FABC Papers No. 193

Follow up of FABC 50 Bangkok Document

Workshop for
Rectors of the Major Seminaries

28th April to 1st May 2025

Camillian Center in Lat Krabang, Bangkok

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CONVENER'S ADDRESS FOR FABC WORKSHOP SERIES – 2025
Bishop Allwyn D'Silva

Dear Brother Bishops, Fathers, Sisters and Friends – my warm personal greetings to each and every one of you. I am delighted that you are here at this workshop planned by the FABC in 2025. From the various communications, you already know why you are here, but I will overview the fairly long process that resulted in our presence at this workshop today.

The Journey

It is said that "a journey of a thousand miles begins with a single step" (ancient Chinese proverb). Fifty years ago, we as Church in Asia at the Asian Bishops' Meeting held in Manila during Pope Saint Paul VI's pastoral visit in 1970, took that "single step" of forming the Federation of Asian Bishops' Conferences – FABC. Our predecessors came together with hopes and aspirations of renewing our church in this part of the world. Fifty years later, we can only give thanks for God's faithful love and guidance, having come a long way since the conception of an idea to bring together Bishops across Asia for greater collaboration and partnership. Both as testimony to the joys of the fraternal communion responding to the needs of Church in Asia with every changing decade, and in the light of new developments, changes and challenges faced by the bishops today, the concept of convening a General Conference was mooted. The objective of this gathering would be to listen to "what the Spirit is saying to the Churches" in Asia (cf. *Revelation* 2:29).

Planning for the first General Conference of the FABC thus began in 2014. The concept of it was discussed by the FABC Central Committee and approved. Cardinal Oswald Gracias, Archbishop of Bombay, who was the then FABC President, presented the concept of a continental conference to Pope Francis, who approved it. The General Conference was scheduled for 2020 as it would coincide with the fiftieth anniversary of the "beginning" of the FABC. In 2018, Cardinal Oswald Gracias, as the Convenor of the General Conference, appointed me (Bishop Allwyn D'Silva) Adjunct Secretary of a core group to begin the process of its planning. We settled on calling this General Conference "FABC 50: Journeying together as peoples of

Asia" and decided its theme would be: "… and they went a different way" (*Matthew* 2:12).

Several regional consultations were held. A logo was chosen. A venue was proposed. An FABC Consultation Paper, which some of us may recall reading and responding to, was sent to the member conferences. All of that was in 2019. Just as responses to the Consultation Paper were beginning to come in, the COVID-19 pandemic struck. The General Conference had to be postponed indefinitely. The preparations continued, albeit online. Based on previous consultations, a Guide Document was produced and issued on 29th November 2020 (cf. FABC Paper 165). The member conferences were then invited to deliberate on the Guide Document and provide feedback. Their responses were later published as FABC Papers 166 and 167. As pandemic restrictions were slowly being lifted, the Central Committee fixed the General Conference for 12th-30th October 2022 in Bangkok, Thailand, with the inauguration set for 22nd August, the feast of the Queenship of the Blessed Virgin Mary.

The objectives of the FABC 50 General Conference, with the purpose of reaffirming, renewing and revitalising the Church in Asia, included:

- To affirm and celebrate the journey of the past fifty years
- To become aware of the current and emerging realities and challenges confronting Asia and the Church
- To search for the face of Jesus in Asia
- To trace a vision of the Church in Asia at the service of the peoples of Asia and in communion with the Church throughout the world, and significantly
- To envision new pathways of service and journeying together as peoples of Asia.

The Guide Document envisaged – and it remains our collective hope – that FABC 50 becomes the stepping stone to help us as the Church in Asia to rethink our commitment in relation to mission, worship and pastoral strategies. We entered into this new phase, heeding Pope Francis' prophetic call – originally his mandate to the Vatican's coronavirus commission – to "prepare the future" rather than to "prepare for the future". He asked of us to prepare a future full of

hope amid chaos and uncertainty. I believe it was Pope Benedict XVI who said, "to hope is to be open to the future and to be open to the future is to be open to God". Therefore, we emphasised earnestly looking towards a collective future with an all-embracing vision for the Church in Asia. Our journey thus far enabled us to glimpse not only the challenges faced across Asia, but also the aspirations of the Church in Asia. We began to prepare the future with faith and confidence in our God, guided by the Holy Spirit, who is the source of all renewal and regeneration. We sought the blessings of our Mother Mary to accompany and sustain us with her intercession in our quest to "journey" together as peoples of Asia in "finding new paths" for the glory of God (cf. *Evangelii Gaudium* 1).

We went on to develop FABC 50 in the following four phases (*Vademecum* Pages 1-2):

- Phase 1: To deepen our awareness of the challenges in Asia today as we listened to one other about the situations in our respective countries, conferences and rites
- Phase 2: To learn and understand the emerging realities impacting Asia and the Church in dialogue with recent papal documents
- Phase 3: To discern and envision new pathways for the Church towards a better Asia, and
- Phase 4: To articulate a new vision of the Church's way in Asia through a message and final document.

In his first letter to the Corinthians, Saint Paul describes his understanding of being a disciple and missionary of Jesus Christ: "To the weak I became weak, to win over the weak. I have become all things to all… All this, I do for the sake of the gospel, so that I too may have a share in it" (*1 Corinthians* 9:22-23). It is in the light of these words that the Final Document, launched on 15th March 2023, of the First General Conference of the FABC, convened 12th-30th October 2022 in Bangkok, ends. On behalf of its organisers and the compilers of Bangkok Document, I have laid this all out only "for the sake of the gospel", which is God's Good News of love, peace and justice for our peoples in Asia and the whole of humanity.

The Proposal
But our thousand steps are nowhere near complete. The journey continues, which is why you are all here together.

While FABC 50 was still on-going in October 2022, the heads of the various Bishops' Conferences of South Asia decided to have a training programme mainly for Bishops to ensure new pathways are discerned, envisioned and implemented. They gave various suggestions for the training programme to be conducted in 2023. A core group comprising Cardinal Filipe Neri Ferrão, CCBI President and Archbishop of Goa and Daman, Archbishop John Moolachira of Guwahati and I (Bishop Allwyn D'Silva) was formed. We met in November 2022 and decided to organise a series of three workshops in Nepal (due to ease of visas), with a duration of five days each, in 2023. The core group proposed that each Bishops' Conference could send five to ten participants for the workshops. An outline of the three workshops of 2023 in Nepal is below:

1. **A Guide to Our Ministry of Bishops – Insights from the FABC Documents**, especially the Bangkok Document: primarily organised for Bishops ordained during the last fifteen years in April. The objective was to enhance the knowledge and involvement of the Bishops of South Asia about the workings and teachings of the FABC.

2. **Called to be Witnesses in the World**: for Catechists in May, with the objective of building a cadre of catechists in spreading the teachings of the FABC, and,

3. **To be Bridge – Builders – Instruments of Dialogue and Reconciliation in Asia**: for the Laity, Priests, Religious and Bishops in October, with the objective of enabling an effective FABC response the violence prevalent in our countries and especially in peace building.

On 4th September 2023, another FABC core group (comprising Cardinal Oswald Gracias, Bishop Allwyn D'Silva, Msgr Josef Sayer, Fr Clarence Devadass, Fr Enrico Emmanuel Ayo, Fr Joseph Gonsalves, and Fr Nigel Barrett) met. Its members acknowledged

that the South Asia workshops had presented to the FABC examples of whispering the Gospel and bridge building. However, the richness of the Bangkok Document had not yet percolated to the grassroots. Therefore, the core group decided to conduct workshops for key stakeholders in different segments of the Church, at which the document would be broken down and practical pastoral suggestions offered. Thus equipped, the stakeholders would share and implement the new pathways for the Church in Asia – i.e., a renewed evangelisation – with their respective groups. The core group resolved to organise a series of FABC workshops for the following stakeholder groups during the Jubilee Year of 2025:

1. **Rectors and Seminary Formators** at Bangkok, Thailand in April-May.
2. **Religious and Consecrated Women** at Kuala Lumpur, Malaysia in August.
3. **Youth** at Phan Thiet, Vietnam in September.
4. A workshop on **Migrants** will also be held in August at Kuala Lumpur, Malaysia, with the FABC as a co-organiser.

The Hope

The new pathways we hope to embark on are also solely for the sake of the Gospel. There is only one means through which the Church in Asia can evangelise and effectively bring in the liberating, empowering and revitalising Good News of Jesus Christ. We can only do so if we learn to witness the love of Christ and lay down our gifts before him – the God who became a child, one of us. In his teaching and throughout his life, death and resurrection Jesus reveals to us the love and mercy of God, the creator of all people and nature. He teaches us to respond to God's love, serving and loving our "neighbours", the hungry and thirsty, the sick, foreigners and migrants, the indigenous, oppressed and needy (cf. *Mark* 12:29 ff. and *Matthew* 25:31 ff.).

Jesus' ministry is an archetype of synodality. He was always in communion with the Father and Spirit, he ensured the participation of all – from sinful tax collectors, to oppressive Romans, to shameful prostitutes, to learned scribes, to those who followed his teachings in the shadows, to the outcast Samaritans, Syrophoenicians, lepers and

others – in his mission of evangelisation. Well, over two thousand years later, the mission of evangelisation has passed on to us. May we fulfil it as Jesus did, as we journey together in a synodal, inculturated church with intercultural relationships with our neighbours in religions, cultures and societies for a better Asia.

Like each one of us, this workshop series too is only a leaven or a small seed. But by the grace of God, may we and it transform into a full loaf of bread or a large mustard tree (cf. *Matthew* 13:31-33). Let us not forget our Blessed Mother Mary, to whom we entreat for success and entrust the Church in Asia and the Asian peoples to her intercession and protection.

Come, let us continue on our journey together to let love, peace and justice rooted in Christ prevail. May we passionately witness his love and freely offer our gifts. Thank you very much.

HOW THE BANGKOK DOCUMENT OF FABC50 PREEMPTS THE FINAL DOCUMENT OF THE SYNOD ON SYNODALITY

+*Pablo Virgilio S. David*
CBCP President, FABC Vice-President

FABC Seminar, 28-30 April 2025

I. INTRODUCTION: PROVIDENTIAL CONVERGENCE

I am grateful for this opportunity to reflect with you on the convergence—indeed, the deep resonance—between two landmark journeys in the contemporary Church: the path of the FABC General Conference that produced the *Bangkok Document* and the global journey of the Synod on Synodality, whose Final Document was released after the second General Assembly in October 2024.

As many of you know, our FABC was founded in 1970. We had planned to hold our fiftieth anniversary General Conference in 2020, but the COVID-19 pandemic made it impossible. Looking back, I now see this delay as providential. By the time we finally gathered in Bangkok in October 2022, Pope Francis had already launched the global synodal process in 2021. That meant our General Conference was not only influenced by, but deeply embedded within, the Spirit of Synodality.

As a member of the committee that drafted the *Bangkok Document*, I can attest to how profoundly our process of prayer, listening, discernment, and communal reflection mirrored the very synodal principles we were being invited to embody. In fact, the *Bangkok Document*, published in March 2023, ended up serving as a uniquely Asian contribution to the broader ecclesial reflection on synodality. In many ways, it anticipated the key themes and substance of the Synod's Final Document.

Both documents are grounded in sacred Scripture. The *Bangkok Document* draws its inspiration from Matthew's narrative of the Journey of the Magi (Mt 2:1–12). The Synod's Final Document draws from the post-resurrection narratives, particularly John 20 and 21—those beautiful scenes of encounter, recognition, healing, and mission.

In this talk, I propose to trace the theological and pastoral parallels between these two journeys—how Asia's voice, expressed through the *Bangkok Document*, helped prefigure the global call to become a synodal Church.

II. FROM TRIPLE DIALOGUE TO FOURFOLD SYNODALITY

One of the hallmarks of FABC's theology since its inception has been the vision of a Church engaged in a Triple Dialogue: with cultures, with religions, and with the poor. The *Bangkok Document* honors that legacy—but also pushes it further.

In paragraph 150, we read: "*The way of dialogue is now finding its fuller expression in Synodality.*" This is no small statement. It recognizes synodality not merely as a new method of ecclesial governance, but as the very horizon that gives depth and coherence to all forms of dialogue.

Cardinal Luis Antonio Tagle, in his keynote at the General Conference, spoke of the need to move beyond bilateral dialogue to what he called multilateral engagement, or "multilogue." He challenged us to embrace the Spirit of Synodality as the most adequate response to Asia's complex, pluralistic contexts. (BD §21)

This shift paved the way for a fourth dialogue, now included in our framework: Dialogue with Creation. This expansion from threefold to fourfold synodality reflects not only a theological deepening but a response to our region's most pressing ecological and socio-political challenges.

III. FOUR PATHWAYS OF SYNODALITY IN ASIA

Let me now walk you through the four key expressions of synodality articulated in the *Bangkok Document*. Each of them anticipates similar concerns in the Final Document of the Synod—but with a distinctively Asian voice and context.

1. SYNODALITY WITH CULTURES: BEYOND INCULTURATION TO INTERCULTURALITY

Asia is a continent of ancient civilizations and diverse cultural traditions. The early mission of the Church here struggled with questions of cultural translation, often through the lens of inculturation. But the *Bangkok Document* invites us to go further: toward interculturality.

Faith does not exist in a vacuum. It always arrives clothed in culture—and must continue to grow in dialogue with it. Paragraphs 18 to 21 challenge us to embrace the dynamic interplay of cultures in our evangelizing mission.

We have moved, as the document says, from "giving the faith Asian faces" to recognizing how intercultural encounters may themselves give birth to new expressions of faith. The Greco-Roman Christianity of the early Church was, after all, a new expression born of the diaspora Jewish experience.

The Synod's Final Document speaks of the Church's "polyhedral character" and the importance of respecting legitimate diversity (FD §30). But the Bangkok Document had already articulated this vision through the lens of Asia's lived reality.

2. SYNODALITY WITH RELIGIONS: FROM 'OTHER' TO 'NEIGHBOR' FAITHS

Except for the Philippines and East Timor, Christianity remains a minority religion in Asia. That has taught us humility—and opened us to deep interreligious dialogue. Yet even in the language of the Church, we often continue to speak of "other religions."

During the General Conference, the Korean Bishops proposed a gentle but profound change: to begin referring to non-Christian religions as "neighbor religions." This was warmly received and adopted in our document (BD §24).

This is more than semantics. It is a theological statement. These are not "others." They are our neighbors, our fellow seekers, our partners

in the journey. They may not share our creeds, but they share our humanity—and often, our deepest hopes and longings.

Jesus himself reminded us that the second commandment is like the first: "You shall love your neighbor as yourself." This, too, is a form of synodality—walking together in shared action for the poor, the environment, and the common good.

The Synod Final Document speaks of the necessity of interreligious dialogue (FD §62), but it is the *Bangkok Document* that offers the deeper pastoral and theological insight: we dialogue best not through doctrine, but through love.

3. SYNODALITY WITH THE POOR: FROM 'FOR' TO 'WITH'

Perhaps the most radical shift in the *Bangkok Document* is the movement from being a Church for the Poor to a Church with the Poor.

Too often, social action in our Church history has taken on a patronizing tone—well-intentioned but top-down. The poor were objects of charity, not agents of change.

Paragraphs 148–149 describe the proposed shift from BECs (Basic Ecclesial Communities) to BHCs (Basic Human Communities). These are not simply small faith-sharing groups. They are grassroots communities empowered to engage in peacebuilding, conflict resolution, and the politics of the common good.

The Synod Final Document echoes this beautifully in paragraph 23: "*Those who live in conditions of marginalization and exclusion become protagonists of synodal renewal.*" But once again, the voice from Asia came first.

Here in Asia, where poverty is a pervasive reality in many countries, this shift to synodal co-responsibility with the poor is not optional—it is essential for a credible Gospel witness.

4. SYNODALITY WITH CREATION: ECOLOGICAL CONVERSION AS ECCLESIAL CALL

Long before the Synod began speaking of synodality with creation, the FABC had already taken this step. Paragraph 104 of the *Bangkok Document* states: *"As disciples of Jesus Christ, God Incarnate, we need to enter into an intensive dialogue with creation."*

We echoed Pope Francis' call in *Laudato Si'* for ecological conversion. But we went further. In paragraph 108, the document speaks boldly of repudiating destructive models of agriculture, rehabilitating watersheds and coral reefs, and restoring the biome.

This is not just environmental activism. It is a spiritual obligation. Ecology, in the Asian context, is interwoven with justice, peace, culture, and spirituality. The document calls for a renewal not only of habits, but of imagination and ethics.

The Synod Final Document affirms this direction (FD §58), but Asia had already voiced it—clearly, prophetically, and pastorally.

IV. METHOD AND SPIRIT: DISCERNMENT IN THE ASIAN SOUL

What strikes me most, looking back at both documents, is the similarity in spirit and method. The *Bangkok Document* speaks of the need for contemplative silence, interiority, and discernment—traits deeply rooted in Asian spirituality (BD §§14, 19).

Meanwhile, the Synod Final Document institutionalizes Conversation in the Spirit as the method of discernment (FD §§11, 44). But this method is not foreign to us. In fact, it resonates deeply with the Asian way of decision-making—where silence is sacred, speech is thoughtful, and consensus is spiritual.

This is Asia's gift to the universal Church: a synodal spirituality grounded not in procedure, but in presence, listening, and reverence for the other.

V. CONCLUSION: "BY ANOTHER WAY" (MT 2:12)

Let me return, as the *Bangkok Document* does, to the story of the Magi. After encountering Christ, they return to their country *"by another way."* (Mt 2:12)

That verse serves as both a summary and a summons. The Church, too, is called to find new paths—not for the sake of novelty, but for fidelity to the Spirit's leading.

The *Bangkok Document* does not compete with the Synod's Final Document. Rather, it prefigures, enriches, and confirms it—offering the Asian Church's contribution to the pilgrim journey of the whole People of God.

May we continue walking together—with cultures, with religions, with the poor, and with creation—listening, discerning, and responding to the Spirit who always calls us forward, by another way.

Letter to Rectors in Asia

1 May 2025

To the esteemed Rectors of Major Seminaries in Asia,

Peace in the Risen Christ!

We are happy to share with you that 33 Rectors of Major Seminaries charged with the formation of more than 2100 seminarians all over Asia met in the Camillian Pastoral Center (Bangkok) from 28 April to 1 May 2025 for a workshop: "Follow up of FABC 50 *Bangkok Document*." We discussed how to integrate the five new pathways identified by the FABC 50 General Conference *Bangkok Document* (BD) into initial priestly formation.

We journeyed with one another in the spirit of synodality. Using U Theory, we realized and share the following:

Pathway 1: From foreign expressions to inculturated proclamation of the Gospel (BD 141-147)

- We see
  - the generation gap between the present reality and future
  - challenges and need for understanding of the reality towards the future
  - the challenge of knowing the language and culture of the seminarians
  - clericalism
- We sense
  - possibilities for transformation for change
  - a need to upgrade our expression of faith in the Asian context
- We are called to
  - be the agents of change in the pathways in the Asian context
  - witness Christ in the diversity of Asian cultures by adapting local cultures and languages.

Pathway 2: From basic ecclesial communities to basic human communities (BD 148-149)

- Despite the varied challenges posed by materialism, secularization, globalization, etc., people sense deeply the need to belong, to be appreciated and valued. The Church must provide an environment where Christians can deepen the experience of the Early Christian Communities (Cf. Acts 4,32-37).
- We sense the Holy Spirit awakening and animating us to move out of ourselves to make our Parishes a Communion of Communities.
- We are called to accompany and create together the birthing of Basic Human Communities that are founded on the values of the Gospel so as to create a new and just society.

Pathway 3: From dialogue to synodality (BD 150-153)

- We see ... "The differences and diversities in values, desires, dreams, concerns, and challenges, though often voiced in silence, bring both light and shadow to our multifaceted context. These variations, however, are not obstacles but rather gifts and opportunities for growth and forward movement."
- We sense... "The Church must move forward, embracing a outward focus rather than being self-referential, allowing it to engage more deeply with the world and its needs."
- We are called to... "We are called to journey together as missionary disciples, bearing joyful witness to the love and mercy of God, and sharing the Good News with all we meet."

Pathway 4: From proclamation to storytelling (BD 154-155)

- We see ourselves moving away from being conservative and rigid towards telling the greatest story ever told, in a synodal manner, in order to open our churches to God's people.

- We sense dissatisfaction and sadness in the current state, there is a need to have a shift in the mindset in the priesthood, to go out of our comfort zones, to tell the story or evangelize in the spirit of synodality.
- We are called to be courageous and humble to move from proclamation to story telling by reaching out, listening, changing our attitude, speaking the people's language, and shifting from intellectual jargon to simple story telling.

Pathway 5: From the beaten track to new pastoral priorities (BD 156-162)

- We see … challenges are opportunities for change / transformation.
- We sense… to move forward in hope by listening to and learning from one another.
- We are called… to change ourselves for the ongoing renewal / transformation of communities.

We invite you, therefore, to a journey together to craft culturally sensible and effective ways of forming missionary disciples who are "'in love' with the Master, shepherds 'with the smell of their sheep', who live in their midst to serve them and to bring the mercy of God to them" (*The Gift of the Priestly Vocation*).

Sincerely in Christ,

The 33 Rectors of Major Seminaries of Asia who attended the Workshop.

Published May 2025

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168. The Body of Christ in the Pandemic: Theological Reflections from Asian Perspectives, submitted by FABC-Office of Theological Concerns (OTC), edited by Estela Padilla, Executive Secretary, OTC, August 2022

169. The Body of Christ in the Pandemic: Theological Reflections from Asian Perspectives, submitted by FABC-Office of Theological Concerns (OTC), edited by Estela Padilla, Executive Secretary, OTC, August 2022

170. Country Reports: FABC 50 General Conference, submitted by the Catholic Bishops' Conference of Bangladesh (CBCB), Conference of Catholic Bishops of India (CCBI), The Syro-Malabar Church, The Syro-Malankara Catholic Major Archiepiscopal Church, compiled by the FABC Central Secretariat, September 2022

171. Country Reports: FABC 50 General Conference, submitted by the Vicariate Apostolic of Nepal, Pakistan Catholic Bishops' Conference (PCBC), Catholic Bishops' Conference of Sri Lanka (CBCSL), compiled by the FABC Central Secretariat, September 2022

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173. Country Reports: FABC 50 General Conference, submitted by the Catholic Bishops' Conference of Timor Leste (CET), Catholic Bishops' Conference of Thailand (CBCT), Catholic

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175. Country Reports: FABC 50 General Conference, submitted by Missio Sui Juris Afghanistan, Apostolic Administration of Kyrgyzstan, Apostolic Administration of Uzbekistan, Prefecture Apostolic of Ulaanbaatar - Mongolia, compiled by the FABC Central Secretariat, September 2022

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Conference of Timor-Leste (CET) compiled by the FABC Central Secretariat, September 2022

180. FABC: The Church in Asia - Evangelization, Vision, Future Directions, Orlando B. Cardinal Quevedo, O.M.I., Archbishop Emeritus, Cotabato, Philippines, FABC 50 General Conference, Baan Phu Waan, Sampran, Bangkok, Thailand, 13 October 2022

181. Which Church? What Kind of a Priest? What Kind of Formation? Reflections on Priestly Formation in an Epochal Change, H. Eminence Cardinal Lazzaro YOU Heung Sik, Prefect of the Dicastery for the Clergy, 17 October 2022

182. Federation Of Asian Bishops' Conferences Office of Education and Faith Formation (FABC-OEFF) Final Statement and Proceedings of the Consultation Meeting on *Antiquum Ministerium*, May 2023

183. FABC Papers Periodic Index, Papers 151-175 (2017-2022) by James H. Kroeger, M.M., July 2023

184. Encountering the Emerging Trends and Contexts of South Asia, Robin S. Seelan SJ, December 2023

185. Hoping Together - Apostolic Journey of His Holiness Pope Francis to Mongolia, 31 August - 4 September 2023, December 2023

186. TOWARDS OCTOBER 2024, The Asian Response to Deepening Aspects of the Synthesis Report of the Synod, October 2023. Guided by the question: "HOW can we be a synodal Church in mission?" PART ONE, FABC Response, Japan, Korea, Taiwan, Hong Kong, Macau, May 2024

187. TOWARDS OCTOBER 2024, The Asian Response to Deepening Aspects of the Synthesis Report of the Synod, October 2023. Guided by the question: "HOW can we be a synodal Church in mission?" PART TWO, Bangladesh, Conference of Catholic Bishops of India, Pakistan, Sri Lanka, Syro Malabar Church, Nepal, May 2024

188. TOWARDS OCTOBER 2024, The Asian Response to Deepening Aspects of the Synthesis Report of the Synod, October 2023. Guided by the question: "HOW can we be a synodal Church in

mission?" PART THREE, Indonesia, Cambodia, Malaysia, Singapore, Brunei, Myanmar, May 2024

189. TOWARDS OCTOBER 2024, The Asian Response to Deepening Aspects of the Synthesis Report of the Synod, October 2023. Guided by the question: "HOW can we be a synodal Church in mission?" PART FOUR, Philippines, Thailand, Timor Leste, Vietnam, May 2024

190. TOWARDS OCTOBER 2024, The Asian Response to Deepening Aspects of the Synthesis Report of the Synod, October 2023. Guided by the question: "HOW can we be a synodal Church in mission?" PART FIVE, Central Asia, May 2024

191. The Asian Face of Synodality, FABC-OTC, Edited by Estela P. Padilla, August 2024

192. Apostolic Journey of His Holiness Francis in Indonesia, Papua New Guinea, Timor-Leste, and Singapore, 2 to 13 September 2024, September 2024

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