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世界主教代表會議 總祕書處

研討小組將與羅馬教廷各部會合作探討

第十六屆世界主教代表常務會議大會第一會期所提出的問題

工作大綱

1. 根據所賦予的任務，第十六屆世界主教代表常務會議大會第一會期（2023年10月）討論了2021~2024年世界主教代表會議諮詢和聆聽階段天主子民所呈現的問題。第一會期的目的是繼續關注「聖神引領我們跟循那些步驟，成為一個共議性的教會。」¹ 第一會期的工作成果彙整成《綜合報告》，計有二十個要項。綜合報告的每一章著力於其中一個要項，並以共識、尚待審議的事項和提議分類標示。

2. 第一會期的成果包括從共議性的角度提出有關教會生活及其使命等各種的問題，大會在這些問題上幾乎總是達成了超過90%以上的共識。這些問題都非常重要，務必在適當時程「與整個教會及羅馬教廷各部會通力合作協力推動。」² 此外，這些問題也要與2021~2024年世界主教代表會議的進程保持雙重聯繫。一方面，它們對共議性的教會的形式和風格產生影響；另一方面，對它們的深入探討需要以真正共議性的方式進行，包括讓來自各大洲的專家共同參與，加強部會之間的合作，構成一個具有共議精神的實際運作的工作坊。工作坊的議題固然重要，然而如何反思這些議題，一起聆聽聖神的聲音，更為重

要。因為聖神才是和諧與共融的真主宰，祂打破我們原本的規劃和期待，開創了新局；是祂在使命中引導我們，並且知道每個時代、每個時刻的真正需要。

3. 聖父——教宗方濟各於2024年2月22日致世界主教代表會議祕書長的信函中將這些問題歸納為十點，由專門成立的研討小組「就其性質務必深入研討」，我們將其摘錄如下：

- a 東方天主教會與拉丁教會的若干關係（《綜合報告》，6）
- b 聆聽窮人的呼求（《綜合報告》，4、16）
- c 數位環境中的使命（《綜合報告》，17）
- d 從傳教使命中的共議性的教會角度修訂《司鐸培育基本方案》（《綜合報告》，11）
- e 關於特定傳教職務的神學和教會法問題（《綜合報告》，8、9）
- f 從傳教使命中的共議性的角度修訂涉及主教、度獻身生活者和教會團體之間關係的文件（《綜合報告》，10）
- g 從傳教使命中的共議性的教會的角度，看主教個人及其職務（主教聖職候選人的遴選標準、聖秩聖事與治理權、覲見宗座述職的性質和過程）（《綜合報告》，12 和 13）
- h 從傳教使命中的共議性的教會的角度來看羅馬主教的角色（《綜合報告》，13）
- i 共同分辨具爭議的教義、牧靈和倫理問題的神學標準和共議性的方法（《綜合報告》，15）
- j 在教會實踐中接受大公合一之旅的成果（《綜合報告》，7）

1. 世界主教代表會議總祕書處，以共融、參與及使命來體現共議性的教會。《準備文件》（2021），2。

2. 世界主教代表會議大會祕書長，《邁向2024年10月》，2023年12月11日。

聖父——教宗方濟各也委託世界主教代表會議大會總祕書處「制定工作大綱，確立各組的任務」。為了履行這項任務，總祕書處針對每個問題羅列綱要，扼要說明研討主題的具體範圍以及優先項目。

4. 教宗制定的這份清單並不包括那些出現在綜合報告裡的主題，那些委託第十六屆世界主教代表常務會議大會第二會期（2024年10月）將要進行分辨的主題。根據世界主教代表會議總祕書處2023年12月11日發布的《邁向2024年10月》文件顯示，清單的焦點放在「如何成為一個傳教的共議性的教會」，以確定「我們受召要投身於不同的傳教形式，因而呈現出共議性的教會的那股合一與多元性之間所產生的特有動力。」因此，本文件將討論參與這個主題，強化「每位領了洗的人和每一個教會在當今向世界宣揚復活主和他的福音之獨特使命的原創性」與行使權柄的關係，這權柄的行使在其使命的服務中乃是一種共融的表達。特別是共議性的教會這種特有的動力，在其具體的教會法規範及其實踐中將就三個層面深化其神學意義：個別地方教會的層面，教會群體（國家、地區、大洲）的層面，以及整個教會與羅馬主教首席權、主教集體性和共議精神之間關係的層面。

針對這些問題，已經啟動了一個與世界各地教會諮詢的進程，其成果將是第二會期《工作文件》起草的基礎。《邁向2024年10月》文件裡詳細介紹了這項重要工作的步驟和時間安排。第二會期工作所涵蓋的主題與上述第三段所列主題之間，不可能劃出一條清晰的界線；在不同層面和不同軸線上，存在許多聯繫、接觸點，甚至重疊。這種細分主要是為了操作上的實用性。因此，各方面的工作在各領域取得成果後，必須以協調的

方式及聆聽的態度繼續進行。

5. 基於這個原因，也由於第三段所列主題與2021~2024年世界主教代表會議的進程有雙重的聯繫，大會總祕書處被賦予協調和推動深入研討的任務，特別是監督大會工作方法的共議性的品質以及各組的時程與組成的方式。在執行這項任務時，將得到國際神學委員會、宗座聖經委員會和教律委員會的協助，後者乃是為世界主教代表會議服務，已於2023年12月18日，經教律文獻部協議而設立。羅馬教廷各部會將根據其具體職責，在個別主題上參與協調工作或提供合作，從而具體實施《你們去宣講福音》宗座憲章第33條，關於羅馬教廷及其對教會和世界的服務。

6. 為處理不同主題而設立的研討小組，邀請來自世界不同地區的主教和專家共同參與，並留意受邀者根據他們的專業知識，尊重不同的地理來源、學科領域、性別和教會條件，以促進真正的共議性的方法。他們將依所分配的主題收集和發展現有成果；他們所提供的見解不僅應來自於學習和研討所得，而且還要考慮在各種牧靈情況下，積極聆聽的成果以及地方教會的考量。

那些肩負協調各研討小組的人將嚴格確認小組的參與者、研討方法和工作時間表，以切合研討主題或待辦事項，確保所採用的是真正的共議性的方法。每一小組需要先擬定一份工作計畫，並於2024年9月5日之前提交一份包含主題綱要的簡短報告，以便按照世界主教代表大會總祕書處的指示送交大會第二會期。如果可能，各研討小組應在2025年6月底前結束工作。

7. 此外，為了更廣泛地為共議性的進程提供後援服務，世界主教代表會議總祕書處將啟動一個「常設論壇」，分別從神學、教會法學、牧靈、靈修和交談等各層面深化教會的共議精神。這個「常設論壇」也將回應綜合報告所提的要求，「在專門術語的使用和概念的瞭解上，深化我們的神學幅度」（《綜合報告》，1p）。在已逐步進行的工作基礎上，「常設論壇」也將關注「澄清共議精神與共融、共議精神與普世主教的集體性之間的關係」（《綜合報告》，1j）。在人們習慣成為一個團體同道偕行的文化背景下，展現共議性的生活的多元表現形式（《綜合報告》，1i）；研討「東方天主教會的經驗對共議精神的理解和實踐所能作出的貢獻」（《綜合報告》，6d；另參閱：1k）；本著恩典交換的精神，在東西方不同教會傳統中，深化共議精神的不同概念和實踐（參閱：《綜合報告》，7g）。大會第二會期將報告該「論壇」的工作進度。

3.1 東方天主教會與拉丁教會的若干關係

世界主教代表會議強調東方天主教會和拉丁教會需要加強相互的理解和對話。在移民日增的背景之下，散居各地的東方基督徒團體不斷發展，現今全世界多數地區東方和拉丁傳統社區共存。對此，《綜合報告》強調，「基於多種原因，在移民國家建立東方聖統制並不足以解決問題，但當地拉丁禮教會必須以共議精神之名，幫助移民至此的東方教會信友保留他們的身分，並培養他們的特有的資產，而不經歷同化的過程」（《綜合報告》，6c）。

根據綜合報告的提議（參閱：《綜合報告》，6j），由世界主教代表會議總祕書處和東方教會主教團協調，成立一個包含東方和拉丁的神學家和教會法學者組成的研討小組，經過必要的深

入研討後制訂建議：

關於東方天主教會主教在其法定領土之外參與主教團的問題（參閱：《綜合報告》，19l）；

關於拉丁禮教區在其轄區內有東方禮教士和信友居住的牧靈行動準則（參閱：《綜合報告》6c），幫助他們「保留他們的身分並培養他們特有的資產」（《綜合報告》，6c），並「找到能夠在多元化中呈現明顯有效的合一模式」（《綜合報告》，6f）。

該小組還可以審查有關「向聖父——教宗方濟各請求建立一個由東方天主教總主教和宗主教組成的理事會」（《綜合報告》，6h）的檔案，並請求在羅馬教廷各部會有足夠的東方天主教會代表，「以豐富整個教會的觀點，協助解決出現的問題，並使他們能夠參與各個不同層面的交談。」（《綜合報告》，6k）

3.2 聆聽窮人的呼求

《綜合報告》第16章呈現這樣的思維：「聆聽是最能表達共議性的旅程前兩年最深刻經驗的用詞，也是大會工作的特徵」（《綜合報告》，16a），並申明「一個共議性的教會需要成為聆聽的教會，而且必須轉化為具體的行動實踐這項承諾。」（《綜合報告》，16n）

聆聽，讓基督徒團體「採取耶穌與人相遇的態度」（《綜合報告》，16d）。在共議性的進程中，教會遇到了許多要求聆聽和陪伴的人們和團體」（《綜合報告》，16e）。每個人都有自己的故事，將他們聯繫在一起的是，在許多不同的情況下，甚至在基督徒的團體中，他們成為各種形式的邊緣化、排斥、虐待或壓迫的受害者的經歷。對這些人來說，被聆聽，是一種對自身尊嚴的肯定和認可，具有深刻的轉化作用（參閱：《綜合報告》，4a和16b）。對

教會來說，聆聽他們的意見可以讓教會「了解他們的觀點並實際站在他們身邊」（《綜合報告》，16i）。此外，「與窮人站在一起，需要與他們一起照料我們共同的家園：大地的呼聲和窮人的呼聲是同一個呼聲。」（《綜合報告》，4e）

正是由於聆聽的神學價值，「聆聽具有教會性的價值」（《綜合報告》，16d）。具體而言，這要歸功於那些通常在計畫、組織或機構中陪伴窮人的行動。最根本的是要讓人意識到，聆聽和陪伴是教會的重要行動，絕不是少數人的任務，而是所有人的責任。（參閱：《綜合報告》，16n）

成立一個研討小組，研討如何強化教會的聆聽能力，聆聽不同層面，特別是地方層面，不同形式的貧窮和邊緣化的現象，為解決以下問題：

教會已有哪些方法來接觸那些有聆聽需求的人？又能引進哪些新的方法？

對於那些從事聆聽的基督徒團體，以及那些以具體行動為慈善、公義和整體發展服務的人，我們如何加強他們之間的聯繫，以避免推卸責任和不合法的委任？考慮建立一個聆聽和陪伴的職務是否有效？（參閱：《綜合報告》，16p）

我們如何善用邀請、人文宣傳和慈善活動的網路活動？如何更有效地結合聆聽及慈善服務與保護「窮人和遭受排斥者的權利以及〔……〕公開譴責不義行為的行為」？（《綜合報告》，4f）

既然「他們透過苦難，直接認識了受苦的基督（參閱：《福音的喜樂》，198）」（《綜合報告》4h），神學研討如何聆聽窮人對我們的教導？

教會如何回應那些直接參與慈善服務、促進正義和人類整體發展者的培育和靈性需求？我們要如何發展一個支持他們的靈修？

研討小組將由全人發展服務部與世界主教代表會議總祕書處協調；愛德服務部也將參與關注各個貧困領域的個人、計畫、組織和網絡。

3.3 數位環境中的使命

《綜合報告》第17章論及數位環境的福傳領域，教會可以在其中實踐福傳的使命。這涉及人類生活的各個方面，不僅視為一種活動領域，更要看作是一種文化。然而，教會正努力認識到，在數位環境中的行動，是在當代文化中作見證的一個關鍵面向。（參閱：《綜合報告》，17b）

儘管數位世界的行動關係到每個人，但其特點是特別關注青年世界：許多年輕人「已經放棄了我們持續嘗試邀請他們參與的教堂的實體空間，反而偏好網路空間」（SR 17k）；同時，「年輕人，其中包括神學院學生、年輕司鐸和度奉獻生活的年輕男女，往往對數位文化有深刻而直接的經驗，最適合在數位環境中實踐教會的使命。」（《綜合報告》，7d）

除了鼓勵地方教會更加關注數位環境外（參閱：《邁向2024年10月》，2），還應該成立一個研討小組來調查其在神學、靈修和法規層面的影響，並確認回應數位使命的結構、組織和制度層面的要求。「需要重新關注語言使用的問題：在各種不同的情境中，我們如何以一種既美麗又容易理解的方式來與人的思想和心靈交流」（《綜合報告》，5l）。該小組的工作將處理以下的問題：

傳教使命中的共議性的教會，能從更加沉浸於數位環境學到什麼？

我們可以用什麼標準來評估發生於疫情期間的許多經驗，從而確定「教會在數位環境中從事傳教使命會有什麼長久的效益？」（《綜合報告》，17j）

如何將數位環境中的使命常態化，使其更加融入教會生活和教會結構中，加深新的數位福傳領域，以更新現有的堂區和教區結構？（參閱：《綜合報告》，17i）

管轄權概念該如何適應數位環境？事實上，「線上使徒倡議的影響力和範圍遠超過傳統所理解的領土疆界，是以衍生出如何監管，以及應由哪個教會當局負責監管的重要問題。」（《綜合報告》，17h）

研討小組將由大眾傳播部和世界主教代表會議總祕書處協調；文化及教育部和福音傳播部也將共同參與，與倡議「教會需要聆聽所有人」的人一起發揮自己的力量，貢獻所長。

3.4 傳教使命中的共議性的教會角度修訂——《司鐸培育基本方案》

《綜合報告》指出，需要特別關注執事和司鐸的培養，並明確提出這樣的要求「即神學院和其他聖職人員培育計畫仍應緊扣團體的日常生活」（《綜合報告》，11e），還要求「候選人在踏上特定道路之前，應該具有重要的基督徒團體生活經驗，即便只是初步的經驗」，並且司鐸培育的養成，不應創造「一個脫離信友日常生活的人為環境」（《綜合報告》，14n）。最後，它強調「相遇、分享生活以及為窮人和遭邊緣化的族群服務的經驗，應該是所有培育養成的一部分〔……〕，特別是對公務司祭職和度奉獻生活的候選人來說。」十分重要（《綜合報告》，4o）

為公務司祭職的培育，以及在公務司祭職的培育過程中（即持續培育），必須結合在構成教會的關係網絡內，並使其成為天人

之間及人與人之間彼此結合的「記號和工具」。

東方天主教會必須從其禮儀、神學、靈修和紀律的傳統出發，並發展出屬於自己的規範。

目前對於拉丁教會來說，公務司祭職培育的概況是依《司鐸培育基本方案》辦理。2016年由聖職部出版的《司鐸聖召的禮物》，適用於聖職部管轄的國家，部分適用於福音傳播部（初福傳和新建地區教會處）轄管的領域，以及獻身生活會及使徒團體部轄管的聖職人員協會，包括軍事教區和個人教區（Military Ordinariates and Personal Ordinariates），以及運動和新興教會團體的培育機構。主教團的任務是起草自己的「司鐸培育方案」。（參閱：《司鐸之培養》法令1；《天主教法典》242條1項）。

現在似乎有必要成立一個研討小組，對公務司祭職的培育進行徹底的檢討，並從共議性的福傳的角度修訂《司鐸培育基本方案》（參閱：《綜合報告》，11j），主教團至少提供處理以下這些問題的想法：

現行《司鐸培育基本方案》的哪些面向、標準和規定與傳教使命中的共議性的教會相呼應？又有哪些方面最需要重新思考？

應該做出哪些選擇，才能將公務司祭職的培育計畫與為其他職務者（包括已設立者，也包括「事實存在的」職務）的培育計畫作更好地連結？

為了充分承認主教團在不同情境下的權限，可以做哪些改變？

確認和修正《司鐸培育基本方案》的任務將由聖職部與世界主教代表會議總祕書處協調，但也至少需要福音傳播部、東方教會、平信徒、家庭和生命部、獻身生活會及使徒團體部、文化

及教育部的參與。考慮到該主題的重要性，需要進行跨部會的評估和更深入的探索。

3.5 關於特定傳教職務的一些神學和教會法問題

《綜合報告》強調需要「繼續深化在傳教關鍵中神恩與職務之間關係的神學理解」（《綜合報告》，8i）。教會的神恩和職務向度並不互相對立，也不重疊，而是以不同的方式、不同程度的意識和能見度，成為每一位天主子民和每個教會現實生活的一部分。

第十六屆世界主教代表會議常務會議大會第二會期將討論「我們如何在傳教使命中成為共議性的教會？」大會歡迎與會者從神學和教會法的角度提出切實可行的方法，以促進和支持所有領了洗的人在不同背景下參與教會的使命。一方面，要避免平信徒的參與限制在「教會的內務上，沒有真正向外的委身行動，無從將福音應用在社會的轉化上」（《福音的喜樂》，102）。另一方面，要繼續研討不同形式的教會職務之間的關係。

同樣鑑於此一承諾，現在似乎有必要深入研討與這些問題相關的一些神學和教會法規問題，包括聖事職務（權能）的特殊性；聖事職務（權能）（特別是源自於分施聖體聖事的權能）與教會服務之間的關係，其為天主神聖子民的照顧和成長之使命所必需；各職務的起源；教會生活的神恩向度；不需要聖秩聖事的教會角色和服事；聖秩乃是一種服務，以及因錯誤的教會權威觀念而衍生的問題；婦女在教會內的角色以及參與決策／過程和團體領導。

正是在這背景下，婦女擔任執事的可能性問題才可以適當地提出來：這小組受命繼續從事「關於婦女擔任執事的神學和牧靈研討〔……〕，並從教宗特別設立的委員會成果中獲益。」（《綜合報

告》，9n）

這小組還將致力於回應世界主教代表會議的渴望，即「明確承認及重視女性的積極貢獻，並提高她們在教會生活和傳教使命的牧靈領導力。」（《綜合報告》，9i）

在世界主教代表會議總祕書處的協調下，這些主題的研討請教義部與各相關部會溝通對話。

3.6 從共議性的福傳的角度修訂涉及主教、度獻身生活者和教會團體之間關係的文件

共議精神與承認和提升所有天主子民的神恩相輔相成。大會強調在教會生活和使命中闡明聖統和神恩的重要性，對此教會訓導權有一套廣泛的教導，在第一會期期間，眾人顯然覺得需要對這些教導在教會學上的重要性和具體的牧靈涵義提出質疑。（參閱：《綜合報告》，10e）

從這個角度來看，《綜合報告》闡明了度獻身生活者以及不同形式的教會團體，對教會共議性的生活的發展所存在的現實和貢獻，並要求一個更為深刻的探索方式，使得司鐸、度獻身生活的男女、教會運動和新團體成員之間的關係能更好地詮釋他們自己，並一起為共融和福傳服務。（參閱：《綜合報告》，10f）

設立一個研討小組來探討以下主題：

修訂「1978年關於主教與教會內修道人之間《彼此關係》（Mutuae relationes）文件的時候到了。」（《綜合報告》，10g）

從研討現有的最佳做法入手，確定地點和方法，以促進「各主教團、修會會長聯合會、獻身生活及使徒生活團會長協會彼此之間的接觸和合作方式。」（《綜合報告》，10h）

在研討現有的最佳做法的基礎上，確定地點和方法，以促進促進平信徒團體、教會運動和新興教會組織，與地方教會生活的有機關係，就從理事會的設置以及理事會所包括的教會團體代表開始。（參閱：《綜合報告》，10i）

研討小組將由世界主教代表會議總祕書處協調，並邀請主教部、獻身生活會及使徒團體部、福音傳播部（初福傳和新建地區教會處）以及平信徒、家庭及生命部共同參與；應還涉及並包括獻身生活的國際代表機構（獻身生活聯合會／國際獻身生活總會長聯合會），以及不同的教會團體。

3.7 從傳教使命中的共議性的教會的角度，看主教個人及其職務（主教聖職候選人的遴選標準、聖秩聖事與治理權、覲見宗座述職的性質和過程）

主教的形象和角色是世界主教代表會議第一會期工作的核心主題之一，《工作文件》有大量參考資料，《綜合報告》也在特定的章節多所著墨，第12、13章專門討論主教制度，其他第8、10、11、18、19、20各章也有涉及主教角色的主題。深化研討主教職務的各個面向將是第二會期的工作重點。

事前做好準備肯定會為這工作帶來效益，大會很可能無法窮盡及完善主教形象和職務的所有面向，故將其委託特定研討小組來深入研討，以求周延。

第一個小組由主教部和世界主教代表會議總祕書處協調，並邀請福音傳播部和東方教會部共同參與討論以下主題：

在共議性的教會中，主教的遴選標準為何（參閱：《綜合報告》，12l）？地方教會如何能或應否參與遴選：構成該教會的所有天主

子民？所有教士？參與團體和主教團？

這項涉及不同機構主體的遴選活動，教廷大使扮演著微妙的角色，代表地方教會普遍關懷的緊密程度：他的服務如何讓相關教區所有天主子民以真正的共議性的視角共同參與，並注意避免受到任何不當的壓力？（參閱：《綜合報告》，12l）

在為共融服務而交換恩典的邏輯中，主教述職（*ad limina visits*）如何能成為實踐集體領導和共議精神的機會和工具？（參閱：《綜合報告》，13g）

第二個小組由教律文獻部和世界主教代表會議總祕書處協調，邀請主教部和福音傳播部共同參與，深入研討主教的治理權能，《你們是世界的光》已先行披露（2023年3月25日）：

主教如何以共議性的方式行使職權（參閱：SR 12c），同時也是為了解決在第一會期已經出現的、在某些情況下，調和主教既是父親也是法官雙重角色的困境？（參閱：《綜合報告》，12i）

3.8 從傳教使命中的共議性的教會的角度來看羅馬主教的角色

為求在透明和問責的文化框架內，作為「一個促進共同責任的共議性的教會不可或缺的部分，並防止一切可能濫用職權的行為」（《綜合報告》，12j；另參見 12i 和 11k），大會認為「宗座代表履行使命的國家，由地方教會對其工作制定評估模式，以促進並完善他們所提供的服務。」（《綜合報告》，13i）

教廷大使在遴選主教的過程中扮演著非常重要的角色（參閱：以上3的3h），但更重要的是他們代表教會生活的地方層面和普世層面之間交互影響的基本連結。因此，他們的職務，以及行使的方式必須適應典型的共議性的教會關注地方教會的模式（參閱：

《綜合報告》，13c)，其過程說明「各主教團發揮了決定性的作用」（《綜合報告》，19d），其獨有的權力和權限在共議性的進程中必須重新考慮，也一併思考「在大洲層級同道偕行、共議精神與普世主教的集體性的必要性」（同上），並激發「強化教省區域或教省總教區作為其管轄範圍內地方教會的共融場所」（《綜合報告》，19i）。隨著中介團體日益多元豐富，教廷大使所接觸共議性的環境不斷變化，要求我們重新反思他們今天的職務如何鞏固地方教會與伯多祿繼承人之間的共融聯繫，讓教宗更確切了解地方教會的需求和渴望。

在國務院祕書處和世界主教代表會議總祕書處的協調下，邀請主教部和福音傳播部協助，將有一個研討小組全權負責這項任務。地方教會及其主教的一些代表的參與，例如透過加強在大洲層級的教會團體的往來，似乎也有所助益。

3.9 共同分辨具爭議的教義、牧靈與倫理問題的神學標準和共議性的方法論

根據大會的論辯，《綜合報告》申明「許多爭議性問題的核心在於愛與忠信的關係，以及它對許多爭議性問題的衝擊」（《綜合報告》，15d），從中體認「有時候我們所發展的人類學分類，無法掌握從科學經驗或知識中出現的複雜元素，需要更高的精確度和進一步的研討」（《綜合報告》，15g）。因此，「教會有必要繼續反思源自基督啟示的愛與忠信最初的交融，為使教會在實踐上忠於這些起源」（《綜合報告》，15h），投入「必要的時間 [和……] 最大的精力，而不屈服於傷害個人和教會主體性的簡單判斷。」（《綜合報告》，15g）

從這個角度來看，大會建議「根據天主聖言、教會訓導、神學反

思和對共議性的經驗的正確評價，就具爭議性的教義、牧靈和倫理議題制定共同分辨的新做法」（《綜合報告》，15k），它還指出另一種可能性：「透過不同技能和背景的專家，在完善的保密機制和促進坦誠交流的體制內進行深入討論。在適當的情況下，也應讓事件的當事人一起參與」（同上），並明確要求這作法「應在大會的下個會期之前啟動。」（同上）

為回應這項要求擬成立一個研討小組，在共同的全面方法的基礎上，重新詮釋人類學、救贖論和神學倫理的傳統範疇，以期更加闡明仁慈和真理之間的關係，以忠於耶穌的生活與教導，從而也釐清牧靈關懷與（道德）教義之間的關係。在這項工作中將更能呈現教義與牧靈關懷之間的循環關係：前者通常與真理相關，後者則與慈悲緊密連結，似乎對牧靈有意義的做法，對教義的系統化沒有任何迴響。再者，在各種分辨中，我們必須捫心自問，如何能「更加重視情況的多樣性，並更細心地聆聽地方教會的聲音。」（《綜合報告》，13h）

有鑑於執行這項任務所需的權限，該小組的領導權委託給教義部部長和國際神學委員會祕書長，並得到世界主教代表會議總祕書處的支持，宗座生命科學院也應邀參與。

在這領域，也許比其他領域，更迫切需要加強那些以不同身分代表羅馬教廷發言的單位之間的合作，以便使它們的立場更為和諧。不和諧，甚至是對立，可能會加劇分裂和迷惘，而不是正視問題和反思。共議性的處理方式不是同質化，而是同舟共濟的和諧。

3.10 在教會實踐中接受大公合一之旅的成果

「天主教會行走的共議性的途徑，正是且必須是大公合一的，正

如大公合一的途徑是共議性的一樣」³，這不僅僅是一個願望：天主教會共議性的進程具有大公合一的重要意義，不少教會和教會團體對所發生的一切表達了由衷的讚賞。第一會期有兩個重要的新意：首先，會議以大公合一的守夜祈禱活動揭開序幕，它並非只是裝飾性的，而是來自不同教會的領袖和領導人「共同」出席；其次，東正教及新教的弟兄代表們積極參與在小組中和全體會議中所進行的交談和分辨，並且享有發言權。

我們必須抓住從達成的豐富共識所帶來的機會，及時處理《綜合報告》第7章所列尚待審議的問題，並具體落實其中所提之建議。為此，應成立一研討小組來解決下列的問題：

根據神學交談並留意具體的教會影響，在不同教會層級，加深共議精神和首席權之間的相互依存的關係，特別是「理解伯多祿牧職在合一服務上的角色」（《綜合報告》，7h）；

根據聖事與教會共融之間的聯繫，從神學、法典和牧靈的角度深入研討聖體的共融（聖事的共融）的議題，特別是隸屬不同教會的夫婦和家庭的經驗及大公合一的意義（參見《綜合報告》，7i）；

深入而開放地反思「『非教派』團體和受基督徒啟發的[靈恩派／五旬節派]『復興』運動」。（《綜合報告》，7j）

該研討小組將由世界主教代表會議祕書長和基督徒合一促進部負責協調。

梵蒂岡，2024年3月14日

（天主教會臺灣地區主教團祕書處 譯）

³ 教宗方濟各，2022年11月19日向東方亞述教會阿瓦三世宗主教致詞，引自第十六屆世界主教代表常務會議大會第一會期《工作文件》（2023年10月），B 1.4

2024年主教團第二次會議紀錄

時間：2024年6月5日（三），上午11:00

地點：主教團（台北市安居街39號）

主席：李克勉主教

出席：鍾安住總主教、劉振忠總主教、黃兆明主教、蘇耀文主教

列席：黃敏正主教、浦英雄主教

請假：陳科神父

紀錄：祕書處辦公室主任——林玉梅

會前禱（略）

提案

主教團

A. 提案：董事會人數增至七人案。

說明：

1. 依章程規定董事人數為五至七人
2. 為使主教團成員與財團法人董事成員人數一致，建議增至七人。

決議：全數通過

B. 提案：董事會增加兩位董事名額提名案

說明：提名浦英雄主教及黃敏正主教為第七屆候選董事

決議：全數通過

C. 提案：選舉第七屆董事。

說明：

1. 第六屆董事會任期將屆滿，按章程規定選舉第七屆新任董事（113年7月1日至117年6月30日）。
2. 依章程規定董事人數為五至七人。

遴選結果：

1. 李克勉主教（續任）；
2. 鍾安住總主教（續任）；
3. 劉振忠總主教（續任）；
4. 黃兆明主教（續任）；
5. 蘇耀文主教（續任）；
6. 浦英雄主教（新任）；
7. 黃敏正主教（新任）

2024年主教團第三次會議紀錄

時間：2024年6月5日（三），上午11:30

地點：主教團（台北市安居街39號）

主席：李克勉主教

出席：鍾安住總主教、劉振忠總主教、黃兆明主教、蘇耀文主教

列席：黃敏正主教、浦英雄主教

請假：陳科神父

紀錄：祕書處辦公室主任——林玉梅

會前禱（略）

報告：

內政部第12屆宗教事務諮詢委員會會議紀錄（參閱附件一及二）

提案

一、主教團

A. 提案：選舉第七屆董事長（主教團主席）

說明：依章程第九條由全體董事以無記名單記投票法互選之，以得全體董事過半數之票數者為當選。

決議：李克勉主教當選第七屆董事長（主教團主席）

B. 提案：選舉第七屆主教團副主席

說明：由全體董事以無記名單記投票法互選之，以得全體董事過半數之票數者為當選。

決議：鍾安住總主教當選第七屆主教團副主席。

C. 提案：提名適合成為主教候選人的司鐸。

說明：

依《天主教法典》377 條 – 2 項：「教省的主教們，或主教團，由於環境需要，至少每隔三年共同商議以祕密方式作出一份名單，載明適合作主教的司鐸，或度獻身生活會之會士，轉呈宗座。但仍應保持每位主教個別推薦之權利，即他將認為適合作主教的司鐸名單呈報宗座。」

方法：

編制名單的程序如下：在會議中，每位主教提出幾個名字，其他所有主教都必須以匿名投票的方式，表達意見。投票可以是贊成、反對，甚至是棄權，例如在該候選人較不為大家所知的情況。最終候選人名單必須包含候選人姓名和獲得票數，並發送至大使館。請提供每位候選人的基本資料，例如所屬教區、年齡、學歷、現任職位。

決議：由主席將結果發送至大使館。

二、新竹教區

提案：陳請主教團同意辦理移工移民禧年大型集會

說明：

1. 根據勞動部統計，去年（2023）移工人數達75萬3430人，其中產業移工占51.9萬人，社福移工則有23.4萬人。分布情形以桃園市人數最多，台中市其次，新北市排名第三。雖然未有宗教信仰調查資料，概以新竹教區統計，參加桃竹苗地區聖堂主日彌撒的外籍教友約有一萬人。

2. 教宗在第109屆世界移民與難民日文告中呼籲要更好地陪伴並管理移民潮；要搭建橋梁、而非築起高牆；應當擴大安全且正規的移民渠道。而我國政府也於111年推動移工留才久用方案，以補足我國特定產業的人力。
3. 綜上，建議主教團考量，為廣大的在台移工移民天主教信友舉行全台性的大型福傳共融活動，加強移工移民彼此間的連結及其與教會間的連結，也讓本地信友更加認識他們，擴大教會的正面影響力。
4. 教宗定2025年為禧年，辦理移工移民大型集會將可提供廣大信友參與感恩祭典及和好聖事，獲得全大赦。
5. 本活動建議一天時間，由主教團（全人發展委員會移民與移工及海員牧靈關懷組）主辦、新竹教區承辦、各教區協辦。
6. 日期訂在2025年9月29日（六）。[更新2024.07.03]

決議：全數同意通過

主教團祕書處公告

（113）主團祕公字第 11304 號

依主教團青年組中華天主教大專同學會祕書處 2024 年 6 月 14 日發函，該大專同學會總輔導朴正煥神父卸任，改由馮漢中神父接任總輔導職務，蔡慈芬修女及楊翠如姊妹繼續擔任副總輔導，其三位組成總輔導團。即日生效。

主教團祕書長陳科神父

GENERAL SECRETARIAT OF THE SYNOD

Study Groups for questions raised in the First Session of the XVI Ordinary General Assembly of the Synod of Bishops to be explored in collaboration with the Dicasteries of the Roman Curia

Work outline

1. In accordance with the task that had been entrusted to it, the First Session of the XVI Ordinary General Assembly of the Synod of Bishops (October 2023) addressed questions that had emerged from the People of God during the consultation and listening phase of the Synod 2021-2024. The aim of the First Session was to continue focusing on steps that “the Spirit invites us to take in order to grow as a synodal Church”¹. The outcomes of the First Session’s work are collected in the *Synthesis Report* (SR), grouping them around twenty nuclei. Each chapter of the SR is dedicated to one of these nuclei, highlighting the areas of convergence, issues still to be addressed, and proposals.

2. The fruits of the First Session include the emergence of various relevant issues concerning the life and mission of the Church in a synodal perspective, regarding which the Assembly consistently reached a consensus that was almost always above 90%. These are matters that “require to be dealt with at the level of the whole Church and in collaboration with the Dicasteries of the Roman Curia”² with appropriate timeframes. In addition, they maintain a twofold connection with the 2021-2024 Synod process. On the one hand, they have an impact on the shape and style of a synodal Church; on

1. GENERAL SECRETARIAT OF THE SYNOD, *For a Synodal Church. Communion, participation, mission. Preparatory Document* (2021), n. 2.

2. SECRETARIAT GENERAL OF THE SYNOD, *October 2024*, 11 December 2023.

the other hand, their in-depth study will need to be carried out in an authentically synodal manner, involving experts from all continents, enhancing inter-dicasterial collaboration and thus constituting a hands-on workshop of synodality. It is not only the topics that are important, but *how* the reflection is carried out, listening together to the voice of the Holy Spirit. For it is He who is the true master of harmony and communion, who disrupts our predictions and expectations to create something new; it is He who guides us in the mission and knows what is needed in every age and at every moment.

3. In the Letter sent to the Secretary General of the Synod on 22 February 2024, the Holy Father gathered these issues into ten points, indicating them as questions that, "by their nature, must be addressed with in-depth study" by specially constituted Study Groups. We reproduce these points below:

- a. Some aspects of the relationship between the Eastern Catholic Churches and the Latin Church. (SR 6)
- b. Listening to the Cry of the Poor (SR 4 and 16)
- c. The mission in the digital environment. (SR 17)
- d. The revision of the *Ratio Fundamentalis Institutionis Sacerdotalis* in a missionary synodal perspective. (SR 11)
- e. Some theological and canonical matters regarding specific ministerial forms. (SR 8 and 9)
- f. The revision, in a synodal missionary perspective, of the documents touching on the relationship between Bishops, consecrated life, and ecclesial associations. (SR 10)
- g. Some aspects of the person and ministry of the Bishop (criteria for selecting candidates to Episcopacy, judicial function of the Bishops, nature and course of *ad limina Apostolorum* visits) from a missionary synodal perspective. (SR 12 and 13)
- h. The role of Papal Representatives in a missionary synodal perspective. (SR 13)
- i. Theological criteria and synodal methodologies for shared

discernment of controversial doctrinal, pastoral, and ethical issues. (SR 15)

j. The reception of the fruits of the ecumenical journey in ecclesial practices. (SR 7)

4. Excluded from this list established by the Holy Father are those subjects appearing in the SR that will be entrusted to the discernment of the Second Session of the XVI Ordinary General Assembly of the Synod of Bishops (October 2024). According to the *Towards October 2024* Document issued by the General Secretariat of the Synod on 11 December 2023, this will focus on "How to be a synodal Church on mission" in order to identify "concrete forms of the missionary commitment to which we are called, in the dynamism between unity and diversity proper to a synodal Church". The theme of participation will thus be addressed, enhancing "the originality of every baptised person and every Church in the unique mission of proclaiming the Risen Lord and his Gospel to the world today" in relation to the exercise of authority as an expression of communion at the service of mission. In particular, this specific dynamic of the synodal Church in its concrete canonical configurations and in its practical implementation will be deepened in its theological meaning on three levels: that of each local Church, that of the groupings of Churches (national, regional, continental), and that of the whole Church in the relationship between the primacy of the Bishop of Rome, episcopal collegiality and synodality.

A process of consultation with the local Churches around the world has already been launched on these issues, on whose contributions the drafting of the *Instrumentum laboris* of the Second Session will be based. The document *Towards October 2024* details the steps and timing of this important work. It is not possible to draw a clear line of demarcation between the subjects covered by the work of the Second Session and those included in the above list in paragraph n. 3; there are many points of contact, interconnections and overlaps. The

subdivision responds above all to criteria of operational practicality. It will therefore be essential that the work along the various axes proceeds in a coordinated manner and in an attitude of listening to the results being achieved in the various areas.

5. For this reason, and because of the twofold connection of the topics listed in paragraph n. 3 to the Synod 2021-2024 process, the General Secretariat of the Synod is entrusted with the task of coordinating and animating their in-depth study, overseeing in particular the synodal quality of the method of work, as well as the timing and manner of composition of the Groups. In carrying out this task, it will be assisted by the International Theological Commission, the Pontifical Biblical Commission, and by a Canon Law Commission established at the service of the Synod in agreement with the Dicastery for Legislative Texts, as already established at the Audience of 18 December 2023. The Dicasteries of the Roman Curia, convened on individual topics within their specific competencies, will participate in the coordination of the work or offer their collaboration, thus giving specific implementation to Article 33 of the *Apostolic Constitution "Praedicate Evangelium" on the Roman Curia and its service to the Church and the World*.

6. The Study Groups that will be set up to handle the various themes will take care to involve Bishops and Experts from the different parts of the world, identified on the basis of their expertise and taking care to respect the variety of geographical origins, disciplinary areas, gender and ecclesial condition necessary to favour an authentically synodal approach. They will collect and develop the already existing contributions on the themes assigned to them; the insights they will provide should be informed not only by study and research, but also by consideration of the fruits of active listening in a variety of pastoral situations and by the considerations of the local Churches.

Those responsible for the coordination of each Study Group will define more precisely the participants, the methodology, and the

timetable of the work in a way that is suitable for the subjects or the matter to be dealt with, making sure that authentically synodal methods are adopted. Each Group will initially need to design a work plan at the beginning and submit a brief report with an outline of the topic by 5 September 2024, so that it can be presented to the Second Session of the Synodal Assembly, following the instructions that the General Secretariat of the Synod will provide. The Groups should finish their work, if possible, by the end of June 2025.

7. In addition, and at the service of the synodal process in a broader sense, the General Secretariat of the Synod will activate a "permanent Forum" to deepen the theological, juridical, pastoral, spiritual and communicative aspects of the Church's synodality. This "permanent forum" will also respond to the request formulated by the SR "to promote, in an appropriate forum, the theological work of deepening the terminological and conceptual understanding of the notion and practice of synodality" (SR 1p). In its own work, the "permanent Forum" will also be attentive to "clarifying the relationship between synodality and communion, and between synodality and collegiality" (SR 1j).; to bringing out the many expressions of synodal life in cultural contexts where people are accustomed to walking together as a community (SR 11); to studying the "contribution that the experience of the Eastern Catholic Churches can offer to the understanding and practice of synodality" (SR 6d; cf. also 1k); to deepening the different conceptions and practices of synodality in the various ecclesial traditions of East and West, in a spirit of an exchange of gifts" (SR 7g). During the Second Session of the Synodal Assembly, a report will be given on the progress of the work of this "Forum".

3.1 Some aspects of relations between the Eastern Catholic Churches and the Latin Church

The Synod Assembly highlighted the need for greater mutual understanding and dialogue between members of the Eastern Catholic

Churches and the Latin Church. In a context of increasing migration, which has seen the development of Eastern Christian communities in the diaspora, communities of Eastern and Latin traditions coexist in most parts of the world today. In this regard, the SR stresses that “For various reasons, the establishment of Oriental hierarchies in the countries of immigration is not sufficient to solve the problem, but it is necessary that the local Churches of the Latin rite, in the name of synodality, help the Oriental faithful who have emigrated to preserve their identity and cultivate their specific heritage, without undergoing processes of assimilation” (SR 6c).

In the wake of what was proposed by the SR (cf. SR 6j), a Study Group made up of Oriental and Latin theologians and canonists, coordinated by the General Secretariat of the Synod and the Dicastery for the Oriental Churches, is to be set up to formulate indications after the necessary in-depth study:

relative to participation in Episcopal Conferences of Bishops of Eastern Catholic Churches outside their canonical territory (cf. SR 19l);

relative to guidelines for pastoral action of Latin dioceses in whose territory Oriental presbyters and faithful live (cf. SR 6c), in order to help them “preserve their identity and cultivate their specific heritage” (SR 6c) and with the aim of “finding ways to make visible and experienceable an effective unity in diversity” (SR 6f).

This Group could also examine the dossiers concerning the request to “establish a Council of Patriarchs and Major Archbishops of the Eastern Catholic Churches to the Holy Father” (SR 6h), and the adequate representation of members of the Eastern Catholic Churches in the Dicasteries of the Roman Curia, “to enrich the entire Church with the contribution of their perspective, to favour the solution of the problems detected and to participate in dialogue at the different levels” (SR 6k).

3.2 Listening to the Cry of the Poor

Chapter 16 of the SR expresses the awareness that “Listening is the term that best expresses the most intense experience that has characterized the first two years of the synodal journey and also the work of the Assembly” (SR 16a), and affirms that “A synodal Church cannot renounce being a Church that listens, and this commitment must be translated into concrete actions” (SR 16n).

Listening allows the Christian community to “assume the attitude of Jesus towards the people he met” (SR 16d). “Along the synodal process, the Church has met many people and groups who ask to be listened to and accompanied” (SR 16e). Each person has his or her own story; what unites them all is the experience of being victims of forms of marginalization, exclusion, abuse or oppression, in many different situations and even in the Christian community. For these people, being listened to is an experience of affirmation and recognition of their own dignity that is deeply transformative (cf. SR 4a and 16b). For the Church, listening to them allows the Church “to understand their point of view and to concretely place herself at their side” (SR 16i). Furthermore, “Standing by the side of the poor means also joining with them in our commitment to the care of our common home: the cry of the earth and the cry of the poor are the same cry” (SR 4e).

Precisely because of the theological value of listening, “it is the Church that listens” (SR 16d). Concretely, this happens thanks to the action of those who, often within projects, organizations or institutions, try to accompany people in situations of poverty. Fundamental is the task of promoting awareness that listening and accompaniment are an ecclesial action and not a task relegated to only a few instead of embraced by all (cf. SR 16n).

A Study Group is established to investigate how to strengthen the Church’s capacity to listen to the different forms of poverty and

marginalization at different levels and, above all, at the local level. The Study Group will address questions such as:

What means does the Church already have at her disposal to reach out to those who ask to be listened to? What new ones would be useful to introduce?

How can we reinforce the link between the Christian community that listens and those who work concretely in the service of charity, justice and integral development, in order to avoid abdication of responsibilities and illegitimate delegation? Could it be useful to think about instituting a ministry of listening and accompaniment (cf. SR 16p)?

How can we better network initiatives of welcome, human promotion and charity? How can we better combine listening and services of charity with protecting the “rights of the poor and excluded, and [...] the public denunciation of injustices” (SR 4f)?

How can theological research listen to what the poor have to teach us since “through their sufferings they have a direct knowledge of the suffering Christ (cf. *Evangelii gaudium*, n. 198)” (SR 4h)?

How can the Church respond to the formational and spiritual needs of those who are directly involved in the service of charity, the promotion of justice and integral human development? How can we develop a spirituality that sustains them?

The Study Group will be coordinated by the Dicastery for Promoting Integral Human Development together with the General Secretariat of the Synod; the Dicastery for the Service of Charity will also participate along with individuals, projects, organizations and networks concerned with the various areas of poverty.

3.3 The mission in the digital environment

Chapter 17 of the SR constitutes the horizon within which to grasp the importance for the Church of carrying out the mission

of proclaiming the Gospel also in the digital environment, which involves every aspect of human life and must therefore be recognised as a culture and not only as an area of activity. However, the Church is struggling to recognise action in the digital environment as a crucial dimension of its witness in contemporary culture (cf. SR 17b).

Although it concerns everyone, action in the digital world is marked by a special attention to the world of youth: many young people “have abandoned the physical spaces of the Church to which we try to invite them in favour of online spaces” (SR 17k); at the same time, “young people, and among them seminarians, young priests and young consecrated men and women, who often have direct experience of it, are the best suited to help the Church carry out its mission in the digital environment” (SR 17d).

In addition to encouraging the local Churches to pay more attention to the digital environment (cf. *Towards October 2024*, n. 2), it is appropriate to set up a Study Group to investigate the implications at the theological, spiritual and canonical level and identify the requirements at the structural, organisational and institutional level to fulfil the digital mission. “Renewed attention is needed to the question of the languages we use to speak to people's minds and hearts in a wide diversity of contexts in a way that is both beautiful and accessible” (SR 51). The Group will work by addressing questions such as:

What can a missionary synodal Church learn from greater immersion in the digital environment? With what criteria can we evaluate the many experiences that have taken place during the pandemic, so as to identify what can be “the lasting benefits for the mission of the Church in the digital environment” (SR 17j)?

How can digital mission be integrated more routinely into the life of the Church and into Church structures, deepening the implications of the new digital missionary frontier for the renewal of existing parish

and diocesan structures (cf. SR 17j)?

What adaptations to the digital environment does the notion of jurisdiction require? Indeed, “online apostolic initiatives have a scope and reach that extend beyond the traditionally understood territorial boundaries. This raises important questions about how they can be regulated and which ecclesiastical authority is responsible for supervision” (SR 17h).

The Study Group will be coordinated by the Dicastery for Communications and the General Secretariat of the Synod; the Dicastery for Culture and Education and the Dicastery for Evangelization will also be involved. Those involved in the initiative “The Church listens to you” are available to offer their contribution.

3.4 The revision of the *Ratio Fundamentalis Institutionis Sacerdotalis* in a missionary synodal perspective

The SR points out the need to pay special attention to the formation of deacons and priests and explicitly formulates the request “that seminaries or other courses of formation for candidates for the ministry be linked to the daily life of the communities” (SR 11e). It also asks that “candidates for ministry, before embarking on specific paths, should have matured a real, albeit initial, experience of Christian community” and that the formation path should not create “an artificial environment, separate from the common life of the faithful” (SR 14n). Finally, it emphasises the importance that “the experience of encounter, of sharing life and of service to the poor and the marginalised should become an integral part of all formation paths [...] especially for candidates to the ordained ministry and consecrated life” (SR 4o)

Formation *for* ordained ministry and in ordained ministry (i.e. ongoing formation) must be embedded in the web of relationships that make up the Church and make it a “sign and instrument” of the

union of God with humanity and of human persons with each other.

The Eastern Catholic Churches must prepare their own norms on this matter, starting from their liturgical, theological, spiritual and disciplinary heritage.

Currently for the Latin Church, the profile of formation for ordained ministry is indicated by the *Ratio Fundamentalis Institutionis Sacerdotalis*. The *gift of vocation*, published in 2016 by the then Congregation for the Clergy. This applies to countries under the jurisdiction of the Dicastery for the Clergy, and partially for the territories under the jurisdiction of the Dicastery for Evangelisation (Section for First Evangelisation and the New Particular Churches), for Institutes of Consecrated Life and Societies of Apostolic Life for Clerical Associations that can incardinate clerics, for Military Ordinariates and Personal Ordinariates, as well as for houses of formation for movements and new ecclesial communities. Episcopal Conferences have the task of drafting their own *Ratio Nationalis* (cf. *Optatam totius* 1; CIC can. 242, § 1).

It now seems appropriate to form a Study Group to carry out a review of formation to the ordained ministry and a revision of the *Ratio Fundamentalis* in the perspective of a synodal missionary Church (cf. SR 11j), at the service of the Episcopal Conferences, addressing at least these questions:

Which aspects, criteria, provisions of the current *Ratio Fundamentalis* correspond to a missionary synodal Church, and which are most in need of being rethought?

What choices should be made to better connect the training programs for ordained ministry with those proposed for other ministerial figures (both instituted and ‘de facto’ ministries)?

What changes could be envisaged in order to adequately recognise the competences of the Episcopal Conferences in the different

contexts?

The task of verification and revision will be coordinated by the Dicastery for the Clergy with the General Secretariat of the Synod, but also requires the participation of at least the Dicasteries for Evangelisation; for the Eastern Churches; for the Laity, Family and Life; for Institutes of Consecrated Life and Societies of Apostolic Life; for Culture and Education. Considering the importance of the topic, an inter-dicasterial evaluation and deeper exploration of the theme is required.

3.5 Some theological and canonical questions about specific ministerial forms

The *Synthesis Report* highlighted the need to “continue to deepen the theological understanding of the relationship between charisms and ministries in a missionary perspective” (SR 8i). The charismatic and ministerial dimensions of the Church are not opposed to each other, nor do they overlap. In different ways and with different levels of awareness and visibility, both are part of the life of each member of the People of God and of every ecclesial reality.

The Second Session of the XVI Ordinary General Assembly of the Synod of Bishops will address the question “*How* can we be a synodal Church in mission?”. The Assembly will be asked to propose practical ways, from a theological and canonical point of view, to promote and support the participation of all the baptized in the mission of the Church in different contexts. On the one hand, it is necessary to avoid limiting the participation of the lay faithful to “intra-ecclesial tasks without a real commitment to applying the Gospel to the transformation of society” (*Evangelii gaudium*, n. 102). On the other hand, it is necessary to continue the research on the relationships between the different forms of ecclesial ministry.

Also in view of this commitment, it seems important to delve into some theological and canonical questions related to these matters

now, including: the specificity of the sacramental *munus* (capacity); the relationship between the sacramental *munus* (capacity) (especially that deriving from the capacity to administer the Eucharist) and the ecclesial services necessary for the care and growth of God’s Holy People in view of mission; the origin of ministries; the charismatic dimension of the Church’s life; ecclesial roles and services that do not require the sacrament of Holy Orders; Holy Orders as a service and the problems arising from an erroneous conception of ecclesial authority; the role of women in the Church and their participation in decision-making/taking processes and community leadership.

It is in this context that the question of women’s possible access to the diaconate can be properly posed: to this Group is entrusted the task to continue “Theological and pastoral research on the access of women to the diaconate [...], benefiting from consideration of the results of the commissions specially established by the Holy Father” (SR 9n).

This Group will also aim to respond to the Synodal Assembly’s desire for “a greater recognition and appreciation of the contribution of women and a growth in the pastoral responsibilities entrusted to them in all areas of the life and mission of the Church” (SR 9i).

In coordination with the General Secretariat of the Synod, the study of these themes is entrusted to the Dicastery for the Doctrine of the Faith, in dialogue with the various relevant Dicasteries.

3.6 The revision, in a synodal missionary perspective, of the documents on the relations between Bishops, Consecrated life, Ecclesial aggregations

Synodality goes hand in hand with the recognition and enhancement of the charisms of all members of the People of God. The Assembly highlighted the importance of the articulation of hierarchical and charismatic gifts in the life and mission of the Church. The Magisterium of the Church has developed a broad teaching on this

subject; during the First Session it clearly emerged the need to question the ecclesiological meaning and the canonical and pastoral implications of these acquisitions (cf. RdS 10e).

Within this perspective, the RdS recognizes the reality and the contribution of consecrated life, and of the different forms of ecclesial aggregations to the development of the synodal life of the Church and asks for a more profound exploration of the way the relationships between pastors, consecrated men and women, members of ecclesial movements and new communities can better explain themselves and stand together at the service of communion and mission (cf. RdS 10f).

A Study Group is to be established for the purpose of exploring themes such as:

The revision of the “guiding criteria on the relations between Bishops and Religious in the Church proposed in the 1978 document *Mutuae relations*” (SR 10g).

The identification, beginning with the study of already existing best practices, of places and means to promote “meetings and forms of collaboration in a synodal spirit between Episcopal Conferences and the Conferences of Superiors and Major Superiors of Institutes of Consecrated Life and Societies of Apostolic Life” (SR 10h).

The identification, on the basis of the study of already existing best practices, of places and means to promote organic relations between Lay Associations, Ecclesial Movements and new Communities and the life of the local Churches, starting from the configuration of the Councils and Councils in which the representatives of the Ecclesial Aggregations converge (cf. SR 10i)

The Study Group will be coordinated by the General Secretariat of the Synod, in collaboration with the Dicasteries for Bishops, for Institutes of Consecrated Life and Societies of Apostolic Life, for

Evangelization (Section for the First Evangelization and the New Particular Churches), and for the Laity, Family and Life; it should also involve and include the international bodies of representation of consecrated life (UISG and USG) and the different ecclesial aggregations.

3.7 Some aspects of the person and ministry of the Bishop (criteria for selecting candidates for episcopacy, judicial function of the Bishops, nature and course of *ad limina Apostolorum* visits) from a missionary synodal perspective

The figure and role of the Bishop was one of the central themes of the work of the First Session of the Synodal Assembly, given the abundance of references found in the *Instrumentum laboris*. This centrality also emerges in the SR, in chapters 12 and 13 explicitly dedicated to the episcopate, and in other chapters the subject matter of which involves the role of the Bishop, such as chapters 8, 10, 11, 18, 19, 20. The deepening and examination of many aspects of episcopal ministry will be the subject of the work of the Second Session.

This work will certainly benefit from an effort of preparation. More than likely, it will not be possible for the Assembly to exhaust all aspects of the figure and ministry of the Bishop. This is why it is appropriate to entrust their in-depth study to specific Study Groups.

A first Group, coordinated by the Dicastery of Bishops and the General Secretariat of the Synod, with the involvement of the Dicastery for Evangelisation and the Dicastery for the Oriental Churches, will address topics such as:

In a synodal Church, what are the criteria for the selection of Bishops (cf. SR 12l)? How can or should the local Church enter the selection process: the People of God in all its components? the presbyterate? participatory bodies and the Episcopal Conferences?

In this activity of selecting that involves different institutional subjects, the Nuncio plays a delicate role, representing the in local church the closeness of universal care: how can his service grow in the involvement of all the members of the People of God of the dioceses concerned, in an authentically synodal perspective and taking care to avoid inappropriate pressures? (cf. SR 12l).

How can *ad limina* visits become an opportunity and instrument for exercising collegiality and synodality, in the logic of exchanging gifts in the service of communion? (cf. SR 13g)

A second Study Group, coordinated by the Dicastery for Legislative Texts and the General Secretariat of the Synod, with the participation of the Dicasteries for Bishops and for Evangelisation, will delve into the topic of the Bishop's judicial function, already raised by *Motu proprio Vos estis lux mundi* (25 March 2023):

How to promote its exercise within a synodal rationale (cf. SR 12c), also in order to meet the difficulty, manifested during the First Session, of reconciling in some cases the role of father and that of judge (cf. SR 12i)?

3.8 The role of Papal Representatives in a missionary synodal perspective

Within the framework of the proposed culture of transparency and accountability as “an integral part of a synodal Church that promotes co-responsibility, as well as a possible safeguard against abuses” (SR 12j; cf. also 12i and 11k), the Assembly considers “it opportune to envisage forms of evaluation of the work of the Pontifical Representatives by the local Churches of the countries where they carry out their mission, in order to facilitate and perfect their service” (SR 13i).

Nuncios play a fundamental role in the process of choosing Bishops (cf. Sheet 08 *above*), but even more so they represent a fundamental

link of the interplay between the local and universal levels of the Church's life. Their ministry and the way it is carried out must therefore be attuned to the attention to the local Churches typical of a synodal Church (cf. SR 13c). This thrust highlights “the decisive role of the Episcopal Conferences” (SR 19d), whose prerogatives and competences need to be rethought in a synodal key. It also brings out “the need for an instance of synodality and collegiality at a continental level” (*ibid.*) and motivates the proposal to “strengthen the ecclesiastical province or *metropolia*, as a place of communion of the local Churches of a territory” (SR 19i). Following the path of a growing abundance of intermediate bodies, the changing synodal environment with which the Apostolic Nuncios interface requires that we reconsider how their ministry today can help to consolidate the bonds of communion between the local Churches and the Successor of Peter, enabling him to know, with more certainty, their needs and aspirations.

A Study Group will be dedicated to this task, with coordination by the Secretariat of State and the General Secretariat of the Synod, and with the involvement of the Dicasteries for Bishops and for Evangelisation. The involvement of some representatives of the local Churches and their episcopates, for example by enhancing the groupings of Churches on a continental level, also seems useful.

3.9 Theological criteria and synodal methodologies as a basis for shared discernment of controversial doctrinal, pastoral and ethical issues

On the basis of the Assembly debate, the SR affirms that “Among the questions on which it is important to continue reflection, there is that of the relationship between love and truth and the repercussions that it has on many controversial issues” (SR 15d), recognising that “Sometimes the anthropological categories that we have elaborated are not sufficient to grasp the complexity of the elements that emerge from experience or from the knowledge of the sciences

and require refinement and further study” (SR 15g). Therefore “We recognise the need to continue ecclesial reflection on the original interweaving of love and truth witnessed to by Jesus, with a view to an ecclesial praxis that honours his inspiration” (SR 15h), investing “the necessary time [and...] the best energies, without giving in to simplistic judgements that injure individuals and the Body of the Church” (SR 15g).

In this perspective, the Assembly formulated the proposal “to promote initiatives that allow for a shared discernment on doctrinal, ethical and pastoral issues that are controversial, in the light of the Word of God, the Church’s teaching, theological reflection and valuing synodal experience” (SR 15k). It also indicated a possible method: “This can be done through in-depth discussions between experts of different skills and backgrounds in an institutional context that protects the confidentiality of the debate and promotes frankness of confrontation, giving space, when appropriate, also to the voices of the people directly affected by the controversies mentioned” (*ibid.*) and explicitly requests that this path be “initiated in view of the next Synodal Session” (*ibid.*).

This request could be followed up by forming a study group which, on the basis of a shared overall approach, would reinterpret the traditional categories of anthropology, soteriology and theological ethics with a view to better clarifying the relationship between charity and truth in fidelity to Jesus’s life and teaching, and consequently also between pastoral care and (moral) doctrine. In this work it will be appropriate to better articulate the circular relationship between doctrine and pastoral care: the former is usually associated with truth and the latter with mercy, as if practices that seem pastorally sensible had no repercussions on doctrinal systematisation. Moreover, in the various discernments one must ask oneself how we can pay “greater attention to the diversity of situations and a more attentive listening to the voice of the local Churches” (SR 13h).

Bearing in mind the authority required to tackle this task, the direction of this Group is entrusted to the Prefect of the Dicastery of the Doctrine of the Faith and the Secretary of the International Theological Commission, with the support of the General Secretariat of the Synod. The Pontifical Academy for Life is invited to make its contribution.

In this sphere, perhaps even more than in others, there is an urgent need to move towards greater collaboration between those entities that, albeit in different capacities, speak on behalf of the Holy See with a view to greater harmony in their positions. Dissonances, and even more so oppositions, risk fostering division and disorientation rather than confrontation and reflection. A synodal approach aims not at homogeneity, but at harmony.

3.10 The reception of the fruits of the ecumenical journey in ecclesial practices

The observation that “the path of synodality, which the Catholic Church is on, is and must be ecumenical, just as the ecumenical path is synodal”³ is not just a wish: the Catholic Church’s synodal process is of great ecumenical significance, and several Churches and Ecclesial Communities have expressed sincere appreciation for what has taken place. The First Session was marked by two important novelties: it was introduced, and not merely in an ornamental manner, by the ecumenical prayer vigil “Together”, attended by heads and leaders of the different Churches, and Fraternal Delegates actively participated, with speaking rights, in the dialogue and discernment conducted in the small groups and in the plenary.

We must seize the opportunities that open up from the richness of the

³ POPE FRANCIS, *Address to His Holiness Mar Awa III Catholicos-Patriarch of the Assyrian Church of the East*, 19 November 2022, cited in XVI ORDINARY GENERAL ASSEMBLY OF THE SYNODOX OF BISHOPS, *Instrumentum laboris for the First Session (October 2023)*, B 1.4.

convergences reached, in the timeliness of the issues to be addressed indicated in Chapter 7 of the SR, and in the concreteness of the proposals put forward there. To this end, it is appropriate that a Study Group be set up to address the following issues:

In light of theological dialogues and paying attention to the concrete ecclesial repercussions deepening the mutual interdependence between synodality and primacy at different ecclesial levels, with particular reference to “the way of understanding the Petrine ministry at the service of unity” (SR 7h);

In-depth study from a theological, canonical and pastoral point of view of the issue of Eucharistic hospitality (*communicatio in sacris*), in light of the connection between sacramental and ecclesial communion, with particular reference to the experience and ecumenical significance of interchurch couples and families (cf. SR 7i);

An in-depth and open reflection “on the phenomenon of ‘non-denominational’ communities and ‘revival’ movements of Christian [charismatic/Pentecostal] inspiration” (SR 7j).

The Study Group will be coordinated by the General Secretary of the Synod and the Dicastery for the Promotion of Christian Unity.

Vatican, 14 March 2024

<https://press.vatican.va/content/salastampa/it/bollettino/pubblico/2024/03/14/0212/00454.html>

Chinese Regional Bishops' Conference (CRBC) Minutes of the 1st Plenary Assembly, 2024 (Spring Plenary Assembly)

Date: Monday, April 8 to Thursday, April 11, 2024

Venue: CRBC Administrative Building

(39, An-Ju St., Taan District, Taipei)

President: Most Rev. John Baptist Lee

Attendees: Most Rev. Thomas Chung, Most Rev. Peter Liu,

Most Rev. Philip Huang, Most Rev. Martin Su,

Most Rev. John Baptist Huang, Most Rev. Norbert Pu

Guest: Rev. Msgr. Stefano Mazzotti, Chargé d’Affaires, a.i.

Secretary: Fr. Otfried Chan

Opening Prayer (President, CRBC)

- Greetings and a word of welcome to Msgr. Stefano Mazzotti.

Address by Rev. Msgr. Stefano Mazzotti, Chargé d’affaires, a.i., (summary)

- A word of thanks for being invited to the Plenary Assembly for the opening session.
- As H. Ex. Bishop Norbert Pu will attend the second session of the Synod of Bishops in next October, he can express with his valuable presence the concerted contribution of the local church, in all its components.
- Providing a name list of priests who are deemed suitable candidates to episcopate.

- Today the Catholic Church community in Taiwan finds itself managing a substantial real estate asset which needs to be preserved and if possible improved.
- Churches are an important element of the identity of the community of the faithful. The main task of the sacred art is to introduce the mystery. Each particular Church should encourage the use of the arts in evangelization, building on the treasures of the past but also drawing upon the wide variety of contemporary expressions so as to transmit the faith in a new “language of parables.” (Evangelii Gaudium, 167)
- The contributions of St. Peter’s Pence (can. 1271) must be transferred to the Nunciature before the end of the semester, without waiting until the deadline, because otherwise there will be accounting difficulties. It would be good if these contributions were paid directly by the Dioceses to the Nunciature, and not through the Direction of the National Pontifical Mission Societies, even if there is no risk of confusion, since the payments to the Holy See, if they are made according to the instructions given at the time, are immediately changed in euros and therefore are not confused with missionary collections, which are transferred to Vatican in USD.

Reports

I. Secretariat

A. The 16th Ordinary General Assembly of the Synod of Bishops

1) Schedule:

- Registration: September 30, 2024
- Retreat: September 30, 2024 - October 1, 2024
- Second Session: October 2–27, 2024

- Apostolic Constitution, *Episcopalis Communio*, Article 3, §3: “The members and other participants remain in office uninterrupted until the closure of the Synod Assembly.” Consequently, Bishop Norbert Pu will attend the second session.

2) International Conference of the Dicastery for Communication, “Jubilee of the World of Communications,” January 24, 2025 - January 26, 2025.

3) International Conference of the Dicastery for Communication, Vatican, January 27, 2025 - January 29, 2025.

Main topics include: communicating ‘Synodality’ in a polarized environment, maintaining truth in the era of misinformation, digital communication strategies, media relations, sharing the positive impact of the Church, crisis communication management, and the opportunities and challenges of AI in Church communication.

4) Latest documents from the General Secretariat of the Synod of Bishops:

- Letter from Pope Francis to Cardinal Mario Grech
- Circular from Cardinal Mario Grech
- “How to be a synodal Church on Mission”
- “Work Outline”

B. Federation of Asian Bishops’ Conferences (FABC)

1) FABC Directory, 2024

2) New President of FABC: Cardinal Felipe Neri Ferrao, Archbishop of Goa and Daman in India, also Chairman of the Catholic Bishops’ Conference of India.

New Vice President of FABC: Bishop Pablo Virgilio David, Chairman of the Catholic Bishops' Conference of the Philippines, from the Diocese of Kalookan.

FABC Secretary-General: Archbishop Isao Kikuchi of the Archdiocese of Tokyo, Chairman of the Catholic Bishops' Conference of Japan, re-elected for a second term and will assume office on January 1, 2025.

- 3) Each bishops' conference should submit their reports to the General Secretariat of the Synod of Bishops. Copies of these reports should be submitted to the FABC Central Secretariat by May 10 (instead of the original deadline of May 15) for inclusion in the Document for the Continental Stage. The Secretariat has requested all Dioceses to submit their reports by March 22 for compilation and English translation.
- 4) The preliminary Chinese translation of the "Bangkok Document" is completed.
- 5) Upcoming events:
 - FABC Pastoral Literature Translation Workshop
Date: June 4 - 10, 2024
Venue: Camillian Pastoral Care Centre, Bangkok, Thailand
 - 2024 FABC Bishops Synodal Leadership Seminar – Workshop
Date: July 15 - 20, 2024
Venue: Camillian Pastoral Care Center, Bangkok, Thailand.
 - 2026 FABC General Conference, November 2026, planned for Indonesia.

Note: According to FABC regulations, bishops' conferences with 6 to 15 members should send two representatives in

addition to the president, making three representatives in total.

The FABC Standing Committee has been replaced by the FABC Central Committee. Thus, from now on there will be no more meetings of the FABC Standing Committee.

- FABC Office of Laity & Family – Workshop

Bangkok Document 2023: "A Challenge Towards the Catechumenal Pathways for Married Life"

Date: July 22 - 27, 2024

Venue: Camillian Pastoral Care Centre, Bangkok, Thailand.

C. CRBC Translation Team

- 1) Translation of "Fiducia Supplicans" into Chinese is under preparation.
- 2) The 1st World Children's Day is scheduled for May 25 - 26, 2024.
- 3) Every year, the International Day of Persons with Disabilities is celebrated on December 3. Traditionally, the Pope issues a message on this occasion. However, this year's message has not been released yet.
- 4) A Translation Team Meeting is to be held by the Hong Kong Diocese on April 18th, with Cardinal Stephen Chow, S.J., in attendance.

- #### D. The President and the Directors of the Standing Committee of the Bishops' Conference (CRBC) will terminate their term on June 30, 2024. As outlined in Articles 7 and 8 of the Charter of Endowment of CRBC, any change to the re-election date can only be made to occur one month earlier at the soonest,

requiring an extraordinary meeting to be called (May 30 or 31). The Bishops' Conference conducted the re-election of the Board of Directors during the 2016 Spring Plenary Assembly Meeting. Following this, upon reporting to the Ministry of the Interior, the Bishops' Conference received a letter dated July 27, 2016, specifying that re-election must adhere to the timeline outlined in the Charter of Endowment. Consequently, the 6th Board of Directors was duly reelected on May 25, 2020, in accordance with prescription of the Charter of Endowment. However, the Ministry of the Interior proposed the possibility of amending the timeframe for the election of the Bishops' Conference Board of Directors in alignment with the Charter of Endowment of CRBC.

E. General Affairs

- 1) Delivery of mass wine orders for each diocese in the year 2024 is anticipated to occur in June, 2024.
- 2) The replacement of Hitachi air-conditioning units in the Bishops' rooms has been completed on Dec. 31, 2023. The Ministry of Economic Affairs provided a subsidy of NT\$ 140,000 for energy conservation, while the Ministry of Finance granted a tax exemption subsidy of NT\$14,000 for goods. The cost per unit has been reduced by NT\$ 20,000.
- 3) The Bishops' Conference staff's annual trip for the year 2024 is scheduled for October 4-5, during which they will participate in the 5th National Eucharistic Congress in the Kaohsiung Diocese.

II. a) Commission for Culture and Education

b) Commission for Culture and Education, Section for Scouts

III. Archdiocese of Taipei, Equality Law Action Team of the Committee for Bioethics

IV. a) Commission for Interreligious Dialogue and Ecumenical Cooperation

b) Commission for Promotion of Christian Unity

V. Commission for Doctrine of the Faith, Section for Bible

VI. a) Commission for the Laity, the Family and Youth, Section for the Laity

b) Commission for the Laity, the Family and Youth, Section for Family and Life

c) Commission for the Laity, the Family and Youth, Section for Youth

VII. Preparatory Committee for the 5th National Eucharistic Congress

VIII. Commission for the Service of Integral Human Development, Section for the Pastoral Care of Migrants and Itinerant People

IX. Representative of the Ministry of the Interior's Consultative Committee to the Bishops' Conference

X. Commission for Sacred Liturgy, Eucharistic Adoration Promotion Unit: the 53rd International Eucharistic Congress

XI. Commission for Evangelization

XII. Commission for Social Communication, Radio Veritas of Asia, Chinese Section

XIII. Commission for the Clergy and Religious, Section for Clergies

XIV. Commission for the Service of Integral Human Development, Section for Caritas, Justice and Peace

XV. Commission for Doctrine of the Faith

XVI. Commission for the Service of Integral Human Development, Section for Pastoral-Heath Care

XVII. Commission for Aboriginal Apostolate

XVIII. Pontifical Missionary Societies (Taiwan)

Proposals

I. CRBC Secretariat

Proposal A: Proposed revision of the Annual Performance Appraisal Regulations for CRBC Staff.

Explanation: The annual performance appraisal is based on the staff's work capacity, execution ability, and learning agility from January to December each year.

- Work capacity is gauged by the fulfillment of labor contract obligations, with daily work records serving as the primary basis for evaluation.
- Execution ability is assessed by adherence to directives and regulations pertinent to the work environment, as communicated by the Secretary General.
- Learning agility encompasses ongoing self-enrichment, acquisition of new knowledge, or refinement of work methodologies, validated by completion certificates or educational grades.
- Performance scores are graded out of 100 and classified into four tiers: A, B, C, and D. Grade A: 80 points or higher. Grade B: Between 70 and 80 points. Grade C: Between 60 and 70 points. Grade D: Below 60 points.
- Grade A: Performance incentive of NT\$5,000 (adjusted

proportionately for less than 1 year of service).

- Grade B: Performance incentive of NT\$3,000 (adjusted proportionately for less than 1 year of service).
- Grade C: Performance incentive of NT\$1,000 (adjusted proportionately for less than 1 year of service).
- Grade D: Incompetent; after 6 months of counseling without improvement, dismissal procedures will be initiated.
- Amendment to Article 18 of Chapter 8 of Code of Conduct for Staff:
 - Original Content: Implemented based on the resolution passed at the CRBC 2017 Autumn Plenary Assembly Meeting, "Performance Appraisal Regulations for CRBC Employees."
 - Revised Content: Implemented based on the resolution passed at the CRBC 2024 Spring Plenary Assembly Meeting, "Performance Appraisal Regulations for CRBC Employees."

Resolution: Further discussion to be held at the CRBC 2024 Autumn Plenary Assembly Meeting.

Proposal B: Proposal for the Celebration and Implementation Plan of the "Pilgrimage of Hope" Jubilee in 2025.

Explanation:

- The core spirit of the Jubilee Year lies in reconciliation, which brings forth hope. It offers people from diverse backgrounds the opportunity to participate in the celebration, to discover the wellspring of hope and to encounter places imbued with hope.
- Hope emanates from the mercy and love of God, transmitted through the Word of the Lord, the Sacrament of the Eucharist, the Sacrament of Reconciliation, unity within the Church, and collaboration with parishes through 'Synodality'.

- Supernatural hope must first permeate the hearts of the faithful within various church communities before it can be shared outwardly with those who are seeking or have lost hope.

Current Situation Overview:

- In Taiwan, the 3rd National Evangelization Congress held in 2019 requires ongoing promotion and implementation, while the significance of the upcoming 5th National Eucharistic Congress in 2024 is anticipated to continue.
- Within the universal Church, there is a need to continually promote and implement the spirit of “Communion, Participation, and Mission” and foster “A Synodal Church on Mission,” as outlined in the 2021-2024 Synod.
- Education: Emphasis on academic achievement, education quality, character education, and ethics education.
- Children: Decline in birthrate, M-shaped society.
- Youth: Struggle to find their place and value within the Church, economic vulnerability, inadequate family support.
- Working Youth: Occupied with careers, navigating economic challenges, managing relationships, marriages, or embracing singleness; individualism, consumerism, digital economy.
- Middle-aged: Balancing responsibilities between two generations, with elderly parents and young children; stable life, preparing for retirement.
- Elderly: Those in good health and financial standing enjoy their remaining years with freedom. They focus on health, contemplate life's purpose, or grapple with poverty and illness.
- Women.

- New residents and migrant workers.
- Others.

Aspects of the Jubilee “Pilgrimage of Hope”:

- **Church:** Develop pastoral plans for dioceses and update mission activity strategies.
- **Pastoral Care:** Revitalize clergy and the laity, bearing the fruits of the Synod’s “Synodality” initiative, and establish prayer groups.
- **Liturgy:** Engage in meaningful preparation for and active participation in liturgical ceremonies.
- **Dialogue:** Foster unity among Christians and engage in interreligious dialogue.
- **Social Interaction:** Enhance the Church's engagement with the contemporary world.
- **Academic:** Study relevant documents from the Second Vatican Council and explore various forms of prayer.

Means:

- Utilizing the attributes and primary responsibilities of each Commission of CRBC to identify relevant themes for the Church in Taiwan based on the Jubilee calendar. Each diocese should then create a regional calendar for Jubilee celebrations tailor-made to their resources and capabilities, to be observed locally. This necessitates internal discussions during the meetings of each CRBC commission.
- Organize activities centered on the theme of “Hope through Reconciliation and Forgiveness” with a focus on testimony sharing, Bible readings, retreat themes, theological seminars/lectures, and promotional efforts.

- Disseminate important news and updates aligned with the Jubilee calendar across various platforms such as websites, radio and video channels, and establish a dedicated Jubilee information hub for each CRBC Commission. Special emphasis should be placed on transforming parishes into spaces for sharing hope and encountering God and one another.
- Utilize the official materials for the 2025 Jubilee: Distribute posters to every parish and install outdoor billboards (at the CRBC, diocesan offices, and cathedrals).
- Encourage the use of the designated Hymn for the 2025 Jubilee.
- Organize pilgrimages to Rome.
- Key considerations:
 - All pastoral evangelization endeavors should aim to deepen connections with the divine and foster reconciliation with God, fellow believers, and the world. Additionally, they should be designed with a view towards ongoing progress to sustain their impact.
 - The Jubilee is not merely a ceremonial occasion; it should not conclude abruptly after festivities end. Many church activities suffer from this misconception, resulting in a sense of disillusionment.
 - Members of CRBC Commissions should not confine their planning efforts to their offices but also consider the unique needs of local churches. They should strive to instill hope in people, especially those facing vulnerabilities, and actively engage with local congregations to solicit feedback, foster collaboration, and broaden participation.

Resolution: The different CRBC Commissions will explore methods for celebration and collaboration, with further discussion scheduled for the CRBC 2024 Autumn Plenary Assembly Meeting.

Proposal C: CRBC's US Dollar Account at the Vatican Bank (IOR).

Explanation: Despite the funds in CRBC's US Dollar account at the Vatican Bank remaining unused, annual interest deductions persist. The question arises: Is it necessary for CRBC to retain this US Dollar account at the Vatican Bank?

Resolution: Generally, it is proposed to close the US Dollar account at the Vatican Bank. However, before any action is taken, the advice of the accountant will be sought to prevent any potential losses.

Proposal D : The 9th floor of the Central Building (Caritas Taiwan).

Background:

The CRBC's Spring and Autumn Plenary Assembly Meetings in 2021 both addressed the issue concerning the office of Caritas Taiwan located on the 9th floor of the Central Building. There are relevant documents supporting the initial agreement between the Congregation of the Immaculate Heart of Mary (CICM) and CRBC, wherein CICM agreed to retain the key money of 490,000 Marks donated by MISEREOR to CRBC. This agreement stipulated that Caritas Taiwan (CRBC) is to sign a lease agreement renewable every 5 years to ensure the long-term use of the 9th floor of the Central Building.

In January 2004, without CRBC's consent, CICM transferred the 490,000 Marks (NTD 7,691,800) deposit to the Taipei Archdiocesan Pastoral Center on the 8th floor of the Central Building (of which the Chairman was the late Archbishop Joseph Ti-Kang). They mistakenly believed that returning the deposit to CRBC allowed them to

terminate one-sidedly the contract with Caritas Taiwan, resulting in demands for Caritas Taiwan to pay rent based on the floor area.

On November 16, 2021, Fr. Stanislas Lukusa, CICM, wrote to inform that the lease of Caritas Taiwan would expire on January 31, 2022, and stated, “due to compliance with the laws of the Republic of China, it is no longer feasible to provide free use to the CRBC Commission for Social Development (including Caritas TW).” Viewing the differing opinions between CICM and CRBC (Caritas Taiwan) regarding the termination of the contract, CICM decided to pursue legal action and instructed Yuan Jing Law Firm to handle the matter of the office of Caritas TW rent on the 9th floor.

Given that CICM is an international missionary congregation, after the CRBC Autumn Plenary Assembly Meeting in 2021, the President and Secretary General of CRBC personally paid a visit to Msgr. Mazzotti who would refer to the Dicastery for Evangelization. Msgr. Mazzotti replied on March 22 this year, informing that Card. Tagle, Prefect of the Dicastery for Evangelization, met with the CICM Superior General Rev. Fr. Charles Phukuta Khonde, and decided to send Fr. Anthony Lim, the Provincial Superior, to Taiwan from June 10 to 14, accompanied by Fr. Lukusa, to discuss the matter of the office of Caritas Taiwan with CRBC. Therefore, CRBC needs to communicate its position on the matter of Caritas’ office when meeting with representatives from CICM.

The former CICM Provincial Superior, Fr. Jerom Heyndrickx, has consistently shown concern about the office of Caritas Taiwan on the 9th floor of the Central Building and hoped that CICM would adhere to the initial purpose of the Central Building and maintain the fact that the CRBC (Caritas Taiwan) has been using the 9th floor of the Central Building free of charge for a long time. As CICM took legal

measures to address the issue, Fr. Heyndrickx signed namely after the event a memorandum of 1979 which clearly states that:

- 1** From the beginning, it has been the intention of CICM to give legal ownership of the Central Building premises, to those entities of the local church that are in charge of the respective organization or institutions using them.
- 2** This was not done from the beginning, since at that time it was not at all clear how the use of the premises would develop. CICM decided to keep the ownership on its own name for the time being.

Resolution: The President and Secretary General of the CRBC represent the CRBC in communication with representatives of CICM to seek solutions to the problem. E. Proposal: Consideration for the election of the next President of the CRBC during the Spring Plenary Assembly in 2024.

Proposal E: Amendment of Articles 7 and 8 of the CRBC Charter of Endowment.

Explanation:

- The Chairman of the Board of Directors of the registered legal corporation (the President of CRBC) and the Directors of the Standing Committee (the Bishops of CRBC) serve a term of four years, which expires on June 30, 2024. In order for CRBC to complete the election of the next Board of Directors and Chairman early before the expiration of their term during the Spring Plenary Assembly Meeting (in March or April), it is proposed to amend Articles 7 and 8 of the Charter of Endowment. The revised articles are compared as follows:(P.65)

- The amendment of the *Charter* must be approved by the Government and registered as a change before applying to the competent authority for approval. This process can be applied before the expiration of the term of the seventh board of directors.

Resolution: Approved. A board meeting is scheduled to convene on June 5, 2024, at 11:00 a.m. for the purpose of electing new directors and appointing a new chairman.

II. Commission for Evangelization

Proposal A: Promotion of the Parish Pastoral and Evangelization Council (PPEC).

Explanation:

- Each Diocese has already begun the revision of the statutes and the transition adjustment of the Parish Pastoral Evangelization Council; however, difficulties have arisen in the implementation process or different dioceses are in different states, requiring further assistance.

Means:

- Establish a promotion task force, convened and appointed by Bishop John Baptist Lee, President of the Commission for Evangelization. Compile promotional materials (booklets), and starting from the second half of this year, hold monthly briefing sessions in each diocese, with task force members conducting briefings in each diocese.
- Request assistance from each Diocese in organizing follow-up briefing sessions.

Resolution: Approved.

	Proposed Amendment	Existing Articles
Articles 7	The Corporation establishes a board of directors consisting of five to seven members. The inaugural board of directors is selected by the donors. Within three months prior to the expiration of the term of office, the current board of directors nominates the next board of directors from among the bishops in each region.	The Corporation establishes a board of directors consisting of five to seven members. The inaugural board of directors is selected by the donors. Upon the expiration of the directors' term, the current board of directors nominates the next board of directors from among the bishops in each region.
	[Note] Change “upon the expiration of the directors' term” to “ within three months prior to the expiration of the term of office. ”	
Articles 8	Following the election of directors, the departing chairman is tasked with convening a meeting of the newly elected directors to elect the succeeding chairman. In the event that the departing chairman is unable to convene the meeting, it falls upon the newly elected director with the highest number of votes to do so. Should this scenario persist, the responsibility then shifts to the director with the second-highest number of votes to convene the meeting.	Following the election of directors, the departing chairman is tasked with convening a meeting of the newly elected directors to elect the succeeding chairman. Should the departing chairman neglect to fulfill this duty within the stipulated timeframe, it falls upon the newly elected director with the highest number of votes to do so. Should this scenario persist, the responsibility then shifts to the director with the second-highest number of votes to convene the meeting. The deadline for convening the meeting in either scenario is set at one month.
	[Note] 1) Change “neglect to fulfill this duty within the stipulated timeframe” to “unable to convene the meeting.” 2) Delete “The deadline for convening the meeting in either scenario is set at one month.”	

Proposal B: Establishment of the Commission for Evangelization Task Force.

Explanation: In October 2023, the Synod published the Synthesis Report addressing the theme of “*How to be a Synodal Church on Mission?*” The report called upon bishops worldwide to incorporate specific topics from their diocesan viewpoints and compose succinct summaries within an 8-page limit. These summaries were to be submitted to both the Federation of Asian Bishops’ Conferences (FABC) and the General Secretariat for the Synod of Bishops no later than May 10 of the current year.

Means:

- Establish a task force comprised of current CRBC members tasked with aggregating the necessary data for the Synod and presenting it to the CRBC for consolidated submission.
- This task force will further aid individual dioceses in formulating evangelization strategies, fostering collaboration with pertinent entities, and engaging in forthcoming regional or Holy See meetings concerning evangelization efforts.

Resolution: Approved.

Proposal C: Grape Sale Charity Fundraising Project

Explanation:

- The successful completion of the winter 2023 grape sale charity fundraising project, culminating in a donation of one million NTD to sponsor the National Eucharistic Congress hosted by the Kaohsiung Diocese, underscores the potential for evangelization, evidenced by the increased participation of non-Catholic buyers.
- Envisioning the charity sale as an annual fixture, the aim is to enhance convenience through diverse payment methods while streamlining operational procedures.

Means:

- Initiate an annual charity fund-raising event during the summer months, targeting the sale of 7,000 boxes to support local Taiwanese small-scale farmers. The proceeds, totaling NTD700,000 (calculated as NT\$100 per box multiplied by 7,000 boxes), will be allocated to the CRBC.
- Seamlessly integrate the charity sale and its operational facets into the forthcoming electronic infrastructure of the Commission for Evangelization's new official website. Anticipated for launch in April, this platform will also facilitate direct donations to the Commission for Evangelization.

Resolution: Approved as an annual charity fundraising initiative. Furthermore, investigate collaborative prospects with the Taiwan Catholic Mission Foundation to expand the involvement of small-scale farmers in the charitable endeavor.

Proposal D: FABC OE Regional Meeting (East Asia).

Explanation:

- The FABC Office of Evangelization (FABC OE) plans to hold the Regional Meeting (East Asia) from June 18 to 20 this year. The CRBC Commission for Evangelization will be responsible for organizing the event, to be held at the retreat house of the Little Sisters of St. Theresa of the Child Jesus in Taoyuan, Taiwan.
- The meeting aims to facilitate discussions on the current evangelization situation and challenges in East Asia, as well as to articulate tangible missionary strategies and cooperative methodologies for the forthcoming decade.

Means:

- Each Diocese is requested to send two representatives to attend the meeting.

- The National Report of CRBC will be prepared by Fr. Khohi Mbwi, National Director of the Pontifical Mission Societies, in collaboration with the respective Directors of Pontifical Mission Societies of each Diocese.

Resolution: Approved.

Proposal E: GLOBAL 2033 Project.

Explanation:

- With the aim of ensuring the global dissemination of the Gospel of Jesus Christ by 2033, the Catholic Church, in collaboration with various Christian denominations, initiates the GLOBAL 2033 Project. This endeavor seeks to cultivate a greater number of Christians into missionary disciples.
- In February, the CRBC Commission for Evangelization sends two delegates to Poland to participate in the Women of Influence Summit (WINS) and the G33 International Summit organized by the G33 team.
- The G33 team has expressed its readiness to support the Church in Taiwan. Should Taiwan express its willingness to host the WINS and G33 summits, the G33 team stands prepared to accommodate their schedule for the following year.
- The CRBC Commission for Evangelization welcomed the G33 team to Taiwan to organize the WINS and G33 summits.
- The proposed composition of the initial preparatory team is to be anchored around the five members who have participated in the summits, supplemented by an additional four to six members.

Execution: CRBC to host the WINS and G33 summits in 2025.

Resolution: Approved.

III. Preparatory Committee for the 5th National Eucharistic Congress

Based on the decision made during the CRBC 2023 Spring Plenary Assembly, the Diocese of Kaohsiung is tasked with organizing the 5th National Eucharistic Congress.

Time: Saturday, October 5, 2024

Location: Kaohsiung Exhibition Center

Theme: “Fraternity to Heal the World”

Proposal A: Regarding the invitation of a Prelate from the Vatican to grace the 5th National Eucharistic Congress.

Explanation: The forthcoming 5th National Eucharistic Congress is set to take place on October 5, 2024, at the Kaohsiung Exhibition Center. Following the CRBC 2023 Autumn Plenary Assembly, the CRBC Secretariat formally extended its invitation to a prelate from the Vatican to grace the event. As a response has not yet been received, but preparations for the event protocol need to commence, it is proposed whether CRBC consider reiterating the invitation.

Resolution: CRBC will write a letter to the Secretariat of State of the Holy See, requesting it to appoint a Prelate to grace the 5th National Eucharistic Congress in Taiwan.

Proposal B: A video message of Pope Francis for the National Eucharistic Congress.

Explanation: The 5th National Eucharistic Congress stands as a cornerstone event in the calendar of the Catholic Church in Taiwan, with a sincere wish that Pope Francis can record a brief video message specifically for this occasion. The video will be broadcasted

at the Congress. for the event protocol need to commence, it is proposed whether CRBC consider reiterating the invitation.

Resolution: CRBC will submit its request to the Secretariat of State with a written letter entreating the Holy Father to send a video message for the 5th National Eucharistic Congress which will be broadcasted at the Congress.

IV. Commission for Sacred Liturgy and Sacraments, Section for Promoting Eucharistic Adoration

Proposal A: Requesting the nomination of one to two representatives from each diocese to partake in the 53rd International Eucharistic Congress in 2024. The financial burden may be borne by the respective dioceses or partly offset, with the intention of fostering engagement, subject to additional discussion.

Explanation:

- Following the resolution passed at the CRBC 2023 Spring Plenary Assembly, CRBC is making preparations for a pilgrimage to attend the 53rd International Eucharistic Congress in Quito, Ecuador. Bishop Martin Yao-wen Su of Taichung will lead the delegation. Given the considerable distance and high travel expenses involved in participating in this global event, it is suggested that each diocese nominate one to two representatives, ideally one clergy member and one layperson (or nun). Their collaboration upon returning to Taiwan will be instrumental in promoting Eucharistic devotion. Expenses may be covered individually by the Dioceses or partially subsidized to encourage participation.
- The 53rd International Eucharistic Congress is scheduled to take place from September 8 to 15, 2024, in Quito, Ecuador. The theme

is “Fraternity to heal the world.” Enlightened with the biblical text: “You are all brothers”. (Mt 23:8) The pastoral reflection in terms of documents, translated into Chinese by the CRBC Commission for Sacred Liturgy, has been officially released on the Pontifical Committee for International Eucharistic Congress’ website. Negotiations with travel agencies are currently underway to finalize the itinerary and pricing for the Taiwan Eucharistic pilgrimage. Departure is scheduled for September 6, with return set for the early hours of September 20, including a layover in the Netherlands. Additional information will be disseminated upon the completion of the itinerary and pricing arrangements.

- The Eucharistic Congress, centered on the Sacrament of the Eucharist and the communion of Christ with humanity, serves as a pivotal event and celebration for the entire Church. It provides a platform for sharing, dialogue, and mutual enrichment among the faithful. In light of the invitation extended by the universal Church, it is envisaged that the Taiwanese Catholics will deepen their reverence for the Sacrament of the Eucharist as the wellspring and summit of our lives, and will receive divine grace to embody the teachings of Jesus, fostering a culture of Eucharistic communion, service, and compassion. Each Diocese is earnestly requested to endorse and facilitate the delegation’s participation, thereby perpetuating the flame of Eucharistic devotion, revitalizing ecclesiastical communities, inciting fervent acts of benevolence, nurturing solidarity and support, fostering peace, fortifying familial bonds, and safeguarding the world.
- Quito, the capital of Ecuador, is located in the northern part of the country, just 24 kilometers from the equator, making it the capital closest to the equator in the world. Situated on a plateau, it has an altitude of 2,852 meters, with an average monthly temperature of

around 16 °C throughout the year, resulting in minimal temperature variations and spring-like weather year-round. To continue the fruitful legacy of past National Eucharistic Congresses in Taiwan and prepare the faithful for participation in the 5th National Eucharistic Congress, it is proposed to encourage faithful to embark on this pilgrimage.

Means:

- Delegates from each diocese to be designated for participation.
- Financial assistance or subsidies to be provided.
- Delegates from each diocese to be designated for participation.
- Financial assistance or subsidies to be provided.

Resolution: Each Diocese is to send two delegates to attend the 53rd International Eucharistic Congress in 2024, with financial support being extended.

Proposal B: It is proposed that either the Diocese of Tainan or Hualien undertake the organization of either the sixth or seventh National Eucharistic Congress, affording these Dioceses ample time for well-planned preparations.

Explanation:

- In accordance with the resolution adopted during the CRBC 2012 Autumn Plenary Assembly, it was established as a guiding principle that a national Eucharistic Congress would be held every two to three years, with each of the seven Dioceses taking turns to host this significant event. The determination of the timing and venue of the Congress is specifically made during the Plenary Assembly of CRBC.
- The time and location of past National Eucharistic Congresses are as follows:

- During the National Eucharistic Congress convened on March 1, 2019, the organization of the 5th National Eucharistic Congress was transferred from the Diocese of Chiayi to the Diocese of Tainan. However, as the Diocese of Tainan was awaiting its new Bishops at that time, with the consent of the then Apostolic Administrator, Bishop Bosco Lin, an arrangement was made in order that the Diocese of Tainan skipped the organization of the 5th National Eucharistic Congress and passed it to the Diocese of Kaohsiung. And the Diocese of Tainan will be the host of the next National Eucharistic Congress instead. The proposal was approved during the CRBC 2023 Spring Plenary Assembly, wherein it was resolved that “The Diocese of Kaohsiung will spearhead the organization of the 5th National Eucharistic Congress, in collaboration with the Eucharistic Adoration Promotion Unit of the Commission for Sacred Liturgy.” As to the stewardship of the 6th National Eucharistic Congress, deliberations on this matter remain ongoing.

Means: Discuss and decide on what Diocese is to host the next congress.

Resolution: The Diocese of Tainan will host the next National Eucharistic Congress.

No.	Date	Organizer	Location
1 st	November 11, 2011	Archdiocese of Taipei	Fu Jen Catholic University Chung Mei Auditorium
2 nd	June 13, 2014	Diocese of Hsinchu	Taoyuan Arena
3 rd	May 16, 2016	Diocese of Taichung	Changhua County Stadium
4 th	March 1, 2019	Diocese of Chiayi	Yunlin County Stadium
5 th	October 5, 2024	Diocese of Kaohsiung	Kaohsiung Exhibition Center

V. Commission for the Laity, the Family and Youth (Section for the Faithful)

Proposal A: Regulations for the CRBC Commission for the Laity, the Family and Youth, Section for the Laity.

Explanation:

- On March 16, 2024, the Commission for the Laity, Family, and Youth convened its inaugural meeting at the CRBC Administration Building, welcoming representatives from both national and international Catholic associations in Taiwan, after CRBC has reorganized its Commissions of CRBC had taken place.
- Throughout the meeting, deliberations ensued concerning the strategic trajectory and operational modalities of the Laity Section within the Commission for the Laity, Family, and Youth. This narrative culminated in the establishment of regulatory frameworks tailored to the Laity Section's objectives. It is envisaged that adherence to these regulations will facilitate the realization of the platform's aims.

Resolution: The Regulations (available in Chinese only) for the Commission for the Laity, the Family and Youth are approved and change the name "Section for the Faithful" to "Section for the Laity" affiliated to the Commission for the Laity, Family, and Youth.

VI. Diocese of Hsinchu

Proposal A: Regarding the contribution to the Diocese of Barisal in Bangladesh by CRBC.

Explanation:

- In the early years, the Catholic Church in Taiwan received continually support from the German Misereor Foundation to advance pastoral and evangelical missions. Later, with the creation

of the Federation of Asian Bishops' Conferences (FABC), the Philippines assumed the responsibility for financing the operations of Radio Veritas Asia. In recent times, South Korea has also initiated sponsorship of evangelization initiatives in other nations, showcasing the ethos of mutual aid within the Church.

- Bishop Emmanuel Rozario of Barisal wrote a letter to CRBC in February 2023, requesting assistance for the constituents of his diocese, particularly for the training of missionaries and the education of children. Following deliberation at the Administrative Council of the Hsinchu Diocese, an allocation from both domestic and foreign contributions was designated, resulting in a donation of 1000 USD. A month later, Bishop Rozario furnished a comprehensive report detailing the utilization of the donation for missionary training, underscoring their zeal and urgency for fundraising.
- Despite what the appearance, the percentage of Catholic population in Taiwan remains low, and offerings are insufficient. Nonetheless, even amidst constrained resources, the ethos of sharing endures. For financially challenged dioceses proposing initiatives, it warrants exploration whether the collective resources of diverse dioceses (through budgetary allocation) can facilitate structured, systematic donation initiatives under the name of CRBC (or Caritas).

Resolution: Provide relevant information within the Bishops' Conference so as to facilitate the internal coordination and efforts in helping other local churches. X. CRBC Commission for Evangelization

VII. Commission for Aborigine Apostolate

Proposal A: Encouraging indigenous people of consecrated life to further their studies, including religious Sisters as beneficiaries

in the “*Subsidy Regulations for Indigenous Clergies’ Further Studies.*”

Explanation:

- With the aim of fostering the advancement of pastoral and missionary competencies among indigenous clergies, alongside their adaptation to contemporary societal dynamics, CRBC formally ratified the “*Subsidy Regulations for Indigenous Clergies’ Further Studies*” during its Spring Plenary Assembly in 2019.
- In 2023, a subsidy was disbursed from the indigenous clergy’s educational fund to support the educational pursuits of Fr. Gui-ming Lin and Fr. Jin-han Song. In 2024 a subsidy was allocated to Fr. Jin-han Song and Fr. Ying-hong Xing.
- On March 18, 2024, representatives from various diocesan Indigenous Pastoral Committees unanimously endorsed a resolution during the CRBC Commission for Aborigine Apostolate meeting, proposing the inclusion of religious sisters as beneficiaries of the subsidy program. Details concerning the application process, eligibility criteria, and funding sources are to be administered in adherence to established protocols.
- A proposal has been set forth to amend the “*Subsidy Regulations for Indigenous Clergy’s Further Studies*” to encompass a broader scope, renamed as the “Subsidy Regulations for Indigenous Clergies and Sisters’ Further Studies.” This revision involves expanding the term “Indigenous Clergy” to include “Indigenous Clergy and Sisters.” The proposed modifications are outlined below: (underlined portions signify the proposed additions)

Subsidy Regulations for Indigenous Clergies and Sister’s Further Studies

Article 1. Objective:

1. To provide support to dioceses in promoting educational endeavors for 1) Indigenous clergies and sisters, 2) Clergies and sisters with extensive service in indigenous regions (over five years), and 3) Those planning to pursue further studies while serving long-term in indigenous areas, aiming to enhance their pastoral and missionary capacities and facilitate their adaptation to contemporary societal contexts.
2. To reinforce the concept of lifelong learning among indigenous clergies and sisters.

Article 2. Study Modalities:

1. Within the Country
 - Short-term programs: Including language acquisition, contextualization of liturgy, and Canon Law, facilitated through periodic regional seminars.
 - Long-term studies: Enabling the attainment of ecclesiastical degrees (Master’s) from accredited church institutions.

Article 3. Eligibility Criteria and Application Procedures:

1. Endorsement from the Ordinary of the diocese or the superior of the congregation to which the clergy or sister belongs, subject to approval by the President of the CRBC Commission for Aborigine Apostolate. Each clergy or sister is entitled to have one application per year.
2. Subsidization Rates
 - Short-term programs: Covering 50% of the registration fees.
 - Long-term programs: Covering 50% of the tuition fees.

Article 4. Funding Sources:

1. Since 2018, 20% of the indigenous prayer offerings have been allocated to this dedicated fund.
2. Periodic fundraising initiatives undertaken by national-level Catholic organizations and corporate entities.

3. Collaboration with Taiwan Catholic Mission Foundation or other foundations.

Resolution: Approved.

Ad-hoc Motion:

CRBC to employ experts for fundraising (To be discussed at the Autumn General Assembly)

Memorandum

Meeting between the CRBC and Regional Association of Major Religious Superiors of Men and Women (Taiwan)

- Date: April 29, 2024, 10:00 am
- Location: Taipei Central Building

Taiwan International Conference: "Seafarer Welfare"

- Date: May 14-16, 2024
- Location: Taichung Diocese

FABC OE Regional Meeting (East Asia)

- Date: June 18-20, 2024
- Location: Convent of the Little Sisters of St. Theresa of the Child Jesus in Taoyuan

2024 CRBC Second Standing Committee Meeting

- Date: 2024 (to be decided later)
- Location: (Zoom meeting in each Curia)

2024 CRBC Autumn Plenary Assembly

- Date: November 25-28, 2024
- Location: CRBC Administration Building

The 16th Ordinary General Assembly of the Synod of Bishops

- Date: October 2-27, 2024
- Location: Vatican
- CRBC delegate: Bishop Norbert Pu, Bishop of Chiayi

**Chinese Regional Bishops' Conference (CRBC)
Minutes of the 2nd Plenary Assembly, 2024**

Date: June 5, 2024, 11:00 am (Wednesday)

Venue: CRBC Administrative Building
(39, An-Ju St., Taan District, Taipei)

Chair: Bishop John Baptist Lee

Attendees: Archbishop Thomas Chung, Archbishop Peter Liu,
Bishop Philip Huang, Bishop Martin Su,

Observers: Bishop Norbert Pu, Bishop John Baptist Huang

Absentee: Fr. Otfried Chan

Recorder: Office Director of the Secretariat - Ms. Monica Lin

Opening Prayer (President)

Proposals

CRBC Secretariat

Proposal A: Proposal to increase the number of board members from five to seven.

Rationale:

1. According to the Charter of Endowment of CRBC, the number of board members should be between five and seven.
2. To align the number of CRBC members with the number of Directors of the Board, it is proposed to increase the number from five to seven.

Resolution: Unanimously approved.

Proposal B: Proposal to nominate two additional Board Directors.

Explanation:

It is proposed to nominate Bishop Norbert Pu, Bishop John Baptist Huang as candidates for the seventh Board of Directors, so that the members of the Bishops' Conference are the same as the members of the Board of Directors of CRBC

Resolution: Unanimously approved.

Proposal C: Election of the members of the seventh Board of Directors of CRBC.

Explanation:

1. As the tenure of the sixth Board of Directors of CRBC is drawing to a close, it is imperative to conduct an election of the members of the seventh Board of Directors whose new term begins from July 1, 2024 and terminates in June 30, 2028, in accordance with the stipulations of the Charter of Endowment of CRBC
2. According to the Charter of Endowment, the number of Directors should range from five to seven.

Election Results:

1. Bishop John Baptist Lee (re-elected)
2. Archbishop Thomas Chung (re-elected)
3. Archbishop Peter Liu (re-elected)
4. Bishop Philip Huang (re-elected)
5. Bishop Martin Yao-wen Su (re-elected)
6. Bishop Norbert Pu (newly elected)
7. Bishop John Baptist Huang (newly elected)

**Chinese Regional Bishops' Conference (CRBC)
Minutes of the 3rd Plenary Assembly, 2024**

Date: June 5, 2024, 11: 15 am (Wednesday)

Venue: CRBC Administrative Building

(39, An-Ju St., Taan District, Taipei)

Chair: Bishop John Baptist Lee

Attendees: Archbishop Thomas Chung, Archbishop Peter Liu,

Bishop Philip Huang, Bishop Martin Su,

Observers: Bishop Norbert Pu, Bishop John Baptist Huang

Absentee: Fr. Otfried Chan

Recorder: Office Director of the Secretariat - Ms. Monica Lin

Opening Prayer

Reports

Minutes from the 12th Meeting of the Religious Affairs Advisory Committee under the Ministry of the Interior

Proposals

1. Chinese Regional Bishops' Conference

Proposal A: Election of the Chairman for the seventh Board of Directors of CRBC (President of CRBC).

Explanation: In accordance with Article 9 of the *Charter of Endowment* of CRBC, the Chairman shall be elected by the Directors by means of a secret ballot, with a majority vote required for election.

Election Result: Bishop John Baptist Lee has been re-elected as the Chairman of the seventh Board of Directors of CRBC (President of CRBC).

Proposal B: Election of the Chairman for the seventh board of directors

Explanation: The Vice-Chairman is to be elected by all Directors by means of a secret ballot, with a majority vote required for election.

Election Result: Archbishop Thomas has been elected as the Vice-Chairman of the seventh Board of Directors.

Proposal C: Nomination of priests deemed suitable as candidates for episcopate.

Explanation:

In accordance with Canon 377 §2: *“At least every three years, bishops of an ecclesiastical province or, where circumstances suggest it, of a conference of bishops, are in common counsel and in secret to compose a list of presbyters, even including members of institutes of consecrated life, who are more suitable for the episcopate. They are to send it to the Apostolic See, without prejudice to the right of each bishop individually to make known to the Apostolic See the names of presbyters whom he considers worthy of and suited to the episcopal function.”*

Means:

The procedure is this: during one of the CRBC meetings, each bishop suggests a series of names, on which all the others must express their opinion with a secret vote. A vote that can be for, against, or even abstention if, for example, it is not a known candidate. The report with the names of the candidates and the votes obtained must be

sent to the Nunciature. For each name, it is good to indicate some essential information, such as the Diocese/Congregation they belong to, age, studies, and current position.

Resolution: The President will submit the results to the Apostolic Nunciature.

2. Diocese of Hsinchu

Proposal A: Petition for CRBC to implement the organization of a Jubilee grand assembly for migrant workers and immigrants

Explanation:

1. According to the Ministry of Labor’s statistics, the number of migrant workers reached 753,430 last year (2023), with 519,000 in industrial sectors and 234,000 in social welfare sectors. The majority are concentrated in Taoyuan City, followed by Taichung City and New Taipei City. Although religious affiliation data is unavailable, statistics from the Hsinchu Diocese estimate that approximately 10,000 foreign Catholic faithful attend Sunday Masses in the Taoyuan-Hsinchu-Miaoli region.
2. In his message for the 109th World Day of Migrants and Refugees, the Pope called for improved accompaniment and management of migration flows, advocating for building bridges rather than walls and expanding safe and regulated migration pathways. Concurrently, our government launched a long-term retention program for migrant workers in 2022 to address the manpower needs of certain key industries.
3. Thus, it is proposed that CRBC consider organizing a nationwide, large-scale evangelization and communion event for the large

number of Catholic migrant worker and immigrant community in Taiwan. This event would strengthen the bonds among migrant workers and immigrants, as well as their connection with the Church, and also foster greater understanding among the native faithful, thereby amplifying the Church's positive influence.

- With 2025 designated as Jubilee Year by the Pope, organizing a grand assembly for migrant workers and immigrants would provide an opportunity for many faithful to partake in the Thanksgiving Mass and the Sacrament of Reconciliation, thereby obtaining a plenary indulgence.
- This event is proposed to be a one-day activity, organized by CRBC (through the Commission for the Service of Integral Human Development, Section for the Pastoral Care of Migrants and Itinerant People), hosted by the Hsinchu Diocese, and co-organized by various dioceses.

Resolution: Unanimously approved.

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