，分三個區塊：頁面標題（紅底白字區域）、功能及搜尋選單（藍色方框區域）以及活動 / 公告自動輪播（綠色方框區域）。

請注意：功能及搜尋選單上，出現下三角圖示者，表示為下拉式選單。如果不確定要找的資料屬於哪一個功能選單之下，可直接在右上方（Search）方框內，輸入關鍵字，再按旁邊的Submit即可送出查詢。

註：如有查詢不到的資料或是按鈕下去沒有反應，表示該資料尚在舊網站轉移至新網站當中，主教團資訊組會盡快將資料恢復上架。



### 手機網頁開啟畫面：

另外，本次主教團首頁改版，亦新增手機直立式螢幕操作介面。受限於手機直立時螢幕橫寬不足，原電腦版面上的功能及搜尋選單改為上方左圖三條橫線按鈕（藍色方框），下方跟電腦版橫式螢幕一樣，為活動／公告自動輪播。



請注意，如欲顯示所有功能及搜尋選單，請按上方左圖三條橫線按鈕，即可跳出如上方右圖顯示出來的下拉式選單。

# 2017年7月14日 主教團臨時會議 (摘要)

時間：2017年7月14日(五) 9:30-17:00

地點：主教團辦公大樓(台北市安居街39號)

主席：洪山川總主教

出席：劉振忠總主教、李克勉主教、林吉男主教、蘇耀文主教、鍾安住主教、黃兆明主教、

請假：曾建次輔理主教

紀錄：陳科神父

會前禱(略)

代辦致詞

- 高代辦蒞臨主要目的是聆聽主教們對大法官5/24釋憲的意見。
- 主教們應作一些正面的發言，推廣有關教會在婚姻家庭上的教導，並在天主教學校裡推動健康的性教育。
- 宗座教育部次長Frederich Bechina神父年底前會來台，參加由宗座及中華民國政府雙方代表組成的委員會，為實行

《天主教大學憲章》準則及天主教學校的宗教自由。

- 主教們應極積為教會及信徒們的選擇權及女兒教育權與政府溝通，表達教會的立場及合理的要求。
- 主教團應作一有關釋憲的聲明，但不需要談論其細節。
- 主教們在維護天主教教義時要團結，尤其是有關婚姻家庭上的發言、行動，都要一致，使主教團的立場更明顯、鞏固和堅定。

一、祕書處報告

1. 醫療法修正條文，附件尤其是第43條。
2. 第24屆海員牧靈世界大會流程。
3. 中國大專同學會公文。
4. 勞基法最新條例生效。

(工作規則法源依據為勞動基準法第70條：「雇主僱用勞工人數在三十人以上者，應依其事業性質，就左列事項訂定工作規則，報請主管機關核備後並公開揭示之。)

主教團勞資會議代表名冊：資方代表——陳科祕書長及會計(暨人事)梁春鳳，勞方代表——總務林玉梅及禮儀委員會陳明華祕書，勞方候補代表——祕書廖長青及禮儀委員會編輯王增元。

5. 工作場所性騷擾防治措施、申訴及懲戒辦法

(據性別工作平等法第13條規定：雇主應防治性騷擾行為之

發生。其僱用受雇者三十人以上者，應訂定性騷擾防治措施、申訴及懲戒辦法，並在工作場所公開揭示。未依法訂定者，處新台幣10萬元以上50萬元以下罰鍰。

主教團工作場所性騷擾防治申訴處理委員會名單：主任委員——陳科秘書長；委員：秘書廖長青、總務林玉梅及禮儀委員會秘書劉明華。）

6. 輔仁大學及主教團土地交換相關專案呈報內容。
7. 宜蘭縣古蹟或歷史建築普查表。
8. 5/24大法官釋憲內容和在帶來教會什麼及短、中、長期的影響或衝擊，以及教會應如何回應和面對。

## 二、劉總主教報告

1. 北美華語基督活力運動，多倫多支會申請成立為第九分會。
  - (1) 1990年由台灣引進美國，舉辦華語基督活力運動，在美國洛杉磯成立隸屬台灣的第八分會。截至目前已舉辦過31屆實習班，活力員約千餘人。
  - (2) 從2008年起，多倫多已舉辦6屆實習班，約有407位活力員。
  - (4) 多倫多華語活力運動已在教區登記為教友團體，活力員按時召開小組會及勵志會，甚至舉辦過4屆研習共融營，且有固定神師指導。
  - (5) 由於美、加分屬不同國家，都可自辦實習班，辦班或開會無論實習員或服務員都可節省很多經費。

- (6) 請准予同意加拿大（溫哥華、多倫多等）華語基督活力運動在地化，成為隸屬台灣基督活力運動總會的第九分會。

## 提案一

### 提案單位：新竹教區

提案：天主教教會結婚程序（從婚前輔導到提出申請在教堂舉行婚禮文件）

案由：2016年司鐸進修班研討如何統一全國結婚程序，為能擬定同一文件供各教區使用（參閱附件），該文件已釐定好，有待向主教團報告，獲批准後便可公布使用。

決議：同意，通過。

## 備忘錄

- 9月28日（四）記者會（暫定10:30）  
召開單位：宗座促進人類全面發展部及中華民國外交部  
地點：主教團安居街39號2/F
- 9月29日  
輔仁大學附設醫院開幕典禮  
8:00-9:00 感恩祭典（宗座促進人類全面發展部部長Turkson樞機主教證道）

## 財團法人天主教會台灣地區主教團 106年宗教團體表揚具體事蹟



- 一、**2016年台灣青年日活動**：7/14~7/17於台中市靜宜大學及南投縣信義鄉羅娜村舉辦，全程參與的全台學員及工作人員共約470人，透過祈禱方式及團體營隊分隊合作共融達成青年能彼此瞭解互助互愛的良好經驗。
- 二、**國際和平日祈禱會**：9月24日舉辦，有10個宗教團體，約有250人參加一起為世界的和平以祈禱會的方式以不同的宗教對談共同祈福。
- 三、**「一起尋找真理：基督徒與道教民間信仰者對話」國際學術研討會**：於10月14日至16日在保安宮舉行，共有300多

位國內外人士參加。·秉持宗教和平精神，積極與台灣各類宗教發展合作。

- 四、**國立故宮博物院及梵蒂岡《天國的寶藏：教廷文物特》**：2月5日至5月2日「天國的寶藏」，正式揭開故宮與教廷合作辦展的序幕。服務志工80人參觀人次近萬人，使國人認識歐洲的自然科學、哲學、音樂、曆法和數學等文化及中西文化的發展歷程。
- 五、**2016台北國際書展“天主教聯展”**：2月16日至21日辦理專題演講，主題為純潔人心、健康大地「難民議題、恐怖行動及心靈環保」於世貿一館2016年台北國際書展「天主教聯展」，參訪人次近百人。藉由此演講也使聽眾能積極思考全球和平的重要性及培養心靈書籍閱讀帶來正向思考的能力與喜悅。
- 六、**穩定社會和諧安定民心，基督徒慈悲行動的開始**：11月18日基督徒慈悲行動報佳音由神父帶領教友們共40餘人一起至法務部矯正署探視監獄內受刑人，並為他們報佳音把平安帶給這些弱小的弟兄們也使他們能感受到平安的氣息。
- 七、**辦理大專院校大眾傳播之正向教育推廣**：7月至8月辦理，並提供廣播設備及錄音室給台藝大、輔大大眾傳播科系學子們分3個梯次共50餘人學習現場播音、導播及節目錄製過程及正向傳播的重要性；達成青年學習廣播職場製作及正面報導的重要性。

八、全國大專青年輔導研習營：  
9月23日至25日於嘉義中油訓練所辦理輔導全國大專青年發展團體領導訓練及實踐慈悲行動與愛護自然環境的使命為期3天研習活動，參與學員共70人，透過讀經、影片分享、小組討論及行動體驗來學習。研習後大家分享心得都有得到並了解社會青年當領導的溝通與技能。

九、善終祝福與祈禱研習會：  
9月24日於主教團辦公大樓辦理生命善終祝福與祈禱研習會，報名參加人數約25人，以祈禱、詠唱及瞭解生死觀在中西宗教中的具體表達方式，更清楚知道死亡並不恐懼，只要做好道別準備就能平安回歸天鄉。



## MESSAGE OF HIS HOLINESS POPE FRANCIS FIRST WORLD DAY OF THE POOR

33rd Sunday in Ordinary Time  
19 November 2017

Let us love, not with words but with deeds

1. “Little children, let us not love in word or speech, but in deed and in truth” (1 Jn 3:18). These words of the Apostle John voice an imperative that no Christian may disregard. The seriousness with which the “beloved disciple” hands down Jesus’ command to our own day is made even clearer by the contrast between the empty words so frequently on our lips and the concrete deeds against which we are called to measure ourselves. Love has no alibi. Whenever we set out to love as Jesus loved, we have to take the Lord as our example; especially when it comes to loving the poor. The Son of God’s way of loving is well-known, and John spells it out clearly. It stands on two pillars: God loved us first (cf. 1 Jn 4:10.19), and he loved us by giving completely of himself, even to laying down his life (cf. 1 Jn 3:16).

Such love cannot go unanswered. Even though offered unconditionally, asking nothing in return, it so sets hearts on fire that all who experience it are led to love back, despite their limitations and sins. Yet this can only happen if we welcome God’s grace, his merciful charity, as fully as possible into our hearts, so that our will and even our emotions are drawn to love both God and neighbour. In this way, the mercy that wells up – as it were – from the heart of the Trinity can shape our lives and bring forth

compassion and works of mercy for the benefit of our brothers and sisters in need.

2. “This poor man cried, and the Lord heard him” (Ps 34:6). The Church has always understood the importance of this cry. We possess an outstanding testimony to this in the very first pages of the Acts of the Apostles, where Peter asks that seven men, “full of the Spirit and of wisdom” (6:3), be chosen for the ministry of caring for the poor. This is certainly one of the first signs of the entrance of the Christian community upon the world’s stage: the service of the poor. The earliest community realized that being a disciple of Jesus meant demonstrating fraternity and solidarity, in obedience to the Master’s proclamation that the poor are blessed and heirs to the Kingdom of heaven (cf. Mt 5:3).

“They sold their possessions and goods and distributed them to all, as any had need” (Acts 2:45). In these words, we see clearly expressed the lively concern of the first Christians. The evangelist Luke, who more than any other speaks of mercy, does not exaggerate when he describes the practice of sharing in the early community. On the contrary, his words are addressed to believers in every generation, and thus also to us, in order to sustain our own witness and to encourage our care for those most in need. The same message is conveyed with similar conviction by the Apostle James. In his Letter, he spares no words: “Listen, my beloved brethren. Has not God chosen those who are poor in the world to be rich in faith and heirs of the kingdom that he has promised to those who love him? But you have dishonoured the poor man. Is it not the rich who oppress you, and drag you into court? ... What does it profit, my brethren, if a man says he has faith but has not works? Can his faith save him? If a brother or sister is poorly clothed and in lack of daily food, and one of you says to them, ‘Go

in peace, be warmed and filled”, without giving them the things needed for the body; what does it profit? So faith by itself, if it has not works, is dead’ (2:5-6.14-17).

3. Yet there have been times when Christians have not fully heeded this appeal, and have assumed a worldly way of thinking. Yet the Holy Spirit has not failed to call them to keep their gaze fixed on what is essential. He has raised up men and women who, in a variety of ways, have devoted their lives to the service of the poor. Over these two thousand years, how many pages of history have been written by Christians who, in utter simplicity and humility, and with generous and creative charity, have served their poorest brothers and sisters!

The most outstanding example is that of Francis of Assisi, followed by many other holy men and women over the centuries. He was not satisfied to embrace lepers and give them alms, but chose to go to Gubbio to stay with them. He saw this meeting as the turning point of his conversion: “When I was in my sins, it seemed a thing too bitter to look on lepers, and the Lord himself led me among them and I showed them mercy. And when I left them, what had seemed bitter to me was changed into sweetness of mind and body” (Text 1-3: FF 110). This testimony shows the transformative power of charity and the Christian way of life.

We may think of the poor simply as the beneficiaries of our occasional volunteer work, or of impromptu acts of generosity that appease our conscience. However good and useful such acts may be for making us sensitive to people’s needs and the injustices that are often their cause, they ought to lead to a true encounter with the poor and a sharing that becomes a way of life. Our prayer and our journey of discipleship and conversion find the confirmation of their evangelic authenticity in precisely such charity and sharing.



This way of life gives rise to joy and peace of soul, because we touch with our own hands the flesh of Christ. If we truly wish to encounter Christ, we have to touch his body in the suffering bodies of the poor, as a response to the sacramental communion bestowed in the Eucharist. The Body of Christ, broken in the sacred liturgy, can be seen, through charity and sharing, in the faces and persons of the most vulnerable of our brothers and sisters. Saint John Chrysostom's admonition remains ever timely: "If you want to honour the body of Christ, do not scorn it when it is naked; do not honour the Eucharistic Christ with silk vestments, and then, leaving the church, neglect the other Christ suffering from cold and nakedness" (Hom. in Matthaicum, 50.3: PG 58).

We are called, then, to draw near to the poor, to encounter them, to meet their gaze, to embrace them and to let them feel the warmth of love that breaks through their solitude. Their outstretched hand is also an invitation to step out of our certainties and comforts, and to acknowledge the value of poverty in itself.

4. Let us never forget that, for Christ's disciples, poverty is above all a call to follow Jesus in his own poverty. It means walking behind him and beside him, a journey that leads to the beatitude of the Kingdom of heaven (cf. Mt 5:3; Lk 6:20). Poverty means having a humble heart that accepts our creaturely limitations and sinfulness and thus enables us to overcome the temptation to feel omnipotent and immortal. Poverty is an interior attitude that avoids looking upon money, career and luxury as our goal in life and the condition for our happiness. Poverty instead creates the conditions for freely shouldering our personal and social responsibilities, despite our limitations, with trust in God's closeness and the support of his grace. Poverty, understood in this way, is the yardstick that allows us to judge how best to use material goods

and to build relationships that are neither selfish nor possessive (cf. Catechism of the Catholic Church, Nos. 25-45).

Let us, then, take as our example Saint Francis and his witness of authentic poverty. Precisely because he kept his gaze fixed on Christ, Francis was able to see and serve him in the poor. If we want to help change history and promote real development, we need to hear the cry of the poor and commit ourselves to ending their marginalization. At the same time, I ask the poor in our cities and our communities not to lose the sense of evangelical poverty that is part of their daily life.

5. We know how hard it is for our contemporary world to see poverty clearly for what it is. Yet in myriad ways poverty challenges us daily, in faces marked by suffering, marginalization, oppression, violence, torture and imprisonment, war, deprivation of freedom and dignity, ignorance and illiteracy, medical emergencies and shortage of work, trafficking and slavery, exile, extreme poverty and forced migration. Poverty has the face of women, men and children exploited by base interests, crushed by the machinations of power and money. What a bitter and endless list we would have to compile were we to add the poverty born of social injustice, moral degeneration, the greed of a chosen few, and generalized indifference!

Tragically, in our own time, even as ostentatious wealth accumulates in the hands of the privileged few, often in connection with illegal activities and the appalling exploitation of human dignity, there is a scandalous growth of poverty in broad sectors of society throughout our world. Faced with this scenario, we cannot remain passive, much less resigned. There is a poverty that stifles the spirit of initiative of so many young people by keeping them from finding work. There is a poverty that dulls the sense of

personal responsibility and leaves others to do the work while we go looking for favours. There is a poverty that poisons the wells of participation and allows little room for professionalism; in this way it demeans the merit of those who do work and are productive. To all these forms of poverty we must respond with a new vision of life and society.

All the poor – as Blessed Paul VI loved to say – belong to the Church by “evangelical right” (Address at the Opening of the Second Session of the Second Vatican Ecumenical Council, 29 September 1963), and require of us a fundamental option on their behalf. Blessed, therefore, are the open hands that embrace the poor and help them: they are hands that bring hope. Blessed are the hands that reach beyond every barrier of culture, religion and nationality, and pour the balm of consolation over the wounds of humanity. Blessed are the open hands that ask nothing in exchange, with no “ifs” or “buts” or “maybes”: they are hands that call down God’s blessing upon their brothers and sisters.

6. At the conclusion of the Jubilee of Mercy, I wanted to offer the Church a World Day of the Poor, so that throughout the world Christian communities can become an ever greater sign of Christ’s charity for the least and those most in need. To the World Days instituted by my Predecessors, which are already a tradition in the life of our communities, I wish to add this one, which adds to them an exquisitely evangelical fullness, that is, Jesus’ preferential love for the poor.

I invite the whole Church, and men and women of good will everywhere, to turn their gaze on this day to all those who stretch out their hands and plead for our help and solidarity. They are our brothers and sisters, created and loved by the one Heavenly Father. This Day is meant, above all, to encourage believers to react

against a culture of discard and waste, and to embrace the culture of encounter. At the same time, everyone, independent of religious affiliation, is invited to openness and sharing with the poor through concrete signs of solidarity and fraternity. God created the heavens and the earth for all; yet sadly some have erected barriers, walls and fences, betraying the original gift meant for all humanity, with none excluded.

7. It is my wish that, in the week preceding the World Day of the Poor, which falls this year on 19 November, the Thirty-third Sunday of Ordinary Time, Christian communities will make every effort to create moments of encounter and friendship, solidarity and concrete assistance. They can invite the poor and volunteers to take part together in the Eucharist on this Sunday, in such a way that there be an even more authentic celebration of the Solemnity of Our Lord Jesus Christ, Universal King, on the following Sunday. The kingship of Christ is most evident on Golgotha, when the Innocent One, nailed to the cross, poor, naked and stripped of everything, incarnates and reveals the fullness of God’s love. Jesus’ complete abandonment to the Father expresses his utter poverty and reveals the power of the Love that awakens him to new life on the day of the Resurrection.

This Sunday, if there are poor people where we live who seek protection and assistance, let us draw close to them: it will be a favourable moment to encounter the God we seek. Following the teaching of Scripture (cf. Gen 18:3-5; Heb 13:2), let us welcome them as honoured guests at our table; they can be teachers who help us live the faith more consistently. With their trust and readiness to receive help, they show us in a quiet and often joyful way, how essential it is to live simply and to abandon ourselves to God’s providence.

8. At the heart of all the many concrete initiatives carried out on this day should always be prayer. Let us not forget that the Our Father is the prayer of the poor. Our asking for bread expresses our entrustment to God for our basic needs in life. Everything that Jesus taught us in this prayer expresses and brings together the cry of all who suffer from life's uncertainties and the lack of what they need. When the disciples asked Jesus to teach them to pray, he answered in the words with which the poor speak to our one Father, in whom all acknowledge themselves as brothers and sisters. The Our Father is a prayer said in the plural: the bread for which we ask is "ours", and that entails sharing, participation and joint responsibility. In this prayer, all of us recognize our need to overcome every form of selfishness, in order to enter into the joy of mutual acceptance.

9. I ask my brother Bishops, and all priests and deacons who by their vocation have the mission of supporting the poor, together with all consecrated persons and all associations, movements and volunteers everywhere, to help make this World Day of the Poor a tradition that concretely contributes to evangelization in today's world.

This new World Day, therefore, should become a powerful appeal to our consciences as believers, allowing us to grow in the conviction that sharing with the poor enables us to understand the deepest truth of the Gospel. The poor are not a problem: they are a resource from which to draw as we strive to accept and practise in our lives the essence of the Gospel.

From the Vatican, 13 June 2017

Memorial of Saint Anthony of Padua

Francis

## Chinese Regional Bishops' Conference Minutes of The 2017 Spring Plenary Assembly

Date: April 17-20, 2017 (Monday-Thursday)

Venue: CRBC Administrative Bldg.  
(39 An Ju St., Taan District, Taipei 10672)

President: 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 Baptist Tseng

Secretary: Fr. Otfried Chan

Guest: Msgr. Slađan Ćosić

### Opening Prayer

#### Address by Archbishop John Hung, President

#### Address by Msgr. Slađan Ćosić

- The importance of formation in the Seminary and priestly formation:

1. The Rector of the Seminary and formator team must focus on their duty of direction of the Seminary and accompaniment of the seminarians. (Cf. Letter of Prefect of the Congregation of the Evangelization of Peoples, Cardinal Filoni to all Bishops' Conferences dated September 30, 2016)

2. The Bishop is responsible for admissions to the Seminary. Before admission, the Bishop is to evaluate the human, moral, spiritual and intellectual qualities of the candidates, their physical and psychological health, and their right intentions. Therefore, it is preferable that the Bishop should conduct interviews with the candidates, in order to know them. Please follow the regulations in the Ratio of Taiwan Catholic Regional Seminary.
3. Before the celebration of the three stages of priestly formation: admission to candidacy for Orders, the ministries of lector and acolyte, there must be scrutinies which are not bureaucratic acts, but give the authoritative assessment concerning priestly vocation. The seminarians who have passed the scrutinies must receive formation corresponding to their stage in a given learning environment.
4. During the process of annual vocational discernment for the seminarians, despite the final decision made by the Bishops, the Bishops take seriously the observations of the formators about the seminarians, especially when they present, meet or manifest severe difficulties and in clear contrast with the life in the Seminary. Therefore, the Bishops can offer their time to do annual visits to the Seminary in order to know the seminarians' life and difficulties and to keep contact with the formator team. The work of the formator team of the Seminary should not be influenced by their term of office of 3 years; except the Rector, the term of office of other priests in the community of formators can be 5 years. Regarding the priestly vocation and the persons with homosexual tendencies, the paragraphs of the new Ratio Fundamental<sup>is</sup> Institutionis Sacerdotalis (199-201) address that 3 categories of related persons should be excluded from admission to Seminary and to Orders: 1) those who practice homosexuality, 2) those who support the so-called 'gay culture', 3) those who present deep-seated homosexual tendencies.

- Formation of catechists

1. In order to help all the catechists of the nation to do well their job, to let them teach the same content of Catholic faith, it seems appropriate to join forces to compile a Catechetical Directory at a national level. Besides, it is also important to standardize the formation of the catechists, profiting of the courses offered by the Faculty of Theology at St. Robert Bellarmine.
2. In order to help the catechumens and the neophytes, young people and newly baptized adults, especially children, to better understand the sacraments and to assimilate the catechesis, there is a need to continue to promote the implementation of Rite of Christian Initiation of Adults. The 10 minutes of Catechism promoted by Kaohsiung Diocese is worthy of recommendation.

- The Secretariat of State of the Holy See expresses the gratitude for the various contributions of the CRBC in 2016. (The total amount is NTD 9,003,482.00)

- The Congregation for Evangelization of Peoples of the Holy See has received the English translation of the Regulations on transfer of legal access between Inaugural Bishop and Emeritus Bishop formulated by the CRBC and offers another English version for reference. (Cf. the text below)

**SPECIFIC REGULATIONS REGARDING THE TRANSFER  
OF POWER FROM THE RETIRING BISHOP TO THE NEW  
DIOCESAN BISHOP**

DECREE

The Church appreciates the mission and services of retiring bishops and looks forward to their continued service to the Church, especially through their example of life and eventual pastoral collaboration with the local

Church, with due respect for canonical norms.

Can. 393 of the Code of Canon Law prescribes that in all the juridical matters of a diocese, the diocesan bishop acts in the person of the diocese. Therefore, by means of the act of taking canonical possession of the diocese (can. 382, § 1), the new diocesan bishop becomes the sole legal representative of the diocese, and all the respective powers and faculties are automatically transferred to him. To render this fully effective also in civil law, the retiring bishop has the responsibility of taking every necessary step to ensure the legal transfer of all rights and duties incumbent upon the office to the new diocesan bishop.

The Chinese Regional Bishops' Conference, therefore, Decrees:

- 1) By the act of taking canonical possession of the diocese, the new diocesan bishop becomes the President of the Board of the juridical person (corporation)<sup>1</sup> according to its Statutes. The Statutes of the corporation should include the provision for such automatic succession by the new diocesan bishop.
  - 2) If the Statutes of the corporation prescribe a certain number of members for the Board of the diocesan corporation, they must include also a provision stating that its President will always be the diocesan bishop presently in office. Consequently, the bishop emeritus relinquishes all roles and offices that he held in virtue of being the diocesan bishop, including that of the President of the Board of the civil corporation, when the new diocesan bishop takes canonical possession. The bishop emeritus should, in due time, facilitate and conclude all the necessary civil formalities in order to render this canonical principle effective in civil law as well.
- In 2018, the XV Ordinary General Assembly of the Synod of Bishops

<sup>1</sup> Corporation is another name for a juridical persona as per the Taiwanese civil law.

will take place, of which the topic is: Young People, the Faith and Vocational Discernment. The forthcoming visit of H.Em. Card. Baldisseri, Secretary General of the Synod of Bishops, would be an occasion for Bishops to have a dialogue with him and to know better the cause and effect of the Synod of Bishops.

- If any religious community wants to sell or transfer its properties and real estate, the Diocese should be granted the right of preemption after negotiating so that the properties and real estate of the religious community can eventually be kept in the local church (Diocese).
- The restoration of the Apostolic Nunciature at Ai Guo East Road and its development.

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##### **I. Secretariat**

- A. Synod of Bishops in October 2018: "Young people, the faith and vocational discernment".
- B. Pontifical Academy for Life: <http://www.academiavita.org/>
- C. Letter from the Congregation for Evangelization of Peoples to recall the importance of priestly formation and the management of Taiwan Catholic Regional Seminary.
- D. Equestrian Order of the Holy Sepulchre of Jerusalem: New Lieutenant for the Lieutenancy of R.O.C., Miss Lai-yi Cheng.
- E. Commission of Pastoral-Health Care of the CRBC: New Executive Secretary, Sister Mariola Stawasz.
- F. Bishops and Men and Women Religious Superiors Joint Meeting (Each Diocese considers and decides on their own if a Vicar Episcopal will be appointed to take charge of the Diocesan Men and Women Religious Institutions)

## II. Commission for Education and Culture

(To write a report on the implementation of The Norms for the Application of the Apostolic Constitution “Ex corde Ecclesiae” in R.O.C. (Taiwan) to the Congregation for Catholic Education of the Holy See.)

## III. Commission for Doctrine of the Faith and Catechetical Instruction, Catholic Charismatic Renewal Service Team

(Implementing the unified Chinese name of the team: Charismatic Renewal Movement)

## IV. Commission for Doctrine of the Faith and Catechetical Instruction, Bible Apostolate

## V. Commission for Interreligious Dialogue and Ecumenical Cooperation, Commission for Promoting Christian Unity

## VI. Commission of Pastoral-Health Care

(Change of the Department of Pastoral Care into the Department of Hospital Ministry)

## VII. Commission for Social Development and Caritas-Taiwan R.O.C.

## VIII. Commission for the Clergy (Taiwan Catholic Regional Seminary included)

## IX. Commission for Evangelization, Section for Pont. Societies for Propagation of the Faith

## X. Commission for Social Development - Radio Veritas and Section for Social Communications

## XI. Commission for Evangelization, Section for Youth

## XII. Commission for Sacred Liturgy

## XIII. Commission for the Pastoral Care of Migrants and Itinerant

## People

## XIV. Commission for Aborigine Apostolate

## XV. Commission for Evangelization

## XVI. Commission for Evangelization, Section for Family

## XVII. St. Paul Seminary in Sanchung

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### I. Secretariat

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- B. Changes of area and numbers of 16 lots of land located at Subsection 3 of Taishan District in New Taipei City after their remeasurement.
- C. Application for procedure of combination and co-ownership of lots of land of both CRBC and Fu-jen University according to the use of the land in order to simplify the cadastre and to facilitate the later management of lots of land of the two parties for the Fu-jen University's Hospital basement located at Guihe Section in New Taipei City (former Subsection 3 of Taishan District).
- D. Completion of registration of assets increase on December 11, 2014 of 5 lots of land which were bought by CRBC from Fu-jen University, four located at Subsection of San Jiao Zi of Hai Shan Tou of Taishan District in New Taipei City (they were lot no. 152-3, 152-4, 152-5, and 172-6 which were then combined into no. 152 approved in the letter of Zhuan Zi no. 060952 of 2014), one located at Subsection 6 of Xinhai Road of Ta-an District in Taipei City (lot no. 40-1). The CRBC is partly holder of these 5 lots of land (approved in the letter of Tai Nei Ming Zhi no. 1030323237).
- E. Revision of the criteria of the evaluation system of the Staff

G. Revision of Regulations of Chinese Catholic University Students Association

**II. Commission for the Doctrine of the Faith and Catechetical Instruction, Bible Apostolate.**

**III. Taiwan Catholic Regional Seminary (Commission for the Clergy): Revision of the Formation Manual of Taiwan Catholic Regional Seminary**

**IV. Commission for Sacred Liturgy**

**V. Commission for Evangelization, Section for Family**

A. Expenses of East Asian Regional Conference on Family

B. Election of one Bishop to start up the project of participation in the World Meeting of Families which will be held in Dublin, Ireland on August 22-26, 2018.

**Contents of Contents - Proposals:**

**I. Secretariat**

**A. Final Accounting of Revenue and Expenditure of 2016 and Work Report**

**Explanation:**

1. Please see attached documents for Final Accounting of Revenue and Expenditure of 2016 and Work Report of 2016.
2. After approval, present them to the Ministry of Interior.

**Resolution:** Agreed and approved.

**B. Changes of area and numbers of 16 lots of land of CRBC located at Subsection 3 of Taishan District in New Taipei City after their remeasurement.**

**Explanation:**

1. Xinzhuang land office of New Taipei City Government has remeasured the the lots of land of Subsection 3 of Taishan section of Taishan District of New Taipei City. After the remeasurement, these lots of land are changed into lots of land of Guihe section of New Taipei City. The CRBC owns 16 lots of land of this section. After the remeasurement, the total area changes from 17, 719 m<sup>2</sup> into 17, 774.08 m<sup>2</sup>, with the increase of 55.08 m<sup>2</sup>.
2. Please see attached document for Detailed List of Remeasurement for Land Ownership Certificate.
3. After approval, submit it to the Ministry of Interior.

**Resolution:** Agreed and approved.

**C. Application for procedure of combination and co-ownership of lots of land of both CRBC and Fu-jen University according to the land use in order to simplify the cadastre and to facilitate the later management of lots of land of the two parties for the Fu-jen University's Hospital basement located at Guihe Section in New Taipei City (former Subsection 3 of Taishan District).**

**Explanation:**

1. The approved proposal at the 2016 Autumn Plenary Assembly to divide the lot no. 452 at Subsection 3 of Taishan Section of Taishan District cannot be carried out because this lot has been restricted to construction use and cannot be divided, so it is suggested that the procedure of combination of lots of land of the two parties should be dealt with in accordance of the land use.
2. The suggestions of combination of lots of land are as follows:
  - (1) Lands for medical use: the 10 lots of land of CRBC located at Guihe Section ( former Subsection 3 of Taishan Section) of Taishan District

in New Taipei City such as lot no. 16 (former 450), 14 (451), 13 (452), 12 (453), 17 (450-3), 5 (332), 4 (333), 6 (334-96)..., and the 2 lots of land of Fu-jeu University located at Guihe Section (former Subsection 3 of Taishan Section) such as lot no. 9 (446-5) and 1 (344-4) should be in the process of combination and co-ownership.

- (2) Lands for park use: the 4 lots of land of CRBC located at Guihe Section (former Subsection 3 of Taishan Section) of Taishan District in New Taipei City such as lot no. 18 (former 450-2 ), 15 (451-2), 7 ( 333-1), 8 (334-109) and the 2 lots of land of Fu-jeu University located at Guihe Section ( former Subsection 3 of Taishan Section ) such as lot no. 10 (446-8) and 211 (44-7) should be in the process of combination and co-ownership.
3. The procedure of combination and co-ownership of lots of land above-mentioned will be done using the land value before combination as the standard to calculate the right area after combination. After the combination, the land value of the two parties will not change...
4. According to the confirmation of land experts, this case does not concern the transfer of ownership and is not relevant to the handling of the real estate.
5. After approval, submit the results to the Ministry of Interior.

**Resolution:** Agreed and approved.

**D. Completion of the registration of asset increase on December 11, 2014 of 5 lots of land which were bought by CRBC from Fu-jeu University, four located at Subsection of San Jiao Zi of Hai Shan Tou of Taishan District in New Taipei City ( they were lot no. 152-3, 152-4, 152-5, and 172-6 which were then combined into no. 152 approved in the letter of Zhuan Zi no. 060952 of 2014), one located at Subsection 6 of Xinhai Road of Ta-an District in Taipei City (lot no. 40-1). The CRBC is partly owner of these 5 lots of land**

**(approved in the letter of Tai Nei Ming Zi no. 1030323237) . After approval, the change of asset should be handled and presented to the Ministry of Interior.**

**Resolution:** Agreed and approved.

#### **E. Revision of Rules and Regulations for the Staff of CRBC**

##### **Explanation:**

Since the passage of five-day work week amendment to the Labor Act on December 26, 2016 and its implementation on January 1, 2017, there are new rules and regulations regarding employees' work time, leaves and holidays. Before that, the CRBC did not adopt yet punch clock system. The Rules and Regulations for the Staff of CRBC must be revised accordingly, in order to conform to the latest demand of the Labor Act. (The revised version is shown in a ppt. file.)

**Resolution:** Approved on a trial basis.

#### **F. Revision of the Criteria of Evaluation and Award for the Staff**

##### **Explanation:**

The new evaluation criteria will be set up based on the results of work of the staff. Basically, in order to be awarded by a bonus:

1. The staff of different commissions of CRBC have to accomplish their annual project;
2. The staff of Secretariat of CRBC has to show efficiency and the quality of work.
3. Both need to make exceptional contributions (For example: to set up a new way of work) and influences (becoming a good example for others, such as the coordination degree and the sense of mission).

**Resolution:** Agreed, and a related report will be given at the Autumn



Plenary Assembly.

### **G. Revision of Regulations of Chinese Catholic University Students Association**

#### **Explanation:**

The contact person of Chinese Catholic University Students Association, Su Ho-an sent by E-mail on November 20, 2016 the Draft Revision of Regulations of Chinese Catholic University Students Association and the Document of Explanation. However, because of the amendment of article 972 of Civil Law, The CRBC had to change the agenda of the 2016 Autumn Plenary Assembly. There was no chance to discuss this. According to the E-mail of Su Ho-an:

#### **Cause:**

24 years have passed since the last Revision of Regulations of the Association. Many practical operations differ a lot from current regulations. In order to keep up with the times, the Association submits hereby this proposition.

#### **Means:**

At the 44th National Assembly of the Association, the Commission for Revision of Regulations is approved to be set up. This Commission is composed by both student representatives (proposer, president and vice president, chairmen of the 3 areas, director general and deputy director general of the branch of Tainan area) and counselor representatives (Fr. Vincent Feng, Magdalena Kang and Sister Sophia Chang). The Commission goes through 1 face-to-face meeting (student representatives and counselor representatives), 5 virtual meetings (student representatives); the student representatives submit the draft (student version) to the counselor representatives for discussion. For details, please see the 3rd and 4th titles of the attached document.

**Resolution:** Revision approved on a trial basis of 2 years.

### **II. Commission for Doctrine of the Faith and Catechetical Instruction, Bible Apostolate.**

#### **Purpose:**

The knowledge of catechism of the faithful and their awareness of the Church needs to be strengthened. In order to let them know more comprehensively and integrally their catechism, to let them grow in faith and to practice charity with more enthusiasm, to encourage them to undertake the mission of evangelization, so that they can communicate to their families, relatives, friends and colleagues what they understand in terms of catechism: to practice what Jesus told his disciples before His Ascension, it is suggested that each Diocese encourages its faithful to watch the “10 Minutes of Catechism” produced and broadcasted by Kaohsiung Diocese.

#### **In accordance with:**

“Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world.” (Mt 28, 19-20)

#### **Explanation:**

The Catholic Catechism is great and deep, rich in contents. However, most of the faithful are afraid of it at its sight. Therefore, they know little about what they should believe, or they only have a superficial knowledge of it. They repeat what is told by others, and their life is in danger of secularization. The quality of their life of faith is easily influenced, and the roots of their faith do not go deep. When there are crises, it is difficult for them to hold a position for their faith; they can even lose their faith.

In Kaohsiung Diocese, there is the “10 Minutes of Catechism” offered

and produced by a group of dedicated priests and faithful. They re-edit the 2,865 articles of Catholic Catechism, put them into storyboards, and add illustrations and music. They add also lively and colloquial narrations and subtitles and make the whole Catechism into 158 parts; each part is about 7-8 minutes. From July 5, 2015, each parish of Kaohsiung Diocese can download this program freely and broadcast it during 3 years. It is hoped that after the continuous learning for 3 years, the faith can really take root little by little in the life of the faithful.

**Means:**

1. It is suggested that each diocese should encourage its faithful to watch the “10 Minutes of Catechism”.
2. The suggested ways are as follows:
  - (1) In the end of the Sunday Mass: after the Prayer after Communion, before the parish announcements, the people watch together the program and learn.
  - (2) The program is broadcasted and learned after the Mass and the relevant catechism is published weekly in the bulletin of the parish or the journal of the diocese.
  - (3) The program is watched in the group of catechumens, in the group of the faithful and in the on-going of formation course of the faithful.
  - (4) The program is watched and learned by the faithful themselves.
3. The suggested procedure of introduction of the program:
  - (1) After the approval of the Bishop, the Council of the Lay Apostolate or the Pastoral Council of the parish is invited to introduce the program.
  - (2) Each parish must install the broadcast equipment such as computers, projectors and loud-speakers.

- (3) Each parish goes download the program weekly from the website of Kaohsiung Diocese: <http://m99121kh.catholic.org.tw/>

**Expectation:**

1. It will help the faithful to learn what they should believe as catechism, to get their faith nourished, to let the doctrine of the faith penetrate their heart, to let it become the guidelines of their Christian life.
2. There are demo discs for reference.

**Resolution:** Approved, the Dioceses decide respectively how to implement.

**III. Taiwan Catholic Regional Seminary (Commission for the Clergy):  
Revision of the Formation Manual of Taiwan Catholic Regional Seminary**

**Purpose:**

The Revision of the Formation Guidelines of Taiwan Catholic Regional Seminary will be done based on The Gift of the Priestly Vocation promulgated by the Holy See in 2016.

**Explanation:**

The original version is set up based on Ratio Fundamentalibus in 1970 and Pastores Dabo Vobis of St. John Paul II in 1992. The Revision of the Formation Guidelines of Taiwan Catholic Regional Seminary will be done based on The Gift of the Priestly Vocation promulgated by the Holy See on December 8, 2016.

**Means:**

The Revision of the Formation Guidelines of Taiwan Catholic Regional Seminary is done based on The Gift of the Priestly Vocation promulgated by the Holy See on December 8, 2016. The CRBC or the Commission for the Clergy may approve it.

**Resolution:** Revision approved.

#### IV. Commission for Sacred Liturgy

##### Proposition:

Besides the existing formation institutions in different dioceses, the Fu-jen Faculty of Theology of St. Robert Bellarmine is willing to help the dioceses to form its students to become extraordinary ministers of Holy Communion and lay ministers for the Exposition of the Blessed Sacrament and the Sunday Celebrations in the Absence of a Priest.

##### Explanation:

1. In some parishes, especially in the remote areas, due to various circumstances, there is a need to form laypeople to be extraordinary ministers of Holy Communion in the liturgy or to be ministers for the Exposition of the Blessed Sacrament and the Sunday Celebrations in the Absence of a Priest.
2. In order to respond to the need, the Fu-jen Faculty of Theology of St. Robert Bellarmine is willing to form interested students of the faculty. After their graduation, they can undertake these liturgical ministries in different dioceses, parishes, religious communities and institutions.
3. The students of the Fu-jen Faculty of Theology of St. Robert Bellarmine receive complete initial theological formation and have basic understanding of the liturgy and the sacraments.
4. Students who go through this particular formation including courses and practices will be given a certificate delivered by the Faculty. The Diocesan Bishops can approve and entrust the alumni who have a certificate to undertake these liturgical ministries according to the practical situation and need of different dioceses.

**Resolution:** The certificates issued by the Fu-jen Faculty of Theology of St. Robert Bellarmine for Extraordinary Ministers of Holy Communion

and Lay Minister for the Exposition of the Blessed Sacrament and Sunday Celebrations in the Absence of a Priest are certificates of training, therefore, before taking up such a ministry, those who are holders of a certificate need the recommendation of their parish priest. Only after being mandated by their Bishop can they take responsibility for the ministry of Holy Communion, the Exposition of the Blessed Sacrament and the Sunday Celebrations in the Absence of a Priest

#### V. Commission for Evangelization, Section for Family

##### A. Funds of East Asian Regional Conference on Family

##### Explanation:

1. In order to respond to the invitation of the FABC Commission for the Family, the CRBC Section for Family will host the East Asian Regional Conference on Family on May 15-19, 2017. The venue will be St. Theresa Activity Center in Taoyuan. Pastoral workers and evangelists for the Family coming from Korea, Japan, Taiwan, Hong Kong, Macao and Mongolia will gather together to discuss relevant issues.
2. The topic of this conference is as follows: Family, Living a Mission of Love, as Hope for Society. It is hoped that through this conference, 3 goals can be achieved:
  - (1) To understand the influences that the social, cultural and economic challenges can have to marriage and family life from the point of view of East Asia.
  - (2) To encourage the attendees to improve their pastoral means, that the Christian Family can be witness of the Joy of the Gospel.
  - (3) To equip Bishops and their teams with new ideas and tools, to strengthen conjugal relationship and to accompany families.
3. The Executive Secretary of the FABC Commission for the Family came to Taiwan last year to plan the budget with the Preparatory

Working Group, mentioning that basically the attendees of different countries will not be charged individually, that the FABC will send a letter to each Bishops' Conference asking for the payment of US\$ 1,600. In addition, it is expected that the FABC will subsidize US\$ 3,500, and the Diocese of Singapore and the Missio Munich can donate money for this purpose. Therefore, the CRBC Section for Family proposes to set a fundraising goal of NTD 500,000, including the US\$ 1,600 of Taiwan's part.

4. The fundraising did not turn out to be successful as expected. Currently, only the subsidy of US\$ 5,000 of the FABC and the payment of US\$ 3,000 of Korea has arrived. While providing registration information, the FABC has already mentioned that the cost per person is US\$490, that different countries may donate as much as possible. For the part of local attendees, at the National Spring Assembly of Pastoral Workers and Evangelists for Family, the room and board costs of NTD 8,000 are announced to the attendees. Each Diocese is invited to give proper subsidy to its representatives.
5. Cardinal Lorenzo Baldisseri, Secretary of the Congregation for Bishops of Vatican, will come to Taiwan to join in the event. In order to reduce the political sensitivity, the organizer will not apply for financial aid from the Ministry of Foreign Affairs, the Ministry of Interior and the government of Taoyuan City.
6. The CRBC Section for Family held with Human Life International the 20th Asia-Pacific Pro-life Congress in 2015 and still keeps the surplus of NTD 108,488. Can this surplus be used to subsidize the cost of the conference, and the CRBC can pay the rest? The Bishops are invited to discuss this. (Cf. attached document: the Budget Book of East Asian Regional Conference on Family in the laptop)

**Resolution:** Agreed and approved.

## **B. Election of one Bishop to start up the project of participation to the World Meeting of Families which will be held in Dublin, Ireland on 22-26 August 2018**

### **Explanation:**

1. In 2012, when the World Meeting of Families was held in Philadelphia (USA), the representatives of Taiwan were Archbishop Peter Liu and 3 families. Besides attending the conference, they also had deep exchanges with the local Chinese parish.
2. The World Meeting of Families is held every 3 years, and will be held next year on August 22-26 in Dublin, Ireland. The Bishops are invited to elect one Bishop to lead other representatives to join in the event. When the Bishop is elected, the Secretary of the CRBC Section for Family, Miss Chao, must be rapidly informed, so that a series of publicity and the team set-up can be started up; the preparatory formation can then take place with the use of the documents provided by the organizer. (Cf. attached document)
3. It is expected that more people can attend this meeting, so that different views can emerge. It is hoped that through the publicity, the clergy, the sisters and the families willing to attend this meeting can be invited.
4. From 2015, the budget of the CRBC Section for Family allocates each year NTD 200,000 for subsidy for the attendees of the World Meeting of Families. The Bishops are invited to discuss the means of subsidy.

**Resolution:** Approved. Bishop John Baptist Lee, Director of the CRBC Section for Family, will lead a group to participate in this event.

### **Extraordinary motion:**

## **I. Revision of the Regulations of Bishops and Men and Women Religious Superiors Joint Meeting**

### **Explanation:**

In the 4th article of the Regulations of Bishops and Men and Women Religious Superiors Joint Meeting, it is prescribed that the members of the Joint Meeting must be also “members of the Standing Committee of the CRBC (the 5 Bishops of the standing committee), Secretary General of the CRBC, Executive Members and Executive Secretaries of Regional Associations of Major Religious Superiors of both Men and Women”.

In order to let all 8 bishops of the CRBC be able to attend each time the Joint Meeting, it is suggested that the Regulations can be revised at the next Joint Meeting (October 17, 2017).

**Resolution:** Agreed and approved.

**Memorandum:**

- East Asian Regional Conference on Family  
St. Theresa Activity Center in Taoyuan  
May 15-19, 2017

(Pastoral workers and helpers for the Family coming from Korea, Japan, Taiwan, Hong Kong, Macao and Mongolia will gather together to discuss relevant issues.)

-Taiwan Youth Day  
St. Peter High School in Hsinchu  
July 14-18, 2017

-The 5<sup>th</sup> Asia-Oceania Mariological Conference  
Stella Matutina Girls' High School  
September 14-19, 2017

(Attendees: 50 priests and religious sister from Asia and Oceania and 70 lay persons from Taiwan )

2017年10月1-7日

-The 24th World Congress of the Apostleship of the Sea

Ambassador Hotel Kaohsiung  
No. 202, Ming-Sheng Sec. Road, Qian-Jin District, 80144, Kaohsiung  
City  
October 1-7, 2017

-2017 International Conference for Catholics and Buddhists  
Ling Jiou Mountain Buddhist Society  
November 13-16, 2017

-CRBC and Men and Women Religious Superiors Joint Meeting  
CRBC Administrative Building  
10:00 - 15:00, October 17, 2017

(The 3 other Bishops are invited to be non voting members)

- Standing Committee for Autumn  
CRBC Administrative Building  
10:00 a.m., November 14, 2017

- Plenary Assembly for Autumn  
CRBC Administrative Building  
November 28 - December 1, 2017

Prepared by: Fr. Otfried Chan, Secretary General



## CHINESE REGIONAL BISHOPS' CONFERENCE MINUTES OF THE 2017 EXTRAORDINARY PLENARY MEETING

Date: July 14, 2017, from 9:30 to 17:00 Venue: CRBC Bldg. (39 An Ju St., Taan District, Taipei 10672)

Chairman: Most Rev. John Hung, SVD

Attendees: Most Rev. Peter Liu, Most Rev. John Baptist Lee, Most Rev. Boeso Lin, Most Rev. Martin Su, Most Rev. Thomas Chung, Most Rev. Philip Huang, Absentee: Most Rev. John B. Tseng

Guest: Msgr. Slađan Ćosić

Secretary: Fr. Otfried CHAN

### I. Opening Prayer

### II. Address by Msgr. Slađan Ćosić

- Msgr. Slađan Ćosić came mainly to listen to the Bishops' opinions about the Grand Justices' rulings on May 24th regarding same-sex marriage and its legalization.
- The Bishops ought to make some positive speeches, to promote the Church's teaching on marriage and family and healthy sexual education in the Catholic schools.
- The Undersecretary of the Congregation of Catholic Education, Fr. Frederich Bechina, will come to Taiwan by the end of the year and participate in the Committee constituted by representatives of both the Holy See and the Government of R.O.C., in order to implement the

Norms for the Application of the Apostolic Constitution "EX CORDE ECCLESIAE" and to promote religious freedom in Catholic schools.

- The Bishops should dialogue proactively with the government for the right of choice of believers and of the Church, and the right of parents' to educate their children, to make know the position of the Church and the reasonable requirements.
- The Chinese Regional Bishops' Conference should make a statement concerning the ruling of the Grand Justices. However, it is not necessary to enter into details.
- The Bishops should be united in defending the doctrine of the Faith; they should be unanimous in their words and initiatives on marriage and family, so that the position of the Chinese Regional Bishops' Conference can be clearer, stronger and firmer.

### III. Report of the Secretariat on:

1. Amendments to the Medical Law, especially the article 43.
2. Preparation in process of the 24th World Congress of the Apostleship of the Sea.
3. Official letter of the Chinese Catholic University Student Association.
4. Amendments to the Labor Standards Act.

The core of the issue is the article 70 of the Labor Standards Act Regulations: an employer hiring more than thirty workers shall set up work regulations in accordance with the nature of the business, and shall publicly display its own rules after they have been submitted to the competent authorities for approval and record. The rules shall specify the following subject matters:

A name list of the CRBC's the representative of the employer and of the employees:

- Representatives of the employers: Secretary General, Fr. Otfried Chan and Accountant, Ms. Chun-Feng Liang;
- Representatives of the employees: General Service, Monica Lin and Secretary of the Commission for Sacred Liturgy, Ming-Hwa Liu
- Alternative representatives of the employees: Secretary, Edward Liao and Assistant of the Commission for Sacred Liturgy, Tzeng-Yuan Wang.

5. Measures for preventing and handling sexual harassment in the workplace (cf. the related complaint procedures and disciplinary measures).

(According to Article 13 of the Act of Gender Equality in Employment, employers shall prevent and handle sexual harassment from occurrence. For employers hiring over thirty employees, measures for preventing and handling sexual harassment, (cf. the related complaint procedures and disciplinary measures) shall be established. All these measures mentioned above shall be openly displayed in the workplace. Employers who do not establish these measures will be fined from NTD 100,000 to 500,000.)

The CRBC's name list of the committee for the prevention and handling of sexual harassment at workplace with related complaint procedure:

- Chairman: Secretary General, Fr. Otfried Chan.
  - Members: Secretary, Edward Liao; General Service, Monica Lin; Secretary of the Commission for Sacred Liturgy, Ming Hwa Liu.
6. Land exchanges between Fu Jen University and the CRBC: related project and its content.
  7. Table for general survey on historical sites and architectures of Yilan County
  8. Short-term, mid-term and long-term influences or impacts of the Grand

Justices' ruling of May 24th on the Church and how the Church is to response or face it.

#### **IV. Report by Archbishop Peter Liu on:**

1. The Chinese-Speaking Cursillo Movement in North America: Toronto branch asks to be established as its 9th branch.
  - (1) In 1990, the Cursillo Movement was introduced from Taiwan to America; the Chinese-speaking Cursillo Movement was held and the 8th branch belonging to Taiwan was set up in Los Angeles. 31 Cursillos weekends had been organized and more than 1000 people attended.
  - (2) From 2008 on, in Toronto, 6 Cursillo weekends had been organized and about 407 people attended.
  - (3) The Chinese-speaking Cursillo Movement in Toronto was registered in the Diocese as a lay community. The Cursillistas hold group meetings and "Ultreya" (meaning: 'Onward') regularly; they held even 4 on-going formation courses and have a spiritual director.
  - (4) The Chinese-Speaking Cursillo Movement in America and Canada can organize Cursillo weekends by individuals in order to save money for candidates and sponsors when holding Cursillos weekends or group meetings.
  - (5) Please approve the establishment of the Chinese-speaking Cursillo Movement in Canada (Vancouver, Toronto, etc.) making it the 9th branch of Cursillo Movement of Taiwan.

#### **V. Proposal**

Proposal by Hsinzhu Diocese: Marriage procedure in the Catholic Church (from marriage preparation to application document for marriage in the Church)

**Explanation:** In the Priests' annual on-going formation course of 2016, the way of unifying the marriage procedure for Catholics all over Taiwan was discussed in order to set up a standard document for each Diocese (cf. attached document). The document mentioned-above has been formulated and waits for being reported to the CRBC; once the document is approved, it can be published and used.

**Resolution:** Agreed and approved.

**Memorandum**

- September 28, 2017,

Joint Press Conference held by the Dicastery for Promoting Integral Human Development of the Holy See and the Ministry of Foreign Affairs of R.O.C., at 10:30 am, CRBC administrative building, 39, An Ju Street, 2nd floor, 106 Taipei.

- September 29, 2017

Inauguration of Fu-Jen Catholic University Hospital

Eucharistic Celebration from 8:00-9:00 am (homily by Cardinal Turkson, Prefect of the Dicastery for Promoting Integral Human Development of the Holy See).



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