

香港天主教神恩復興運動章程

「香港天主教神恩復興運動」(Hong Kong Catholic Charismatic Renewal) 的「服務委員會」(Service Committee) 有鑑於該「運動」自八十年代中期發展以來，已達到基督信仰上的某成熟程度，而「委員會」服務的對象已多元化，故此，以章程作為會務的依據，實有必要。「委員會」遂於本年六月二十九日，經神師簡樂民神父(Rev. Roman Carter, OP)，將擬就的章程呈交香港教區湯漢主教。本年八月十五日湯主教批准並頒布該份章程之中、英文版。章程內容如下：

引言

A. 國際層面之發展及其目標

「天主教神恩復興運動」並非是個單一而統一的世界性運動。它有別於其他運動和組織，它既沒有一位或一小組始創人，也沒有會員名單。它是由背景很不相同的個別人士、羣體和活動組合而成。這些人士及群體等往往彼此互不關連、處於不同的發展階段、依循不同的發展模式和有不同的特色。然而它們卻有共通的基本經驗和相同的大目標。這種寬鬆地組合的模式存在於教區、國家及國際層面。以這模式來組合的群體的特點就是，會員很多時是自由地組合，並以對話和協作來彼此維繫，而不是把自己納入一個有系統的架構體制。至於領導層，特點就是為有需要的人士提供服務而非管治他人。

「天主教神恩復興運動」（或稱「天主教聖神同禱運動」）的核心目標包括：

1. 幫助個別信友不斷成熟地皈依我們的主和救主耶穌基督。
2. 幫助信友透過個人抉擇，對聖神的臨在和祂的德能保持開放：信友常有的一種經驗就是：他們同時體驗到聖神的臨在和聖神的德能這兩種屬靈的恩寵。這種信仰經驗，在各地有不同的名稱，如：在聖神內受洗、聖神的釋放或在聖神內

更新。對這些恩寵最普遍的理解是：體驗到這些恩寵的信友，對領洗皈依作出了個人抉擇，並獲得活力去為教會和世人服務。

3. 在神恩復興運動當中，以至在整個教會，助長信友領受及善用聖神的恩賜（即神恩）：這些恩賜，或是一般的，或是特殊的，在平信徒、修會會士和聖職人員當中甚為蓬勃。正確地認識這些恩賜，並把它們與教會生活的要素配合起來並加以善用，是基督徒在成聖的旅途和履行使命上一種力量的泉源。
4. 藉著聖神的德能，推廣福傳事工：福傳的對象包括與教會團體沒有聯繫的教友、冷淡的掛名教友及處身於不同文化和社會背景的人士。神恩復興運動特別鼓勵信友分擔教會的使命，方式是以言行宣揚福音，並以個人見證，以及個人按生活地位所負起的與信仰和正義有關的事工，為耶穌基督作證。
5. 讓神恩特色融合於教會的整個生活內，以促進信友的不斷成聖：達至這目標的途徑是參與內容充實的聖事和禮儀、認同天主教的祈禱和靈修傳統、按照教會訓導參與延續教義培育，以及參與教會的牧民計劃。

B. 發展簡史

神恩復興運動始源於二十世紀六十年代。它在大學的校園發起，其後迅速地散播到美國及加拿大的天主教堂區。到了七十年代，這運動已遍及全球，而且在七十年代末期傳到香港。在香港，一如在外地，這運動起初是靜悄悄和非正式地發展。

「香港天主教神恩復興運動服務委員會」(HKCCSC) 及其活動，於 1985 年首次刊載於《香港天主教手冊》，自此該手冊每年都刊載這組織。然而，整體上「神恩復興運動」從來不重視「創立週年」或「創立人」的紀念日，故此，一直以來，撰寫有連貫性的「神恩復興運動」發展史，殊非易事。不消說，大量從菲律賓湧入香港的海外傭工，以及本港信友與海外操英語的華人信友加增了的來往接觸，都對「神恩復興運動」在香港的增長和「取態」有決定性的影響，尤其是在上世紀九十年代。

本地小組及團體運作守則

1. 已故的胡振中樞機曾表明，他期望在香港教區能成立神恩祈禱小組和團體。按照教會法，所有本地小組和團體，不論它們是在哪裡創立或附屬於哪些團體，都應向有關的教區部門註冊及承諾效忠香港教區主教。

因此，所有「天主教神恩復興運動」的小組及團體，都應向香港教區主教所認可的「**香港天主教神恩復興運動服務委員會**」（**服務委員會**）註冊。按照民法和教會法，這註冊手續對小組和團體成為認可的、正式的「天主教」組織，都是必需的。註冊文件必須由香港教區的秘書長備案。

2. 「**服務委員會**」由以下幹事組成：
 - i) 教區協調主任（**Diocesan Spiritual Coordinator**），為主教任命的一位司鐸；
 - ii) 執行統籌人（**Executive Coordinator**）或主席（**Chairperson**），由「服務委員會」選舉出並經主教批准；
 - iii) 兩位統籌人（**Coordinators**）或副主席（**Vice-chairpersons**），一位負責中文組別，另一位負責英語組別（主要為菲律賓組別）。這兩位副主席由「服務委員會」經諮詢中、英文各組別後選出；
 - iv) 財政；
 - v) 秘書。

（最後兩位幹事由「服務委員會」選出。）

以上全體幹事任期為兩年，可連任。

這些幹事為「香港天主教神恩復興運動」的法定「**執行委員會**」（**Executive Committee**）。

「服務委員會」有權准許每個已註冊的團體派出不超過兩位平信徒代表，聯同小組或團體的神師，出席「服務委員會」的定期例會或特別會議。(按：神師是應邀，但沒有本份出席會議。)全體出席會議的領袖所組成的，是「香港天主教神恩復興運動」的「評議會」(Central Committee)。

「服務委員會」亦可按需要成立工作小組去處理特別的問題。

在財政上，「服務委員會」有賴各小組及團體以自由捐獻支持。部份捐獻將送交在羅馬的「國際天主教神恩復興運動」總部 [International Catholic Charismatic Renewal Services (ICCRS)]，作為經費。

3. 神恩復興運動的小組或團體所作的教導，必須符合天主教會內講授教義和倫理的一般水準。

小組或團體的領袖可以按自己的判斷，揀選他們認為有資格負責教導的人士。然而，在所有特別聚會，例如在以下第 5 項所提及的公開活動，本港的司鐸、修會會士和「神恩復興運動」的領袖較適宜作主講人。

小組或團體可邀請海外的講者到香港，但這應是較罕有的，而且每年最多兩次，並須事前諮詢「服務委員會」及得到它的批准。身為聖職人員的海外講者抵港後，禮貌上應介紹他們給主教認識。作出邀請的小組或團體應尊重訪客的生活習慣和時間表。通常應安排他們入住聖職人員的宿舍或修會團體的會院。

4. 「服務委員會」規定，那些欲註冊成為「神恩復興運動」成員的天主教小組或團體，須依循以下守則：
 - i) 小組或團體的領袖必須全是實踐信仰的天主教徒。

- ii) 小組或團體的「神恩性」身份須是明顯的，以其成員曾參加「在聖神內生活研習班」以及享有「在聖神內受洗」的經驗作為基礎。
「在聖神內受洗」的經驗須為小組或團體的領袖和大部份會員共有的經驗。
- iii) 小組或團體的神師應由司鐸、執事、修會會士或（在例外情況下）大修院的神學生擔任。神師須對小組或團體負起經常性的牧養責任。同一人可以擔當超過一個小組或團體的神師。
- iv) 在組織上，小組或團體應按神類分辨及環境的要求，對本身在架構和領導層面所應作的改變，抱着開放態度。
- v) 除例行的祈禱聚會外，各小組或團體須把所有活動計劃通傳給「服務委員會」，並得它的批准。所有印刷資料必須經諮詢「服務委員會」後，才可在教區內發放。「在聖神內生活研習班」和其他講座，須事前獲「服務委員會」批准。
- vi) 小組或團體較適宜以堂區作為基礎，並以堂區作為聚會地點。它們應支持堂區的活動，並與堂區主任司鐸保持緊密聯繫。按照教會法，小組或團體在堂區範圍內借用堂區設施來舉辦的活動，須得到堂區主任司鐸的同意。
- vii) 狹義上的靈修指導，應保留給教區內享有牧民職權的司鐸負責。任何人士，不論是聖職人員或平信徒，都沒有權去操縱任何會員的生命。
- viii) 在財政上，小組或團體須對每個會員作交代，而不是局限於對核心的成員作交代，更不得由一些不透露姓名的幹事來負責財政。所有的資金應以運用在信仰和堂區事務上為原則。
- ix) 不得要求會員作固定的捐獻，不論是以按時應繳付的形式，或什一奉獻，或其他須繳付的金額。但團體可以為本身真正的需要，收取會員自願作的捐獻。
- x) 除以上通用守則以外，小組或團體為本身釐定的任何固定守則，都必須先通傳給「服務委員會」並得它的同意。

5. 在每年的將臨期和五旬節，「服務委員會」將為所有的小組和團體舉行慶祝活動，以示「香港天主教神恩復興運動」的團結合一。因此，所有小組和團體均應合作和出席這些活動，不應在這些日子安排它們本身的任何例行或特別聚會。

6. 在不牴觸以上守則的條件下，「盟約團體」(Covenant Communities)可較詳盡和清晰地為其內部架構釐定合適的規章。這些規章應得到香港教區或起碼其他地方教會當局的批准。有關的規章應呈交香港教區秘書長，並禮貌上應呈交予「神恩復興運動」的教區協調主任，以供知照。

7. 小組和團體在教導、宣講或行為表現上，總要以光榮天主為最高和經常指向的目標。

簡樂民神父
協調主任

The Constitution of The Catholic Charismatic Renewal in Hong Kong

Realizing that the Catholic Charismatic Renewal has grown hopefully to a certain Christian maturity in Hong Kong since the mid-1980's and that we are now serving a great diversity of the faithful, the Hong Kong Catholic Charismatic Service Committee has found it necessary to draw up a Constitution.

Accordingly a proposed Constitution was submitted by Rev. Roman Carter, OP, Spiritual Co-ordinator, to the Most Reverend John Tong, *Bishop of Hong Kong*, on 29 June 2009. It was approved by the Bishop on 15 August 2009, for promulgation to the Catholic Charismatic Groups in the Diocese of Hong Kong, with the following text:

Introduction

A. International Scope and Purpose

The Catholic Charismatic Renewal is not a single, unified worldwide movement. It does not have a single founder or group of founders as many other movements do. It has no membership lists. It is a highly diverse collection of individuals, groups and activities, often quite independent of one another, in different stages and modes of development and with differing emphases that, nevertheless, share the same fundamental experience, and espouse the same general goals. The pattern of loose-knit relationships is found at the diocesan and national levels, as well as on the international level. These relationships are very often characterized by free association, dialogue, and collaboration rather than by integration into an ordered structure. Leadership is characterized more by offering service to those who desire it, rather than by governance.

The central goal of the Catholic Charismatic Renewal ("the Renewal"), or the Catholic Pentecostal Renewal, as it is also called, incorporates the following:

1. To foster mature and continuous personal conversion to Jesus Christ, our Lord and Saviour.
2. To foster a decisive personal receptivity to the presence and power of the Holy Spirit. These two spiritual graces are often experienced together in what is called in different parts of the world, a Baptism in the Holy Spirit, or a release of the Holy Spirit, or a renewal of the Holy Spirit. They are most often understood as a personal acceptance of

the Christian initiation and as an empowering for personal Christian service in the Church and in the world.

3. To foster the reception and use of the spiritual gifts (“*charismata*”), not only in the Charismatic Renewal, but also in the broader Church. These gifts, ordinary and extraordinary, are abundantly found among the laity, religious and clergy. Their proper understanding and use in harmony with the elements of the Church life is a source of strength for Christians on their journey towards holiness and in the carrying out of their mission.
4. To foster the work of evangelization by the power of the Holy Spirit, including evangelization to the un-churched, the re-evangelization of nominal Christians, the evangelization *ad gentes* within cultures and social structures. The Renewal especially promotes the sharing in the Church’s mission, by proclaiming the Gospel in word and deed, and by bearing witness to Jesus Christ through personal testimony and through those works of faith and justice to which each one is called.
5. To foster the ongoing growth in holiness through the proper integration of these charismatic emphases with the full life of the Church. This is accomplished through a participation in the rich sacramental and liturgical life; an appreciation of the tradition of Catholic prayer and spirituality; an ongoing formation in Catholic doctrine, as guided by the Church’s magisterium; and a participation in the pastoral plan of the Church.

B. Brief Historical Reflection

Although the Charismatic Renewal dates from the late sixties of the Twentieth Century, when it became known in university circles and then rapidly spread to Catholic parishes in the United States and Canada, its great expansion worldwide was in the seventies, towards the end of which it arrived in Hong Kong. Here, as elsewhere, the beginnings were quiet and informal. The first mention of the Hong Kong Catholic Charismatic Service Committee (“HKCCSC”), as well as the Charismatic Renewal activities, as such, was in the 1985 Hong Kong Catholic Church Directory, and since this date, a Service Committee entry has appeared in the Directory. However, the keeping of anniversaries and commemoration of “founders” are elements of so little concern to the Renewal as seen broadly, that writing a coherent history of the Renewal as “movement” in human terms has always proven to be difficult.

The great influx of migrant workers from the Philippines and an increased contact with English-speaking, ethnically Chinese groups abroad, needless to say, have had a decisive influence on the growth and ‘stance’ of the Renewal in Hong Kong, especially in the nineties of the past century.

Working Norms

1. It was the expressed wish of the late Cardinal John B. Wu of Hong Kong that there be Charismatic Prayer Groups and Communities in his Diocese. By the law of the Church, all such groups or communities, wherever they may have been founded and to whatever outside group or community they may be affiliated, ought to be registered with the appropriate diocesan offices and also pledge their loyalty to the Bishop of Hong Kong.

All groups and communities forming part of the Renewal should, therefore, register with the HKCCSC, which is recognized by the Bishop. Both for civil and ecclesiastical effects, this registration is deemed necessary to cover legality and legitimacy of these groups and communities as ‘Catholic’ groups and communities. Documents of registration shall be deposited with the Chancellor of the Diocese.

2. The HKCCSC is composed of the following officers:

- i) The Diocesan Spiritual Coordinator, a priest appointed by the Bishop;
- ii) The Executive Coordinator or Chairperson, elected by the HKCCSC and approved by the Bishop;
- iii) Two further Coordinators (Vice-chairpersons), one for Chinese groups, and the other for English-speaking groups (mostly Filipino groups), elected by the HKCCSC after consultation with their respective ethnic groups;
- iv) The Treasurer; and
- v) The Secretary, both elected by the HKCCSC.

The term for all the foregoing officers is two years, which is renewable.

These officers form ‘de jure’ (legally speaking) the Executive Committee for the Catholic Charismatic Renewal in the Diocese of Hong Kong.

The HKCCSC reserves the right to co-opt two lay representatives, at most, from each registered group or community, along with its Spiritual Director (who is invited but not required to attend) for periodic, general or particular meetings of the Catholic Charismatic Service Committee. When they thus meet, these leaders constitute the Central Committee for the Catholic Charismatic Renewal in the Diocese of Hong Kong.

The HKCCSC may also appoint working groups for dealing with specific purposes or problems, as such may arise.

The HKCCSC depends, for its financial support on free contributions from the groups and communities. A portion of these contributions will be sent to support the International Catholic Charismatic Renewal Services (ICCRS) in Rome.

3. Teaching within the Catholic Charismatic Renewal groups or communities should be in conformity with the normal standards of teaching dogma and morality, as is generally held by and within the Church.

Teachings may be given by those whom the leaders consider are qualified to do so. However, local priests, religious and charismatic leaders should be the preferred speakers for all extraordinary meetings, such as the public activities mentioned in paragraph 5 below.

Should overseas visitors be invited, such engagements ought to be rare, at most twice yearly, and the HKCCSC should be first consulted and their approval sought. Clerical speakers should be presented to the Bishop upon arrival. Their life-style and timetable should also be respected by the group or community that invites them. They should normally be lodged in houses of the clergy or religious.

4. In order for a group to register as a Catholic Charismatic group or community, the HKCCSC requires that the following norms be observed:

- i) The leadership of the group or community should be exclusively composed of practising Catholics;
- ii) The Charismatic identity of the group or community should be patent, based on completion of the Life in the Spirit Seminar and the Baptism in the Holy Spirit, as the common experience of the leaders and the majority of members;
- iii) That a priest, deacon, religious, or exceptionally, a student of theology in a Major Seminary, be the spiritual director of the group or community, as a person of constant pastoral responsibility. This person, however, may be the spiritual director of more than one group or community;
- iv) That the organization of the group or community be open to change in structure and leadership, if and when discernment and circumstances make it necessary;

- v) That plans for all activities of the group or community, beyond the regular prayer meetings, be communicated to and authorized by the HKCCSC and that no printed material is to be distributed in the Diocese without prior consultation with the HKCCSC. ‘Life in the Spirit’ and other seminars require the prior approval of the HKCCSC;
- vi) The groups or communities should preferably be established in the parishes, where they hold their meetings, and should support the activities of their parish in strict liaison with the parish priest, whose consent is canonically necessary for all activities of the group or community, which take place in the territory and use the facilities of his parish;
- vii) All Spiritual directions, in the strict sense, should be reserved to priests enjoying the faculties of the Diocese; and no person, clerical or lay, has the right to control any member’s life;
- viii) Accountability in financial matters should be given to each member of the entire group or community and not reserved to core group members, much less to any secret or generally unnamed officials, and all funds should be administered with the religious and parochial ends in mind;
- ix) No fixed contributions should be imposed on individual members, whether in the form of dues, tithes or other required amounts, but only voluntary contributions may be solicited and made to cover the real needs of the group or community;
- x) Fixed norms, in addition to the above as adopted by each group or community, should have the knowledge and consent of the HKCCSC.

5. Two annual celebrations are to be sponsored by the HKCCSC during Advent and Pentecost – for the sake of all groups and communities and are meant to represent the unity and solidarity of the Catholic Charismatic Renewal in Hong Kong. Therefore, the cooperation and the attendance of all groups and communities are expected and no local meetings, ordinary or extraordinary, should be planned on those days.

6. Covenant Communities are governed by their own statutes that, while not contrary to these norms, may be expanded upon and clarified. Their own internal structure is to be determined by their appropriate legislations, which should have the ecclesiastical approval in Hong Kong, or at least elsewhere. These legislations should be submitted to the Chancellor of the Diocese of Hong Kong and, as ‘courtesy’ information, to the Spiritual Coordinator of the Renewal.

7. In whatever is taught, said or done in our groups or communities, the glory of God must be our greatest and ever-present aim.

Fr. Roman Carter, OP
Spiritual Coordinator