

WCRC 27th General Council - PCT Workshop Materials

World Communion of Reformed Churches

Presbyterian Church in Taiwan

27th WCRC Taiwan Ecumenical Workshop

Peng-An! (Peace Be with You)

Welcome, Ecumenical Friends, to Our Workshop!
We invite you to join us in sharing our journey with Taiwan as we navigate emerging challenges and work together to shape a renewed vision for the future.

Oct. 14 (Venue: Vimarn 2) 8:30-10:00
• Ms. Tsao, Tsai Hsun
• Mr. Wang, Yu En
15:30-16:30
• Rev. Chiang, Chi Kang
• Rev. Li, U-Peng

Oct. 15 (Venue: Vimarn 2) 11:15-12:30 Taiwan Ecumenical Prayer

*Participants who join the Taiwan Ecumenical Prayer will receive a special Limited-Edition Badge.

Persevere in Your Witness

Day 1 – Tuesday October 14, 2025

Speaker: Ms. Tsao, Tsai Xun

Outline: CCP Cognitive Warfare Against Taiwan

1. What is Cognitive Warfare?
 - Beyond traditional military means
 - Goal: Influence thoughts, judgments, and beliefs
 - Tools: Information warfare, psychological ops, media manipulation
2. Main Tactics
 - Media & Online Manipulation – Disinformation, fake news, media infiltration
 - Psychological Influence – Creating helplessness, amplifying divisions
 - Political Interference – Election meddling, manipulating cross-strait issues
 - Military & Diplomatic Coordination – Military intimidation, international isolation
 - Local Collaborators – United front groups, pro-China actors
3. Key Cases
 - 2018: Local elections – disinformation & narrative manipulation
 - 2020: Presidential election & COVID-19 – “Taiwan isolated,” “depend on China” narratives
 - 2022: Pelosi’s visit – military drills + propaganda
 - 2024: Presidential election – “peace vs. war” framing, fake accounts spreading disinfo
4. Impacts
 - Social polarization
 - Decline in public morale
 - Distorted international perception
 - Threats to democratic resilience
5. Countermeasures
 - Government: Transparency, legal frameworks
 - Society: Media literacy education
 - Individuals: Critical thinking, fact-checking habits
 - Christians & Churches: Prayer, discernment, truth-telling, peacemaking
6. Conclusion
 - CCP’s cognitive warfare = an invisible war of truth and lies
 - Defense requires whole-of-society resilience
 - Christians contribute by living in truth, hope, and love

中文

中共對台灣的認知作戰——一場真理與謊言的無形戰爭

大家好，今天我要談論一個對台灣安全、社會和信仰非常重要的議題——中國共產黨對台灣的認知作戰。

這不是傳統的戰爭，沒有槍炮或坦克，而是在人心中進行，目標是我們的信任、判斷與價值觀。雖然看不見，但影響深遠。

一、什麼是認知作戰

認知作戰是一個越來越受到軍事戰略家、社會科學家和政策制定者關注的概念。北約指出：「人類的大腦既是戰場，也是武器。」

認知作戰不摧毀基礎設施或擊敗軍隊，而是影響人們如何認知現實、做決策以及信任制度。

它結合資訊戰、心理戰和技術操作，例如社群媒體、演算法、AI 生成內容和深偽技術。

最終目標是削弱理性思考、加劇社會分裂、破壞民主信任，從內部逐步 destabilize 國家，而無需傳統戰爭。

1.1 歷史與理論背景

認知操控並非新概念。歷史上，國家與帝國一直使用宣傳、謠言與心理作戰影響民眾。

今天的認知作戰不同的是科技的力量：

- 全球即時通訊：社群平台可迅速散播資訊與假訊息。
- 演算法放大：平台優先推送刺激或情緒化內容，增加操控敘事的可見度。
- AI 生成內容：深偽影片與自動帳號製造共識假象，使民眾難以分辨真假。

對高度數位化且活躍使用社群媒體的台灣社會來說，這些手段尤其有

English

CCP Cognitive Warfare Against Taiwan — An Invisible War of Truth and Lies

Good morning, everyone. Today, I want to talk about an issue that is crucial to Taiwan's security, society, and faith — the Chinese Communist Party's cognitive warfare against Taiwan.

Unlike traditional warfare with guns and tanks, this conflict is fought in the mind. It targets trust, judgment, and values. Though invisible, its effects are profound and far-reaching.

1. Understanding Cognitive Warfare

Cognitive warfare is a concept increasingly recognized by military strategists, social scientists, and policymakers. NATO defines it as: *"The human brain is both the battlefield and the weapon."*

Cognitive warfare does not destroy infrastructure or defeat armies. Instead, it aims to influence how people perceive reality, make decisions, and trust institutions.

It combines: information warfare, psychological operations, and technological manipulation — including social media, algorithms, AI-generated content, and deepfakes.

The ultimate goal is to weaken rational thinking, exacerbate social divisions, and undermine confidence in democratic governance — all without conventional combat.

1.1 Historical and Theoretical Context

Cognitive manipulation is not new. Throughout history, empires and states have used propaganda, rumor campaigns, and psychological operations to influence populations.

What distinguishes today's cognitive warfare is technology:

- Instant global communication: Social media platforms spread information and disinformation rapidly.
- Algorithmic amplification: Online platforms prioritize sensational or emotionally charged content, increasing the visibility of manipulated narratives.
- AI-generated content: Deepfakes and automated accounts create the illusion of consensus, making it difficult for citizens to distinguish truth from falsehood.

For Taiwan, a highly digitalized society with active social media use, these tools are particularly potent.

中文

效。

二、中共主要手段

媒體與網路操控：假訊息、選擇性報導、半真半假資訊、AI 生成新聞及網軍帳號，使假訊息看似可信。

心理影響：放大恐懼、焦慮與無力感，傳遞「和平只能依附中國」或「台灣孤立」的訊息。

政治干預：選舉滲透、法律制度操弄，以及統戰網絡，削弱民主治理與民眾信任。

軍事與外交配合：環台軍演、空軍與海軍巡航，配合網路宣傳，對民眾與政策制定者施加心理壓力。

在地協力者：親中團體、媒體和網路意見領袖提供當地可信度，使外來訊息顯得本土化。

三、典型案例與分析

2018 地方選舉：社群平台充斥假訊息，攻擊反中候選人，造成混亂與極化。

2020 總統大選與 COVID-19 疫情：利用「台灣孤立」、「唯中國可救」訊息，降低政府信任感。

2022 裴洛西訪台：軍演與網路宣傳同步，製造心理威脅與國際不穩定感。

2024 總統大選：假帳號與 AI 生成影片推動「和平 vs 戰爭」框架，影響政治認同與情緒。

四、社會與心理影響

- 社會極化：分裂敘事削弱信任與社

English

2. Main Tactics Used by the CCP

Media and Online Manipulation: Disinformation campaigns, selective reporting, half-truths, AI-generated news, and troll accounts make false narratives appear credible.

Psychological Influence: Fear, anxiety, and helplessness are deliberately magnified. Narratives such as *“peace can only come through dependence on China”* or *“Taiwan is isolated”* aim to create doubt, discourage political participation, and normalize dependency.

Political Interference: Through election meddling, lawfare (legal and institutional manipulation), and united front networks, the CCP seeks to weaken democratic governance, erode public trust, and create internal instability.

Military and Diplomatic Coordination: PLA exercises, air and naval incursions, and demonstrations of military capability are synchronized with online propaganda to produce psychological pressure on both citizens and policymakers.

Local Collaborators: Pro-China organizations, media outlets, and online opinion leaders provide local credibility to foreign influence, making manipulative narratives appear homegrown and lowering public vigilance.

3. Key Cases and Analysis

2018 Local Elections: Social media platforms were flooded with disinformation targeting candidates perceived as anti-China. Coordinated networks amplified these messages, creating confusion, polarization, and mistrust in local governance.

2020 Presidential Election and COVID-19 Pandemic: During the pandemic, narratives such as *“Taiwan is isolated”* and *“only China can provide help”* exploited public fear, undermining trust in government and health responses.

2022 Pelosi Visit: PLA exercises and air incursions were synchronized with online propaganda videos, creating psychological intimidation and amplifying perceptions of instability.

2024 Presidential Election: Fake accounts, bots, and AI-generated videos promoted the *“peace versus war”* framing, manipulating emotions and political identity.

4. Societal and Psychological Impacts

- **Social Polarization:** Divisive narratives erode trust and

中文

會凝聚力。

- 公共士氣下降：民眾對民主制度與政府信心減弱。

- 認知疲勞：持續接觸矛盾訊息使分辨真假困難。

- 國際認知扭曲：假訊息影響外國政府與組織對台認知。

- 長期削弱民主韌性：社會長期受操控，應對威脅能力下降。

五、防禦與韌性策略

政府措施：資訊透明、反滲透法規、數位平台責任。

社會措施：推動媒體識讀、批判思維、事實查核及跨部門合作。

個人措施：查證資訊、情緒覺察、理性判斷。

教會與信仰社群角色（含 PCT 牧函）

- 與中國教會保持平等、尊重與分辨力

- 不成為政治操控或宣傳工具

- 代禱受迫害信徒

- 活出真理、盼望與愛

牧函提醒教會即使在政治操控與假象論壇中，也要保持警醒與分辨力，反映真光。

六、結論

認知作戰是一場無形但強大的戰爭，不毀滅城市，卻侵蝕信任；不佔領土地，卻佔領人心。

然而，只要堅持真理、保持思考、互相支持，就能抵抗操控。

真理永存，光明終將勝過黑暗。基

English

community cohesion.

- Declining Public Morale: Confidence in democratic institutions and governance decreases.

- Cognitive Fatigue: Constant exposure to conflicting information makes discerning truth from falsehood difficult.

- Distorted International Perception: Disinformation campaigns can affect how foreign governments and organizations perceive Taiwan.

- Long-term Erosion of Democratic Resilience: Repeated manipulation undermines civil society and reduces the nation's ability to respond to threats.

5. Countermeasures and Resilience Strategies

Government Measures: Transparency in information dissemination, anti-interference legislation, and platform accountability.

Societal Measures: Promote media literacy and critical thinking, develop fact-checking programs, and encourage cross-sector collaboration.

Individual Measures: Verify information before sharing, develop emotional awareness, and engage in rational decision-making.

The Role of Churches and Faith Communities (Including PCT Pastoral Letter)

- Engage Chinese churches with equality, respect, and discernment

- Avoid being used as tools for political manipulation or propaganda

- Remember and pray for believers who are facing persecution

- Uphold truth, hope, and love in all engagements

The pastoral letter emphasizes vigilance and moral clarity; even when political manipulation or false appearances dominate forums, churches must reflect the light of truth.

6. Conclusion

Cognitive warfare is an invisible yet powerful form of conflict. It does not destroy cities but erodes trust; it does not occupy land but occupies minds.

However, resilience is possible. Through truth, critical thinking, and mutual support, citizens can resist manipulation.

Truth stands. Light overcomes darkness. Christians and

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中文

督徒與追求公義的民眾可用真理、
盼望與愛回應謊言、恐懼與分裂，
守護民主、自由與信仰尊嚴。

謝謝大家。

English

citizens committed to justice and democracy can respond to
lies, fear, and division with truth, hope, and love, safeguarding
democracy, freedom, and the dignity of faith.

Thank you.

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Speaker: Mr. Wang, Yu En

WCRC TEF Workshop_YuEn (25.10.11)

Dispelling Ghosts, Summoning Justice and Peace in Taiwan

I. *The Dance of Zhong Kui (Tiao Zhong Kui)

- Taiwan, as a country that features multicultural populations, similar to Singapore, Malaysia, and China, shares a strong Taoist cultural influence. Many communities in these regions observe the traditional “Ghost Month,” which falls in the seventh month of the lunar calendar, specifically in 2025 is between August 23 and September 21.
- During Ghost Month, traditional religious ceremonies such as **Pudu** and ritual takes place in every shrine, temple, streets and household. This ritual, which involves preparing food and drinks for spirits believed to be released during the lunar month of July, reflects a combination of reverence, caution, and compassion toward the spiritual realm within these cultural beliefs.
- In all these complicated rituals, one of the most unique and mysterious one is The ritual of "Tiao Zhong Kui". This ritual is a rare ghost festival tradition in Taiwan, believed to exorcise evil spirits, cleanse spaces, and honor lost souls. Performed after tragedies like accidents, it features symbolic acts such as sprinkling salt and rice, walking a Seven Star pattern, waving a fire-lit straw dragon, and wielding a Seven Star Sword.

II. *Ghost Month as Metaphor — Purification and Transformative Justice

- What was once a familiar Taoist practice in Taiwan has taken on new meaning.
- *(Vid)On Aug 30th an Independent bookstore named “**Touat Books**” and **NGO allies** held the first “Democracy Pu-Du Ceremony” titled “Reimagine the Journey to Freedom” This event consist of book markets, indie music, exhibition of democracy poster designs, and features the traditional ghost month ritual “**Tiao Zhong Kui**” performed by authentic Taoist priest.
- ***The Background of this event : First**, is that Taiwan recently experienced a nationwide civil rights movement known as *The Great Recall*. It arose in response to legislators who, for over a year, have undermined democracy—cutting public budgets, paralyzing the Constitutional Court, and passing bills that could sabotage every aspect of governance of a nation without consensus.
- **Secondly**, on **10 September 2025**, Taiwan democracy will mark 38 years since the lifting of the 38year and 56days long of martial law that began in 1949. At this point, democracy in Taiwan finally persisted for **38 years and 57 days**—surpassing the duration of authoritarian rule by one day. To remember this day, it is called “Democracy Dateline”
- ***So the “Tiao Zhong Kui” ritual served as a powerful, healing ritual—one that seeks truth and justice for the victims of the authoritarian era, while honoring their memory and reimagining a future built on democracy and freedom**
- ***The venue is no ordinary street—it is “No. 3 Qingdao East Road,” the former military court detention center during Taiwan’s White Terror, once known as the “Gate of Hell. This event transforms the street into a ritual space, offering peace to the spirits of democratic victims while also lighting a beacon for Taiwan’s ongoing democratic struggle.**(<https://www.facebook.com/share/p/18oaUYEX7h/>)
 - The ritual has two major purposes:
 - **Exorcising Ghosts of the Living:** Refers to privileged individuals like legislators, oppressors, who inherit power, undermine democracy, and comply to Chinese officials.
 - **Appeasing Ghosts of the Dead:** Remembers those from the 1950s—students, poets, and activists imprisoned or killed for seeking freedom—whose souls remain unrested at No. 3 Qingdao East Road.

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- *This is an interfaith event, because in the end of the pudu event, Rev. Huang from Chi Nan Presbyterian Church was invited to offer prayers and blessings—honoring the memory of all who suffered, including many Christians, and seeking peace for both the living and the departed.
- Prayer of Rev. Huang key quoted:
Today we gather in humility and reverence, crossing boundaries of religion and culture. No drop of blood shed for freedom will be forgotten, and no suffering soul will be forsaken. May we remain bound to the martyrs of democracy in remembrance, and walk with future generations in hope.
- **Pudu as Cultural Memory** – The ritual embodies Taiwan’s collective memory, expressing how people live and remember across generations.
- **Ritual as Dialogue and Action** – Folk customs serve as a way for Taiwanese people to converse with the past, turning mourning and remembrance into concrete acts of resistance and hope.
- **Democracy with Blood and Tears** – The *Pudu* ritual symbolizes that Taiwan’s democracy was built through suffering and sacrifice, honoring those who gave their lives for freedom.
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- https://www.instagram.com/reel/DOXy3aUEvsj/?utm_source=ig_web_copy_link&igsh=MT_RqbmJscWk1NW96aw==
- https://www.instagram.com/p/DN5eOkIEqYJ/?utm_source=ig_web_copy_link&igsh=MWpu_cjJlMmRzZ21xbw==

III. * Dispelling Ghost of Authoritarianism _ Democracy Dateline: 38 Years After 38 Years of Martial Law

- Martial law lasted **from 20 May 1949 to 14 July 1987—38 years and 56 days**, it was recorded as the longest in world history, which later surpassed by other authoritarian regime.
 - *On **9-10 September 2025**, the **To-uat Books (左轉有書)** launches the *Democracy Dateline* series—**marking** the moment when Taiwan’s democracy has lived one day longer than its authoritarian past. The initiative calls citizens to reclaim democracy **through culture and imagination** <https://timelessfreedom.tw/>
- **Lingering Authoritarian Ghost _ Current Political Landscape in Taiwan:**
 - *The Kuomintang (KMT), the same party that enforced 38 years of martial law and was responsible for political persecution during that era, remains a dominant force in Taiwan’s politics—still in need of deep structural reform.
 - *Today, Taiwan’s Legislative Yuan faces growing fragmentation and instability, divided among the DPP, KMT, TPP, and emerging local coalitions. Since 2024, legislative gridlock has paralyzed key institutions—from the Constitutional Court to national security—hindering the Executive Yuan’s ability to govern effectively.
 - *Meanwhile, China-leaning legislators continue to pushing agenda that that weaken Taiwan’s defense and transparency, revealing how the lingering ghost of authoritarianism still haunts our democracy in every aspect.
- *On this Democracy Day, September 10, four grassroots parties—the New Power Party, Taiwan Statebuilding Party, Taiwan Obasang Political Equality Party, and Green Party—have formed an alliance to defend Taiwan’s sovereignty and promote a more accountable democracy. Their collaboration responds to public dissatisfaction with the DPP, KMT, and Taiwan People’s Party, aiming to create a stronger and more effective opposition.



(source:

<https://newpowerparty.tw/archives/24995>)

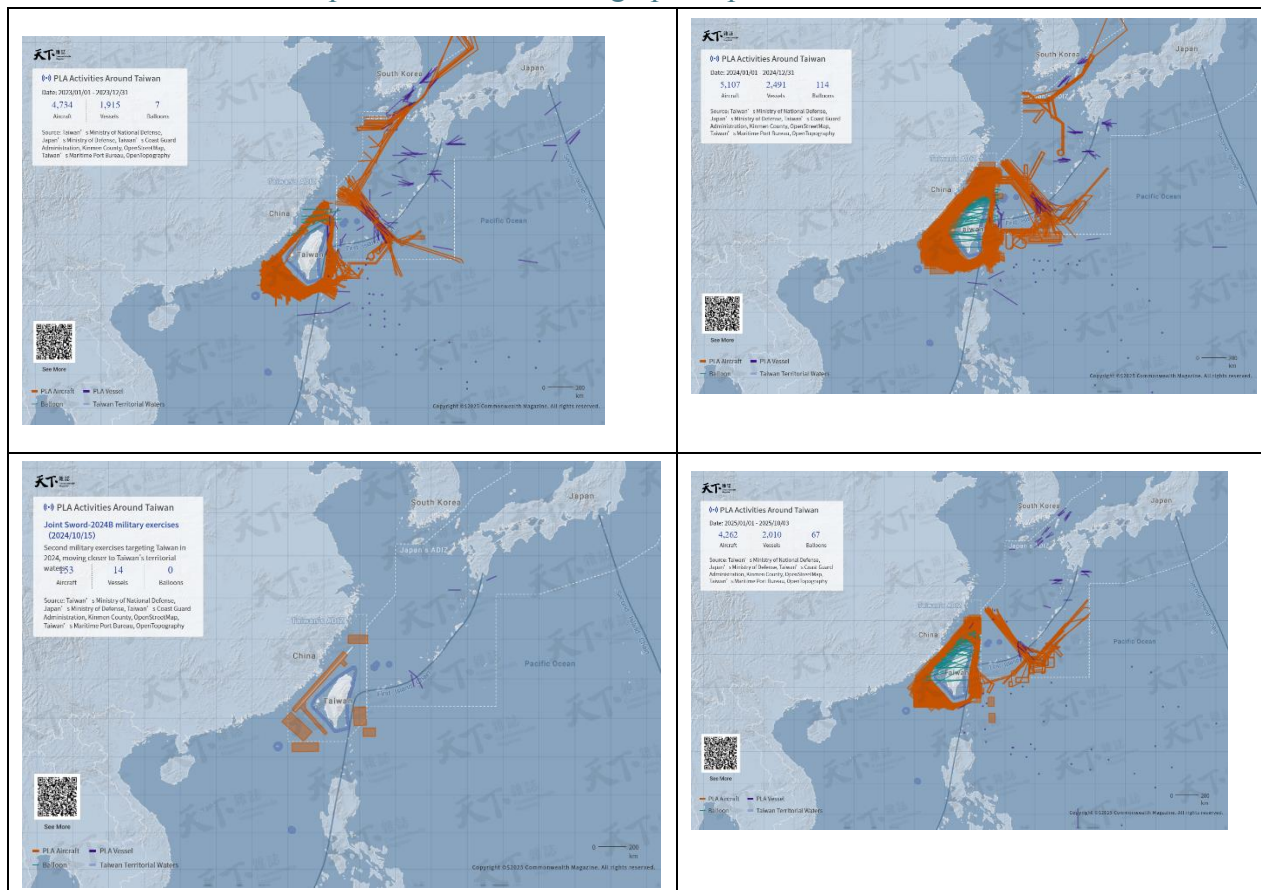
IV. *Dispelling Ghost of new oppression _ The Gray Zone: Taiwan in Hybrid Warfare

- WCRC defines **Empire** as the combination of political, economic, and military dominance that undermines self-determination, dignity, and truth. Currently, this is evident in both lingering domestic authoritarianism and the global rise of China's influence. (WCRC workbook pg71)
- *In context of Taiwan, Beijing's **hybrid warfare** has blurred the line between peace and conflict, creating a constant state of gray-zone tension for Taiwan.
- This warfare operates through a **cycle of mutual reinforcement with five** key links:
 - **Influence Operations** – spreading disinformation and promoting “One China” narratives through social media and global discourse.
 - **Gray-Zone Activities** – repeatedly challenging Taiwan's sovereignty through military trespassing across the median line and obstruction in international forums.
 - **Cognitive Warfare** – using these provocations to shape public perception, manipulate narratives, and justify further aggression in Beijing's favor.
 - **Legal Warfare** – exploiting laws and international norms to legitimize China's claims and pressure Taiwan diplomatically.
 - Together, these tactics target both **Taiwanese citizens** and the **international community**, aiming to weaken confidence, divide society, and erode the world's support for Taiwan's democracy.
 -
 - (Source: Sze-Fung Lee <https://globaltaiwan.org/2024/03/decoding-beijings-gray-zone-tactics-china-coast-guard-activities-and-the-redefinition-of-conflict-in-the-taiwan-strait/>)
 - *Daily ADIZ incursions, coast guard intimidation, and disinformation campaigns.*
 - *Detected activities of CCP's Military aircrafts and marine vessels active or passes Taiwan Median Line.*
 - *2023 (1Jan-31Dec): 4734 aircraft, 1951velssels, 7baloons*
 - *2024(1Jan-31Dec): 5107 aircraft, 2491velssels, 114baloons*

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- Just last year CCP launched a Joint Sword 2024B Military exercises takes place not only on Taiwan Strait, but also on the East Taiwan Pacific Ocean. Trying to create a new norm
- 2025 (1Jan-3Oct) : numbers reached 4262 aircraft, 2010 vessels, 67 balloons
- Daily Taiwan ADIZ zone Harassment

<https://www.cw.com.tw/graphics/pla-activities-around-taiwan-en/>



• (Opt.) Digital Vulnerabilities — The Undersea Cable Achilles' Heel

Taiwan has averaged 7–8 undersea cable disruptions annually in the last three years, mostly attributed to PRC vessels. These cables transmit 95 percent of global internet traffic. Recent PRC research, often conducted by military-linked institutions, has produced technologies capable of locating and cutting undersea cables, which have both civilian and military uses—particularly relevant in areas like the Taiwan Strait.

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- 95% of global internet traffic depends on undersea cables—vital yet fragile. Repeated cable cuts near Taiwan reveal how hybrid threats target invisible lifelines. Taiwan must strengthen cable monitoring, repair capacity, and satellite alternatives. (Source: Global Taiwan Institute, 2025; [smc.peering.tw](https://www.smc.peering.tw/))



(<https://www.twreporter.org/a/damaged-undersea-cables-raises-alarm-in-taiwan>)

- ***Media Influence Infiltration:**
 - Media and cultural capture, proxy networks, and the normalization of authoritarian discourse.

BEIJING'S GLOBAL MEDIA INFLUENCE 2022

Taiwan

RESILIENT

Beijing's Media Influence Efforts	55 /85
Very High	
Local Resilience & Response	74 /85
Very High	

Scores are based on a scale of 0 (least influence) to 85 (most influence)

(<https://freedomhouse.org/country/taiwan/beijings-global-media-influence/2022>)

“Beijing’s propaganda in Taiwan is intended to sow local divisions, harm the country’s foreign relations, and destabilize its government. In many ways, CCP propaganda amounts to disinformation, as it purposefully disseminates false information about how the DPP governs with the aim to discredit the democratic system in Taiwan while promoting China’s authoritarian model and the idea of unification. Chinese state media regularly publish content on cultural or social issues to build a narrative of “one China” that incorporates Taiwan.”

(<https://freedomhouse.org/country/taiwan/beijings-global-media-influence/2022>)

(OPT.)

- Political infiltration: Chinese immigrants entering Taiwan’s local elections as representatives and council members.
- Cultural Erosion: Fast consumption of Chinese entertainment and media content normalizes authoritarian narratives.
- Undermine Democracy by influencing vote: taking advantage of Democratic Rich-Second-Generation fatigue, disinformation and rumor blasting social media during voting season.

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V. Resilience of Taiwan

How do we dispel ghosts and bring Justice and Peace in Taiwan?

Hualien Fata'an Mudslide Dam Breach

https://www.instagram.com/reel/DPbFfv6Avb5/?utm_source=ig_web_copy_link

1. *The Disaster

The mudslide dam—formed after the 2024 earthquakes that reshaped the region—had reached its breaking point after repeated typhoons and heavy rains. On September 23, shortly after Typhoon Ragatha struck eastern Taiwan's Hualien County, tragedy struck again.

When it finally gave way, torrents of mud and water buried much of Kuangfu Village.

According to the Central Emergency Operation Center, 19 people lost their lives, 5 remain missing, and 157 were injured.

2. *A Nation's Response

Despite political fragmentation, disinformation, and the strains of hybrid warfare, this moment revealed the heart of Taiwan's people.

While Hualien's local government, long dominated by pro-China politicians, struggled to respond, civil society did not wait. Through social media—especially Threads—volunteers from across the nation mobilized within hours.

https://www.threads.com/@buck_with_lens/post/DPLdvq-DsdL?xmt=AQF0vj2EuOOyc7s91NLqKn5PICIVMgRrSgN_pnMdOI_xg&slof=1

People from all walks of life rushed to Hualien:

- Those with shovels began clearing mud in silence.
- Cooks prepared meals for survivors.
- Doctors and nurses offered medical care.
- Others gathered supplies, arranged rides, and delivered aid—proving that trust and solidarity still thrive amid the noise of disinformation.

3. *Faith and Community United

<https://tcnn.org.tw/archives/253393>

Among the first responders was Fata'an Presbyterian Church of the Amis Presbytery (PCT), which opened its doors as an emergency shelter. Tafalong Church immediately establish Emergency and Rescue Centre The Church quickly coordinated volunteer efforts, managed relief supplies, and offered pastoral care to affected families.

Through this collaboration, Christian, Buddhist, and migrant communities worked side by side, embodying compassion without boundaries.

4. The Spirit of the "Supermen"

https://www.threads.com/@chagall43/post/DPiXeUZDFVJ?xmt=AQF0j-cSwfywOHhMgO3kLArpQhH2nph7u4Wv57_vfhNChg

Volunteers became known as "supermen" — Shovel Supermen, Medical Supermen, Bento Supermen, Heavy Machinery Supermen —

a playful yet powerful expression of solidarity and selfless service.

Conclusion:


This resilience—born of kindness, trust, and unconditional compassion—reveals the true strength of Taiwan's democracy. It is this spirit that dispels the lingering ghosts of authoritarianism, resists external domination, and rekindles hope for a free and humane future. Yet this hope must be guarded with moral clarity. The Church must discern the false peace offered by empire and embrace its sacred duty to speak truth. Defending democracy is not a partisan choice—it is a spiritual responsibility grounded in God's justice and the dignity of all people.

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(Jaquelyn) Token of Taiwan PCT

This badge was designed for this [WCRC Taiwan workshop](#)

This image features Taiwan's outline, symbolizing growth and shared experiences. The burning bush from the PCT logo expresses the Church's universal presence and deep roots in the land, connecting with its people and serving as a sign of hope through love and endurance, reflected in the motto "burnt but not consumed." A voting stamp on the left represents democracy and elections. Together, these symbols show the Church's dedication to hope and democracy, illustrating the link between faith and civic participation in Taiwan.



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Day 2 – Wednesday October 15, 2025

Speaker: Rev. Chiang, Chi kang

The Witness of the Presbyterian Church in Taiwan

Preface:

Greetings, friends.

Today, in this workshop, I will review with you the witness of the Presbyterian Church in Taiwan throughout its faith journey.

I will share two testimonies:

The first tells the story of how the Presbyterian Church in Taiwan upheld its faith and pursued justice under the shadow of authoritarian rule.

The second recounts the story of sowing seeds of hope and reconciliation in the marginalized lands of Taiwan's Indigenous peoples.

From Rev. Dr. C. M Kao's courageous stand for human rights to Indigenous peoples taking to the streets to protest injustice, we will witness the strength and resilience of the Presbyterian Church in Taiwan's faith.

Testimony 1: The Presbyterian Church in Taiwan Under Authoritarian Rule

Taiwan has long suffered under colonial rule by foreign regimes.

After 1945, the people of Taiwan hoped they had finally escaped the brutality of colonial oppression.

However, their hopes were shattered by a massacre in 1947, now known as the "**February 28 Incident**" (**2/28 Incident**), which changed the course of Taiwan's history.

In the aftermath of the 2/28 Incident, Taiwan came under the authoritarian rule of Chiang Kai-shek's regime and entered **38 years of martial law**.

Life under martial law was suffocating; the people of Taiwan could hardly breathe the air of freedom.

In 1951, the **Presbyterian Church in Taiwan (PCT)** officially established its General Assembly, uniting the churches of the north and the south into a single, cohesive body.

Shortly after its founding, the PCT joined the **World Council of Churches (WCC)** —

a decision that led the authoritarian government to accuse the church of being "**communist sympathizers**."

As a result, in 1964, the Kuomintang (KMT) government created a special task force to **secretly monitor the PCT**.

From local congregations and seminaries to the General Assembly itself, secret police were deployed to surveil every move of the Church.

Tensions intensified in the 1970s when the PCT issued **three public statements concerning Taiwan's future**,

prompting even more pressure and threats from the Chiang regime, and further increasing government surveillance of the Church.

The story continued into 1980, when **Rev. Dr. C. M Kao**, then General Secretary of the PCT, was arrested and tried in a military court for assisting **Shih Ming-teh**, a political dissident in hiding.

This incident shocked churches across the island.

Many prayed fervently for Rev. Kao, who acted purely out of his **faith and commitment to human rights**. His actions, however, made him a target of the regime.

He endured great suffering and ultimately **sacrificed himself for Taiwan's democratization movement**. Even while imprisoned, he remained a powerful witness to his faith.

Thanks to the **support and prayers of the global ecumenical community**,

Rev. Kao was eventually released.

After his release, he became a key leader in guiding the PCT to actively participate in Taiwan's democracy

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movement and human rights advocacy.

Under his leadership, the PCT transformed from a persecuted church into a church that **stands with the persecuted**, offering them hope and courage.

Another powerful testimony within the PCT comes from the **Indigenous mission story** — what the Church calls “**mission on the margins.**”
(This will be introduced in the next section.)

Testimony 2: Mission on the Margins — Walking with the Wounds of Taiwan’s Indigenous Peoples

The Indigenous peoples of Taiwan have lived on this island since time immemorial; they are the original stewards of this land.

However, through successive waves of foreign rule — by the Dutch, the Spanish, the Qing Empire, the Japanese, and finally the authoritarian regime of Chiang Kai-shek — they gradually lost their right to survive on their own terms.

They were stripped of their land and, tragically, became like **slaves on their own land**.

Over 70 years ago, the **Presbyterian Church in Taiwan (PCT)** began its mission among Taiwan’s Indigenous communities.

For the PCT, this was not merely outreach — it was a mission of **empowerment**, a theology that centers the margins.

In addition to meeting their material needs, the Church also responded to their **spiritual needs** — including **faith formation** and **Bible translation**.

Since 1950, the PCT has been tirelessly involved in translating the Bible into various Indigenous languages, enabling many Indigenous peoples to **read and hear the Word of God in their mother tongue**.

This work was rooted in the firm conviction that:

“Only a church that can read the Bible in its own language can truly become a growing and maturing church.”

Beyond spiritual nurture, there was also the urgent issue of **land justice**.

In the 1980s, as new theological movements swept through Taiwan, the PCT stood in solidarity with Indigenous communities, walking beside them as they took to the streets — raising their voices against a government that had long oppressed and exploited them.

Because of these actions, Taiwanese society **began to recognize and legally protect Indigenous rights**.

This, too, is part of the powerful witness of the **Presbyterian Church in Taiwan** — a church that walks with the wounded, and turns the margins into the heart of its mission.

3. Ecumenical Solidarity: The Taiwan Ecumenical Forum

The previous two testimonies reflect how the **Presbyterian Church in Taiwan (PCT)** has witnessed to faith and justice on this island.

But beyond its local mission, the PCT seeks to **invite the global Church to walk with Taiwan**, to accompany us on this journey of justice, peace, and prophetic witness.

In 2018, the PCT and ecumenical partners around the world launched the **Taiwan Ecumenical Forum (TEF)** —

a platform to help the world see Taiwan, and to help Taiwan engage the world.

The forum exists to encourage global churches to pay attention to the issues and challenges Taiwan is facing today.

The **core values** of the Taiwan Ecumenical Forum can be summed up in four key words:

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1. Solidarity

TEF emphasizes that the global Church should stand **in solidarity** with the people of Taiwan. In the face of international isolation, the Church is called to be **Taiwan's friend and faithful witness**. This solidarity is not abstract; it is rooted in **faith, prayer, and accompaniment**.

2. Dialogue

TEF is an open space for dialogue — a place where churches from different denominations, ethnicities, and cultures can **listen to each other**, and learn how to walk alongside Taiwan in meaningful ways.

3. Witness

TEF reminds us that **faith cannot be separated from social justice**. The mission of the Church is not only to proclaim the gospel, but also to **speak truth and advocate for justice**. In the midst of Taiwan's complex realities, the Church is called to take on a **prophetic role**, bearing witness to God's justice and compassion.

4. Hope

TEF believes that even though Taiwan faces great challenges, **God is at work in history**. With the accompaniment of the global Church, the Church in Taiwan can become a **small but steady light**, witnessing to **faith, hope, and the possibility of peace**—for Asia and for the world.

WCRC 第 27 屆大會工作坊

第二場次分享：台灣基督長老教會的見證

前言：

各位朋友平安，今天在這個工作坊，我要與大家一同回顧台灣基督長老教會在信仰旅程中的見證。我將分享兩個見證，第一段在台灣基督長老教會在威權陰影下堅持信仰、追求公義的歷史，另一段則是在邊陲之地、也就是在台灣原住民族的地方播下希望與復和種子的故事。從高俊明牧師為人權挺身、到原住民走上街頭對抗不公義的吶喊，我們會在其中見證台灣基督長老教會信仰的力量與韌性。

見證一：威權下的台灣基督長老教會

台灣長期受到外來政權的殖民統治，台灣人民原以為在 1945 年後，可以脫離殖民政權的暴政；卻沒想到 1947 年的一場屠殺事件改變了台灣人民的命運，史稱「228 事件」。在 228 事件後，台灣在蔣介石政權的統治下，進入了長達 38 年的軍事戒嚴。台灣人民的生活像是窒息一般，呼吸不到自由的空氣。

1951 年，台灣基督長老教會正式成立總會，結合過去的南部教會與北部教會，成為一個團結而完整的教會。在總會成立後，台灣基督長老教會隨即加入普世教會協會（WCC）；然而，就是這一個決定，讓台灣基督長老教會被當時的政府扣上「中共同路人」的帽子。

因此，1964 年國民黨政權便成立了專案小組，特別秘密監控台灣基督長老教會。從地方教會、神學院，甚至總會，都派秘密警察監控台灣基督長老教會的一舉一動。尤其是當台灣基督長老教會在 1970 年發表攸關國家前途的三個宣言後，當時蔣介石政府更施加威脅至台灣基督長老教會，也加強威權政府對台灣基督長老教會的監控。

時間一直來到 1980 年，正當時任台灣基督長老教會總幹事高俊明牧師，因協助躲藏政治犯施明德先生，而被警察逮捕送審軍事法庭。當時，全國教會都聽聞此事，無不為高俊明牧師祈禱。高俊明牧師僅站在信仰的緣故，看重人權的價值，協助這位先生，進而成為政府的眼中釘被捉拿。高俊明牧師承擔了許多苦痛，在台灣民主化的運動中犧牲自己。雖然被關在監獄中，他仍然做了美好的信仰見證。之後，因著普世教會的關心與代禱，支持陪伴台灣基督長老教會，高俊明牧師終於被釋放。在這之後，他積極帶領台灣基督長老教會，參與當時台灣各項的民主運動，關心人權的議題，在他的帶領下，這也讓台灣基督長老教會從受迫害者，走向關懷人權者的角色，給予那些受迫害的人最大的鼓勵。

另外，在台灣基督長老教會中，另一項見證是來自原住民族的宣教故事，這也是台灣基督長老教會所進行的「邊陲中的宣教」。

見證二：邊陲中的宣教—陪伴台灣原住民族的傷痛

台灣原住民族自古以來是台灣這片島嶼的主人；然而因著外來政權（荷蘭、西班牙、清帝國、日本與蔣氏威權）的統治下，他們逐漸失去自己的生存權，他們失去了自己的土地，結果卻是在自己的土地上作奴隸。

台灣基督長老教會早在 70 多年前就開始推動台灣原住民族的宣教工作，對長老教會來說，這是賦予台灣原住民族能力的宣教，也是以邊陲為中心的宣教。除了關心台灣原住民族的生活需求，另外也關注到他們靈命上的需求—信仰造就與聖經翻譯。台灣基督長老教會在原住民族的聖經翻譯，自 1950 年起至今致力不倦，讓許多原住民族有自己語言的聖經，閱讀並聆聽上帝的話語。這是因為台灣基督長老教會始終深信，唯有可以用自己的語言閱讀聖經的教會，那才有可能成為一個成長且成熟的教會。

除了在信仰造就以外，台灣原住民族的土地正義也需要在這塊討雨中被實現，所以當 1980 年代時，正當新興神學浪潮席捲台灣，台灣基督長老教會陪伴台灣原住民族一起走上街頭，向當時長期打壓剝削原住民族的政府，發出怒吼與公義的聲音。因著此舉，台灣社會才開始將原住民族的權益納入法律的保障。這也是台灣基督長老教會對台灣這個社會所做的見證。

三、普世的凝聚：台灣普世論壇

以上兩點是台灣基督長老教會在台灣這塊土地上所做的見證，不過除此之外，台灣基督長老教會想邀請普世教會一起關心台灣，陪伴台灣走這條公義與見證的道路。因此，台灣基督長老教會於 2018 年起開始和普世教會一起推動「台灣普世論壇」，這是一個讓世界看見台灣、台灣走向世界的平台，

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為了邀請普世教會一起關心台灣所面對的議題跟現況。台灣普世論壇的核心精神，可以用四個關鍵字來表達：1. 「同在」(Solidarity)：TEF 強調普世教會要與台灣人民「同在」。

面對國際孤立的困境，普世教會應成為台灣的朋友與見證者。這種「同在」不是抽象的支持，而是一種信仰上的支持與代禱；2. 「對話」(Dialogue)：TEF 是一個開放的平台，讓不同宗派、族群與文化的教會彼此聆聽、學習該如何陪伴台灣；3. 「見證」(Witness)：TEF 的成立提醒我們，信仰不能與社會正義分離。

教會的使命不僅是傳福音，更是為真理與公義發聲。面對台灣當前的困境與局勢，教會應扮演先知性的角色，見證上帝的公義與憐憫；4. 「盼望」(Hope)：TEF 相信，雖然台灣的處境艱難，但上帝仍在歷史中動工。在普世教會的同行下，台灣教會可以成為一盞小而堅定的燈，為亞洲與世界見證信仰的盼望與和平的可能。

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Preserve your faith and journey together with Taiwan

Speaker: Rev. Lee, U Peng

講題：人民自決與上帝國的自由

Preserve your faith and journey together with Taiwan

(講者：約 14 分鐘含影片)

開場影片 (3 分鐘)

(播放影片：介紹台灣的地理、氣候、生活與多元文化)

一、從台灣出發：人民自決與帝國的威脅

(影片播放後)

各位普世教會的弟兄姊妹，主內平安。

剛才那段影片，帶我們看見台灣——這座美麗的島嶼。

這是一塊很自由、也很脆弱的土地，因我們住在中國帝國的旁邊，也是全世界最可能隨時發生戰爭的地方。

在今天的世界，有很多民族還在為「自決」奮鬥：

巴勒斯坦人民在廢墟中呼喊自由；

烏克蘭人民在戰火中守護尊嚴；

西巴布亞的原住民族，因為反對殖民統治而被監禁；

緬甸青年還在街頭對抗軍政府；

圖博人民，在中國壓迫下，仍渴望信仰的尊嚴。

這些故事提醒我們：

帝國常用武力取代人民的聲音，

用極權壓住民主與公義的夢想。

而台灣，也在這條「人民自決」的路上前進。

我們雖然不是大國，

但仍努力守護自由、民主與信仰的尊嚴。

Opening Video (3 minutes)

(Video: Introducing Taiwan's geography, climate, daily life, and diverse culture)

1. Starting from Taiwan: Self-Determination and the Threat of Empire

(After the video plays)

Dear brothers and sisters in the global Church, peace in the Lord.

The video we just watched gave us a glimpse of Taiwan — this beautiful island.

It is a land both free and fragile, as we live next to the Chinese empire — making Taiwan one of the most likely places in the world where war could break out at any moment.

In today's world, many peoples are still struggling for **self-determination**:

- The Palestinian people cry out for freedom amid the rubble;
- The Ukrainian people defend their dignity in the midst of war;
- The Indigenous peoples of West Papua are imprisoned for resisting colonial rule;
- The youth of Myanmar continue to resist the military junta in the streets;
- The Tibetan people, under Chinese oppression, still long for the dignity of their faith.

These stories remind us:

Empires often use violence to silence the voices of the people,
and use authoritarianism to suppress dreams of democracy and justice.

Taiwan is also walking the path of **self-determination**.

We may not be a major power,
but we continue striving to uphold the values of freedom, democracy, and the dignity of faith.

二、聖經的視野：上帝國與人民的自由

（路加福音 4:17-20）

耶穌在拿撒勒會堂裡，展開以賽亞書的卷軸，說：

「主的靈在我身上，
祂用膏膏我，
叫我傳福音給貧窮的人，
差遣我報告被擄的得釋放，
瞎眼的得看見，
叫那受壓制的得自由，
報告上帝悅納人的禧年。」
這段宣告不只是宗教語言，
它是政治與靈性的行動宣言！
耶穌在羅馬帝國的壓迫之下，
宣講「上帝國」——
那是一個讓人重新得自由、得尊嚴的世界。
耶穌的上帝國，不是未來的天堂，
而是「現在」就開始的解放行動。
台灣神學家宋泉盛牧師（C. S. Song）（這部分待補充）

所以，「被擄的得釋放」不只是靈性的象徵，
「受壓制的得自由」就是人民自決的神學根基。

📖 互動問題：

如果耶穌今天走在台灣海峽上，
祂會向哪些人民宣告「釋放與自由」？
在亞洲，還有哪些族群還不能決定自己的命運？

2. A Biblical Vision: The Kingdom of God and the Freedom of the People

(Luke 4:17-20)

In the synagogue at Nazareth, Jesus unrolled the scroll of Isaiah and said:

“The Spirit of the Lord is upon me,
because he has anointed me
to bring good news to the poor.
He has sent me to proclaim release to the captives
and recovery of sight to the blind,
to let the oppressed go free,
to proclaim the year of the Lord’s favor.”

This proclamation is not merely religious language—
it is a **political and spiritual declaration of action!**

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Under the oppression of the Roman Empire,
Jesus preached the **Kingdom of God**—
a new world where people are restored to **freedom** and **dignity**.

The Kingdom of God that Jesus proclaimed is not just a future heaven,
but a **liberating movement that begins now**.

Taiwanese theologian Rev. C. S. Song once said... *(to be continued/added)*

Therefore, “release to the captives” is not only a spiritual metaphor,
and “let the oppressed go free” is a **theological foundation** for the self-determination of peoples.

Interactive Question:

If Jesus were walking on the waters of the Taiwan Strait today,
to which peoples would He proclaim **freedom and liberation**?

In Asia, which communities are still unable to determine their own destiny?

三、台灣人民與教會的自決旅程

台灣的歷史，是一段被帝國殖民的歷史。

戰後，我們面臨外來政權的威權統治、

又承受中國政權的威脅。

許多人為了自由與民主，被監禁、被拷問、甚至犧牲。

在那黑暗的時代，

教會，是少數仍敢說真話的群體。

1970 年代，台灣基督長老教會（PCT）

發表了三份極具信仰勇氣的宣言：

1. 〈我們的呼籲〉（1971）：主張「台灣的未來應由人民自己決定」。
2. 〈我們信仰的告白〉（1975）：宣告信仰與人權密不可分。
3. 〈人權宣言〉（1977）：呼籲建立「新而獨立的國家」。

這些文字是信仰的見證。

互動問題：

在你們的國家，教會是否曾為人民的權利或自決發聲？

如果有，你們付出了什麼代價？

如果沒有，是什麼讓教會保持沉默？

3. The Journey of Self-Determination for the People and Church of Taiwan

The history of Taiwan is a history marked by colonial rule under various empires.

After World War II, we faced authoritarian rule from a foreign regime
and continue to live under the threat of the Chinese government.

Many people were imprisoned, tortured, or even sacrificed their lives
in the struggle for freedom and democracy.

In those dark times,

the Church was one of the few communities that dared to speak the truth.

In the 1970s, the **Presbyterian Church in Taiwan (PCT)** issued three courageous faith-based statements:

1. **"Our Appeal" (1971):** Declared that *“the future of Taiwan should be determined by the people of Taiwan.”*
2. **"Confession of Faith" (1975):** Affirmed that *faith and human rights are inseparable.*

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3. **"Declaration on Human Rights" (1977):** Called for the establishment of *"a new and independent nation."*

These statements stand as a powerful **testimony of faith**.

Interactive Questions:

In your country, has the Church ever spoken out for the rights or self-determination of the people?

If so, what price was paid?

If not, what has kept the Church silent?

四、結論：

「人民自決」人照著上帝形像，被造而有的尊嚴。

上帝呼召教會，不是當旁觀者，

而是成為「為公義發聲」的群體。

4. Conclusion:

"Self-determination" is the dignity that comes from being created in the image of God.

God has not called the Church to be a bystander,

but to be a community that speaks out for justice.

五、行動邀請：教會如何與台灣同行

我想邀請各位普世教會的弟兄姊妹，

可以從三個行動開始：

1. 祈禱與連結

在主日禱告中，為台灣與所有受帝國威脅的人民祈禱。

願公義的上帝與這座島同行，也與你們同行。

2. 真理與和平的見證

在假消息與極權的時代，

教會要拒絕帝國的語言，傾聽人民真實的聲音。

3. 參與「Thursday in Black」運動

穿上黑衣，為受壓迫的人民祈禱——

為台灣、烏克蘭、巴勒斯坦、緬甸、

以及所有追求自由的人民祈禱。

5. A Call to Action: How the Church Can Walk with Taiwan

Dear brothers and sisters in the global Church,

I invite you to begin with **three simple actions**:

1. Prayer and Connection

In your Sunday prayers, remember Taiwan and all peoples threatened by imperial powers.

May the God of justice walk with this island — and with you.

2. Witness to Truth and Peace

In an age of disinformation and authoritarianism,

the Church must reject the language of empire and listen to the true voices of the people.

3. Join the "Thursday in Black" Movement

Wear black as a sign of prayer for the oppressed —

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for Taiwan, Ukraine, Palestine, Myanmar,
and all peoples longing for freedom.

邀請下一個講者

今天，我分享的是「人民自決與上帝國的自由」。

接下來，讓我們邀請下一位講者，蔣記剛牧師

帶我們一起看見——

台灣基督長老教會如何在信仰中，

陪伴台灣人民走上自決與見證的旅程。

Introducing the Next Speaker

Today, I have shared on the theme:

“People’s Self-Determination and the Freedom of God’s Kingdom.”

Now, let us welcome our next speaker, Rev. Chi-Kang Chiang,

who will guide us in exploring how the Presbyterian Church in Taiwan

has walked with the people of Taiwan on a journey of faith, self-determination, and witness.

World Communion of Reformed Churches

1865

Persevere in Your Witness

27th WCRC Taiwan Ecumenical Prayer

Presbyterian Church in Taiwan

Oct.15 (Venue: Vimarn 2) 11.15–12:30 Taiwan Ecumenical Prayer

Peng An (Peace Be with You in Taiwanese)
Upon entering, you will receive two cards:

- **Card A (Small Card):** Feel free to express your creativity by leaving a short blessing, prayer, or words of support for Taiwan or PCT.
- **Card B (Postcard):** Write a brief phrase of comfort, blessing, or encouragement to keep for future use during an ecumenical prayer session.



Taiwan
Ecumenical
Forum

台灣普世論壇

Introduction

簡介

Taiwan Ecumenical Forum

台灣普世論壇

Background

In the second half of the 20th century, it was widely perceived by the people of Taiwan that the Presbyterian Church in Taiwan (PCT) played a crucial role in the democratization struggle by serving as a prophetic voice in the society. Since the lifting of the martial law in 1987, the social, political, and ecclesial landscape has been evolving. It changed dramatically after the 2016 elections when Taiwan elected a first female President, Tsai Ing-wen with an overwhelming parliamentary majority for her Democratic Progressive Party (DPP). For the first time in Taiwan's history, the Chinese Nationalist's Party (KMT) that ruled Taiwan with an iron fist for seventy years from 1949 is in a minority with only 33% of National Assembly seats.

Taiwan's International Context of Two Empires

Taiwan is set between two Empires: China and the West. Compounding its identity issue, there are two Chinas demanding its allegiance: the Republic of China (ROC) established by the Nationalist regime (KMT) in 1911 and the People's Republic of China (PRC). Ten years after its foundation, the KMT and the Chinese communist party entered a protracted civil war vying for the control of China. Mao Tze Tung's party won and founded the PRC in 1949. The KMT fled to Taiwan with the support of the USA. Taiwan was forced to

背景

台灣人民普遍認為，台灣基督長老教會（PCT）在二十世紀晚期於台灣民主化奮鬥中扮演先知般的角色。自 1987 年解嚴後，台灣社會、政治與教會的處境日新月異，特別在 2016 年總統大選中，選出台灣首位女性總統。蔡英文總統所帶領的民主進步黨（DPP）獲得多數立委席次。這是中國國民黨（KMT）在台鐵腕統治七十年來，首次未能取得國會多數黨地位，僅取得三分之一席次。

台灣於兩大強權間的處境

台灣處於中西兩大強權之間。除此之外，中華民國（ROC，國民黨於 1911 年所建立）及中華人民共和國（PRC），皆要求台灣效忠，這也使得台灣在國家認同問題上更加複雜。中華民國成立十年後，就與中國共產黨展開內戰，爭奪中國的統治權。毛澤東所領導的中國共產黨於 1949 年勝出並建立中華人民共和國。國民黨在美國的幫助下流亡到台灣，並將台灣打造成「光復大陸」這種虛幻夢想的軍事堡壘。1947 年爆發殘酷的 228 事件之後，統帥蔣介石掌控的中華民國即在台灣實行「白色恐怖」直到 1987 年解嚴為止。

同時，台灣開始面對中華人民共和國這個「崛起強權」的恐嚇與霸權施壓。直到今日，中華人民共和國以其政治、軍事、經濟、文化與宗教手段，打

serve as the refuge of the ROC which turned Taiwan into a military fortress for the illusory dream of the “recovery of China.” Following the cruel February 28 Massacre in 1947, Generalissimo Chiang Kai-Shek’s ROC imposed “White Terror” rule until 1987.

Simultaneously, Taiwan began to face the external threat and hegemonic pressure of the PRC as a “rising great power.” Until today, the PRC employs political, military, economic, cultural and religious means to stifle Taiwan’s place internationally and intimidate the Taiwanese people.

The other Empire for Taiwan is the West, eminently represented by the USA, which incorporated Taiwan into the Cold War structure as part of the post-World War II communism “containment policy.” Since then, Taiwan, like its neighbors, Japan and Korea, developed into an important economic machine, and integrated into the Empire of the West with much international acclaim. The globalization of the market, ever omnipotent and omnipresent, has brought about the demolition of life, distortion of social values, the commodification of human beings as evidenced in human trafficking and other modern forms of slavery. Phenomena such as child prostitution, day laborers and migrant workers, all suffer the transnational corporation’s chase of profit that rapes the dignity and the sacred value of the lives of the poor and other marginalized peoples, inflicts irreparable degradation of the ecosystem and ignores the wellbeing of succeeding generations.

International Forum

In February 2017, the PCT invited its partner churches and ecumenical organizations to discern together the signs of the time and to sharpen its missional

壓台灣在國際上的地位並恐嚇台灣人民。

台灣要面對的另一個強權，則是以美國為主的西方世界。美國於二戰後對共產主義施行圍堵策略，並將台灣納入冷戰結構中重要一環。從那時起，台灣就像鄰國日本和韓國一樣，發展成為重要的經濟體並與西方世界結合，在國際上具有一席之地。市場全球化已無所不能且觸目皆是，卻也造成生命的毀滅與社會價值的扭曲。從人口販賣和其他現代形式的奴隸制度中，可以顯見人類被商品化的情形。雛妓、雇工、移工都在跨國企業追逐利益下喪失尊嚴，貧窮與被邊緣化的人們失去生命的價值，並造成生態環境難以挽回的破壞，無視後代子孫的福祉。

國際研討會

2017 年 2 月，台灣基督長老教會（PCT）邀請合作教會與普世機構，共同檢視時代的異象，以調整宣教重心。共有來自 45 間合作教會與普世機構的代表參與。包括亞洲教會婦女協會（ACWC）、亞洲基督教協會（CCA）、世界傳道會（CWM）、普世教會協會（WCC）、普世改革宗教會聯盟（WCRC），以及世界基督徒學生聯盟（WSCF）。代表們和 125 名台灣的教徒一同研讀聖經，這其中有許多女性或年輕的教徒。這種研讀經文的過程，讓許多長期感到遭受普世大家庭邊緣化的台灣人，得到許多靈性上的支持。也讓許多來自國際的夥伴，首次聽聞並感受到台灣人民的苦難及哭喊，也藉此了解台灣現狀。這樣的經驗也造成 2017 年二月份，國際研討會提出成立「台灣普世論壇」（TEF）之訴求，以滿足分享台灣資訊並相互支持的迫切需求。

今日的台灣基督長老教會（PCT）

歷史留下的寶貴資產

台灣基督長老教會（PCT）於 2015 年

focus. Forty-five partner churches and ecumenical organizations sent representatives including Asia Church Women's Conference (ACWC), Christian Conference of Asia (CCA), Council for World Mission (CWM), World Council of Churches (WCC), World Communion of Reformed Churches (WCRC) and the World Student Christian Federation (WSCF). They engaged in Bible study with one hundred and twenty-five Taiwanese participants many of whom were women and youth. These sessions of exploring the scripture together were immensely beneficial for spiritual support of the Taiwanese who have long felt the isolation from the ecumenical family. Many international partners, for the first time, heard the pain and the cry of the Taiwanese, and the reality of today's Taiwan. This experience led the February 2017 International Ecumenical Forum to propose the establishment of a Taiwan Ecumenical Forum (TEF) to meet an urgent need for information sharing about Taiwan and for mutual support.

The PCT Today The Heritage

The PCT celebrated its 150 anniversary in 2015. Since its establishment by Scottish and Canadian missionaries, the PCT has inherited their inspiring commitment to the spiritual and physical health of the Taiwanese including their education and the sustainability of the church.

The PCT also became a forward-looking ecumenical church. It is an active member in world ecumenical organizations in which it has served and continues to provide leadership roles. It also enjoys a mutually enriching relationship with forty-two partner churches.

Globally, it is recognized as a missional church that has distinguished

慶祝 150 週年。自蘇格蘭和加拿大的宣教師在台設立教會開始，PCT 就一直從他們重視靈性以及身體健康的事工中得到啟發，這也包括他們對教育以及教會的永續發展之重視。

PCT 也成為具有前瞻性的普世教會一員，積極參與世界上的普世機構，不斷於領導角色上做出貢獻。PCT 也和其他 42 間合作教會持續保有互助關係。

PCT 是世界公認的宣教教會，它獨到之處在於其先知般的見證，特別是在「白色恐怖」（1947-1987）時期。面對兩個中國（中華民國和中華人民共和國）的勢力壓迫，PCT 勇於發聲，在 1970 年代以三項宣言訴求積極改革，並援請國際社會支持台灣人民的自主權。雖然其後被國民黨嚴厲打壓，包括母語聖經、聖詩、教會公報及傳單皆被查禁沒收，但 PCT 關心台灣的未來是根植於瞭解上帝在台灣宣教使命，從而再造基督之身，重新建立並確認台灣人民的身份認同與尊嚴。

戒嚴時期超過兩萬名國內菁英遭受迫害，即便他們在表達切望和信念時採取了和平方式，許多 PCT 牧師與教徒都因而被關，其中便包含總幹事高俊明牧師。

面對挑戰：在強權間扮演先知角色

扮演先知的角色要付出極高的代價，台灣基督長老教會（PCT）的部分會友也質疑 PCT 在社會和政治領域所扮演的角色。教會該如何作為國家的良知？該如何實踐所傳達的訊息？

有鑒於此，PCT 於新的政治處境中，應如何宣教與傳揚福音，即成為 PCT 持續關注的議題。特別是台灣政府時常在國際政治、專業、學術組織的參與上遭受打壓，因此 PCT 就成為台灣接觸世界的寶貴窗。PCT 應如何藉由積極與政府及民間團體合作，以發揮軟實

itself in prophetic witness, especially during the “White Terror” period from 1947 to 1987. In face of the two Empires of China -- the ROC and the PRC -- PCT courageously spoke out in the form of three public statements in the 1970s calling for urgent reform and appealing for international support for the people’s right to self-determination. Despite the subsequent severe repression by the KMT, during which the use of Taiwanese Bibles, Hymnals and newspapers and pamphlets were banned, the PCT concern for the future of Taiwan remains deeply rooted in its self-understanding of the salvific mission of God in Taiwan: the renewal of the corporate body of Christ, the restoration and reaffirmation of the Taiwanese people’s identity and dignity

The martial law era claimed over 20,000 victims who were the elites in the country. PCT pastors and members including one General Secretary, Rev. C. M. Kao, have been jailed for the peaceful expression of their aspirations and beliefs.

The Challenges: Prophetic Church Caught between Empires

Playing the prophetic role has been costly. The membership has been debating the PCT’s appropriate role in the society and the political arena. How should it be the conscience of the country? How should it “walk the talk”?

Underlying this ongoing national conversation is mission and evangelism in the new political context. The PCT is a precious window to the world given that the government of Taiwan is denied international access to many international political, professional, academic organizations. How should the PCT be proactive in working with the government

力？舉例來說，PCT 是否能鼓勵國際社會和非政府組織，在健康與人道的議題上共同努力？

在 PCT 督促國家政府執行轉型正義的同時，PCT 又該在同性婚姻合法化的爭議議題中，介入多深？

南島族群的議題，即為 PCT 所面對的重點之一。普世教會尚未得到關於台灣多元族群的資訊。台灣原住民都屬於南島民族的一部分，目前有 18 個族群努力保存其遺產、文化及語言。然而，原住民的歷史中尚有許多悲劇事件未得到平反。蔡總統成立真相與和解委員會的目的便是要面對這些歷史的悲劇。

PCT 長期以來因積極參與社會與政治改革而飽受批評。此外，由於意識形態的差異，也使其他教派與 PCT 愈漸疏離。這是因為台灣許多歷史和政治的傷痛尚未撫平、且公平與公義也未獲得伸張，以致 PCT 持續經歷群體靈性的軟弱，以及台灣人民文化價值扭曲的現狀。這些議題在原住民的身上特別明顯，其土地被強奪，文化與尊嚴也都被破壞殆盡。

台灣處於兩強權間的角力拉扯，造成威脅生命的危機，台灣諸多面向也都受到衝擊，例如：經濟、環境、政治和神學。舉例來說，雖然東北亞經濟的「成長」創造了繁榮的生活，但是社會卻面對諸多複雜的挑戰：家庭與社區的弱化與失能、中產階級自私的個人主義心態、消費主義追求物質享受及個人成就的生活型態，這些都導致文化與國家認同的混亂。

台灣基督長老教會（PCT）於 2017 年 2 月的國際研討會的會議聲明中指出：

一、 轉型正義的過程必須社會化。PCT 必須督促真相與和解委員會，能迅速並合宜地調解戒嚴時期以及原住民相關的

and the civil society in Taiwan to exercise their soft power? For example, can the PCT encourage exchanges with international civil society and international NGOs in the health and the humanitarian sectors?

While the PCT must hold the government accountable in the current national implementation on transitional justice, to what extent should it be engaged in the national debate on the same-sex marriage legislation?

A major issue facing the PCT is the issue related to the Austronesians. The ecumenical movement has not been well-informed about the multicultural makeup of Taiwan whose original inhabitants are Austronesians. There are 18 tribes of varying numbers who are trying very hard to preserve their own heritage, culture and language. Yet, their history is filled with tragedy that still requires accounting. President Tsai has announced the establishment of a truth and reconciliation commission to address this tragic history.

PCT has been criticized for its political activism and has for long been alienated from other Taiwan's denominations due to ideological differences. With so many historical and political traumas not yet dealt with and with historical judgment and justice not yet fully accounted for, the PCT continues to experience and witness a weakness in corporate spirituality and distorted cultural values among the Taiwanese people. These issues are particularly evident among the indigenous peoples whose land had been robbed and whose culture and dignity have been shattered.

Set in the context of the life-threatening crises wrought by the two Empires impacts Taiwan core development

議題，且努力不懈地追求並伸張被害者的公義。

二、教會本身也需要接受改革，使教會中小眾的聲音（特別是女性與青年）能被誠摯地聽見與接納。

三、原住民族積極參與教會，展現出他們寬恕的精神與熱切的愛，這些都啟發 PCT 要有一顆包容的心。透過認同受排斥者，PCT 也能見證自身的力量與轉變。然而，這需要勇氣與決心，才能實現教會寬闊的胸懷，且向所有人敞開。

四、經濟公正方面，必須關注青年貧窮化等議題，且須遵循 2004 年普世改革宗教會聯盟所發表《阿克拉信仰告白》以及 2010 年世界傳道會所發表《帝國處境中的宣教》的脈絡，進一步認識強權的影響力。

五、氣候與環境公義上，則讓我們親眼目睹台灣原住民部落的遭遇，並透過神學反思及不同群體模式來增加議題的豐富性。

六、重讀創世記 1:26，突破人類宰制一切的神學觀點，並得見啟示錄對「一個新天地」的應許。重讀聖經必須包含原住民族的觀點，以保有人類與其所在之地的緊密連結，且必須在普世對於「公義、和平與受造界的整全」之討論下進行。

七、重新反省基督的形象，挑戰教會在神學的傳統觀點，並注重性別公義。

PCT 受到呼召而前去尋找全新模式，以促成教會多元傳統間的對話：包含普世、靈恩及認信等層面。目前台灣所面臨社會與政治上的挑戰，也呼召教會需達成目標與精神一致。教會需秉持一視同仁，歡迎所有人進入教會，即便他們有著不同的政治傾向與社會價值。普世必須積極追求「多元合一」精神，因為耶穌基督叫祂的跟隨者必須合而為

in all sectors: economic, environmental, political or theological. For example, whereas economic “development” in North East Asia has created a more prosperous life, their societies face a complex web of enormous challenges: waning and breakdown of families and communities, emergence of a selfishly individualistic mindset of the bourgeois class, consumerist lifestyle with a ferocious pursuit of material commodities and personal success, all leading to a confusion in cultural and national identity.

The February 2017 PCT International Ecumenical Forum final document pointed out:

*the process of a transitional justice required socialization in the Taiwanese society. The PCT must ensure that the Truth and Reconciliation process for the martial law era and the Indigenous Peoples are implemented with integrity and expeditiously, but always with an unrelenting regard for the justice of the victims;

*the church is itself in need of reform so that the voices of those on the margins of the church, especially women and youth, are truly heard and appreciated;

*The Indigenous Peoples’ active participation in the church demonstrates their spirit of forgiveness and love and have taught the PCT to be a church with an inclusive heart. The PCT can testify to how it has been empowered and transformed by its willing engagement with those whom others have rejected. But, courage and determination are essential to realise the full breadth of possibility offered by becoming a church open to all;

*economic justice must focus on youth poverty while casting the framework for

一，正如祂與上帝原為一。這種多元合一的精神可被視為恩賜，並為了教會宣教的共同目標來努力。

透過台灣普世論壇（TEF）追求有意義的夥伴關係

普世運動、台灣基督長老教會（PCT）的夥伴教會及 PCT 皆受到呼召，既確認與 PCT 的夥伴關係以及共同的宣教使命是基於上帝的宣教（Missio Dei），也是回應耶穌的呼召，使上帝子民擁有豐盛的生命，這當然也包括台灣人民。

在追求公義與和平的朝聖之旅上，重要的夥伴關係必須共享資源並委身於彼此。這種模式在全球強權環伺的處境中，為追求公義的關鍵一環。PCT 在普世運動中，特別在人民自決與原住民權利等議題上，多扮演領導角色並做出重要貢獻。基於台灣在國際間被打壓，以目前政治與教會的處境，台灣人民因無法獨立與自決所受的苦難與壓迫，都是維繫普世夥伴關係，與進行宣教任務的重心。

PCT 在過去時常遭受冷落，在全球與普世的脈絡下獨自奮鬥，而普世主流在和平與公義的追求上，時常對 PCT 及台灣的處境視而不見。普世夥伴關係必須確認並接受 PCT 在其特定的歷史處境下所扮演的先知角色，確保台灣人民的自由、尊嚴與認同，使台灣成為獨立的國家。

在南半球，在許多普世群體生生不息地發展與見證下，激發出許多新觀點，並讓彼此意識到相互間存在著巨大的鴻溝。面對強權藉由經濟全球化對生命帶來巨大的威脅，普世對生命共同體的重視，也將帶來希望與生命的轉變。1983 年溫哥華普世教會協會（WCC）大會提出的《公義、和平與受造的整全性》宣言，其中便提到這項重要認知：除非台灣和平，否則世界沒有和平的一

engagement in the broader and deeper understanding of the impact of the Empire as propounded in the 2004 WCRC ACCRA Confession and the 2010 CWM Empire as Context for Mission;

*climate environmental justice focused on a case study of a Taiwanese indigenous tribe and was enriched by a fundamental theological reflection and an alternative paradigm of community;

*a re-reading of Genesis 1:26, to overcome the theology of dominion to be accompanied with Revelation's promise of "a new heaven and a new earth." This re-reading is to be done from the Indigenous Peoples perspective of the sacred link between the human and the habitat, and the ecumenical affirmation of Justice, Peace and the Integrity of the Creation (JPIC); and

*a rethinking of the image of Christ and challenge traditional concepts of ecclesiology, and a commitment to gender justice.

The PCT is called to find fresh means of engagement and dialogue across a diversity of ecclesial traditions: ecumenical, charismatic and Confessional. The current social and political challenges posed by the context of Taiwan call for a unity of purpose and spirit in the church. The PCT must remain a church that welcomes all despite differences in political affiliation and social values. The ecumenical adage of unity in diversity has to be pursued because Jesus Christ called his followers to be one just as he and God are one. These can be honored as gifts and harnessed for the common mission of the church.

**Seeking Partnership that Matters
Through the Taiwan Ecumenical Forum**
The ecumenical movement, the PCT

日。除非台灣人民獲得公義，否則世間將永難享有公義。

今天的台灣需要截然不同的普世夥伴模式。共同分析，定期分享資訊，定義共同倡議的角色...等等，這些都是避免誤會並克服過往傷痛的關鍵因素。

共同探索這些迫切的議題，並對台灣現行的挑戰提出不同的回應與分享，這將使得普世教會能欣賞台灣豐富的恩賜，並為上帝賞賜給 PCT 的生命與見證獻上感恩。我們一同反思教會作為先知角色，以及彼此立盟同為上帝葡萄園管家的身分意涵，這能使台灣人民從心底發聲。台灣普世論壇（TEF）也會是台灣人民寶貴的機會，得以從普世夥伴那得到豐富的學習與激勵，因為他們能為台灣帶來廣泛的關切，包括社會、政治、經濟、文化、性別、生態等面向。

partner churches and the PCT are called to affirm that partnership with the PCT is a shared mission imperative rooted in the *Missio Dei* and follows Jesus call to a life abundant for all God's people including the people of Taiwan.

Meaningful partnership in the pilgrimage for justice and peace must indeed involve resource sharing and mutual solidarity. This modality is key in the global struggle for justice in the context of empires. The PCT has an important place and a leadership role in the global ecumenical struggles for self-determination of peoples and indigenous rights. The humiliation of Taiwan in the international community, the current political and ecclesiastical situation, the depth of the suffering and oppression of a people denied independence and self-determination provide the focus and locus for ecumenical partnership and missional engagement.

The PCT often felt neglected, left on their own in a global and ecumenical context where the voice and support for PCT and the Taiwanese cause were often invisible and absent from the mainstream ecumenical action for justice and peace. Ecumenical partnership and solidarity must affirm and embrace the specific historic prophetic role of the PCT in securing the freedom, dignity and identity of Taiwan as a full and independent member of the community of nations.

The ongoing life and witness of several ecumenical communities in the global south has given a new appreciation of perspectives and a mutual awareness of the chasm that separated them. In face of the life-threatening crises of the Empires spearheaded by the economic globalization, ecumenical commitment to life-affirming inclusive communities will bring about hope

and transformation of lives. This significant learning was highlighted at the 1983 WCC Vancouver Assembly statement on Justice, Peace, and the Integrity of Creation. Unless there is peace in Taiwan, there cannot be peace in the world. Unless there is justice for the people of Taiwan, there cannot be justice around the world.

Today's Taiwan calls for new and different models of ecumenical partnership. Joint analysis, regular sharing of information, framing shared advocacy roles are essential partnership ingredients to avoid misunderstanding and overcome the hurt of the past.

The exploration of these pressing issues along with a sharing of the variety of responses to Taiwan's current challenges and its rich gifts will help the ecumenical movement to affirm and give thanks to God for the life and witness of the PCT. In reflecting together the prophetic role of the Church and the meaning of a mutual covenant as partners in God's vineyard will allow the people of Taiwan to speak from the heart. The TEF will be a rich learning process for the Taiwanese participants to continue to benefit from the input and challenge of their ecumenical partners who would bring a wide-ranging spectrum of concerns, including social, political, economic, cultural, gender and ecological issues.

Terms of Reference

職權範圍

1. Name

The name shall be “Taiwan Ecumenical Forum for Justice and Peace” and shall hereafter be referred to as the “Taiwan Ecumenical Forum” (TEF).

2. Nature of Organization

TEF will serve as a cooperative endeavor of the ecumenical movement in accompanying the Presbyterian Church in Taiwan (PCT) mission priority for justice and peace in Taiwan, and in East Asia. As the PCT seeks to be faithful to God’s calling to identify with the suffering of its people, and to give an account of its faith (1 Peter 3:15), it seeks the support of its partner churches, regional, global mission and ecumenical agencies. TEF represents an ecumenical quest and pilgrimage for peace and justice in Taiwan, East Asia and beyond due to the serious regional security challenges and their implications for world peace. As we attempt this journey together, TEF is also mindful that the WCC is on a pilgrimage of justice and peace and we pray that we will share lessons along the way for mutual enrichment. TEF is established in the spirit of the ecumenical accompaniment programs such as the Ecumenical Forum on Korea (EFK), or Palestine-Israel Ecumenical Forum (PIEF) and the Colombian Peace Process.

3. Objectives

The Taiwan Ecumenical Forum aims to:

- Strengthen and widen (journey together) ecumenical participation in the pilgrimage for justice and peace in North East Asia with Taiwan as a case study in conflict management and resolution;
- Promote effective cooperation on the

一、名稱

本論壇全名應為「台灣普世論壇—尋求公義和平」，簡稱「台灣普世論壇 (Taiwan Ecumenical Forum, TEF)」。

二、組織本質

台灣普世論壇 (TEF) 作為普世運動的合作探索平台，將陪同台灣基督長老教會 (PCT) 一同投入重要宣教事工，亦即尋求台灣及東亞地區的公義與和平。當 PCT 虔誠尋求上帝的呼召、認同受苦的人民與告白我們心中盼望的緣由 (彼得前書 3:15)，PCT 同時也尋求合作教會、地區、國際宣教與普世機構的支持。有鑒於地區安全的嚴重危害，及力求世界和平的希望，TEF 將成為台灣及東亞地區公義與和平朝聖之旅的代表。當我們一同走在宣教的旅途上，我們瞭解普世教會協會 (WCC) 也正走在公義與和平的朝聖之旅中。TEF 祈求大家能彼此分享見證、互相茁壯。TEF 其精神與許多普世陪同計畫一致，例如：韓國普世論壇 (EFK)、巴勒斯坦—以色列普世論壇 (PIEF) 及哥倫比亞和平進程。

三、目標

台灣普世論壇 (TEF) 的目標如下：

1. 一同強化並擴展普世運動在東北亞公義與和平朝聖之旅上的合作關係，以台灣作為衝突處理與解決的案例。
2. 以相互信任、公開透明、彼此分享資源與經驗的普世團契為根基，促進有效合作。
3. 成為一個普世行動與倡議的平台來聲援台灣基督長老教會 (PCT)，並陪同 PCT 為國家尊嚴、國家主權及以愛、公義與憐憫為基礎的台灣社會奮鬥。
4. 於全球普世的委任下，動員及擴大普世機構與教會對轉型正義的支持，以伸張原住民及受害者權益 (如戒嚴時期的受害者)。
5. 陪同並協助論壇所研討出來的各

basis of mutual trust and transparency through sharing

of resources and experience in the ecumenical community;

- Serve as a platform of common ecumenical action and advocacy in solidarity with the PCT, as it seeks national dignity, national sovereignty and a Taiwanese society built upon a

solid foundation of love, justice and mercy;

- Mobilize and broaden ecumenical and church support for the transitional justice process for the rights of Indigenous Peoples and victim rights (e.g. the martial law era) in the context of

the global ecumenical commitments;

- Accompany and support actions on various levels in exploring and promoting new ecumenical and interchurch collaboration within Taiwan; and

- Support PCT priorities for renewing relationships with the Chinese churches and the China Christian Council.

4. Tasks and Functions

The Taiwan Ecumenical Forum shall have the following tasks and functions:

- a) Initiate dialogue and cooperation among participating churches, ecumenical bodies, and church agencies for common action for justice and peace in East Asia with specific emphasis on Taiwan;

- b) Gather and mobilize material, technical, and financial resources for advocacy for the TEF process;

- c) Ensure mutual transparency and accountability for effective work;

- d) Develop and maintain systematic communications among TEF participants.

種行動，以探索及促進台灣教派間新的普世合作關係。

6. 支持 PCT 宣教要點即更新 PCT 與中國各教會及中國基督教協會 (CCC) 的關係。

四、任務與職責

台灣普世論壇 (TEF) 的任務與職責如下：

1. 促進各教會、普世機構與教會機構間的對話及合作，共同為東亞的公義與和平來努力，特別以台灣為重心。

2. 收集並籌劃 TEF 所需之物資、技術及財務資源。

3. 為促進有效事工，彼此應開誠布公及承擔責任。

4. 發展並維持 TEF 成員間有效溝通。

五、執行小組 (Steering Group)

執行小組的共同主席有世界傳道會 (CWM) 總幹事 Jooseop Keum、普世改革宗教會聯盟 (WCRC) 公義見證執行幹事 Philip Vinod Peacock。其他執行小組成員包括 Mission 21、世界學生基督徒聯盟 (WSCF)、柏林差會 (BM)、加拿大長老教會 (PCC)、英國聯合歸正教會 (URC)、日本基督教團 (UCCJ) 及韓國與菲律賓合作教會代表。

六、會議

於第一次台灣普世論壇 (TEF) 會議後，執行小組應尋找適當時機，召集普世教會夥伴，一同來達成 TEF 職權範圍所協定之議程。

七、財務

會議費用將由各單位自行籌款支付。當會議在台灣舉行時，台灣基督長老教會 (PCT) 會支付住宿、飲食及當地交通的費用。執行小組及台灣普世論壇 (TEF) 的活動支出將以計畫費用與自願性的捐款來支持。

八、其他

其餘本規章未定義之項目將由執行

5. Steering Group

The Steering Group (SG) co-conveners are Jooseop Keum, General Secretary of the Council for World Mission (CWM), and Philip Vinod Peacock, Executive for Justice and Witness of the World Communion of the Reformed Churches (WCRC). Other SG members represent PCT, Mission 21, WSCF, Berliner Missionswerk, Presbyterian Church in Canada, United Reformed Church, United Church of Christ in Japan, and Korean and Philippine partner churches.

6. Meetings

After the initial meeting of the TEF, the Steering Group shall seek opportunities to gather ecumenical partners from time to time in pursuit of the TEF agenda as set out in the ToR.

7. Finances

Meetings will be self-financed with all costs shared. When meeting in Taiwan, the PCT will host the TEF for hotel, food and local transportation costs. The SG and TEF activities will be supported by project funding and voluntary contributions.

8. Other

Any other agenda not specified herein shall be decided by the meetings of the SG.

9. Timeline

TEF is to be assessed every three years to evaluate its ongoing relevance and impact.

小組決定。

九、時程

台灣普世論壇（TEF）每三年應加以評估其執行成果。

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TEF Steering Group Name List

執行小組成員

NAME	CURRENT POSITION	CHURCH/ORGANIZATION
Rev. Philip Vinod Peacock	TEF Co-Convener (2023 to present); Executive Secretary for Justice and Witness	World Communion of Reformed Churches (WCRC) 普世改革宗教會聯盟
Rev. Dr. Jooseop Keum	TEF Co-Convener (2021 to present); CWM General Secretary	Council for World Mission (CWM) 世界傳道會
Rev. Dr Roderick Hewitt	Minister; President	Minister of United Church in Jamaica and the Cayman Islands (UCJCI) 牙買加及開曼群島的聯合教會 President of the International University of the Caribbean (IUC) 加勒比海國際大學
Ms. Karen Campbell	Secretary for Global & Intercultural Ministries (Mission)	United Reformed Church (URC) 英國聯合歸正教會
Ms. Yowanda Yonggara	Regional Executive for Asia Pacific Region	World Student Christian Federation (WSCF) 世界基督徒學生聯盟
Rev. Jochen Kirsch	The Director	Mission 21 (M21) 巴色差會
Ms Doris Grohs	<i>Former Asia Secretary Mission 21</i>	Mission 21 (M21) 巴色差會
Rev. Michiko Nishinosono	Chair of the Committee on Ecumenical Ministries, United Church of Christ in Japan	United Church of Christ in Japan (UCCJ) 日本基督教團

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Bishop Reuel Norman O. Marigza	General Secretary	National Council of Churches of Philippines (NCCP) 菲律賓教會合作協會
Bishop Melzar D. Labuntog	General Secretary	United Church of Christ in the Philippines (UCCP) 菲律賓聯合基督教會
The Rt. Rev. Rex B. Reyes, Jr.	Bishop	Episcopal Diocese of Central Philippines (EDCP) 菲律賓聖公會
Rev. Dr. Park Sungkook	Executive Secretary, Partnership & Ecumenical Relations	Presbyterian Church in the Republic of Korea (PROK) 韓國基督教長老會
Rev. Linda Patton-Cowie	PCC Convener, Healing & Reconciliation Advisory Committee / Pastor	Presbyterian Church in Canada (PCC) 加拿大長老教會
Rev. Dr. Christof Theilemann	Director	Berliner Missionswerk (BM) 柏林宣道會
Dr. Dianna Wright	Director of Ecumenical & Interreligious Relations	Presbyterian Church (U.S.A.) 美國長老教會
Rev. Sudu Tada	PCT Associate General Secretary (Indigenous Ministries)	Presbyterian Church in Taiwan (PCT) 台灣基督長老教會
Mrs. Nancy Lin 鄭明敏女士	Former PCT Programme Secretary Ecumenical Relations Committee	Presbyterian Church in Taiwan (PCT) 台灣基督長老教會
Rev. Dr. Cheng, Yang-En 鄭仰恩牧師	WCC, Commissioner of Faith and Order Commission; Senior Pastor for Theological and Educational Ministry,	Presbyterian Church in Taiwan (PCT) 台灣基督長老教會濟南教會神學與教育牧師

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	<p>Che-Lam Presbyterian Church</p> <p>Senior Research Fellow for Research and Development Center of Presbyterian Church in Taiwan</p>	<p>台灣基督長老教會總會研發中心 特約研究員</p>
PCT SUPPORT STAFF		
<p>Rev. Tjanubak Ljaljegean</p> <p>蔣記剛牧師</p>	Pastor	<p>to PCT Ecumenical Relations Committee</p> <p>台灣基督長老教會總會事務所</p>
<p>Ms. Carys Humphreys (Han Le-Si) 韓麗絲女士</p>	Administrative Assistant	<p>to PCT General Secretary & Ecumenical</p> <p>台灣基督長老教會總會事務所</p>
<p>Ms. Rachel Chen 陳怡婷女士</p>	Administrative Assistant	<p>to PCT Ecumenical Relations Committee</p> <p>台灣基督長老教會總會事務所</p>

SCAN ME





We believe in God, the only true God, the Creator and Ruler of human beings and all things. He is the Lord of history and of the world. He judges and saves. His Son Jesus Christ, the Saviour of humankind, was conceived by the Holy Spirit, born a man of the Virgin Mary and became our brother. Through His suffering, crucifixion, death and resurrection He manifested God's love and justice, and through Him we are reconciled to God. His Spirit, which is the Holy Spirit, dwells among us, and grants us power, so that we may bear witness among all peoples until the Lord comes again.

We believe that the Bible is revealed by God, the record of His redemption and the norm of our faith and life.

We believe that the Church is the fellowship of God's people, called to proclaim the salvation of Jesus Christ and to be ambassador of reconciliation. It is both universal and rooted in this land, identifying with all its inhabitants, and through love and suffering becoming the sign of hope. We believe that through the grace of God, human beings are brought to repentance, their sin forgiven, that they may glorify God through lives of devotion, love and dedication.

We believe that God has given human beings dignity, talents and a homeland, so that they may share in God's creation, and have responsibility with Him for taking care of the world. Therefore, they have social, political and economic systems, arts and sciences, and a spirit which seeks after the true God. But human beings have sinned, and they misuse these gifts, destroying the relationship between themselves, all creatures, and God.

Therefore, they must depend on the saving grace of Jesus Christ. He will deliver humankind from sin, will set the oppressed free and make them equal, that all may become new creatures in Christ, and the world His Kingdom, full of justice, peace and joy.

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(This translation, based on the original Romanized Taiwanese text authorized by the 32nd General Assembly, was officially adopted by the General Assembly Faith and Order Committee on 10 January 1986.)

