

{ Words from Provincial }

新酒裝在新皮囊裡

省會長 張日亮神父



今年七月，台灣男女修會會長聯合會的年度大會研習的主題是“新酒裝在新皮囊裡－自梵蒂岡第二屆大公會議後獻身生活及其面對的挑戰”，該指引是聖座奉獻生活及使徒團體部在 2017 年發佈的。

我想藉此次的通訊，摘錄和引用該指引中的一些要點與大家分享。該指引指出，雖然在梵二大公會議之後，獻身生活團體有了廣泛而豐富的革新，但仍遇到持續不斷地挑戰，尤其是如何使獻身生活團體的理想在現實生活中落實。天主不斷地召叫獻身生活者離開自己的舒適圈，對每一個當下，接觸需要福音之光的邊緣人。

面對此挑戰，我們需要回到耶穌－天主的聖言，汲取獻身生活的泉源，尋找新的途徑，意識到我們所面對的挑戰，重新出發，準備新的皮囊，以便能裝入新酒，呈現新的氣象。

「沒有人把新酒裝在舊皮囊裡的，不然，酒漲破了皮囊，酒和皮囊都喪失了；而是新酒應裝在新皮囊裡。」（谷二 22）耶穌的言行清楚呈現先知性的特質，那就是慈悲。具有新酒的風格，允許人以新的方式與他人、與環境建立關係。祂要求獻身生活者要有像新皮囊一樣的彈性、伸縮性、開放性，透過接納與分辨改變所帶來的各種挑戰，以便回應時代的訊號和服從聖神的引導。然而獻身生活是否結實纍纍，取決於是否回應時代的訊號和服從聖神的引導。

“每個修會都為重讀和闡釋「修會的原始精神」作出了巨大的努力。這項工作主要有兩個目的：忠實保護「創會者的心意和宗旨」，以及「勇敢地再次提出創會者的開創精神及其聖德，以答覆今日世界的時代訊號。」”回顧過去是為了展望未來。我們修會也一直強

調要回到會祖創會的初衷，其實是為了更好重新出發，答覆今日時代的挑戰。例如會祖聖楊生當時如何善用大眾傳播來提升與推廣傳教意識，在網際網路盛行的今天，我們也當思考如何善用它來從事福傳。

在得到天主聖言的啟發後，獻身生活者另外需要尋找新的途徑，“當代社會與文化的發展，進入了快速、廣泛而無從預料且混亂的階段，使得獻身生活需要不斷地作出調整，以因應這些挑戰。這也導致並要求需不斷地作出新的回應，以應對歷史規劃和神恩形象的危機”。獻身生活者如何把握根本的核心，意即獻身生活的蒙召是為了他人的福祉，在教會內履行先知的職務。但由於現實生活中對未來的恐懼，削弱了獻身生活者活出先知性使命的張力，並失去了活力。

持續的挑戰是，根據“社會學的研究顯示，年青人渴望真實的價值觀，他們願意為此認真做出承諾。年青人對超越持開放的態度，對團結、關懷、正義和自由充滿熱情。”我們修會也面臨類似的問題，無法明顯地吸引年青人認同我們的修會生活，加入修道的行列。既然年青人渴望真實的價值觀並為之認真地作出承諾，對團結關懷和自由正義充滿熱情。那麼我們必須自問為何我們修會目前的生活方式，包括我們的福傳或使徒工作無法吸引年青人，我們是否在修會團體生活中活出友愛的共融、活出真實的價值觀的作為，以及在實踐團結關懷和自由正義上還有不少努力的空間。而教宗方濟各不斷



地提醒我們一個持續的承諾與不斷地努力，才能活出獻身生活的見證，在對窮人及最脆弱的人身上彰顯先知性的慈悲關懷。

在受到天主聖言的啟發、意識到獻身生活所面臨的挑戰後，我們必須思考如何準備新的皮囊，如何準備調整自己，以便能承載新酒。這意味著獻身生活者必須回到聖神內的忠信：教宗邀請“每一位在各自的團體中，要有膽量和創意，去重新考量福傳的目標、架構、風格和方法。”福音的原汁之於獻身生活本應經由具體的態度和選擇而成為先知的化身：以服務為優先（谷十43~45），不斷地走近窮人並與弱小者同舟共濟（路九48）。這要求獻身生活要對聖神的徵兆，乃至於對聖神的微風，都要不斷地保持開放。”

另外，也必須調整培育的模式與對培育者的培育方法，初期培育的作用“是讓年輕的獻身生活者涵養真實柔順受教的能力。這意味著培育一顆自由的心，在每天的生活故事中學習基督風格的終身服務眾人”，而“持續培育旨在於加強，或重新發現個人在教會內服務的身分”。其實“聖神不斷地將新酒賜給祂的教會”，我們如何使自身的皮囊有承載新酒所需要的條件呢？如此，新酒才能在新的皮囊內繼續發酵，呼吸，醞釀成熟，終能讓人品嘗與分享。

而我們修會 2024 年第 19 屆總大會的主題：『你們的光也當在人前照耀』（瑪 5：16）成為在受傷世界中賦有創造性的忠實門徒。也是邀請我們在天主聖言的光照下，進一步思考如何在現世活出修會先知性的使命。



New Wine in New Wineskins

Fr. Provincial John Chang

In July this year, the theme of The 58th Annual General Assembly of the Association of Major Religious Superiors of Men and Women in Taiwan was "New Wine in New Wineskins - The consecrated life and its ongoing challenges since Vatican II", published in 2017 by the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life.

I would like to share with you some excerpts and quotations from the guidelines. The guidelines point out that although the Institutes of consecrated life have undergone extensive and rich innovation since Vatican

II, they still encounter constant challenges, especially how to put the ideals of the Institutes of consecrated life into practice in day-to-day life. God is constantly calling on consecrated people to go forth from their comfort zone to reach all the “peripheries” in need of the light of the Gospel.

Faced with this challenge, we need to return to Jesus - the Word of God, to draw from the fountain of consecrated life, to find new paths, to be aware of the challenges we face, to start anew, to prepare new wineskins so that we can fill new wine to present a new future.

"Nobody puts new wine into old wineskins; if he does, the wine will burst the skins, and the wine

is lost and the skins too. No! New wine, fresh skins!" (Mk 2:22). Jesus' words and deeds are prophetic. The quality of that prophetic aspect is compassion. A style of new wine allows one to relate to others and the environment in new ways. Jesus asks the people in consecrated life to be as flexible, elastic, and open as a new wineskin, by accepting and discerning the challenges brought about by changes, responding to the signs of the time, and obeying the guidance of the Holy Spirit. However, whether the consecrated life is fruitful or not depends on responding to the signs of the time and obeying the guidance of the Holy Spirit.

"Each congregation has made a great effort to reread and interpret the "primitive spirit of the congregation ". This work has two main purposes: to faithfully protect "the mind and purpose of the founders," and "to boldly renew the pioneering spirit and holiness of the founders in response to the signs of the times in today's world." "Reviewing the past is to look forward to the future. Our Society has always emphasized that we must return to the original intention of our founder. It is to start anew and answer the challenges of today's era. For example, how our founder, St. Arnold Janssen made good use of mass communication to improve and promote missionary awareness. Today, with the prevalence of the Internet, we should also think about how to make good use of it for evangelization.

After being inspired by the word of God, the people in consecrated life need to find new ways, because "The development of contemporary society and culture has entered a stage of rapid, extensive, unpredictable and chaotic change, which requires consecrated life to constantly adjust in responding to these challenges. This also leads to and requires constant new responses to the crisis of historical planning and the image of charism." How consecrated persons grasp the fundamental core that the consecrated life is called to fulfill the prophetic office within the Church for the well-being of mankind. However, in the real world, the fears for the future have weakened the people in consecrated life's resolve and diminished their vitality to live out a prophetic mission.

The ongoing challenge is that "sociological research has shown that young people do have aspirations towards genuine values that they are willing to commit to seriously. Young people are open to transcendence and are capable of becoming passionate about solidarity, caring, justice and freedom." Our congregation faces a similar problem, and we are unable to visibly attract young people to identify with our religious life and join the religious group. Young people are passionate about solidarity and freedom and justice, as they long for true values and make serious commitments to them. We must then ask ourselves why

the current way of life in our Society, including our evangelization or apostolate, is not attracting young people, whether we are living in fraternal communion, living true values in our community life. Certainly, there is still a lot of room for efforts in the practice of solidarity and freedom, and justice. Pope Francis keeps reminding us of the need for a constant commitment and constant effort to live out the testimony of a consecrated life and to demonstrate prophetic compassion for the poor and the most vulnerable.

Inspired by the Word of God and aware of the challenges of consecrated life, we must think about how to prepare new wineskins, and how to prepare ourselves to be able to carry the new wine.

This means that consecrated persons must return to their fidelity in the Holy Spirit: Pope Francis invites "everyone, in their respective communities, to have the courage and creativity to reconsider the goals, structures, styles and methods of evangelization". The essence of the Gospel in the consecrated life is meant to be the living prophecy, and comes from practical attitudes and choices: the primacy of service (Mk 10:43-45), a steady journey towards the poor, and solidarity with the least among us (Luke 9:48). This requires the consecrated life to be constantly open to the signs of the Holy Spirit, even to the breeze of the Holy Spirit. "

In addition, it is also necessary to adjust the mode of formation and the forming method for the formators. The role of the initial formation "must render young consecrated truly docilibus. This means teaching a free heart to learn from the story of each day throughout life in the style of Christ to be of service to all" and "Continuous formation must be oriented according to the ecclesial identity of consecrated life". There are "the new wines that the Spirit continues to give to his Church". How do we make our wineskins equipped to preserve the new wines? In this way, the new wines can continue to ferment, breathe, brew and mature in the new wineskins, and finally can be tasted and shared.

The theme of our 19th General Chapter, 2024: "Your Light Must Shine Before Others" (Mt 5:16) - Faithful and Creative Disciples in a Wounded World, is also inviting each one of us through the inspiration of the Divine Word, to ponder further how to better live out the prophetic mission of our Society in the actual world. ■

*The English PDF file of the Guidelines can be downloaded from the following website:
<http://www.congregationconsecratedlife.va/content/dam/vitaconsacrata/LibriPPDF/Inglese/New%20Wine%20in%20new%20Wineskins.pdf>



LEAPING OVER SIXTY, WALKING WITH THE LORD

Dapinglin Holy Trinity Parish Celebrates 60th Anniversary

Holy Trinity Parish in Dapinglin is the second oldest SVD Parish in Taiwan (the first is Alishan Parish Union). For a long time, it was the only SVD Parish in the North of Taiwan. Dapinglin Parish was established in 1962 by the late Cardinal Thomas Tien. The current parish church was constructed at the end of 1964. Not only for the time, but even today the architectural plan of the church is remarkable for its great width, as well as its particular style and feeling of elegance.

The most important part of our story at Holy Trinity Parish is our membership, the brothers and sisters who compose this parish, who have heard the Gospel, and gotten to know the Holy Trinity. It is they, the people of our parish, who are the purpose and the glory of this church. These brothers and sisters are truly worth

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celebrating, they who over the years have come to know Jesus, who have allowed their lives to be transformed, who have found belonging, who continue to walk the journey of faith together, and to serve others.

The 60th anniversary celebration is not what we expected it to be, because, unfortunately, we've had to face the effects of the Covid -19 pandemic. Since the beginning of May we have seen an explosion of local transmissions, which caused the parish priest Fathr Piotr Budkiewicz, and the parish council as well, to worry about how to make this celebration a memorable moment. However, the 60th anniversary is not merely our parish feast itself, but also an anniversary that is worth remembering for the whole year. In June there were plans for a concert and worship and prayer session, but they were moved to September. Even the Novena before the Feast Day, which originally was to have been more solemn this year was changed into a rather ordinary morning Mass in the big church. But all this did not stop our praise and gratitude to the Holy Triune God. The Church is not a building, and not just an event of celebration. The Church is a group of people devoted to the mission of Jesus Christ himself.



The above spirit was also evident on the day of the parish feast. At the end of the Mass, all the faithful thanked the 9th parish council in our history for its many efforts. This parish council began a new era in the pastoral and evangelical efforts of our parish, in particular: the live broadcast of Sunday Mass.

Originally not a part of the parish plan, this



broadcast has since become a regular service, especially important for those who cannot go out, and yet still want to maintain a relationship with the parish. But not only that, since the live Mass broadcast is open to the public, so, regardless of the place -- Taiwan or any corner of the world -- anyone can participate in it. We have met brothers and sisters from all over Taiwan who said: We also watch and participate in the live broadcast of Dapinglin Holy Trinity Parish Mass. They like its atmosphere, and praise its quality. So, the challenge faced by the 9th parish council turned into a good opportunity, thanks and praise to God for that.

On the day of the parish Feast Day, a new parish council (the 10th) began to function. One of the good signs was that 7 new members joined the council. The old members passed on their experience and service roles, and now the newcomers can gradually take over, and unleash their creativity and energy.

On June 12, for the parish feast Day Mass, we welcomed the presence of the Archbishop Emeritus of Taipei, Archbishop John Hung SVD, whose sermon emphasized the mission of evangelization. At the same time, in his sermon, Archbishop Hung expressed with different stories that God called people to know Him at different times, which is His mysterious plan. God has his timetable; we don't need to worry too much. God as the Holy Trinity is always cooperating. God the Father created the heavens and the earth and all things. Jesus Christ came to the world and lived together with us, showing us the mercy of the Father. The Holy Spirit came to a smaller place, that is, into our hearts, to enlighten, protect, and teach us and to help us understand everything that Jesus has taught. He will tell us everything, and He will lead the Church forward. ■



天主使我的道路平坦無阻

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2022 年 5 月 14 日是我人生最重要的一天。在聖言會嘉義教區聖若瑟勞動堂（吳鳳堂），天主藉著嘉義教區浦英雄主教的手，授予我晉鐸的聖秩聖事。從入會迄今，十二年等待、陶成、祈禱及準備，我能夠到天主台前行感恩聖祭、舉行祂的聖事。雖然，當天是台灣疫情嘉義地區的高峰期，也是不穩定的天氣，但還有五十位神父及三百多教友來支持我，為我祈禱。看聖堂都滿滿人，我心中非常地感動。



感謝天主通過聖言會的陶成，使我成為聖言會的會士。我認識聖言會也是一種緣分，

我從國中開始住在聖言會的宿舍，所以對聖言會明很深刻的印象。當時，家鄉的本堂神父問我說是否有答覆聖召的考慮？往哪個方向？教區還是什麼修會？我馬上回答說，聖言會是我唯一的選擇，沒有什麼掙扎。從入修會到現在，在接受修會的陶成過程中，我未曾感覺犧牲了什麼，但受到天主的恩惠就多到銘感五內。天主通過聖言會的越南省也好、中華省也好，都讓我明顯看到、感受至祂賜下的恩典。

首先，想要對我的父母及親屬說感謝。我從小父母就很渴望將我奉獻給天主。不管家庭狀況怎麼樣，父母都不讓我逃避面對我的聖召。雖然媽媽已經安息主懷二十年，但我相信她一直看著我，為我祈禱。藉著她的渴望天主才揀選了我。我很想請他們來與我分享這份喜樂，但疫情阻隔了我的思維，只能在我心中對他們說謝謝。謝謝爸爸媽媽對我所有的犧牲及辛苦的教育我。從今開始，在每日的彌撒中，我可以紀念他們，為他們祈禱。這是我對他們報答的方式。

對新司鐸來說，大部分都希望能夠回他們的本鄉，有父母、兄弟姐妹、親戚朋友的地方舉行首祭彌撒。我也不列外，有這樣的渴望。但是，我決定在阿里山堂區舉行我的首祭，因為阿里山是我做執事牧靈的地方。看他們這麼辛苦、花了很多時間佈置聖堂，手忙腳亂準備所有的事項，讓我的首祭多麼隆重，我真的很感動，也沒有什麼遺憾。

雖然八個月沒算什麼，但我很珍惜八個月在阿里山實習。藉著這個機會讓我更了解福傳工作的甘苦，尤其福傳是聖言會的使命。我同時也有機會認識很多教友，每個堂口都很熱誠的接待我，願意將我當鄒族的成員，不吝嗇的與我分享每個堂口的狀況及困難。

阿里山首祭以後，我繼續至嘉義和台北各越南團體舉行感恩聖祭。我在台灣七年，



他們一直幫忙、支持、疼愛我。感謝天主，雖然我的家人不在台灣，但藉著這些越南團體，讓我感受到同胞的溫馨。

天下沒有不散的酒席，我新鐸的蜜月會過去，我必須思考司鐸的未來，該如何當一個好司鐸？如何帶領天主給我的羊群？並如何以憐憫及仁愛的心服侍教會，幫助教友們尋找真善美，跟隨基督。這是天主給我一輩子的功課。雖然凡事起頭難，但我相信在天主的祝福下，祂一定給我美好的計畫，讓我的路平坦無阻。

因我語言有限，不能表達我所有的真情與感謝，只能在每天的祈禱中，祈求天主賜給你們每個人所需要的恩寵與平安，也請求你們繼續為所有的聖職人員祈禱。■

願聖言的光輝及聖神的恩寵，
驅散罪惡的黑暗及無神的錯謬。



AMAZING TAIWAN

My Overseas Training Program Experience

Experiencing the Overseas Training Program was simply a mental construct for me back in 2017. That was when the SVD Asia-Pacific Zonal Assembly was held at Divine Word Seminary in Tagaytay. That Assembly was important for me because it paved the way in transforming "abstraction" to "reality." The assembly offered a direct invitation to the Scholastics of DWST with an interest in our OTP / ESP. This opportunity came directly from the respective provincial superiors who were present. Lo and behold! Two years later, I found myself immersed in the OTP experience of the SVD China Province in Taiwan.

I would like to share a reflection here of my personal experience in the country, T A I W A N.

Frt. Karl Cabanalan, SVD
柯南爾 修士



Trust in God.

Never having been abroad, with no personal knowledge of the culture, the language, or the people of Taiwan, the only and best thing to do was to surrender everything to

God. I needed to trust that everything was in His control. I can still clearly remember today a mantra which I repeatedly recited in my mind every time doubt and anxiety visited me while I was preparing to leave my country: "Surprise me, Lord." This was still the case as I sat in the plane en route to Taiwan. I remember repeating those words silently in my mind during those moments. True enough, the program turned out to be full of nothing but surprises. My life in the OTP was indeed full of learning and adventures far beyond my imagination. For this, I am forever grateful!

"The big three," culture, language, and the people.

Earlier in my life with the SVD, it had never surprised me to hear about "the big three." My days in Taiwan, however, were more than that. My Taiwan life was not a question of merely "hearing," but of EXPERIENCING "the big three" firsthand.

The Taiwanese culture is so rich that I cannot expect or ask of myself to absorb everything that my OTP offered me. But one thing is clear. I really did feel Taiwan was my "home away from home." I felt the care and appreciation of the people I met, and with whom I lived, for example, especially in the parishes where I stayed for apostolate and exposure. I always felt the encouragement and the challenge to continuously develop my language ability. But I felt too an inner push to develop myself personally in all ways possible.

Inculturation.

One of the most memorable experiences I had occurred when I was staying in the parish for my exposure after graduating from my language course. There in the parish, the Indigenous People in particular, the 阿美族 (Amis / Amei Tribe), gave me a tribal name. For as long as I live, I will treasure this incredible gesture. Receiving a tribal name from our Indigenous People truly made me feel that I was at that time and still am today one with them. I must admit this was by far the most touching moment in the mission field of Taiwan that I experienced. Sure enough, it is also true that it was but one of many significant moments for



me in my more than 2 years in the culture of this lovely country.

Witnessing.

Amidst the language barrier and the different ways of looking at life, it is undeniably challenging to be in constant harmony with the people I live with. I always find myself meditating on the words of the great missionary to China, our very own St. Joseph Freinademetz, who said, "The language man can understand is the language of the heart." There were a number of instances where I really found myself so helpless that I could hardly get into the conversation at hand. In other instances, I encountered questions I

could scarcely answer fluently in Mandarin. It is in these moments especially that St. Joseph's experience comes to mind now as I look back. St. Joseph's example helps me to





realize one essential aspect a missionary must have is the ability to show love, patience and humility. After all, it is Christ that should be seen and felt through my actions.

Against all odds.


The Covid-19 pandemic has spared no one, and has significantly changed the course of all our lives. Amidst the challenges this pandemic caused, life goes on. Ministries and pastoral activities continue even as the threat continues. We experienced the unthinkable, and saw the closure of parishes as well. Yet we found a way, and went online with our celebrations and other activities. Towards the end of my OTP experience, I got infected with the virus. That was a challenging reality. Looking back at the experience, however, I can only be thankful that I survived. This brings to mind the fact that many did not survive. I join everyone else in praying for their souls, especially parishioners and people I knew.

New horizons await.

As I come now to the end of my OTP experience, I feel challenged to be more open and ready to face the realities of the mission field that I will be sent to in the near future. Coming from my rich and meaningful experiences in Taiwan, I should capitalize on my many advantages. I should grow more deeply in the religious life, and embody the SVD identity in me. This means rising to the occasion to be a witness of the Word to the world, ready always to face new horizons in the great fields of mission that await me.

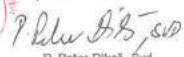
For the entirety of my OTP Experience, 2 years, 6 months & 14 days to be exact, I will be forever indebted to the senior confreres I met in Taiwan, and to the formators and superiors of the SVD-SIN (SVD China Province, Taiwan) who were there to support and encourage not just me, but all of us in our efforts as seminarians to be good missionaries of the Church and the SVD. May the Holy Triune God live in our hearts, and in the hearts of all! As the parting words of St. Joseph Freinademetz to his beloved hometown go, "So long, see you in China." ■

DECLARATION OF AUTOMATIC DISMISSAL FROM THE SOCIETY OF THE DIVINE WORD


CONGREGATIO
PRO INSTITUTIS VITAE CONSECRATAE
ET SOCIETATIBUS VITAE APOSTOLICAE

Prot. n. 58696/2022

**Concordat cum originali
quod in Archivio S.V.D.
Generalato asservatur
Roma, 05. 07. 2022**



P. Peter Dikoš, SVD
Procuratore Generale
VIA DEI VERBITI N. 1
00154 Roma - Italia

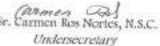
MOST HOLY FATHER,

The Superior General of the
Society of the Divine Word
requests of Your Holiness
confirmation of the declaration of *ipso facto* dismissal of
Father Osvaldo G. METZ, SVD,
issued on March 23, 2022,
for the reasons set forth.

The Dicastery for Institutes of Consecrated Life and Societies of Apostolic Life, having
considered the procedure which was followed and the evidence presented, in
accordance with canon 694, § 2 of the Code of Canon Law, confirms this declaration
of the *ipso facto* dismissal of **Father Osvaldo G. METZ**, for illegitimate absence from
the religious house, pursuant to canon 665, § 2 lasting for 12 consecutive months,
taking into account that the location of the religious himself may be unknown (694,
§ 1 n. 3).

All things to the contrary notwithstanding.
Given at the Vatican, June 24, 2022.


João Braz Cubajo, OFM
Prefect


Sr. Carmen Ros Nortes, N.S.C.
Undersecretary

**DECLARATION OF
AUTOMATIC (ipso facto) DISMISSAL
FROM THE SOCIETY OF THE DIVINE WORD**

To: Fr. Osvaldo G. Metz and to all others concerned:

Fr. Osvaldo G. Metz, a professed member of the Society of the Divine Word,
has prolonged unlawful absence since August 7, 2012 and thus has incurred the penalty of
automatic dismissal under can. 694, §1, 3.


The facts are as follows:


1. Fr. Metz signed the declaration of voluntary departure from the Society on August 7, 2012.
2. The SUMMONS DECREE for Father Osvaldo G. Metz, S.V.D. was issued on December 18, 2020.
3. The Summons Decree was posted on the bulletin board in the provincial house on December 24, 2020, the house of Boundary Street Community in Hong Kong where Fr. Metz was last stationed on December 31, 2020. The text of the Summons Decree also appeared in the official provincial newsletter that went to all communities, parishes and individual members residing alone on December 23, 2020.
4. Since Fr. Metz did not establish any contact, Fr. Provincial Superior, together with his Council, after having collected the evidence, issued on March 17, 2021 the DECLARATION OF FR. METZ'S UNKNOWN WHEREABOUTS.
5. Since Fr. Metz did not return to the community by March 17, 2022, that is, after twelve (12) consecutive months after the Declaration of his unknown whereabouts, Fr. Provincial Superior, together with his Council, issue this DECLARATION OF THE FACTS.


Therefore, by virtue of Canon Law and the proper law of the Society of the Divine Word, I, the Provincial Superior, with the concurrence of my council, declare that Fr. Osvaldo G. Metz, member of the Society of the Divine Word, is automatically dismissed from the Society of the Divine Word. Vows, rights and obligations of Fr. Metz cease (can. 701). The Society of the Divine Word shall not be responsible in any manner for Fr. Metz nor for any obligations he may have assumed.

Given at: SIN Provincial Office, Xingdian District, New Taipei City, Taiwan


Date: 23. March. 2022
(day, month, year)


(Provincial Superior)


(Provincial Council Secretary)




Notarized by
Wendy Ching
Miss Wendy Ching
on March 25, 2022


CONGREGATIO
PRO INSTITUTIS VITAE CONSECRATAE
ET SOCIETATIBUS VITAE APOSTOLICAE

Prot. n. 58699/2022

**Concordat cum originali
quod in Archivio S.V.D.
Generalato asservatur
Roma, 05. 07. 2022**



P. Peter Dikoš, SVD
Procuratore Generale
VIA DEI VERBITI N. 1
00154 Roma - Italia

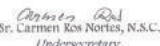
MOST HOLY FATHER,

The Superior General of the
Society of the Divine Word
requests of Your Holiness
confirmation of the declaration of *ipso facto* dismissal of
Father Jan Mizerak, SVD,
issued on March 23, 2022,
for the reasons set forth.

The Dicastery for Institutes of Consecrated Life and Societies of Apostolic Life, having
considered the procedure which was followed and the evidence presented, in
accordance with canon 694, § 2 of the Code of Canon Law, confirms this declaration
of the *ipso facto* dismissal of **Father Jan Mizerak**, for illegitimate absence from the
religious house, pursuant to canon 665, § 2 lasting for 12 consecutive months,
taking into account that the location of the religious himself may be unknown (694,
§ 1 n. 3).

All things to the contrary notwithstanding.
Given at the Vatican, June 24, 2022.


João Braz Cubajo, OFM
Prefect


Sr. Carmen Ros Nortes, N.S.C.
Undersecretary

**DECLARATION OF
AUTOMATIC (ipso facto) DISMISSAL
FROM THE SOCIETY OF THE DIVINE WORD**

To: Fr. Jan Mizerak and to all others concerned:

Fr. Jan Mizerak, a professed member of the Society of the Divine Word,
has prolonged unlawful absence since September 12, 2013 and thus has incurred the penalty of
automatic dismissal under can. 694, §1, 3.


The facts are as follows:


1. Fr. Mizerak signed the declaration of voluntary departure from the Society on September 12, 2013.
2. The SUMMONS DECREE for Father Jan Mizerak, S.V.D. was issued on December 18, 2020.
3. The Summons Decree was posted on the bulletin board both of the provincial house on December 24, 2020 and of the house of Ocean Paradise Community in China, where Fr. Mizerak was last stationed, on December 30, 2020. The text of the Summons Decree also appeared in the official provincial newsletter that went to all communities, parishes and individual members residing alone on December 23, 2020.
4. Since Fr. Mizerak did not establish any contact, Fr. Provincial Superior, together with his Council, after having collected the evidence, issued on March 17, 2021 the DECLARATION OF FR. MIZERAK'S UNKNOWN WHEREABOUTS.
5. Since Fr. Mizerak did not return to the community by March 17, 2022, that is, after twelve (12) consecutive months after the Declaration of his unknown whereabouts, Fr. Provincial Superior, together with his Council, issue this DECLARATION OF THE FACTS.


Therefore, by virtue of Canon Law and the proper law of the Society of the Divine Word, I, the Provincial Superior, with the concurrence of my council, declare that Fr. Jan Mizerak, member of the Society of the Divine Word, is automatically dismissed from the Society of the Divine Word. Vows, rights and obligations of Fr. Mizerak cease (can. 701). The Society of the Divine Word shall not be responsible in any manner for Fr. Mizerak nor for any obligations he may have assumed.

Given at: SIN Provincial Office, Xingdian District, New Taipei City, Taiwan

Date: 23. March. 2022
(day, month, year)


(Provincial Superior)


(Provincial Council Secretary)



Notarized by
Wendy Ching
Miss Wendy Ching
on March 25, 2022