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教宗方濟各

第 59 屆世界社會傳播日文告

「以溫和分享那在你們心中的希望」

(參閱：伯前三15~16)

親愛的弟兄姊妹們！

我們這個時代充斥著錯誤與對立的資訊，少數的權力中心掌控著前所未有的大量數據與資訊。我深知新聞與傳播工作的重要性，我願在此向你們說幾句話。你們必須勇敢地將個人與集體對他人的責任置於傳播的核心——這份勇氣比以往任何時候都更加必要。

在這充滿災難的時代，因想到禧年是我們所擁有的恩寵時刻，我願意在這訊息裡，邀請你們成為「希望的傳播者」，以福音精神更新你們的工作與使命。

卸下社會傳播的敵意

今日的社會傳播往往不是帶來希望，而是引發恐懼與絕望、偏見與怨恨、狂熱，甚至仇恨。它簡化現實，以激發本能反應；它使用言語如同銳利的剃刀，甚至利用虛假或刻意歪曲的資訊來製造動盪、挑釁或傷害。我曾多次強調，我們需要「卸下敵意的傳播」，使其擺脫攻擊性。將現實簡化為口號，毫無助益。我們都看到，從電視辯論節目到社群媒體上的言語攻擊、競爭、對立、控制與操縱公眾輿論的模式正逐漸占據主導地位。

另一個值得關注的現象是：我們可稱之為因數位系統而產生的「注意力分散設定」，這些系統根據市場邏輯對我們進行分析，進而改

變我們對現實的感知。因此我們常會無望地發現一種利益原子化的現象，而這種現象最終會破壞我們作為一個社群的基礎，使我們無法尋求共同的福利，無法傾聽與理解彼此的觀點。為了確立自我，尋找「敵人」來攻擊似乎變得不可或缺。然而，當我們將他人視為「敵人」，無視其個體與尊嚴而嘲弄他們時，我們也失去了帶來希望的可能性。正如多尼諾·貝洛 (Tonino Bello) 主教所言，所有的衝突「始於人們的臉孔逐漸消失。」¹ 我們不應向這種心態妥協。

事實上，希望並不容易實踐。喬治·貝爾納諾斯 (Georges Bernanos) 曾說：「只有那些勇於面對誤將幻象與謊言認為是希望而感到絕望的人，才真正能夠擁有希望。[……] 希望是一種必須承擔的風險，是所有風險中的風險。」² 希望是一種隱藏的美德，堅韌而有耐心。對基督徒而言，希望不是選擇，而是一種必要的條件。正如本篤十六世在《在希望中得救》宗座通諭中所述，希望不是被動的樂觀，而是一種能改變生命的「實踐性」美德：「懷有希望的人，生活會有所不同；擁有希望的人，便獲賜新的生命。」（《在希望中得救》宗座，2）

以溫和見證那在我們內心的希望

伯多祿前書 (三15~16) 中提供了一個令人讚嘆的說法，將希望、基督徒見證與傳播完美結合：「你們〔但〕要在心內尊崇基督為主；若有人詢問你們心中所懷希望的理由，你們要時常準備答覆，且要以溫和、以敬畏之心答覆。」我們可以從這段話中汲取三個訊息。

「你們〔但〕要在心內尊崇基督為主。」基督徒的希望有一張面容，

1. 《尋找和平的面容》，在〈四旬期證道及寫作〉，義大利·莫爾費塔 (Molfetta)，1994年，第317頁。
2. 喬治·貝爾納諾斯 (Georges Bernanos)，《自由，有何用途？》(La liberté, pour quoi faire?)。

那就是復活的主。祂許諾透過聖神的恩賜常與我們同在，使我們即使在一切看似絕望時，仍能懷抱希望，並察覺潛藏其中的美善。

其次，我們應隨時準備好闡述我們心中的希望。值得注意的是，伯多祿宗徒說，我們應對「任何提問的人」作答。基督徒不只是談論天主，而是以自己的生命流露出祂的愛，以新的方式體驗生活中的一切。是他們活出的愛引發問題並要求答案：「你們為什麼這樣生活？為什麼你們是這樣的？」

最後，在聖伯多祿宗徒的言詞中，我們找到第三個訊息：當我們回答問題時，應當「以溫和、以敬畏之心」。基督徒的傳播——我甚至可以說是所有的傳播——都應該充滿溫和與親近，就如同行的夥伴們之間的對話。這正是歷史上最偉大的傳播者——納匝肋的耶穌——所運用的方法。祂與厄瑪烏的兩位門徒同行，與他們談話，讓他們的心因祂解釋聖經而火熱起來。

為此，我夢想有一種傳播，能夠使我們成為同行者，讓我們與弟兄姊妹並肩同行，鼓勵他們在這動盪時代仍懷抱希望。這樣的傳播能夠觸動人心，引發的不是防禦與忿怒的反應，而是促進開放與友誼的態度；即使在絕望的處境中，也能夠關注美善與希望，並激發責任感、同理心與對他人的關懷。這樣的傳播能幫助我們「承認每個人都具有人性尊嚴，並同心協力關懷我們的共同家園。」（《祂愛了我們》宗座通諭，217）

我所夢想的傳播，不是販賣幻想或恐懼，而是能夠為希望提供理由。馬丁·路德·金恩（Martin Luther King）曾說：「如果我能在旅途中幫助某人，如果我能用一句話或一首歌鼓舞某人……，那麼我的生命便不會是徒然的。」³ 要實現這一點，我們必須克服「自我推銷

與自我中心」的毛病，避免為了讓自己的聲音被聽見而喧囂不止。一位優秀的傳播者會確保聽者、讀者或觀眾能夠投入、感受親近，並與故事所傳遞的價值產生共鳴。這種傳播方式能幫助我們成為「懷著希望的朝聖者」，這正是當前禧年的座右銘。

懷著希望共同前行

「希望」始終是一個團體性的計劃。讓我們暫時停下腳步，默想這恩寵之年所傳遞的偉大訊息：我們所有人——是的，所有人！——都受邀重新出發，讓天主提升我們、擁抱我們，並以祂的憐憫澆灌我們。在這旅程中，個人與團體密不可分：我們一同啟程，與無數弟兄姊妹同行，一起穿越聖門。

禧年具有許多社會意義。舉例來說，我們可以想到禧年對生活在監獄中的人傳遞慈悲與希望的訊息，或呼籲我們向受苦者及社會邊緣人展現關懷與溫柔。禧年提醒我們，那些締造和平的人「要稱為天主的子女」（瑪五9）。這一召喚激勵我們懷抱希望，推動我們建立一種專注、溫和且深思熟慮的傳播方式。因此，我鼓勵你們去發掘並傳揚那些隱藏在眾多新聞中的善行故事，就如同淘金者孜孜不倦地篩選砂礫，只為尋找那微小的金塊。努力尋找這些希望的種子並加以傳播，這有助於使我們的世界不再對弱小者的呼聲充耳不聞、不再冷漠、不再自我封閉。願你們總能發現那啟迪希望的善行之光。這樣的傳播能促進共融，使我們不再感到孤單，並重新體認到攜手同行的重要性。

莫忘心靈

親愛的弟兄姊妹們，在令人驚嘆的科技成就面前，我鼓勵你們關心自己的內心與靈性生活。這意味著什麼呢？請允許我提供一些省思。

3. 馬丁·路德·金恩，演講：《指揮本能》（Drum Major Instinct），1968年2月4日。

要為人溫和，不要忘記他人的面貌；在履行使命時，務必觸及人心，向你們所服務的弟兄姊妹們傳遞希望。

不要讓人性本能的反應主導你們的傳播工作。即使面對困難、即使付出代價、即使似乎無法結出果實，也始終要傳播希望。

努力促進一種能療癒人性創傷的傳播關懷文化。

在心靈深處為信任騰出空間。這種信任，就如同一朵纖細卻堅韌的花朵，不因生命的風暴而枯萎，反而在最意想不到的地方綻放與成長。這種信任存在於那些母親們的希望中，她們每日為孩子能從戰火中歸來而祈禱；存在於那些父親們的希望中，他們冒著極大風險遷徙，只為尋求更美好的未來。這種信任也存在於孩子們的希望中，他們即使身處戰爭廢墟或貧民窟的街頭，仍能嬉戲、歡笑，並相信生命的美好。

成為非暴力傳播的見證者與推動者；協助傳播關懷文化，搭建橋梁，拆除現今時代有形與無形的藩籬。

述說充滿希望的故事，關懷我們的共同命運，並努力共同書寫我們未來的歷史。

這一切，藉由天主豐富的恩寵，我們每一個人都可以做到，而禧年正是幫助我們領受這恩寵的時刻。這是我的祈禱，並以此祝福你們每一位，以及你們的工作。

教宗方濟各

羅馬，拉特朗聖若望大殿

2025年1月24日，聖方濟·沙雷紀念日

（天主教會台灣地區主教團 恭譯）



主辦單位：台灣地區主教團社會傳播委員會
 承辦單位：天主教真理電台
 聯絡電話：02-87325220

請以奉獻和祈禱支持教會媒體福傳

2025 年第 59 屆世界社會傳播日

主愛的恩人和弟兄姊妹：大家平安！

6月1日，普世教會歡慶的耶穌升天節，也是教會的「世界社會傳播日」，前教宗方濟各在第59屆世界社會傳播日的文告中，選定的主題：溫和地分享你們心中所懷的希望（參閱：伯前三15-16）。換句話說，前教宗方濟各在今日太過暴力、帶有攻擊目的、不為對話創造條件的傳播、電視脫口秀到社交平台上的唇槍舌戰下，他夢想一種帶來希望的傳播。對基督徒來說，希望就是基督本人。

前教宗方濟各邀請傳播從業人員採用一種「不帶敵意」的傳播方式，「不要販賣假象或恐懼」，懂得尋求並發揚那些「浸潤在善中的故事」，讓世界不再對弱小者的呼聲充耳不聞。傳播從業人員應成為眾多弟兄姊妹旅途中的夥伴，並且在一個如此艱難的時代裡能在他們心中重新點燃希望。傳播能向心靈說話，激起開放與友誼的態度。新教宗良十四世也特別重視對AI傳播的發展，所以承襲前教宗良十三的《新事》通諭社會訓導遺產，以回應另一次工業革命和人工智能發展。

主教團社會傳播委員會多年來透過學習，期發展台灣天主教會的希望網絡，特別在組織上重新建構，除網羅原有的國內視聽傳媒人才，建置各教區媒體傳播單位外，近

來更邀請更多國外的修會、甚至與教會相關的自媒體加入，盼望集眾人之力，使台灣天主教會的媒體傳播多元、立體地傳遞屬主的好消息。

「天主教真理電台」竭力多元的傳播好消息，每周《真理新聞》迅速傳遞著聖座、亞洲和國內重要的教會訊息，已成為華人與普世教會可貴的影音網路資源，讓二萬多個本台的Youtube訂戶，在忙碌的生活中迅速掌握教會的脈動。如前教宗方濟各逝世、趙永吉輔理主教晉牧、良十四世教宗當選等訊息都讓閱聽人能在第一時間掌握。未來新的一年更將大力製播年青人的節目，敬請拭目以待。

誠摯地邀請大家一起在收看每周《真理新聞》之餘，也能慷慨解囊，支持「天主教真理電台」媒體福傳經費的不足，每年的世界社會傳播日全台灣教友的奉獻不到50萬元，遠不足主教團用於協助「天主教真理電台」的100萬元；您的奉獻，無論金額的多少，都是教會福傳的力量，聚沙成塔，眾人加入的這分愛，正是教會傳媒不斷延展的最大動力。

台灣地區主教團社會傳播委員會

主任委員



主教

2025年5月25日

教宗良十四世向樞機團致詞

2025年5月10日

親愛的樞機主教弟兄們：

在此，我懷著感恩之心向各位致意，感謝諸位參與本次會議，以及在會議前所共度的日子。那些日子因教宗方濟各的離世而充滿哀傷，亦因我們共同承擔的責任而充滿挑戰。然而，正如主耶穌親自向我們許諾的那樣（參閱：若十四25~27），這些日子同時也充滿了聖神的恩寵與安慰。

親愛的樞機們，諸位是教宗最親密的合作者。這一事實在我接受這明顯超越個人能力的重擔時，成為我莫大的安慰。諸位的臨在使我想起來，主既然將這使命託付於我，必不會讓我孤單承擔其責。我深知，首先，我始終可以倚靠祂的幫助，並藉著祂的恩典與安排，仰賴諸位的支持，以及全球眾多信仰天主、熱愛教會並以祈禱與善行支持基督代理人的兄弟姐妹們的關懷。

我特別感謝樞機團團長若望·巴蒂斯塔·雷樞機——他值得我們至少一次、甚至多次的掌聲——他那源自長年忠誠服務宗座的智慧，在此期間對我們助益良多。我亦感謝聖羅馬教廷財務總管凱文·若瑟·法雷爾樞機——我相信他今日也在場——在宗座出缺期間所承擔的重要而艱鉅的工作，以及召集選舉教宗會議的努力。我亦思念那些因健康原因無法出席的樞機弟兄們，並與諸位一同以愛與祈禱的共融擁抱他們。

在這既哀傷又喜樂的時刻，蒙復活節的光輝所照耀，我願我們共同將親愛的教宗方濟各的離世與樞密會議視為一個逾越事

件，是主引領我們邁向圓滿生命的長途出埃及旅程中的一個階段。從這個角度來看，我們將已故教宗的靈魂以及教會的未來，託付給「仁慈的父和施與各種安慰的天主。」（格後一3）

自聖伯多祿以來，直至我這不配的繼任者，教宗一直是天主及其弟兄姊妹的謙卑僕人，僅此而已。這一點在許多前任教宗的榜樣中清晰可見，最近的例子便是教宗方濟各，他以完全奉獻於服務、簡樸的生活、在整個牧職中對天主的交託，以及在回歸父家時的平靜信賴，為我們樹立了榜樣。讓我們承接這寶貴的遺產，繼續前行，受到由信仰所孕育的同樣希望所激勵。是復活的主，臨在於我們中間，保護並引導教會，並藉著「所賜與我們的聖神，已傾注在我們心中了」（羅五5），持續賜予她希望。我們的責任是成為祂聲音的順服聆聽者，以及祂救恩計劃的忠實僕人，記住天主喜愛以「輕微細弱的風聲」（列上十九12）——或如某些譯本所言，「純粹寂靜的聲音」——而非雷霆與地震的轟鳴，來與我們溝通。我們必須引導並陪伴託付給我們的天主聖民，邁向這種本質且重要的相遇。

在這些日子裡，我們得以見證並感受到這個龐大團體的美麗與力量，他們以深厚的情感與熱忱，迎接並哀悼他們的牧者，在他最終與主相遇的時刻，以信德與祈禱陪伴他。我們見證了教會的真正偉大，她在多樣的成員中活躍，與她唯一的元首——我們的「靈牧和監督」（伯前二25）、基督——合而為一。她是我們誕生的母胎，同時也是羊群（參閱：若廿一15~17）、田地（參閱：谷四1~20），託付給我們去保護與耕耘，以救恩的聖事滋養，並藉著我們播撒聖言的種子，使其結果實，從而在同心合意與傳教熱忱中，像曠野中的以色列人一樣，在雲彩的陰影與天主火柱的光中前行。（參閱：出十三21）

在此，我願我們今日共同更新我們對普世教會自第二次梵蒂岡大公會議以來所走之道路的全面承諾。教宗方濟各在《福音的喜樂》宗座勸諭中，以卓越且具體的方式闡述了這一點，我願在此強調其中幾個基本要點：

- 宣講中重申基督的首位（參閱：第11號）；
- 整個基督徒團體的傳教轉化（參閱：第9號）；
- 共議精神與合議性的成長（參閱：第33號）；
- 對信仰感知的重視（參閱：第119~120號），
- 特別是在其最真實且包容的形式中，如民間敬禮（參閱：第123號）；
- 對最小者和被排斥者的愛護（參閱：第53號）；
- 與當代世界各個層面和現實的勇敢且信任的對話。（參閱：第84號；第二次梵蒂岡大公會議《教會在現代世界牧職憲章》第1~2號）

這些是福音的原則，一直以來啟發並指引著天主家庭的生活與行動。在這些價值中，天父的慈悲面容已被揭示，並持續在祂成為肉身的子中顯現，成為所有真誠尋求真理、公義、和平與兄弟情誼之人的最終希望。（參閱：本篤十六世，《在希望中得救》通諭第2號；教宗方濟各，《望德不叫人蒙羞》禧年詔書第3號）

感受到自己被召喚繼續這條道路，我選擇了「良十四世」這個名字。這一選擇有多重原因，主要是因為教宗良十三世在其歷史性的通諭《新事》中，於第一次工業革命的背景，探討了社會問題。在我們的時代，教會向所有人提供其社會訓導的寶庫，以回應另一場工業革命，以及人工智慧領域的發展，這些都對人類尊嚴、公義與勞動的捍衛提出了新的挑戰。

親愛的弟兄們，我願以聖保祿六世於1963年開始其伯多祿職務時所表達的希望，作為我們會議第一部分的結語，並將此希望也獻給諸位：「願這信仰與愛的烈焰，燃亮在所有善良男女的心，照亮全世界。願它照亮互助合作的道路，並以天主的力量——沒有祂的幫助，沒什麼能成就，沒什麼是神聖——豐富地祝福人類，現在及永遠。」（1963年6月22日，致全人類的信息《Qui Fausto Die》）

願這些也成為我們的心志，藉著主的幫助，轉化為祈禱與承諾。謝謝大家！

（義大利文影片：

<https://www.youtube.com/watch?v=uiZB4-Gh-t0&t=1s>）

（摘自鹽與光傳媒資訊中文翻譯：

<https://slmedia.org/ch/blog/pope-leo-xiv-to-cardinal>）

（聖座新聞通告英文翻譯：

<https://press.vatican.va/content/salastampa/en/bollettino/pubblico/2025/05/10/250510a.html>）

聖座宗教交談部

2025 年衛塞節賀詞

當代佛教徒與基督徒邁向解脫的交談

親愛的佛教徒朋友們：

如同往年，在你們喜樂地慶祝衛塞節之際，我們誠摯地獻上祝福，衷心地致以問候。為你們而言，這個紀念佛陀的誕生、成道與進入涅槃的神聖節日，具有深刻的靈性意義。今年是禧年，為我們天主教徒，是一段恩寵、和好與靈性更新的時刻，這問候更因著禧年的精神而意義倍加豐富。

作為在交談旅途上同行的夥伴，我們也以《教會對非基督宗教態度》宣言 (Nostra Aetate) 的精神向你們致意。這是一份梵蒂岡第二次大公會議中的劃時代宣言，闡明教會與非基督宗教之間的關係；今年正值該宣言發表六十週年。自1965年公布以來，該宣言促進了我們與其他宗教信仰者更深的交流與合作。在其願景的啟發下，我們再次重申：「天主公教絕不摒棄這些宗教裡的真的、聖的因素」，並且「懷著誠懇的敬意，考慮他們的作事與生活方式，以及他們的規誡與教理。這一切雖然在許多方面與天主公教所堅持、所教導的有所不同，但往往反映著普照全人類的真理之光。」（《教會對非基督宗教態度》宣言，2）。

我們天主教對宗教交談所作的承諾，更因《教會對非基督宗教態度》宣言對貴宗教傳統的積極肯定而再次獲得肯定：「在佛教內，根據各宗派的不同方式，承認現世變化無常，呈現徹底缺陷，教人以虔敬信賴之道，去追求圓滿解脫境界，或以本身努力，或藉上界之助，可以達到徹悟大光明之境」（《教會對非基督宗教態度》宣言，2）。佛教的解脫之道，是佛教徒透過智慧的觀照、倫理的實踐與心性的修持，超越無明、貪愛與苦惱。通往涅槃的旅程——這個徹底解脫於生死輪迴的境界彰顯出智慧與慈悲的轉化力量。

在共同追求真理與圓滿生命的道路上，我們對真實解脫的渴望，獲得民眾廣大的迴響，也與我們各自宗教傳統的教導相契合。佛陀曾說：「脫離欲望，不染著；明白四無礙解，正確理解佛法的人，今生是他們的最後身，是有大智慧的大丈夫」（《法句經》第24品，第352偈）。而為我們基督徒而言，耶穌則講道：「你們會認識真理，真理必會使你們獲得自由。」（若望福音 8:32）

在我們這個充斥著分裂、衝突與苦難的時代，我們深意識到推動一種解脫的交談已是刻不容緩；這種交談不應只停留在文字上，而應能將文字轉化為具體行動，促進和平、公義與所有人的尊嚴。

我們今日的世界如同《教會對非基督宗教態度》宣言頒布之時，都因著不義、衝突與對未來的種種不確定性而負擔沉重。然而，我們始終堅信宗教具有深刻的潛能，能對「人生之謎」（《教會對非基督宗教態度》宣言，1）作出有意義的回應。我們之間所進行的交談，

有助於交流彼此宗教傳統的寶藏，並從中汲取智慧來回應我們這個時代所面臨的嚴峻考驗。《教會對非基督宗教態度》宣言中那份對手足情誼與真誠交談的深切渴望，至今仍深深激勵著我們，努力在各國家及民族之間促進合一與愛德。這種交談邀請我們建立在彼此的共通基礎之上，欣賞差異，並在多樣的傳統中彼此學習、互相豐富。

我們若致力於提倡交談文化，使之成為今後要遵循的途徑，這種交談精神就日益深化，「以相互合作為行動準則，以彼此了解為方法和標準。」（〈人類兄弟情誼文件〉，阿布達比，2019年2月4日）。

藉著這些祈禱般的省思，我們誠摯地盼望：透過交談，我們各自的宗教傳統能夠為當代的挑戰提供一些具有參考價值的回應。

謹祝你們衛塞節法喜充滿！

梵蒂岡，2025年5月12日

科瓦卡德樞機 部長

英都尼蒙席 祕書長

（天主教會台灣地區主教團 宗教交談與合作委員會 譯）

更正聲明

【月誌432期】第64-65頁『**備忘錄**「主教團男女修會會長合作協會」時間誤植，更正為「**時間：2025年11月11日（二），10:00**」』及依照日期順序排列如下，敬請見諒，網頁版本已更正內容。

備忘錄：

- **中華殉道聖人25周年慶**
時間：2025年7月19日（六）
地點：恆毅中學
- **全台移工移民感恩祭典及共融聚會**
時間：2025年9月21日（主日），10:00
地點：桃園市體育館（小巨蛋）
- **2025主教團第二次[秋季]準備會議（視訊會議）**
時間：2025年10月29日，10:00
地點：各公署
- **主教團男女修會會長合作協會**
時間：2025年11月11日（二），10:00
地點：台北市中央大樓5/F
- **2025主教團第二次[秋季]會議**
時間：2025年11月17-21日
地點：主教團辦公大樓（台北市大安區安居街39號）
- **FABC 亞洲「偉大的望德朝聖者」大會（參閱：提案九B）**
時間：2025年11月27日至 30日
地點：馬來西亞檳城

MESSAGE OF HIS HOLINESS POPE FRANCIS FOR THE 59th WORLD DAY OF SOCIAL COMMUNICATIONS

Share with gentleness the hope that is in your hearts
(cf. 1 Pet 3:15-16)

Dear brothers and sisters!

In these our times, characterized by disinformation and polarization, as a few centres of power control an unprecedented mass of data and information, I would like to speak to you as one who is well aware of the importance – now more than ever – of your work as journalists and communicators. Your courageous efforts to put personal and collective responsibility towards others at the heart of communication are indeed necessary.

As I reflect on the Jubilee we are celebrating this year as a moment of grace in these troubled times, I would like in this Message to invite you to be “communicators of hope”, starting from a renewal of your work and mission in the spirit of the Gospel.

Disarming communication

Too often today, communication generates not hope, but fear and despair, prejudice and resentment, fanaticism and even hatred. All too often it simplifies reality in order to provoke instinctive reactions; it uses words like a razor; it even uses false or artfully distorted information to send messages designed to agitate, provoke or hurt. On several occasions, I have spoken of our need to “disarm” communication and to purify it of aggressiveness. It never helps to reduce reality

to slogans. All of us see how – from television talk shows to verbal attacks on social media – there is a risk that the paradigm of competition, opposition, the will to dominate and possess, and the manipulation of public opinion will prevail.

There is also another troubling phenomenon: what we might call the “programmed dispersion of attention” through digital systems that, by profiling us according to the logic of the market, modify our perception of reality. As a result, we witness, often helplessly, a sort of atomization of interests that ends up undermining the foundations of our existence as community, our ability to join in the pursuit of the common good, to listen to one another and to understand each other’s point of view. Identifying an “enemy” to lash out against thus appears indispensable as a way of asserting ourselves. Yet when others become our “enemies”, when we disregard their individuality and dignity in order to mock and deride them, we also lose the possibility of generating hope. As Don Tonino Bello observed, all conflicts “start when individual faces melt away and disappear”.¹ We must not surrender to this mindset.

Hope, in fact, is not something easy. Georges Bernanos once said that, “only those are capable of hope, who have had the courage to despair of the illusions and lies in which they once found security and which they falsely mistook for hope... Hope is a risk that must be taken. It is the risk of risks”.² Hope is a hidden virtue, tenacious and patient. For Christians, it is not an option but a necessary condition. As Pope Benedict XVI noted in the Encyclical *Spe Salvi*, hope is not passive optimism but, on the contrary, a “performative” virtue ca-

1. “La pace come ricerca del volto”, in *Omellie e scritti quaresimali*, Molfetta 1994, 317.

2. *La liberté, pour quoi faire?*, Paris 1995.

pable of changing our lives: “The one who has hope lives differently; the one who hopes has been granted the gift of a new life’ (No. 2).

Accounting with gentleness for the hope that is in us

In the First Letter of Peter (3:15-16), we find an admirable synthesis in which hope is linked to Christian witness and communication: “In your hearts sanctify Christ as Lord. Always be ready to make your defense to anyone who demands from you an accounting for the hope that is in you; yet do it with gentleness and reverence”. I would like to dwell on three messages that we can glean from these words.

“In your hearts sanctify Christ as Lord”. The hope of Christians has a face, the face of the risen Lord. His promise to remain always with us through the gift of the Holy Spirit enables us to hope even against all hope, and to perceive the hidden goodness quietly present even when all else seems lost.

The second message is that we should be prepared to explain the hope that is in us. Significantly, the Apostle tells us to give an accounting of our hope “to anyone who demands” it. Christians are not primarily people who “talk about” God, but who resonate with the beauty of his love and a new way of experiencing everything. Theirs is a lived love that raises the question and calls for an answer: Why do you live like this? Why are you like this?

In Saint Peter’s words, we find, finally, a third message: our response to this question is to be made “with gentleness and reverence”. Christian communication – but I would also say communication in general – should be steeped in gentleness and closeness, like the talk of companions on the road. This was the method of the greatest communicator of all time, Jesus of Nazareth, who, as he walked alongside the two disciples of Emmaus, spoke with them and made their hearts

burn within them as he interpreted events in the light of the Scriptures.

I dream of a communication capable of making us fellow travelers, walking alongside our brothers and sisters and encouraging them to hope in these troubled times. A communication capable of speaking to the heart, arousing not passionate reactions of defensiveness and anger, but attitudes of openness and friendship. A communication capable of focusing on beauty and hope even in the midst of apparently desperate situations, and generating commitment, empathy and concern for others. A communication that can help us in “recognizing the dignity of each human being, and [in] working together to care for our common home” (*Dilexit Nos*, 217).

I dream of a communication that does not peddle illusions or fears, but is able to give reasons for hope. Martin Luther King once said: “If I can help someone as I pass along, if I can cheer somebody with a word or song... then my living will not be in vain”.³ To do this, though, we must be healed of our “diseases” of self-promotion and self-absorption, and avoid the risk of shouting over others in order to make our voices heard. A good communicator ensures that those who listen, read or watch can be involved, can draw close, can get in touch with the best part of themselves and enter with these attitudes into the stories told. Communicating in this way helps us to become “pilgrims of hope”, which is the motto of the present Jubilee.

Hoping together

Hope is always a community project. Let us think for a moment of the grandeur of the message offered by this Year of Grace. We are all invited – all of us! – to start over again, to let God lift us up, to let

3. “The Drum Major Instinct”, Sermon (4 February 1968).

him embrace us and shower us with mercy. In this regard, the personal and communal aspects are inseparably connected: we set out together, we journey alongside our many brothers and sisters, and we pass through the Holy Door together.

The Jubilee has many social implications. We can think, for example, of its message of mercy and hope for those who live in prisons, or its call for closeness and tenderness towards those who suffer and are on the margins. The Jubilee reminds us that those who are peacemakers “will be called children of God” (Mt 5:9), and in this way it inspires hope, points us to the need for an attentive, gentle and reflective communication, capable of pointing out paths of dialogue. For this reason, I encourage you to discover and make known the many stories of goodness hidden in the folds of the news, imitating those gold-prospectors who tirelessly sift the sand in search of a tiny nugget. It is good to seek out such seeds of hope and make them known. It helps our world to be a little less deaf to the cry of the poor, a little less indifferent, a little less closed in on itself. May you always find those glimmers of goodness that inspire us to hope. This kind of communication can help to build communion, to make us feel less alone, to rediscover the importance of walking together.

Do not forget the heart

Dear brothers and sisters, in the face of the astonishing achievements of technology, I encourage you to care for your heart, your interior life. What does that mean? Let me offer you a few thoughts.

Be meek and never forget the faces of other people; speak to the hearts of the women and men whom you serve in carrying out your work.

Do not allow instinctive reactions to guide your communication. Always spread hope, even when it is difficult, even when it costs, even when it seems not to bear fruit.

Try to promote a communication that can heal the wounds of our humanity.

Make room for the heartfelt trust that, like a slender but resistant flower, does not succumb to the ravages of life, but blossoms and grows in the most unexpected places. It is there in the hope of those mothers who daily pray to see their children return from the trenches of a conflict, and in the hope of those fathers who emigrate at great risk in search of a better future. It is also there in the hope of those children who somehow manage to play, laugh and believe in life even amid the debris of war and in the impoverished streets of *favelas*.

Be witnesses and promoters of a non-aggressive communication; help to spread a culture of care, build bridges and break down the visible and invisible barriers of the present time.

Tell stories steeped in hope, be concerned about our common destiny and strive to write together the history of our future.

All this you can do, and we can do, with God’s grace, which the Jubilee helps us to receive in abundance. This is my prayer, and with it, I bless each of you and your work.

Rome, Saint John Lateran, 24 January 2025,
Memorial of Saint Francis de Sales

Francis

ADDRESS OF HIS HOLINESS POPE LEO XIV TO THE COLLEGE OF CARDINALS

Saturday, 10 May 2025

Dear Brother Cardinals,

I greet all of you with gratitude for this meeting and for the days that preceded it. Days that were sad because of the loss of the Holy Father Pope Francis and demanding due to the responsibilities we confronted together, yet at the same time, in accordance with the promise Jesus himself made to us, days rich in grace and consolation in the Spirit (cf. *Jn* 14:25-27).

You, dear Cardinals, are the closest collaborators of the Pope. This has proved a great comfort to me in accepting a yoke clearly far beyond my own limited powers, as it would be for any of us. Your presence reminds me that the Lord, who has entrusted me with this mission, will not leave me alone in bearing its responsibility. I know, before all else, that I can always count on his help, the help of the Lord, and through his grace and providence, on your closeness and that of so many of our brothers and sisters throughout the world who believe in God, love the Church and support the Vicar of Christ by their prayers and good works.

I thank the Dean of the College of Cardinals, Cardinal Giovanni Battista Re – who deserves applause, at least once, if not more – whose wisdom, the fruit of a long life and many years of faithful service to the Apostolic See, has helped us greatly during this time. I thank the Camerlengo of the Holy Roman Church, Cardinal Kevin Joseph Farrell – I believe he is present today – for the important and demanding work that he has done throughout the period of the Vacant See

and for the convocation of the Conclave. My thoughts also go to our brother Cardinals who, for reasons of health, were unable to be present, and I join you in embracing them in communion of affection and prayer.

At this moment, both sad and joyful, providentially bathed in the light of Easter, I would like all of us to see the passing of our beloved Holy Father Pope Francis and the Conclave as a paschal event, a stage in that long exodus through which the Lord continues to guide us towards the fullness of life. In this perspective, we entrust to the “merciful Father and God of all consolation” (2 *Cor* 1:3) the soul of the late Pontiff and also the future of the Church.

Beginning with Saint Peter and up to myself, his unworthy Successor, the Pope has been a humble servant of God and of his brothers and sisters, and nothing more than this. It has been clearly seen in the example of so many of my Predecessors, and most recently by Pope Francis himself, with his example of complete dedication to service and to sober simplicity of life, his abandonment to God throughout his ministry and his serene trust at the moment of his return to the Father’s house. Let us take up this precious legacy and continue on the journey, inspired by the same hope that is born of faith.

It is the Risen Lord, present among us, who protects and guides the Church, and continues to fill her with hope through the love “poured into our hearts through the Holy Spirit who has been given to us” (*Rom* 5:5). It is up to us to be docile listeners to his voice and faithful ministers of his plan of salvation, mindful that God loves to communicate himself, not in the roar of thunder and earthquakes, but in the “whisper of a gentle breeze” (1 *Kings* 19:12) or, as some translate it, in a “sound of sheer silence.” It is this essential and important encounter to which

we must guide and accompany all the holy People of God entrusted to our care.

In these days, we have been able to see the beauty and feel the strength of this immense community, which with such affection and devotion has greeted and mourned its Shepherd, accompanying him with faith and prayer at the time of his final encounter with the Lord. We have seen the true grandeur of the Church, which is alive in the rich variety of her members in union with her one Head, Christ, “the shepherd and guardian” (*1 Peter* 2:25) of our souls. She is the womb from which we were born and at the same time the flock (cf. *Jn* 21:15-17), the field (cf. *Mk* 4:1-20) entrusted to us to protect and cultivate, to nourish with the sacraments of salvation and to make fruitful by our sowing the seed of the Word, so that, steadfast in one accord and enthusiastic in mission, she may press forward, like the Israelites in the desert, in the shadow of the cloud and in the light of God’s fire (cf. *Ex* 13:21).

In this regard, I would like us to renew together today our complete commitment to the path that the universal Church has now followed for decades in the wake of the **Second Vatican Council**. Pope Francis masterfully and concretely set it forth in the Apostolic Exhortation *Evangelii Gaudium*, from which I would like to highlight several fundamental points: the return to the primacy of Christ in proclamation (cf. No. 11); the missionary conversion of the entire Christian community (cf. No. 9); growth in collegiality and synodality (cf. No. 33); attention to the *sensus fidei* (cf. Nos. 119-120), especially in its most authentic and inclusive forms, such as popular piety (cf. No. 123); loving care for the least and the rejected (cf. No. 53); courageous and trusting dialogue with the contemporary world in its various components and realities (cf. No. 84; Second Vatican Council, Pastoral Con-

stitution *Gaudium et Spes*, 1-2).

These are evangelical principles that have always inspired and guided the life and activity of God’s Family. In these values, the merciful face of the Father has been revealed and continues to be revealed in his incarnate Son, the ultimate hope of all who sincerely seek truth, justice, peace and fraternity (cf. Benedict XVI, *Spe Salvi*, 2; Francis, *Spes Non Confundit*, 3).

Sensing myself called to continue in this same path, I chose to take the name Leo XIV. There are different reasons for this, but mainly because Pope Leo XIII in his historic Encyclical *Rerum Novarum* addressed the social question in the context of the first great industrial revolution. In our own day, the Church offers to everyone the treasury of her social teaching in response to another industrial revolution and to developments in the field of artificial intelligence that pose new challenges for the defence of human dignity, justice and labour.

Dear brothers, I would like to conclude the first part of our meeting by making my own – and proposing to you as well – the hope that Saint Paul VI expressed at the inauguration of his Petrine Ministry in 1963: “May it pass over the whole world like a great flame of faith and love kindled in all men and women of good will. May it shed light on paths of mutual cooperation and bless humanity abundantly, now and always, with the very strength of God, without whose help nothing is valid, nothing is holy” (Message *Qui Fausto Die* addressed to the entire human family, 22 June 1963).

May these also be our sentiments, to be translated into prayer and commitment, with the Lord’s help. Thank you!

Message of the Dicastery for Interreligious Dialogue to Buddhists on the occasion of Vesak 2025

Buddhists and Christians in Liberating Dialogue for Our Time

12.05.2025

Dear Buddhist Friends,

As in past years, we readily extend our heartfelt greetings and warm good wishes on the joyful celebration of Vesak. This sacred festival, which commemorates the birth, enlightenment, and passing of the Buddha, holds profound spiritual significance for you. Our greetings this year are further enriched by the spirit of the Jubilee, which is for us Catholics a time of grace, reconciliation and spiritual renewal.

As partners journeying in dialogue, we also greet you in the spirit of *Nostra Aetate*, the groundbreaking Declaration of the Second Vatican Council on the Church's relation to non-Christian religions, whose sixtieth anniversary we are celebrating this year. Since its promulgation in 1965, *Nostra Aetate* has deepened our engagement with the followers of other religious traditions. Inspired by its vision, we once more affirm that “the Catholic Church rejects nothing of what is true and holy” in other religions and “has a high regard for the manner of life and conduct, the precepts and doctrines which, although differing in many ways from its own teaching, nevertheless often reflect a ray of that truth which enlightens all men and women” (*Nostra Aetate*, 2).

Our commitment to dialogue is further confirmed by the positive recognition expressed in *Nostra Aetate* with regard to your own tradition: “Buddhism in its various forms testifies to the essential inadequacy of this changing world. It proposes a way of life by which people can, with confidence and trust, attain a state of perfect liberation and reach supreme illumination either through their own efforts or with divine help” (*Nostra Aetate*, 2). For you, the Buddhist path to liberation involves transcending ignorance, craving, and suffering through insight, ethical conduct, and mental discipline. The journey towards Nibbana – the ultimate freedom from the cycle of birth, death, and rebirth – highlights the transformative power of wisdom and compassion.

This yearning for true liberation finds deep resonance in our shared pursuit of truth and fullness of life, and it aligns with the teachings of our respective traditions. The Buddha taught that, “he who is free from craving and attachment, is perfect in uncovering the true meaning of the Teaching, and knows the arrangement of the sacred texts in correct sequence – he indeed is the bearer of his final body. He is truly called the profoundly wise one, the great man” (*Dhammapada*, Ch. 24, V. 352). For Jesus, knowledge of Truth is liberating: “You will know the truth, and the truth will make you free” (*John* 8:32).

In our time, marked by division, conflict and suffering, we recognize the urgent need for a liberating dialogue, one that is not limited to words but is capable of translating those words into concrete actions for peace, justice and dignity for all.

As was the case when *Nostra Aetate* was promulgated, our world today is also burdened by injustice, conflict and uncertainty about the future. Yet we remain convinced of the profound capacity of religions

to offer meaningful responses to “the unsolved riddles of human existence” (*Nostra Aetate*, 1). The dialogue that takes place between us serves as a way to communicate the treasures of our religious traditions and draw upon their wisdom in order to address the pressing challenges of our time.

The longing for fraternity and authentic dialogue, so eloquently expressed in *Nostra Aetate*, motivates us to strive for unity and love among all peoples and nations. It invites us to build upon our commonalities, appreciate our differences and draw mutual enrichment from our diverse traditions.

This spirit grows deeper as we strive to embrace a culture of dialogue as the path forward, with “mutual cooperation as the code of conduct [and] reciprocal understanding as the method and standard” (*Document on Human Fraternity for World Peace and Living Together*, Abu Dhabi, 4 February 2019).

With these prayerful reflections, we sincerely trust that, through dialogue, our respective traditions may offer worthy responses to the challenges of our time.

We wish you a blessed and fruitful celebration of Vesak!

From the Vatican, 12 May 2025

George Jacob Card. Koovakad

Prefect

Msgr. Indunil Janakaratne Kodithuwakku Kankanamalage

Secretary

Chinese Regional Bishops' Conference (CRBC) Minutes of the 1st Plenary Assembly, 2025 (Spring Plenary Assembly)

Date: Monday, 21 to Friday, 25 April 2025

Venue: CRBC Administration Building

Attendees: Bishop John Baptist Lee, Archbishop Thomas Chung,
Archbishop Peter Liu, Bishop Philip Huang,
Bishop Martin Su, Bishop Norbert Pu,
Bishop John Baptist Huang, OFM
Auxiliary Bishop Peter Chao

Guests: Msgr. Stefano Mazzotti, Fr. John Lai

Secretary: Fr. Otfried Chan

Opening Prayer

Address (Summary) by Msgr. Stefano Mazzotti, Chargé d’Affaires to R.O.C. (Taiwan)

- Msgr. Mazzotti expressed his gratitude to all the bishops for jointly celebrating the 12th anniversary of the Pope Francis’ pontificate on March 19 this year. He shared the shock and sorrow at the news of Pope Francis’ passing, and invited all dioceses to pray for the soul of Holy Father, witnessing the Church of Taiwan’s profound affection and loyalty to the successor of Peter.
- The last *ad limina* visit by the bishops of Taiwan was in 2018, and the date of next *ad limina* visit is yet to be determined. In the

meantime, each bishop should conduct parish visitations (cf. Code of Canon Law, can. 396 §1) and prepare reports for the *ad limina* visit (including key visitation points, affirmation of parish work, and concrete suggestions for future pastoral development), thereby strengthening the communion and bond between the Pope and local ordinaries. The Dicastery for Bishops has published the ‘*Ad Limina* Visit Guide’, containing detailed practical guidance and reference materials. All bishops are encouraged to actively plan this important pastoral work.

- Each diocese must submit annual financial reports without fail. Even though some dioceses have voluntarily waived subsidies from the Dicastery for Evangelization, the afore-mentioned obligation remains in effect.
- Regarding designated collections for the universal Church, these include: Collection for the Holy Land on Good Friday, Peter’s Pence in June and the World Mission Sunday Collection on the third Sunday of October each year. Please be sure to include these initiatives in the diocesan annual calendar.
- Finally, we welcome newly appointed Auxiliary Bishop Peter Chao to the Bishops’ Conference, Fr. John Lai as the new Secretary-General of the Bishops’ Conference, and express gratitude to Fr. Otfried Chan for his past service to the Apostolic Nunciature.

Reports

1. CRBC Secretariat

1) On the Synod of Bishops

- a. Final Document (For its Chinese translation, CRBC *Monthly Bulletin* n. 430)

Brief Summary:

The final document of the Synod, approved today in all its 155 paragraphs, marks a significant moment of change for the life of the Church.

The document demands substantial commitment from the bishops regarding transparency and accountability, while efforts are underway to grant more space and power to women within the Church. Two key concepts emerge from the text: "relationships" and "bonds," representing a new way of being Church. Local Churches are at the heart of the missionary horizon, essential for the experience of plurality within synodality, with the laity increasingly taking on a leading role.

The document is divided into five parts. The introduction clarifies that the Synod is a "renewed experience of encounter with the Risen One." The invitation to contemplate the signs of Christ's wounds urges us to recognize the world's sufferings, from children terrorized by war to social injustices.

The Synod proposes an ecumenical journey, aiming at Christian unity and continuing the inspiration of the Second Vatican Council.

The document emphasizes the need for a Church capable of

nurturing authentic relationships. "The care of relationships is not a strategy, but the way in which God has revealed Himself." Testimonies of pain, particularly from women, highlight the difficulty in establishing meaningful bonds. It is urgent for this renewal to resonate in all contexts.

At the center of the document are "charisms, vocation, and ministries for the mission." The need for greater participation of women and laity in ministries is highlighted. Synodal spirituality is essential: "Without spiritual depth, synodality becomes merely an organizational expedient." Ecclesial discernment takes a prominent place in the document and becomes a spiritual practice requiring a climate of trust and transparency.

Mutual trust is fundamental for constructive dialogue between those in authority and the People of God. All this must be addressed by cultivating the exchange of gifts in a context of human mobility and digital culture. Unity in the exchange of gifts is the criterion for relations between Churches. To witness the joy of the Gospel, the People of God need integral and continuous formation. Promoting a culture of protection and spreading themes of social justice and intercultural dialogue is essential.

The document concludes with a reflection on salvation through relationships and an invitation to pray to the Virgin Mary, guiding us to be a People of missionary disciples.

The document is not merely a report of debates but a clear invitation to a "relational conversion" that emphasizes listening and mission. The Church is called to review its methodologies, involving all the baptized in a path of renewal.

In summary, the Synod has highlighted the tensions and hopes of a Church facing a phase of transition. While internal debates continue, the path towards a more synodal and inclusive Church seems charted, but the road ahead is still long and full of challenges.

b. Implementation Phase of the Synod of Bishops

Brief Summary:

In the Accompanying Note to the Final Document of the XVI Ordinary General Assembly of the Synod of Bishops, the Holy Father had already specified that it "is part of the ordinary magisterium of the Successor of Peter" and, as such, must be received accordingly. He went on to explain that it is not strictly normative but nonetheless calls on the Churches to make consistent choices. In particular, "the local Churches and groupings of Churches are now called upon to implement, in their different contexts, the authoritative proposals contained in the Document through the processes of discernment and decision-making provided for by law and by the Document itself."

The journey that will lead the whole Church to the celebration of the ecclesial assembly in October 2028 will be structured in such a way as to offer adequate and sustainable times for the implementation of the Synod's indications, while also providing for some significant moments of evaluation:

- March 2025: announcement of the accompaniment and evaluation process;
- May 2025: publication of the Support Document for the implementation phase, with guidelines for its conduct;

- June 2025 – December 2026: implementation paths in local Churches and their groupings;
- 24-26 October 2025: Jubilee of synodal teams and participatory bodies;
- First half of 2027: evaluation Assemblies in Dioceses and Eparchies;
- Second half of 2027: evaluation Assemblies in national and international Episcopal Conferences, Eastern hierarchical structures, and other groupings of Churches;
- First half of 2028: continental evaluation Assemblies;
- June 2028: publication of the *Instrumentum laboris* for the works of the ecclesial Assembly in October 2028;
- October 2028: celebration of the ecclesial Assembly in the Vatican.

By the end of May 2025, the General Secretariat of the Synod will circulate additional information, providing further methodological and procedural details for this process.

- c. Letter from the International Theological Commission of the Dicastery for the Doctrine of the Faith:
- The CRBC is to recommend two to three theologians by the end of May 2025. (Fr. Thomas Cui and Sr. Theresa Hu (FI) have been proposed as two candidates.)
 - The CRBC should also appoint a new representative to the FABC Office of Theological Concerns (OTC). (Fr. Thomas Cui has been nominated for this assignment.)

2) Apostolic Nunciature Correspondence

- a. Possible extension of term for National Director of the Pontifical Mission Societies by six months meanwhile CRBC prepares a list of *terna* to the POM for the appointment of a new National Director for Taiwan.
- b. The female Community of *Stella Mattutina* recognized as a Lay Association, with intent to develop into a religious institute.

3) Federation of Asian Bishops' Conferences (FABC)

a. FABC Statement

The Central Committee of the FABC has established a new Commission for Synodality to advance the implementation of synodal practices across Asia. This Commission will foster ongoing formation for bishops in synodality, serve as a platform for sharing resources among member conferences, collaborate with other FABC offices to promote synodality, and maintain dialogue with bishops' conferences from other continents.

The Central Committee has appointed Cardinal Pablo David from the Philippines as Commission President and Fr. Clarence Devadass from Malaysia, a longtime collaborator with FABC OTC, as Executive Secretary.

This diverse and dynamic team will work collectively to animate and deepen the principles of synodality throughout the Asian Church.

b. FABC Pastoral Letter

On the Care for Creation: A Call to Ecological Conversion

I. The Afflictions of Our Common Home

II. Signs of Hope: The Spirit at Work

III. Our Call to Action

IV. Participation in COP 30: A Call for Active Engagement

V. The Season of Creation: A Time for Spiritual and Ecological Renewal

From 1 September (Feast of the Care for the Creation in many Oriental Churches) to 4 October (Memorial of St. Francis of Assisi, Patron Saint of Ecology), this special season offers an opportunity to deepen our spiritual and ecological renewal by:

- Educating our communities on ecological responsibility
- Promoting simpler, more sustainable lifestyles
- Nurturing a spirituality of creation that deepens our relationship with God, humanity, and the cosmos

c. Establishment of a FABC Committee for Synodality by the FABC Central Committee: *“Since the work of promoting synodality has to be carried out primarily at the level of each Episcopal Conference and each Diocese, we respectfully request Your Excellency’s conference to appoint a suitable bishop to oversee this mission and collaborate with the Committee for Synodality. Priority consideration should be given to bishops who have participated in the Synod of Bishops or have long been engaged in synodal processes while actively implementing its spirit. Please submit the nominee’s information to the FABC Secretariat by 30 April 2025.”*

d. FABC Synodality Seminar for Bishops

Date: 22–26 September 2025 (Arrival: 22 September/
Departure: 26 September)

Venue: Baan Phu Waan, Bangkok, Thailand

Registration Deadline: 15 May 2025

Submit to: FABC Central Secretariat (fabccentral@yahoo.com)

Participants:

- FABC Central Committee Members: Presidents of bishops’ conferences, associate member representatives and FABC leadership
- Synodality Coordinating Bishops: Bishops designated by each conference to collaborate with the Committee
- FABC Office Members: Office chairpersons, all episcopal members, executive secretaries of respective offices

Note: Bishop John Baptist Lee, Bishop Norbert Pu, and Auxiliary Bishop Chao will represent the CRBC to attend the Seminar.

e. Letter from the Bishops’ Conference of Wales to FABC
Expressing commitment to collaborate with FABC in advancing synodality.

4) Miscellaneous

- a. Key points from the 5th Meeting of the Religious Affairs Advisory Committee, Ministry of the Interior on 9 April 2025.
- b. Letter from Cardinal Pablo Virgilio David, President of the Catholic Bishops’ Conference of the Philippines (CBCP):
The CBCP has appointed Bishop Narciso Abellan of Romblon and Bishop Ruperto Santos of Antipolo to represent Cardinal David at the National Migrant Workers’ Thanksgiving Mass and Fellowship Gathering on September 21 2025.

- c. The Hong Kong Diocese is organizing an inter-diocesan cultural event for parish choirs to celebrate its 80th anniversary. Anyone planning to travel to Hong Kong should register their overseas travel with the government at:

<https://www.mac.gov.tw/cp.aspx?n=015A70099E11C8A8>

5) General Affairs

- a. Security System Upgrade Proposal: To address the discontinued production of our current security remote controls (copy-protected model), the Secretariat proposed replacing the main control unit (NT\$3,500.- with two units)
- b. The Ministry of Interior requires that the number of directors of the Board of each legal corporation must be an odd number, in order to avoid the impossibility to come to reach a decision due to a result of equal pro-and-contra votes. Although CRBC currently 8 bishops, there is no need to change the number of the directors from seven to eight.

2. Commission for Evangelization

3. Commission for the Doctrine of the Faith – CHARIS National Service of Communion

4. Commission for the Doctrine of the Faith – Bible Apostolate

5. Commission for Liturgy & Sacraments

6. Commission for the Clergy & Religious – Section of the Clergy

7. Commission for the Laity, Family and Life – Section for the Laity

8. Commission for the Laity, Family and Life – Section for Family & Life

9. Commission for the Laity, Family and Life – Section for Youth

10. Commission for Interreligious Dialogue and Ecumenical Cooperation

11. Commission for Culture and Education

12. Commission for Culture and Education – Scouts Section

13. Commission for Integral Human Development – Caritas Taiwan

14. Commission for Integral Human Development – Section of Pastoral - Health Care

15. Commission for Integral Human Development – Section for the Pastoral Care of Migrants and Itinerant People

On the “National Gathering of Migrant Workers and Immigrants in Taiwan, 2025” the Bishops’ Conference has made the following resolutions:

1) Adjustment to the Charity Sale Price of T-Shirts:

In order to encourage and support migrant workers and immigrants to actively order and participate in the event, the Archdiocese of Taipei will subsidize NT\$199.- per T-shirt for migrant workers and immigrants. Individuals will only need to pay NT\$200.- However, local faithful purchasing the T-shirts to show support will continue to pay the original price of NT\$399.- per T-shirt.

To ensure that migrant workers and immigrants across the country enjoy the same benefit, the Bishops’ Conference has resolved that all dioceses shall align with the Archdiocese of Taipei in offering the NT\$199.- subsidy per T-shirt to migrant workers and immigrants, who will then pay only NT\$200.- each.

2) Support and Participation in the Migrant Workers and Immigrants Solidarity Assembly:

The Assembly requires the support and participation of bishops, priests, and faithful from all dioceses. It was resolved in today's meeting that official documents related to this event be sent to all diocesan bishops and chancellors, as well as to the priests and representatives of committees and groups related to migrant workers and immigrants. The list of priests and contact representatives of these committees and groups will be provided by each diocesan secretary.

16. Commission for Aborigine Apostolate

17. Commission for Social Communication – Radio Veritas Taiwan

18. Pontifical Mission Societies

19. Fu Jen Faculty of Theology of St. Robert Bellarmine

20. Research and Action Group on Equality Legislation

Proposals

1. CRBC Secretariat

Proposal A: Review and approval of 2024 Financial Statements and 2024 Annual Work Report.

Explanation:

- Please refer to the attached documents: “Fiscal Year 2024 Budget” and “Fiscal Year 2024 Business Plan.”
- The 2024 Financial Statements and 2024 Annual Work Report of CRBC will be submitted to the competent authorities for examination.

Resolution: Approved.

Proposal B: Approval of “Procurement & Expense Authorization Procedures”.

Explanation:

- Establishes clear official SOP for procurement/expenditures
- To be implemented in all commissions and internal organizations of CRBC

Resolution: Approved.

Proposal C: Budget Execution Guidelines for the CRBC.

Explanation:

Basic Principles to be followed:

- Expenditures must align with approved annual budgets
- Inter-category fund transfers must be approved by means of supporting documents.
- Unbudgeted expenses require:
 - Approval of the President of the pertinent Commission
 - Verification by the accountant of the Secretariat
 - Approval of the President of the Board (CRBC)

Resolution: Approved.

Proposal D: Approval of Sexual Harassment Prevention, Reporting and Investigation Procedures.

Explanation:

Pursuant to the Ministry of Interior's communication (Ref: 11405603702) dated 17 February 2025, regarding requirements for

religious organizations to establish sexual harassment prevention measures, CRBC has prepared the following documents for Board review and approval before submission to the competent authorities:

- Sexual Harassment Prevention, Complaint and Investigation Regulations
- Procedures for Handling Sexual Harassment Complaints and Investigations
- Workplace Sexual Harassment Complaint Form
- Sexual Harassment Complaint Withdrawal Form
- Religious Organizations' Self-Assessment Checklist on Sexual Harassment Prevention

Resolution: Approved.

Proposal E: Publication of the 2026 Catholic Directory of the CRBC.

Explanation:

Since the 2024 edition, there have been significant changes in Taiwan's local Church, including new appointments such as a new Ambassador to the Holy See and an auxiliary bishop for Taipei, as well as creation of new offices. Thus, a new directory is needed. Notifications will begin in September 2025, with completion by April 2026, and in the future Catholic Directory of CRBC will be published biennially to ensure up-to-date information.

Resolution:

Approval for the publication of the 2026 Catholic Directory of the CRBC, with the deadline for statistical data submission set for the end of 2025.

Proposal F: Nomination of three candidates for the succession of the National Director of the Pontifical Mission Societies.

Explanation:

Fr. Khohi Mbwi was appointed as the National Director of the Pontifical Mission Societies for a second term on 20 April 2020. His second term expired on April 20 this year, but it has been extended for an additional period of six months, in order that CRBC has time to propose three candidates for the Pontifical Mission Societies in the Holy See to appoint a new National Director.

Method:

The CRBC will select three candidates from the Diocesan Directors of the Pontifical Mission Societies in each diocese and/or from those who are proposed by the bishops.

Resolution:

The name of the candidate will be announced when his nomination is confirmed.

Proposal G: Invitation to the Bishops' Conference of Italy: Initiative of the Embassy of R.O.C. (Taiwan) to the Holy See with the participation of CRBC.

Explanation:

1. Five prelates from the Italian Bishops' Conference are scheduled to visit Taiwan from 16 to 20 July 2025. Among them two archbishops and three bishops who are: Bishop Vincenzo Viva of the Diocese of Albano, Archbishop Sandro Salvucci of the Dioceses of Pesaro and Urbino, Archbishop Francesco Neri of

the Diocese of Otranto, Bishop Carlo Villano of the Diocese of Pozzuoli, and Bishop Andrea Andreozzi of the Diocese of Fano.

2. Practical preparation for this case:

- a. Bishop John Baptist Lee, President of the CRBC, is to extend a formal invitation letter on behalf of the local Church, welcoming the delegation of the Italian Bishops' Conference.
- b. Facilitate interaction between the delegation and our Catholic communities by encouraging each diocese to organize participation in suitable ecclesiastical activities or visit to the Dioceses, thereby enhancing bilateral exchange opportunities. Such initiatives will also support our bishops in strengthening mutual collaboration with the Italian Bishops' Conference and the preparation for their future visits to the Holy See or Italy.

Resolution:

The Secretariat is tasked to dispatch invitation letters to the five Italian bishops, with the assistance of the Apostolic Nunciature to R.O.C. (Taiwan). The main feature for the visit will be the commemoration of the 25th anniversary of the Chinese Martyr Saints on 19 July 2025.

Proposal H: Formation of the Commission for Synodality by the CRBC.

Explanation:

The FABC Central Committee has established the Committee for Synodality. *“Since the work of promoting synodality has to be carried out primarily at the level of each Episcopal Conference and each Diocese, we respectfully request Your Excellency's conference*

to appoint a suitable bishop to oversee this mission and collaborate with the Committee for Synodality. Priority consideration should be given to bishops who have participated in the Synod of Bishops or have long been engaged in synodal processes while actively implementing its spirit. Please submit the nominee's information to the FABC Secretariat by 30 April 2025”

Resolution:

Designated members of the CRBC Committee for Synodality are: Bishop John Baptist Lee, Bishop Martin Su, and Bishop Norbert Pu.

2. Diocese of Hsinchu

Proposal : Authorization for celebrating Mass by the local ordinary for foreign clergy visiting Taiwan on tourist visas.

Explanation:

It is proposed that foreign priests coming to Taiwan on tourist visas intending to (con-)celebrate Mass should be required to procure a celebret from their ordinary and obtain additionally a documented approval from the diocesan bishop of their destination. This documentation must be first shown to the parish priest in order to be allowed to (con-)celebrate the Holy Mass within the Taiwan region.

Resolution: Approved.

3. Commission for the Doctrine of the Faith (CHARIS National Service of Communion)

Proposal : Approval of the candidate list for the national coordinator of the CHARIS National Service of Communion.

Explanation:

- By virtue of the CHARIS National Service of Communion Charter (Article 10, Section 5), members of the national fellowship service team serve three-year terms. The current term, from Pentecost 2022 to Pentecost 2025, will soon terminate, calling for the selection of new national representatives.
- The selection process for the national coordinator, as outlined in Article 11, Section 2, requires diocesan fellowship service teams to nominate a minimum of three candidates. This list must receive approval at the CRBC 2025 Spring Plenary Assembly Meeting, followed by elections and commissioning at the national meeting prior to Pentecost 2025. The new term will extend from 2025 to 2028.
- Following deliberations at the first 2025 National Representative Meeting on February 28, held in Hsinchu Diocese, three candidates were nominated: Ms. Xiaohan Chen, Ms. Ailing Wu, and Ms. Shuying Lin.

Resolution:

The proposed candidate list is approved, endorsing the aforementioned individuals for the role of national coordinator.

4. Commission for the Laity, Family and Life – Section for Family and Life

Proposal : Designation of Hosting Diocese for This Year's "March for Life".

Explanation:

- Initiated in 2019 by the St. Gianna Pro-Life Center in the Hsinchu Diocese, the "March for Life" has been promoted for the past six years, with strong participation from various dioceses overcoming restrictions during the Covid-19 pandemic.
- In 2022, the march resumed with Taipei Archdiocese as host, and the procession started from Chiang Kai-shek Memorial Hall to Holy Family Parish Church. In 2023, Taichung Diocese's route encompassed Sanmin Road to Guangfu Elementary School's field. In 2024, Chiayi Diocese included collaborations with social welfare services and Buddhist and Presbyterian communities, each host adding a unique flair.
- At the Spring Meeting of the National Pro-Life Core Group, 18 October was earmarked for the event. Nonetheless, Tainan, Kaohsiung, and Hualien Dioceses, which are to be the host, expressed hesitation due to various constraints.
- A decision on this year's hosting diocese is sought from the bishops.

Method:

The Bishops' Conference will discuss and decide the hosting diocese of MFL for this year.

Resolution: Hosting Diocese: Tainan.

5. Commission for Liturgy & Sacraments

Proposal A: Implementation Plan for the 6th National Eucharistic Congress (Hosted by Tainan Diocese) in Penghu Island.

Explanation:

- Penghu, an insular region renowned for its maritime heritage, faces persistent developmental constraints due to geographical isolation. Predominantly adherent to Mazu pagan worship, the territory presents unique evangelization challenges. The proposed Congress seeks to cultivate profound spiritual renewal through Eucharistic devotion, simultaneously elevating national awareness of Penghu's socio-religious needs.
- Despite its peripheral status in national resource allocation, Penghu's cultural significance warrants greater ecclesial engagement. This initiative aims to stimulate both spiritual revitalization and substantive community development through strategic ecclesial intervention.
- The archipelago's relative inaccessibility – requiring air or sea transit – transforms logistical challenges into distinctive opportunities for transformative faith experiences. The Congress will integrate sacred music composition with Eucharistic worship, fostering innovative expressions of devotion among younger generations.
- Strategic Objectives: The Congress shall transcend conventional event parameters by institutionalizing sustainable faith formation through:
 - Deepening Eucharistic Spirituality: Promote Eucharistic

adoration across the Diocese of Tainan and nationwide, enabling believers to encounter Christ intimately.

- Silent Adoration: Establish Eucharistic chapels to facilitate encounters with the Lord in contemplation, fostering spiritual grace through silent prayer.
- New Sacred Music Composition: Invite youth to compose Eucharistic hymns, allowing faith to manifest through music and creating a resonant spiritual bridge for the new generation.
- Volunteer Training and Youth Engagement: Strengthen training of altar servers, especially during school vacations, focusing on recruiting and nurturing young volunteers, particularly children, to experience the sacredness and beauty of the Eucharist firsthand.
- Deepening Faith Through Songs of Praise: Use Eucharistic hymns to deepen spiritual understanding and foster communal faith, allowing believers to receive God's love and calling through song.
- Volunteer Recruitment and Formation: Actively engage local volunteers, providing comprehensive training to transform them into effective evangelizers and ambassadors of joy and faith within the community.

Resolution: Approved.

Proposal B: National celebration of the 25th anniversary of the canonization of the 120 Chinese Martyr Saints, to be discussed.

Explanation:

- In 2009, the late Msgr. Simon Wang founded the Subcommittee for Promoting Devotion to Chinese Saints within the

Archdiocese of Taipei. The subcommittee includes Fr. John Liu, CDD, Fr. Matthew Zhu, SJ, and Fr. Peter Fei from the Diocese of Tainan. The group proposed the Thanksgiving Mass for the 10th Anniversary of the Canonization of the Chinese Martyr Saints at the CRBC 2010 Spring Plenary Assembly Meeting, with success.

- The Mass took place on 10 July 2010, at Hsinchuang Heng Yee Catholic High School. For the 20th Anniversary in 2020, the Subcommittee produced commemorative Chinese Martyr Saints Keychains, distributing them at the Patronal Feast at the Banqiao Chinese Martyr Saints Parish Church.
- On account of the Silver Jubilee, it is proposed that the CRBC Spring Plenary Assembly Meeting establish a preparatory committee to organize a nationwide celebration on Saturday, 12 July 2025, thereby enhancing the promotion of veneration.

Resolution: Approved.

The date of the celebration will be changed to Saturday, 19 July 2025.

6. National Pontifical Mission Societies

Proposal A: Support for the promotion and implementation of the Catechesis of the Good Shepherd (CGS) in all Dioceses.

Explanation:

- The Level 1 CGS formation course (for catechists of children aged 3–6) concluded on 10 April of this year. Twenty-five adults from four Dioceses completed the 90-hour training program and received Level 1 certification from the U.S. Association of the

Catechesis of the Good Shepherd.

- These newly trained catechists will now implement the biblically and prayerfully guided methods they learned in their respective Sunday school spaces, helping children encounter God through the CGS approach.

Method:

- Encourage certified CGS catechists to serve in parishes by offering them appropriate remuneration.
- Assist in preparing dedicated Atrium spaces, including: prayer area, catechetical theme area, and quiet work area for children's hands-on activities.
- Provide funding assistance for necessary catechetical materials.

Resolution: Approved.

Implementation is to be determined at the diocesan level in collaboration with the National Pontifical Mission Societies.

Proposal B: Invitation of Sister Briega McKenna and Fr. Pablo Escrivá to Taiwan to lead the annual clergy retreat.

Explanation:

Sister Briega has inspired hope and brought healing across the globe, while both she and Fr. Pablo Escrivá aim to revive the clergy through retreats that renew their spiritual dedication.

Resolution:

The invitation will be considered by the Tainan Diocese in its planning for the joint diocesan retreat in 2026.

Proposal C: Invitation of Fr. Rob Galea (Australia) to visit Taiwan for youth evangelization events.

Explanation:

Renowned for faith proclamation, worship leadership, and evangelization across diverse platforms worldwide, Father Galea's visit is highly anticipated.

Resolution:

The Global 2033 group has invited Fr. Bob Galea to Taiwan from 16-23 April 2026; however, the project will not entail large-scale events.

7. Commission for the Clergy (Major Seminary of Taiwan)

Proposal : Review and approval of amendments to Chapter VI of 'Finances of the Seminary in the Formation Guidelines' of the Major Seminary of Taiwan.

Explanation:

- The proposal aligns with the decision ratified during the third council session of the 2024 academic year on 26 March 2025.
- Adjustments are proposed to reflect current operational realities, specifically concerning the allocation of seminarians' stipends.
- A comparative table of the revised provisions is included below.

Method:

Pending approval, the revision will be submitted to the Bishops' Conference for final authorization and enactment.

Comparison Table of Amendments-Article 68

- Revised Clause

Seminary expenses—such as administrative costs, food, and other recurrent outlays—shall be equally apportioned among the dioceses or religious orders to which the seminarians belong, based on their respective numbers. Expenses for the rector's livelihood, staff salaries, and welfare benefits shall be shared equally among the seven dioceses.

- Current Clause

Seminary expenses—such as administrative costs, food, seminarians' allowances, and other recurrent expenditures—shall be equally divided among the dioceses or religious orders according to their seminarians' numbers. Expenses for the rector's living costs, staff salaries, and benefits shall be shared equally among the seven dioceses.

- Note

The seminarians' allowance item has been relocated to Article 70, as its amount varies slightly depending on the year of study.

Resolution: Approved.

8. Commission for the Laity, Family and Life (Section for Youth)

Proposal A: From 2028 onward, the Taiwan Youth Day (TYD) should be organized under the direct coordination of the CRBC and should consolidate youth pastoral resources nationwide.

Explanation:

At the meeting for 16th National Youth Conference in 2024,

participating youth groups discussed the current state of Taiwan Youth Day (TYD) and proposed improvements. Subsequent review by the Section for Youth highlighted that, despite its longstanding practice, the model could benefit from optimization. Such reforms would better embody the spirit of TYD and advance youth pastoral work.

Given that Asian Youth Day will no longer take place, TYD is held more frequently (every 1–2 years), posing challenges in manpower, finances, and resource management for dioceses and religious communities due to preparation.

A Bishops' Conference-led approach would ensure stable implementation, enhance cross-diocesan collaboration, and share planning responsibilities more equitably. Dioceses would take turns providing venues and logistical support, while religious institutes and youth groups elaborated creative activities aligned with their charisms to maximize resource efficiency and enrich the event's diversity and professionalism.

Method:

The CRBC's Section for Youth will coordinate overall planning, inviting dioceses and youth groups to participate while maintaining the event's stability and fostering resource integration.

1. The Dioceses will supply venues and logistical aid in turn.
2. Religious and youth organizations will develop activities based on their charisms (e.g., Jesuit experiential programs, Claretian spiritual exercises).
3. Funding will be allocated equally to ensure fairness: NT\$300,000.- from the Bishops' Conference, with supplementary support based on diocesan youth participation, ensuring equitable distribution.

Resolution:

The 2028 Taiwan Youth Day in Chiayi will serve as a pilot for this model.

Proposal B: Adjust Taiwan Youth Day's frequency to biennial, aligned with the years following each World Youth Day (WYD).

Explanation:

The current schedule results in tight intervals between events, straining resources and leading to participant fatigue, which can diminish engagement and long-term pastoral impact. Scheduling TYD in the year following WYD would sustain the enthusiasm sparked by WYD while providing sufficient preparation time, thus enhancing its depth and influence. Dioceses are also encouraged to host "Diocesan Youth Days" in non-WYD / TYD years to promote localized pastoral initiatives, ensuring continuity and relevance.

Method:

- 2025: TYD in Taichung
- 2026: No TYD; Diocesan Youth Day encouraged
- 2027: WYD in Seoul, Korea
- 2028: TYD organized by the CRBC (to be held in Chiayi)
- Subsequent events are to follow this pattern.

Dioceses should organize local Youth Days during off-years to deepen regional pastoral engagement, aligning with the Holy See's *"Pastoral Guidelines for the Celebration of World Youth Day in the Particular Churches."*

Resolution:

The project will be examined after the 2028 Taiwan Youth Day in Chiayi.

9. Commission for Evangelization

Proposal A: Development of pastoral and missionary awareness among clergy and laity.

Explanation:

To embody the principle of synodality and realize the goal that “every baptized person is a missionary,” comprehensive formation is necessary for priests and lay representatives to facilitate effective diocesan collaboration.

Method:

- On 26 July 2025, the commission will host the “Mandatory Self-Development Course for the People of God,” jointly organized with the Section for the Laity of the Commission for the Laity, Family and Life. Bishop John Baptist Lee, President of the Commission, will make a presentation on church structure and operational support, fostering a spirit of synodality and cultivating lay trainers.
- Formation for foreign religious missionary will be organized upon consultation between the AMRSMW and the Commission.
- The Dioceses are requested to designate suitable individuals for training formators who will subsequently conduct formation sessions within their respective dioceses.

Resolution: Approved.

Proposal B: Formation of a Taiwan delegation to the FABC Asian Congress on “The Great Pilgrimage of Hope”.

Explanation:

- FABC will host the “Asian Mission Congress - The Great Pilgrimage of Hope” in Penang, Malaysia, from 27 to 30 November 2025 with an expected attendance of 1,000 participants. CRBC’s delegation comprises 30 persons, allocated following registration regulations.
- Proposed delegation composition: 7 bishops, 5 priests and male religious, 5 sisters &/or female religious, and 13 laity (including 4 youth aged 18–30, 4 lay women, and 5 others).
- Initial arrangements with a travel agency suggest a package cost of approximately NT\$32,000.-, with optional upgrades including an additional pilgrimage day (NT\$4,500.-) and single-room accommodation (NT\$6,000.- –7,200.-). Final details, pricing, and registration procedures will be finalized after the Spring Plenary Assembly Meeting.

Method:

- The proposal will be submitted for approval at the CRBC Spring Plenary Assembly Meeting. Each diocese is encouraged to appoint delegates, referencing the current roster. Bishops will collaboratively select the delegation members. Delegates include:
 - Bishops: Bishop John Baptist Lee, Bishop Norbert Pu, Bishop John Baptist Huang, Auxiliary Bishop Peter Chao.
 - Priests and male religious: Fr. Khohi Mbwi (plus other 4 additional members).

- Religious Sisters: Sr. Augustine Chen and Sr. Louis Chen (Santa Marta Sisters).
- Laywomen: Ms. Sze-Ying, Chen, Ms. Xin-pin Chao, Ms. Hong-wei Chi, Ms. Zi-yin Lin.
- Youth Laity age 18–30: Ms. Sherry Tao, Mr. Si-yu Hong, Ms. Zi-jie Geng.
- Other Lay Participants: Chun-Chien Wu (translator), Monica Lin, Theresa Wu.
- Participation costs will generally be borne by the delegates, with individual dioceses deciding on subsidies as appropriate.

10. Bishop John Baptist Lee of Hsinchu

Proposal : Inter-diocesan Choir Concerts for Jubilee Year.

Explanation:

- Date: Saturday, 6 December 2025,
- Venue: St. Francis Parish Church, Shek Kip Mei, Hong Kong
- Duration: 4–7 December, 2025
- Estimated participation: approximately 25 individuals, not including musicians.
- Each choir will sing the Jubilee theme in their native language, along with two selected hymns. At the conclusion, all participating choirs will jointly perform the Jubilee theme song.
- The Hong Kong Diocese will provide information on flights and accommodations for reference; participants will be responsible for their own expenses.
- Throughout the event, parish activities will be organized by the Hong Kong Diocese to facilitate exchanges.

Participants should announce their travel to the government at:

<https://www.mac.gov.tw/cp.aspx?n=015A70099E11C8A8>

Resolution:

At least one choir representing one of the dioceses of the local church in Taiwan, namely Taipei (St. Gabriel Choir), Kaohsiung (Glory to the Lord Choir), and Taichung (the United Choir of the Cathedral)—is to participate in the Hong Kong Diocese's Jubilee Choir Exchange.

Extempore Motion

Proposal : Appointment of Auxiliary Bishop Peter Chao of Taipei as member of the Commission for Social Communications.

Resolution: Approved.

Follow-up matters:

At the 2024 Autumn Plenary Assembly, a motion was passed for the creation of the Section for Ecological Care, under the Commission for Integral Human Development. The Chairman of this Section will be Bishop Su, with further details to be determined.

Chairman: Bishop Martin Su

Members: Bishop John Baptist Lee, Bishop Philip Huang, Auxiliary Bishop Peter Chao.

Commemoration of the 25th Anniversary of the Canonization of Chinese Martyr Saints

- Date: Saturday, 19 July 2025
- Venue: Heng Yi Catholic High School, New Taipei City

National Thanksgiving and Fellowship Gathering for Migrant Workers and Immigrants

- Date: Sunday, 21 September 2025, 10:00 am
- Venue: Small Arena in Taoyuan

Preparatory Meeting for the (Autumn) Plenary Assembly

- Date: 29 October 2025, 10:00 am
- Venue: Online Meeting (in the Curia of each Diocese)

Meeting of the CRBC with AMRSMW

- Date: Tuesday, 11 November 2025, 10:00 am
- Venue: 5th Floor, Central Building, Taipei City

2025 Autumn Plenary Assembly

- Date: 17–21 November 2025
- Venue: CRBC Administration Building,
No. 39 An Ju Street, Taipei City

FABC ‘Asian Mission Congress - The Great Pilgrimage of Hope Conference’ (see Proposal 9B)

- Date: 27–30 November 2025
- Venue: Penang, Malaysia

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