

● 教宗發表2025年世界病患日文告 -----	2
● 默想教宗文告受啟發的為第33屆世界病患日祈禱文 -	5
● 教宗方濟各2025年四旬期文告 -----	7
● 聖座宗教交談部：齋戒月與開齋節賀詞 -----	11
● 亞洲主教團協會新聞聲明 -----	15
● 世界主教代表會議總祕書處： 陪伴世界主教代表會議實施階段說明信函 -----	17
● 教廷駐華代辦——馬德範蒙席致詞： 為教宗方濟各祈禱禮儀 -----	22
● 教廷駐華代辦——馬德範蒙席致詞： 慶祝教宗方濟各就任十二週年 -----	24
● 聖座東方教會部通函 -----	28
● 主教團公告 -----	32
● The Pope's Message for the World Day of the Sick 2025 is published-----	33
● A Prayer Inspired by the Message of Pope Francis for the 33 <sup>rd</sup> World Day of the Sick-----	36
● Message of His Holiness Pope Francis for Lent 2025 --	38
● Message of the Dicastery for Interreligious Dialogue for the month of Ramadan and E'Id al-Fitr -----	42
● FABC Press Statement-----	46
● Letter on the Accompaniment Process of the Implementation Phase of the Synod -----	48
● Speech of Msgr. Stefano Mazzotti, Chargé d'Affaires, a.i., Representative of the Holy See to R.O.C. (Taiwan), for the Ceremony of Praying for Pope Francis-----	53
● Speech of Msgr. Stefano Mazzotti, Chargé d'Affaires, a.i., Representative of the Holy See to R.O.C. (Taiwan), for the Celebration on the Occasion of the 12 <sup>th</sup> Anniversary of the Pontificate of Pope Francis-----	55
● Letter from the Prefect of Dicastery for the Eastern Churches -----	59

## 教宗發表 2025 年世界病患日文告

禧年呼喚基督徒的希望：在考驗中堅強

「『望德不叫人蒙羞』（羅五5）並在考驗中使我們堅強」，此為教宗方濟各為第33屆世界病患日文告所擬定的標題。該文告今日已刊登於《聖座通訊》。

世界病患日每年於2月11日露德聖母紀念日舉行，並每三年擇一聖母朝聖地隆重舉行。鑒於2025年適逢禧年，教宗方濟各已諭令：原定本年度之隆重慶典將順延至2026年2月11日，於秘魯阿雷基帕的查皮聖母朝聖地（the Marian Shrine of the Virgen de Chapi）舉行。

2025年，教會將於2月11日以教區層級的一般形式慶祝世界病患日；而於4月5日至6日舉行病患與醫療衛生界的禧年慶典，並於4月28日至29日舉行身心障礙者日的禧年慶典。

在此禧年，教會邀請我們成為「希望的朝聖者」。為慶祝這個獻給病患的日子，教宗特別選用《羅馬書》、聖保祿宗徒為羅馬的基督徒團體注入勇氣的經文來勉勵我們。

希望，是禧年的核心訊息，對教宗的邀請賦予深意，同時也是

他對所有受苦者及病患照顧者的祝願。教宗方濟各指出，這份希望使我們在困境中堅定不移，並滋養剛毅之德；而這份德行如同希望一樣，皆為天主的恩賜。

這份恩賜彰顯了天主在我們生命中的臨在。「受苦比任何事都更能讓我們意識到希望是來自天主。因此，希望首先是一份恩賜，需要我們去領受與培養，藉著保持『忠於天主的信實』（參閱：教宗方濟各，《希望是黑夜中的光明》，前言，梵蒂岡，2024年）。這份恩賜也使我們能夠與復活的主同行。祂賦予苦難意義，使我們如同厄瑪烏的門徒（參閱：路廿四13~53），「能向祂傾訴焦慮、擔憂與失望，聆聽祂照亮心靈、溫暖心扉的話語，並在擘餅中認出祂的臨在。」

由此可見，疾病，首先是一個與基督相遇的契機。教宗方濟各寫道：「在生病的期間，一方面我們覺察到自己身為受造物的脆弱，無論是在身體上、心理上，以及靈性上；但另一方面，我們也經驗到天主的親近與憐憫，因為祂在耶穌內與我們一同受苦。」因此，我們發現自己可以依靠那不可動搖的磐石，體驗來自天主的安慰。

但疾病同時也是與他人相遇的契機，與病患相遇，與治療和照顧他們的人相遇。醫院、安養院、家庭等承受痛苦的地方，也成為「豐富彼此的分享場所」。教宗感嘆：「多少次在病床的旁邊，我們

學習了盼望！多少次因為親近受苦的人，我們學習到要有信心！多少次因為關心那些有需要的人，我們發現到愛！我們意識到，我們所有的人：無論是病患、醫生、護理師、家人、朋友、神父、修士、修女，彼此之間都是希望的『天使』，大家都是天主的使者。」

教宗總結道，這份同行「對所有人而言，是一個記號，『是一首人類尊嚴的讚美、希望之歌。』」並以光明見證呼應禧年的勸勉：「望德不叫人蒙羞」。

（主教團祕書處 譯）

## 默想教宗方濟各文告受啟發的 為第 33 屆世界病患日祈禱文

「望德不叫人蒙羞」（羅五5）

並在考驗中使我們堅強

哦，最親愛的天父，當我們不幸患病時，一方面覺察到自己身為受造物的脆弱，另一方面也體驗到祢的憐憫與親近，因為耶穌分擔了我們屬人的痛苦。祢絕不會棄我們不顧，而且常常賜給我們意想不到的堅韌剛強。祢的眷顧與慰藉使疾病成為一個改變我們相遇的機緣、一個發現祢的契機，找到可以依靠緊抱的磐石，好能面對生命中的風暴雨。我們讚美祢！

哦，我們的主耶穌基督，只有祢的復活使人確信，沒有什麼可以使我們與天主的愛相隔絕。而這「偉大的希望」，一份白白賞賜的恩典、幫助我們在生命中克服試探和阻礙的一道微光。祢與我們在一起，成為同行的旅伴，就如祢與厄瑪烏的門徒一樣。我們像他們一樣也能與祢分享我們的困惑，聆聽祢的話語，好能啟迪我們和溫暖我們的心，並在擘餅時認出祢來。我們感謝祢！

哦，天主聖神，祢是受苦者的慰藉，祢是我們在患難中的力量，賴祢的恩寵，受苦的地方往往也能互相分享，彼此互惠，從而學會了盼望、懷抱信心和相親相愛。祢讓我們所有的人：無論是病患、醫

生、護理師、家人、朋友、司鐸、修士、修女，彼此之間相互成就成為希望的「天使」；無論我們身在何處：在家庭、診所、護理之家、醫院和醫療中心，總能懷抱善意，面帶笑容，心存感激和信任，投以理解和關懷的目光。我們呼求祢！

哦，聖母瑪利亞——病人之痊，請為我們所有人，所有的病人和醫護人員祈禱，願我們在這禧年的同道偕行能譜成一首人類尊嚴的讚美、希望之歌，並在愛中激發和鼓勵社會整體齊聲詠唱。阿們。阿肋路亞！

（主教團祕書處 譯）

## 教宗方濟各 2025 年四旬期文告

讓我們在希望中同行

親愛的弟兄姊妹們：

頭上的聖灰是懺悔的標記，藉此我們在信德與望德中開始了一年一度的四旬期朝聖之旅。教會——我們的慈母和導師——邀請我們敞開心靈來領受天主的恩寵，好能以萬分喜樂的心情慶祝基督逾越的勝利，祂戰勝了罪惡和死亡，如同聖保祿宗徒大聲呼叫說：「在勝利中，死亡被吞滅了。死亡！你的勝利在哪裡？死亡！你的刺在哪裡？」（格前十五54~55）。的確，死而復活的耶穌基督是我們信仰的中心，天父浩大的許諾在祂的愛子身上實現了，帶給我們希望的保證：那就是永生。（參閱：若十28；十七3）<sup>1</sup>

今年四旬期，在禧年的恩寵下，我有一些反省，願與各位來深思「一起在希望中同行」的意義，並發現天主的慈悲要我們個人及團體悔改所作的召叫。

首先，是「同行」的意思。禧年的主題是「希望的朝聖者」，這讓我們想起以色列子民走向預許之地的漫長旅程，正如出谷紀中所

<sup>1</sup> 參閱：《祂愛了我們》通諭，220，（2024年10月24日）。

敘述的：這條由奴役到自由的艱辛路途，是出自上主的旨意，也得到上主的引導，祂愛祂的子民，並始終對他們忠信。當我們想到聖經出谷紀的記載，我們不能不想到當今也有許多弟兄姊妹們，為了自己及所愛的人，他們必須逃離悲慘暴力的處境去追求較好的生活。悔改的第一個呼喚就由此而來，因為我們此生都是朝聖者；每個人都必須自問，我們的生命如何回應這個事實。我是真的在旅途中，還是充滿恐懼和絕望，或因不敢走出舒適圈而畏縮不前？我是否設法擺脫罪惡及有損人類尊嚴的處境？在四旬期中，設身處地將我們的生活與遷徙者或異鄉人的具體現實作比較，這是一個很好的靈修操練，可藉此發現天主對我們有何要求，好使我們成為更好的朝聖者。這為「旅客」而言是一個很好的「良心反省」。

其次，是「一起」在旅途上同行。一起同行，成為同道偕行的人，這是教會的召叫。<sup>2</sup> 基督徒蒙召要與他人並肩同行，決不要做一個孤獨的旅客。天主聖神驅使我們走出自我，為了走向天主和我們的弟兄姊妹們，不要自我封閉。<sup>3</sup> 一起同行，意思是以天主子女共同的尊嚴作基礎（參閱：迦三26~28），成為合一紐帶的締造者。一起同行，也表示大家肩並肩同行，互不推擠或踐踏他人，沒有絲毫嫉妒或虛偽之心，不要讓任何人落後或感到被排斥。讓我們往同一方向前行，朝向同一目標，以愛和耐心彼此聆聽。

2 參閱：真福斯卡布拉里尼（Giovanni Battista Scalabrini）和真福澤德（Artemide Zatti）冊封為聖人大典中的彌撒講道，2022年10月9日。

3 同上。

今年四旬期，天主要求我們省察：在日常生活中、在家裡、在工作場所、在堂區或修會團體中，我們是否能做到與他人同行、聆聽他們，抗拒那些叫我們只關心自己、只想到自己需要的誘惑。讓我們在天主面前捫心自問，我們是否能以主教、司鐸或是平信徒的身分做到與他人合作，為天主的國度服務；我們是否以具體的態度向那些接近我們或遠離我們的朋友表示歡迎；我們是否讓他人感覺到自己是團體的一分子或是與他們保持距離。<sup>4</sup> 這就是悔改的第二個召叫：實踐同道偕行。

最後，因天主所賜予的許諾，讓我們「在希望中」完成這趟旅途。願禧年的核心訊息——「望德不叫人蒙羞」（參閱：羅五5）<sup>5</sup> 是我們四旬期走向復活勝利之旅的前景。教宗本篤十六世在《在希望中得救》通諭中教導我們：「人需要無條件的愛。他需要確定性地使他可以說：『無論是死亡、是生活、是天使、是掌權者，是現存的或是將來的事物，是有權能者、是崇高或深遠的勢力，或是其他受造之物，都不能使我們與天主的愛相隔絕，就是使我們與主基督之內的愛相隔絕』（羅八38~39）。」<sup>6</sup> 基督——我的期望，已經復活！<sup>7</sup> 祂在光榮中生活並掌權。死亡已轉變為勝利，基督徒的信仰和浩大希望就在這裡：基督的復活！

4 同上。

5 參閱：《望德不叫人蒙羞》詔書，1。

6 《在真理中實踐愛德》通諭，26，（2007年11月30日）。

7 參閱：復活主日彌撒「繼抒詠」。



第三個悔改的召叫，就是要懷著希望，信賴天主和祂偉大的許諾——永生。我必須捫心自問：我是否深信天主寬恕我的罪過？或我的行為是否表現得好像我能拯救自己？我是否渴望救恩，並呼求天主幫助我接受救恩？我是否具體地體驗到那希望，幫助我領悟一些歷史事件，因此驅使我投身於正義、兄弟情誼、關心我們共同的家園，且不讓任何人感到自己受排斥？

親愛的弟兄姊妹們，我們因為在耶穌基督內有天主的愛，才能一直懷著希望，不致蒙羞(參閱：羅五5)。望德是「靈魂的鐵錨，既穩妥又堅固」。<sup>8</sup> 它驅使教會為「所有人的得救」(參閱：弟前二4)祈禱，並期盼在天上的光榮中，與基督淨配結合為一。這就是聖女大德蘭的祈禱：「希望吧！我的靈魂啊，希望吧！你不知那日子和那時間。你要悉心注意，一切會很快地過去，雖然你的不耐把確實的認為可疑，把短促的當作長久。」(《靈魂向天主的呼喊》，15, 3)<sup>9</sup>

教宗方濟各

羅馬，拉特朗聖若望大殿

2025年2月6日，聖保祿·三木及同伴殉道紀念日

(台灣明愛會 恭譯)

<sup>8</sup> 參閱：《天主教教理》，1820。

<sup>9</sup> 同上，1821。

聖座宗教交談部

## 齋戒月與開齋節賀詞

基督徒與穆斯林：

### 我們希望一起成為怎樣的信徒

伊斯蘭曆1446年／主曆2025年

親愛的穆斯林兄弟姐妹們：

在這齋戒月開始之際，宗教交談部向你們獻上最熱情的問候和友誼。這個齋戒、祈禱和分享的時刻，是讓我們更接近主，並在宗教、慈悲和精誠團結的基本價值上更新的特殊時機。今年，齋戒月大部分時間與基督徒的四旬期重疊，對基督徒而言，這是一個齋戒、懇求和歸依基督的時期。這靈修日期的臨近，為我們基督徒與穆斯林提供了一個獨特的機會，能夠並肩同行，共處在淨化心靈、祈禱及實踐愛德的旅程中。對我們天主教信徒而言，能與你們一同度過這段時光是一種喜悅，因為這提醒我們：我們都是世界上的朝聖者，都在努力追求更美好的生活。今年，我們希望與你們一起反思，不僅是我們能一起做些什麼而能更好地生活，更重要的是，在世人尋求希望時，我們身為基督徒和穆斯林想要一起**成為**怎樣的信徒：我們只是想成為一個更美好世界的同工，或真正地成為兄弟姐妹、共同見證主對全人類的友誼呢？

齋戒月不僅僅是一個齋戒的月分，在我們天主教徒看來，它也是一個內在轉變的學校。透過戒食和戒飲，穆斯林學習克制自己的慾望並回歸本質。這段靈性操練的時光，邀請我們培養虔心，而虔心正是一種使人更親近主、並向他人敞開心扉的美德。正如你們所知，在基督徒的傳統中，神聖的四旬期邀請我們走上類似的道路：透過齋戒、祈禱和施捨，我們尋求淨化我們的心靈，並重新聚焦於引導和指引我們生命的那一位。這些靈性操練雖然表達方式不同，但都提醒我們：信仰不僅僅是外在的表達，也是一條內在轉變的道路。

在一個充斥著不公正、衝突和對未來不確定的世界中，我們的共同使命不只是相似的靈性實踐。我們的世界渴望友愛和真誠的對話。穆斯林和基督徒可以一起為這個希望作證，堅信友誼是可能的，儘管歷史和鼓吹排斥的意識形態帶來了沉重負擔。「希望」不僅是「樂觀」：它是一種植根於信仰主——慈悲的創造者——的美德。親愛的穆斯林朋友們，為你們而言，「希望」從主的慈悲寬恕和引導中而來。為我們基督徒而言，「希望」的根源，是確信天主的愛比所有考驗和障礙都更強大。

因此，我們希望一起成為兄弟姐妹，在人性中深刻地彼此尊重。我們對主的信靠是一種超越彼此間差異的珍寶，它提醒我們，我們都是有靈性的、有血有肉的、被愛的受造物，被召叫在尊嚴和相互尊重中生活。更甚於此的，是我們拒絕一切形式

的暴力、歧視和排斥，藉此成為這神聖尊嚴的守護者。今年當我們的兩個靈性傳統在慶祝齋戒月和四旬期交會之際，我們有一個獨特的機會向世界展示，信仰可以轉化人與社會，而信仰是合一與和好的力量。

在一個「建立圍牆文化的誘惑，試圖在心靈和大地豎立圍牆，阻止我們與其他文化交流，與其他人交流」（教宗方濟各，《眾位弟兄》通諭，27）再次出現的世界，我們的挑戰是透過對話，建設一個基於友愛的共同未來。我們不希望僅僅是共存，我們希望在真誠和相互尊重中生活在一起。我們共享的價值觀，如正義、慈悲和尊重受造物，應該激勵我們的行動和關係，作為我們的指南，為能建設橋梁而非圍牆、捍衛正義而非壓迫、保護環境而非破壞環境。我們的信仰及其價值觀，應該幫助我們疾呼反對不公義和冷漠，並宣揚人類多樣性的美好。

在這個齋戒月和開齋節臨近的時節，我們很高興與你們分享這個希望。願我們的祈禱、我們精誠團結的舉動和我們為和平所作的努力，成為我們與你們誠摯友誼的真實標誌。願這時節成為穆斯林與基督徒之間友愛相遇的機會，我們可以在其中一同慶祝主的美善。這些簡單且深刻的分享時刻，是可以轉變我們的社會及世界的希望種子。願我們的友誼，為這渴望和平與友愛的世界，帶來一陣清新的微風！

願你們在齋戒月期間的齋戒和其他虔誠的操練，以及結束齋戒月的開齋節慶祝活動，為你們帶來和平、希望、兄弟情誼和喜悅的豐碩成果。

發自梵蒂岡，2025年2月4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)



## 亞洲主教團協會新聞聲明

亞洲主教團協會(FABC)的中央委員會，在2025年3月12日至13日，於曼谷靈醫會牧靈中心舉行的年會上，邁出了重要一步，成立了一個落實共議精神新的委員會(Commission for Synodality)。該委員會旨在促進主教們在共議精神領域的持續培養，為FABC內部的各主教團之間共享資源提供管道。此外，該委員會將與FABC其他的辦公處合作實施共議精神，並與其他大洲主教團組織保持聯絡。

該委員會致力於推動亞洲各地的共議精神原則，並打算為來自亞洲各國的主教團組織一次綜合性的研討會。本次研討會的目的，是啟發和加強整個大洲教會的共議性的方式。透過召集教會領袖，該委員會希望促進一種協作和包容的方式，鼓勵聖職人員和平信徒進行公開對話和積極參與。研討會將提供一個平台，好能彼此分享見解、經驗和最佳實踐的方式，最終加強亞洲教會團體內的合一聯結，互相支持為達到共識，並進一步推動共議性的使命。

中央委員會已任命菲律賓的帕布羅·大衛(Pablo David)樞機主教為該委員會主席，這一選擇凸顯了他豐富的經驗和對共議性的進程的堅定承諾。來自馬來西亞、曾在FABC神學關懷處(OTC)任職多年的 Clarence Devadass 神父被任命為執行祕書。



該委員會的其他成員都是傑出的群體，包括來自 FABC 中央祕書處的瑪利諾會神父 William LaRousse、來自新加坡的Christina Kheng博士、來自斯里蘭卡的聖神會神父 Vimal Tirimana、來自菲律賓的 Estella Padilla 女士、來自日本的 Momoko Nishimura 女士 (SEMD)、來自菲律賓的 Enrico Emmauel Ayo 神父和來自印度的 Lalitha Thomas 修女 (SJT)。每位成員都積極參與了關於世界主教代表會議的兩次會期，貢獻了豐富的經驗。他們的參與使他們獲得了寶貴的見解和實踐的知識，現在他們將這些帶到了委員會。

這個多元化、積極的團隊將共同努力，促進和啟發整個地區的共議精神原則。他們綜合起來的專業知識和觀點，將有助於教會內部形成一種更具包容性和協作性的模式，符合 FABC 更廣泛的目標。這項措施勾勒出亞洲主教團協會努力接受和實施共議性的方式，構成促進亞洲信徒更大的合一和參與的關鍵時刻。該委員會的成立證明了 FABC 致力於不斷更新和適應，以滿足教會和社會不斷變化的需求。

發布者：FABC 助理祕書長——瑪利諾會神父 William LaRousse

日期：2025年3月14日

(主教團祕書處 譯)

## 世界主教代表會議總祕書處

# 陪伴世界主教代表會議實施階段 說明信函

梵蒂岡，2025年3月15日

Prot. N. 250062

致所有東方天主教會的教長及總主教、

所有主教及拜占庭禮教區主教、

致所有主教團主席、

所有國際主教團協會主席

樞機主教、樞機閣下、

在基督內親愛的弟兄：

本著共融和共同承擔責任的精神，我寫信給您，以及託付給您照顧的神聖的天主子民，有關世界主教代表會議「以共融、參與及使命來體現共議性的教會」的實施階段，正如《主教共融》憲章（第7號，第19~21條）中所述，聖父教宗希望這一階段能夠得到特別關注，好使人們能越來越理解共議精神乃地方教會和整個教會日常生活的基調，並能切實付諸實踐。

3月11日，聖父教宗明確批准，由世界主教代表會議祕書處所啟動

對實施階段的陪伴和評估程序。此過程需要各教區、各拜占庭禮教區、主教團、天主教東方教會的聖統架構及其大洲教會體的參與。他們將負責與轄內度獻身生活團體、使徒生活團體、平信徒善會、教會運動和新興團體共同投入。最後，將於2028年10月在梵蒂岡舉行教會大會。因此，目前不會召開一個新的世界主教代表會議，反而要將重點放在鞏固迄今所走的途徑。

在世界主教代表會議第十六屆常務會議《最終文件》的說明附件中，聖父教宗已經明確指出，《最終文件》「是伯多祿繼承人普通訓導權的一部分」，因此，必須被大家適當地接受。他繼續解釋說，這並不是嚴格地規範，但仍然呼籲教會作出一致的決定。特別是，「各地方教會和教會群體，現在需要透過法典和《文件》本身所闡述的分辨和決策過程，在不同的情況下實施《最終文件》裡那些具有權威性的指引。」

有鑑於此，在世界主教代表會議的實施階段，不應僅僅理解為從上而來、有關如何「應用」的一些指示，而應理解為一個過程，為接受《最終文件》裡的方針，並為適應當地文化和團體的需要可被妥善地調整。同時，整個教會必須共同前進，協調不同教會背景下的接受度，這就是需要陪伴和評估過程的原因，但這絕不會減輕每個教會的責任。

依照《最終文件》的規定，目標是具體實現不同教會之間，以及整個教會內部恩典交流的願景（參閱：《最終文件》，120~121）。在

此過程中，教會將踏上豐富性和創造性的旅途，使每個人都能從中受益，並在其地區團體（教省、主教團、國際性的主教團協會…等）中收穫成果。這個過程也將是一個機會，得以共同評估在地方層級所作的決定，並認識到在共議精神方面所取得的進展（參閱：《最終文件》，9）。透過這個過程，聖父教宗將能夠傾聽並確認對整個教會有效的方向（參閱：《最終文件》，12、131）。最後，這個過程提供了一個框架，在這個框架內可以實施世界主教代表會議各種不同的方針，特別是研究小組的工作成果和教會法委員會的建議。

確保實施階段成為一個契機至關重要，讓那些至今作出貢獻的人們，重新投入其中，以展示所有教會所聽取到的意見，以及牧者們在世界主教代表會議中所收集到的辨明成果。因此，在傾聽階段已經開始的對話，將繼續下去。這個過程，將會是世界主教代表會議小組的工作——由神父、執事、男女度獻身生活者、男女平信徒，在他們的主教陪同下進行：這些是陪伴地方教會日常共議性的生活的基本方式。為此，應重視並盡可能更新現有的團隊，重新啟動並適當整合疏離的團隊。對那些在共議性的進程上投入較少的教區，這一階段提供了很好的機會，以重啟尚未採取的步驟，並組建〔教區〕自己的共議性的團隊。我邀請你們使用此連結提供的表格，向世界主教代表會議總祕書處呈報你們所在教區共議性的團隊的資料：

[https://synod2024db.com/2025\\_synodal-teams-registration/](https://synod2024db.com/2025_synodal-teams-registration/)

在此脈絡下，為共議性的團隊及參與教會體於2025年10月24日至26日舉行的禧年慶祝，具有特別重要的意義。這將會是一個重要的聚會，以肯定在教會服務的共議性的團隊及參與教會體的價值，並意味著，在希望的願景中承諾要建立一個日益具有共議性的教會，這承諾便不會令人失望，這正是我們在禧年中所慶祝的。

為提供充足和可持續的時間來實施世界主教代表會議的方針，同時也提供一些重要的評估時刻，以邁向2028年10月教會大會的慶祝之路，其安排如下：

**2025年3月：**公布陪伴與評估過程；

**2025年5月：**發布實施階段的《支援文件》及其實施方針；

**2025年6月~2026年12月：**地方教會及其小組的實施途徑；

**2025年10月24日至26日：**共議性的團隊和參與教會體的禧年慶祝；

**2027年上半年：**〔拉丁禮〕教區與拜占庭禮教區的評估大會；

**2027年下半年：**國內和國際主教團協會、

東方聖統組織和其他教會團體的評估大會；

**2028年上半年：**大洲評估大會；

**2028年6月：**發布《工作文件》，供2028年10月教會大會使用；

**2028年10月：**在梵蒂岡慶祝教會大會。

目前，世界主教代表會議總祕書處正致力於陪伴和支持各教會踏上這趟旅程。

樞機、主教閣下：

到五月底，我們將向教會發送進一步的信息，提供有關過程的方法論和程序操作上的更多詳細訊息。

如果沒有教區和主教們的推動，這裡概述的進程是不可想像的。現在，我想向你們、你們的合作者和你們的共議性的團隊表示最誠摯的感謝，感謝你們致力於推進一段特別貼近聖父教宗心靈的旅程，我們都在為他的健康祈禱。

我向你們致以兄弟般的問候，祝你們和你們身為牧者所領導的教會，在即將來臨的復活節獲得豐碩的成果。

世界主教代表會議總祕書處

總祕書長——格雷奇樞機（Mario Card. Grech）

（主教團祕書處 譯）

## 教廷駐華代辦——馬德範蒙席致詞：

### 為教宗方濟各祈禱禮儀

主教座堂，台北市大同區民生西路245號

2025年3月1日(六)，10:00

我謹向大家表達衷心的謝意，感謝大家參加這次為教宗祈禱的禮儀。

感謝鍾安住總主教和台北總教區安排這次的禮儀，感謝共祭的神父們、度獻身生活者、教友們以及所有聚集在這裡的人。特別感謝在場的外交部官員，他們在這幾天不忘向我表達賴總統親切的關懷，台灣駐梵蒂岡大使館也直接向教廷傳達了這訊息。

我也感謝其他宗教代表，他們許諾這幾天會為教宗祈禱。

作為宗徒伯多祿的繼承者，教宗是教會可見的合一標記，教會是普世的教會，但教會裡面卻如此多元。今天，大家的相聚，以及向教宗表示緊密聯繫，是重要的共融見證。

教宗的職務是一個重大的責任。此外，在某些時候，教宗會覺得自己單獨一人肩負重擔，獨自站在最至高牧者面前，有一天他必須向至高牧者對託付給他的羊群有所交帶。我們處身於複雜的歷史時刻，教宗的職務便日益顯得艱辛。但我們相信，因為普世教會都表

示對他心中掛念，教宗方濟各在這時刻至少不會感覺到那麼孤單。

我們知道，聖父教宗在每次牧靈探訪的行程之前和之後，都會去羅馬的聖母大殿，在「羅馬人民救援之母」聖像前祈禱。他住院期間肯定有將自己託付於聖母的護佑。所以，我們也向聖母瑪利亞祈禱，求她代禱，確保教宗能祈獲她的力量、安慰和勸導。謝謝你們。

(天主教會台灣地區主教團祕書處 譯)





## 教廷駐華代辦——馬德範蒙席致詞：

### 慶祝教宗方濟各就任十二周年

2025年3月19日（三）

可敬的外交部吳政務次長志中

可敬的立法院代表們

可敬的外交部長官們

可敬的移民署長官們

可敬的外交使節團團長

可敬的駐台外國大使及代表們

敬愛的台灣地區主教團主席李克勉主教

敬愛的主教們

敬愛的神父、修女們

親愛的朋友們：

感謝大家蒞臨這次慶祝活動，我特別感謝各位來賓，因為我感覺到被授權，將這次的慶祝活動解讀為：在聖父教宗身為教會至高領袖的艱難時刻中，對他的一種密切關懷。

我們今晚慶祝教宗方濟各就任十二周年。但我們也知道，2025年對天主教會而言，是一個特殊的年分，是禧年。我們藉此紀念其兩千年歷史中的一個階段，雖然如此，禧年也是救贖的歷

史、救恩的歷史，所以是向未來持續不斷地開放。

另一方面，2025年禧年的主題恰恰是「希望」，那是不令人蒙羞的希望。對信徒們而言，這希望的根基是超自然的。這種希望並不表示要逃避現實，而是堅定地致力於我們在今天的日子裡與這個時代的男女的共同努力。

談到「希望」，指的是一種能超越宗教信仰共享的希望，我想引用瓦茨拉夫·哈維爾(Vaclav Havel)的一段話，他是一位捷克的知識分子和持不同政見者，後來擔任捷克共和國總統。當他在獄中時，他寫信給妻子說：

「希望不是預測未來。希望是精神上的方針、心中的目標；它超越了眼前所看到的世界，並扎根於視野之外的願景。從這種深刻而重大的意義上來看，希望並不同於因事情稱心如意的喜悅，也不同於成功在望的雄心，而是一種能力，為某件事努力，不僅僅是因為它有機會成功，而是因為那是好的事情。」

因此，希望不是一種感覺，而是一種決定，決定去做某件事，因為它值得做，因為它本身有意義，不論成功與否。

聖座在國際社會上作為全球性的機構，是因為它願意致力於有意義的事情，不考慮眼前的利益或成功與否。它的外交政策是懷著希望，因為它旨在回應各國人民對希望與和平的渴望，特別是那些飽受戰爭蹂躪或無法脫離貧困桎梏的人民。

面臨黯淡的前途，人們渴望希望。聖座承諾要與那些人站在一起——他們始終堅信對話、從不屈服於壓迫掌控他人和罔顧他人痛苦死活的勢力。聖座相信需要與各國人民合作，既在多邊層面上：促進不受政治環境變化或少數人利益影響、具有穩定效力的多邊主義；也在雙邊層面上，在對人類尊嚴的基本尊重的框架內，有著共同基本價值觀和願望的國家，如台灣，保持外交關係。

今天晚上，我們聚集在一所教育年輕一代的學校。年輕人代表著未來，因此他們體現著希望。靜修高級中學創辦於1916年，是台灣歷史最悠久的天主教學校；它的教育領域體現了天主教會對這個國家的發展，以及在社會及精神上進步的一項貢獻。這所作為女校建立的學校，也反映了天主教對女性提升的關注。天主教學校的目標不僅在於培養年輕人為使他們有就業能力，也在於促進全人發展的教育，培養他們成為自己未來的主人，而不是被動的旁觀者的女性和男性，藉此為國家人民和人類大家庭的裨益作出貢獻。

教育，是要建立未來，但不能逃避現實，不能忽視記憶：在這方面，這個地方意義重大：我們剛剛祈禱的主教座堂，是建造在以前的教堂的廢墟上，這座教堂在1945年5月31日，台北轟炸期間被毀，讓我們不忘，當時有3000多人喪生。如果我們要戰爭回到過去，而不跨越到新一代的未來，我們就必須從教育做起。

在敬酒之前，我首先要感謝在場所有的人，首先新竹教區主教暨台灣地區主教團主席李主教，還有參加彌撒的主教們，並感謝道明會修女帶領的靜修高級中學，包括今晚的學生合唱團，由於今天學校考試，所以人數減少了。感謝所有為彌撒聖祭和在茶會慷慨服務會的工作人員：台灣地區主教團、台北總教區主教座堂、台灣總修院、各位恩人，當然還有教廷大使館的工作人員。

我向新任台灣駐教廷大使——賀忠義閣下及其夫人致以特別的問候。兩位能賞光，我們深感榮幸。祝賀大使在您新的使命中一切順利。

我不容忘記，3月19日是天主教徒和世界大部分地區的父親節：因此，我向在場的父親們致以最美好的祝福。

謝謝各位！

（主教團祕書處 譯）



## 聖座東方教會部通函

2025年2月

Prot. N. 1/2025

親愛的主教弟兄們：

再次寫信與您談談聖地的現況。

我深感有責任以教宗的名義，向全球天主教主教致函，傳達教會的呼籲，回應那些受苦受難的人的呼聲。

執筆當下，雖然休戰協議暫時生效，我們都明白這和平多麼脆弱。戰火雖暫歇，卻無法解決根源問題，更難以消除長年的仇恨。但至少我們眼前不再有爆炸煙硝，不必日日面對無法挽回的傷痛。

我們目睹了太多淚水、絕望與毀滅。但我們仍懷抱希望：死亡不會永遠得勝。我們重新燃起希望，因為我們看到復活的主，我們的主耶穌基督，祂在那片土地上活生生地揭示了祂受苦的傷口。

教宗方濟各在2024年10月7日寫給聖地基督徒的信中，說的不只是美好願望，而是切實可行的盼望：「住在聖經記載之地的弟兄姊妹們，你們是渴望和平的弱小群體。感謝你們堅持信仰、守護家園，在困境中依然祈禱與相愛。你們是天主珍愛的種子。就像被埋

入土中的種子終會發芽見光，請不要被周圍的黑暗吞噬。你們要被撒播在你們的神聖之地，長出希望的萌芽，因為信德之光促使你們在眾人談論仇恨時為愛作見證，在衝突擴大時彼此相遇，在一切互相對立時團結一心。」

現在我們必須行動——我說這話時既感沉重又堅定——要盡快幫助生命重現生機。主教弟兄，天主正在對您和您牧養的群眾發出戲劇性的呼籲：「『人子，這些骨頭可以復生嗎？』我答說：『吾主上主！你知道。』」祂對我說：『你向這些骨頭講預言，向他們說：乾枯的骨頭，聽上主的話罷！吾主上主對這些骨頭這樣說：看，我要使氣息進入你們內，你們必要復活』（則卅七3~5）。每個人，從孩童開始，都有權利活在和平中，重新擁有家園和學校，能安心玩耍而不必恐懼死亡威脅。對我們基督徒來說，聖地具有特殊的價值；它們是道成肉身的見證。千百年來，不同傳統的基督徒守護著這些地方，聖地方濟各會院小兄弟會會士更以可敬忠忱維繫至今。

這些聖地周邊已發展出重要的牧靈工程：堂區、學校、醫院、養老院、移民與難民服務中心。為支持這些工作，教宗聖保祿六世設立了「為聖地募捐」，每年聖週五或各地指定日期舉行。

今年募捐特別關鍵：疫情後朝聖活動停擺，基督徒經營的小型經濟活動受創，許多人被迫離鄉。若要守護聖地、保持與聖地的積極連結，我們必須支持當地基督徒團體——他們正以不同的傳統，也以我們的名義，持續讚頌與人同在的天主。這需要



各地教會全力支持。

主教弟兄們，我懇請你們成為這項使命的推動者，讓教友們記得我們在新「加爾瓦略山」（耶穌苦難）的時代目睹的慘況。聖地、聖所、天主子民都是我們的家人，因為他們是我們共同的遺產。請務必將募捐列為牧靈重點——這關係著從耶穌時代延續至今的信仰傳承。相信各位會以熱情與關懷動員所屬團體。

請避免為相同目的另辦募捐，這會分散伯多祿繼承人（羅馬主教）發起的全球性愛德行動的效果。各國聖地募捐專員可直接將款項匯至本部。切勿像古代有些人那樣，把這「儀式」當作與己無關的事。

教宗方濟各向各位致以祝福：在這希望禧年，天主必會記得所有成為祂恩寵見證者與和平工具的人。聖地的基督徒正等待著我們。感謝您，也預祝禧年朝聖之旅平安蒙福。

聖座東方教會部部长

古傑羅蒂（Claudio Gugerotti）樞機

聖座東方教會部秘書長

彌額爾·賈拉卡（Michel Jalakh）總主教

（主教團秘書處 譯）

註：在以下網站可找到聖座東方教會部在聖地的工作簡介：  
[www.orientchurch.va/colletta-pro-terra-santa](http://www.orientchurch.va/colletta-pro-terra-santa)



# 懇請響應教宗呼籲 聖週五為聖地捐款 同道偕行 協助聖地重建和平

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## 主教團公告

(114) 主團祕公字第 11402 號

主教團 2024 年第 4 次會議(秋季會議)決議:為幫助教友更有意識且熱心地參與禮儀,以下 3 個節日回歸本日慶祝:6 月 29 日聖伯鐸及聖保祿宗徒節、7 月 9 日聖趙榮司鐸及中華殉道諸聖節、8 月 15 日聖母升天節。(參閱:主教團祕書處 11308 號公告,2024 年 12 月 20 日)

鑑於 2024~2025 禮儀日曆已出版,以及為讓各教區及堂區有更充分的時間向信友宣導及準備,期能幫助信友積極、主動、有意識地參與教會重要節日,因此決議自明年(2026 年)的禮儀年度開始實施,使能與普世教會同步舉行。

主教團祕書長陳科神父

2025 年 3 月 13 日

## The Pope's Message for the World Day of the Sick 2025 is published

In the Jubilee Year the invitation to Christian hope echoes

**“Hope does not disappoint’ (Rom 5:5), but strengthens us in times of trials”** is the title of Pope Francis’ Message for the XXXIII World Day of the Sick, published today in the Bulletin of the Holy See.

World Day of the Sick is celebrated annually on 11 February, liturgical memorial of Our Lady of Lourdes. Every three years, the celebration takes a solemn form at a Marian Shrine. Due to the Jubilee Year 2025, the Holy Father Francis has ordered that the solemn celebration, which should take place this year, be held on 11 February 2026 at the Marian Shrine of the Virgen de Chapi, in Arequipa, Peru.

In 2025, the Church will celebrate World Day of the Sick in the ordinary form, at diocesan level, on 11 February: **the Jubilee of the Sick and the World of Healthcare on 5 and 6 April**; and the Jubilee of People with Disabilities on 28 and 29 April.

In this Jubilee Year, in which the Church invites us to become ‘pilgrims of hope’, to celebrate the Day dedicated to the sick, the Holy Father chooses a passage from St Paul’s Letter to the Romans, in which the apostle infuses the Christian community of Rome with courage.

Hope, the central message of the Jubilee, gives substance to the Pope's invitation, and at the same time his wish, to all those who suffer and to those who care for the sick. A hope that - Francis observes - makes us steadfast in difficulties and offers nourishment to that virtue that is called fortitude and is - like hope - **a gift from God**.

This gift is one of the aspects through which God's presence is manifested in our lives. 'More than anything else, suffering makes us aware that hope **comes from the Lord**, and it is thus, first and foremost, a gift to be received and cultivated, by remaining "faithful to the faithfulness of God" (cf. *La speranza è una luce nella notte*, Vatican City 2024, Preface).' It is also a gift **to walk beside the Risen One**, who fills that suffering with meaning, so that we too, like the disciples of Emmaus (cf. Luke 24:13-53) 'we can share with him our anxieties, concerns and disappointments, and listen to his word, which enlightens us and warms our hearts. Like them too, we can recognise him present in the breaking of the bread'.

It is therefore clear how illness is first and foremost an **occasion of encounter with Christ**. 'In the time of illness, in fact,' writes Pope Francis, 'if on the one hand we feel all our frailty as creatures - physical, psychological and spiritual - on the other hand we experience the closeness and compassion of God, who in Jesus shared our sufferings' and so we discover that we can anchor ourselves to an unshakable rock and experience the consolation that comes from God.

But it is also an **encounter with the other**, with those who are sick, with those who heal and care. Here then, the places where people

suffer - hospitals, nursing homes, families - also **become 'places of sharing, where we enrich one another**. How many times,' the Holy Father observed, 'at the bedside of a sick person, one learns to hope! How many times, being close to those who suffer, one learns to believe! How often, when we care for those in need, do we discover love! We realize that we are "angels" of hope and messengers of God for one another, all of us together: weather patients, physicians, nurses, family members, friends, priests, men and women religious.

This walking together, Pope Francis concludes, 'is a sign for everyone, "a hymn to human dignity, a song of hope"'. A luminous testimony that substantiates the exhortation of this Jubilee: 'Spes non confundit', 'hope does not disappoint'.



**WORLD DAY  
OF THE SICK 2025**

**A Prayer Inspired by the Message of Pope Francis  
for the 33<sup>rd</sup> World Day of the Sick**

**"Hope does not disappoint" (Rom 5:5)  
but strengthens us in times of trial**

*O most loving Father God,*

if, in the time of illness, we feel, on the one hand, all our frailty as creatures, on the other hand, we experience Your compassionate closeness, because in Jesus You have shared our suffering. You do not abandon us and often surprise us with the gift of a strength we never thought we had. Through Your providential gift, illness becomes the occasion of an encounter that changes us, the discovery of You, the unshakable Rock to which we discover we can anchor ourselves to face the storms of life.

We praise You!

*O our Lord Jesus Christ,*

only from your Easter comes the certainty that nothing can ever separate us from the love of God. And from this 'great hope', a free gift, comes every other glimmer of light with which we can overcome the trials and obstacles of life. You walk with us, becoming our travelling companion, as for the disciples of Emmaus. Like them, we too can share our bewilderment with You, listening to Your Word that enlightens us and inflames our hearts, and recognising You present in the breaking of the Bread.

We thank You!

*O Holy Spirit,*

*comforter of the afflicted and our strength in tribulation,*

by your gift the places where we suffer become places of sharing, where we enrich one another, learning to hope, to believe, to love. You make us 'angels' of hope for one another, all together: the sick, doctors, nurses, family members, friends, priests, men and women religious; wherever we are: in families, clinics, nursing homes, hospitals and medical centres. Help us to give each other kind smiles, grateful and trusting, understanding and caring looks.

We call upon You!

*O Blessed Virgin Mary, Health of the Sick,*

pray for all of us, sick people and health workers, that our walk together in this Jubilee may be a hymn to human dignity, a song of hope, capable of stimulating and encouraging in charity the choral participation of society as a whole.

Amen. Alleluia!

## MESSAGE OF HIS HOLINESS POPE FRANCIS FOR LENT 2025

*Let us journey together in hope*

*Dear brothers and sisters,*

We begin our annual pilgrimage of Lent in faith and hope with the penitential rite of the imposition of ashes. The Church, our mother and teacher, invites us to open our hearts to God's grace, so that we can celebrate with great joy the paschal victory of Christ the Lord over sin and death, which led Saint Paul to exclaim: "Death has been swallowed up in victory. Where, O death, is your victory? Where, O death, is your sting?" (*1 Cor* 15:54-55). Indeed, Jesus Christ, crucified and risen, is the heart of our faith and the pledge of our hope in the Father's great promise, already fulfilled in his beloved Son: life eternal (cf. *Jn* 10:28; 17:3).<sup>1</sup>

This Lent, as we share in the grace of the Jubilee Year, I would like to propose a few reflections on what it means to *journey together* in hope, and on the summons to conversion that God in his mercy addresses to all of us, as individuals and as a community.

First of all, *to journey*. The Jubilee motto, "Pilgrims of Hope", evokes the lengthy journey of the people of Israel to the Promised Land, as recounted in the Book of Exodus. This arduous path from slavery to freedom was willed and guided by the Lord, who loves his people and remains ever faithful to them. It is hard to think of

the biblical exodus without also thinking of those of our brothers and sisters who in our own day are fleeing situations of misery and violence in search of a better life for themselves and their loved ones. A first call to conversion thus comes from the realization that all of us are pilgrims in this life; each of us is invited to stop and ask how our lives reflect this fact. Am I really on a journey, or am I standing still, not moving, either immobilized by fear and hopelessness or reluctant to move out of my comfort zone? Am I seeking ways to leave behind the occasions of sin and situations that degrade my dignity? It would be a good Lenten exercise for us to compare our daily life with that of some migrant or foreigner, to learn how to sympathize with their experiences and in this way discover what God is asking of us so that we can better advance on our journey to the house of the Father. This would be a good "examination of conscience" for all of us wayfarers.

Second, to *journey together*. The Church is called to walk together, to be synodal.<sup>2</sup> Christians are called to walk at the side of others, and never as lone travellers. The Holy Spirit impels us not to remain self-absorbed, but to leave ourselves behind and keep walking towards God and our brothers and sisters.<sup>3</sup> Journeying together means consolidating the unity grounded in our common dignity as children of God (cf. *Gal* 3:26-28). It means walking side-by-side, without shoving or stepping on others, without envy or hypocrisy, without letting anyone be left behind or excluded. Let us all walk in the same direction, tending towards the same goal, attentive to one another in love and patience.

<sup>2</sup> Cf. Homily for the Mass and Canonization of Giovanni Battista Scalabrini and Artemide Zatti, 9 October 2022.

<sup>3</sup> Ibid

<sup>1</sup> Cf. Encyclical Letter *Dilexit Nos* (24 October 2024), 220.



This Lent, God is asking us to examine whether in our lives, in our families, in the places where we work and spend our time, we are capable of walking together with others, listening to them, resisting the temptation to become self-absorbed and to think only of our own needs. Let us ask ourselves in the presence of the Lord whether, as bishops, priests, consecrated persons and laity in the service of the Kingdom of God, we cooperate with others. Whether we show ourselves welcoming, with concrete gestures, to those both near and far. Whether we make others feel a part of the community or keep them at a distance.<sup>4</sup> This, then, is a second call to conversion: a summons to synodality.

Third, let us journey together *in hope*, for we have been given a promise. May *the hope that does not disappoint* (cf. *Rom 5:5*), the central message of the Jubilee,<sup>5</sup> be the focus of our Lenten journey towards the victory of Easter. As Pope Benedict XVI taught us in the Encyclical *Spe Salvi*, “the human being needs unconditional love. He needs the certainty which makes him say: ‘neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord’ (*Rom 8:38-39*)”.<sup>6</sup> Christ, my hope, has risen!<sup>7</sup> He lives and reigns in glory. Death has been transformed into triumph, and the faith and great hope of Christians rests in this: the resurrection of Christ!

<sup>4</sup> Ibid

<sup>5</sup> Cf. Bull *Spes Non Confundit*, 1.

<sup>6</sup> Encyclical Letter *Spe Salvi* (30 November 2007), 26

<sup>7</sup> Cf. Easter Sequence.

This, then, is the third call to conversion: a call to hope, to trust in God and his great promise of eternal life. Let us ask ourselves: Am I convinced that the Lord forgives my sins? Or do I act as if I can save myself? Do I long for salvation and call upon God’s help to attain it? Do I concretely experience the hope that enables me to interpret the events of history and inspires in me a commitment to justice and fraternity, to care for our common home and in such a way that no one feels excluded?

Sisters and brothers, thanks to God’s love in Jesus Christ, we are sustained in the hope that does not disappoint (cf. *Rom 5:5*). Hope is the “sure and steadfast anchor of the soul”.<sup>8</sup> It moves the Church to pray for “everyone to be saved” (*1 Tim 2:4*) and to look forward to her being united with Christ, her bridegroom, in the glory of heaven. This was the prayer of Saint Teresa of Avila: “Hope, O my soul, hope. You know neither the day nor the hour. Watch carefully, for everything passes quickly, even though your impatience makes doubtful what is certain, and turns a very short time into a long one” (*The Exclamations of the Soul to God*, 15:3).<sup>9</sup>

May the Virgin Mary, Mother of Hope, intercede for us and accompany us on our Lenten journey.

Rome, Saint John Lateran, 6 February 2025,  
Memorial of St Paul Miki and Companions, martyrs

## FRANCIS

<sup>8</sup>Cf. *Catechism of the Catholic Church*, 1820

<sup>9</sup> Ibid, 1821.

## Message of the Dicastery for Interreligious Dialogue for the month of Ramadan and E'Id al-Fitr 1446 E. / 2025 A.D.

### *Christians and Muslims: what we hope to become together*

Dear Muslim brothers and sisters,

At the beginning of the month of Ramadan, the Dicastery for Interreligious Dialogue offers you its warmest greetings and friendship. This time of fasting, prayer and sharing is a privileged opportunity to draw closer to God and be renewed in the fundamental values of religion, compassion and solidarity. This year, Ramadan largely coincides with Lent, which for Christians is a period of fasting, supplication and conversion to Christ. This proximity in the spiritual calendar offers us a unique opportunity to walk side-by-side, Christians and Muslims, in a common process of purification, prayer and charity. For us Catholics, it is a joy to share this time with you, for it reminds us that we are all pilgrims on this earth, and that we are all seeking to live better lives. This year, we wish to reflect with you not only on what we can do together to live better lives, but above all on what we want to *become* together, as Christians and Muslims, in a world in search of hope. Do we want to be simple co-workers for a better world, or genuine brothers and sisters, bearing common witness to God's friendship with all humanity?

More than simply a month of fasting, Ramadan appears to us Catholics as a school of inner transformation. By abstaining from food and drink, Muslims learn to control their desires and turn to what is essential. This time of spiritual discipline is an invitation to cultivate piety, the virtue that brings one closer to God and opens the heart to others. As you know, in the Christian tradition, the holy season of Lent invites us to follow a similar path: through fasting, prayer and almsgiving we seek to purify our hearts and refocus on the One who guides and directs our lives. These spiritual practices, though expressed differently, remind us that faith is not merely about outward expressions, but a path of inner conversion.

In a world marked by injustice, conflict and uncertainty about the future, our common vocation involves much more than similar spiritual practices. Our world is thirsting for fraternity and genuine dialogue. Together, Muslims and Christians can bear witness to this hope, in the conviction that friendship is possible despite the burden of history and ideologies that promote exclusion. Hope is no mere optimism: it is a virtue rooted in faith in God, the Merciful, our Creator. For you, dear Muslim friends, hope is nourished by trust in divine mercy, which forgives and guides. For us Christians, it is grounded in the certainty that God's love is stronger than all trials and obstacles.

We want, then, to become, together, brothers and sisters in humanity who deeply esteem one another. Our trust in God is a treasure that unites us, far beyond our differences. It reminds us that we are all spiritual, incarnate, beloved creatures, called to live in dignity and mutual respect. What is more, we desire to become guardians of

this sacred dignity by rejecting all forms of violence, discrimination and exclusion. This year, as our two spiritual traditions converge in celebrating Ramadan and Lent, we have a unique opportunity to show the world that faith transforms people and societies, and that it is a force for unity and reconciliation.

In a world where “the temptation to build a culture of walls, to raise walls, walls in the heart, walls on the land in order to prevent this encounter with other cultures, with other people” is reappearing (Pope Francis, *Fratelli Tutti*, 27), our challenge is to build, through dialogue, a common future founded on fraternity. We do not want simply to coexist; we want to live together in sincere and mutual esteem. The values we share, such as justice, compassion and respect for creation, should inspire our actions and relationships, and serve as our compass in constructing bridges rather than walls, defending justice rather than oppression, protecting the environment rather than destroying it. Our faith and its values should help us to be voices that speak out against injustice and indifference, and proclaim the beauty of human diversity.

In this season of Ramadan and the approach of ‘Id al-Fitr, we are happy to share this hope with you. May our prayers, our gestures of solidarity and our efforts for peace be tangible signs of our sincere friendship with you. May this feast be an occasion for fraternal encounters between Muslims and Christians, in which we can celebrate together God’s goodness. Such simple but profound moments of sharing are seeds of hope that can transform our communities and our world. May our friendship be a refreshing breeze for a world that thirsts for peace and fraternity!

May your fasting and other pious practices during Ramadan and the celebration of ‘Id al-Fitr that concludes it, bring you abundant fruits of peace, hope, brotherhood and joy.

*From the Vatican, 4 February 2025*

**George Jacob Cardinal Koovakad**

*Prefect*

**Msgr. Indunil Kodithuwakku Janakaratne Kankanamalage**

*Secretary*

## FABC PRESS STATEMENT

At the annual meeting of the Federation of Asian Bishops' Conferences (FABC) Central Committee held from 12-13 March 2025 at the Camillian Centre in Bangkok, a significant step was taken with the establishment of a new Commission for Synodality. This commission aims to foster the ongoing formation of Bishops in the area of synodality, providing avenues for sharing resources between the Conferences within the FABC. Additionally, the commission will work with other FABC Offices in implementing the synodal way and liaise with other Continental Episcopal Organizations.

The commission is dedicated to advancing the principles of synodality across Asia and intends to organize a comprehensive seminar for Bishops from various Asian countries. This seminar aims to inspire and reinforce the synodal way within churches throughout the continent. By bringing together church leaders, the commission hopes to foster a collaborative and inclusive approach, encouraging open dialogue and active participation among clergy and laypeople alike. The seminar will provide a platform for sharing insights, experiences, and best practices, ultimately strengthening the sense of unity and mutual support within the Asian church community and furthering the mission of synodality.

The Central Committee has appointed Cardinal Pablo David from the Philippines as the Chairman of this commission, a choice that underscores his extensive experience and unwavering commitment to the synodal process. Rev. Fr. Clarence Devadass from Malaysia who served for many years in the FABC Office of Theological Concerns has been appointed as the Executive Secretary.

The other commission's members are a distinguished group, including Rev. Fr. William LaRousse MM from the FABC Central Secretariat, Dr. Christina Kheng from Singapore, Rev. Fr. Vimal Tirimana CSsR from Sri Lanka, Ms. Estella Padilla from the Philippines, Ms. Momoko Nishimura SEMD from Japan, Rev. Fr. Enrico Emmauel Ayo from the Philippines, and Sr. Lalitha Thomas SJT from India. Each member contributes a vast array of experience, having actively participated in both sessions of the Synod on Synodality. Their involvement has equipped them with invaluable insights and practical knowledge, which they now bring to the commission.

Together, this diverse and highly motivated team will work to promote and inspire the principles of synodality across the region. Their combined expertise and perspectives will contribute to a more inclusive and collaborative approach within the Church, aligning with the broader goals of the FABC. This initiative marks a pivotal moment in the FABC's efforts to embrace and implement the synodal way, fostering greater unity and participation among the faithful in Asia. The formation of this commission is a testament to the FABC's commitment to ongoing renewal and adaptation in response to the evolving needs of the Church and society.

**Issued by: Rev Fr William LaRousse MM (FABC Asst. Secretary General)**

**Dated: 14 March 2025**



## SECRETARIA GENERALIS SYNODI

## Letter on the Accompaniment Process of the Implementation Phase of the Synod

Vatican, 15 March 2025

Prot. N. 250062

To the Patriarchs and Major Archbishops of the Eastern Catholic Churches

To all Bishops and Eparchs

To the Presidents of the Episcopal Conferences

To the Presidents of the International Meetings of Episcopal Conferences

Your Beatitude, Eminence, Excellency,

Dear Brother in Christ,

in a spirit of communion and co-responsibility, I write to you and to the holy People of God entrusted to your care regarding the implementation phase of the Synod «*For a Synodal Church: Communion, Participation, Mission*». The Holy Father hopes that this phase, as outlined in the Apostolic Constitution *Episcopalis Communio* (n. 7, arts. 19-21), receives particular attention so that synodality is increasingly understood and lived as an essential dimension of the ordinary life of local Churches and the entire Church.

On 11 March, the Holy Father definitively approved the start of a process of accompaniment and evaluation of the implementation phase by the General Secretariat of the Synod. This process

calls upon Dioceses and Eparchies, Episcopal Conferences, and the hierarchical structures of the Eastern Catholic Churches, as well as their continental groupings. They will be responsible for engaging institutes of consecrated life, societies of apostolic life, lay associations, ecclesial movements, and new communities present in their territories. It will ultimately culminate in the celebration of an ecclesial assembly in the Vatican in October 2028. For now, therefore, a new Synod will not be convened; instead, the focus will be on consolidating the path taken so far.

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 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».

In light of these indications, therefore, the implementation phase of the Synod should be understood not as merely the “application” of directives from above, but rather as a process of “reception” of the orientations expressed in the *Final Document*, adapted appropriately to local cultures and the needs of communities. At the same time, it is essential to move forward together as the whole Church, harmonizing this reception across different ecclesial contexts. This is the reason for the process of accompaniment and evaluation, which in no way diminishes the responsibility of each Church.

In line with the indications of the *Final Document*, the aim is to concretely realize the perspective of the exchange of gifts between Churches and within the whole Church concrete (cf. nn. 120-121). Along the way, everyone will be able to benefit from the richness and creativity of the paths taken by local Churches, gathering the fruits in their territorial groupings (Provinces, Episcopal Conferences, International Meetings of Episcopal Conferences, etc.). The process will also be an opportunity to evaluate together the choices made at the local level and recognize the progress made in terms of synodality (cf. n. 9). Thanks to this process, the Holy Father will be able to listen to and confirm the orientations deemed valid for the whole Church (cf. nn. 12 and 131). Finally, this process provides the framework within which to place the many and diverse initiatives for implementing the orientations of the Synod, particularly the results of the work of the Study Groups and the contributions of the Canonical Commission.

It is of fundamental importance to ensure that the implementation phase serves as an opportunity to re-engage the people who have contributed and to present the fruits gathered from listening to all the Churches and the discernment of the Pastors in the Synodal Assembly: thus, the dialogue already initiated in the listening phase will continue. The process will rely on the work of synodal teams composed of priests, deacons, consecrated men and women, laymen and laywomen, accompanied by their bishop: these are fundamental tools for accompanying the ordinary synodal life of local Churches. For this reason, existing teams should be valued and possibly renewed, idle teams should be reactivated and appropriately integrated. This process will also offer Dioceses that have invested less in the synodal path an opportunity to recover the steps not yet taken and to form their own synodal teams. I invite you to

communicate to the Secretariat of the Synod the composition and references of the synodal team of your Diocese or Eparchy, using the form available in the attachment.

In this context, the announcement of the Jubilee of synodal teams and participatory bodies to be held on 24-26 October 2025, takes on particular significance, thus placing the commitment to building a Church that is increasingly synodal within the horizon of the hope that does not disappoint, which we celebrate in the Jubilee.

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.

As of now, the General Secretariat of the Synod is committed to accompanying and supporting the Churches on this journey.

Your Beatitude, Eminence, Excellency,

with this letter, I am informing you of the start of this journey before it is made public. Until then, the information contained in this letter should be considered confidential. By the end of May, we will send further communications to the Churches with more details regarding the methodology and operational procedures of the journey.

Without the impetus of diocesan and eparchial bishops, a process like the one outlined here would not even be imaginable. As of now, I would like to express my sincere thanks to you, your collaborators, and your synodal team for your commitment to advancing a journey that is particularly close to the Holy Father's heart, for whose health we are all praying together in these weeks.

I greet you fraternally in the Lord, wishing you and the Church of which you are Pastor a fruitful journey toward the upcoming Easter.

**Mario Card. Grech**

*Secretary General of the General Secretariat of the Synod*

## Speech of Msgr. Stefano Mazzotti, Chargé d'Affaires, a.i. Representative of the Holy See to R.O.C. (Taiwan) for the Ceremony of Praying for Pope Francis

Saturday, 1 March, 2025, Cathedral of the Archdiocese of Taipei

I would like to express my heartfelt thanks to this assembly for participating in this moment of prayer for the Pope.

Thanks to Archbishop Thomas and the Archdiocese of Taipei that promoted the initiative, thanks to the concelebrants, to the Consecrated people, to the faithful, to all those gathered here. A special thanks to the Ministry of Foreign Affairs' officials present here, who in the last days also assured me of President Lai's closeness, which was directly manifested to the Holy See by the Embassy of Taiwan in the Vatican.

Thanks also to the representatives of other religions who in these days wanted to assure me of their prayers for the Pope.

The Pope, as the successor of the apostle Peter, is the visible image of the unity of the Church, which is universal and so varied within itself. Today, this coming together and drawing close to him is a significant testimony of communion.

The ministry of Supreme Pontiff is a burdensome yoke. Moreover, at certain times, the Pope finds himself carrying it alone, alone in front of the Supreme Shepherd, to whom one day he will have to give an account of the sheep entrusted to him. This yoke, then, in a historical moment as complex as the one we are living, is more demanding

every day. With this expression of affection that comes from the universal Church, we believe that Pope Francis will have felt, at least in this difficult moment, less alone.

We know that the Holy Father, before and after each pastoral trip, used to go to the Basilica of Santa Maria Maggiore in Rome to pray before the image of the Salus Populi Romani. He certainly entrusted himself to her protection during his hospital stay. We too then pray to the Virgin Mary, so that She may assure through Her intercession strength, consolation and good counsel to the Pope.

Thank you.



**Speech of Msgr. Stefano Mazzotti, Chargé d’Affaires, a.i.  
Representative of the Holy See to R.O.C. (Taiwan),  
for the Celebration on the Occasion of  
the 12<sup>th</sup> Anniversary of the Pontificate of Pope Francis**

Time: Wednesday, 19 March 2025, 18:30 – 20:30

Venue: Blessed Imelda School, Taipei.

Your Excellency, Mr. François Wu, Deputy Minister of Foreign Affairs,

Distinguished representatives of Legislative Yuan,

Distinguished officials of the Minister of Foreign Affairs,

Distinguished officials of the National Immigration Agency,

Your Excellency the Dean of the Diplomatic Corp,

Your Excellencies, the Ambassadors and the Representatives in Taipei of foreign countries,

Most Rev. John Baptist Lee, President of the CRBC,

Most Rev. Archbishops and Bishops,

Reverend Fathers and Sisters,

Dear Friends,

Thank you all for being here on this occasion, a presence that is particularly appreciated because I feel authorized to interpret it also as an expression of closeness to the Holy Father in a difficult moment of his ministry as Supreme Pontiff.



This evening we celebrate the twelfth anniversary of the election of Pope Francis. But we also remember that 2025 is a special year for the Catholic Church, the year of the Jubilee, with which we remember a stage in its two-thousand-year history, which despite everything, is a history of redemption, of salvation, therefore a continuous opening to the future.

On the other hand, the theme of the 2025 jubilee is precisely hope, the hope that does not disappoint, a hope with supernatural foundations for those who believe. A hope that does not involve taking refuge in alienating projections, but strongly commits us to work today, alongside the women and men of our time.

About hope, a hope that can be shared beyond religious affiliations, I would like to quote a passage by Vaclav Havel, a Czech intellectual and dissident, later President of the Czech Republic, who, writing to his wife from prison, stated:

“Hope is not prognostication. It is an orientation of the spirit, an orientation of the heart; it transcends the world that is immediately experienced, and is anchored somewhere beyond its horizons. Hope, in this deep and powerful sense, is not the same as joy that things are going well, or willingness to invest in enterprises that are obviously headed for early success, but, rather, an ability to work for something because it is good, not just because it stands a chance to succeed.”

Therefore, hope is not a feeling, but a decision, the decision to do something because it is worth doing, because it makes sense in itself, regardless of the prospects of success.

The Holy See's presence on the international scene as global

institution is explained by its desire to commit itself to what makes sense, regardless of immediate interests or prospects of success. Its diplomacy is of hope, in the sense that it intends to respond to the thirst for hope and peace that arises from peoples, especially those who suffer the consequences of war or are subject to the slavery of poverty.

It is a thirst for hope in the face of a dark future. In this commitment, the Holy See feels it is alongside those who do not cease to believe in dialogue, and do not resign themselves to the shouted and overbearing reasons of force, with its ensuing mystifications and pain. The Holy See believes in cooperation between peoples, both at a multilateral level, promoting a multilateralism that does not depend on changing political circumstances or the interests of a few and that has a stable effectiveness, and at a bilateral level, maintaining diplomatic relations with countries like Taiwan, with which we share fundamental values and aspirations, in a framework of fundamental respect for human dignity.

This evening we are gathered in a school, where the young generations are educated. The young generations express the future, therefore they embody hope. Blessed Imelda's School was founded in 1916, the oldest Catholic school in Taiwan; the education sector indicates one of the contributions of the Catholic Church to the development and civil and spiritual progress of this country. Born as a girls' school, this school also expresses the attention to the promotion of women. The Catholic school aims not only to train young people for a profession, but also to promote an integral education of the person, to train women and men who, in freedom, are actors of their future, not passive spectators, and in this way contribute to the good

of this people and the human community.

An education to build a future, but which does not escape from reality, cannot ignore memory: in this regard, this place is significant: the cathedral where we prayed before was built on the rubble of the previous church, destroyed during the bombing of Taipei on May 31, 1945, when, let us remember, over 3,000 people perished. We must start from education if we want war to be returned to the past and not to the future of new generations.

Before the toast, I would first like to thank all those present here, starting with Bishop Lee, Bishop of Hsinchu and President of the Chinese regional Bishops' Conference, who presided over the Mass, the bishops who attended, the school that hosted us, led by the Dominican Sisters, including the choir, reduced as today is team day for the students. Thanks to all those who generously collaborated, both for the Eucharistic celebration and for the reception: the episcopal conference, the Cathedral parish, the Taiwan Catholic Regional Seminary, the benefactors and of course the staff of the nunciature.

I extend a special greeting to His Excellency Anthony Ho, the newly appointed Taiwan's Ambassador to the Holy See, present here with his wife. We are truly honored by your presence here. Best wishes for your new mission.

I don't want to forget that March 19th is Father's Day for Catholics and a large part of the world: so best wishes to the dads present here.

Thank you!

## Letter from the Prefect of the Dicastery for the Eastern Churches

February, 2025

Prot. N. 1/2025

Dear Brother in the Episcopate,

Here I am to talk to you once again about the Holy Land.

I feel a strong sense of responsibility to address the Catholic Bishops of the world, in the name of the Holy Father, conveying the Church's appeal in response to the cry of those who are suffering so much.

As I write to you, our hearts are lifted by the ceasefire in effect. We know that it is fragile and that, by its very nature, it will not be enough on its own to solve the problems and extinguish the hatred in that area. But at least our eyes no longer see explosions, perpetuating the anguish of the irreparable.

We have witnessed tears, despair and destruction everywhere. Now our hope is that the defeat inflicted by death will not be its eternal victory. And our hope is renewed in seeing the Risen One, Jesus Christ our Lord, who in that very land revealed the wounds of His passion, alive.

Today we feel that the words addressed by the Holy Father to the Christians who live in the Holy Places were not a pious wish, but a possible hope: "you, brothers and sisters in Christ who dwell in

the lands of which the Scriptures speak most often, are a small, defenceless flock, thirsting for peace. Thank you for what you are, thank you for wanting to remain in your lands, thank you for being able to pray and love despite everything. You are a seed loved by God. Just as a seed, apparently pressed down by the earth that covers it, is always able to find its way upwards, towards the light, in order to bear fruit and give life, do not let yourselves be engulfed by the darkness that surrounds you. Planted in your sacred lands, become sprouts of hope, because the light of faith leads you to testify to love amid words of hatred, to encounter amid growing confrontation, to unity amid increasing hostility” (*Letter to the Catholics of the Middle East, 7 October 2024*).

Immediately, our duty – and I use this term with both trepidation and determination – comes to mind: to run, as soon as concretely possible, to help life to be reborn. To you, Brother Bishop, and to all those whom you animate in your ministry, God’s dramatic appeal is addressed: “‘Son of man, can these bones live?’ I answered, ‘O Lord God, you know.’ Then he said to me, ‘Prophecy to these bones, and say to them: O dry bones, hear the word of the Lord. Thus says the Lord God to these bones: I will cause spirit to enter you, and you shall live’” (*Ezek. 37:3-5*). Everyone, starting with children, has the right to live in peace and to have homes and schools again, to play together without the fear of seeing the satanic grin of death again. It is true. For us Christians, the Holy Places have a special value; they are the incarnation of the Incarnation. From the very beginning, Christian communities of diverse traditions have safeguarded them and, for centuries, the Friars Minor of the Franciscan Custody of the Holy Land have cared for them with admirable fidelity.

Initiatives of great pastoral value have sprung up around those places: parishes, schools, hospitals, homes for the elderly, and assistance centres for migrants, displaced persons and refugees. Precisely to help support all this, Pope Saint Paul VI instituted the Collection for the Holy Places, repeated annually on Good Friday or on another locally established date.

This year the Collection becomes an essential resource: after the pandemic, with the almost complete interruption of pilgrimages and the small economic activities that Christians in particular have created alongside them, many have been forced into exile. If we want to strengthen the Holy Land and ensure living contact with the Holy Places, we must sustain Christian communities that, in their various traditions, offer perennial praise to the God-with-us, also in our name. For this to happen, we absolutely need the generous support of your communities.

I would like you, Brother Bishops, to become persuasive apostles of this commitment, remembering the images of destruction and death that have passed before our eyes in these times of new Calvary. The Holy Land, the Holy Places, the Holy People of God are your family, because they are the heritage of all of us. I implore you to feel the Collection as one of your pastoral priorities: at stake is the survival of this precious presence of ours, which dates back directly to the time of Jesus. I am certain that you will transmit your enthusiasm and your affectionate care to the communities entrusted to you.

Please avoid that promoting parallel collections for the same purpose, which would compromise the meaning and effectiveness of your charity, a universal initiative of the Successor of Peter, the Bishop

of Rome. The Commissariats of the Holy Land in your country can send what you collect directly to this Dicastery. We anticipate that no community will consider this “liturgy”, as it was called in ancient times, as something that is not its concern.

Pope Francis sends all of you his Blessing: God will not forget, especially in this Jubilee Year of Hope, those who have become witnesses of His Providence and instruments of His Peace. Our Christians of the Holy Land await you. Thank you and have a good Jubilee pilgrimage.

Claudio Card. Gugerotti  
*Prefect*

✠ Michel Jalakh, OAM  
*Archbishop Secretary*

N.B. A summary of the works of the Custody of the Holy Land and of this Dicastery, can be found on the website: [www.orientchurch.va/colletta-pro-terra-santa](http://www.orientchurch.va/colletta-pro-terra-santa)

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