

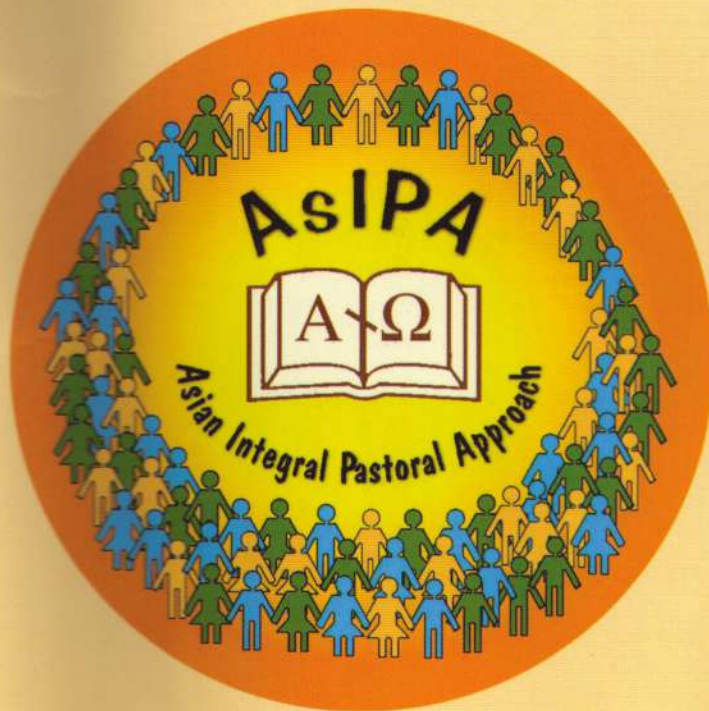
Sept. 2-9, 2003

AsIPA General Assembly III Gyeonggido, Seoul Archdiocese, South Korea

FABC-OL  
AsIPA Desk

# AsIPA General Assembly III:

## SCCs/BECs Empowering People to Serve



Hanmaum Education and Retreat Center, Gyeonggido  
Seoul Archdiocese, South Korea  
September 2-9, 2003













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**AsIPA  
General Assembly III**

**“SCCs/BECs –  
Empowering People to Serve”**



**Hanmaum Education and Retreat Center, Gyeonggido,  
Seoul Archdiocese, South Korea  
September 2-9, 2003**

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# I. INTRODUCTION

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## Foreword

Bishop Martin Situmorang  
Chairman of the FABC Office of Laity



Dear participants of the third General Assembly,  
Dear readers of this documentation:

The third General Assembly was held within the year when the AsIPA effort was ten years old. It has been an occasion to reflect on the process through those years and to be grateful for what has been achieved so far.

This time, 123 participants representing national and diocesan teams from 16 countries came together to take up the challenge of going beyond the confines of Church internal situation and see how the SCCs/BECs are able to contribute to social change. The theme of this General Assembly had been aptly chosen: “SCC/BEC: Empowering People to Serve.” The keynote address developed the theme facing the challenges of globalization that affects us all and gave insights for the reflection on the sub-topics to concretize the service our SCC/BEC can render: Ministry, Family Apostolate, Leadership and Spirituality. This is deliberately a step further to be a Church that lives the “joys and hopes, the griefs and anxieties” (GS #) of the people in the world and be “a solid starting point for a new society, the expression of a civilization of love,” (EA #25), as the Holy Father has repeatedly expressed.

With the experiences we have had and the reflection we shared, we have moved on and now are able to say that the vision of a “Participatory Church” is participative and co-responsible. It is not just teaching the lay people skills to be involved in Church work, but with this methodology, we aim that the lay people become co-responsible for the mission, they know why they are involved and they are convinced that it is their concern. It means having initiatives and not just waiting to be told what to do. It demands assuming the consequences of plans and decisions made by the team with the leadership of the Parish Priest.

The SCCs/BECs in different countries are at different levels of awareness and stability, but we face the challenge of the times and during the General Assembly we shared our search for a faith response with our small communities. We also evaluated the past efforts and honestly discussed what are the difficulties encountered in the process. The participants came up with recommendations for the future so this approach can continue



to bring about the renewal that is taking place at the local Churches through SCC/BEC towards the vision of becoming a “Church – a Communion of Communities.”

The third General Assembly has marked a milestone in this process and we thank God for all the dedication of the trainers, especially the members of the AsIPA Resource Team who responded to many requests coming from different countries during the past years. The active participation of the teams and the reflection they brought along had contributed to enriching the exchange and had given new insights to our common task. I want to specially thank Bishop Oswald Hirmer who has journeyed with us from the start and continues to accompany our reflection and evaluation. Our immense gratitude goes to our local organizers, the Catholic Bishops’ Conference of Korea, the Archdiocese of Seoul, and the all the volunteers that assisted the staff of the Archdiocesan Office of Evangelization. They also provided occasions for exposure/immersion to their SCC/ BEC that gave us very enriching firsthand contacts.

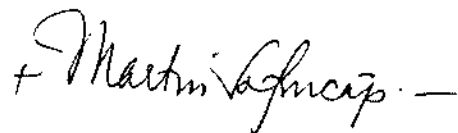
We were glad to have this time, a full team from Germany representing our partner agencies: MISSIO-Aachen and MISSIO-Munich. They also shared how much AsIPA work is being done in their country. Propaganda Fide and the Swiss Lenten Fund have also assisted us. May God reward them for their generous partnership.

Like all the sixteen bishops that gathered one afternoon to listen to one another and to the members of the AsIPA Resource Team, I too see the importance of continuing this effort and I affirm how the vision of becoming a “Participatory Co-Responsible Church, a Church that is a Communion of Communities” is the way to be Church in Asia. We expressed our support to the efforts done by the national and diocesan teams so that this vision can become a reality.

This third General Assembly was also an experience of teamwork, like what one participant declared: “This has been a gift of the Holy Spirit - a miracle of collaborative effort!”

May this documentation give inspiration and encouragement to all of you!

With my prayers and blessings,

A handwritten signature in black ink, reading "+ Martin Situmorang". The signature is written in a cursive, flowing style.

+Martin Situmorang, OFM, Cap.

Pentecost Sunday, 30 May 2004

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## Preface

Ms. Cora Mateo, FABC-OL, Coordinator AsIPA Desk

Dear AsIPA co-workers and readers who are also interested in this effort:



It was in 1993 when a group of bishops, priests, lay leaders and religious gathered in Malaysia to reflect on the formation sessions we had started to give after FABC 5, and how to contextualize it. It was then when the acronym AsIPA was coined to mean: “As” for Asian, “I” for Integral, “P” for Pastoral and “A” for Approach. The meaning for each word is well presented on the back of every AsIPA text because we want it to be the basic methodology for every formation session, like a checklist to find out if we still are keeping the approach

that responds to the vision of: “A Church that is a Communion of communities, a Participatory Church.” We believe the means itself has the message.

As we celebrate the 10th year of AsIPA, we thank God for the many people who helped us in the initial years so this can take off the ground. God has given us the light and courage to continuously evaluate ourselves and adjust our approaches to respond to the vision. To many of us, this methodology has become part of our lives, a new way of following the Lord and being a visible sign of God’s love, carrying out the mission of Jesus in the most local unit of neighborhood SCC. It is encouraging to note that this methodology and the vision behind it has been introduced to 16 Asian countries and has started to be shared in a few countries outside Asia.

We are happy to say that since the second General Assembly in 2000, many enriching experiences and reflections were gathered. For this third General Assembly, we had for the first time, delegates from Pakistan and from Japan. The Indonesian team has become a national coordinating team, a change from the diocesan one that joined us since the first General Assembly.

This documentation carries written experiences on how the AsIPA method has contributed to the renewal at the local level during the last 3 years and the process we went through to share our reflections: how to deepen our understanding and how to sharpen our skills. We are very grateful to Ms. Brigitte Fischer Zueger who has worked with us in the Taipei office for the last 5 years and has given so much time so that this documentation comes to light. Much gratitude also goes to those who assisted her in the whole effort: Bro. Larry Schelbert and Ms. Elizabeth Hou for the layout and the photographs, Ms. Christine Ortaliz and Ms. Karen Ross for the patient proof reading of all the papers.

I wish all our readers will also see those signs of hope already taking place in several countries as you go through the pages of this documentation.



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**AsIPA General Assembly III**  
**Hanmaum Education & Retreat Center, Gyeonggido,**  
**Korea**  
**2-9 September 2003**

<b>Theme: "SCC/BEC: Empowering People to Serve"</b>
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"BEC aim to help their members to live the Gospel in a spirit of fraternal love and service, and therefore are a solid starting point for a new society, the expression of a civilization of love."  
Pope John Paul II – EA#25

**Schedule**

- Sept. 2 Tues.** Arrival, registration  
18:00 Bible enthronement and general orientation
- 3 Wed.** 09:00 Mass, welcome talks, keynote address, group photo  
Full session until evening (reflection and evaluation)
- 4 Thur.** Full session day (module topics and pastoral exchanges)
- 5 Fri.** Full session in the morning (module topic)  
15:30-17:30 Session with bishops and Editorial Board  
and national groupings for participants  
17:30-22:00 pm - Outing to visit SCC
- 6 Sat.** Full session day (module topic, reflection pastoral exchanges)
- 7 Sun.** Mass in a parish and outing day
- 8 Mon.** Full session day (planning and recommendations)
- 9 Tues.** Evaluation, plans and final statement  
Closing Eucharist  
Departure after lunch

\*\* Some evenings will have a one-hour session for pastoral exchanges  
Evening of Sept. 8<sup>th</sup>, Our Lady's Nativity, will be the cultural evening

**Time**

- |                                |                       |
|--------------------------------|-----------------------|
| 07:30 Gospel sharing           | 16:00 Break           |
| 08:15 Breakfast                | 16:30 Session resumes |
| 09:00 Session begins           | 17:30 Break           |
| 10:30 Break                    | 18:00 Eucharist       |
| 11:00 Session resumes          | Supper                |
| 12:30 Lunch and rest           | 20:30 Evening session |
| 15:00 Afternoon session begins | 21:30 Night prayer    |

## II. THE PROCESS OF AsIPA GA III

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### Reflection from the Local Organizers

Headed by Fr. Francis Chung Woll Ki,  
Director of the Office of Evangelization, Seoul Archdiocese



After the Editorial Board meeting held in Mangalore, India in March of 2001, I realized that there was great interest to come to Korea and to observe how much we have been doing. It was expressed clearly that an exposure to go with the General Assembly gathering would be most beneficial to the participants. Korea would be the place to go, after the 2 previous General Assemblies both held in Bangkok. When I returned to Seoul, I discussed this with my staff members and in August of 2002, we decided to accept hosting it. There was some resistance on their part because around those

dates, we were all going to be very busy for the Archdiocesan Synod set for September 2003, just after the AsIPA General Assembly III dates. Hosting would mean additional work for all of us and would also require disbursement of some funds knowing the limited budget the AsIPA Desk had. On my part, I saw how much the Church in Korea would profit by hosting this. It would be a chance for bishops and priests to have a better understanding about Small Christian Communities and would promote it more in their Dioceses and Parishes. There were already several efforts in other Dioceses aside from Seoul Archdiocese. But I felt that it was not fully supported. Having the General Assembly would be a good chance to invite them and would encourage them to be more actively involved. Until now, we are a very hierarchical Church and the General Assembly would offer the Bishops a chance to see how bishops, priests, lay people and religious work together and have fraternal relationship. We need to see how this is actually taking place to encourage our Church leaders to bring people together for a more participatory Church, with greater co-responsibility among priests, lay leaders and religious.

We had our first preparatory meeting among the priests in charge of the pastoral ministry in Seoul Archdiocese on April 11, 2002. During the autumn of that year, the directors of all the Diocesan Pastoral Offices and Evangelization Offices also came together for a national meeting.



The priests raised several difficulties about hosting the General Assembly. First, Seoul Archdiocese was preparing for the Synod in September of the same year. This would already demand much work and attention. Other difficulties included the lack of clear understanding about SCC, the language barrier and SARS, which was most serious during the months of April and May that year.

Other questions were on:

1. What advantages would the Korean Church get by hosting the General Assembly?
2. What would be the most appropriate venue to hold it?
3. How much time would be demanded from the staff members and how to prepare them well so that they could really be of service? We had just barely one year.

To the first question, we insisted that hosting the General Assembly would help our local Churches acquire a better understanding of SCC and would bring in fresh ideas to us. Aside from the benefit to us, it would be a concrete contribution of the Korean Church to the other Asian local Churches.

The second question was easier to answer and that was resolved after consulting with the other priests of the Archdiocesan Pastoral Department and the Evangelization Office. We also consulted priests of other dioceses. We chose the Hanmaum Education and Retreat Center, which was comfortable enough and could accommodate 200 persons. It was also accessible to arrange exposure visits to existing SCC in the area.

In June, the SARS danger was much less and traveling to Korea was made easier again.

We prepared our staff through regular meetings, explained to them the vision of SCC, and encouraged them to see the value of hosting it. We had 5 general sessions with them. After having been informed by the AsIPA Desk on the commissions needed we formed them and had 20 regular sessions starting on Jan. 30, 2003. We also had 2 national meetings with directors of all the Diocesan Pastoral Offices and Evangelization Offices.

Fr. Chun Won was in charge of the venue as well as the overall coordinator of this event. Many responded to our request for volunteers. There were generous offers from other dioceses too, and with them we also solved the need for interpreters. The working committees worked very systematically. It was an experience of the good faith and the enthusiasm of volunteers and the staff.

As part of our preparation, we invited Fr. Arthur Pereira to come and give some lectures. Since the Korean Church knew we were going to have the AsIPA General Assembly, it was a good chance to make AsIPA more known. Fr. Arthur was asked to speak in Seoul and in another place with participants coming from Chung ju, Daigu and Jeju Dioceses. Around 3,700 church pastoral workers heard him and got more information about SCC. It contributed to creating greater interest in this vision of being Church.

By the beginning of August, we were more or less ready. The constant communication with the AsIPA Desk facilitated in clarifying certain details of the objectives and their related logistical needs.

We also took advantage of the media to make AsIPA more known. It was announced in the Catholic papers that the 3rd General Assembly would be held, its theme and objectives. An interview of Fr. Arthur Pereira was made and published. The opening and important talks of the General Assembly, like the one delivered by Bishop Peter Kang, were also shared. After the General Assembly, we published the results of the meeting and other interviews with some key persons like Bishop Oswald Hirmer, Ms. Wendy Louis and Ms. Cora Mateo.

Even if we were all very tired, the staff and volunteers expressed their satisfaction and joy for having rendered their services to make the General Assembly a success. Meeting participants who talked about their SCC encouraged them very much to be more active in their own SCC. They considered it a very special grace from God, in spite of all the troubles we went through, like getting the visas for the participants of some countries. We were organizing it during a time when in the international level there were experiences of terrorism and Korea had its own precautions. With all that we went through, I felt that fraternal concern and caring increased. We experienced how as brothers and sisters, we need to reach out to one another and being in SCC is one concrete way to do it. That made us more committed to the task of building our small communities and through them, share our love to others, just like what is being done in other Asian countries. Some of them commented that the atmosphere of the conference was like one big family, enjoying one another's company. They were also edified to meet participants who were truly interested and involved in pastoral work and united in one vision of being a Participatory Church, and Church of Communion. Some of the staff and volunteers after their work went inside the hall to listen to the sessions so they could learn more. Listening to the living experience of the participants gave much encouragement to discover more what this vision of church demands and be convinced that it is possible to work for it in the Korean context like in other Asian countries. We talked about this and agreed that a Church that is a "Communion of communities" is the way to be Church in Asia, the only way to re-enforce our solidarity with other Asian Churches. The Small Christian Communities are the living hope of the Church in the future.

One of the important realizations for our Church leaders was to see in the role-play how bishops, priests and lay people come together and plan together. Through SCC, we believe that greater solidarity can be built among the parishes in one Diocese and in the whole country. There is a growing individualism and materialism in Korea and relationship is very much affected, like families breaking up, little respect for life, etc... Through Small Christian Communities we can help one another overcome the effects of



secularism and continue the mission of the Church. SCC can be like leaven in the society and foment brotherly love and care, as well as exchange among parishes and Dioceses. The topics on family, spirituality, ministry and leadership will influence our next Korean National SCC Meeting. This time, the General Assembly theme had influenced our recommendations in the Archdiocesan Synod to be a Church that is a "Communion of communities", confirm that SCC are a concrete place to realize the image of 'People of God' and 'Church of Communion'.

The process used was also very good because there was a lot of exchange of reflections and insights among the participants. This too was a challenge to our Korean pastoral workers and leaders - to learn to dialogue, not just a one-way direction in planning. Because of this General Assembly, some of our Korean priests are now interested in going to other Asian countries and learn from them some pastoral approaches. In many concrete ways, they saw how SCC help people listen to the Word of God and how it offers to clergy, religious and lay leaders to have collaborative ministry.

If we were to do this again, I would invite more priests to join and would prepare them better, not with just one preparatory session. Some participants were invited to observe and some were just at the beginning stage. They should be given a better understanding of the vision and the methodology before attending.

The other areas that can be improved are with regards to some methods in organizing. We will do it better for the next time. We also hope that the participants would cooperate better, like sending the names and visa application much ahead of time.

On the whole, I am very happy with the experience of hosting the AsIPA GA3. My staff members worked very hard and in spite of their being very tired, they were very calm and treated everyone with much respect and gentleness. Definitely I am happy that this occasion has paved the way for greater understanding of this new way of being Church and has generated a lot of enthusiasm to work for it - among bishops, priests and lay leaders. I believe that the core of SCC is to be transformed by the Gospel. In SCC, the faithful are nourished and empowered to continue the task and to renew the world through the Word of God. Just like what the disciples on the road to Emmaus felt: "Were not our hearts burning within us while he spoke to us on the way and opened the scriptures to us?"(Luke 24, 32). That message was expressed more clearly to us in Korea yet there are those who are not fully convinced of this new way of being Church.

For the future, the Evangelization Office will work more for building SCC, preparing the formation materials and work on contextualizing the texts, which hopefully can lead us to inculturating the faith.

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## Final Statement

AsIPA General Assembly III  
Hanmaum Education and Retreat Center, South Korea  
September 2-9, 2003

<b>SCCs/BECs: Empowering People to Serve</b>
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“BEC aim to help their members to live the Gospel in a spirit of fraternal love and service, and are therefore a solid starting point for a new society, the expression of a *civilization of love.*”  
Pope John Paul II – EA #25

### I. Introduction

- 1.1 As we celebrate the tenth anniversary of the AsIPA (Asian Integral Pastoral Approach) effort, we recall with much gratitude to God the process of growth in SCC (Small Christian Communities)/BEC (Basic Ecclesial Communities) that we have experienced.
- 1.2 The First General Assembly in 1996 had less than 40 participants from 6 countries. The Second General Assembly took place in 2000 and brought together 105 participants from 13 countries. New modules on “Leadership” and “Evangelization” were approved during that General Assembly.

Aware of the need for greater emphasis on service and evangelization, we chose “**Empowering Our People in SCC/BEC to Serve**”, as our theme for this Third General Assembly. We were 123 participants, lay trainers, priests and religious, from 13 Asian countries, including 15 bishops from Asia and one from South Africa, as well as teams from Papua New Guinea and Germany. Gathered together at the Hanmaum Education and Retreat Center of the Seoul Archdiocese, Korea from Sept. 2<sup>nd</sup> to 9<sup>th</sup>, 2003, our exchanges came mainly from our own reflections and experiences with SCC/BEC.

### II. Proceedings of the Assembly

- 2.1. The keynote address challenged us in the face of the many pastoral concerns that SCC/BEC encounter today. Significant among the concerns are:(1) The process of economic and cultural globalization which has severely affected several countries in Asia, eroding deep religious sensibilities, family values and ecology; and (2) Discrimination, ethnic conflicts and political divisions that require a response from the Church which can be through the SCC/BEC when

they are empowered to serve. Empowerment would involve a new method of faith formation and evangelization in the SCC/BEC, following Jesus' way of leading.

- 2.2 The reflection and discussion on "Family Life and SCC" helped us to look again at how the SCC/BEC structure strengthens the family. Healthy families will mean healthy SCC/BEC. We concluded that the SCC/BEC have the potential to assist families in many ways. Every kind of family can find a place in the SCC/BEC where they can be welcomed and supported. Many families who have been part of an SCC/BEC have begun to pray with the Word of God in their homes and to come together to be at the service of others thereby strengthening the role of the family as the domestic Church called to share the Good News.
- 2.3. Our session on Ministries helped us to discover:
  - Ministry is faithfulness to Jesus' call and sharing in His mission.
  - The community is gifted and capable of responding to needs and challenges.
  - Ministry needs a spirituality and consciousness that is faithful and responsive, faithful to Jesus and responsive to social needs.
  - There is a need for formation, training and structures to animate and support ministries in SCC/BEC. In other words, through the SCC/BEC the mission of Christ is continued at the very local level.
- 2.4 The Assembly agreed that spirituality for SCC/BEC in the *New Way of Being Church*<sup>1</sup> consists of:
  - The centrality of the Word of God
  - The prophetic role of SCC/BEC in witnessing to faith in the social, political and economic situations of life
  - The need for a deep trust in God with the simplicity and humility of the Gospel and love for the poor
  - Keeping in mind the teeming millions who walk along other religious paths to God, our communities must be more consciously involved in the process of building religious harmony.
- 2.5. Jesus is our model as leader. More than words, our example of serving leadership can have a lasting effect in building communities. Thanks to the SCC/BEC there has been a gradual transformation towards an enabling style of leadership. Jesus, who cautioned His apostles against this danger of domination,

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<sup>1</sup> Journeying Together Toward the Third Millennium, The Final Statement of the Plenary Assembly of FABC, Bandung 1990 (#8,9)



continues to warn us by saying “*It shall not be so among you...for the Son of man himself came not to be served, but to serve,*” (Mk. 10: 43,45).

- 2.6 The experience of SCC/BEC in Asia is encouraging. However, the process of establishing and maintaining the communities has not been without hurdles.
- 2.7. To promote SCC/BEC, the Bishop’s role is of vital importance. Therefore, it was beneficial to listen to the exchanges of the Asian Bishops on their experiences and on their reflections on SCC/BEC.
- 2.8. In several dioceses of Asia, parishes have been restructured based on SCC/BEC. The members of Parish Pastoral Councils and Diocesan Pastoral Councils are drawn from these communities.
- 2.9. The SCC/BEC demand a proper understanding of the faith, the Church, the Word of God and of culture. Therefore, regular awareness and faith-formation programs have been organized for the laity, the clergy and the religious.
- 2.10. The SCC/BEC have definitely increased the participation of the laity in pastoral planning, in liturgy, in sharing the faith and in social and charitable services and actions.
- 2.11. As earnest efforts are made to promote the mission of the Church through SCC/BEC, we encounter difficulties along the way:
  - Resistance, indifference and apathy from some church leaders, especially priests.
  - Inadequate knowledge of the Bible and deficient faith commitment.
  - Lack of coordination and harmonization of various programs, activities, associations and movements in the parishes and dioceses with SCC/BEC.
  - Clergy-dominated Church and dominant leadership style in the Church.
- 2.12. Many of us were welcomed warmly into the meetings of SCC in the Archdiocese of Seoul before and during the General Assembly. The faith of the Korean people, their determination to be the salt and light for the world was inspiring and heart-warming. The abundance of their generosity was very moving.

### **III. Resolutions and recommendations**

- We reaffirm the centrality of the Word of God in the lives of our SCC/BEC and wish to enable greater appreciation of the Word and genuine encounter with Christ. This will require that we deepen our understanding and practice of Gospel Sharing so that the Word can truly be central to our faith communities.
- Through their presence and actions, the members of SCC/BEC evangelize one another and become evangelizers in their neighborhood.

- Determined to build the participatory Church, we have realized the need to understand and to develop all the gifts of the laity especially in the area of emerging leadership.
- 3.1. We resolve to be servant leaders as well as promoting a leadership that serves and empowers by giving constant formation to training teams and to leaders at all levels.
  - 3.2. We resolve to form SCC/BEC as instruments of social transformation. Our SCC/BEC are called to move towards a deeper sense of their prophetic role with the help of church leaders by providing on-going training and formation.
  - 3.3. Through SCC/BEC we hope to enrich and strengthen family life and marriage. The importance of catechesis for the entire family was underlined.
  - 3.4. We need to assist dioceses to orient their commissions, administration, associations and movements, to strengthen the parish and the SCC/BEC as the basic structure for the Church to carry out its mission in the world today.
  - 3.5. Special attention should be paid to the parish priests by providing training and formation wherever needed. An on-going formation institute for priests would help them in their ministry to SCC.
  - 3.6. Training for Bishops on SCC/BEC and exchange among them, should be made available.
  - 3.7. As part of the ecclesiology of communion, a course on SCC/BEC should be included in the curriculum of seminaries and religious houses.
  - 3.8. All participants expressed the desire for better communication and exchange of news and resources at national and international levels. We hope to improve national networks for the growth of SCC/BEC and to promote unity within the diocese and exchange among dioceses. The AsIPA Desk of the FABC (Federation of Asian Bishops' Conferences) Office of Laity will have a great role to play in this work. The AsIPA Desk homepage will be set up as soon as possible.
  - 3.9. We, the participants of this third General Assembly, wish to affirm the need for the AsIPA Desk to continue to coordinate and plan with the Asian Churches for the promotion of SCC/BEC and training of their personnel.

We also wish to request that the Editorial Board of the AsIPA Desk continue to produce modules necessary for the formation and growth of SCC/BEC.

## **IV. Conclusion**

- 4.1. Some of the new members of this Assembly shared: ***“This is the first time we experience a gathering at the Asian level as a community. We did not just talk about community but we lived as a community. It also helped our growth in community spirituality.”***
- 4.2. We are convinced that vibrant SCC/BEC will help the faithful to experience the Sunday Eucharist in a deeper way as the sacramental bond in the parish community.
- 4.3. We are deeply grateful to God for this enriching experience, and thankful to our generous hosts: the Catholic Bishops’ Conference of Korea, the Archdiocese of Seoul and the local organizer, the Archdiocesan Office of Evangelization, for their hospitality and tireless assistance to facilitate the smooth running of this third AsIPA General Assembly.
- 4.4. Once again, we continue our journey with Mary, the Mother of Jesus and Queen of Asia. We ask for her maternal guidance in promoting SCC/BEC especially in strengthening families to evangelize and to serve in the Kingdom way.



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## Summary Report

AsIPA General Assembly III  
Hanmaum Education & Retreat Center, Gyeonggido, Korea

**Theme: “SCC/BEC: Empowering People to Serve”**

2-9 September 2003

“BEC aim to help their members to live the Gospel in a spirit of fraternal love and service, and therefore are a solid starting point for a new society, the expression of *a civilization of love.*”

Pope John Paul II – EA#25

### Objectives:

1. To reflect how the vision of a Participatory and Co-responsible Church is becoming actualized in different places.
2. To evaluate our journey since the Second General Assembly in 2000.
3. To deepen our spirituality towards becoming a “Communion of Communities”
4. To evolve new sessions/modules in the areas of Family, Spirituality, Leadership and Ministry
5. To plan the Asian level programs for the next 10 years.

### Introduction

2003 marks the tenth anniversary of AsIPA. This Third AsIPA General Assembly was a very special occasion to have a reunion sharing the common vision and concerns after 10 years of AsIPA efforts and make an assessment of the AsIPA vision implementation in Asia. It was an opportunity to recall and celebrate with much gratitude to God for the process of growth in SCC/BEC that we have experienced.

The First General Assembly in 1996 had less than 40 participants from 6 countries. The Second General Assembly took place in 2000 and brought together 105 participants from 13 countries. New modules on “Leadership” and “Evangelization” were approved during that General Assembly.

This Third Assembly gathered 123 participants from 13 Asian countries, including 15 bishops from Asia and one from South Africa, as well as teams from PNG and Germany.

## **Proceedings of the Assembly**

### **September 2nd**

The General Assembly started on September 2, 2003 in the evening with an opening ceremony: Bible enthronement, short welcome by Ms. Cora Mateo, Asian Coordinator of AsIPA and Fr. Francis Chung Woll-Ki, Director of the Office for Evangelization, Seoul Archdiocese, and the head of the local host of AsIPA GA III and a sharing of expectations by countries.

### **September 3<sup>rd</sup>**

The opening Eucharist on September 3<sup>rd</sup> in the morning, presided by Archbishop Nicholas Cheong of Seoul Archdiocese, was prepared by the Korean team, the largest group among the participants. After the mass Cardinal Kim expressed in his welcoming address to the Bishops, Priests, religious and lay persons gathered for AsIPA GA III his personal belief on the sharing of the Gospel message in Small Christian Communities as the most effective way of making the Word of God be felt at the very core of the human being. He also highlighted some of the pastoral movements and achievements in Korea during the past three decades. His talk was followed by welcome addresses of Archbishop Andrew Choi, the President of the Catholic Bishops' Conference of Korea, and the Papal Nuncio in Korea, Msgr. Giovanni Battista Morandini. Bishop Martin Situmorang, Chairman of the FABC Office of Laity, gave the welcome on behalf of the AsIPA Desk.

The afternoon was dedicated to the assessment of the AsIPA vision implementation in the 13 Asian countries present, PNG and Germany and the reflection on the achievements in this line since the previous AsIPA General Assembly in 2000.

The discussions in country groups emphasized:

- The centrality of the Word of God at all levels, SCC, Parish, Diocese, regional and national.
- The need for greater awareness of the gifts and charisms of the laity.
- The prophetic role of SCC/BEC in witnessing to faith in the socio-political and economic conditions of life.
- The need for a deep trust in God with the simplicity and humility of the Gospel and love for the poor.
- The need to be more consciously involved in the process of building human and religious harmony, keeping in mind the teeming millions who walk along other religious paths to God.

Following the salient features of the new vision in the Bandung Statement of the Asian Bishops in 1990, the participants identified also the predominant features of their local Churches and specified the challenges for the further growth in this vision.

### **September 4<sup>th</sup>**

The day started with Gospel Sharing in mixed groups, using the 7-steps method.

Special attention was given to the keynote address by Archbishop Orlando Quevedo of Cotabato (Philippines) on the theme “Empowering People to Serve,” divided into four sub-topics:

1. Pastoral challenges of the BEC/SCC in Asia today,
2. The formation of empowered people in the BEC/SCC,
3. Ministry and service in the BEC/SCC - a response to the challenges
4. BEC/SCC spirituality – response in depth.

Significant among the challenges are:

- The process of economic and cultural globalization, which has adversely affected several countries in Asia; eroding deep religious sensibilities and family values.
- Cultural globalization is slowly overtaking Asian societies, leading to a culture of secularism and materialism originating from the highly secularized West.
- Social discrimination, ethnic conflicts and political divisions, which results in social fragmentation, interminable communal violence, insurgencies, and divisive political factionalism.

Archbishop Quevedo pointed out that the Church as Catholic, constituted as a human society of various races, ethnic groups, cultures, language groups, and socio-economic classes, is in the very center of this social ferment and, therefore, is both affected by it as well as having a major role to play in it. The Basic Ecclesial Communities can only adequately respond to the many challenges in Asia today if they are empowered to serve. This involves new methods of faith formation and evangelization as well as integral social action programs in the BEC/SCC. The families must become the focal point of evangelization in the BEC/ SCC.

Therefore, a pastoral thrust that considers the family as the primary target of evangelization as well as the major agent of evangelization, is not only logical but necessary in the pastoral vision. Empowering the families to evangelize and through their service renew the parishes, should be the overarching purpose of all pastoral ministries in the BEC/SCC. In the last part of his keynote address,



Archbishop Quevedo stressed that the BEC/SCC spirituality - deeply rooted in Christ is ecclesial and communal as well as sacramental. It is a spirituality of transformative action that fills the BEC/SCC members with compassion for the poor who in a special way reflect the face of Christ. The BEC/SCC spirituality is a Kingdom of God spirituality that has its sight on building a world that is to come, “a new heaven and a new earth”, yet a world that begins now.

The keynote address affirmed what many BEC/SCC had been doing. At the same time it posed new challenges to make the BEC/SCC respond to the mission of the Church in Asia. This provoked lively discussions and exchange. The Eucharistic celebration presided by Bishop Max Rodrigues of Hyderabad/Pakistan and prepared by the participants from Indonesia and Pakistan gave witness of the struggles and joys of living the Christian faith in a Muslim context.

Previous to the General Assembly, the participants had been informed that in addition to listening to their experiences in building a more Christ-centered and Participatory Church, there would be a closer look at the SCC/BEC from four particular angles – The Family, Spirituality, Ministry and Leadership. The teams had signed up for one of the 4 sub-topics they had most developed in their pastoral work and brought their modules to the General Assembly. To prepare for the plenary sessions, there were meetings in smaller groups to develop the topics further. The members of the Editorial Board took turns in moderating each day and facilitating the sub-topics.

The afternoon sessions focused on “Family and BEC/SCC” and showed how the Small Christian Community structure can strengthen the family. They were facilitated by Ms. Wendy M. Louis (Singapore). Emphasis was given to concrete ways of bringing families together in community and service and thus maintaining and nourishing the families in the SCC/BEC. The needs were felt to devise methods and programs for the greater involvement of children in the SCC/BEC, so that they grow up in an atmosphere of faith in and with the whole family. They also expressed the need to encourage more participation of men in SCC/BEC. The participants concluded that SCC/BEC have all the potential to assist families in many ways. Every kind of family can find a place in SCC/BEC where they can be welcomed and supported. They concluded that the family as agent of evangelization is a reality in many of the SCC/BEC.

The evening session was the first occasion for some of the AsIPA teams to present their own materials and training modules. Participants from India, Philippines, Malaysia, Korea and PNG gave an introduction to their locally developed new training sessions and materials and encouraged the audience to pass by at the booth in the entrance hall to have a closer look at those materials for sale. The exhibit booth set up country-wise gave witness of the variety of activities and trainings in the SCC of the many Asian countries.

## September 5<sup>th</sup>

The early morning of **September 5<sup>th</sup>** gathered the participants to a joyful Eucharist led by the teams from Myanmar, Thailand and the Philippines and presided by Bishop Isaac Danu of Taungnu/Myanmar. One of the lay leaders from the Philippines shared the story of her spiritual empowerment through her experience in the BEC.

Fr. Thomas Vijay, (Nagpur, India) facilitated the morning sessions. They were dedicated to “Spirituality and SCC/BEC” and reflected on essential spiritual elements lived and shared in the SCC/BEC. Through role-plays, the participants identified elements, which they believe are necessary to build up and sustain the SCC/BEC. These elements need a higher priority. The assembly reaffirmed Gospel Sharing as the foundation for SCC/BEC spirituality and for the renewal of the parishes. It is a crucial element in the “New Way of Being Church” in Asia.

In the afternoon, the AsIPA teams met country wise for a planning session (5-year-plan). While the Editorial Board (Fr. Francis Chung Woll Ki -Korea, Fr. Rohan Dominic -Sri Lanka, Wendy Louis -Singapore, Cora Mateo -Taiwan, Estela Padilla -Philippines, Fr. Arthur Pereira and Fr. Thomas Vijay -India) with Virginia Saldanha, Executive Secretary of FABC OL, met with the 15 Asian Bishops who gathered for an exchange of their experiences and their reflections on SCC/BEC. In the promotion of SCC/BEC the Bishop’s role is of vital importance. Therefore it was beneficial to listen to their comments in building up Small Christian Communities and to their reaffirmation of the SCC/BEC as instruments of Church renewal starting from the parish. They expressed that:

- The SCC/BEC has definitely increased the participation of the laity in pastoral planning, liturgy and social and charitable services and actions.
- In some dioceses of Asia the traditional parishes have been restructured with SCC/BEC as their basis. Members of the various structures such as parish councils, parish pastoral teams and diocesan pastoral councils are drawn from SCC/BEC and there is greater representation of all the faithful.
- The SCC/BEC demands a proper understanding of the faith and the Church and the Word of God. Therefore regular awareness and faith-formation programs have been organized for the laity, the clergy and the religious.

The Bishops also listened to the members of the Editorial Board and affirmed the need for the AsIPA Desk to continue to coordinate and plan with the Asian Churches for the promotion of SCC/BEC and for the training of personnel. They proposed training sessions for bishops on SCC/BEC and regular exchange among them. The day ended with the exposure in mixed groups to some SCC in the neighboring parishes.

## September 6<sup>th</sup>

**September 6<sup>th</sup>** started with Gospel Sharing using the Look-Listen-Love method followed by a session on “Ministry in SCC/BEC” facilitated by Estela P. Padilla, (Manila, Philippines). There is a clear distinction between two types of ministries:

1. Ministries, which arise spontaneously to respond to a need,
2. Organized ministries, which require a long-term commitment and training.

The assembly pointed out that quite often SCC/BEC start as prayer groups. With awareness and training they begin to see service or ministry as one of the essential marks of a Christian community and gradually, minister to the members of their own community and then begin to cater to the needs of the wider community. In the concluding words the participants agreed that:

- Ministry is faithfulness to Jesus’ call and sharing in his mission.
- The community is gifted and capable of responding to its needs.
- Ministry needs a spirituality and consciousness that is faithful and responsive- faithful to Jesus and responsive to social needs.
- There is a need for formation, training and avenues of structures of ministry to animate and support them in SCC/BEC.
- Through the SCC/BEC the mission of Christ is carried out at the very local level.

The Eucharist prepared by the teams from Bangladesh, Sri Lanka and Taiwan invited the participants to reflect on peace and harmony among people of different cultures. The homily by Bsp. Joseph Rayappu of Mannar gave witness of their long and sorrowful journey from war to peace in Sri Lanka.

The afternoon session, facilitated by Fr. Arthur Pereira, (Mangalore, India) about “Leadership in SCC/BEC” started with a reflection on Jesus as the model leader and on Christian values like self-emptying, dying to oneself for the well being of others. The participants agreed that a non-domineering, serving leadership style has a great impact on building a stable participatory community. They emphasized the need for a continuous process of becoming leaders, which includes personal conversion, on going formation and openness to the Word of God. They affirmed the gradual transformation towards an animating style of leadership in SCC/BEC that leads to more teamwork and rotating leadership. Some of their insights for the future were:

- The need to develop a better understanding of the emerging leader and how to encourage more leaders to emerge as the ministries expand,
- The importance of the parish priests as key players in the renewal of parish life and SCC/BEC,
- The need of workshops designed for priests and bishops,
- The importance of leadership courses in the training of future pastors and to include them in the seminary curriculum and in the curriculum of religious formation houses.

One of the characteristics of the Third AsIPA General Assembly was the high level of involvement of the participants in the process of the whole meeting. The dynamics used included plenary sessions as well as discussion and planning in country groups, regions or sub-regions and short sharing in spontaneous buzz groups. During the breaks, at mealtimes and in the evenings, the discussions and planning sessions continued on formal and informal levels, in committee meetings, through the exchange of materials and sharing of experiences. The exhibit booths by countries with photos of workshops, compilations of locally produced modules and AsIPA related materials, information on the Church life and local handicrafts, were a meeting point until late in the evening.

### **September 7<sup>th</sup>**

For **September 7**, the local organizers had prepared a program with Sunday Mass in a parish, a visit to Chol Tou San Martyrs' Shrine, to the Palace of Changgyeonggung, a street market and the Cathedral of Seoul Archdiocese. The visit to Seojungchong Parish was an inspiring and heart-warming experience. The tunes of the Korean mass accompanied by traditional Korean instruments made the Sunday Mass presided by Bishop Peter Kang of Jeju Diocese very special. The day ended with a visit to Seoul Cathedral and a dinner reception at the cathedral hall.

### **September 8<sup>th</sup>**

The objective of the last full session day on **September 8** was to sum up the insights of the conference, to highlight some of the learning experiences, to finish the planning by sub-regions, to present the final statement of AsIPA GA III and to celebrate the 10<sup>th</sup> anniversary of AsIPA with a cultural evening.

After Gospel Sharing using the Group-Response method, there was a session on the exposure experiences in Seoul Archdiocese from August 31<sup>st</sup> to September 1<sup>st</sup> and the visit to some SCC on September 5<sup>th</sup>. The two guiding questions for the reflection and sharing on the exposure experiences were:

- a) What were the learning and insights during the exposure?

- b) What questions still exist that the participants would like answered by the Korean hosts?

Many of the participants shared how deeply impressed they were by the faith and involvement of the lay people in Korea. The discussion that followed started with the question on the cultural impacts in the life of the SCC/BEC in Korea and went on to the broader theme of enculturation of the faith through SCC/BEC.

Bishop Oswald Hirmer of Umtata, South Africa, who had been on the journey with the AsIPA promoters from the very beginning as their adviser and friend, summed up the insights of the conference. His presence at the General Assembly and his important remarks during the gathering had been very much appreciated by the participants. He again reminded the assembly of Gospel Sharing being the basis of SCC/BEC: *“The Bible depends on the community to show that Christ is alive here and now by proclaiming the Word, the Word becomes a sacramental sign of Christ’s presence among us... Gospel Sharing helps us to remain in the presence of Christ.”* He also reaffirmed the SCC/BEC, as *“the most fundamental Ecclesial reality in Asia”* (Cfr. Asian Colloquium on Ministries 1997) and is an effective pastoral model to renew the parish, the whole Church.

The morning session concluded with the celebration of the Eucharist prepared by the teams from Malaysia, Singapore, PNG and Japan giving a taste of the cultural treasure in those countries. Bishop Oswald Hirmer who presided gave an inspiring homily on the Virgin Mary as a role model of faith for SCC/BEC.

The afternoon was reserved to the presentation and discussion of the final statement prepared by a drafting committee with members from different countries and planning session in sub-regional groups. Many of the participants had expressed the need for greater networking and collaboration at the sub-regional level to produce new modules that address the local realities. The third AsIPA General Assembly gave ample space for meetings by sub-regions.

The cultural evening was the appropriate opportunity to recall and celebrate with much gratitude to God the 10<sup>th</sup> anniversary of AsIPA.

### **September 9<sup>th</sup>**

On **September 9<sup>th</sup>** the mixed groups met again for Gospel Sharing and evaluation of the GS sessions. The last plenary session was dedicated to the presentation of the revised final statement, the sharing of the AsIPA plans and the evaluation of AsIPA GA III. The closing Eucharist prepared by the Indian team gave witness to the inspiring dialogue between faith and culture on the India sub-continent. The thanksgiving to the Korean host which rounded up the Third AsIPA General Assembly, showed the deep appreciation of all the participants for the generous hospitality and friendship as well as for the perfect organization of the conference.



## **Conclusion**

AsIPA General Assembly III had been an experience of a “community of communities” where the common concerns to be a more “Participatory Co-responsible Church” had been brought out and different responses were shared, as one first timer expressed: “We did not talk about community, we lived it!” The interest of every participant with their experiences either as trainers, as Parish Priests, as coordinators, as Bishops or as animators, was the main source of enrichment. It was a celebration and a learning experience and we take along new challenges and new signs of hope.

We are deeply grateful to our partners/benefactors in this journey: Propaganda Fide with Missio-Austria, Missio-Aachen and Missio-Munich, who were both represented, the Swiss Catholic Lenten Fund, our local host the Catholic Bishops’ Conference of Korea and Seoul Archdiocese, and all those who contributed in many countless ways. We entrust to God’s boundless mercy to repay them and to inspire us to be also generous in our service for the Church.

### **III. TOPICS AND PROCEEDINGS**

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#### **Daily schedule (Revised)**

**AsIPA General Assembly III  
Hanmaum Education and Retreat Center, Gyeonggido, South Korea  
2-9 September 2003**

##### **August 31<sup>st</sup>, 2003 (Sunday)**

- Exposure Program: Myeong Dong Cathedral
- Exposure Program: Nak Sung Dae Church

##### **September 1<sup>st</sup>, 2003 (Monday)**

- Exposure Program: Gu Ri Church

##### **September 2<sup>nd</sup>, 2003 (Tuesday)**

- Arrival at Hanmaum Center, 8:00pm (after supper)
- Bible enthronement,
- General orientation and sharing of expectations by countries

##### **September 3<sup>rd</sup>, 2003 (Wednesday)**

- 09:00am Opening Mass,
- Welcome addresses,
- Assessment of the AsIPA vision implementation in the 13 Asian countries present, in PNG and Germany, reflection on the achievements since AsIPA General Assembly in 2000.

##### **September 4<sup>th</sup>, 2003 (Thursday)**

- Gospel Sharing (7-steps method),
- Keynote address by Archbishop Orlando Quevedo of Cotabato (Philippines) on the theme “Empowering People to Serve”,
- Afternoon session on “Family and BEC/SCC.

##### **September 5<sup>th</sup>, 2003 (Friday)**

- Gospel Sharing (7-steps method), morning session on “Spirituality and SCC/BEC,

- 3:30-5:30pm planning meeting of the AsIPA teams country wise,
- Meeting of the Editorial Board with the 15 Asian Bishops gathered for an exchange of experiences and reflections on SCC/BEC,
- Exposure in mixed groups to some SCC in the neighboring parishes.

**September 6th, 2003 (Saturday)**

- Gospel Sharing (Look-Listen-Love method),
- Morning session on “Ministry in SCC/BEC”,
- Afternoon session on “Leadership in SCC/BEC”

**September 7th, 2003 (Sunday)**

- Sunday Mass and lunch in Seojungchong Parish,
- Visit to Chol Tou San Martyr’s Shrine,
- The Palace of Changgyeonggung, a street Market,
- To Seoul Cathedral with dinner reception at the cathedral hall.

**September 8th, 2003 (Monday)**

- Gospel Sharing (Group response method)
- Session on the various exposure experiences in Seoul Archdiocese and the visit to some SCCs
- Input by Bsp. Oswald Hirmer of Umtata (South Africa),
- Presentation and discussion of the final statement,
- Planning sessions in sub-regional groups.
- Cultural evening with the celebration of the 10<sup>th</sup> anniversary of AsIPA.

**September 9th, 2003 (Tuesday)**

- Gospel Sharing
- Evaluation of the GS sessions,
- Presentation of the revised final statement,
- Sharing of the AsIPA plans,
- Evaluation of AsIPA GA III,
- Closing Eucharist,
- Departure after lunch.

September 2<sup>nd</sup>, 2003 (Tuesday)

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## Expectations of the Participating Teams

### **Bangladesh:**

1. To be energized and receive more encouragement through the sharing with others
2. To learn from others' experiences, especially of those Church communities who are also a minority in their country

### **Germany:**

1. To share our experiences
2. To learn from others' experiences
3. To meet with friends who are on the same way

### **India:**

1. To exchange our experiences
2. To learn how to sustain SCC and how to strengthen SCC
3. To find ways and means towards more participation
4. To get to know texts, modules developed by other countries

### **Indonesia:**

1. To learn from others' experiences and be affirmed in our search and efforts to develop Basic Christian Communities in our country.

### **Japan:**

1. To learn from others' experiences

### **Korea:**

1. To learn from others' experiences
2. To empower the laity in our country
3. To know the "New Way of Being Church" better
4. To seek for ways of cooperation in the training

### **Malaysia:**

1. To learn other ways of building community to get to know different structures of SCC/BCC
2. To search for a common direction in the Church of Asia
3. To listen to the Spirit who is moving the Church in Asia

### **Myanmar:**

1. To learn more about the life of SCC and of ways how to promote SCC
2. To discover how to enjoy Basic Christian Community spirit in the various forms of Church life, for the laity, for the religious and the clergy.

### **Pakistan:**

1. To deepen our vision of Church in Asia and the friendship with people

2. To learn from others' experiences, especially from countries with similar context (e.g. Malaysia, Indonesia), and to be enabled to handle the hard situation.
3. To deepen our own faith through meeting with people who have gone through the process and have the AsIPA spirit.

**Papua New Guinea:**

1. To meet with people representing the wider Church community
2. To share our vision, difficulties, challenges, failures and successes
3. To share materials and programs
4. To broaden our own vision and getting confidence
5. To gain insight into localizing, indigenizing, and inculturating our Church in PNG
6. To learn how to maintain and sustain SCC
7. To enjoy the hospitality of Korea

**Philippines:**

1. To learn from each others experiences of SCC
2. To learn strategies how to sustain SCC
3. To start together the next ten years
4. To experience the "oneness" of the Church in Asia
5. To share our struggles in the SCC and the responses to them

**Singapore:**

1. To renew the focus for the formation of SCC in the Archdiocese
2. To meet a lot of friends and renew the communion of communities
3. To learn from others' experiences

**Taiwan:**

1. To learn how to give the Church a local face through the experience of others and their local efforts (network)
2. To make the leadership of the laity more visible
3. To listen and learn from other countries who are also still at the beginning of building up Small Christian Communities using AsIPA methods

**Sri Lanka:**

1. To learn from the experiences of other communities
2. To deepen our commitment to the vision
3. To explore the ways and means of introducing this vision to the bishops, priests and religious
4. To introduce the spiritual experience of other countries and the true meaning of empowering our people to our own communities

**Thailand:**

1. To learn on how to bring the "New Way of Being Church" to Thailand
2. To learn how to introduce the whole AsIPA methodology (not only Gospel Sharing) to our people
3. To make the Bishops' Conference of Thailand agree on using AsIPA for the building up of community.



September 3rd, 2003 (Wednesday)

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## AsIPA General Assembly

### Opening Mass Sermon

Most Rev. Nicholas Cheong, Archbishop of Seoul



My dear brothers and sisters united in Christ!

I extend a warm welcome to all of you. I give thanks to Almighty God who has drawn to this place all of you, who have come as friends from far-off Asian Churches, and I wish to share my deep joy with all of you.

In the course of this AsIPA General Assembly, I sincerely hope that you will have the opportunity to share with one another the Gospel-centered treasures, which you have all felt and experienced. Included within those treasures are the sweat you have shed, the efforts you have made, the joy, the hope, the fruits and obstacles which you have encountered in the place of your apostolate and in the world. I firmly believe that this AsIPA General Assembly will provide all with the opportunity to deepen mutual love, and that the experience which you share will enrich each one of you and the whole Church in Asia.

#### **1. The Role of the Laity and the Life of the Community in the History of the Korean Catholic Church.**

Dearly beloved brothers and sisters!

I wish to briefly introduce the history of the beginning of the Catholic Church in Korea:

The Korean Catholic Church began roughly two hundred years ago. However, unlike other foreign countries, Catholicism was not brought to Korea by missionaries but, rather, by the Korean lay people themselves. That reality is unique in that it is not found in any other country. The fact that the Korean Catholic Church was established by the spontaneous efforts of the laity and has grown because of their fervent faith is a source of great pride, which swells up in the hearts of the people.

Two hundred years ago in Korea, the class distinction between the aristocracy and the common people was very strictly kept. The Christian teaching that all are

equal was, at the time, the opposite of and in direct confrontation with the Chosun Dynasty's structure, which was based on social discrimination. In the eyes of the authorities, such an attitude was a revolutionary ideology. The faith community, composed of lay people, was severely persecuted from the very beginning and more than ten thousand believers were martyred. Some of the surviving Catholics established an underground Church and met secretly. Others escaped from human view into the deep mountain areas and had no other option but to form a faith community and to live within it. When the era of persecution ended, the faithful established villages of believers. While sharing in both the joyful and difficult aspects of human living they developed beautiful Christian communities. They gathered together in homes, learned the Christian doctrine, prayed together and spread the faith.

From its very beginning, the Korean Catholic Church was a Church in which the laity actively participated. It was not only at the start of Catholicism but also in the process of development that the faithful met in the homes, prayed together and fostered the faith. Korean Catholic Church History shows that lay people were the core of evangelization, and that the family was the womb and cradle for the birth and growth of the Church.

## 2. What is the Church?

The Church is a community made up of relationships which lead to serving others and to proclaiming the Gospel. The Fathers of the Second Vatican Council clearly stated that, "***The Church is the sign and instrument of communion with God and of unity among all men.***" (Dogmatic Constitution on the Church, 1, 1). The Church has received the call to bring about the communion and life of the Holy Trinity. It is the Church that has the universal mission of making real this life of communion to the very ends of the earth.

Since this is the challenge, how do we go about achieving a state of communion? Through the words and life of Jesus, we can ascertain what it entails. Jesus said, "***As long as you remain in me and I in you, you bear much fruit***" (John 15, 5). These words of Jesus indicate that communion with the Lord is the starting point and the indispensable condition for the life of all believers. Jesus concretely exhibited to his disciples what this life of communion really is. It means that those who follow the Lord must first love one another. "***Love one another. Just as I have loved you, you must love one another. By this everyone will know that you are my disciples, if you have love for one another***" (John, 13, 35). The believers in the early Christian Church, following on the command of Jesus, celebrated the Eucharist, shared all that they possessed and dedicated themselves to prayer. They established a community based on one heart and one mind, and many people were attracted to their way of life and desired to become members of the community.

The Fathers of the Second Vatican Council proclaimed that the Church is the "People of God" and that all baptized Christians share in the Priesthood of Christ through sanctifying themselves and the world. This declaration emphasized that the priests alone are not the heads of the Church, but that all the baptized have ownership of the Church. Jesus once said, "*Why do you stay idle the whole day? Go and work in my vineyard*" (Matthew, 20, 6-7). This call of the Lord applies not only to priests and religious, but to all Christians. When each member of the Church, according to circumstances, faithfully carries out one's unique task and role, the Church can, indeed, be called a "participating Church".

### **3. Graces and Fruits received through the Small (Basic) Christian Communities of Seoul Archdiocese.**

I now wish to speak about the course, which Seoul Archdiocese has followed for the past ten years.

Within a relatively short period of time there had been remarkable growth in the Korean Church, especially in Seoul Archdiocese. However, as a result of that growth, human contact between priests and people had become more difficult and the people's sense of belonging and interconnectedness had weakened. Because of materialism, society had gradually become more dehumanized and secular. It must also be acknowledged that the Church had not been able to provide the resources needed for the evangelization of society. Accordingly, through reading the signs of the times, the Church began to realize that, in order to bring about Gospel-centered change in society, she herself must re-discover her true identity and character.

From 1991, with a focus on the Year 2000, the Seoul Archdiocese established a long-term pastoral objective and proceeded to implement it in phases. This Archdiocesan Pastoral Plan was primarily centered on the evangelization of the Christian community.

As you are most likely aware, the 1990 Asia Bishops' Conference was held in Bandung, Indonesia. At this meeting, the Bishops proclaimed the new Church image as the "Community of communities". This new image of the Church, as portrayed by the Asian Bishops, became the directional aid for Seoul Archdiocese's renewal program. This was because the Archdiocese, in order to re-establish its identity, had begun to develop small Christian communities as it journeyed on the path towards renewal. The very first priority of Seoul Archdiocese was to educate the lay leaders of the small Christian communities. Because of continuous education, there are now about 20,000 trained leaders in our archdiocese.

Through the basic Christian communities, the faithful meet together, pray, gradually develop a taste for God's divine word and come to know the Lord.

Through human encounters and sharing, the believers experience a sense of communion or closeness. Moreover, the small communities, through taking responsibility to care for the sick in the area and to help the needy, are changed into communities which give witness to the Gospel.

In conclusion, we have come to the awareness that, in order to invigorate the life of the parish, the small Christian communities must first be energized. Truly, ***“the Small (basic) Christian Community is a sign of the Church's vitality, is an instrument for the formation of the faithful and evangelization, and is the launching point for a new society which will be the basis of a culture of love.”*** (Ecclesia in Asia #. 52).

Dearly beloved brothers and sisters who have come from many churches of Asia, I pray that the bountiful blessings of the Lord will be upon all of you who are striving, in the face of many difficulties, for the establishment of the Kingdom of God. As the unblemished children of God on this earth, you are like the stars, which brighten the heavens. Let all of us go forward in pursuit of our goal according to the words of the Apostle Paul: **“In your minds you must be the same as Christ”**.

Thank you.

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## Welcome Address to the Third AsIPA General Assembly

Stephen Cardinal Kim, Korea



Your Excellencies, dear Sisters and Brothers in Christ! I feel honored to have been invited to give the Welcome Address to the Bishops, priests, religious and lay people who have come from many countries within the FABC to attend this Third General Assembly of AsIPA - Asian Integral Pastoral Approach.

It is with warm feelings that I welcome all of you who are striving to build the Church through the development of Gospel-sharing small communities. I am convinced that God our Father has invited all of you here, and that the Holy Spirit, sent by the Son Jesus Christ, will be present as you pray together, share your Gospel experiences and search for new ways of making Christ known to the world.

This objective is one that is of my own heart as I have been convinced for many years that the sharing of the Gospel message in small communities is the most effective way of making the Word of God felt at the very core of our being. I am also certain that it was the influence of God's Providence which moved the 1990 FABC General Assembly at Bandung to declare that the Church is the 'Communion of Communities'. It is no exaggeration to say that only a Gospel-centered faith and spirituality will make the Church 'the light of the world and the salt of the earth'.

I would like to take this opportunity to share some of the pastoral movements, which have affected the Korean Church over the past few decades.

In the 1970s, the people were struggling in the midst of a repressive dictatorship which had, for all practical purposes, oppressed human rights and trampled on the principles of social justice. The Church identified with the people in their suffering, and without going into details, her stand on the side of the poor and the oppressed won her the respect and admiration of the populace. While, admittedly, even in Catholic circles, there was a degree of criticism concerning the Church's involvement in what seemed to be political matters, the overall effect led to the strengthening of the faith of the people and to the drawing of non-believers to the Truth which the Church represented.

Even though there was a slight easing of the repression in the 1980s, the country was still controlled by the military. But once again, the wonder of God's love made itself felt in the 1981 celebration of the '150th Anniversary of the Erection of the Apostolic Vicariate of Korea.'



This was followed in 1984 by the pastoral visit of His Holiness Pope John Paul II to honor the 200th Anniversary of the Church in Korea and canonize 103 Korean martyrs. While a deep impression was created by the presence of His Holiness and the solemn atmosphere in which the events were celebrated, the real lasting impact was the previous years of preparation and on-going education which had been conducted in all the dioceses and parishes. As a result of the evangelistic spirit of the faithful, the number of catechumens increased beyond human expectations, and vocations to the priesthood and religious life also experienced an amazing increase. While the endeavors of the people were to be appreciated, it was evident that God's hand was at work in the Korean Church.

The final public proclamation of the faith in the 1980s was the 1989 International Eucharistic Congress when thousands of people came from all over the world to acknowledge the Eucharist as the center of their lives. The Holy Father once more graced Korea with his presence. The outpouring of joy and the 'Agape' atmosphere of the Congress were instrumental in strengthening the hearts of the faithful, instilling the grace of repentance in the tepid, and opening up the minds of non-believers to the power of the Holy Spirit emanating through the proclamation of the Good News.

While these two decades of the 70s and 80s, one of political oppression and one of celebrations, had their own particular role to play in the spread of the Gospel, the 1990s brought a new challenge centered on the commitment which comes from identification with the teaching of Jesus Christ and making it integral to life.

In that regard, the Bandung Declaration was a gift sent by God for all of Asia and especially for the Church in Korea. The Church as the 'Communion of Communities' was a concept as old as Christianity which later had diminished in appreciation down through the centuries. Seoul Archdiocese undertook this declaration as its pastoral plan for the 1990s, but the problem was how to actually make it work. We tried various experiments, including the MBW. But it was only when Bishop Peter Kang, an Auxiliary Bishop in Seoul at the time and now Ordinary of Jeju Diocese, became acquainted with the LUMKO MOVEMENT and invited Fr. Oswald Hirmer, now a bishop in Africa, to come to Korea for a series of seminars, that the Bandung Declaration became a reality.

We, the bishops of Seoul, priests working in the Chancery and members of the Priests' Senate enthusiastically participated, and a blueprint was developed for establishing small Gospel sharing-centered communities in the Archdiocese. The 'Seven Steps Gospel Sharing' was accepted by the faithful and, under the leadership of Bishop Kang and with the help of priests like Fr. Francis Chung, the movement began to spread throughout all the parishes. The spiritual impact on the people was amazing and the influence on evangelization was, indeed, remarkable. I firmly believe that the

implementation of the Bandung Declaration was God's way of intervening in the life of the Korean Catholic Church. Our experience was, as St. Paul said in Hebrews, that "The word of God is alive and active." Also, in the words of St. John the Evangelist, "The Word was the source of life, and this life brought light to mankind...this was the real light that comes into the world and shines on all mankind".

Our lives are 'journeying together in faith' and there is no more effective support than to gather sustenance from the Gospel and share it with our brothers and sisters. This fact was brought home to me last weekend when, on the invitation of Bishop Kang, I traveled to Jeju Diocese to attend a meeting of the faithful. 3000 people, whose lives are based on reading, meditating and making the Gospel a power in their lives, had gathered together to celebrate God's gifts which they were experiencing in small communities. The ardor of the people praising God in prayer and song was striking.

Then, last Sunday, I offered Mass with people in Seoul who are at the forefront of developing the Church as 'Communion of Communities'. Because of their number, it is impossible for them to attend this Third AsIPA General Assembly, but they joyfully participated in a program which gave them some exposure to what you will share and discuss here during the next few days. It is a consolation for all to know that many thousands of Korean Catholics are with you in spirit.

In conclusion, I pray that the power of the Holy Spirit will be felt in your hearts as you, in an atmosphere of love and commitment to evangelization, listen to and share the Word of God. I also hope that Jesus, who alone is the Way, the Truth and the Life, will open up to you the secrets of God's plan for the salvation of the world so that, on safely returning home, you will be filled with the courage and power "to preach the Good News, in season and out of season"

Thank you and God bless you all.

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## Message from the Holy See

Nunciatura Apostolica in Korea



Your Excellency,

I am pleased to transmit to Your Excellency the following Message from His Eminence Angel Cardinal Sodano, Secretary of State, for the Third General Assembly of Asian Trainers for Small Christian Communities or Basic Ecclesiastical Communities:

"The Most Reverend Martin Situmorang,  
Bishop of Padang, President of the FABC Office of the Laity,

His Holiness was pleased to learn that the Federation of Asian Bishops Conferences would be hosting the Third General Assembly of Asian Trainers for Small Christian Communities, or Basic Ecclesiastical Communities from September 2 - 9 in Seoul, Korea.

His Holiness prays that this meeting will be an opportunity to find more effective ways to promote the proclamation of the saving message of Jesus Christ, who is the Way, the Truth and the Life (cf. John 14:6). Entrusting all the participants to the eternal protection of the Virgin Mary, the Holy Father cordially imparts his Apostolic Blessing.

Cardinal Angelo Sodano  
Secretary of State"

With my prayerful best wishes,

Sincerely yours in Christ

Giovanni Battista Morandini,  
Apostolic Nuncio

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## Words of Welcome

Most Rev. Andrew Choi; President of the Catholic Bishops' Conference of Korea



I wish to welcome all the participants of the AsIPA (Asian Integral Pastoral Approach) attending the Third General Assembly, which is composed of more than 140 participants from many countries. (Namely Bangladesh, India, Indonesia, Malaysia, Myanmar, the Philippines, Singapore, Sri Lanka, Taiwan, Thailand, Papua New Guinea, Japan, Pakistan, South Africa, Germany, and Korea.) I wish to express our thanks to the FABC OL's AsIPA Desk for having as its theme **"SCCs/BECs: Empowering People to Serve"** The purpose of this theme is to help us to have a deeper understanding and knowledge of what is involved in becoming a Participatory Church - a Church that is a "Communion of Communities."

"The aims of the BECs are to help their members to live the Gospel in a spirit of fraternal love and service, and therefore, are a solid starting point for a new society, the expression of a civilization of love." Pope John Paul II - EA #25

The Basic Ecclesial Community (BEC) of the Church in Korea has been developing with ever-increasing speed over the last 10 years. All of the dioceses in Korea are interested in the BEC. So I offer my thanks to the AsIPA Desk of the FABC Office of Laity and to the past two AsIPA assemblies.

The BEC in Korea had a 3-day national convention on the first of July 2002, where the theme was 'Basic Ecclesial Community, the Future of the Church in Korea'. Over 250 representatives participated from across the country. POPE JOHN PAUL II said that BECs are "a sign of vitality within the Church, an instrument of formation and evangelization, and a solid starting point for a new society based on a 'civilization of love.'"(MISSION OF THE REDEEMER #51)

The BEC is a new fruit that was produced during the Church's evolution and can be a driving force to improve Church structure and transform society. The primary goal of the BEC Movement is to plant in our society the movement of the Kingdom of God that Jesus first began. The BEC is the future of the Church in Asia.

Man, created in the image of God, is called to live in a community of which the Holy Trinity is the origin. Therefore, building up the community is an extension of the communion the Holy Trinity. In order to realize the local Church as a community, we want to build the BEC in small groups. The heart of the BEC consists of transforming

our life according to the spirit of the Gospel and Eucharistic communion. In the BEC the faithful are nourished by the word of God and are especially nourished by the Eucharist, the source of the strength that transforms and renews their lives. By Gospel sharing, the faithful get closer to the Word of God. Active participation of the laity in the BEC Movement is important for the Church so that she can perform properly her mission of being a sacrament of salvation. The experiences of each country and dioceses will reveal that the laity can take a leading part in the apostolate through the BEC. The BEC is the place to educate the faithful and help them live up to the Word of God. It is an ideal place for the clergy, religious and lay people to learn new roles and new aspects of leadership.

In these modern times, the Church in Asia is faced with various challenges of the times. We are confronted with two main problems: Firstly, how to overcome the secularization of the Church in its tendency to follow the trends of the world; secondly, how to evangelize the world. In such a context, the BEC is a concrete response to these challenges and is the leaven of evangelization of the world.

In order to achieve evangelization in Asia through the BEC, fraternal collaboration and exchanges between Asian Churches are required, as well as an exchange of pastoral information among dioceses and parishes.

Again, I welcome all bishops, priests, religious and the laity and hope that this AsIPA General Assembly III will help the faithful to understand the Church as a co-responsible family (community) in, through and with Christ so that we may **"Empower People to Serve" in the SCCs/BECs.**

Here is the way,  
which is very old but a new way of being church.  
We are working together to achieve that way.  
How wonderful it is!

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## Welcome Address

Martinus D. Situmorang, OFM Cap, Padang, Indonesia, Chairman FABC-OL



### EMPOWERING PEOPLE TO SERVE

What a joyful surprise to have His Eminence Stephen Cardinal Kim, H.E. Archbishop, Andrew, President of the Catholic Bishops' Conference of Korea, Archbishop Nicolas, Archbishop of Seoul, and H.E. Archbishop Giovanni Battista Morandini, Apostolic Nuncio to Korea and Mongolia. Your presence is indeed a great honor for us all. Your kind words are true encouragement and recognition to AsIPA and the SCCs/BECs. On behalf of all the participants of this assembly I extend a wholehearted sense of gratitude to you all. Our gratitude goes also to the Holy See for the words of greetings and encouragement.

Dear Sisters and Brothers participating in the Third AsIPA General Assembly, FABC-OL, AsIPA Desk in particular, welcomes you all to this gathering. We are happy and proud to have you here, in this beautiful site. We thank you indeed for your positive response to our invitation to attend this General Assembly.

You are privileged persons in the Church and in the society of Asia, because you are people of faith who are close to God and familiar with His words, giving whole-heartedly to promote that familiarity and closeness to God in life's settings to your people, champions of faith promotion, integrating power of life and activities.

You are called to live a community life here while searching for clearer vision, firmer resolution, richer experiences and stronger steps to the future;

We will pray, reflect, discuss and share experiences and wisdom during these days. God is with us and among us. His graces are enough for each and every one of us. He is interested in our efforts because **the glory of God is within men and women who are fully, integrally and wholly alive.** And that is the ultimate goal of our apostolate: **to empower people to serve!!!**



I feel the obligation to thank our sponsors in Germany, Switzerland, Austria and elsewhere in Europe and Asia who have made it possible for us to run this program, expensive but important, indeed. We highly appreciate your presence. God bless you and our benefactors.

We are grateful to the local organizers who have worked hard in preparation for this event and continue to work hard in helping this Assembly run smoothly and comfortably.

There's no doubt the Catholic Bishops' Conference and the Archdiocese of Seoul have already given and will continue to give a lot of contribution to this program.

In anticipation I thank also our speakers and facilitators of the whole assembly.

Once again, welcome to you all. Wishing you a nice, fruitful, refreshing and enriching stay with dynamic interactions and exchanges as a community. Wishing you a consoling and encouraging sharing with the Lord through prayers and meditation of his Word and Eucharist. Hoping you will be in better shape by comforting, and affirming and challenging one another in fruitful discussion and deliberation. Wishing you neat conclusion at the end of these blessed days. Yes, God blesses us all, and Our Mother Mary will pray for us.

+ Martinus D. Situmorang, OFM Cap  
Chairman FABC-OL

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## **Assessment of the AsIPA Vision Implementation**

**This new vision involves various aspects as stated in the Bandung statement.**

**The salient features of the Bandung Statement of the Asian Bishops in 1990 are:**

**1. Brotherhood and Sisterhood of all the children of God.**

The Church in Asia will have to be a communion of communities where clergy, laity and religious consider each other as brothers and sisters.

**2. The Centrality of the Word.**

They are gathered and united around the Word of God as they share, pray and discuss in discerning God's will for them in their neighbourhood. They support each other in their daily lives.

**3. A Participatory Church.**

It is a participatory Church where the gifts and charisms given by the Holy Spirit to all - laity, clergy and religious are recognized and activated to build the Body of Christ, the Church in the neighbourhood to fulfill her mission in that place and time.

**4. A Witnessing and Evangelizing Community.**

They witness together to the Risen Lord lovingly, reach out to all the needy. They discuss and cooperate with all the people around in order to make the Kingdom of God present.

**5. A Prophetic sign of the Kingdom in the neighbourhood.**

They become a prophetic sign daring to point beyond the world to the Kingdom of God through her efforts to transform the society in which they live.

**6. Non-dominating Leadership.**

In this Church, leadership at all levels is totally non-dominating, putting on the servant-like and self-emptying image of Christ and never seeking to be served but giving their lives to build the people.

**7. Spirituality of the New Way.**

- a) This is a community that does not depend on human wisdom for its life, but trusts completely in the Lord to lead the community at all levels, times and places to that "authentic spirituality" which is "nothing more and nothing less than a following of Jesus-in-mission, an authentic discipleship in the context of Asia".

- b) The community embraces the spirit of Yahweh's "anawim" (powerless) deep union with God, renunciation, simplicity, compassion and solidarity with all, especially the powerless and marginalized. They work for justice through active, non-violent ways. These values are essential aspects of Asian religions and cultures as much as it is of Christian faith.
- c) It is a spirituality which integrates every aspect of Christian life: liturgy, prayer, community living, solidarity with the poor, evangelization, catechesis, dialogue, social commitment, etc.
- d) The community moves away from focusing on exterior organization, power and mere secular effectiveness to images of simplicity, humble surrender to God and loving service.

8. A community working for inter-religious and human harmony.

The Christian community is challenged to work through its inner tendencies of division and brokenness to enter into deep communion with the Father and work for integrative harmony in the neighbourhood.

In other words, our efforts are geared towards reducing the imbalance between the two extremes as listed below:

- |                                      |                                    |
|--------------------------------------|------------------------------------|
| 1. Church centered                   | 1. Christ centered.                |
| 2. Pyramidal                         | 2. Communitarian                   |
| 3. Western Church – Western Culture  | 3. Indigenous-Inculturation        |
| 4. Church building – campus centered | 4. People oriented                 |
| 5. Fear of God-discipline            | 5. Love of God-pastoral            |
| 6. Individualistic                   | 6. Sharing and caring              |
| 7. Associations centered             | 7. SCC centered                    |
| 8. More Novenas, piety               | 8. Scriptural, Word of God         |
| 9. Clerical monopoly                 | 9. Co-responsibility               |
| 10. Individual salvation             | 10. Community being saved          |
| 11. Ritualism in liturgy             | 11. Liturgy and life               |
| 12. Outside the church no salvation  | 12. All have the possibility       |
| 13. Magisterial church               | 13.Sensus fidelium                 |
| 14. Ministerial priesthood           | 14.Common priesthood               |
| 15. Triumphant church                | 15. Servant church                 |
| 16. Clerical church                  | 16. Participatory church           |
| 17. Converting church                | 17. Self renovation                |
| 18. Decisions imposed                | 18. Consensus                      |
| 19. Spirit at the Head               | 19. Spirit inspires where it wills |

## Discussion in Country Groups

- Task 1:** Identify the essential spiritual elements found in the summary of the FABC Bandung statement given below. Which elements are lived and shared in a deep way in your SCCs/BECs and which elements need to be given more importance?
- Task 2:** Choose any one or two element(s) which you consider very important for SCCs and suggest concrete ways we can grow and deepen ourselves in those element(s)
- Summary of the Country Reports on the features considered most important for the SCC/BECs in the local context**

- |                          |                    |
|--------------------------|--------------------|
| ➤ Thailand: 3+2          | ➤ Malaysia: 4      |
| ➤ Taiwan: 1+2            | ➤ Japan: 2         |
| ➤ Singapore: 2+7a        | ➤ Indonesia: 2+3+8 |
| ➤ Sri Lanka: 2           | ➤ India: 3+5       |
| ➤ Philippines: 4+5       | ➤ Korea: 6+7       |
| ➤ Papua New Guinea: 7b+c | ➤ Germany: 3+4+6   |
| ➤ Pakistan: 2+6          | ➤ Bangladesh: 3+8  |
| ➤ Myanmar: 1+2           |                    |

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## Discussion in Regional Groups

### Questions for discussion:

- Going through these above-mentioned areas of our vision, can you articulate the new vision followed in your country in 5 sentences?
- What have been your achievements in this line since last AsIPA General Assembly (2000)?
- What hurdles have you found in the process? What solutions were attempted?
- Specify the challenges for the further growth of this vision in your country in the future?

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## **Summary Report of the Meeting by Regional groups**

### **The new Vision**

#### **South Asia (Bangladesh, India, Pakistan, Sri Lanka):**

1. To make the Church in South Asia a communion of communities rooted in the Word of God where the equality in dignity of laity, priests, religious and bishops is recognized and accepted. All are accepted as children of God.
2. Trusting in the Lord and united with the Universal Church all members of SCCs/BECs play their appropriate roles in the Church through a non-dominating style of leadership.
3. They build the body of Christ using all their gifts and charisms.
4. They as neighborhood-communities discern God's will and address human development issues based on Gospel values especially with respect to the poor and the marginalized.
5. In the context of religious and economic pluralism, they work with all people for harmony and mutual respect.

#### **South East Asia (Indonesia, Malaysia, Myanmar, Papua New Guinea, Philippines, Singapore, Thailand):**

1. The new vision of the Church in South East Asia is a participatory Church - a communion of communities, who are rooted in the Word of God and deeply aware of the treasures of their own culture.
2. The SCCs/BECs are a community of disciples with a strong option for the poor and for social change through faith formation and empowerment of the laity.
3. The SCCs/BECs are centers of spiritual renewal and a new leadership, they protect the common social needs and genuine human values
4. They seek for more authentic forms of participation and consultation in the Church.
5. They acknowledge each other as brothers and sisters and respect other religions and cultures.

#### **East Asia (Japan, Korea, Taiwan):**

1. To make the Church in East Asia a participatory Church, where bishops, priests and lay people share the responsibility of building up the local Church as a community of communities.
2. To give the Church in East Asia a local face.

3. To build up Small Christian communities who seek for authentic ways of inculcating their faith and connecting the Gospel values with the values of their own culture.
4. To bring spiritual renewal through Small Christian Communities who are rooted in the Word of God, who share and live their faith and practice a new style of leadership.
5. To make the Church more participatory through on going reflection on various levels and through leadership training.

## **Challenges**

### **South Asia (Bangladesh, India, Pakistan, Sri Lanka):**

1. To convince bishops, religious, and priests to accept the new way of being Church
2. Concern for the poor
3. Maintaining/sustaining SCCs
4. Fundamentalism/Materialism/Communalism
5. People find it difficult to understand that SCCs are the “Church in miniature”
6. How to embrace the spirit of the new way.

### **South East Asia (Indonesia, Malaysia, Myanmar, Papua New Guinea, Philippines, Singapore, Thailand):**

1. Traditional structures
2. To integrate AsIPA in overall vision and in pastoral plans
3. To raise awareness among the laity about their responsibility.
4. Organizing SCCs in rich countries and in urban context
5. Social structures and SCCs

### **East Asia (Japan, Korea, Taiwan):**

1. “To start such a revolutionary movement in a conservative and traditional Church” (Japan)
2. To convince bishops, religious, and priests to accept the new way of being Church
3. To raise awareness among the laity about their responsibility
4. The training of facilitors and the ongoing formation process
5. Inculturation of the method and the programs
6. To look for new ways of cooperation, to build a network “over the ocean”

**September 4th, 2003 (Thursday)**

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**Keynote Speech**  
**SCCs/BECs: EMPOWERING PEOPLE TO SERVE**

Archbishop Orlando B. Quevedo, O.M.I., Cotabato, Philippines

**Introduction**



Because this Asian gathering is an assembly of SCC / BEC practitioners, there is no need to say that in Asia there is a great variety of SCC / BEC forms, nor is there any need for me to explain the differences between terminologies. But to keep the language simple I shall use, for practical purposes, the term BEC as synonymous to SCC. My task, I take it, is to assist you in your reflection by developing the theme you have chosen for this 3rd AsIPA General Assembly, "SCCs / BECs: Empowering People to Serve." For this purpose I wish to reflect with you on the following sub-topics: (a) the challenges facing BECs in Asia today; (b) the formation of empowered people in the BEC; (c) BEC service as a response to the challenges; and (d) BEC response in depth - its spirituality. In this presentation I hope to extend what the 2nd AsIPA General Assembly has said about BECs.

**A. PASTORAL CHALLENGES**

Of the many pastoral challenges that BECs face in Asia today, I wish to treat only three phenomena to which BECs must respond through people empowerment and service.

**1. Economic Globalization and Poverty**

In the past several years, if we exclude economies that are fairly progressive despite having undergone some relative, even in some instances, severe slowdown because of the international economic situation, (such as the economies of Japan, South Korea, Taiwan, Hong Kong, Singapore, Thailand and Malaysia), the rest of Asia has been severely affected by the process of economic globalization. Most Asian countries have not been able to compete adequately in the global market. The most recent issue in the agricultural field, for instance, is



the controversial introduction of GMO technology that reflects the dependent nature of Asian agricultural economies. Economic liberalization and deregulation are the twin instruments that have allowed the free market to rule, often without safeguards for small struggling businesses, much less the poor. Even as external investments and exports pour in, so are multinationals and local business conglomerates dominating the economic field. The result is predictable: small local entrepreneurs retain less of the local market, and their businesses fold. The over all picture is that year after year globalization is negatively affecting poor countries and the poor who reside in them, and is not resulting into a just and equitable sharing of global resources. One can see the impact of globalization most dramatically at the micro level of Asian families, for whom daily life has become more difficult and a bright future less accessible. One can only hope for such a future through overseas work. This is why the Holy Father does not cease to urge world economic bodies to introduce juridical norms as well as ethical norms to curb the process of economic globalization and make it truly work for the benefit of the poor and not leave them even more marginalized.

## **2. Cultural Globalization and Emerging Secularism**

In the wake of economic globalization, however, is the even more disturbing process of secularization slowly overtaking Asian societies. A culture of secularism and materialism originates from the highly secularized West. It involves beliefs, values, and behavior, world-outlook, principles of action, norms of conduct, etc.: the whole gamut of existence that we call "a way of life." The process of secularism tends gradually to take away the deep religious sensibilities of Asian cultures and their once enduring sense of the sacred. Thus, new secular values are surely creeping into Asian consciousness and are becoming, especially in urban areas, norms of behavior among a great number of families, the youth, and Asian professionals. Mass media and the information highway are the powerful instruments of a growing secularism and materialism that reflect a culture alien to Asia because it has no religious underpinnings. In the past decade this phenomenon of cultural globalization has been a great pastoral concern for the Church in Asia and for the Federation of Asian Bishops' Conferences (FABC). Even without economic globalization we have already long observed in Asia what the Second Vatican Council has called in *Gaudium et Spes* one of the major errors of our time, the separation of faith and life. This religious dichotomy and the tendency to limit religion to the private sphere are even more developed and pronounced with the onset of secularism in Asia. As with economic globalization, the impact of cultural globalization is most easily seen in Asian consciousness at

the level of the family where values and relationships are tangibly changing toward individualism and liberal personal autonomy.

### **3. Social Fragmentation and Conflicts**

Yet another pastoral challenge is the volatile nature of social relationships in many parts of Asia where social conflicts have been intractable and often violent. In the face of social discrimination, ethnic conflicts, and political divisions, I sometimes question whether or not the values of dialogue and harmony are truly Asian traits as we claim them to be. Most certainly in Asia, biases and prejudices abound between economic classes, ethnic groups, and even racial and religious groups. The result is social fragmentation, interminable communal violence, insurgencies, and divisive political factionalism. The Church as catholic, constituted as a human society of various races, ethnic groups, cultures, language groups, and economic classes is certainly in the very center of this social ferment and, therefore, is both affected by it as well as having a major role to play in it.

## **B. FROM POWERLESSNESS TO PEOPLE EMPOWERMENT**

In the face of the three pastoral challenges that I have treated, what response can Basic Ecclesial Communities give? The theme of the assembly suggests that that BECs can only adequately respond if they are empowered to serve. This belief, therefore, brings us to the two issues of Empowerment and Ministry in the BECs. The empowerment of people requires a change of thinking, whereby they begin to realize that they are not necessarily inanimate objects constantly at the mercy of external factors and situations but they are active subjects who can act upon situations and exploit external factors to their own advantage. This is a transformation from being objects acted upon to persons who are acting subjects. Empowerment of persons in a community also requires a new way of being members and leaders in the community, such that the God-given charisms of persons are given full play in the community.

Let us now recall as a first step two approaches to the empowerment of people that BECs follow. My treatment will be brief because you are fully aware of them. I only wish to develop them in terms of empowerment.

### **Approaches toward Empowerment in BECs:**

#### **1. A New Method of faith formation and evangelization in the BEC**

For BEC members to become acting subjects, they have to know the situation in which they live, be aware of the external realities that affect their lives, be aware,

too, of the inner riches of mind and spirit that God has given them. They have finally to acknowledge the interdependent relationships within the community that they can harness toward an effective response to the realities around them. Know the situation, know who you are, know your neighbor, reflect and plan together, act together. This is how one is transformed from being an object to an acting subject, from being powerless to being empowered.

Hence we have in the BECs a new method of faith formation and evangelization. The process is contextualized, integral, and participatory; reflection and action; immersion, exposure praxis. In the twenty-three years I have been involved in BEC building, I have seen innumerable cases of empowerment among poor farmers and fisher-folk who in their previous lives have simply felt isolated and powerless, unable to change their lives, their families, and communities for the better, never really articulated their hopes and dreams, and satisfied with merely surviving and coping for the sake of their families. Empowered, they became aware of their God given talents beyond their farming or fishing skills, aware of the riches of the religious faith that, they now realize, interact with their difficult life-realities, aware finally of the solidarity that they are capable of building in the community. They thus became active beyond their family circles, participating fully in their communities and in the Church, wanting to transform the wider society in the same manner as they were themselves transformed.

## **2. A New Method of Leadership in the BEC: Participatory**

But you and I know very well that no matter how empowered the members of a community are, nothing might really happen unless the participatory and empowered membership there corresponds to the participatory and empowering leadership. Is not this the usual ailment of ineffective BECs that their leaders are authoritarian, even dictatorial, not wanting to consult, communicate and coordinate, not wanting to let others participate in reflecting and planning, but wanting only to implement what they as leaders have decided?

Thus BECs need a new type of training toward participatory and empowering leadership that would give full play to the many charisms of members and evoke, inspire and coordinate their participative efforts at envisioning, planning, and implementing the community's response to the pastoral challenges that they face. If I say this of lay leaders, I say it more strongly of priests and bishops. Theirs, too, must be a leadership that is participatory and empowering. The leadership style of Christ and the instructions of the Apostles to their communities have much to say about such leadership. Rather than dictate and dominate, priests and

bishops instead are to inspire, encourage, facilitate and coordinate even as they know that they may have the last word, as their ordination and canon law might require.

The fact is today we still need a lot of conversion and renewal toward this participatory and empowering leadership.

### **C. EMPOWERED MINISTRY AND SERVICE: RESPONSES TO THE CHALLENGES**

The second issue about responding adequately to the pastoral challenges is the issue of ministry or service in the BEC and by the BEC. I have already pointed out the ministry of forming and developing participatory leadership in the BECs. Surely you will discuss at length the youth ministry in the BECs, even as I would also emphasize the aspect of preparing the youth to take participatory leadership roles both in BECs and in the wider Church and society. My purpose here then is limited. I wish to develop only three other forms of service or ministry among the many ministries or services that BECs now do.

#### **1. An Integral Social Action Program in the BECs to respond to economic globalization**

For the BECs to provide a relevant and effective response to the impact of economic globalization, the following steps need to be done:

- laying down the basis of response: understanding economic globalization, its philosophy, its global process, the local approaches to implement it, its effects;
- holistic formation toward a culture of human rights and advocacy with the use of the social teachings of the Church, thus formation to "integral faith"
- knowing, harnessing and polling the economic resources of the community
- forming solidarity in the community for economic projects and against exploiters;
- establishing economic networks for mutual support and advocacy;
- identifying viable individual and communal economic/livelihood projects;
- implementation of identified projects.

But the challenge of economic globalization is not only about poverty. It is also about other issues related to the impoverishment of people. Therefore an integral social program in the BEC must have to deal with ecological problems and the care for the integrity of creation. Presently one of the great problems emerging in

Asia is about the problematic surrounding Genetically Modified Organisms, agricultural technology GM food, etc.

## **2. Ministry of Integral Faith Formation in the BECs to respond to Cultural Globalization**

A second empowerment program in the BEC is Integral Faith Formation. But the BEC has to go beyond the traditional catechetical material of creed and cult, doctrine and prayer, which are of course indispensable. In the BEC the role of culture must be integrated into the faith formation process, i.e., culture interacting dynamically with religion and religious faith such that an inculturated faith may be formed.

Cultural globalization is causing an erosion of deeply rooted cultural and religious values about God, life, sex, marriage, family, children, men and women, this world, death, the after-life, faith and morality. Therefore, a process of integral faith formation in the BECs must include the following steps:

- knowing and appreciating one's own culture and its values
- understanding the influence of the tools of social communication for good or evil;
- knowing and advocating ethical guidelines regarding the tools of social communication;
- vigilance against the pernicious effects of mass media and the information highway;
- solidarity among BECs for value advocacy.

With regard to the challenge of social fragmentation and division in Asia, I would suggest that in coordination with the social action program of the BEC, integral faith formation must delve into the prejudices and biases that obtain between peoples of different races, cultures, classes, ethnic groups, and religions. This would surely suggest the necessity of a pastoral program of inter-religious and ecumenical dialogue. Integral Faith Formation in the BEC must, therefore, include the formation of persons of peace and dialogue.

## **3. The Family as the Focal Point of Evangelization in the BECs**

Family ministry is particularly urgent in Asia. The FABC Plenary Assembly on the Laity in 1986 spoke of the family as the cellular receptacle of all the ills that Asian societies suffer. It is another way of expressing what the Pope has observed – that human history passes by way of the family.

It is not trite to say that the family is indispensable to the BEC. Without the family there is no BEC. Because the BEC is fundamentally a community of families, even as the wider parish is a community of BECs.

Therefore, a pastoral thrust that considers the family as the primary target of evangelization as well as the major agent of evangelization is not only logical but also a necessary pastoral vision. If economic and cultural globalization impacts the family most directly and if it is in the family where religious faith begins and grows, where Kingdom values are learned and nourished, then the family must indeed be the focal point of evangelization.

Empowering the family to evangelize and to serve should be the overarching purpose of all pastoral ministries in the BECs and in the parishes. So one might ask, in the BEC or in the parish how does the Bible Apostolate, or the Youth Ministry, or the Social Action program, health apostolate, or the lay leadership ministry, etc., build up and form the family into one that is ready not only to face life and its many problems but also to be a fundamental agent of faith renewal and social transformation? It would seem to me, then, that as all the pastoral programs of a parish are to be geared toward the BEC, so all pastoral programs should be focused on the family, without which the BEC would be nothing.

#### **D. BEC SPIRITUALITY: RESPONSE IN DEPTH.**

Action to be genuine comes from the heart. The response of empowered people to serve in various forms of ministry and service in order to renew the Church and transform society must also come from the heart. To the heart the Lord speaks. It is the heart that loves, that suffers. It is the heart that sin oppresses. It is also the heart that grieves over sin and repents. For a person to become whole, grace must heal the heart. It is in the heart redeemed and forgiven where God's grace abounds. It is in the heart where God's Spirit dwells. Hence the need for the Spirit to make any BEC response of service truly empowered, authentic and effective. This is one way of indicating the absolute need for relevant spirituality in the BEC.

Spirituality is the BECs' response in depth to the pastoral challenges of our time.

But what kind of spirituality must the BEC have?

- A spirituality of Communion as a spirituality rooted in Christ, the Word of God. And because Christ and his Spouse the Church, are inseparable, a spirituality rooted in Christ has to be ecclesial and communal as well as sacramental, one with the Church and nourished by her sacraments.
- A spirituality focused on God as well as involved in this world. Hence, a Kingdom of God spirituality that has its sight on building a world that is to come, "a new heaven and a new earth", yet a world that begins now.

- Hence a spirituality of transformative action, a spirituality that fills the BEC person with compassion for the poor who in a special way reflect the face of Christ. This requires the heart to be solidarity with the poor. This is a spirituality that is at the basis of the Church of the Poor.
- In such a spirituality, prayer and action go together and are inseparable, prayer that empowers, action that is prayerful. Thus, to be spiritual or to be holy in the BEC is to be a person of prayer and action.

It is this spirituality in the BEC that ultimately empowers people to service and ministry. A response in depth to the pastoral challenges of our time is made from the depths of the heart and of the spirit.

Such a spirituality develops in the same manner that religious faith develops through immersion in Christ who is God's Word, immersion in the struggles of this world, prayerful reflection and communitarian and participatory action for personal renewal and social transformation.

## **Conclusion.**

What I have presented to you is meant to be an orientation and will help, I hope, your own reflection and discussion during this 3rd AsIPA General Assembly.

As a final comment, may I make an observation on the AsIPA vision based on the FABC Plenary Assembly in Bandung in 1990. Seven salient features of the vision presented in this AsIPA assembly. From another angle I believe that there are five interconnected faith realities that define the vision: Communion (which connotes fellowship and solidarity)

- Co-Responsibility (which connotes a rich variety of gifts / charisms in the community)
- Participation (which follows from Co-Responsibility)
- Co-Missioning (in the mission of integral evangelization, of which social transformation is a constitutive dimension; this faith reality is necessarily implied by all of the above)
- Church of the Poor (the characteristic feature, I believe, of a vision of "a new way of being Church" in Asia).

May you reflect and journey together with charity and wisdom, with the Holy Spirit as your guide. May the Lord bless you most abundantly in your efforts. And may Mary, who stood in the midst of the small Jerusalem community as Disciple and Mother, be the guide in our work and in our life.



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## Response to the Keynote Speech

Archbishop Quevedo's speech was followed by a period of silent personal reflection before the participants went into buzz groups to share the insights and inspirations acquired and to comment on the challenges it posed.

### Some points shared from the buzz groups :

- Lasting impacts need a long process
- Confidence (of the clergy, first of all!) in new methods of faith formation is essential
- The process of participation through BECs leads to real empowerment
- Integral Action Programs to empower the poor are a part of the new way of Being Church
- Good relationships with neighbors are effective means against the dangerous impacts of the cultural globalization
- The Church is affected by the social fragmentation, the economic and cultural globalization but at the same time challenged to play a major role in it
- The family must become the focal point of evangelization in the BECs

### Some of the questions addressed to the speaker and answers:

*Question:* What is the difference between the poor and the rich Asian countries in regard to the BECs?

*Answer:* It is easier to have the poor in the BECs, because they are looking for hope and the BECs are the place, where they find it. The rich are not longing for life communities.  
In rich countries there are definitely other approaches needed to build BECs. They must also take the differences between the urban and the rural context into consideration.

*Question:* What about the "Church of the Poor" in richer countries?

*Answer:* Our focus has to be on the poor. This option is for the rich and the poor. We have to become a "Church for the poor" with a common vision of human dignity for all. Our ministries and services shall not be for the poor but **with** the poor, a sharing in solidarity which leads towards real empowerment.

*Question:* What is the specific role of the priests in the SCC?

*Answer:* Their main tasks are the spiritual support and encouragement of the SCCs and the formation of the SCC leaders. This means that they spend most of their evenings in their SCCs, among the people.

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## Session on “Family and BEC/ SCC”

### 1. Introduction



Wendy M. Louis, the facilitator of the afternoon session explained that the reason for having four sub-topics was mainly to put flesh into the theme of the General Assembly. She invited the participants to share their experiences and new modules developed in these areas and help each other to gain a deeper understanding of the meaning of “Family”, “Spirituality”, “Ministry” and “Leadership” in the context of the SCCs/BECs.

The family as the first school of education and of faith experience is very important but it is in troubles, in many cases. The Church leaders in Asia have a huge concern for the families and look for ways to assist them. We have a tremendous confidence, that the SCCs/BECs can be and are a huge support and challenge for our families. Our main concern this afternoon is the question, how to integrate family and faith life in the SCC/BEC.

### 2. Role Play

We look into family life in a middleclass urban set up: A couple has finished dinner and the lady is getting ready for a SCC meeting. Her husband shows no intention to join although he is encouraged by his wife to accompany her. He wants to relax after a hard working day. Their son comes in. He is looking for somebody to help him with the homework and is not happy at all about his mother attending an SCC meeting and his father relaxing and watching a football game.

### 3. Reflection in Regional Groups

#### 3.1. The Working Groups

- Group 1: South East Asia (Malaysia, Indonesia, Singapore, Papua New Guinea and Taiwan)
- Group 2: South East Asia (Myanmar, Philippines, Thailand)
- Group 3: East Asia (Korea and Japan)
- Group 4: South Asia (Bangladesh, India, Pakistan, Sri Lanka)

## **3.2. Questions for the Reflection**

### **3.2.1. What are we doing to integrate family and faith within the SCCs/BECs?**

- a) How do we help the men to attend? Why do they not attend SCC meetings?
- b) How can we strengthen the family / family life through the life of SCCs/BECs?
- c) What are we doing to help families to communicate with each other better through SCCs/BECs?
- d) What are we doing with the children?

### **3.2.2 What are the ways we can help families become agents of evangelization?**

## **4. Summary Report**

### **4.1. Integration of Family and Faith within the SCCs**

#### **a) The Men and SCCs**

Reasons for the absence of men in SCCs are:

- Lack of understanding the SCCs or the feeling that the women leaders are too strong, that their wives are too much involved (Group 2,3,4)
- Fear of sharing their insights and open their hearts in front of others; difficulty for men, to share in Gospel Sharing sessions (Group 1,3)
- Lack of integration between life and faith: men care more about the secular matters than their faith (Group 1-4)
- Economic reasons: men are more job oriented, feel the pressure at their work place and wish to relax rather than to discuss and share; inconvenience of time (Group 3,4)

#### **Solution to the problem:**

- Start with men only, let men invite other men (friends) to join (Group 1- 4)
- Participation of the priest (Group 4)
- Ask men to do certain jobs, organize programs, which attract men (E.g. fellowship, discussions, outings) (Group 1-4)
- Do special awareness programs for men, faith education, pastoral visit (Group 4)
- Try with a family centered approach (Group 1-4)

#### **b) Family life and SCCs/BECs:**

- Celebration of weddings, Jubilees in the SCC/BEC (Group 1,2,4)
- Offer family retreats and other special programs for families like SCC/BEC outings (Group 1,2,4)
- Establish an SCC/BEC-day especially dedicated to the families (Group 3,4)
- Design family sessions and modules (Group 2, 4)
- Propagate family prayer/catechism in the SCC/BEC (Group 2, 4)
- Look for family oriented tasks in the community (Group 1, 2, 4)

#### **c) Children and SCCs/BECs**

- Give importance to Children in the SCC/BEC, give them some concrete tasks to do (Group 1,4)
- Children masses at SCC/BEC level (Group 2,4)
- Engage families of the neighborhood to SCC/BEC activities (Group 4)
- 7 Steps Gospel Sharing at school and in the family with children encouraged to share their own thoughts (Group 1, 4))
- Home-based catechesis (Group 1)
- Programs leading to faith experience, e.g. a Bible camp for children (Group 1,4)

### **4.2 Families as Agents of Evangelization**

- The vision-mission statement must be specific about the role of the family: the community has to recognize and encourage them as agents of evangelization (Group 2)
- Encourage Gospel Sharing in the family: if Christ becomes the center of the family through 7-steps Gospel Sharing in the family, the families become agents of Evangelization (Group 1,3, 4)
- Until now the faith of the family has been Church centered. From now on it should be family centered and parish programs should be re-orientated (Group2, 3)
- To acknowledge the families who live the Gospel values in their daily lives and encourage them to join in social actions with the non-Christians in their neighborhood (Group 3, 4)
- To organize meetings and celebrations with families from other SCC/BECs to encourage the families in their faith life and promote vocations.

## **5. Suggestions to the Assembly**

Many of the participating teams and bishops felt the need of new modules and programs especially designed for families.

One request was to develop modules with a participatory approach (using the AsIPA method) for marriage preparation and for family life.

Another suggestion was to design programs for reconciliation in the family (to overcome the gap between the generations) and for families of different religious belief.

A third request was to add some more booklets to the library topics on “Family”, e.g. about Gospel Sharing in the Family, programs on how to lead children of different age to faith experiences in the daily life, in the family.

## Session on Spirituality in the SCCs/BECs:

### A. "SPIRITUALITY OF THE NEW WAY"

#### 1. Role Play



- a) A group of lay leaders saying that they will not work for SCCs/ BECs anymore since they do not find interest in people.
- b) A clergy/religious group saying that they have their regular prayers. Hence they need not do Gospel Sharing. It is for the laity. They are ready to give talks to them
- c) In an SCC/BEC, a lady says that they must say the rosary since that is the real traditional prayer, not do Gospel sharing.
- d) A person criticizing a group of Christians celebrating the mothers' day, saying that they only eat and drink; they have no spirituality.

#### 2. Group Work in Buzz Groups and First Sharing

**2.1. Task: Identify the spirituality issues in these groups and find out how those issues are connected to your SCC/BEC situations.**

##### 2.2. Summary Report of the First Sharing

###### 2.2.1.Reaction to the four role plays:

The features of the SCC/BEC spirituality in the four role plays looked very familiar to the participants and reminded them of some of the problems they have found in their own SCCs/BECs:

- a) The lack of support by the priests and the lack of training lead to the discouragement of the lay leaders and to frustration in the SCC/BEC. The on going training of the leaders is crucial for the life in the SCCs/BECs. The training programs from Lumko, especially No. 15 and No. 16 are very good for spiritual training sessions and retreat for leaders.
- b) Personal prayer and community sharing are not the same. Both are important and enriching elements of ones own spirituality. But the centrality of the Word is important for the life of the SCCs/BECs. Through the sharing of the life giving Word the sense of community among the members grows. The gap between clergy and religious disappears if Gospel Sharing becomes an

important element of the spirituality of the clergy and religious within the SCCs/BECs.

- c) Traditional prayers like the rosary have its value, but the challenge of Gospel Sharing is the sharing of faith experiences with others. – Gospel Sharing is important for the SCCs/BECs, it is the basis for the permanence of the SCCs/BECs.
- d) Faith in the SCCs/BECs has to be rooted in the life of the people, it has to be contextualized. The SCCs/BECs are the place where the dialogue with the Asian cultures starts, where the re-rooting of faith takes place. A deep spirituality leads to social action, to a commitment to live the Gospel values transforming society.

**B. “Gospel Sharing is the Foundation for the SCC/BEC Spirituality and the New Way of Being Church” (Summary by Fr. Thomas Vijay)**

- a) A Gospel Sharing community reveals the equality of the children of God around the Word of God and that everyone - the bishop, priest, sister and lay person are all equally trusting in God's providential care to live his/her role the Kingdom Way (not by her/his clever tricks or apart from or independent of the community).
- b) It is the sign of the 'anawim' community who feels trapped and helpless against the powers and designs of the evil one in this modern world, and trusts completely in the Lord to empower them to re-organize the society the Kingdom way here and now in this neighbourhood.
- c) It is the new Israel who is led by the Word into a 'new passover' experience, getting out of the miseries of this broken humanity and motivated to work together to liberate themselves from the land of slavery to pleasure and power seeking and narrow selfish gains into 'a new land flowing with the milk and honey' of the freedom of the children of God to love and care for one another here in the same neighbourhood where they live.
- d) It is the sign that the Word of God is not dead, it is alive and active and can cut through the marrow of the bones to where the soul and spirit meet (Heb.4:12). It can transform a group of believers into a servant community in the neighbourhood, as St. Paul wrote to Timothy (2 Tim.3:16).
- e) It will be a very humbling and yet moving experience for all pastoral experts, that they will have to submit themselves to the Wisdom of God, and not to their university studies and wait in humble trust and patience together with the community until the good Lord reveals in his own way and time, how



their learning can be used effectively in this community. This is how they will become agents of the Kingdom vision here and now.

- f) It is a very clear indication that the future Church is in the neighbourhood. Without the Church alive in the neighbourhood, there is only an anonymous crowd in the parish and that has no future. It is very clear sign that the mission of the Church cannot be accomplished by a selected band, however sound their missiological concepts are. It is the whole community which is missionary and it can be effectively accomplished only in a co-responsible and loving way by the whole community, just like in a family, a few members can do all the works in the family, but cannot make a home without the active involvement of all. This calls for a new spirituality in leaders, especially bishops and priests, to become community persons and spirit-filled persons.
- g) Finally it simply confirms Jesus when he said that there is only One Father, One Teacher, One Messiah and all the rest are brothers and sisters, co-workers and servants of the Kingdom (Mt.23:8-12).

**'Let him who has ears hear what the Spirit is saying to the Church'.**

### **C. "Gospel Sharing (GS) is the basis of the SCCs/BECs"**

(Input by Bsp. Oswald Hirmer)

Christ became a human being to be touched by the people. Christ is not just a ghost or idea, but a REALITY, a sacramental sign. Here and now by proclaiming the Word, the Word becomes a sacramental sign of Christ's presence among us. The Church has always venerated the Sacred Scriptures in the same way the Church has venerated the Body and Blood of Christ. When the congregation says "Praise to you Lord Jesus Christ", it proclaims Christ present in their midst. Proclaiming the Gospel in the group is the sign of the presence of Christ among them. This is the basic understanding of Gospel sharing. It is the possibility to see the presence of Christ in the Word. Only when we are united with Christ can we become Church. Breaking the Word is the same as breaking the Body and Blood. This community must be united with Christ, become one in Him. Step 3 of the 7-steps Gospel Sharing Method is the most important step. We set ourselves completely in the presence of Christ, we allow Him to enter, opening our hearts - it sets the direction of GS, to remain in the presence of the One Who speaks. It is nothing else but sitting down with Christ, thinking of nothing, but trying to touch Christ. Gospel Sharing is to remain in the presence of Christ, without discussing, arguing. His Word helps us to remain in the presence of the one who speaks to us. Gospel sharing is the basis of the SCC/BEC spirituality.

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## The Importance of Prayer

Sharing by Bsp. Oswald Hirmer, Umtata

### HOW DO OUR SCCs ACHIEVE A DEEPER PRAYER EXPERIENCE?



How do we teach our people to pray?

The Holy Father asks the question: "*Isn't this a sign of the times... the renewed need for prayer?*"

He continues: "Many nations are busy answering this question. Sometimes, they do it in appalling ways. We however, have the duty to show to what depth the relationship with Christ can go..."

Prayer is a dialogue of love, rendering the person fully possessed by the lover... resting finally in the Father's heart."

Yes, dear brothers and sisters, our SCC, should become genuine schools of prayer... until the heart truly falls in love.

In one place, the catechumens who are baptized leave again because they do not find Christ. The same can happen in our SCC, people miss the spiritual atmosphere where they can be touched.

What can we do? I spend the whole Priests' Conference for 3 days... teaching them how to pray with their people, for example, the "Mountain Prayer." Jesus went up the mountain to pray and spent the whole night in praying to God. " We need this, we need to hold the hand of the Lord, to go up the mountain... sit next to the Lord, without much words, sit, feel his presence, feel his touch... and say: "My soul clings to you", and we remain together.

We hear the Lord saying: "*Do you love me?*" and answer him "Lord, I try."

Then I sit and give the Lord all that troubles me and I feel his hand, and this is one way.

Mountain Prayer No. 2 – see a light coming from the top, be included in the unity of the Father and the Son, and the Spirit. And remember God's love to all... "*the one who keeps my commandment, we shall come and take possession of you.*"

Mountain Prayer No. 3 – Prayer of Gethsemane: "*Lord I am tired, I come to you, next to you and ask "Father, take this chalice..." Try to be physically in touch with Jesus Christ.*

The Lord's Prayer - how can we help the people to pray this? Just repeat after me, slowly... **OUR FATHER... HOLY BE YOUR NAME...**

It is amazing to see what is happening. Let us repeat together, slowly, repeating it ten times, we allow God to be with us, we realize the Father is present... When we repeat "**Holy be Thy Name,**" the soul swings with this.

Another way, with Bishops "**Our Father**" and share with the next person what comes to mind in his pastoral ministry, with each phrase... "**Your will be done...**" this seminarian, should I ordain him or not? ... The bishops put all their lives into the prayer.

Psalms are a great school of prayer.

As an Example take **Psalm 117.**

**Psalm 4:8-11**, Prayer of Praise

Psalm as prayer of trust... yet will I trust in the Lord...

Psalm as prayer of thanksgiving. "**Bless the Lord, my soul.**"

Prayer of the Rosary - a contemplative prayer, remain in the presence of the Lord, that Christ is alive. ... We need to look at the situation: e.g. we approach the room of Mary, we see her praying, we see the Holy Spirit coming down from heaven, we then join the angel to pray: "**Hail Mary full of grace**"(repeating slowly)... "**the Lord is with you**"... We do this seven times.

We see Mary when she sings the **Magnificat.**

We ask: "**Holy Mary, Mother of God, pray for us sinners, now...now...**

How can we illustrate the Mysteries of the **Rosary.**

Take the hand of Mary, and we look at the road, look at the eyes of Mary, we look at the Lord taking the cross... look at Christ the fruit of her womb... "**pray for us sinners now.**"... The rosary becomes the summary of the Gospel.

We need this to help people to reach a depth in prayer.

Unless our Church becomes a mystical Church, God in our midst... the Church does not exist.

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## Summary of Session for Bishops

The session was presided by Bishop Peter Kang, Bishop of Jeju and member of the FABC Office of Laity, link Bishop for the AsIPA Desk.

Present were: Archbishop Murphy Pakiam (Kuala Lumpur), Archbishop Orlando Quevedo (Cotabato), Archbishop Dominic Jala ( Shillong ), Bishop Julius Marandi (Dumka), Bishop Joseph Mukala (Kohima), Bishop Soosa Pakiam (Trivandrum), Bishop Andrew Choi (Seoul ), Bishop Paul Chooi (Suwon), Bishop Isaac Danu (Taungngu), Bishop Anthony Lobo (Hyderabad), Bishop Francis Daw (Myitkyina), Bishop Rayappu Joseph (Mannar), Bishop Thomas Dabre (Vasai) and Bishop Oswald Hirmer (Umtata) our resource person.

Also present were the members of the AsIPA Editorial Board: Ms. Wendy Louis, Fr. Francis Chung Woll Ki, Fr. Rohan Dominic, Ms. Estela Padilla, Fr. Arthur Pereira and Fr. Thomas Vijay, Ms. Virginia Saldanha, Exec. Secretary of FABC Office of Laity, and Ms. Cora Mateo, Coordinator for AsIPA Desk.

As guide for the discussion, the participating bishops were given the following questions to share about their experience is using the methodology:

- a) What positive things have happened with the SCCs/BECs in your diocese?
- b) What are your concerns for the future with regards to this methodology?
- c) What diocesan structures can be helpful to actualize the vision of a “Participatory Church,” a “Communion of communities?”
- d) Some suggestions for the AsIPA Desk of FABC Office of Laity:
  - For the Editorial Board?
  - What kind of training for trainers would be needed?
  - Asian training for Bishops?
  - Etc...

## **I. The responses to question one:**

1. Eucharistic Congress formation of the people was done through the SCCs. 40,000 attended.
2. Environmental situation on water changed the government's mind on rapid town planning. SCCs awareness education brought a rally of 100,000 people.
3. Commemoration of Assisi Meeting on Inter-Religious Dialogue all over the diocese through the SCCs brought a very good response.
4. Diocesan Synod Jubilee 2000 renewal program for prayers, homilies, awareness programs, prayer services organized by SCCs gave a very fruitful outcome.
5. Liturgy in the parishes has become more active and joyful as a result of SCCs.
6. A sense of belonging to the diocese has improved and more unity is felt. The poor are being more valued as well as the tribals and less educated.
7. Rediscovery of the gifts of the Spirit and the Sacrament of Confirmation. A greater appreciation of the gifts.
8. After 26 years of history of the BECs there was a lack of understanding of what BECs are. They depended on the priests and when they were transferred the groups suffered. BECs became an administrative unit for good communication and not a way of life. A renewal through two 3-day seminars which were conducted to get a consensus among the priests on what an SCC is. A new start with a new vision and strategic planning was done with the AsIPA team and an archdiocesan team was formed. The 2 main components are on education and formation for peace and dialogue in the context of 47% Muslim population in the island.
9. In a diocese with around 250,000 Catholics who are mostly poor fishermen and many are illiterate, they learned to reflect on the real meaning of being Church of Christ. This was in 1990 joined by all the priests and religious. The formation of SCCs was started. Now the whole diocese has been re-structured with the SCC as base and ministries have been shared. The Diocese has also become a missionary diocese and is taking care of some poor parishes in the north of India.

## **II. What are your concerns for the future with regards to this methodology?**

1. How to maintain SCCs when the parish priest is transferred?
2. There seem to be no strong inner conviction.

3. In one diocese a 10-day renewal program on conversion and commitment to Christ was held. There is a need for a thorough introduction to the Bible if people are going to do Gospel sharing well.
4. The faith education needs to be systematic and based on the text "Our Journey Together" to help deepen the faith of the people.
5. The opposition of priests.
6. There is a need to insert AsIPA training in the regional seminaries and religious formation houses.
7. A bi-annual meeting of coordinators, resource teams, diocesan, parish and zonal teams is needed for mutual exchange and support.
8. Learning to use similar language used by the Pope, especially in Nuovo Millenio Inuente. eg. "Christ centered" is today more "Trinity centered".
9. Not every step can be programmed, but major stages can be identified for the growth of SCCs.
10. More awareness programs can be given to the people so that they are convinced of the value of SCCs and they decide for themselves.
11. How to make the people feel they take part in the Master Plan of God.
12. They could be given understanding of the 3 stars: Christ-centeredness, community building and doing the mission in the world.
13. We need to deal with Associations and ways how to integrate them. There seems to be a competition.

### **III. What diocesan structures can be helpful to actualize the vision of a "Participatory Church" a "Communion of Communities"?**

1. We need a Diocesan Pastoral Council to have a reviewing body which is transparent and accountable to the people when the General Pastoral Assembly is held.
2. Annual pastoral planning should include reviewing the life of SCCs.
3. Diocesan pastoral policy should also be developed for the growth of SCCs.
4. The very Ecclesiology should have a structure that leads to "Communion."
5. Diocesan Commissions should not be dominated by priests. Eg. Family Commission can be headed by a couple.
6. The whole structure of the parish should be based on SCCs and there is a day set as "Festival of SCCs."
7. The whole diocese and its commissions should be oriented towards the SCCs.
8. An Institute for on-going formation of priests is required.

#### **IV. Suggestions for the AsIPA Desk of FABC Office of Laity:**

1. We need an Asian training for bishops. The bishops with more experience should be available to give the training to others.
2. Plan a good training for priests, an institute, and take this up in the next general assembly.
3. The existence of the AsIPA Desk makes the concern of SCCs always present at FABC meetings.
4. The coordination work for the various dioceses and countries has made a big difference.
5. The changes seen in the General Assemblies have been remarkable in terms of the growth in the quality of the people who are coming.
6. The texts are continuously produced because of the existence of the Desk. It also brings people together for an exchange.
7. The Desk helps in the development of SCCs and in improving the skills.
8. We affirm the need for the AsIPA Desk to continue

## Session on Ministry in the SCCs/BECs

### 1. Role Play and first reactions to its message

The role play shows a Bible Sharing Group meditating on the Gospel repeating three messages: a) Serve one another, b) Love, and c) Peace. The noise of a quarreling couple in the neighborhood interrupts the peaceful atmosphere of the group, but they ignore it. When the group reflects on a concrete task in step 6, they stress the responsibility of the priest and the role of the lay people as supporters of the priest and the sisters in parish ministry.

The first reaction of the participants to the role play was about the limited view of the lay people in the role play in regard to parish ministry. It seemed that their main concern was their own small group. The building up of the wider community is the sisters' and priests' tasks and the lay people can only support them.

The assembly pointed out that quite often SCCs/BECs start as prayer groups and only with awareness and training they begin to understand the meaning of service and ministry.

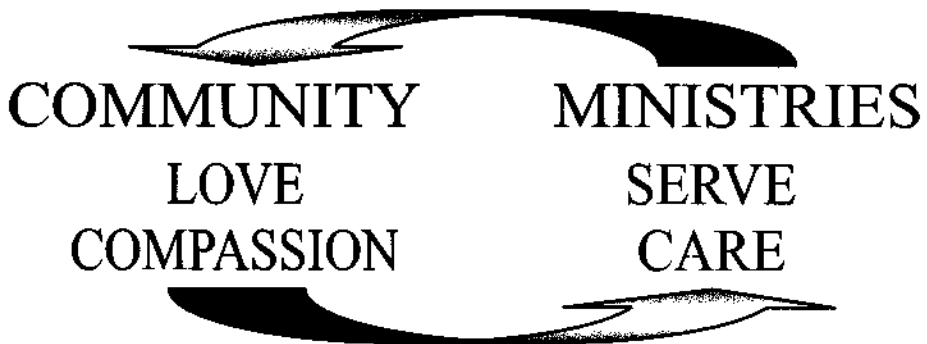
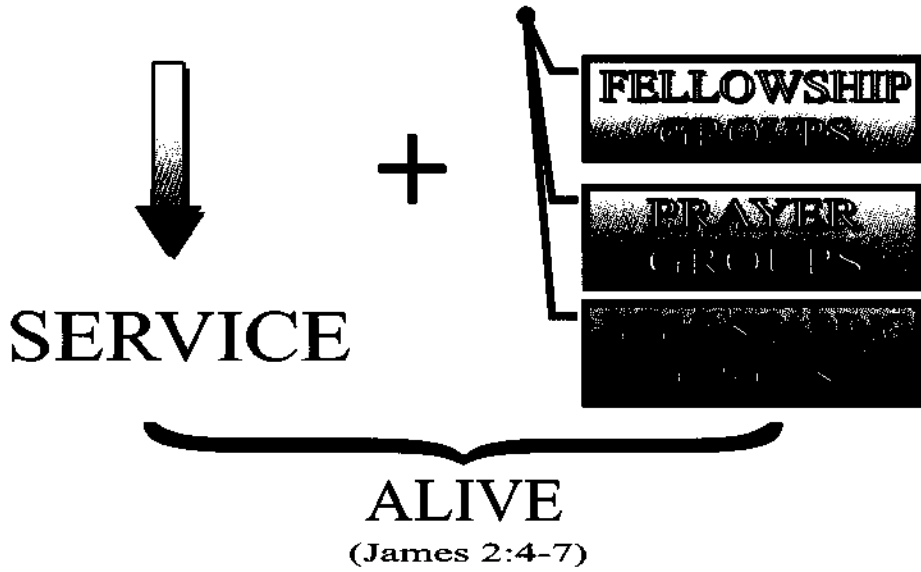
### 2. Short Input by Estela Padilla



Ministry is another word for SERVICE. Sometimes SCCs/BECs are known for being "Fellowship Groups, Prayer Groups, Bible Sharing Groups". If SCCs/BECs remain like this we know they will die a natural death. We know that COMMUNITY and MINISTRIES are very much interconnected. The LOVE and COMPASSION built in community naturally moves people to SERVE and CARE for one another and the wider community/society. Serving and caring for one another builds up and strengthens the love and compassion in community. This is the reason why Ecclesia in Asia said: COMMUNION and MISSION are interrelated and mutually imply each other. Mission is accomplished in communion and communion is the SOURCE and the FRUIT of mission.



# MINISTRIES IN BECs



(Ecclesia in Asia, CFL)

### **3. Discussion in Small Groups** (In the Gospel Sharing Groups of the Morning)

**Question 1:** Would we call our SCCs/BECs “ministering/serving communities?”

- Why? In what ways?

**Question 2:** What kind of ministries are present in our SCCs/BECs?

- spontaneous/ad hoc
- ‘organized’ (training, structure)

**Question 3:** What difficulties or challenges did we encounter in setting-up ministries in BEC,/SCCs?

### **4. Summary Report on the Small Group Discussion**

**Question 1 (Group 1-4):**

- Some of the SCCs/BECs are rather prayer-groups and do not see their ministry in the context of the whole parish. The main reason is lack of awareness and of understanding of the meaning of ministry and the role of the lay people in the Church. (In the past the service was done by priests and religious sisters, some associations took care of specific ministries), lack of time and a traditional way of thinking.
- There are various stages of SCCs/BECs. Many SCCs/BECs start as prayer groups and gradually reach out to others – to the neighborhood and to the wider society.
- Our SCCs/BECs are in various stages: some are still in the first stage where they focus on prayer and liturgy only. Others - after awareness programs and training sessions - have reached the second level in which they stress the service in the neighborhood. Others, who have reached the fourth stage, address real social issues like ecology...
- Serving communities are recognized as “doing communities”, not limited to or bound by one specific task. They acknowledge service or ministry as one of the essential marks of a Christian community and gradually minister to the members of their own community and begin to cater to the needs of the wider community.

**Question 2 (Group 5-8):**

There is a clear distinction between two types of ministry:

- a) Ministries, which are meant to respond spontaneously to a need (e.g. for celebrations, or visits to homes.) There are plenty of spontaneous ministries that emerge from step 6 of Gospel Sharing.
- b) ‘Organized’ ministries, which require a longer-term commitment and training (e.g. Family ministry, Life ministry, Ecological ministry, Sunday services, ministers for reconciliation work, for Justice + Peace work, for dialogue, serving the poor and refugees, water and waste management, cooperatives also.)

### **Question 3 (Group 9-12) on “Difficulties and Challenges”:**

- No clear structure for the SCCs/BECs
- Political situation
- Resistance from parish councils and parish associations
- Lack of understanding of the role of the laity in the Church and lack of support by the priests and the traditional associations
- Lack of training for the various ministries
- Lack of spirituality among the lay leaders due to the lack of spiritual formation and not enough ongoing training
- Ministries that put people in the limelight, e.g. becoming lectors
- Competition among the lay leaders: dominating leaders and members who became dependent instead of empowered. (Put a time frame, especially those who have been serving for a long time. Watch out for the danger of being there too long.)
- The challenge of multi-cultural parishes with the danger of one group dominating
- Problems with paid animators at the grass-root level: people who take it as a job rather than a journey. Difficulty of getting volunteers
- To be able to spot potentials among the members of SCCs/BECs and give training so they can serve in organized ministry
- To make sure that the support systems, like formation programs, are properly maintained and monitored. E.g. would the next parish priest follow up the work of the former priest?
- Challenges from inside, within the SCCs/BECs themselves - what are they? What does God want now, from the SCCs/BECs?
- Spirituality of the lay person, the responsibility of the priest to identify the right person and give training.

## **5. Concluding Words**

- a) Ministry is faithfulness to Jesus' call and mission
- b) Community is gifted and capable of responding to its needs.
- c) Need for a spirituality and consciousness of being faithful and responsive.
- d) Need for formation, training and avenues or structure for ministries in the SCCs/BECs.

## **6. Input on the Theology of Ministry, by Bsp. Oswald Hirmer**

Our understanding of the doctrine of the Church on ministry can be expressed by the picture of an onion.

What do you see? An onion! This is the universal Church embracing all nations, all languages. If I take one layer away, it is still an onion: The mission of the

Church is not meant only for the apostles, but meant for the universal Church. I can take another layer away, it is still an onion: The diocese is tasked to continue the mission. If I take off the next layer, it is still an onion. It is the parish, in its own way tasked to take up the mission of the universal Church. After I take out the next layer, it is still the Church. **The SCC/BEC is defined as the most local incarnation of the universal Church.** This means that the SCCs/BECs must help to fulfill this task. (Lumen Gentium no. 30)

The whole body of the Church is responsible to continue the Church's mission. The rites support this: baptism, confirmation. The ecclesiology should not start with the different functions but start with our common task as baptized and confirmed Christians. The catechism is clear. The essential difference is the ordained ministry who is called to encourage others for the common mission. We need to ask ourselves: How can the SCCs/BECs be challenged by the universal Church, supplemented/enriched by the universal Church?

### **What is the mission of Christ?**

Let me ask you one question: Who is teaching our children?

This is a common task: To pass on the faith. The SCC/BEC does this, it is commissioned to this common task, not just helping the parish priest. It is the task of all. The parish might not have the money to pay... but all are commissioned.

Another example: visiting the sick - it is a common task to look after the sick. Some have the gift to do this. In whatever task, the universal Church is involved. We have the ordained ministry and we have the common priesthood. It is number one in our pastoral program - to involve all, work together to change the world, in whatever way necessary. This does not depend on the priest. He gives training to the people, this is his task. But continuing Christ mission is carrying His cross in the same way. We have the guaranty that what we do will eventually be successful because Christ has risen already. We are meant to succeed.

## Session on Leadership in the SCC/BEC

### 1. Short Input by Fr. Arthur Pereira



The session on “Leadership” started with a reflection on the Gospel of Mt 20:24-28, especially on the verse 26 (“This, however, is not the way it shall be among you.”) and on the attitude of a real leader as shown by Jesus in this passage.

Fr. Arthur stressed the importance of leadership in addition to the four essential marks or characteristics of the SCC/BEC (1. meet in the neighborhood, 2. share the Gospel, 3. act out of faith and serve others, 4. be linked with the universal Church). Leadership is very crucial in building, promoting and sustaining SCC/BEC.

There are 4 different stages in the building of a community:

- a) **Forming:** There is a lot of enthusiasm in the beginning.
- b) **Storming:** We begin to see the weaknesses of some persons and the need of formation for rotating leadership.
- c) **Reforming:** We adopt the leadership and the structures to the local need; there is a lot of giving and taking. Leaders rotate their leadership.
- d) **Performing:** Every community has goals and objectives and they complete their tasks. The community is growing and asks for ongoing formation and guidance.

These four phases are important in building communities. Our question today is:

**What type of leadership do we need to go through these stages?**

### 2. Role Play

- 2.1. **First scene:** The leader is followed by his admirers in a procession without any communication.
- 2.2. **Second scene:** The leader is in the center of a group who walks and talks together. There is joy, inter-action and a sense of community.
- 2.3. **Difference between the two types of leadership:**

In the second scene there is a community with a non-domineering leader. Everyone has something to give and to share and is respected. This kind of leadership is closer to what we find in the New Testament. There was always inter-action between Jesus and the people around him. It is this kind of leadership

which should be in our SCC/BEC: an empowering leadership, a servant/serving leadership, a non-dominating leadership.

### 3. "The good and the bad desire for greatness"

- A story from Lumko (Book No. 15, Theme No. 17)

#### 3.1. Lecture of the story of Mr. Alfred and Mr. Thomas:

**Mr. Alfred** is a diligent man. He has a shop which is going well, and he has a lorry which transports his goods and which is also hired out for transport. People in the area consider him a successful man. Why has he been successful? Some say he was just lucky, but when he himself looks back, he says: what helped me was my strong desire to keep up the good name which my father had.

Already when he was still at school, Alfred worked hard and what made him persevere was the thought that his father had a good name in the whole area and he wanted to be worthy of it. So he passed well at school. But this did not give him success, since there was not much employment available at that time. He worked as a petrol attendant at a filling station. Again, he wanted to do his job well. Nobody should be able to point at him and call him lazy or unreliable. Such a thing would simply not happen with him. Even if he had to count the money five times before handing it in to his foreman, he would rather spend that time than be blamed for careless counting.

Alfred then started his little shop. It was very small indeed at the beginning. And he remembers the nights when he did not know how to keep it going. Transport was bad in the area and so goods got lost or spoilt and people had no confidence in a badly supplied shop. Many other shops had to close but he always found a way how to keep going. To close would be a disgrace to his name. It would be the very last resort only, and so he managed and the shop became bigger and bigger.

Alfred lives in the parish of St. Joseph's. He has been suggested as chairman of the Parish Council. He has done nothing special, but has just participated as any other member. But people were looking for a reliable man who would not just watch idly when things went wrong.

**Mr. Thomas** lived in the community of Lafato. It was in a remote area and often the Sunday service was only a service of the Word. The congregation was not really alive, and was poorly organized. Nobody really knew why it was Mr. Thomas who was leading those Sunday services. He had not been elected, since there was not even a Church Council in the congregation of Lafato. People were glad that somebody conducted the service but they were not so pleased with the way in which it was done. It was dull and repetitive, but what could they do?

Then one day Mr. Thomas became seriously ill and could no longer lead the Sunday service. Everybody wondered what would happen now in Church but to their surprise, the young teacher suddenly took over, and he managed very

well. After a few Sundays he not only knew what to do but made the services very beautiful.

When Mr. Thomas recovered he noticed what was going on. He found it hard to accept this. He talked it over with friends and they soon agreed that the young teacher just wanted to "do him down", and that he wanted a place where he could lead the singing, just as in school. Other faults, too, were discovered and considered in detail, so much so that the stories were soon spread through the whole area.

The teacher made it known through the school children that he would not lead the service the following Sunday. But he was furious and he, too, sought advice from friends. He also told them what he knew of Mr. Thomas and about his private life, about his incompetence and about his low education.

For the next three years there were two camps in the congregation, but sometimes there was no service at all, since there were now so few people coming to Church.

### **3.2. The motivation of Mr. Alfred and Mr. Thomas and on their attitude towards leadership (Buzz Group Discussion)**

#### **3.2.1. Summary of the answers:**

- Both are motivated by the same desire - no difference, both desired to fulfill themselves. In the case of Mr. Alfred, he lived for himself: his family, his reputation, no indication that he cared for the community. Mr. Thomas has the same motivation: his own name, not the community. They are motivated by the same desire.
- The two leaders are quite different: Mr. Alfred was interested to keep the good name for his family. They saw his leadership. Mr. Alfred was chosen by the people, but Mr. Thomas was not. Mr. Thomas was doing it for himself and he did everything to destroy. Mr. Alfred knows the key to success: RESPONSIBILITY. Mr. Thomas did not see that.
- Mr. Alfred is a successful businessman and participated in the community, while Mr. Thomas was not ready "to die to himself". He did not understand leadership. Mr. Thomas is going after leadership, whereas leadership goes after Mr. Alfred who is an emerging leader.
- Mr. Thomas was serving when nobody was there. As soon as the community found another one, he was down. Mr. Alfred made his business with all difficulty. He did not do much for the community, but he kept going. Thomas and the teacher had conflict, fighting and there is division. The three of them are on the same level.

**Note: Neither Mr. Thomas nor Alfred show the characteristics of a good leader.**

### **3.3. The main drawbacks that are dominant in our SCC/BEC leaders**

(In Buzz Groups)

#### **3.3.1. Summary of the answers**

- Sometimes the leaders show not enough sensitivity and creativity for the group. They have no perseverance in calling the meetings. They sometimes lose hope. When the leader loses the hope, the community also loses hope.
- The tendency to mutually discourage the leaders by bringing out the failures instead of encouraging each other.
- We have experience, for example after 2 years, when the leader stepped down and the new one came in, for the first 2 years, you had 2 presidents because the old one did not step down.
- Dominating leadership kills other initiatives and harms the building up of community.
- One of the things we find as drawback is lack of PATIENCE among animators.

### **3.4. The SCC/BEC Leaders and their attitude**

#### **3.4.1. Discussion in sub-regional groups on the questions:**

1. Was it easy for you to find leaders for the SCC/BEC? Were they following the model of Christ as servant leaders?
2. What have you done to regularly train the SCC/BEC leaders?
3. It is said that the traditional type of dominating leader is found in SCC/BEC like the old wine in the new skins. What is your assessment of your SCC/BEC?
4. All cannot be leaders in all areas of life. If that is so, how do we conclude that in our SCC/BEC more and more leaders should emerge and the leadership has to rotate? How can we reconcile these 2 ideas?
5. Do you find good leaders who identify the various charisms of the members and calling it the same for the wellbeing of the community? How can the empowering leadership be promoted in our SCC/BEC?
6. We have some sessions in the AsIPA texts, such as B/4, 7, 8. Have you designed any session in this line? What should be our focus in the future, and in what particular areas of leadership should sessions be developed in the coming years?



### **3.4.2. Summary Report:**

#### **Singapore, Malaysia, Thailand, Myanmar on question No. 6:**

- Singapore has produced modules on "Attitudes in a Participatory Church". Some more modules on "Servant leadership" have been planned but are not out yet. They are based on the Holy Scriptures (E.g. Characteristics of Jesus Himself as a leader)
- Malaysia: We have noticed a paradigm shift at our last Pastoral Council. A process of re-structuring the group of families has also begun. Our observation is that the modules are important, but the processes are even more crucial. The conversion of the leaders needs patience. The parish-teams need on-going accompaniment and training. New modules should be reviewed and kept in line with the vision.
- Suggestions to prepare more sessions on skills training for leaders, leadership in SCC, and on the theology of Christian leadership, community leadership.

#### **South Asia on question No. 1:**

- Finding leaders is difficult. There are some servant leaders around. They develop their qualities through on going training.
- How to get Christ-like leaders as animators: It is a long process. All are trying to reach this aim. We cannot succeed unless there is a good training and a deep spirituality.
- Often we look for people who are already leaders with lots of qualities and positions. We want to make them servant leaders. Maybe a new approach is needed: We should find servants and help them to become leaders.
- It is not easy to find leaders. But when people discover their own charisms, they become leaders. As the SCC/BEC grow, leaders are found.
- Look at companies how they build up leaders: they invest a lot. Can we find leaders without investing? It is a lifetime investment - committed to building up a person for a lifetime. It is a lifetime commitment for the people and the Church.

#### **\* Supplementary comments on question No. 1 by Bishop Oswald Hirmer:**

- A leader is anyone who takes up a task for the community. The emerging leader means a group of people who take up the responsibility, e.g. to instruct the people. The responsibility is taken by the group. This group asks the question "Who can take up this task?" It emerges from the common responsibility of the group. That is what we call "emerging leaders."
- We find leaders coming up in the community after the community selects them to lead different types of groups like credit union and others. We find one person holding several positions. He holds one type of leadership and takes another one. This creates a problem.

### **Philippines, PNG, and Indonesia on question No. 2:**

SCC can spot leaders and they can be trained as animators. The community accepts a very big responsibility. They identify the charisms in the community, they support their leaders. The result is a common feeling of "we do it together". In this process the whole community needs ongoing training opportunities (community leadership training).

### **East Asia on question No. 4:**

There are very different views on leadership in our society and in the Church: The Church is looking for servant leaders, this is unacceptable in secular life. We have to emphasize that there is a vocation to leadership in the SCC/BEC. To be a leader is not a role, it is a vocation - this is very important. Only in this context non-dominating leadership will be accepted. Leadership in the SCC/BEC is a vocation, a call to share in the mission of Christ. Leadership has to be seen as fulfilling a task given by Jesus Christ to share in his mission.

### **\* Supplementary comments on question No. 4 by Bishop Oswald Hirmer:**

- There are various types of leaders: the bishops, priests, and full-timers are the top leaders, they need to have a vision, and they need to know where they are going.
- They must be able to share the vision with the people they lead – they need certain skills, certain values, know how to share.
- The leaders help the community to implement the vision they have caught (not taught). But some priests are serving "kill themselves" for their community. They provide spiritually and materially, from morning to night - by providing totally they are killing the community.
- The servant leader is one who can make the community say: "We have done it ourselves!" The best leaders are as an old Chinese saying brings it to the point: "He enables, he inspires... and he disappears in the process."

### **South Asia on question No. 3:**

- A leader who used to be dominating can become a servant leader after the training. Of course there is a conflict between the old and new type of leadership, because not everybody understands the new way of being Church and is willing to join.
- Carrying our daily cross leads to resurrection.

## **4. Conclusion**

After Jesus had washed the apostles' feet, he asked "*Do you understand what I have done to you? You call me teacher and Lord. Your Lord and teacher has just washed your feet. You also have to wash one another's feet. I set an example for you: Do what I have done!*"

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## Summary on Exposure Program (Before the AsIPA III)

**1. Period: Aug. 30, 2003 – Sept. 1, 2003**

**2. Location: Benedictine Retreat Center, Jang Chung Dong**

**3. Schedule:**

<b>Date</b>	<b>Time</b>	<b>Post</b>	<b>Note</b>
31. Aug. (Sun.)	09:00-12:00	Myeong Dong Cathedral	Attending a session of Catechism Class
31. Aug. (Sun.)	13:30-22:00	Nak Sung Dae Church	Visit to an SCC: meeting with the Pastor and the Parish Pastoral Council
1. Sep. (Mon.)	10:00-22:00	Gu Ri Church	Visit to an SCC: meeting with the Pastor and the Parish Pastoral Council

### **4. Participants by Countries of Origin**

India – 16 Participants

Papua New Guinea – 3 Participants

Philippines – 1 Participant

Malaysia – 4 Participants

Taiwan – 1 Participant

**Total sum of 25 persons from other Asian Countries**

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## Reflection on the Exposure Experience during GA III

### 1. Guiding Questions

- a. What was your learning experience during the exposure to the SCC?
- b. What insights did you get?
- c. What questions still exist that you would like to be answered by our Korean hosts?

### 2. Summary report of the 15 exposure groups

#### 2.1. Introduction

The 15 exposure groups went to different SCC/BEC in the Archdiocese of Seoul (urban context). Some of the SCC/BEC had a Gospel Sharing meeting whereas others met for sessions with catechumens using the book "*Our Journey together*".

All the participants expressed their high appreciation of the Korean Church's offer to organize the exposures. The willingness of the communities to expose themselves was a very encouraging experience for the AsIPA teams coming from 15 different countries.

The hospitality of the local groups was tremendous and a visible sign of the "sister/brotherhood in Christ"

The whole process was very enriching, it let the members of the exposure groups and the local host groups become a real community.

One of the participants summed the experience up: "*The exposure was the icing on the cake of the General Assembly.*"

#### 2.2. Some comments on the SCC/BEC as a group

- The SCC/BEC we visited were in an upper-middleclass urban environment. Most of the participants were women, (most of the men were still working), and they were journeying with 3 catechumens from the neighborhood.
- In our group there were no men except the Parish Priest. The sharing was full, no interruption, comfortable with each other. The Parish Priest was one among the others.
- Our meeting was very well participated, consisting of 15 men, 10 women, and 2 Nuns.
- Both men and women were together, but no young people or children.

- A deep sense of belonging was felt in the group.
- The members were very concerned for their neighbors, they seemed to have a strong faith.
- There was a very open atmosphere, and all members shared their sorrows and joy.
- We learned that men gather once a month, women gather once a week. They meet in gender groups due to work schedules.

### **2.3. Some comments on the sessions conducted during the visit to the SCC/BEC:**

- The active role of the laity stemming from the first Korean Martyrs, was seen in the way the sessions were held (with the Priest being part of the group facilitated by a layman)
- The session using the book "*Our Journey Together*" was done very well.
- The leader was talking for too long, the resonance was very good, with laughter and a lot of communication among the members.
- The Gospel sharing was a very joyful experience for the people.
- Community was very good in the sharing, but they did not strictly follow the steps.
- I was struck by the sharing of both men and women, of their community spirit.
- There was cooperation and mutual understanding among the members of the group.

### **2.4. Questions for further clarification**

- How did the other families participate in preparing of the SCC meeting? (The families take turns in hosting the SCC meeting)
- Why do men and women often meet separately? (Women are often at home and have time during the day, whereas the men are busy at work during the weekdays)
- What training do the facilitators of the SCC/BEC receive? (See Country Report)
- What does the Korean Church do to encourage the whole family to attend the SCC/BEC?
- The lay people and facilitators in the groups visited knew their role: does this reflect the general situation of the Korean Church?
- How big is the lay influence in the Korean hierarchy?
- How does the Korean Church get more people to participate in the SCC/BEC?

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## My Journey with the SCC and with AsIPA

Personal Sharing of Bishop Oswald Hirmer, South Africa

*MASITHI AMEN, SIYA KUDUMISA, MASITHI, AMEN, SIYA KUDUMISA  
MASITHI, AMEN, TATA, AMEN, TATA, AMEN, SIYA KUDUMISA.*

(Let us sing, Amen, we praise you, o Lord.)

I would like to share with you what we do in my Diocese in Umtata, South Africa. In Umtata, the priests are afraid that I will introduce programs we used in Lumko. In a 3-day meeting, they poured out what we need to revitalize in the Diocese:

- Community should be encouraged.
- Co-responsibility should be strengthened.

We introduced SCC which were already there in the form of prayer groups. In a sharing, we arrived at the Common Vision of the Diocese. We arrived at the 3 STARS - for all we do and undertake:

1. First star: **We Put Christ in the center** - one way of doing this is Gospel sharing, in whatever we do. It is not an isolated activity. We try to put Christ in the center.
2. Second star: Whatever we do, **we build communities** that are able to stand on their own.
3. Third star: Whatever we do, **we continue Christ's mission**, not just doing things, or just performing well. No, we have an aim and ask ourselves:  
**WHAT DOES CHRIST WANT US TO DO TODAY, IN THIS COMMUNITY?** We continue what Christ has done.

Last Sunday, I was in one of the parishes, as I usually do in a community week. The leaders of these communities come forward: men and women, funeral leaders, and service leaders for Liturgies without a priest. They were introduced by the leaders of the SCC. They presented them and asked the Bishop to commission them. I called out the ministries one by one. I spoke to them: "What you do is continuing Christ's mission." Not just to serve the Pope, but you continue Christ's mission.

With the background of the 3 STARS, we continue our pastoral work.

AsIPA is not just a movement, but part of the **NEW WAY OF BEING CHURCH.**

### **How do we put it into practice?**

Catechists have a different role today. Before, they absorbed all the charisms of the community. What we need now are fulltime trainer catechists, as a mobile team. Every year, I sit with them, for 3 weeks. We train the priests and the leaders, but they disappear again from the scene. Besides from the DAT (Diocesan Animating Team), we emphasize the Parish Training Teams (PTT). If they have grasped the idea, how to do it, they should be able to teach others the skills for the ministries. DAT still needs a deeper understanding. The members need to know WHY. The skill eventually will come and pass on from one to the next.

We need to get in touch with the communities and deepen their understanding and skills.

Every year we commission the leaders. It is very important to show the existence of the SCC.

This year, we taught 2 of the AsIPA programs:

- Step one of Gospel sharing
- SCC a home for everyone

During the Diocesan Pastoral Conference, held every year, all the SCC bring their flags, with the 4 marks of SCC and sign of the Church. I give the SCC a Pastoral Letter to discuss, for example: on AIDS, on witchcraft, on a Parish feast. It can sound very good, but the reality can be very challenging. We have to keep in mind that this way of being Church is a kind of revolution, not just a new development, but a paradigm shift. We are happy to see sparks of the Kingdom. There are many sparks flying around.

Some people say this is revolutionary, a paradigm shift. In my Diocese, we have very committed people in charismatic prayer groups, ecology, etc... The question is, how do we relate the two, how do we do justice to the associations? How do we build the team?

Before our good people joined as associations there were prayer groups like interest groups. Both types have the right to exist. We experience that members of the associations can be the driving force of the SCC. They realize that the common responsibility is to continue Christ's mission, not just to pray special prayers. In Zambia, in a meeting of all the associations, they made a rule (by themselves not by the Bishops or the Priests) that no one can be a member of an association without being a member of an SCC. If the people have the right understanding of the SCC, the members of associations are the best ones to promote SCC. In one parish, the members of associations were first against the SCC, they felt it was their task to visit the sick. In the meantime, the members of this association have become the fiercest promoters of

SCC. It is clear to them that associations are not the Church. We need to know what it means to be Church. There is hope. In Kinshasa, the members of the Legion of Mary were against it at first, but later founded SCCs.

There are many other questions raised in the training of the people:  
e.g. we also want to discuss AIDS, witchcraft...

Question: DO we need to worry about this?

Answer: We need to worry about this. For example, there was a woman who died of AIDS, with small children. The husband died 6 months later. The mother of the Priest was accused of witchcraft, she was killed. This is witchcraft, when we blame somebody for a disaster. A woman was accused of killing her husband, she was killed. Once you accuse somebody as the source of a disaster, you become the witch, and you become the source of evil.

Question: What is the role of the visiting team, the animating team? Who has the role to animate the SCC?

Answer: The responsibility lies with Diocesan Animating Team.

Question: What does the Holy Father say on the way of being Church with regards to SCC?

Answer: In Redemptoris Missio Art. 51, he is very clear when he says that the SCC are the hope of the Church... the seed of a new society based on love, where everybody should find a home.  
With regards to associations, when it comes to the parish, in a way, it is a small community.

Question: When the Bishop involves himself in promoting SCC, how can he convince the other Bishops?

Answer: In the Gospel sharing yesterday we find an answer. Pray that the Lord lays his hands on the Bishops as Jesus did!

Question: The DAT seems to be very important for the SCC. Please give us suggestions on how to form a strong DAT to run the SCC more effectively.



**Answer:** There are two conditions for the DAT to work: a) they must be invited by the deaneries b) the Priests in the deanery must be open. The priests must allow the DAT to come, and plan for their coming. The DAT must be clear about what they are going to do, they must be very skilled, and have the vision. The DAT must get a good training. A group of people who is inspired and brings people on board is very important for the community. We should not save money and time to promote this ministry.

**Question:** Are the members of your DAT members of the parish team? How many members form the DAT?

**Answer:** We have 10 people in DAT and they are split into 3 teams - with sisters and lay people, never let one person go alone.

**Question:** What is the role of the priest in a DAT, in a parish?

**Answer:** The priest should at least take part in the training session and has to be interested.

More than that, he is the person who gives the retreats and commissions them therefore he must be fully involved.

**Question:** How do you suggest involving the men and youth?

**Answer:** I am battling with the same question as you. I suggest to the priests, for example, to offer separate sessions for men. We bring men on board when we give them a specific task. For Example, we spend much money for a casket. We ask the men to take up this question.

**Question:** The Church should discern the sign of the times. Will there be a Vatican III on SCC?

**Answer:** We need a deep theological sign to answer this question. Change should take place.

**Question:** How can we make the priests' conferences more community oriented?

**Answer:** To build community we need a spiritual center, like a wheel. An important step is to bring Christ to the center through Gospel sharing or any kind of activity. Awareness is the beginning of community. In the spirit of brotherhood, we are able to tell each other what is wrong. Fraternal correction is part of the process, even for bishops. That they know what we feel about the bishops. There are some questions that are raised because there is not enough communication. OPENNESS is basic for the building of communities. Sometimes we go for picnics, we eat and we talk together: bishops and priests.

**Question:** In many places, like in Korea, we feel that the parish should be re-structured.

**Answer:** I am not sure if the structure should be changed. I agree that it is possible that there are associations in the parish, but the basic structure is the SCC. In Trivandrum (India) we see the SCC as the basic structure of the parish, not the parish office, nor the sisters... The SCC is the basic structure and the representatives to the parish council come from these SCC. They discuss what is needed, they set the diocesan policies.

**Question:** How can we sustain the SCC?

**Answer:** There are several possibilities of accompanying the SCC.

- a) We need a plan on how to accompany them, like in a Diocesan Assembly where everyone feels, that this is the policy, this is our life.
- b) There is the Diocesan Plan, that all know.
- c) There are visits among the members of the SCC
- d) SCC parish feast.
- e) Priests share their tasks in the SCC. Know how much to give to the SCCs, to make them more visible in the Church, in the ordinary life of the parish.

**Question:** What were the main topics of the 2 weeks of Diocesan Pastoral Conference? What were the programs for SCC when they joined?

**Answer:** I need to clarify this point. There is only once a year, that we gather for the Diocesan Pastoral Conference and 5 SCC members come. The topics change every year. The members come with their flags, plan what to do. The Conference of 3 days is an Awareness Program for the whole Diocese with the aim to build up the SCC.

**Question:** What is the specific role of the DAT?

**Answer:** It is my greatest concern, that we do not have a team of specialists, but a team that really accompany the SCC, as a family unit. Their task is to enable the life in the SCC.

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## **Reflection on the Gospel-Sharing Experience during the AsIPA GA III**

### **1. Introduction**

All the participants of the General Assembly agreed in the importance of Gospel Sharing as part of the daily schedule. The time spent in the Gospel Sharing group every morning was spiritual nourishment and a visible expression of the “new way of being Church as a communion of communities”. The use of different Gospel Sharing methods was highly appreciated. One of the methods called LOOK-LISTEN-LOVE was a new experience for some of the participants. Bsp. Oswald Hirmer shared his thoughts on different Gospel Sharing methods with the audience.

### **2. Comments by Bsp. Oswald Hirmer and Wendy Louis on Gospel Sharing-Methods**

The Gospel Sharing following the LOOK-LISTEN-LOVE-Method can be done with any group when the trust level is high enough. It is a way to exercise our prophetic function. We exercise our kingly, priestly and prophetic mission.

This prophetic mission is not developed enough. We need to sharpen our eyes, not jumping immediately into action, but we step back and ask "What is God telling us?" The Christian instinct is to find what God is telling us. This method is to strengthen our prophetic mission.

We will introduce one more Gospel sharing for Sunday morning:

#### **GROUP RESPONSE.**

There is a difference from **LOOK-LISTEN-LOVE (L-L-L)**, which starts from life and goes to Scripture from life. In Group Response (Bible Mirror Method) we start with the Word of God, when looking at social issues.

We use the Gospel of the day and begin as in 7 steps: we invite the Lord, we read the text, twice - different versions and different languages - we pick up words or phrases, picking up from the whole text. After reading the text, we look at the question: What life situation or problem is similar to the situation mentioned in the text?

This is the important question. Similar to **L-L-L**, we choose one problem to discuss it further. Here we discuss as in a social analysis. After the discussion of

the situation, we look at life situation with the **EYES OF GOD**. We imagine ourselves in God's sight, one with God. Here, a longer time for silence. We ask the question: **HOW DOES GOD SEE OUR PROBLEM?** This is also an exercise of our prophetic task.

After the silence, we **SHARE** on God's point of view, and we tell each other what God is saying. We can also use Church Teachings or Vatican Council II Texts.

We ask the question: **WHAT DOES GOD WANT US TO DO?**

We have the problem solving scheme. Let us try to find out, what is the Kingdom way.

**L-L-L** is more focused on the individual, while in the Group Response we focus more on the situation and when the group comes together they look for ways to respond together.

**September 9, 2004 (Tuesday)**

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## **Summary Report on Sub-regional and Regional Plans**

### **1. South Asia**

#### **1.1. Plans for the region**

- To share resource personnel for the AsIPA training on national and regional levels in the four participating countries Bangladesh, India, Pakistan and Sri Lanka.
- To share materials, and news bulletins.
- To make the existing materials accessible via computer.
- To build up a solidarity network between the countries through SCC, to emphasize the commitment for peace and human rights.
- To establish a regional AsIPA desk with Fr. Thomas Vijay as coordinator. He will work very closely with the national coordinators of the countries of the South Asian region.
- To inform and involve the hierarchy in the AsIPA process through Awareness Programs for Bishops.
- To reach out to other South Asian countries like Nepal.
- To establish SCC days in the individual countries.
- To work on “Basic Human Community” – reaching out to other faiths.

#### **1.2. Suggestions for Asia**

- To have a regular newsletter with more contents
- To have an AsIPA website
- To work especially on future modules for Asian cultures
- To reach out to Western Asia and to Central Asia

#### **1.3. Proposal for the venue of AsIPA GA IV**

- Singapore or Sri Lanka.

### **2. South East Asia**

#### **1.1. Plans for the region**

- Email exchange of information, news and stories about SCC/BEC
- Exchange of materials (modules) and facilitators for workshops.

- Meetings on South East Asian levels and in the sub-regions
- Visit of SCC in different countries.
- Exchange of experiences through immersion/exposure programs to SCC/BEC with a similar context (e.g. Malaysia and Singapore: urban context)
- To develop modules on different types of prayer, like the prayer of the hour, which could be used for retreats, to gather Bishops, lay people and Priests for a communitarian experience.

### **1.2. Suggestions for Asia**

- To explore the possibility to reach out to other Asian countries.

### **1.3. Proposal for the venue of AsIPA GA IV**

- India or Sri Lanka

## **3. East Asia**

### **1.1. Plans for the region**

- To have an exchange of programs and information and establish a network between the three countries (Korea, Japan and Taiwan), which are geographically very close to each other.
- To extend our network to other countries with a similar lifestyle (e.g. Urban context) cultural and religious context (e.g. Singapore and Malaysia: Chinese culture, Buddhism, Daoism and Confucianism)
- To reflect on the cultural impact and on a contextualized theology of the SCC/BEC.
- To develop materials on inculturation of faith and on how to contextualize the SCC/BEC.

### **1.2. Suggestions for Asia**

- To discuss on Asian level how to overcome the gap between Apostolic groups, the new Ecclesial Movements and the SCC/BEC.  
Need to exchange information, send each other publications.

### **1.3. Proposal for the venue of AsIPA GA IV**

- India or Sri Lanka.

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## **Summary Report of the Plans for Asia**

### **1.1. AsIPA GA IV**

- To develop the initial plans of holding the next AsIPA General Assembly in India further.
- To check the best date within the year 2006.
- To put an emphasis on the following themes:
  - Inter-religious Dialogue
  - Peace
  - Inculturation
  - Reconciliation
  - Human rights
  - Justice and human communities
  - Social apostolate and the youth

### **1.2. Reflection papers on BEC/SCC**

- To produce a publication about the various stages of SCC/BEC in the different countries of Asia (for the outline see Fr. Thomas Vijay)
- To produce reflection papers on
  - Social Apostolate and the youth
  - Preparation for marriage and families
  - Involvement of men and youth
- On the Theology/Spirituality of the BEC/SCC in Asia: We need at this stage some serious theological reflection on this way of being church. There has been some reflection, but we would like to encourage further studies (MA or PhD) and a specific theological reflection on this particular ecclesiology.

### **1.3. Future Training Programs**

- At the international level we will offer ongoing training of trainers. (Basic training will be done at the local level.)
- We have discussed the importance of having proper seminary training for priests and bishops and will design special workshops.
- The AsIPA training centers for international workshops are:
  - The Pallotine Training Center in Nagpur, India (Fr. Thomas Vijay)
  - Bukal ng Tupal Training Center in Manila, Philippines (Fr Mark, Estela and Aleli)





## IV. EVALUATION OF AsIPA GA III

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### Summary of the Responses from Participants

#### 1. Achievement of the objectives

The majority of the participants expressed their satisfaction with the General Assembly and found that it had achieved its goals. All of the participants gave the keynote address by Archbishop Orlando Quevedo a high mark and showed a very high esteem for the presence and the inputs by Bsp. Oswald Hirmer. Most of them found the sessions on “Family”, on “Spirituality”, on “Ministry”, and on “Leadership” very good and inspiring, even though their opinion in regard to the realization of the theme through the four subtopics varied a bit.

#### 2. The three most important learning experiences

- Seeing how the Participatory Church vision is realized in the SCCs/BECs and gaining a deeper appreciation of the “theory” and acquiring a stronger conviction of the “practice”:
  - Through the exchange of pastoral experiences, programs and activities in the different countries of Asia,
  - Through listening to the struggles and success stories of others in building SCCs/BECs,
  - Through the community atmosphere among bishops, clergy and laity and the commitment of everyone to empower our people through SCCs/BECs, integrating the Word of God, Eucharist and culture,
  - Through the experience of the centrality of the Word and the enrichment of the use of various ways of Gospel Sharing methods,
  - Through the steering committee and its consistent work in building community in the processing of the various topics and the way of getting the participants involved.
  
- Being encouraged through the exposure to the Korean SCCs and the learning of the various steps of implementing the AsIPA vision in their country:
  - By touching (so to say) the good effects of the SCC during the meeting with the members and listening to their own growth in the vision,
  - By experiencing the Korean SCCs and their obvious joy and communion.

- - The struggles and efforts of the sister Church in Korea and the courage of so many groups to work for the success of the SCCs, helped the participants to realize the value of ministries and leadership.
- The Korean hospitality and the unity among them were very impressive.
- Realizing the urgent need of an on going training of the leaders (for the laity, clergy and bishops):
  - The continual formation of the facilitators is crucial for the life of the SCCs/BECs
  - Training must put an emphasis on spirituality and the attitude of the facilitator.
  - There is a need of special modules and awareness sessions for the training of the bishops and priests
  - The family as agent of evangelization and basis for the SCCs/BECs needs special attention and training programs

### **3. Areas to improve**

- To give a short introduction and outline at the beginning of each exposure to SCCs
- To start each topic with a keynote input by a resource person
- To focus on one or two sub-topics
- To print the minutes of the sessions and distribute them everyday to overcome language difficulty
- To share pastoral programs during the assembly
- To offer more time for regional meetings and planning sessions
- To host all the participants in one building

### **4. Further comments**

- “The hospitality was superb. Every minute and every detail were taken care of. I appreciate the commitment of the organizers and the editorial team and admire the voluntary work of so many people.”
- “I would appreciate to have more liturgical celebration aside from the Eucharist.”
- “Include again immersion for all the participants to local SCCs/BECs.”
- “I would like to join the team of theologians working on the theology of SCCs/BECs.”
- “It was a very rewarding experience giving me hope and many new ideas – the mingling and strong link with other countries is a wonderful experience.”

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## Evaluative comments from the Editorial Board

### 1. The Four Subtopics

The participants showed a very high level of involvement during the plenary sessions on the four subtopics, **Family and SCC/BEC**, **Spirituality in the SCC/BEC**, **Ministry in the SCC/BEC** and **Leadership in the SCC/BEC**. Together with the registration for the General Assembly they had signed up for one of the 4-subtopics they had most developed in their own pastoral work and met in smaller groups to share their modules and develop the topic further. The process of a joint preparation and presentation of each sub-topic proved to be a very good method and the visible expression of a participatory Church. They all agreed in the importance of the learning experience and insights from the sessions, especially in regard to the empowerment of the members of the SCC/BEC. Some suggestions for future sessions on sub-topics were to include a keynote speech every day and to each topic. Some participants, most of them members of the teams from Korea and Japan, expressed their regrets for the difficulties in communication due to language problems. Some suggestions included to invite guests as witnesses for each sub-topic to share their experience with the audience.

### 2. General Comments

- The objectives made us look in a deeper way into the life of SCCs/BECs.
- The Korean hospitality and infrastructure as a whole were very good. The participants were deeply touched by the way the hosts responded to their needs. The Korean Church had been very well prepared through various sessions, which influenced a lot in terms of creating a greater understanding.
- The Third General Assembly was much more a deepened experience compared to the previous assemblies. There was also an experience of growth working with the team and with the participants to prepare the sessions.
- The exposure was very helpful and enriching.
- The keynote speech of Archbishop Orlando Quevedo was very adequate
- The presence of Bsp. Oswald Hirmer very meaningful and clarifying about certain points.
- The different Gospel sharing sessions in the morning were very good, and an eye opener for many.
- The country-wise display of materials, new modules, and information in the booths were very enriching and very colorful.

### **3. Areas to improve**

- Some of the participants were not clear what it was about; the objectives of the assembly had not been communicated to them. Some heads of delegation failed to prepare and to choose the participants well.
- The Korean hosts had a lot of problems with the visas: Names and other important information should be sent earlier to the hosts.
- There were many first timers (Japan, Pakistan, Germany, Indonesian National Team) at the Assembly. They could be gathered in one group for some specific programs and sharing.
- Participants leaving earlier affected those who remained. Instructions should include full participation.
- Team preparation could be improved. More meetings could be arranged taking advantage of the virtual communication.
- Presence of mass media to share the news, locally and on the Asian level, could be maximized.
- Experience needs to be followed up by new theological reflections: we see the need to re-orient theology and to produce a new form of theology starting from the SCC/BEC experience. This will be put into consideration when deciding on the inputs of the next general assembly.

## V. APPENDIX A: REPORTS OF THE PARTICIPATING COUNTRIES AND DIOCESES

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### Bangladesh

#### Introduction

Since the AsIPA General Assembly in Bangkok, we were not able to intensify our activities for lack of funds. However, all of the Bishops have taken decisions to include the work of SCC/BEC throughout the country in their Pastoral Plan. We were not able to have large gatherings on national and diocesan levels. There were many small gatherings, meetings/seminars in the parishes and regions. Last year there was a crisis, the youth groups which wanted to have young people sent to the World Youth Gathering in Canada were refused a Visa by the Canadian Government. The youth groups thought it was because the Bishops did not want them to go. Bishops had nothing to do with the refusal of visas. Some of our activities were slowed down because of that situation. In the Dioceses, some pastors are not very active in SCC and as a result, they do not encourage the formation of SCC and their activities. Also people are still more dependent on the priests and religious to be involved directly in the SCC. The CCP (Christian Communities Program) Team has two members from each Diocese, except the Dhaka Archdiocese which has four members and office staff. On August 1<sup>st</sup>, we called a meeting of the CCP Team Members from each Diocese and other animators from all over the country. There were about 40 people present for this meeting. The feedback was that they try to keep the groups alive but it is not very easy. In our planning for the year we have introduced the AsIPA method, though brief, for the members of the formation houses and seminaries.

A brief summary of the activities of each Diocese is given below. For details you may consult the appendix.

- Dhaka Archdiocese: In February 2002 an AsIPA seminar was held in the Center for the Bangladesh Conference of Religious for major Superiors, their councilors and Religious Superiors. Classes were conducted in the Holy Spirit Major Seminary and other formation houses for seminarians and religious. Also seminars on SCC were held in different parishes for parishioners, catechists, teachers and students.
- Rajshahi Diocese: In January 2002 there were SCC seminars and training sessions in a number of parishes. Two sisters from the CCP Office were with the groups for about two weeks.
- There was a big gathering at the National Major Seminary on the occasion of the Silver Jubilee Celebration of CCP.

- **Mymensingh Diocese:** In September 2001, AsIPA seminars were organized in different parishes and regions by the Diocesan team for parishioners, catechists and teachers.
- The CCP Team also attended the National Pastoral Workshop where due importance was given to SCC/BEC. Bro. John Rozario presented a CCP policy paper indicating the activities of AsIPA and the CCP Team.
- **Khulna Dioceses:** At the National Catechetical Training Centre classes were held for catechists and teachers. Initial training courses were also held in several parishes. The National Catechetical Centre conducts regular classes in SCC and the CCP Team members help to conduct the classes.
- **Dinajpur Diocese:** Some basic training sessions were conducted in several parishes and hostels.
- **Chittagong Diocese:** Several parishes had SCC seminars for the village level groups. Barisal Pastoral Centre also conducted seminars on BEC for leaders of different parishes. This is also an annual event where the CCP Teams participated.
- **Translation of AsIPA Texts:** Eight new AsIPA booklets have been translated into Bengali and are ready to be printed. The new texts will be given to the animators to help them to conduct sessions and to get more ideas on other Bible-related topics for the discussions on local levels. 28 AsIPA booklets were translated earlier and have been in use for many years.

Bro. John Rozario, CSC Seoul, Sept. 20-9, 2003

## **Appendix**

### **A Summary of Activities performed by the CCP Team, 2000-2002**

- Arranged Bible Sharing sessions in different villages, blocks and different parishes and regions
- Organized AsIPA workshops and seminars in formation houses, parishes and at national level

#### **Activities in the year 2000**

January	18-20	AsIPA Workshop (Regional Seminar in Sylhet)
January	28	Seven Steps Exercise at Shahinbag
March	22-25	AsIPA Workshop for Seminarians in Bulakipur, Dinajpur Diocese
March	27-30	SCC class for Theology Students in BCR Centre, Savar
April	2-9	SCC class for Theology Students for the sixth year in Hl. Spirit Seminary, Banani
April	12-15	AsIPA Workshop for the Parish Council of Chalna, Khulna Diocese

April	17	SCC/AsIPA class for the Head-start Program of the students at Bhadun
April	27-30	AsIPA workshop for parishioners in Khadim Magar, Sylhet
May	5	Whole Day Seminar and Jubilee Gathering with the AsIPA Committees, Parish BEC representatives, (30 participants, at CBCB Centre
June	15-17	Jubilee Gathering with all Commissions, Organizations (18 Participants) at BCR Centre, Savar (Theme:“Great Jubilee 2000”)
August	28	AsIPA Seminar for parishioners in Noyanagar, Dhaka
October	12-21	AsIPA General Assembly II in Bangkok, Thailand
Dec.	12	SCC/AsIPA Seminar for seminarians and parishioners in Noyanagar, Dhaka

### Activities in the Year 2001

January	14-18	AsIPA Seminar for parishioner in Mothurapur
February	6	AsIPA Seminar in Dharendra, Savar
February	29	SCC Sharing in the Major Seminary, Banani
March	5	SCC Sharing in the Major Seminary, Banani
April	1-3	SCC Seminar for parishioners and hostel students in Mugaipar
May	14-19	Introductory Workshops in India (Mangalore Training Centre) for animators
June	27-29	AsIPA Seminar for parishioners in Borni
<b>July</b>	<b>22-24</b>	<b>Silver Jubilee Celebration in the Major Seminary, Banani</b>
August	14-18	National Workshop in Mymensingh Caritas
Sept.	12-13	SCC Seminar for parishioners in Hashnabad
Sept.	14	Seven Steps Exercise for Panjora Girls Hostel
Sept.	21-22	SCC Seminar for parishioners in Bonpara
Sept.	26-27	SCC Seminar for teachers and catechists in Ranikhong
October	16-17	AsIPA class for Theology students in BCR Center Savar

- There were also SCC trainings in the Youth programs and Head-start Programs for students.
- Two priests from Dianjpur and Chittagong and two Sisters from Dhaka went to India for animators’ training and exposure (Mangalore) for a 5-days Introductory workshop on SCC

### Activities in the Year 2002

The objectives of all the courses and workshops held locally were to make the participants more aware of the importance of the “**New Way of Being Church**” that is, a participatory Church, through **Small Christian Communities**. The participants

seem to have gained a better knowledge and have become much more committed in building Small Christian Communities.

- Bible Sharing (according to the 7-steps-method) in the family and in small groups of the parish blocks and **para** (locality) have gained some momentum.
- The parish priests and the parishioners of many parishes have shown an increasing interest in building Small Christian Communities in their parishes.
- In some parishes, cooperation among the parishioners, the family members in their prayer life and social life have been improved.
- Parishioners are becoming interested in the AsIPA method and in the idea of a participatory Church.
- Six Dioceses have made their Diocesan Action Plan and Policies on SCC. Some of them have already taken some steps. Several articles were published in the national weekly, "*Protibeshi*".
- The cooperation between parishes and dioceses has improved.
- The national Training Center "Jessore" has regular trainings of the 7-steps-method during their courses.

#### **Felt Needs**

- Each Diocese should have an SCC-program in its annual plan.
- The Diocesan SCC Team should have good communication/contacts with the CCP Office in Dhaka
- Diocesan team members and parish priests should organize SCC seminars for parishioners, catechists, parish council members on parish and regional levels.
- Every parish councilor should be trained and involved in the SCC.
- Each Diocese should have a vision plan, framework and target time to build up SCC based on the BEC method.
- To build SCC teams where there are not yet.
- Follow up seminars on SCC and AsIPA in the parishes.

#### **Plan of Action for 2003**

- Possible dates for CCP Team meetings: January 24<sup>th</sup>, April 25<sup>th</sup>, July 25<sup>th</sup>, October 24<sup>th</sup>, January 23<sup>rd</sup>, 2004
- Visits to different parishes to arrange seminars at a suitable time of the year
- Helping in the formation of SCC teams in each Diocese and continue the cooperation with them.
- Follow-up seminars of AsIPA II
- To produce new modules according to the local situation and needs of each Diocese.
- NSCTC has regular practices of 7-steps and SCC classes.
- Publishing articles/reports in the national weekly, "*Protibeshi*", four/five times a year.
- Publication for Advent and Lenten booklets 2003 and Appointment books 2004.



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## Singapore

### **Fact sheet on Singapore.**

Singapore is an island with the largest shipping container port in the world – always a close first or second with The Hague of Holland. Its location is the chief asset, and entrepôt trading had been a mainstay until industrialization, financial services and tourism took over.

Unemployment was unheard of until 1998 with the South East Asian collapse of the Thai Baht, the Indonesian Rupiah, and earlier the Malaysian Ringgit. Add to that the event of the ‘Haze’ (forest fires in Indonesia) chasing away tourists and slowing the economy, September 11<sup>th</sup> and its aftermath for the travel industry, SARS, and the war in Iraq, we now have unemployment at 4.5%, an all-time high.

After every effort to pump money into the economy to keep the construction industry on its feet and support the worst hit by one time offer grants, the government has had to resort to manipulating the pension funds in order to keep Singapore competitive in a very cheap labor market. China is changing the face of Asia in terms of the economy.

In this environment where people are feeling exceedingly vulnerable and nervous, we find an increasing hunger for meaning and purpose in life that is beyond making a living in dollars and cents. Family values are being reinforced, and the slower pace of life is benefiting some who can afford to work less.

Singapore is a multi-ethnic nation with 79% Chinese, 11% Malay and Arab, 8% Indian and 2% Eurasians and others. Every major religion and philosophy of life is present on this tiny island. Buddhists, Taoists, Confucians, Hindus, Sikhs, Christians of every denomination, Muslims of various categories and the ‘free thinkers’. Catechumens into the Catholic Church come from every faith except Islam.

The Singapore Archdiocese has 28 Parishes and a Catholic Population of 150,000, including the Filipina domestic workers who number around 30,000. There are no new figures to verify these numbers. Every year around 2000 adults are baptized and a similar number of infants.

The Catholic Church is present visibly through her schools. There are 30 Primary and Secondary Catholic schools which up to now enjoy a very good reputation for discipline and academic excellence.

Small Christian Communities also called Neighborhood groups exist in small numbers

in about half the parishes while another 3 parishes have a groups in the 'Parish Group Systems' which aims at a cell group system for direct evangelization. A new phenomenon in the last three years is the development of Bible Study Circles using the material from Little Rock Diocese in the USA. There are now at least 100 of these groups in the various parishes, and the Biblical Apostolate of the Archdiocese supports it.

The Archbishop is very concerned about the shortage of Diocesan Priests, but we are still much better off than many of our neighboring dioceses. Mass is celebrated in every parish every day and often more than once a day. Masses are celebrated on weekdays in various parts of the city at the request of the people. There are many occasions to pray and to gather for devotions like the '*Divine Mercy*', the '*Rosary*', the '*Sacred Heart Novena*' and many others.

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## **Archdiocese of Singapore**

Report for Third AsIPA General Assembly  
Korea - September 2003

Since the last AsIPA General Assembly we have been in a time of transition with a new Archbishop. We had completed our Archdiocesan General Assembly after a very wide consultation with all the parishes, and there was general consensus that there was need for four main areas of development:

Firstly, more faith formation for the laity especially in support of family life, communications within the family and the role of the laity in social fields

Secondly, structures to support family life and marriage with particular attention to young couples in the first five years of marriage

Thirdly, greater participation of the laity in the church through an Archdiocesan Pastoral Council

Fourthly, a more systematic Youth Ministry with a full-time chaplain

Work has been on going in some areas while others are on hold pending a more systematic Pastoral Plan.

In 2001, we focused on Diocesan level training to strengthen the participatory and consultative aspects of lay involvement in the church. There was more activity in the parishes in 2002. Important to note about this year is the 'retreat weekend' phenomena which we found to be an excellent format and tool for inspiring and launching SCC into a new stage of their existence.

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## **Following are the workshops and weekends conducted in 2001 to the present time:**

### **AsIPA Team**

Ms. Bailyne Sung, Ms. Teresa Lye, Msgr. Eugene Vaz, Mrs. Patricia D' Souza, Mr. Vincent Yong, Mrs. Mona Lim, Ms. Adeline Kong, and Ms. Wendy Louis.

### **2001 Archdiocesan Workshops**

#### **Parish Pastoral Councils in the Church**

8 hours of training for 14 parishes with 88 participants. The observation was made that PPC are still very much organizational representatives who give reports rather than truly people who represent the concerns and interests of the whole community and share a common vision of church with the pastor. The task of this workshop was to instill a vision of the church and her mission, which impacts the approach, and work of the PPC and its link to SCC

#### **Serving in Love – Guiding Leadership**

8 hours of training for 7 parishes with 69 participants. There was general agreement that the type of leadership should be Christ-like but the reality was more leadership that is still not used to collaboration and consensus. Texts on guiding and animating leadership were used as well as games and prayer.

#### **Church in Asia – a Study of the Synod Document**

8 hours of training for 11 parishes with 28 participants. Those who attended were very positive and regretted the small number. The team facilitating this workshop included the AsIPA team and Fr. William Goh, the Christology specialist from the Major Seminary.

#### **Sharing the Word in Life – A new method of Gospel sharing**

8 hours training for 13 parishes with 48 participants. The 'Look-Listen-Love' method of Gospel sharing was learned and practiced. Many felt they also better understood the 7-step method and its uses together with this new method.

## **Parish Workshops**

### **Blessed Sacrament Parish**

25<sup>th</sup> March, 22<sup>nd</sup> April, 27<sup>th</sup> May - 12 hours

Gospel Sharing, Leadership and a Vision of Church. Three Sundays with AsIPA texts used to help deepen the concept and practice of Gospel Sharing using 'Look-Listen-Love', animating and guiding leadership as an ideal for us to follow, and the vision of a participatory church as a Communion of Communities.

Facilitated by Rev Eugene Vaz, Mona Lim and Patricia de Souza.

## **2002 Parish Workshops**

February 2002 saw an island-wide transfer of parish priests. This meant that in many parishes programs were discontinued or new programs were begun with some revamping and reorganization.

### **Workshop for the Care of the Sick - St Ignatius Parish**

- The neighborhood coordinating team set up the training for all those who are doing the care of the sick ministry in the neighborhood groups and in the parish in general. A workshop was designed with home visiting of the sick and some hospital visits in mind. Three evenings from 8pm to 10pm included role-plays, practical advice from medical personnel and prayers to use with the sick. There were thirty participants.
- Annual parish assembly - "Church in Asia" a summary with group reflection on the direction for the parish in the coming year. July is the usual time for this parish to conduct its Parish Assembly. The numbers have been dwindling at these assemblies mainly due to the fact that the process used is not truly consultative. Too much of the same type of activity over a number of years has left people rather tired. PPC elections take place during this assembly and there are only 2 or 3 new members.

### **Understanding PPC - Christ the King Parish**

The aim of the leadership training was the revamping of the PPC with well-prepared elections and a clearer understanding of what PPC are meant to be and do. The AsIPA team conducted two sessions of 2 hours each on Monday evenings in May and June. The most interesting part of this training was the actual planning sessions with the interim Council, sharing the vision and shaping the activities of the parish in preparation for an Assembly and elections.

### **Understanding PPC - Holy Family Parish**

The training for Parish Pastoral Councilors to understand their role was the main aim of the 5-hour workshop on a Saturday in July. We worked very closely with the parish team and designed a workshop especially with the needs of the parish in mind.

### **SCC a force for Evangelization - Blessed Sacrament Parish**

*20-22 September 2002 at Plentong in Johor (Malaysia).* 60 parish leaders of SCC made the weekend retreat, which focused on SCC as a force for Evangelization. The new AsIPA texts on Evangelization were used and interspersed with prayer and song and Eucharist. The texts were very well received and helped deepen the understanding of Evangelization. The parish priest and organizers recognized the importance of an inspiring and uplifting spiritual experience as a launching pad for new initiatives in the SCC. The bonding and fellowship over the weekend retreat was a great experience for the leaders and animators who feel sustained for the coming years work with the SCC.

### **SCC a way to become the Participatory Church - Holy Trinity Parish**

13-15 September 2002 – 30 leaders of SCC

This retreat was designed for a relatively new set of leaders. Mainly the vision documents AsIPA 'C' texts were used with many Para liturgical experiences, prayer and music. The aim was to share a vision of the church and the role of the SCC in fulfilling the vision. Once again the experience of a weekend together was very important to inspire and to move into a new stage of their existence.

## **2003 Parish Workshops**

### **Servant Leadership - Holy Family Parish**

Over the year, there was training for 160 leaders from organizations and neighborhoods of the parish. Three dates were set in May, August and November with some Awareness Programs planned in between. Each training session consists of 6 hours. The sessions were as follows 1) Servant leadership – understanding our mission, 2) Servant leadership in our church today, and 3) Moving from organization and tasks to communion and mission.

## **2003-2004**

### **Missio Germany - Exposure-Dialogue Program**

From June 2002 the office was very busy organizing the visit of a group of 16 pastoral leaders from Germany to Singapore and Malaysia. The visit was commissioned by the Missio offices of Munich and Aachen and organized by the Association for North South Dialogue. The organizing involved a preparatory visit by three Germans in October 2002 including a pilot exposure and dialogue program and a visit to Germany in January by Wendy Louis of the Singapore Pastoral Institute – the local partner organization. The visit was due to take place in late March 2003 but has been postponed to March 2004 due to the SARS outbreak in the region. The aim of the exposure and dialogue program is to get a close view and insight into the workings of SCC in Singapore and Malaysia by staying with families for a few days followed by reflections and dialogue among the partners with the German pastoral leaders. The AsIPA effort in the Archdiocese of Singapore may have to take a different form or name, but the aim of building a Christ-centered Participatory Church, which is becoming a 'communion of communities,' remains.

Report by Wendy Louis

AsIPA Team

Singapore

AUGUST 2003

## APPENDIX

**To encourage us to keep working towards the Communion of Communities we include two stories:**

***Shared by Jennifer Noronha in "Our Trumpet" , June 2000, the newsletter of St Michael' s Church.***

### **Catholic Neighborhood Families (CNF) - A way of life**

In my recent illness and having to be at home, I saw the Whampoa community become the collaborative and co-responsible church in the area where I live. Members prayed for me and even visited me in hospital during my recent operation. I had received Holy Communion from Fr. Albert through the communication of members of the community.

I had a neighbor who was a good handy man, Henry, who came over to fix a light, another named Fong Leng who came over with some cooked liver to help me gain my strength, and yet another, Daphne, who had even gone to the nearby market to buy me some house coats as I was still recuperating. There were still others who came by just to offer their time.

By this bonding, I was able to see how this community of believers not only prayed for me but came to see to my temporal needs as well and, like in the early Christian communities, I tasted the Lord's goodness in that everyone shared and I was not in want.

In my experience of community life in Whampoa / Jalan Bahagia neighborhood, I am determined to live in faith more deeply committed to the vision and to make Jesus' dying wish "***Father make us one so that the world will believe that you sent me***" a concrete reality right where I live!

### **A Community Encounter of Gospel Sharing**

By Teresa Lye, Gospel Sharing facilitator & SCC trainer (Mandarin & English)

- "Good evening brothers and sisters. Thank you Cindy & Perry for opening your home to welcome us. Let us now prepare our hearts and minds to welcome Jesus to our midst."
- "Lord Jesus, you said where two or three are gathered in your name, you will be there in their midst. We invite you now to come into the midst of our humble gathering, Lord."
- "Mark Chapter 6, Verses 7 to 13."
- "Then Jesus went to the villages around there, teaching the people...."

That is how we normally begin our regular gathering as an SCC (Small Christian Community). We are known as SCC 16, which is the SCC of District 16 from the Church of St. Bernadette. Since the Year 2000, we've been meeting at the homes of members fortnightly, first on Fridays then later on Saturdays, conscientiously using the 7-step Gospel sharing method to encounter the Word of God.

We fumbled at first with the Bible and of course, sharing out loud how a Gospel phrase or word touched us was even more awkward. Now after 3 years, what do we have to say? Both Madeline and Angeline agree that reading and sharing the coming Sunday's Gospel text helped them to remember the Gospel message better and serves as a reminder everyday to live the gospel life. Angeline adds that coming together as a community of believers sharing our deepest selves through Gospel sharing has bonded us in a special way as we have actualized and experienced the real Christian life, one with Christ as the center.

Whereas previously, the *Bible* was more an ornamental piece on our home altar, now it has become a familiar book of life, where we turn for comfort, guidance and assurance of our share in the treasures of heaven. Cindy, who seldom turned the pages of the *Bible* before, after experiencing Gospel sharing with the community in the last 3 years, now reads the *Bible* every night and finds great joy and strength in the Word.

Before, we were familiar strangers to one another. Now we are deeply bonded through His Word as we have opened our hearts, our lives and our world to one another. The Word of God has definitely come alive in our lives. Thanks to the community that comes together to share, we have tasted the sweetness of community life. We have tasted God! With Gospel sharing, now, we do not walk alone; we walk together. *Thy word is a lamp unto our feet and a light unto our paths!*

As we make our way slowly through the ups and downs of Pastoral Training and the development of a more participatory church we are assured by the number of lay people and clergy who are convinced and passionate about the future of the church as a Communion of Communities. We pray for the courage to persevere in these exciting and challenging times.



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## **Report from Germany**

**Going through these above-mentioned areas of our vision, can you articulate the new vision followed in your country?**

- The leading terms out of the Bandung Vision for the Church in Germany are “Participatory Church” and “spirituality”
- In the German Church we see a lack of vision by the responsible persons for pastoral planning and a lack of spirituality by the faithful.
- Promoting the AsIPA Approach Missio will help the German Church to realize the Ecclesiology of Vat. II.
- Missio is first interested in doing a service to the German Church as part of the Universal Church by providing the German Dioceses, Parishes and communities with new visions by drawing the attention to other cultures, contexts, concepts of thinking and believing and pastoral experiences. Following this aim the AsIPA Vision has a high priority within Missio, especially since 2000.

**1) What have been your achievements in this line since last AsIPA General Assembly (2000)?**

**2000:**

- We realized the WMS Campaign 2000 with the focus on liberating pastoral models in Asian Context, especially in India and Sri Lanka.
- Armin Ehl and Norbert Nagler attended the II General Assembly which took place in Bangkok. It was held from Oct. 12<sup>th</sup> through to Oct. 21<sup>st</sup> 2000 and the subject was “A New Way of Being Church”.
- Together with our guests of the WMS Campaign we prepared an exposure-program for 5 German Dioceses to India and Sri Lanka.

**2001:**

- This very successful exposure-program took place from the 3<sup>rd</sup> to the 16<sup>th</sup> March 2001 and it was the starting point for these German Dioceses in the AsIPA approach.
- The cooperation between Missio-Aachen and Missio-Munich was intensified.
- We promoted the AsIPA Vision in all the German Dioceses and had a one-day workshop at the German General Assembly with the people responsible for Pastoral Planning in each German Diocese.

## 2002:

- The project of publishing a workbook about the AsIPA Vision in the sense of building parishes in a new way had been started.
- Out of the first exposure program emerged a first National Asipa working committee.
- Sept 02 a second Exposure Program took place. A group of 15 pastoral workers (laypeople and priests) of the Archdiocese of Hamburg went to India to have a basic AsIPA Training Course and the chance to get some first authentic insights and experiences with SCC/BEC.

## 2003:

- Preparation of the 3<sup>rd</sup> AsIPA Eexposure Program to Singapore and Malaysia with 5 other Dioceses of Germany.
- The cooperation with the Bethlehem Mission Immensee, Switzerland had become concretized and as a result we organized a one day AsIPA Workshop at Romero-House in Lucerne, Switzerland.
- Simone Rappel, Missio Munich and Norbert Nagler, Missio-Aachen attended the 3<sup>rd</sup> General Assembly on the subject “SCC/BEC: Empowering People to serve” in Seoul, Korea.
- A delegate of Missio will attend the National Assembly of DIIPA in Nagpur, India (11<sup>th</sup> to 15<sup>th</sup> Oct. 2003)
- The first pilot parishes in Germany are ready at work with the AsIPA Method and vision and to help us adapt the AsIPA materials in the German context.
- We are on the way to finding our German term for “AsIPA”.

## 2004:

- III. Exposure to Singapore and Malaysia Mar. 22<sup>nd</sup>, 2004 – Apr. 3<sup>rd</sup>, 2004

- 2) **What hurdles have you found in the process? What solutions were attempted?**
- 3) **Specify the challenges for the further growth of this vision in your country in the future!**

Let us take these two questions together and we try to give one answer.

When we are speaking about hurdles and challenges then first let us give some examples of the situation of the Church in Germany:

- a) In the German Society we experience an atmosphere of increasing secularization. Religion has become a private matter. Generally, people do not speak about their faith, at best in the immediate family or with good friends. It strikes us how openly people in Asia speak about their faith and link it to the existential realities of their life. We speak about the Church and mean its hierarchical structure. We speak about the Pope and think of Rome. However, we seldom speak about Jesus Christ as the reason of our hope. (Cf. 1 Peter 3, 15)
- b) The structure of the Church in Germany is substantially changing. Structures of popular Catholicism in which being a Christian, going to church and participating in the Sacraments were a matter of course for the great majority of the population is collapsing. Christians standing up for their faith are more and more in the minority. This change is a challenge for us. We must learn how to shift from a church taking care of us to a church for which we take care of ourselves. In the early seventies and after Vatican II we realized this necessity and we derived our Pastoral Vision from it. But in reality we have not gone far with the active participation of as many people as possible.
- c) Additionally the Church as an institution has a very negative connotation for many people. Recent surveys prove that only 11 % of the German Population trusts the Catholic Church. This implies that most of the 27 million German Catholics do not even care about the Church as an institution. They do not believe the Church as capable of giving answers to the vital questions of our life. People satisfy their search for meaning elsewhere. The Church has long since lost its monopoly of assisting people to cope with the vital questions of their lives. She is only one "supplier" among many others and has to cope with many competitors, which people credit with more credibility and help for life than they do the Church. The Church is often regarded as old-fashioned and unable to reform itself. It loses its image.
- d) Although in Germany the interest in the Church is constantly decreasing, there is interest in religion – but neither necessarily nor exclusively in the Christian one. Sociologists have formulated the term "religion unchurched" in order to describe religions in Germany, which partly has a diffuse character. Many people feel attracted by far eastern wisdom. Buddhism has especially come into vogue. People construct their own religion by those elements of different religions that they consider to be attractive. It is a bit like taking sales articles from supermarket shelves.

These are the facts indicating a change in the appreciation of being Christian and of the Church in Germany. That makes some people sad, indignant or deceived. They resign

and set up the wail of the decline of the Christian West. Well, these reactions do exist. But the overall situation should not be assessed so negatively.

Change is also a chance: The crisis of Christianity is a challenge for us to concentrate on the essential features of being a Christian: What is important for us as Christians? What is the reason of our hope? We understand this time of change as a time of determination: As Christians we have to recall what solely the Church can offer to the people. The social atmosphere in Germany reminds us that we must take heart to testify to our faith. The name of the game is to live our Christian profession very consciously – at a time where this profession does no longer go without saying. What is new for us is the fact that being a Christian is just no longer a natural thing. For instance, the Christian faith is not automatically passed on to the next generation. That is what we first have to learn to understand.

Our situation is the following: The things, which are no longer natural, challenge us. In spite of all this and in spite of the decline of the structures of popular Catholicism the need for religiosity has not totally disappeared. Many people search for meaning. That is why the Church cannot remain silent and say: "Nobody wants to listen to us anymore!" Just the opposite is true! And as Christians with a universal Church-based farsightedness we also know that the Christian faith does not only exist in the natural structures of popular Catholicism.

Missio has the task to show how people in Africa, Asia and Oceania live their Christian faith, especially in contexts where the Christians do not represent the majority of the population. To know how people on other continents, in other countries and among other religions live their Christian faith is a source of great enrichment and help for all of us.

Missio understands the concept of "universal church" as a community of mutual learning where we exchange experiences and learn from each other. In this perspective we want to learn more from AsIPA and participate in your experiences.

The past success of the project makes us confident that the worldwide AsIPA network and cooperation will enable us to make the next steps towards a successful pastoral future in Germany and all over the world.

Seoul, 2003-09-04

Dr. Simone Rappel, Missio Munich

Dr. Norbert Nagler, Missio Aachen

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# National Report of the DIIPA Program

INDIA 2000 - 2003

## 1. DIIPA- INDIAN ADAPTATION OF AsIPA.

Since last Assembly the AsIPA Program in India has taken new wings. We have set up teams in 10 out of the 12 Ecclesiastical regions. We have re-dreamt the AsIPA vision in the Indian context. The Indian Coordinators meeting in Sept-2001 at Pallottine Animation Centre Nagpur, gave this program an Indian name DIIPA (Developing Indian Integral Pastoral Approach ). This program is used in India widely and translated into 11 Indian languages -Hindi, Oriya, Malayalam, Marathi, Konkani, Bengali, Santhali, Khazi, Bodo, Sadri and Tamil.

DIIPA in many Indian languages means light. We hope that this program becomes a light for the people of India in renewing the church. Each word in DIIPA has special Theological -Pastoral -Spiritual connotation as stated below.

## 2. DIIPA VISION.

51 participants from all over the country and Sri Lanka gathered at PAC Nagpur from February 20<sup>th</sup> to 27<sup>th</sup> 2002 discussed the rationale and content of DIIPA Certification program. They came to the conclusion almost unanimously that DIIPA formation process is ideally spread out into a period of 2 or more years in a systematic way. Keeping in mind the vision Asian Bishops gave us in their Bandung Statement in 1990, the participants of DIIPA Certification Program arrived at a Vision Statement which flows as follows.

**Developing** We speak of 'Developing' because we want to remind ourselves and the pastoral workers in India that no pastoral program is final. The spirit is always present and active in the community, renewing, challenging and transforming the community continuously, helping the community to respond in the Kingdom way to the changing situations and needs of the people in different places and times.

**Indian** We place the vision given by the Asian Bishops in the Indian situation. We want to empower the people of India to respond to this vision together as a people from within their life context. In this way they make this vision their own and take the responsibility to realize it in their life.

**Integral** We seek the integral growth of the whole person, integrating body and soul, secular and sacred, theory and practice, faith and life, clergy and laity into one body.

**Pastoral** Our concern is to enable our people to re-dream the dream of Jesus in their life context and respond together to it in their neighborhood. In this way they become instrumental in God's revealing the Indian face of Jesus among the people of India.

**Approach** DIIPA is an approach, one way to serve the kingdom plan of God, but a very effective and biblical way. This approach has certain characteristics.

- 1) *It is Christ - centered.* We emphasize on Gospel Sharing as the way the community discerns God's will for them in their life situations and act according to it. All our lessons are rooted in the Word of God as a source of life and light for their lives.
- 2) *It is community - centered.* We want to move away from the 'expert centered' approach to Pastoral Programs to 'the community- centered' Pastoral Programs. Here, the expert sits with the people, listens to them and lets them participate with him in making the kind of programs they want to have. In this way we affirm that 'the Church is the People of God'. The so called expert is a servant/animator of the community.
- 3) In the future Church, as the Asian Bishops said, *the experts and leaders are not dominating leaders. They are not the focal point; Jesus and the community are.* It is the community which will work together and evangelize the neighborhood to make the Kingdom of God present there. The leaders and pastoral experts are servants and animators of the community

## **DIIPA Vision and Mission statement**

### **Our Vision is**

*"A Communion of Small Communities where laity, clergy and religious live and collaborate with each other as brothers and sisters. Evangelized by the Word of God and enlightened by the teachings of the Church they pray, share, discern the plan of God for them and reach out in service for the total transformation of their lives, their neighborhood and society".*

### **Our Mission is**

*"To renew and transform all our parishes in India into Communion of small evangelizing communities as the FABC Bandung Statement 1990 instructed the Asian Church to be".*

## **Essential Aspects**

We need to reflect together on some of the essential aspects of these statements.

### **i) Communion of Small Communities.**

We share the Asian Bishops vision of the Church as a Communion of many small communities (FABC Bandung Statement no.8). The Church is a Communion, i.e., all people in union with Christ (LG.3) and all people are called to belong to this Union in Christ (LG.13). God willed that all people be made holy and saved not as isolated individuals without any mutual bond, but by forming them into a single people (LG.9). We dream of small communities since, unlike in large anonymous groupings, we can foster through them genuine and deep human bonding and plan ways to involve everyone in witnessing to the love of Jesus. This spirit of mutual fellowship implies the breaking down of man-made barriers based on caste, culture, creed, status, gender and human prejudices so that all may be one as Jesus and the Father are one in love (Jn.17:20-23). Indeed, it is a continuation of the dream of Jesus to arrive at the fundamental equality and fraternity of all the children of God in the one, unique Fatherhood of God (Mt-23:8 / LG-32). The Christians, though as clergy, laity and religious have varying roles, live this fraternity and witness to it in their lives and in their neighborhood.

### **ii) They Collaborate.**

Though God is Trinity (3 persons in one), in the Godhead we have the supreme model and only true source of all union as Jesus told us (Jn.10:30). God's plan for us too is to live in genuine fellowship with each other. Hence collaboration with fellow human beings is a fundamental Christian attitude. First, the Christians live in this spirit of collaboration as a model and invite others to accept one another in love and build this earthly city based on fraternal human bonding and caring.

### **iii) Rooted in the Word of God.**

The teaching of Jesus is the rock on which communities build their life and actions (Mt.7:24-27). Jesus himself is the truth, life and the way (Jn.14:6). Hence the communities are trained to do Gospel Sharing to pray, reflect, share and in this way root their lives in the Words of Jesus and the teachings of the Church. Gospel Sharing helps them to listen to the voice of the Spirit and to discern together the will of God for them in their concrete life situations. Gathering of the community made up of clergy, laity and religious, around the Word is also

symbolic of their common dignity, fundamental equality and a sign of collective surrender to the Word of God.

**iv) Neighborhood.**

The neighborhood is the focus of life and activity. The early Church had followed the model of little house Churches (Rom.16). The Universal Church is concretely present and active in the neighborhood. A group of Christians are present 24 hours a day and 7 days a week in a certain neighborhood and interact with people of different creeds and cultures there in a stable way. It is there that they need to be Church in a concrete way and become responsible for their Christian mission. Only they can fulfill that mission there on behalf of the Universal Church. The Sunday Liturgy will hopefully enable them to grow stronger in faith and witness to Jesus in the neighborhood. When they fail in that, the Universal Church fails there. Hence it is important that we pay great attention to the Church in the neighborhood.

The neighborhood is a real arena of life filled with activities, tensions and interactions. It is where life is made or broken. It is where people make, break or restore relationships. It is where we face poverty and affluence, injustice and human rights issues. It is where people compete with each other for sheer profit or help one another to face up to life. It is where the Word must be planted like a leaven, like a mustard seed and nurtured. The Small Christian Communities in the neighborhood thus become source of new life in Jesus and a prophetic sign of the Kingdom (FABC Bandung Statement no.8), if only they are enthused by the Word and empowered to respond to these challenges. The neighborhood stands between the individual and the larger society as an agent of transformation, for it is not easy for the individual to act alone against social evils. Only a community empowered by the Word of God can effect conversion in the individual and support him/her in acting in a prophetic way for the transformation of the society.

**v) Holistic Transformation.**

The Kingdom plan of God includes the individual, the neighborhood, the society at large and all of creation. Use of the created goods, mindless of the plan of the creator for the survival of all, is pushing us and the future generation to a death trap. The whole creation awaits the liberating grace of Jesus to embrace lovingly the plan of God and its fulfillment (Romans 8: 19-23). Hence true and complete transformation is achieved only when whole of creation is freed from the powers of evil to follow the path set by God. The ocean of humanity is the medium for the total transformation of creation. This is only possible if they understand the Kingdom Plan of God for themselves and for the whole creation. The Christians have the awesome responsibility to conscientize the people about that plan of



God. The SCC once again become in a forceful way the focal point of prophetic witness and the effective agent of transformation.

### **3. NEW DIMENSIONS:**

Our experiences and reflections helped us to find new dimensions and depth to the AsIPA Vision as you can see in our processing. DIIPA Vision shows its strength in 3 key elements.

#### **A: A community way of processing everything:**

Our texts and developments are a result of years of reflection, sharing and updating. It is a collective effort. Over 30 Dioceses use our texts and give us feedback. The final draft is edited and approved by an editorial board of some of our best animators. The DIIPA Introductory Book has just been edited and re-printed for the 5th time.

#### **B: Cyclic Process:**

Our Training uses the 'cyclic' and 'stage-by-stage' process proposed in Lumko Text No.10-'*Non-dominating Leadership*'. We have evolved our formation process into several stages.

1. The formation includes:
  - a) DIIPA Theory,
  - b) DIIPA Practice.
  - c) DIIPA Spirituality.
  - d) DIIPA Animation Skills.
  - e) DIIPA Networking.
2. The formation cannot be worked out all at once, but in stages. These stages include:
  - a) DIIPA Vision – The New Way of Being Church.
  - b) DIIPA Introductory Workshop.
  - c) DIIPA Team Training.
  - d) DIIPA Spirituality.
  - e) DIIPA Immersion Program.
  - f) SCC and Adult Catechesis.
  - g) Building Emergent Leadership.
  - h) SCC and Evangelization.
  - i) DIIPA Advanced Skills Training.

Our Team Training Process will help one to understand our methodology. Just as Jesus formed and accompanied the first SCC of his 12, these stages are designed to make animators to journey with the SCC.

### **C: Development of New Texts:**

We have developed several new texts. DIIPA Team Training Manual titled *Facilitating the 'Jesus-community-in-mission'* is our latest publication, a fruit of 3 years shared reflection from several Dioceses. We have published the text on the origin and theology of Gospel Sharing authored by Bishop Oswald Hirmer. We have developed Pastoral Visits, SCC and Associations and Pastoral Planning into new lessons.

### **PAC PUBLICATIONS**

1. DIIPA Introductory Workshop (English & Hindi)
2. Gospel Sharing by Bishop Oswald Hirmer
3. Facilitating the 'Jesus-Community-in-Mission' (DIIPA Team Training Manual.)
4. SCC are Instruments of Evangelization.
5. DIIPA Swaranjali - SCC Hymn book

### **Reprints**

#### **1 *Our Journey Together***

Next in the line for printing is '*DIIPA Vision-the New Way of Being Church*'. This text is here with us in draft form. We have started the work on DIIPA Vision using a 90 minute video. It projects the DIIPA Vision in growing stages.

## **4. OUR FUTURE PLANS.**

1. Accompanying our animators in deepening these experiences in DIIPA Vision and spirituality.
2. Developing new texts.
3. Networking with Dioceses and regions.

Fr. Thomas Vijay, SAC

For the DIIPA Coordination Team

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## Brief Report from Kanjirapally Diocese

### I. Achievement in being a more participatory Co-responsible Church

The Diocese of Kanjirapally has implemented the pastoral approach style of SCC (LUMKO) (now called AsIPA) from 1992 onwards. All the subsequent pastoral activities have been designed and implemented on the basis of local conditions and model we received from AsIPA training program, study materials and workshops.

Initially, five of our animators were trained by Fr. Thomas Vijay and team at the National Level Seminar on SCC (LUKMO) held in Hyderabad. This induced us to initiate SCC in the Diocese. We were most influenced in this step by DIIPA and Kerala Regional Integral Pastoral Approach (KRIPA). Each SCC consists of 15-20 families.

When the new Bishop Mar Mathew Arackal assumed office in January, 2001 he took John 10/10 "...that they may have life and have it abundantly." as the theme of his Episcopate. The Bishop, desiring a "Participatory Pastoral Approach" and "transparency" in all matters approved a **Diocesan Pastoral Animation Team** in consultation with the Curia and the Pastoral Council. This team would work to gather every Catholic to actively participate in all activities of the Church. A new thrust was given to establish an open line of communication between the Bishop and the faithful.

Towards this goal a **Forane Pastoral Animation Team** comprising of the Protosbyter, a Priest as Co-ordinator, a religious Sister and two lay Animators was formed in each of the eight Foranes and in Nilakal Zone. A detailed chart showing the structure of the Kanjirapally Diocesan Participatory Pastoral Approach Network is attached with this document.

The Forane Animation Team is to be assisted by a **Parish Pastoral Animation Team** of 10 to 12 members in every parish. This team would be the animators for the small Christian community. The number of such communities was determined considering how geographical dispersed the families are in each parish.

In preparation for the **Eparchial Assembly** in May 2002, a **scientific survey** was conducted by Fr. Dr. Paul Parathazham, Professor of Sociology, Jana-Deepa Vidyapeeth, Pune, India. The survey tested aspects of the Eparchy related to spiritual, sacramental, liturgical and prayer life and also the relationship of laity to

priests and Religious Sisters and the Charismatic movement. All the Priests, Religious Sisters, Seminarians and a representative sample of the laity participated in the survey.

The results of the survey revealed the strength and weakness of the Diocesan and pastoral set up. Corrective and supportive measures that were needed could only be initiated after knowing the heart and minds, aspirations and resistances of the faithful. A questioner was prepared with a vast scope of enquiry and the SSC were asked to discuss the topics in details and give written responses.

The process of taking every individuals opinion into account was tested and tried out by entrusting the animation of these discussions to the Parish Animation Teams.

The clergy, religious and the laity responded by actively participating in the discussions and expressed their anxieties, suspicions, misunderstandings, aspirations and appreciations. The written responses were systematically tabulated. Based on the priorities questions were formulated for discussion at the Eparchial Assembly. So it can be said that every member of the Diocese participated in the discussions at the Assembly and had a direct bearing on the vision and mission statement that emerged.

The Eparchial Assembly discussed the vision, deficiencies and potential of the Eparchy. Detailed documentation was done of each discussion that was carried out by eight groups discussing the same topic exhaustively. Out of this discussion came a document that was a "**vision and mission statement**" of the Assembly. This document was again returned to the faithful through the Parish Animation Team for discussion and clarification to work out methods that will assist implementation.

Through this process the structure of the Pastoral Animation Team from the Bishop assisted by the Curia to the faithful was successfully tested and found to be a working model. Through this process a channel of communication was opened and maintained between the Bishop and the faithful. The faithful experienced for themselves the transparency and approachability of the Hierarchy. The Hierarchy experienced the sincerity and openness of the faithful to meaningful dialogue. The faithful feel confident that the Bishop is approachable and willing to listen to them whole-heartedly, redress their grievances or convince and guide them.

'The **Diocesan Pastoral Council** was reconstituted in 2001 with 59 clergy, 43 religious and 116 members from the laity. This is the highest statutory recommendatory organization in the Diocese with lay participation. Many of the

new schemes implemented in the Diocese were discussed, initiated and implemented by the Pastoral Council. The Bishop is confident that through the SCC and the Animation Team at the Diocesan, Forane and Parish level he can convey to the faithful his vision and plans and get a feed back that is representative, sincere and genuine. The constant interaction between the Bishop and the faithful will bring to maturity a Church that is participatory in approach, sacramentalised, evangelized, filled and empowered by the Holy Spirit. This Church will be like the house built on the rock, able to withstand any rain, wind or storm that comes against it. The faithful of this Church will stand one with the Shepherd, who will lead them in witnessing Christian values to the world and **loudly proclaiming in word and deed that "Jesus Christ is Lord to the Glory of The Father."**

## **II. Achievements in Training of Animators**

As the above experience reveals the Diocese has a dedicated and motivated Animation Team on all levels. Now the important factor to be considered is to equip them. A rigorous training schedule has been put in place to achieve this end. The system will train the existing team and also prepare others to participate as animators.

### **Plan I**

Eight training sessions were planned of which three have been completed. Each session will be of 5 days duration and will have 50 participants. The participants will comprise of 5 people each from 10 parishes. The following topics are discussed.

#### **Introduction to DIIPA vision**

1. *Gospel sharing in detail*
2. *Our dream of a participatory Church*
3. *Pastoral visiting*
4. *Leadership in Small Christian Communities*
5. *How to maintain Small Christian Communities*
6. *You are my witnesses*
7. *Effective planning and evaluation.*

### **Plan II**

Two one-day programs were planned and completed for Parish Animators each year. The program was conducted in each parish and included 10 members. The topics discussed are:

1. *Introducing Gospel Sharing*
2. *Introduction to DIIPA vision*
3. *Our dream of a participatory Church.*

### **III Achievement in social intervention in Diocese**

Last year an initiative to collect Tithe from every family in the Diocese was started. The response was very encouraging. The amount received was distributed as follows:

Housing for poor	50%	Temperance Movement	5%
Aid for marriage	10%	Youth movement	5%
Medical Help	10%	(2003 Dedicated Year of the Youth)	
Education assistance	5%	SCC Animation	5%
Dalit Christians	5%	Emergency relief	5%

### **IV Achievement in Resource Mapping**

Resource mapping was done to identify the total resources available in the Diocese in manpower, education levels, talents, research, natural resources and many other relevant areas. This mapping will be utilized in:

- a) Identifying the best talents in the Diocese for employment in the Diocesan set up.
- b) Data collected about any special value addition method individually developed for agricultural products or farming method can be shared for the benefit of all.
- c) Research oriented trials by individuals can be encouraged and the benefits shared regarding Cardamom, Tea, Vermicomposting, organic cultivation, drip irrigation etc.

### **V. Difficulties Encountered**

1. The low number of trained animators is a limiting factor we experience. Though many people come forward enthusiastically for our training camps and then work with us for a time, they are not able to stay on due to the following factors.
  - a) They get better jobs and move out to far off places.
  - b) They get employment and are not able to devote enough time for the programs.
  - c) Due to economic conditions they migrate from here.

- d) Women are not able to devote themselves due to the limitations placed on them due to the culture and gender bias.
  - e) Those who are employed are often transferred and they find it difficult to join the animating team in the new place.
2. Although 150 thousand people have been animated over the past eleven years this approach has not yet been fully appreciated and accepted by all the people. Some still feel that this process is only to pacify them and none of the recommendations will be implemented. This could be due to the following causes:
    - A. *Indifference due to lack of faith.*
    - B. *Influence of politics.*
    - C. *Pentecostal/ Non-denomination church influence.*
    - D. *Influence of secular thought patterns.*
  3. There is not much participation by the men. This could perhaps be the rigors of their profession or work schedule. To a small extent the men show very little interest in such matters.

**Remedial Measures initiated.**

1. The social and developmental activities of Non-government organizations of the Diocese like Peermade Development Society and Malanad Development Society are redesigned and implemented so that the members of the SCC can directly benefit. This will mitigate the financial hardships of the people, giving more time and inclination to actively participate in the activities of the SCC.
2. Various saving schemes initiated by the Self Help Groups (SHG) are enthusiastically accepted by all. The resources pooled by each SHG are distributed to its members. The decision for allotment of assistance and recovery of dues are taken at the SHG itself and ensures active participation.
3. In most parishes we have in place a program to counsel and help in the rehabilitation of drug and alcohol addiction and victims of other social abuses.
4. Many schemes like the housing scheme for the poor, medical aid, education fund etc. are being executed by SCC.
5. House visits by SCC Animation Team to counter the influence of protestant churches and to install confidence in the faithful.

## **List of AsIPA Trainings from 2001 - 2003**

### **2001**

- 8-13 Feb:* The AsIPA National Program at PAC, Nagpur. Fr. Abraham Kazhunnady, Fr. George Vaniyapurackal and Fr. Martin Velliyamkulam attended the program representing our Diocese.
- 25-30 May:* AsIPA Team Training program for Kanayankavayal Parishioners.
- 4 June:* Diocesan level meeting of the SCC Animators. Effective and analytical discussions were held at the meeting.
- 16 June* Introduction of AsIPA to the teachers at the plus Two level.
- 2-11 July:* The Diocesan Core Team was formed. Preparations for Diocesan Survey and analysis.
- 2-8 July:* The AsIPA Program held at Nagpur was attended by one priest and two Sisters from the Diocese.
- 13-15 July:* The all Kerala AsIPA Seminar at Thodupuzha. There were 48 people from 9 Dioceses of Kerala who attended the seminar. A nine member team from our Diocese attended the seminar.
- 15-21 July:* AsIPA Introductory Workshop at PAC, Anakkara. 32 Priests from the Diocese attended the workshop led by Rev. Fr. Thomas Vijay.
- 19-21 July:* AsIPA Team Training at PAC, Anakkara.
- 26 July:* Preparations for the Eparchial Assembly.
- 27-28 July:* AsIPA Training for C.M.C Sisters.
- 3-4 August:* AsIPA Training for F.C.C Sisters.
- 10-11 Aug.:* AsIPA Training for S.A.B.S Sisters.
- 13-14 Aug.:* Rev. Fr. Paul Parathazham conducted a class (seminar) for priests on the proposed Diocesan survey in a participatory manner.
- 25-26 Aug.:* AsIPA Training for Sisters at Kuttikkanam.
- 31 Aug. 1 Sep.:* Introduction of AsIPA to S.H Sisters at Podimattam.
- 11-15 Sep.:* AsIPA National Seminar at Nagpur PAC. A three member team from the Diocese attended the seminar.
- 18-22 Sep.:* Seminar on *Emerging Leadership* at Nagpur P.A.C. One member from the Diocese attended the seminar.



- 15-19 Oct.: Rev. Fr. Thomas Vijay led the annual retreat for priests.
- 21-24 Oct.: Deliberations on the Integrated Diocesan Pastoral plan at the International Dialogue Centre, Nilackal. The three day program was attended by the Curia, Council Members, Directors of various Diocesan departments and institutions, Forane priests, representatives of various religious and priestly congregations and the representatives of the laity. The deliberations were led by Fr. Thomas Vijay.
- 24-28 Nov.: The Diocesan team represented the meeting held at P.A.C, Nagpur.
- 14 Dec.: Inauguration of the Diocesan Pastoral Council

## 2002

- 2 Feb.: *The Pastoral Council Committee Meeting on S.C.C.*
- 15 Feb.: *All SCC were informed in advance of the imminent Eparchial Assembly. In order to seek suggestions and opinions from the SCC s in the Diocese the SCC Animators were given training at Kanjirapally and Anakkara. The points of reference of the Assembly were subjected to elaborate discussions in the SCC. This helped a lot to feel the pulse of the faithful on many important issues and also to ensure great involvement of the diocesan community.*
- 17-27 Feb.: *DIIPA Certification Course. At this course an in-depth assessment of our pastoral activities was made and the blue print for the future ones was drawn.*
- 21-23 April: *Jubilee Celebrations of the Diocese.*
- 28 Apr - 2 May: *DIIPA Deepening Course at Jeevan Jyothi, Muvattupuzha. An eleven member team from here attended the course. KRIPA Regional planning was conducted at the course.*
- 12-15 May: *The Eparchial Assembly*  
*Sr. Annie John SH presented a paper on SCC at the high profile Eparchial Assembly. The SCC was accepted and adopted by the assembly as the general pastoral approach of the Diocese. The assembly was a clear manifestation of our community experience.*
- 27 May: *The Joint meeting of the SCC Animators and the pastoral council commission members at Kuttikkanam. The meeting sketched out the short-term and the long-term pastoral plans for the SCC.*
- 8 June: *Pastoral Council Meeting. The Council discussed in detail the pastoral master plan of the Diocese.*

- 25 June: *The Priests' Council. All department directors presented their long and short term plans at the Council.*
- 7 July: *An SCC seminar was conducted at Inchiyani for the parishioners.*
- 11 July: *The meeting of the Forane Co-coordinators. The meeting was presided over by the Bishop.*
- 13 July: *One day seminar for the parish council members and SCC leaders of Mundakayam Parish at International Dialogue Centre, Nilackal...*
- 3 August: *Forane Animation Team Meeting.*
- 11 August: *Class for SCC leaders of Karikulam Parish*
- 27 August: *Forane Animation Team meeting*
- 20-23 Sep.: *The visit of the Hamburg Archdiocesan Team to Kanayankavayal, Kurumpanmoozhy and Mundakayam parishes.*
- 4-9 Oc.: *Fr.Jose Mathew Parappally and Sr.Lisieux CMC participated in the Mission in communion at PAC Nagpur*
- 11-12 Nov.: *KRIPA meeting at Kanthipara*

## **2003**

- 7-11 Jan.: *Fr.George Vaniyapurackal, Fr.Jose Mathew Parapallil and Fr.Jacob Pandiyamparampil participated in the DIIPA Animator Training Program at PAC Nagpur*
- 28-29 Jan.: *Forane animators meeting at DARE, Kuttikkanam*
- 30-31 Jan.: *KRIPA Meeting at Kanthipara*
- 9-14 Feb.: *Fr.Jose Mathew Parapallil attended the National consultation meeting at PAC Nagpur*
- 10-14 Mar.: *Forane and Parish Animators meetings at Forane centers*
- July: *Appointed Fr.Jose Mathew Parappalil and Fr.Zacharias Illickamuriyil as Regional Coordinator of High Range and Low Ranges.*
- 25 Aug.: *Fr.George Vaniyapurackal, Fr.Jose Mathew Parappallil and Fr.Zacharias Illickamuriyil Participated in the consultation meeting on SCC and Bible apostolate at POC Kochi.*

## **Appendix**

### **2002 was the Silver Jubilee of the Diocese of Kanjirapally celebrated by:**

1. Conducting a survey of the priests, religious, seminarians and a representative sample of the laity. The survey asked wide ranging and searching questions enabling the respondents to actively participate expressing in writing their anxieties, suspicions, misunderstandings, aspirations and appreciations. It was an eye-opener and a pat on the back for the Diocese.
2. Open and free discussion in all SCC in the light of the survey. The members of all the SCC were expected to document in detail the matter and substance of the discussion. Although an agenda was given they were free to ignore the agenda and discuss any issue they found more pertinent.
3. The results of the discussions was tabulated and codified. According to the priority that the majority of the SCC discussions reflected questions were formulated.
4. The above questions were discussed at length at the Eparchial Assembly.
5. The discussions at the Assembly were in turn documented and a vision cum Mission statement was prepared.
6. This statement was again discussed at the Priests Conference and SCC and feed-backs were taken.
7. The mission and Vision statement was modified taking into consideration the mind of the people.
8. The vision cum Mission statement was officially proclaimed and handed over for implementation after incorporating practical guidelines into it.

The Foreign Animation Team is entrusted with the task of monitoring the implementation and to take any corrective or directive measures to secure its complete implementation.

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## **Report of Achievements and Difficulties from Kerala**

**The following achievements are noteworthy in the annals of SCC, Kerala Region.**

- a) KRIPA Texts were prepared giving detailed guidelines on how to animate Small Christian Communities and guide Gospel Sharing. The texts were an introductory and an advanced workshop. The KRIPA text was taken from the Asia guidelines. Fr. Tomy Anikuzhykattil, present Regional Director translated the texts into Malayalam.
- b) KRIPA SANGAMAM (Mission in Communion) Dioceses that are cooperating with KRIPA sent their Directors, Co-ordinators and Animators to participate in a three-day seminar cum training session. Fr. Vijay animated the program. The Bishops of Kannur, Kothamangalam and Kanjirapally participated.
- c) KRIPA Directors met at Nilakal. Animated by Fr. Thomas Vijay. All the Diocesan Directors attended. The sessions focused on planning and evaluation. Introductory and advanced courses were planned and a detailed study was done through discussion. Fr. R. Antony of Quilon Diocese, Regional President, presided the meeting.
- d) Kanthipara: The new Regional Director, Fr. Tomy Anikuzhykattil, presided over the meeting that discussed:
  - 1) Previous workshop evaluation
  - 2) Advanced course planning
- e) When the Idukki Diocese was formed in 2003, it was noted that the SCC were functioning very well. This was noted and found praiseworthy. Fr. Tomy and Fr. Kotoor who is working in the same Diocese at present are doing a wonderful job of animating the SCC.
- f) Aug 5-8 KRIPA Animators Training Program for Introductory workshop. The training session for Animators was held at Jeeva Jyothi Pastoral Centre, Moovatapuzha, and involved 46 lay people.
- g) An advanced course animated by Fr. Thomas Vijay was held at Jeeva Jyothi Pastoral Center, Moovatapuzha. The participants were Animators from various Dioceses and had been in the field for many years.

## **Blocks**

- a) Not all Dioceses in Kerala State are members of KRIPA.
- b) The non-availability of sufficient lay animators.
- c) Every Diocese has got some form of SCC and method of conducting prayer meetings. So they are not open to DIIPA or KRIPA.
- d) Many Dioceses have shown reluctance to introduce the particular methodology of Gospel Sharing adopted by KRIPA.
- e) Other religions are copying our methods of fellowship, scripture study and prayer, and we see a small yet pertinent threat. By introducing this system as a secular approach to fellowship and harmony many of the misguided faithful may be drawn to them.
- f) Pentecostal Protestant Churches by introducing their loud, music-dance and emotionalism centered prayer methods are influencing some people.
- g) Many Catholics are drawn to their fold by their Gospel Sharing and preaching which tends to emphasize the prosperity and materialistic blessing of Christian life rather than the redemptive value of suffering and the need for fellowship and Gospel Sharing that prepares us to share each others' burdens.

## **Remedial Measures**

- a) A meeting was held at P.O.C. Kochi, attended by the Diocesan Directors of Bible Apostolate and SCC. The ways and means to properly animate the Gospel Sharing through SCC was discussed. This is a very humble yet laudable beginning.
- b) Diocesan Synods and Bishops' Conferences have shown keen interest in the SCC working. This is an encouraging sign. We see a bright future for this method of Gospel Sharing.

We see a community of praying and sharing Christians who stand hand in hand whether they are Priests, Religious or Laity. This community will be a living witness to the world that we are the *“Salt of the Earth and Light of the World to shine that they may see your good works and give glory to your Father who is in heaven...”*

As a regional team we are encouraged and supported and appreciate the course materials and resources that AsIPA is giving us. We feel equipped to go out and animate the SCC to bring to realization the goals set for us.

Report submitted by  
Fr. Jose Kotoor, Kerala Regional Forum

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# Reflections on the Pilgrimage of the Diocese of Trivandrum to the Kingdom of God through Small Christian Communities

Bsp. Soosai Pakiam

## I. General Situation of the Local Church of Trivandrum

I am entrusted with the task of building up the local church of Trivandrum. My mission is to be at the service of my people so that they may become a community of disciples, a believing, worshipping, service and evangelizing community after the model of the early Christian Community. This is my dream.

Keeping the dream in mind, in 1990, when I took charge of the Diocese, we made an overall study of the Diocese. The purpose of the study was to see where the local Church of Trivandrum stands in the realization of this dream.

Some of the shortcomings brought to our attention as a result of this study are the following:

- Lack of proper and continuous contacts with the Word of God
- Liturgy was only a routine, not an experience
- Lack of sensitiveness to the needs of others
- Lack of missionary zeal of the lay people

## II. Emerging New Vision

In 1990 I invited all the priests of the Diocese and the representatives of the religious and laity for a prayerful reflection and discussion for a few days. What emerged from these reflections and discussions was a vision that is more in tune with the present day of concept of the Church as a People of God.

This vision is one of making the Diocese of Trivandrum, not just a Church for the people but of the people

**This distinction is important.**

What is the need of participation and co-responsibility?

If we are convinced that it is primarily the Church of the People of God, and not of the pastors alone, the action should be also primarily of the people as a whole. The role of the priest is always to ensure that the people of God act, that they participate. The leadership must motivate people through the formation of required structures and other means to keep the people involving to keep them participating instead of remaining objects and beneficiaries.

When we speak of peoples' participation an important question arises in **what do we mean by people?** Are they only the big shots in the villages, big in terms of money, power, education or position?

Our common reflection insisted rather that we make provisions for even the least man to participate. To ensure this we decided to form in all our parishes Small Christian Communities, units of 25 to 30 families and their networks at the levels of parishes, Vicariates and the Diocese. The main purpose of this regrouping was to promote a Community experience, a fellowship experience or a relational experience. Communion or Koinonia with God and one another is the essence of the Church and the purpose of evangelization. Hence a clear understanding of "Community" is needed to transform the Church into a believing, worshipping, serving and evangelizing community.

**Characteristics of a community:**

- a) A community is not mere numbers or an abstract multitude. It is much more than a crowd. Community has a certain amount of permanency.
- b) A community always presupposes commitment. This is not just commitment to certain goals, but primarily this is Commitment to one another.
- c) A community has a shared vision.
- d) Consequently a community, by its very nature is participatory. Participation in decision-making is what makes a mass into a community.
- e) The members of the community feel with one another.
- f) A community has healing power, which comes from its process of affirmation and strength in relationships.
- g) A community is empowering. The members of the community identify their problems, study them in detail and propose solutions.
- h) A community that is effective is necessarily small. A big community can neither offer powerful relationships nor scope for participation.
- i) Such a liberating, healing and empowering community will never remain as a closed up autonomous unit. It will be open to other similar communities through representative structures at various levels.

All these considerations finally bring us to the conclusion that the Church as a whole can become an effective and tangibly, vibrant community only in so far as it becomes a Communion of Communities, hence the insistence on Small Christian Communities.

Unlike pious associations or any other ecclesiastical organizations, which have generally a few selected persons as members, all the Christians of a community in a

particular locality are integral and active members of the SCC.

That is why the Bishops of Asia present SCC as “the most fundamental ecclesial realities” (Cfr. Asian Colloquium on Ministries 1997). Pope John Paul II calls them a “Sign of Vitality within the Church, an instrument of formation and evangelization and a solid starting point for a new society based on a civilization of love” (Redemptoris Missio 51).

### III. Pastoral Achievements of Small Christian Communities

At present we have 1512 Small Christian Communities. With the introduction of SCC one can notice encouraging changes and renewal in the local Church of Trivandrum:

- The people as a whole are becoming more and more **aware of the importance of the Word of God**. Now there is a copy of the Bible in almost every house. People read the Bible and reflect over this individually and also during family prayer everyday. In the gathering of the SCC every week or at least once in a month, the Bible is placed at the center. People read the Bible and listen to the Word of God. They make sincere efforts to grasp the message of God, share it among themselves and give a response to this Word of God taking into account their life-situations. Thus we can say that we have gone a step forward in becoming a believing community.
- Gone are the days when the liturgy was a mere routine or the fulfillment of an obligation. Now it is more and more an experience to most of our people. There is **active participation on the Liturgy** and in the reception of the Sacraments. Different SCC units in the parish take rounds in preparing the Sunday Liturgy. After the mass people go back to their fields enriched, enlightened and empowered by the experience of God. We do see today a truly worshipping community in our liturgical celebrations.
- Thousands of **charitable activities**, big and small, public and hidden are carried out daily by the SCC units and their members.
- Besides trying to give effective witness to the Gospel within the Diocese, now we have taken the first step to go out for **evangelization**. Recently we have signed a contract with the Archdiocese of Delhi. According to this contract 115 villages belonging to the Archdiocese in the State of Haryana are now entrusted to our care. Not even one catholic lives there. A team of missionaries consisting of priests, sisters and seminarians are working there. I found the people there in the beginning unfriendly and suspicious. But now systematic and regular works of our team have changed the attitude of the villagers and they became friendly. The Diocese of Trivandrum is very particular to collect from all its members the amount needed to maintain both the mission station and the personnel working there. Our people, despite their poor circumstances, joyfully contribute.



Thus the formation and growth of SCC in the Diocese has substantially changed our outlook and pattern of the people's involvement in the life of the Church. Especially the laity, who once thought that they were not the integral part of the Ecclesial Community have started to realize that their role is important and their involvement is vital in the decision making process at the parish and Diocesan level.

The parish community is divided into several SCC units, each unit consisting of 20-25 families. Each unit has its male leader and female leader, a secretary, a treasurer and representatives to the various ministries such as pastoral, social, educational, youth etc.

Depending on the number of SCC units either each unit or several units clubbed together as a single ward elect its representative to the Parish Pastoral Council. There is a healthy nexus between the Parish Pastoral Council and the SCC.

#### **IV. Our Expectations from the SCC**

- a) The SCC are the effective means of carrying out the transformation of the Church of India into a Spirit-filled and Spirit-led community.
- b) The SCC are the places where the people experience true Christian fellowship and find mutual inspiration and support to live committed lives.
- c) The SCC have the right atmosphere for a gradual initiation of the participants into the radical demands of the Gospel and into the cost of discipleship.
- d) The renewal and growth of the Church in India within its multi-religious context, the socio-economic, political and cultural realities does happen only through the witnessing of the own lives, rooted in prayer and contemplation.
- e) A process of decolonization and a program of insertion of the Church into the life and reality of India are required today. And it is the SCC that can most competently undertake this task.
- f) There is an urgency of educating ourselves the cost of discipleship, the value of widow's mite and the beauty of a simple life-style demanded by the Gospel and our culture. The SCC can serve as a powerful school of inculcating these values into the minds of its members especially through adult learning methods of common investigation, reasoning and discussions.
- g) Another challenge the Church is facing today is that families are going through enormous problems. The example of dedicated Christian life of the

parents expressed through their active involvement and interaction in the SCC can be a great inspiration to the children.

- h) The growth of the Church in a particular area is intimately related to the development of a contextual theology. Basically Theology is a reflection of faith in the context of your daily life. Our personal experience of faith, our life-situation, our talents and competence in various disciplines have a place in the process of theologizing. The reflections and discussions on the Word of God, the sharing of the theological insights and the application of these insights to life-situations, which take place in the meetings of the SCC, can be excellent contributions to the development of Theology.
- i) The SCC furthermore provide excellent opportunities to discover, develop, and recognize the various charisms scattered among the People of God, so that they may blossom into ministries in the Church.

In spite of all these advantages SCC are in danger of becoming more and more exclusive, narrow-minded, closed up, self-sufficient and autonomous units. So we should take the utmost care to foster the relationship of its members to the parish, to the Diocese, to the Universal Church and to the world as a whole. All the more today we should be sensitive to the fact, that communalism is tending to tear the very fabric of our society. The formation of the SCC should not be interpreted by others as an attempt of Christians, who try to affirm their identity in opposition to non-Christians. Everyone should see our openness and readiness to join hands with all others in our common efforts of radical rejection of the present evil structures and distorted values to usher in a new society, which is free, fraternal and non-exploitative. For this we ourselves should take initiatives and collaborate with initiatives efforts taken by others to build up Basic Human Communities.

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## Reflections on SCC

Bsp. Thomas Dabre, Vasai Diocese

### Some basic Reflections

#### SCC as axis of the ministry

I have a dream of the pastoral ministry. When people ask, "Where has Father gone?" The answer should be, "He has gone to small communities." "Where is the Father?" "Father is in contact with small Communities." "What is Father doing?" "He is discussing, planning and deciding with small Christian communities." Thus the SCC should be the normal way of doing the pastoral ministry of living our Christian life and discharging pastoral responsibilities. The SCC are not an optional category nor are they like any particular group or association like the Legion of Mary, the charismatic prayer group, the Vincent De Paul society etc. They are the environment, the milieu in which to carry out the Church's ministry. All other good activities, groups and associations in the Church must be in relation to the SCC. The laity benefits a lot from the SCC. Their talents and charisms are recognised and they are involved in the mission of the Church particularly in the spatio-temporal spheres. This helps the church to be a mature community. The witnessing character of the Church comes to the fore through the SCC. Thus the SCC have a great potential for evangelisation of the world particularly through our laity.

Another gladdening feature of the SCC is that they give birth to **popular language**. These communities give expression to the people's experiences; their stories of joys and sorrow, success and failure. In the SCC the people use their signs, symbols, categories and thought patterns. Their language is experiential and evocative not abstract and academic. Theirs is not the scholars' language of slogans and jargon. Our Lord's use of parables, stories, examples, similes and metaphors is an excellent example of popular language, which he spoke because he was in live and continual contact with the people. That is also why his speech was readily effective generating a response either positive or negative. Even today the gospel language finds spontaneous resonance in the hearts of people both Christian and non-Christian.

I am very happy to note that **the poor, the illiterate, the underprivileged and the victims** feel that they are attended to and cared for in SCC. More and more the Church should reach out to the poor and marginalized. Our Lord has taught us "***Blessed are the poor for of such is the kingdom of heaven.***" He also rejoiced because the kingdom was being realised among the poor.

## **Bishop and small communities**

It is not enough for the Bishop just to delegate somebody in the Diocese for the work of the Small Christian Communities, though it is necessary to set up a special mechanism for promoting small communities in the Diocese. The Small Christian Communities still need to take root though, of course, in the Old Testament and the New Testament, we do see the pattern of ministry being similar to Small Christian Communities. The present day workings of the Small Christian Communities are an innovation for over centuries the ministry was exercised taking the parish as a basic unit. And so, the Bishop can be personally involved in SCC work in the Diocese. He can reflect and plan with the BCC in accordance with his office of *munus regendi* - the office of ruling and governing. Therefore, the Bishop may visit the communities and participate in their programs and activities. He could meet the BCC workers. The BCC help to underline the Church as a fellowship and formative and empowering community. Thus the Bishop can be seen as a promoter of Small Christian Communities in his Diocese. He can give inspiration, vision, encouragement, for the works of Small Christian Communities in his Diocese and he visit, attend and participate in these in his Diocese from time to time. The Small Christian Communities should be seen as *terminus ad quo* (origin, starting point, the point of departure) and *terminus ad quem* (the goal, purpose of the ministry, and the point of arrival).

Nowadays there is so much emphasis on **enculturation and inter-religious dialogue**. Culture is a way of life of the people. Culture is not something that is planned or dictated from the top. Culture emerges from the midst of the people. So the BCC are a powerful means for enculturation. So also, the Church in Asia, which needs to be acculturated, will be helped through Small Christian Communities. In Asia, the Christians are just about 3 percent or so. Also there are tensions and violence among communities - international terrorism also has inter-religious dimension and so it is imperative to promote religious harmony and cooperation and understanding through inter-religious dialogue. The Small Christian Communities facilitate inter-religious dialogue and as a matter of fact are a dialogue of life because the faithful are living among the people of different religions and cultures. Thus, the Small Christian Communities should not be just intra-ecclesial or intra-parochial but these should be open to the people of other religions and cultures. While promoting Small Christian Communities we also have to fashion small human communities which would include people of different cultures and religions. This can be a difficult task but is necessary in our predominantly non-Christian milieu. **We have to harmonize the two, namely, the Christian and Human (inter-religious) communities.**

Compared to some Protestant communities, our people's knowledge of the Holy Bible leaves much to be desired. The Small Christian Communities function on the basis of the primacy of the Word of God. The Small Christian Communities will help our

people to know the Bible well, to personalize it, to have a personal experience of God through the Word of God and to shape their lives, actions, behaviour and attitudes in the light of the Word of God.

### **Style of leadership**

This way of doing the ministry in Small Christian Communities calls for a corresponding style of leadership. The leader is one who animates, coordinates, enables, empowers, listens, dialogues and facilitates it. Leadership in the Church is not self-centred but community-centred. It is at the service of the community. The community has to be involved in the decision-making process. At times this can also be done through elected or acknowledged representatives.

Decision-making in a small community is done through dialogue and consensus with the coordinator facilitating this process. The members sit down together in a prayerful atmosphere and calmly talk matters out so that they come to an agreement as to what to do. Decisions are normally made in line with this agreement, or consensus.

This manner of ordering affairs is achieved through conscientious, open dialogue. Force, manipulation and unsavoury horse-trading are studiously avoided. It is characterized by a genuine desire to discern the will of God with the guidance of the Holy Spirit. The word and prayer are brought to bear on the process. (Pg. 85, *Vision and Practicalities* by James O'Halloran, SDB).

### **Leadership must be exercised to**

- Help laity, community to live up to their potential and mission.
- Accompany SCC
- Train/equip people to be co-responsible persons - for Mission of Church -
- Promote participatory Church
- Animate - inspire - coordinate
- Not dominating - authoritarian - selective - exclusive - self-centered.

In Small Communities we recognize the ability of the people to contribute to the decision-making because they are all endowed with the gifts of the Holy Spirit in the Sacrament of Confirmation.

### **SCC in Vasai Diocese**

**In our Diocese of Vasai**, we had a Synod in the year 2000 in which we resolved to promote Small Christian Communities and to do all pastoral works in and through them. In our Diocese, we have an office for SCC. 2 Directors and 2 lay persons work in

this office. However, I have been suggesting that the SCC staff should work in the small communities. They must plan, discuss, and organize, as far as possible, in the small communities. In some way, the office could be among the people. The SCC project is not bureaucratic and institutionalized. Normally, for regular pastoral work and organizational activity we set up offices. The SCC office though necessary is *sui generis*. It must be closely related to the small communities. In our place, the work of SCC work is going on for 15 years. We have our programs for formation, for planning, for training. To promote SCC, we encourage parish level rallies, gatherings of SCC workers and communities. We have also had two Diocesan rallies to promote SCC. This brings about enthusiasm for and knowledge of SCC.

**A survey on Small Christian Communities in India has revealed the following: SCC are functioning in 3797 parishes out of 109 dioceses. They conduct spiritual, awareness-raising, outreach and socio-cultural programmes.**

- There is a growing realization that the SCC helps bring about a new way of being Church. All are responsible, co-responsible, active, involved, committed, serving and open in the new way of being Church in which the gifts and charisms of all, in particular, the laity are recognized and affirmed.
- The common unity and equality of all faithful is respected and an appropriate style of leadership is developed. This facilitates, listens, dialogues, animates and coordinates. As a result, there is greater participation and involvement of the laity in the mission of the Church. There is greater fellowship, sense of belongingness and unity in the Church. Women find conducive climate in the SCC for the flowering of their personalities as human beings and as Christians.
- There is an increase in the participation of the laity in the liturgy. There is a greater sense of forgiveness, reconciliation and active charity.
- However, there are difficulties too. Lack of support and cooperation from priests and religious. They are also not trained enough to work in Small Christian Communities. Also, lack of education, the demand of work and profession makes it difficult for the lay people too to get involved in the SCC.
- Challenges:
  - To motivate priests and religious to get involved in the Small Christian Communities, training of community leaders - both from the priests, religious and the laity.
  - Barriers such as language, illiteracy, social status: rich-poor divided, etc.
  - Intrusion of T.V. and media into peoples lives,
  - Harmonizing various s associations with Small Christian Communities.

The all India meeting of Bishops and representatives of clergy, religious and laity held in connection with the Jubilee year 2000 at Bangalore made a very strong statement in favor of the SCC program. It says:

***“In order to make Jesus' vision a reality, we recommend very strongly that the basic structure of the Church in India is to be a communion of communities and for this, Small/Basic Christian Communities must be formed in every parish. They aim to help their members to live the Gospel in a spirit of fraternal love and service, and are therefore a solid starting point for building a new society, the expression of a civilization of love' (Ecclesia in Asia no. 25). Given the great potential, which they have to build up authentic local churches with a sense of mission, let the Episcopal bodies in India take it as a priority in their pastoral animation of the Church to build up these Small Christian Communities. Thus our parishes will function as bodies in which all the living cells will be fully alive and operative.” (Final Statement No. 44-46).***

The organisational, administrative and institutional matters of the Church and pastoral life are important to the Church. But this should promote the Church as communion (*koinonia*) in union with the Holy Trinity and according to the trinitarian pattern. We are all called as Church to be a community of love, care and concern which should become our overriding concern in the midst of all organisational preoccupations and in spite of our limitations, faults and sinfulness. We need to grow a lot in the spirit of communion. The SCC are immensely helpful for this. As the Holy Father says, the small communities help the faithful to grow in the spirit of love and service, which are the true hallmarks of communion. The Indian Bishops admit that the SCC help animate the parishes. They strengthen people's sense of Christian mission and inspire them to be active in the accomplishment of the mission of the Church. That is why the Indian Bishops have taken the SCC as a pastoral priority of theirs.

#### **Conference of Catholic Bishops of India, Calcutta 2001:**

- a) By virtue of baptism and confirmation, all Christians are called to holiness of life, constant conversion, and an ever-deepening union with Christ which should lead them to participate in the life and mission of the Church. The challenges of being church in the present circumstance of passivity, lack of faith formation, lack of commitment, discrimination, corruption, communalism, fundamentalism... make it all the more urgent to promote the responsible participation of every Christian.
- b) There is an urgent need to recognize and promote lay services flowering into lay ministries, which build up the Church and society. Examples of such

services/ministries are: to the sick, aged, youth, family, women, the ministry of the Word, catechesis, reconciliation; religious dialogue, enculturation, etc. The necessary formation programs, installation procedures and guidelines need to be worked out by each Diocese according to its unique circumstances.

- c) As the Small Christian Communities (SCC) ensure a participatory, active, and vibrant and evangelizing Church, they should become a pastoral priority for the entire National Assembly of Yesu Krist Jayant - 2000 at Bangalore. While recognizing the important place that ecclesial movements and associations have in the Church, these are called to a fuller understanding of their collaborative role in relation to SCC.
- d) In the Indian multicultural, multi-religious context, SCC, while preserving their ecclesial identity, should network with all people to promote and nurture small human/neighborhood communities and usher in a society based on love, justice, peace and harmony.

#### **Features of SCC / SHC**

- a) Sense of participation - co-responsibility in planning; decision-making; implementation of all programs/activities.
- b) Word of God - Eucharist Centred.
- c) Not activity - program - ecclesial movement - Association but normal way of living Christian life and doing ministry - bishops / clergy CHURCH - ECCLESIAL
- d) Ecclesial Movements - Associates - work in and through SCC - SHC not in isolation - competition.
- e) Poor - lowly - marginalized have chance space LEAST - LOST
- f) Renewal
- g) Enculturation - spontaneously leads to enculturation
- h) Faith Formation.
- i) Fellowship - No isolation - responds to stress - psychological disorders, spiritual emptiness.
- h) Our Lord wants us to possess the fullness of life He imparts. Therefore, our approach in the communities should not be partial, exclusive and fragmented but holistic and integral. There is a temptation to focus on socio-economic well-being,



or environment or spirituality (i.e. only prayer or Bible reading etc) or good human relationships. An exclusive emphasis on any one aspect can neglect other vital aspects and in the end become risky or positively harmful. This is where the role of the pastors is important. They should ensure that an integral vision of the mission of the church is imparted to the SCC

**NATIONAL CONSULTATION ON SMALL CHRISTIAN COMMUNITIES IN INDIA  
11<sup>th</sup> to 13<sup>th</sup> February 2003, Nagpur**

Fully aware of the vital importance of the SCC, we, the members of this National Consultation, have worked out a few priorities in order that the SCC rapidly and meaningfully take root in all the Diocese of India:

- a) A National Team to plan promote and accompany the process of this implementation, to be set up.
- b) National and Regional Resource Teams to be created in order to animate and promote Diocesan efforts in implementing SCC.
- c) Taking into account the fact that Bishops and priests are vital in implementing SCC we propose training programs for these groups.
- d) As the future of the SCC is going to depend upon the future priests, a consultation for seminary professors is seen as a vital need.
- e) A full time priest with a team, in each Diocese is important for the sustained growth of SCC.
- f) Children and youth are catechized in the spirit of SCC so that as they grow they are naturally able to get integrated into the SCC way of being the Church.
- g) The CBCI Commissions, keeping to their own identities, will also give the SCC thrust to their work.

**Conclusion**

The Church of the future in Asia will have the following characteristics emerging from the seeds of the small ecclesial communities:

- a) Co-responsible lay collaboration in the mission of the Church;
- b) Pastoral ministry of the Church not centred on the priest;
- c) Priests and laity are involved in pastoral planning;
- d) The religious less narrowly preoccupied with their institutional concerns, open to work with the clergy and the laity in the comprehensive mission of the Church:

- e) A restructuring of the functioning of the traditional parish set-up
- f) A ministry of the Church not confined to the sacred precincts of the church. All areas of the parish are the locus and the platform for ministry.
- g) The sacramental ministry of the Church widened to include life-related issues and concerns.
- h) The institutional and the organizational resources of the Church to be lessened and used for the formation of communities.
- i) An appropriate formation for all the sections of the Church.
- j) A more Asian Church, more local, and more at home in the language, the culture and the ethos of the people;
- k) A Church guided by her fundamental faith that all humans are Children of one God, the Father of all. Her mission will be on the basis of our common humanity and respect for all religions and spirituality.

Bishop Thomas Dabre, Vasai Diocese, Maharashtra

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## **Report of the Diocese of Larantuka & Initial Efforts of the National Institute (LPKB)**

### **A. MAIN ACHIEVEMENTS**

1. In 2002 the AsIPA Team of the Deanery of Lembata, one of the three Deaneries in the Diocese of Larantuka, completed the first and second phase (AsIPA I & AsIPA II workshops) of the training of lay facilitators (roughly 8-1 men & women) from each of the 12 parishes in the Lembata Deanery. This formation was begun in 1999 with lay activists from the eastern district of Lembata, with a six month to a year active interlude between each workshop. These active lay persons have been prepared to assist our people more fruitfully love as a small faith-community aware of their mission in the larger community and likewise to assist our youth to become more conscious of their faith commitment to Christ and more active in their basic community.
2. In June 2003 the AsIPA Team of the Lembata Deanery began a Follow-Up Formation of the Lay Facilitators on the parish level and wherever possible all the facilitators from two parishes in the same district gather in one of the two parish centers. Beginning with an evening recollection, it also involves an evaluation of the activities of each facilitator, either individually or working as a team of two animators, since their final workshop: a training of these facilitators with 3 new AsIPA modules (S/8, B/7a, & D/9): the selection of an AsIPA parish coordinator and likewise asked for a parish moderator for their group: a plan for animation of their basic communities with the AsIPA booklets for the remainder of this year and the next in cooperation with the parish priest and the head of the parish council: and a plan for twice a year evaluation and spiritual formation together. The AsIPA Team hopes to complete this third phase by June 2004.
3. The present head of the AsIPA Team, Father Eugene Schmitz, SVC, working together with Father Thomas Vijay, SAC from India and two lay facilitators for the Institute for the Service of the Basic Community (Indonesian initials: LPKB) conducted a introductory AsIPA workshop for some 32 participants (priests, a sister, a brother, & lay women and men) from 15 out of the 34 Dioceses of Indonesia at the Samadi retreat center in Jakarta. This Institute was established as a response of "The Grand Assembly of the Catholic

Church of Indonesia 2000” in Bogor, where it became quite apparent that only 3 Dioceses in Indonesia had truly begun Small Christian Communities. The Institute’s present plan is to form a national team which can after further training likewise begin forming regional teams in the 8 Ecclesial districts of Indonesia. After these regional teams have been properly trained, they can then form Diocesan AsIPA teams. A few participants of this workshop are seemed a potential members of the national team.

## **B. PRESENT DIFFICULTIES**

1. Some lay facilitators are not chosen well by their parish priest and parish council, which becomes evident in that they are not active in their basic community and/or do not continue on in their formation. A couple of others do not make a firm commitment as a facilitator and within a year or so after their workshop they go off as migrant workers to East or West Malaysia.
2. Some parish priests have been rather indifferent towards the AsIPA facilitators form their parish and have not made their AsIPA activity a part of their parish program. This often makes it rather difficult for the lay facilitators to animate the basic communities within their place of residence as basic community leaders have not been informed by the parish priest or parish council about this new type of pastoral assistance. As a step towards overcoming this lack of awareness of AsIPA, its method and value for the basic community, Mgr. Fransiskus Kopong Kung together with the Lembata AsIPA Team gave an introductory AsIPA workshop to all the young priest of the Diocese of Larantuka.
3. At present, there is no diocesan funding for translation of new AsIPA modules and for various AsIPA workshops and activities. Fortunately the Deanery of Lembata has been able to obtain private donations and special workshop assistance from the Lenten funds from the Indonesian Bishops Conference in Jakarta.

Lewoleba, 06-August-2003  
Father Eugene Schmitz, SVD  
AsIPA Team Leader

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## **Report of Nagasaki Archdiocese**

### **1. Present Situation (Refer to fact sheet below)**

### **2. Guideline of the Diocese**

Pastoral Direction: "Evangelizing Nagasaki Archdiocese"

A policy with overriding priority!

- Starting in April 2001: re-arrangement of the structure of the Archdiocese. Reflections on the present parish structure and possible ways to revise it.
- Starting in April 2002: the administration of the Archdiocesan finances puts into practice reforms to strengthen the finances.
- Introduction of SCC with the aim to better nourish the Christian faith in the parishes and in the Archdiocese.

### **3. Program for the Implementation of SCC in the Archdiocese**

#### **3. 1. History**

- a) In 1997 an AsIPA I, and an AsIPA II workshop was held at Nagoya Education Center, 1 priest and 1 sister from Nagasaki Archdiocese attended.
- b) 1999.11.18: The General Assembly for the "Evangelizing Nagasaki Archdiocese" attends a talk given by Cardinal Kim about the establishment of SCC.
- c) 2001.2.13-15: At the study-session of the priests of the Nagasaki Archdiocese a study-circle is established, studying a text written by Bishop Peter Kang and Fr. Francis Chung Woll Ki of Seoul Archdiocese as a guide to build up SCC.
- d) From September 2001 to May 2003: During this period of time priests, sisters and laymen from Nagasaki visit for a total of 6 times Seoul Archdiocese to study the functioning of the SCC. They attend meetings and gather a lot of information.
- e) January 2002: The "SCC Study & Develop Project Team" is officially established. Texts for the training of leaders have been prepared...
- f) August 5<sup>th</sup>, 2003: Fourteen priests attended a study-session for the training of leaders.

### 3.2. Timeframe for the Implementation of SCC

- 2001: Preparation
- 2003: Enlightenment
- 2004: Workshops for lay leaders
- 2005: Starting the SCC

### 3.3. Hurdles and Challenges

- To gain support from the local priests.
- To encourage the lay people too actively take part in the parish life and share their faith with others through spontaneous prayers etc.
- Difficulty to establish new parish structures due to the limited numbers of meetings.

## Fact Sheet

### Statistics of the Catholic Church in Japan and Nagasaki Archdiocese

Data \ Area	Japan	Nagasaki Archdiocese
Year	2002	2002
Dioceses	16	
Bishops	24	1
Area	377,887	4,094
Population	126,478,672	1,522,140
Catholic Laity	440,997	67,266
Percentage of Catholic Laity	0.349%	4.419%
Clerics, Religious, Seminarians	8,930	1,196
Total Catholic	449,927	68,462
Percentage of All Catholic	0.356%	4.498%
Churches		
Parish	812	72
Quasi Parishes	14	2
Mission Stations	176	58
Assembly Centers	25	3
Total	1,027	135

Religious Houses	986	105
Seminaries		
Major	6	0
Minor	6	6
Bishops	24	1
Diocesan Priest	531	99
Religious Priest	1,127	51
Total Priests	1,682	151
Brothers	232	22
Sisters	6,195	847
Infant Baptisms	4,240	542
Adult Baptisms	3,889	166
Total Baptisms	8,129	708
Catechumens	5,743	152

## The Situation of the Korean Catholic Church and its Mission Statement

### The General Situation

Diocese \ Section		Area (km <sup>2</sup> )	Population	Catholics (%)	Bishops	Priests	Parishes	Secondary Stations
1	Seoul	20,126	12,488,158	1,409,022 (11.3)	6	973	248	12
2	Chuncheon	23,171	1,162,321	70,340 (6.1)	1	91	47	52
3	Daejeon	9,138	3,327,370	215,895 (6.5)	1	226	96	99

4	Inchon	1,099	3,686,925	372,213 (10.1)	2	195	85	46
5	Suwon	5,371	6,406,787	568,584 (8.9)	1	337	140	55
6	Wonju	8,931	880,473	60,985 (6.9)	1	82	36	52
7	Daegu	9,129	4,470,061	391,607 (8.8)	2	371	132	88
8	Pusan	3,267	5,449,037	374,532 (6.9)	3	288	98	25
9	Cheongju	5,770	1,312,162	127,995 (9.8)	1	125	57	67
10	Masan	8,994	2,511,095	146,915 (5.9)	2	135	63	70
11	Andong	10,781	844,396	44,211 (5.2)	2	69	32	81
12	Kwangju	12,492	3,461,146	294,771 (8.5)	2	225	100	83
13	Jeonju	8,050	1,953,846	161,194 (8.3)	1	167	77	109
14	Jeju	1,847	552,310	57,198 (10.4)	2	36	23	11
<b>Sum</b>		28,166	48,506,087	4295462 (8.8)	27	3,320	1,234	850

## Small Christian Community in the Korean Catholic Church

Centered on SCC National Committee in 2001-2003

### 1. Background

- 1) Since the early 1990's the Korean Catholic Church has endeavored to evangelize through SCC. During this time, the pastoral collaboration among Dioceses became indispensable. Seoul Archdiocese together with Masan Diocese prepared for the First Korean National Assembly right after the AsIPA General Assembly II in 2000.
- 2) In 2001, the First National Assembly was held and representatives of each Diocese decided to continue this meeting at national level so as to share and learn from each diocese's pastoral experience in relation to SCC ministry. For this, they requested the setting up of a SCC sub-committee in the Catholic Bishop's Conference of Korea.
- 3) On Nov. 23rd, 2001, the Committee for Evangelization in the Catholic Bishops Conference of Korea made a decision to help collaborate with SCC among the Dioceses and internationally, and to established a SCC sub-committee in the Committee for Evangelization.



- 4) In the 2nd National Assembly 2002, for evangelization with and by SCC the participants pooled opinions on how to foster closer relations among Dioceses and parishes, and how promote pastoral relationships with Asian Churches, and to deepen study on helping SCC to grow.
- 5) Finally on Feb. 15, 2002, SCC National Committee started to work officially, replacing the previous body of representatives made up of Pastoral Directors for the Laity and other assistants.
- 6) At present the SCC National Committee has a 'Research team' which aids the Committee various theological and pastoral studies to deepen and develop SCC.

## 2. Goal

To contribute to building an evangelical community of "communion" by improving the collaboration and communication between parishes and Dioceses in relation to SCC, by seeking out good pastoral models and programs of SCC, and by doing pastoral and theological study.

## 3. Membership

- 1) Pastoral Directors for lay people and Directors of the SCC in 15 Dioceses
- 2) SCC sub-committee in Committee for evangelization of the Catholic Bishop's Conference of Korea.

## 4. Main Activities

- 1) Academic research on all aspects of SCC
- 2) Developing pastoral programs to strengthen SCC
- 3) Seeking good examples of pastoral models for SCC activity
- 4) Sharing SCC materials and programs among Dioceses
- 5) Encouraging the holding SCC meetings and helping them
- 6) International collaboration with SCC

## 5. Study (Domestic)

### 1) National SCC assembly 2001

- a) Date: June 25, 2001 - June 27, 2001
- b) Place: Education Center in Eumsung
- c) Purpose: Sharing and Deepening of Pastoral Experiences for SCC development
- d) Contents: Research Presentation, Presentation of good examples in Parishes and Dioceses. Presentation of books and documents
- e) Participants: 154 representatives from 11 Dioceses. (Bishops 3, Priests 40, Religious 17, Lay people 94)

### 2) National SCC assembly 2002

- a) Date: July 1, 2002 - July 3, 2002
- b) Place: St. J Hasang Education Center in Daejeon
- c) Purpose: Sharing and Deepening of Pastoral Experiences and research for SCC development and getting to know each other better.
- d) Contents: Presentation of the experiences in Secondary Stations, Parishes, and Dioceses; Presentation of new books and documents; Seminars
- e) Participants: 219 representatives from 12 Dioceses. (Bishops 5, Priests 52, Religious 21, Lay people 141)

## 6. Study (Foreign)

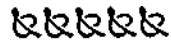
### 1) Visited Goa Diocese and Magalore Diocese in India

- a) Date: March 11, 2002 - March 19, 2002
- b) Purpose and Contents: Study of SCC-related Pastoral Plan and its practice in the Dioceses. Study of methods how to introduce and propagate SCC in the parishes of the Dioceses, meeting with the Bishop and SCC directors, and search for an overall insight into SCC ministry.
- c) Participants: Representatives of 6 Dioceses, and Reporters from the Catholic Newspaper in Daegu and the PyungHwa Newspaper in Seoul. (Priests 16, Lay people 4)

## 7. Evaluation

- 1) The experience of the two SCC national meetings suggests that the Catholic Church in Korea is very dynamic and can grow as a Church of 'Communion in which all Church members can work together beyond the confines of their Dioceses.

- 2) Built up the foundation of SCC for the Korean Catholic Church.
- 3) Inter-communication and collaboration between dioceses are made possible at least at the level of the Office of Pastoral Ministry for the laity.



## The First SCC National Assembly Declaration

*"You must strengthen your brothers"* (Luke 22, 32)

### I. A seed of Hope

1. In this new millennium, 150 representatives of lay people, religious, priests and Bishops from 11 Dioceses gathered together and had this assembly to actualize evangelization through SCC from June 25, 2001 to June 27, 2001.
2. The Korean Catholic Church has promoted SCC since the 1990's for the evangelization of the Church and the world. From the start we longed for the inter-communication and collaboration of Dioceses. From the moment of attending the AsIPA General Assembly II held by FABC, the Korean Church felt a need for collaboration and systematic cooperation among Dioceses and made a decision to have meetings at the national level.
3. Praying in the name of the Lord we shared the joy, happiness, hope, sorrow and pain experienced by the people of the Dioceses and parishes in the process of developing SCC. We imagine that this SCC national assembly can be a seed of hope which we sow now will grow big and become a beautiful tree in which every bird can rest and sing.

### II. SCC and the Korean Catholic Church

1. The Korean Church has developed very rapidly in numbers and size, but the distance between faith and life is getting wider; moreover, the Church does not practice well enough the role of light and salt to the world. Because of this, with SCC we want to begin a new evangelization and communion and do our best to assist the role of the Church.
2. We are striving for a Church composed of SCC which in the context of daily life itself listen to God and follow God's words. That reflects the early Church (Acts. 2, 42-47), this 'Communities of communion' spoken of by Vatican Council II and the 'Communion of communities' endorsed by the Asian bishops.

### III. Our Faith and Prospect

1. We shared the experience of ministry in communion, and tasted the fruitful vitality which the risen Christ grants us. Furthermore, we are encouraged by the hopeful saying that "***We know that all things work for good for those who love God, who are called according to his purpose***"(Romans. 8, Verse 28) Even though those who work for the growth of the Heavenly Kingdom might face all kinds of difficulties and agony, we firmly believe that through Christ our encouragement overflows"(II Cor. 1, 5), and that the Holy Spirit will lead us.
2. We realized that we are brothers and sisters giving strength to each other in Christ; therefore, we will endeavor to spread and strengthen SCC in the Korean Church.
3. For evangelization through SCC, we will reinforce the solidarity of Dioceses and parishes, and continue to have meetings for information exchange and collaboration.

All you Martyred Saints of Korea, help us to perceive your invitation to live in Christ, and pray for evangelization in our country.

June 27, 2001

The Participants of the SCC National Assembly I

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# **The Second Korean SCC National Assembly**

## **Declaration**

**"Get up, Let us go" (John 14, 31)**

### **1. Nurturing the Spout of the Hope**

Last year, we had the First SCC meeting at the national level. We agreed to the idea that "The community of the Communion of Small Christian Communities" is the way that the Korean Catholic Church will have to go in the future, and that only the community will give a living hope to the world and the Church. We decided that we would have a regular meeting to promote the communion and the collaboration of parishes and Diocese. That is why we gathered again in the Chung Ha Sang Education Center from July 1, 2002, to July 3, 2002. The gathering consisted of 5 Bishops, 52 Priests, 23 Religious, and 139 Lay people from 12 Dioceses. Looking back over last year, we saw lots of transition to SCC centered ministry in various secondary stations, parishes, Dioceses, and shared brotherly interchange and collaboration beyond these boundaries. These facts assured us that we are branches of one vine-Christ. Furthermore the establishment of a SCC sub-committee in the Committee for Evangelization of the Catholic Bishop's Conference showed us that the seed we sowed is finally sprouting. We believe that the One who makes the seed sprout and grow is the Lord, our God (cf. I Cor. 3, 6).

### **2. The Church is Communion**

God the Trinity is the foundation of community; therefore, man created in the image of God is called to live in community. Likewise the building-up of community is a participation in the creative work of God.

The Church is God's people invited to live the Trinitarian Communion of God. The Church-God's people are the community, it is the place of communion where the Church actualizes her essence and transmits the love of God to people. We look to SCC because we believe that we can concretely actualize the Church as community in our modern society.

In this meeting, we willingly shared various experiences and tried to rediscover the essence of the Church, and encouraged each other by hearing lived experiences of SCC. This meeting helped us to get a clearer picture of the

possibility of SCC development in the Korean Catholic Church. Also, we sought ways to promote cooperation and development between SCC and other apostolic groups.

### **3. At the Heart of SCC is the World.**

The core of SCC is life being transformed by the Gospel. In SCC, the faithful are nourished and empowered to continued renewal and transformation by the Word of God. Gathering with the Word of the risen Lord, they pray with one heart and encourage each other, while striving each way to take their outlook on life from the Gospel. Gospel sharing in SCC helped us to get closer to the Word. "Were not our hearts burning within us while he spoke to us on the way and opened the scriptures to us?"(Luke 24, 32)

### **4. SCC is the place of "together-with" ministry.**

The Church is the sacrament of salvation for the world and asks the laity to actively participate in the mission of the Church. Presentation of SCC experience assured us that the faithful could lead apostolic ministry through SCC. SCC is a school that helps the laity listens to the Word of God and practices it spontaneously. SCC is a place of 'together-with' ministry that educates clergy, religious and lay people to learn new roles and leadership skills.

### **5. Challenges and Resolutions**

Nowadays, the Korean Catholic Church is faced with various challenges of the times: day by day increasing materialism, the growing gap between rich and poor, severe individualism and severance of relationships with others, breaking up of families, lack of respect for life, separation of the country etc. One more task for the Church is to overcome the secularization of the Church by the secular outlook not to mention the mission of the Church to evangelize the world.

Facing these challenges we hope SCC will be a leaven for the evangelization of the world. For evangelization through SCC we will increase brotherly exchange between dioceses and parishes, and continue pastor an exchange with Asian Churches. We will deepen the pastoral and theological study to help SCC grow. To love our Father in heaven and to put what He ordered us to do into practice let us "Get up, and Let us go (John 14, 31) out into the vineyard of the Lord.

July 3, 2002

The Participants of the SCC National Assembly II

## Seoul Archdiocese: Adult Ministry

### I. Report on the Present Situation of the Diocese

#### 1. Diocesan Pastoral Purposes and Major Activities

Years Section	2001	2002 ~ 2003
<b>Pastoral Purposes</b>	<ol style="list-style-type: none"> <li>1. Missionary Community:               <ul style="list-style-type: none"> <li>➤ To proclaim God's Word and be a real witness of the life of Jesus Christ</li> <li>➤ To build a missionary oriented community</li> </ul> </li> <li>2. To devote substantial effort to the promotion of a diocesan synod :               <ul style="list-style-type: none"> <li>➤ To involve and interest Catholics in the synod and be open to the guidance of the Holy Spirit as much as possible</li> </ul> </li> <li>3. To fulfill the church's role in achieving national reconciliation with regard to North Korea in the hope of promoting unification and solidarity between North and South Korea.</li> </ol>	<ul style="list-style-type: none"> <li>➤ To unite the Christians of the diocese through active participation in the objectives outlined in the synod and by practical application of the methods within the parish community</li> </ul>

### II. Special or Important Diocesan Events: The Diocesan Synod

#### 1. Background

We have reflected on the reality, that there exists a lack of inner maturity within the Catholic Church in Korea. The church, in the attempt to keep pace with her enormous external growth and the incremental increase in the total number of parishes, is called to respond to this challenge. Therefore, we, the counsel members, have made a decision to hold the Diocesan Synod to clearly chart a

new course for pastoral direction for the new millennium. We also recognize the importance of emerging trends, directions and developments in the Catholic Church thus we have carefully reviewed and evaluated the entire process of evangelization in Korea.

## **2. Evolution Process**

a) Pre-Preparatory Step (Jan- Dec. 2000)

b) Preparatory Step (Jan- Dec. 2001)

- Created the book "Guidance"
- Prepared a report researching and analyzing the current situation of the Catholic Church in Korea.
- Identified major issue(s) facing the Church.
- Prepared a final written report incorporating the opinions of various believers within the church community.

c) PLANNING FOR THE CONFERENCE (Jan-26 Sep.28, 2003)

- Held Opening Ceremony
- Held meetings to discuss the issues presented in the previous stage.
- Prepared a list of written recommendations
- Maintained accurate documentation of the process
- Summarized and closed the Conference

d) POST CONFERENCE (Sep.28, 2003- )

- We should formulate and implement the organizational plan and process.

## **3. Special Note**

Seoul Archdiocese's Synod is the fifth such conference in our history. It differed from other synods in that laity were included, participated and collaborated with sisters, brothers, deacons as well as ordained clergy.

## **4. Basic Direction**

The pastoral activities of Seoul Archdiocese were mostly focused on the diocesan synod. After the Synod, all pastoral activity in Seoul Archdiocese reconfirmed the realization of the image of the church as a communion of communities as emphasized by the Second Vatican Council.

## **5. Recommendations**

- a) Laity (52 suggestions): Vocation and mission for the laity, family, women and the elderly



- b) Religious (16 suggestions): their identity, mission and nurturing their roles in pastoral work.
- c) Priests (20 suggestions): Vocation, ministry and fostering their way of life
- d) Youth (15 suggestions): Various pastoral directions should be formulated depending on the age group targeted.
- e) Missionary and faith education (7 suggestions): The prospective vision and practical application
- f) Church administration (30 suggestions): Church administration at the diocesan and parish levels
- g) Evangelization of society (37 suggestions): Attention to culture, environment, life, social justice, social welfare, national reconciliation.

**6. Administration of Small Christian Communities (SCC)**

- a) Article 141: We have confirmed that Seoul Archdiocese wants the parishes to consist of small Christian communities in order to build the image of our Korean Church as one that strives to maintain productive relationships among the faithful.
- b) Article 142: It is necessary to have a constant evaluation of the SCC and to develop the establishment of Synods in Korea on a regular basis.

**7. Present Situation of "Area/Ban"(section) SCC**

Date	March 2003
<b>Section</b>	
<b>Total number of parishes</b>	237
<b>Total number of "Ban" SCC</b>	About 20,000
<b>Frequency of meetings per month</b>	Average 1
<b>Content of section meeting</b>	7 step Gospel sharing

## **II. Report on Diocesan Activities (2001- 2003)**

### **1. Training and Education (Focused on a program newly developed in 2001)**

- 1) Three Different levels in the training program for district and section leaders:  
This training is an essential program for section leaders who wish to develop stronger and closer relationships with God. The purpose of the program is to lead the participants to a deeper understanding of the church's rich tradition of sacred art and its tradition concerning the Blessed Mother.

### **2. "Our Journey Together" [Revised Version] Educational program with 3 levels:**

Program: Introduction of program material

- Practical training and exercise
- Making case presentations
- How to conduct classes on Catholic doctrine
- Liturgical training
- Making self evaluation
- Developing of leadership skills

### **3. Program Development**

- 1) 'Guidance' for spiritual growth in the SCC: Textbooks for SCC have been completely reorganized since March 2003:
  - "The 7 Steps method of sharing the gospel" has been used extensively to revitalize the SCC in parishes, districts, and sections.
  - The 7 Steps originates from biblical teachings and can be found in the monthly publication "Guidance". Guidance can be used at home, in the work place, or wherever Christians gather to worship as well as within SCC. It can also be used by anyone without outside assistance because it is self-explanatory and simple to use.
- 2) "Our Journey Together"  
We used the book "Our Journey Together" published by Lumko (First Edition, 1995) as a textbook. It was originally designed to be a two-year educational program. However, we found that the Lumko program differed from the way doctrine had been taught in the Korean church. As a result, we have developed our own 28-chaper textbook with a corresponding educational program that is designed to cover a 7 to 8 month period. We feel that this program meets the needs of the church in Korea.

#### **4. Results of the Program**

1) Major benefits:

- The lay leaders were able to attain the level of ministers of the Gospel
- More faithful began to share their love with the less fortunate
- There has been an increasing involvement in church activities
  - It has fostered team leadership

2) Major challenges:

We have been facing a couple of barriers in the:

- Adaptation of the SCC concept in the parishes
- Sharing the vision of the Small Christian Community at the parish and diocese level.

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# Seoul Archdiocese: Youth Ministry

## Report on the Youth SCC (Focused in 2001)

1. The Small Christian Community is a real alternative, it can transform the youth from an activity centered to a Christ centered life; it attracts youth who are non-practicing, and alienated from others; it can give consolation and promote intimacy through sharing; it is a place to practice the spirit of the Vatican Council, a more horizontal system of relationships that sets free and offers more equality than the vertical system, it can evangelize the world through meditation and practice.
2. Small Christian Community Youth & Hurdles
  - 1) Consideration of the SCC as just another new group
  - 2) Danger of the Youth SCC members to only socialize
  - 3) Fears to separate from the intimacy of the SCC group
  - 4) No interests in the Church program
  - 5) Tendency to systematize the SCC
  - 6) Uncomfortable feelings about meetings in the home
  - 7) Relating to adult groups a big turn off
  - 8) Members of SCC rely too much on personal relationships
  - 9) Lack of responsibility for the group in the parish
3. Recommendations for Small Christian Community Youth

Given these problems, we recommended first of all to build up a new mind set, because "SCC is not a program for the activation of the Church, it is life itself":

  - 1) SCC is not meant as an effective management program to control Youth. It helps to build a fruitful Christian community.
  - 2) Help Youth to accept and live out the 4 core compositions of SCC.
  - 3) See SCC as life itself, not just a program: It is the past, future, and present of the Church.
  - 4) Priests and Religious try to integrate and move with the wider church community.
  - 5) Transform perception of youth as companions on the journey of life, encourage a horizontal way of relating.
  - 6) The Archdiocese needs to prepare an ongoing education program and to follow up these courses.

## Chuncheon Diocese

### I. Report on the Present Situation of the Diocese

#### 1. Pastoral aims and activities of Diocese

Years Section	2000 ~ 2002
<b>Pastoral aims</b>	<ul style="list-style-type: none"> <li>➤ Let's be the light and the yeast in the world</li> </ul>
<b>Main activities</b>	<ul style="list-style-type: none"> <li>➤ Establishing the basic organization and management of the parish (pastoral council, area conference, layman conference, financial conference)</li> <li>➤ Designing the organizing structure of the SCC, one Area is 3 or 4 Ban, one Ban is 8 - 12 families, the secondary station is an Area , so the parish becomes an effective SCC</li> <li>➤ Management and education of SCC</li> <li>➤ Bringing up lay leaders (Area, Ban chairman)</li> <li>➤ Education on faith life and the liturgy for lay leaders</li> <li>➤ Prayer and sharing, education of SCC for pastoral conference captains, each subdivision director and committees</li> </ul>
<b>Evaluation</b>	<ul style="list-style-type: none"> <li>➤ Even though there is a weekly meeting in the SCC has , the process is still incomplete</li> <li>➤ The numbers of lay people who read and share the Bible is increasing</li> <li>➤ First of all, the Diocese of Chuncheon is operating the parish communities as SCC, and offers some education for the SCC. There is a move toward more lay involvement in the diocese.</li> </ul>

<b>Years</b>	<b>2003</b>
<b>Section</b>	
<b>Pastoral aims</b>	<ul style="list-style-type: none"> <li>➤ Day by day the family lives according to the gospel</li> </ul>
<b>Main activities</b>	<ul style="list-style-type: none"> <li>➤ Once a week or more, the families get together and spend a good time</li> <li>➤ Family-prayer and Gospel Sharing</li> <li>➤ Once a month the church celebrates the “family day” and invites the lay people to attend mass as family</li> <li>➤ The families help their neighbors</li> <li>➤ Designing the family meetings as Area, Ban-meeting</li> <li>➤ Sharing faith with the neighbors in a small community</li> </ul>

## 2. Present situation of "Area/Ban"(section) Small Christian Communities

<b>Section</b>	<b>Date</b>
	<b>31. Dec. 2002</b>
<b>Total number of parishes</b>	48
<b>Total number of "Ban" SCC</b>	1,094
<b>Average number of family in "Ban" SCC</b>	23
<b>Average percentage of attendance in "Ban" SCC</b>	85%
<b>Meeting number of monthly "Ban" SCC (average)</b>	twice a month
<b>Program of "Ban" SCC</b>	<ul style="list-style-type: none"> <li>➤ 'The Good Neighbor' published by the diocese of Chuncheon</li> <li>- Sharing the Gospel by picture</li> <li>- reading the Bible as community</li> <li>- sharing with prayer</li> <li>- Bible sharing</li> </ul>
<b>Peculiarity</b>	<ul style="list-style-type: none"> <li>➤ People easily can share a gospel using pictures as in 'The Good Neighbor'</li> </ul>

## **II. Evaluative Report on Activities of the Diocese**

### **1. Main activities**

#### **(1) Formation**

##### **a) SCC Workshops**

- Topics: “The New Way of Being Church”, “what is the SCC, where are we in the present?”
- Method : training for diocesan priests, workshops for Ban section chairman twice a year in each area

##### **b) The SCC and Legio symposium**

- Contents: the situation of SCC and Legio in the diocese of Chuncheon, the relationship of SCC and Legio
- Method : education and training of SCC members and Legio members

##### **c) Education for leaders in the SCC**

- Contents : Vocation and mission of leaders in the SCC

#### **(2) Publishing teaching material**

- 'The Good Neighbor' (monthly book) : the guide of SCC
- The identity of SCC and Legio
- The basic organization of SCC in the parish
- Developing programs for the family

### **2. Evaluation**

#### **(1) Main achievements**

- changing the attitude of the faithful
- a deep communion of each other among the faithful
- getting closer to the Bible

#### **(2) Difficulties encountered**

- a deficiency in the consideration of SCC
- deficiency as leaders of SCC
- a rejection in casting off the old system
- difficulties in the relationship between the area council and the pastoral council

### **3. Plans for the future**

#### **(1) Pastoral direction**

- Change the Area/Ban section meeting into family meetings
- SCC meeting once or twice a week
- showing the life context of faith through the SCC

#### **(2) Activities**

- Workshops on SCC for priests, religious, layman
- Ongoing formation of members of the SCC (diocese or Area)
- Public information through a presentation of SCC management

## Daejon Diocese

### I. Report on the Present Situation of the Diocese

#### 1. Pastoral Aims and Activities of the Diocese

Section \ Years	2000 ~ 2001
<b>Pastoral Aims</b>	➤ The year of being born again in the Spirit of the Lord and the Eucharist
<b>Main Activities</b>	<ul style="list-style-type: none"> <li>➤ Training for the members of small communities</li> <li>➤ Leader's training of "Area &amp; Ban"</li> <li>➤ Publication for "Ban" SCC</li> <li>➤ Workshops on gospel sharing(7 steps method)</li> </ul>
<b>Evaluation</b>	<ul style="list-style-type: none"> <li>➤ Activation of the evangelization of the faithful</li> <li>➤ Difficulties with the 7 steps method</li> </ul>

Section \ Years	2002 ~ 2003
<b>Pastoral Aims</b>	➤ The year of the communion
<b>Main Activities</b>	<ul style="list-style-type: none"> <li>➤ Training for the members of small communities</li> <li>➤ Leader's training of "Area &amp; Ban"</li> <li>➤ Publication</li> <li>➤ Assembly of all SCC in Daejeon.</li> <li>➤ Spiritual retreat for the member of "Ban"/SCC</li> <li>➤ Workshops for devotional action group.</li> </ul>
<b>Evaluation</b>	<ul style="list-style-type: none"> <li>➤ Training of profession volunteers</li> <li>➤ New gospel sharing methods (7 steps method)</li> <li>➤ Support from the Diocese: Formation of leaders and structuring the network with other parishes and teams</li> </ul>

#### 2. Present Situation of "Area/Ban"(section) Small Christian Communities

Section \ Date	Dec. 31,2002
<b>Number of parishes</b>	96
<b>Total number of "Ban" SCC</b>	2,689



<b>Average number of family in "Ban" SCC</b>	19
<b>Average percentage of attendance in "Ban" SCC</b>	43%
<b>Meeting number of monthly "Ban" SCC (average)</b>	1.08
<b>Program of "Ban" SCC</b>	➤ New gospel sharing (7 steps method)
<b>Peculiarity</b>	➤ Publication

## **II. Evaluative Report on the Activities of the Diocese (years 1999-2003)**

### **1. Main Activities**

#### **(1) Assembly and leader's training of "Area/Ban"(section) SCC**

- Two times a year
- Leader's meeting
- Seminar and Sharing
- Recreation and Eucharistic Mass
- Support from Diocese: Formation of leaders and structuring the network with other parishes and teams.

#### **(2) Use of Radio network for SCC**

- Once a week
- Lecture and visit

### **2. Evaluation**

- (1) Lack of understanding of the "Area/Ban"(section) Small Christian Communities
- (2) Necessity of leader's training on the meaning of "Area/Ban"(section) Small Christian Communities
- (3) Pastoral Support for leaders of "Area/Ban"(section) Small Christian Communities movement
- (4) Activating "Area/Ban"(section) Small Christian Communities
- (5) Over all examination and Presentation of the aim and direction of "Area/Ban"(section) Small Christian Communities movement.
- (6) The need of a good understanding the "Area/Ban"(section) Small Christian Communities for priests.

### **3. Efforts**

- (1) Activating "Area/Ban"(section) Small Christian Communities
- (2) Activating community life in the parish and diocese
- (3) Support leaders of "Area/Ban"(section) Small Christian Communities

## Inchon Diocese

### I. Report on the present Situation of the Diocese

#### 1. Pastoral Aims and Main Activities of the diocese

Year	2000
<b>Section</b>	
<b>Pastoral Aims</b>	➤ New millennium and Jubilee Year
<b>Main Activities</b>	➤ Diocese Synod closing conference ➤ Lastly confirmed agenda proclamation

Year	2001
<b>Section</b>	
<b>Pastoral Aims</b>	➤ <b>Wave of evangelization</b> New evangelization Re-evangelization Social evangelization
<b>Main Activities</b>	➤ According to the Diocesan Synod and its 20 years evangelization plan and the guidelines for Inchon Diocese

Year	2002
<b>Section</b>	
<b>Pastoral Aims</b>	➤ <b>Realization of evangelization</b> ➤ New evangelization Re-evangelization Social evangelization
<b>Main Activities</b>	➤ According to a Diocesan Synod and its 20 years evangelization plan, steps toward its realization in Inchon Diocese

Year	2003
<b>Section</b>	
<b>Pastoral Aims</b>	➤ The year of living according to God's will
<b>Main Activities</b>	➤ Evangelization and spiritual reinforcement ➤ Social evangelization

## 2. Special or important Diocesan Event

(Include a Synod or conference to set the guidelines of vision and mission of the church for the future)

- To hold a Diocesan Synod (1997 - 2000) and make a 20 year plan for evangelization at every stage
- To revive small Christian communities and reform the educational system
- Publication of a textbook for leadership training: The textbook '*my religion our community*' (2 - volume book) for the members of SCC
- According to the results of the synod, to create the "labors' week" and announce the provincial speech (2002, 4, 28)
- To organize a missionary sector, a social pastoral sector and a youth sector
- Workshop on ministries in the parish (2003.3.11 - 12)
- Confirmation of the students studying abroad and preparation for an event to celebrate the "day of life"

### Present situation of 'Area/Ban' small Christian communities

Section \ Date	Dec. 31,2002
<b>Number of parishes</b>	85
<b>Total number of "Ban" SCC</b>	5,864 (average)
<b>Average number of family in "Ban" SCC</b>	Not confirmed (2002)
<b>Average percentage of attendance in "Ban" SCC</b>	52.1% (by the year)
<b>Meeting number of monthly "Ban" SCC</b>	1.5 - 2 times
<b>Program of "Ban" SCC</b>	<ul style="list-style-type: none"> <li>➤ Sharing the Gospel and adopting a new way</li> </ul>
<b>Peculiarity</b>	<ul style="list-style-type: none"> <li>➤ Lay leader's training through monthly education programs for Area/Ban leaders and small Christian community               <ul style="list-style-type: none"> <li>a. To lead believers to strengthen their belief and to be mature through their spiritual growth</li> <li>b. To share the wonderful experiences of being touched by the presence of God, by His grace through the bible</li> <li>c. To gain wisdom through the participants' conversation, sharing and mutual sympathy in the community</li> </ul> </li> </ul>

## **II . Evaluation of the activities of the Diocese**

### **1. Evaluation**

#### **(1) Main Results (2-3)**

- SCC meetings are revived, participation has been increased
- Lay leaders' training has become more structured and systematized
- Small Christian community meetings play an important role in the believers' re-education.

#### **(2) Difficulties Encountered**

- The priest's reactions are various and their individual viewpoint was a main factor for the lack of participation. (already overcome)
- The results of the training were different due to believers' various situation (region, age, etc.)
- The Small Christian community has been considered as the pastor's idea and not as part of the nature of the church.

### **2. Plans for the Future**

#### **(1) Pastoral Directions:**

The Diocese makes efforts to look for a desirable solution of the problems identified by the Diocesan Synod. According to the 20 years evangelization plan of Incheon Diocese, the process is divided into two steps, and each step takes 9 years. Each step is divided into 3 periods with their individual aims. After each period is completed, there will be an evaluation and a reflection on the planned the next steps.

#### **(2) Planned Activities**

- The training of leaders in the parish with the help of the pastoral research sector of the Diocese
- The training of Area/Ban leaders
- Workshop on 'Evangelization and small Christian community' continues
- Workshops on topics such as 'the Care of the sick, Lay people, preliminary believers and Catechetical schools, training the members of pastoral committees'
- Workshops on 'Evangelization and small Christian community' for priests, religious

## Suwon Diocese

### I. Report on the Present Situation of the Diocese

#### 1. Pastoral Aims and Activities of the Diocese

Year Section	2000
<b>Pastoral Aims</b>	<ul style="list-style-type: none"> <li>➤ To increase the missionary rate more than 10%</li> <li>➤ To increase the rate of the faithful who attend Mass over 40% of all the Catholics</li> </ul>
<b>Main Activities</b>	<ul style="list-style-type: none"> <li>➤ To have more than 10% of the total number of Catholics baptized</li> <li>➤ To increase the attendance at Sunday mass and at solemn feast days</li> <li>➤ The sacrament of reconciliation / Jubilee indulgence / Practices of charity / Holding a successful synod</li> </ul>
<b>Evaluation</b>	<ul style="list-style-type: none"> <li>➤ Accomplishment of 8.49% increase of the missionary rate</li> <li>➤ Accomplishment of 32.80% of all the Catholics attending mass</li> </ul>

Year Section	2001 ~ 2003	
<b>Pastoral Aims</b>	<ul style="list-style-type: none"> <li>➤ Promoting Small Christian Communities (SCC)</li> <li>➤ Promoting faith in the life of the youth</li> </ul>	
<b>Main Activities</b>	The SCC	<ul style="list-style-type: none"> <li>➤ To sanctify the family communities</li> <li>➤ To encourage all parishes to join the SCC movement</li> <li>➤ To promote SCC meetings</li> </ul>
	The youth	<ul style="list-style-type: none"> <li>➤ To promote faith in the life of the youth</li> <li>➤ To encourage the youth to pray for their own identity</li> <li>➤ To promote the youth's organizations as young disciples.</li> </ul>
	Bible	<ul style="list-style-type: none"> <li>➤ To provide various opportunities for Bible study</li> <li>➤ To foster an atmosphere for the pastors to focus on Bible.</li> <li>➤ To encourage the lay people to put the Word of God in the center of their lives</li> </ul>
	Evangelization (Mission)	<ul style="list-style-type: none"> <li>➤ To increase the evangelization rate of local communities by 10%.</li> <li>➤ To initiate to trace persons whose addresses have been unidentified</li> </ul>

- To establish an appropriate ministry for the disabled and exploring ways for its promotion.

		<ul style="list-style-type: none"> <li>➤ To establish a basis for the evangelization of the workplace</li> <li>➤ To promote environmental education in the local communities</li> <li>➤ To explore better ways to raise funds for evangelization</li> <li>➤ To increase the pastoral efforts for the migrant workers and the protection of their human rights.</li> </ul>
	Training Leaders	<ul style="list-style-type: none"> <li>➤ To train the lay leaders of each parish.</li> <li>➤ To train and send out the leaders of SCC</li> <li>➤ To train the servants of the Word.</li> <li>➤ To train leaders for various services</li> </ul>
<b>Evaluation</b>		<ul style="list-style-type: none"> <li>➤ The SCC are better structured, a SCC department has been established after the synod in 2001</li> <li>➤ Providing an on-going education has enhanced the awareness of SCC among the lay people since 2002.</li> <li>➤ Pastoral programs for SCC have been developed since 2003</li> </ul>

## 2. Special or important diocesan events

(Include a Synod or Conference to set the guidelines of vision and mission of the church for the future)

### (1) August 30, 2000 - October 11, 2001: The First Synod of Suwon Diocese

- Promulgating the final documents of the synod.
- Declaring the 21 century's new policy of Suwon Diocese: "Promoting SCC" in order to strengthen the basis of Church, and "vitalizing the youth's life of faith" for the bright future of Church.

### (2) October 3, 2002: Convention for the SCC leaders of Suwon Diocese

It was held by the diocese for the purpose of appreciating the SCC leaders' efforts and encouraging them to do more service in the SCC

- About 6,000 SCC leaders took part in the convention

### 3. Present Situation of "Area/Ban"(section) Small Christian Communities

Section \ Years	Dec. 31,2002
Number of parishes	140
Total number of "Ban" SCC	12,029
Average number of family in "Ban" SCC	18
Average percentage of attendance in "Ban" SCC	49.03
Meeting number of monthly "Ban" SCC (average)	2.84
Program of "Ban" SCC	<ul style="list-style-type: none"> <li>➤ Sharing the Gospel</li> <li>➤ Catechism</li> <li>➤ Practice</li> <li>➤ News from the Diocese and parish</li> </ul>
Peculiarity	Leading the faithful to have access to SCC through diverse ways like the 7 steps Gospel sharing, Group Response, and sharing the pictures of the Gospel.

## II. Evaluative Report on Activities of the Diocese

(Years 1999-2003)

### 1. Main Activities

#### (1) Training Course (contents, processes, efforts)

Education for the new area/"ban" leaders

- Contents: Understanding of the directions of the Diocesan Policy; what is the SCC? The role of the leaders; Gospel sharing, etc.
- Processes: Providing collective training courses for each district according to the plan issued earlier each year.
- Effect: Enhancing the new leaders' sense of mission and facilitating their general understanding of their duties.

## **(2) Five week training course for the SCC leaders**

- Topics: What is the SCC? The spirituality of the leaders. Five steps for the development of parishes. The theory and practice of sharing the Gospel, etc.
- Processes: Providing four hour education on a certain day of the week for five weeks.
- Effect: Helping the SCC leaders to understand the SCC better and to work more efficiently for their areas or "bans".

## **(3) The SCC Institute**

- Contents: education related to the SCC / Catholic catechism / the documents of the Second Vatican Council / leadership / understanding of other religions, etc.
- Processes : once a week for five or seven weeks in a year
- Effect: Helping the leaders of each parish to understand their important role for the SCC in their parish through intensive training courses on the SCC for them.

## **2. Evaluation**

### **(1) Main Achievements**

- Paradigm shift of the faithful regarding the necessity of the SCC.
- Increased understanding of the diocesan policy
- Promotion of the SCC meetings

### **(2) Difficulties Encountered**

- Lack of understanding and confidence in the SCC among the priests and their little support
- Lack of efforts to find a common ground through the SCC
- Conflicts caused by limited contacts between the SCC and other organizations

## **3. Plans for the Future**

### **(1) Pastoral Directions**

- To cultivate the awareness of the SCC through on-going training aiming at letting the SCC be settled in Church
- To continue on this journey with the SCC in the Diocese and provide the resources needed for the SCC

### **(2) Activities**

- To develop retreat programs for SCC leaders
- To develop programs (manuals) for all the ministries in the SCC
- To develop specific programs to train the priests in the SCC



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## Wonju Diocese

### I. Report on the Present Situation of the Diocese

#### 1. Pastoral plans of the Diocese

##### (1) The Jubilee of “Christ the Savior of the People” in 2000

- Faith experience
- Mission activities
- Sharing
- Pastoral revival of district community
- Emphasis on vocations

##### (2) The Year of the Spirituality of Mission (Self-Reflection and Renewal) in 2001

- To be a missionary in daily life
- Mission activities within the SCC
- Pastoral activities in the districts
- Prayer movements
- Renewal and training of the laity

##### (3) The Year of the Holy Family in 2002

- The Holy Family in daily life
- Reinforcing of faith movements among the youth
- Pastoral activity for elderly people
- The proclaiming of a day of the Holy Family
- Pastoral activities for the Youth

##### (4) “Sharing the Gospel with the Neighbors” in 2003

- The start of a SCC movements
- Participation in the Social Welfare Movement
- Workshops on “Living with Neighbors”
- Participation in communities

#### Evaluation

- All activities were held on district and parish level rather than on diocesan level because of the geographical situation in our Diocese which consists of cities, agricultural areas, mining areas, and fishing villages.
- Despite of a decrease of the population in mining, agricultural, and fishing areas, the number of Christians has increased.
- The SCC movements have increased gradually, but the results depend mainly on the interest of the pastors.

## 2. Special Pastoral Activities of the Diocese

### (1) Empowering the SCC movements

In 2002, the diocese encouraged the parishes to appoint district and group vice presidents within the parish apostolate organization. Up to now there are only some parishes which have succeeded in the appointment but hopefully their experience will spread out to all the parishes of the diocese.

### (2) Publication of materials for SCC

The pastoral department of the Diocese publishes materials for the SCC monthly meetings and for every section meeting in diocese.

The following topics are included:

- The gospel for the sharing of the group: there are 4 gospel passages for the different meeting times.
- The order of processing in the gospel sharing
- Presentation of the activities of the superior section
- News from the Diocese

## 3. Present situation of "Area/Ban"(section) SCC

Section \ Date	Dec. 31,2002
<b>Number of parishes</b>	36
<b>Number of SCC meeting in a month</b>	Average one time
<b>Contents for section meeting</b>	<ul style="list-style-type: none"> <li>➤ Sharing the gospel</li> <li>➤ Report on the activity</li> </ul>

## II. Evaluative Report on the Activities of the Diocese

### 1. Major Activity

#### (1) Major Education Activities

- We invited Fr. Cha Dongy to train the clergy, and missionaries
- We invited Fr. Chung Woll ki to train the laity and the presidents of the various apostolates of the parish.
- Ongoing formation for leaders of SCC (Sections and districts): once a month
- Training-sessions in selected parishes by the pastoral department of the Diocese

## **(2) Publications**

- About parish ministry in the present time
- About Gospel sharing
- About liturgy and the Eucharist
- About missionary activities and plans
- On the SCC movement

## **2. Evaluation**

### **(1) Major Results**

- “Living with the Gospel” - Workshops on the Gospel
- Increasing the numbers of volunteers and pastoral activities
- Visible transformation of persons who did not come to church before

### **(2) Difficulties**

- Limited relations with other groups of the parish
- Some of the SCC leaders are bad leaders, shortage of the numbers of leaders
- Limited conviction of the leading group in the parish

## **3. Planning for the Future**

### **(1) Direction**

- Support of the leaders for the laity section meeting:  
Through on going formation and public relations
- Establishing SCC groups in working place, and in laity groups:  
Encouraging the participation of men
- Encouraging the building up of SCC groups in the parish

### **(2) Planned Activities**

- Reinforcement of the training of the lay groups as a core members of the SCC
- Discover and present superior experiences
- Reinforcement of the training in the secondary stations

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## Daegu Archdiocese

- \* Vitalizing the small Christian communities through the reforming of the parish structure

### 1. The reform of the parish structure through the synod

#### (1) Before the Synod: The lay council was the main structure in the parish

- All the decisions in the parish were made by the lay council, although the council did not represent the whole parish and all the parishioners
- Only a few of the parish members were involved in lay activities
- The parish planning and the activities were focused on the priests
- It was too much centered on church activities and the growth of the members' faith

#### (2) After the Synod: The parish structure is the communion of small communities

- All of the parish's decisions are made in the small communities.
- All parish members are involved in decision making
- All parish members have their roles and share the ministries in the church
- All parish members are able to live their faith in daily life

### 2. The growth of the small Christian community movement through awareness sessions and workshops on SCC

#### (1) The reform of the education in the parish

- Explanation of the SCC movement by stages(1-4)

#### (2) Gospel sharing teams built up through on going formation (stage 1-1, 1-2)

Stage 1-1: Introduction in the main ideas of the SCC movement

Stage 1-2: Introduction of the 7 steps Gospel sharing method ("learning by doing")

#### (3) Starting with Gospel sharing teams not only in the parish but also at the work place.

#### (4) The faithful are able to build up SCC

#### (5) Participation of the faithful in parish life and mutual respect

The faithful should participate actively in the life of a parish. If the parish priest with the help of a few dedicated faithful leads the whole parish there will be no participation of the majority of people. Parish life as a community is not possible without the participation of all the faithful. Each one has a vocation and the neighbors should encourage one another to live their faith in community. Among Christians, the parish priest and the people, there should be communion, exchange of views, and an atmosphere of respect.

## Pusan Diocese

### I. Report on the Present Situation of the Diocese

#### 1. Pastoral Aims and Activities of the Diocese

Year Section	2000
<b>Pastoral Aims</b>	<ul style="list-style-type: none"> <li>➤ New Evangelization</li> </ul>
<b>Main Activities</b>	<ul style="list-style-type: none"> <li>➤ Jubilee event for members of consecrated life.</li> <li>➤ Printing of prayers and cards for the evangelization of the new millennium</li> <li>➤ One day education for members of the Parish Appointed Committee for the evangelization of the new millennium.</li> <li>➤ Forty days of prayer for the evangelization of the new millennium.</li> <li>➤ Special lecture on activities for the Evangelization of the new millennium.</li> <li>➤ Pastoral directives on the basic reasons for the indissolubility of marriage in the Jubilee of Grace.</li> <li>➤ Celebration of the Jubilee with the youth</li> </ul>

Years Section	2001
<b>Pastoral Aims</b>	<ul style="list-style-type: none"> <li>➤ "New Evangelization begins with myself"</li> </ul>
<b>Main Activities</b>	<ul style="list-style-type: none"> <li>➤ Printing of a manual for activities in community evangelization</li> <li>➤ Publication of the pamphlet, "Invitation to the Path of Faith"</li> <li>➤ Investigation of the present situation of those baptized within the last two years.</li> </ul>

<b>Years</b> <b>Section</b>	<b>2002</b>
<b>Pastoral Aims</b>	➤ Community growth through the practice of Evangelization
<b>Main Activities</b>	<ul style="list-style-type: none"> <li>➤ Jubilee faith rally for the newly baptized</li> <li>➤ Presentation of certificates of blessings for a holy family life</li> <li>➤ Printing of prayers for the renewal of marriage vows</li> </ul>

<b>Years</b> <b>Section</b>	<b>2003</b>
<b>Pastoral Aims</b>	➤ Evangelization in the family community
<b>Main Activities</b>	<ul style="list-style-type: none"> <li>➤ Special homily for the family Sunday</li> <li>➤ Printing of prayers for the family</li> <li>➤ Publication of materials for monthly Gospel sharing and meditation</li> <li>➤ Publication of material for the “holy hour” related to the monthly Family Sunday</li> <li>➤ Activity for nights of the Holy Family Life.</li> <li>➤ Enactment of certificates of the holy family</li> <li>➤ Weekend gardening programs</li> </ul>

## **2. Special or important Diocesan events**

(Include a synod or conference to set the guidelines of vision and mission of the church for the future)

A Diocesan Development Committee was established to review the pastoral activities of the Diocese and to prepare a pastoral vision for a new way of making the Church a model and agent of evangelization in the local society, to be the light and salt which this era demands.

Through deep discussions (enough to be called a small Synod) the seven subcommittees of parish ministry, missionary activities, youth ministry, social ministry, financial management and diocesan organization, sought answers to the problems of the Diocese and set up plans for meeting the needs of the new generation.

### 3. Present Situation of "Area/Ban"(section) Small Christian Communities

Section \ Date	Dec. 31,2002
<b>Number of parishes</b>	98
<b>Total number of "Ban" SCC</b>	5,350
<b>Average number of family in "Ban" SCC</b>	29.91
<b>Average percentage of attendance in "Ban" SCC (%)</b>	54.96
<b>Meeting number of monthly "Ban" SCC (average )</b>	1
<b>Program of "Ban" SCC</b>	<ul style="list-style-type: none"> <li>➤ Gospel sharing.</li> <li>➤ Practice, announcements, requests and other discussions</li> </ul>
<b>Peculiarity</b>	The text prepared by the Diocese was used as a basis of the meetings

## Cheongju Diocese

### I. Report on Present situation of Diocese (1999-2003)

#### 1. Pastoral Goals and Main Activities of Cheongju Diocese

Years Sections	2000
<b>Pastoral Goals</b>	<ul style="list-style-type: none"> <li>➤ The Great Year of Grace</li> <li>➤ Evangelization of Family Members</li> </ul>
<b>Main Activities</b>	<ul style="list-style-type: none"> <li>➤ Becoming the Apostle of Family Evangelization</li> <li>➤ Everyday New-Spirit Movement</li> <li>➤ 3-Thousand-Won Donation for North Korea</li> </ul>
<b>Evaluation</b>	<ul style="list-style-type: none"> <li>➤ Knowing the Value of Home</li> <li>➤ Realizing the Need of Family Evangelization</li> <li>➤ Continuing to Support the North Korean Brethren</li> <li>➤ Monthly Donation of Hepatitis Vaccine and 10 Tons of Corn for Children Worth 1.5 Million Won</li> </ul>

Years Sections	2001
<b>Pastoral Goals</b>	<ul style="list-style-type: none"> <li>➤ Family Evangelizing with Jesus Christ</li> </ul>
<b>Main Activities</b>	<ul style="list-style-type: none"> <li>➤ Diocese Evangelizing Ten Thousand People</li> <li>➤ Becoming the Apostle of Family Evangelization</li> <li>➤ Perfect Sunday Worship Service Attendance</li> </ul>
<b>Evaluation</b>	<ul style="list-style-type: none"> <li>➤ Becoming a Prophet as the Apostle of Family Evangelization</li> <li>➤ Evangelizing 10% of the Goal Number</li> </ul>
Year Sections	2002
<b>Pastoral Goals</b>	<ul style="list-style-type: none"> <li>➤ Family Abiding By God's Will</li> </ul>



<b>Main Activities</b>	<ul style="list-style-type: none"> <li>➤ Sticking to Basics</li> <li>➤ Seeking 40 Thousand Lost Sheep of the Diocese</li> </ul>
<b>Evaluation</b>	<ul style="list-style-type: none"> <li>➤ Becoming a Pastor as the Apostle of Family Evangelization</li> <li>➤ Diocesan Care for Indifferent Church Members with the aim of Bringing Them Back to Worship Services</li> </ul>

<b>Years</b>	<b>2003</b>
<b>Sections</b>	
<b>Pastoral Goals</b>	<ul style="list-style-type: none"> <li>➤ Family Helping Others in the Holy Spirit</li> </ul>
<b>Main Activities</b>	<ul style="list-style-type: none"> <li>➤ Inviting Ten Thousand of Non-confirmed Church Members</li> <li>➤ Each Family Serving and Supporting One Welfare Facility</li> </ul>
<b>Evaluation</b>	<ul style="list-style-type: none"> <li>➤ Becoming a King as the Apostle of Family Evangelization</li> <li>➤ Making Welfare Facility Information Brochures</li> <li>➤ Increased Number of Families Serving the Community and Welfare Centers</li> <li>➤ The Sacrament of Confirmation</li> <li>➤ Members for a New Life in the Holy Spirit</li> </ul>

## 2. Report on Sections and Small Community

Section \ Years	Dec. 31,2002
<b>Number of parishes</b>	57
<b>Total number of "Ban" SCCs</b>	1577
<b>Average Number of Meetings Per Month</b>	1
<b>The Contents of Meetings</b>	7 Steps Gospel Sharing according to Small Community Brochures Published Monthly at Pastoral Centre

## Masan Diocese

### I. Report on the Present Situation of the Diocese

Years Section	2001
<b>Pastoral Aims</b>	➤ Year of missionary work (family, neighbors)
<b>Main Activities</b>	➤ Missions for family and close neighbors ➤ Fulfilling mission for families
<b>Evaluation</b>	➤ Recognition of the importance of home prayer ➤ Unsatisfactory result in the mission endeavor

#### 1. Pastoral aims and activities of the Diocese

Years Section	2002
<b>Pastoral Aims</b>	➤ Year of mission for the youth
<b>Main Activities</b>	➤ Home education ➤ Sunday school education ➤ Workshops for the young people liable for missions and those taking leading part in them ➤ Raising ordinations ➤ Formation of a healthy youth culture
<b>Evaluation</b>	➤ Establishment of a regular pastoral plan for the youth ➤ Limited sympathy from the priests for the pastoral duties to the youth

Years Section	2003
<b>Pastoral Aims</b>	➤ Year of mission for farming and fishing communities
<b>Main Activities</b>	➤ Revival of the supporter's associations for the mission to farming and fishing communities

	<ul style="list-style-type: none"> <li>➤ Revival of the Small Christian Community movement</li> <li>➤ Revival of interchange between city and country communities</li> <li>➤ Meeting of committed parishioners of the city and the country churches</li> </ul>
<b>Evaluation</b>	<ul style="list-style-type: none"> <li>➤ Establishment of sisterhood relationships between the city and the country churches</li> </ul>

## 2. Special or important Diocesan event

(Include a Synod or conference to set the guidelines of vision and mission of the church for the future)

The Fortieth Anniversary Commemoration Committee of the Masan Diocese Catholic Church (FACC) is established. This FACC has the main task to set up a new image of the future Masan Diocese, reflecting on the past of the Diocese's forty years and through inner reforming and improving systems from now on until 2006 (the year of the fortieth anniversary of the Masan Diocese)

## 3. Present Situation of "Area/Ban"(section) Small Christian Communities

Section \ Years	Dec. 31,2002
<b>Number of parishes</b>	61
<b>Total number of "Ban" SCC</b>	1,180
<b>Average number of family in "Ban" SCC</b>	8.52
<b>Average percentage of attendance in "Ban" SCC (%)</b>	51.76
<b>Meeting number of monthly "Ban" SCC (average)</b>	1
<b>Program of "Ban" SCC</b>	Gospel sharing according to the 7 steps Method and sharing of food

## II. Evaluative Report on the Activities of the Diocese (1999-2003 years)

In the process of the growth in becoming a more participatory and co-responsible church

## 1. Main Activities

### (1) Training courses (contents, processes, effects)

Subjects of Education	Topics of education
Reverends and Nuns	➤ Basic training on Small Christian Communities movement
Heads of Small Christian Communities	➤ General contents on spirituality and practical affairs for leaders of Small Christian Communities: What is the Small Christian Community? The five steps for the growth of the church, Gospel Sharing
Newly appointed heads of Small Christian Communities	➤ What is the Small Christian Community? The ideal figure of the church. Methods of sharing gospels. Role and duty of headers.
Members of district sections	➤ Missionary activities of Small Christian Communities. Ways to renew Small Christian Communities.
Workers of Small Christian Communities	➤ Workshops to renew Small Christian Communities movements
Lay believers	➤ Basic training on Small Christian Communities movement
Members of Legio Mariae	➤ Basic understanding of Small Christian Communities. The relation between Legio and Small Christian Communities
Students of Lay Believer's College	➤ Introductory workshops on Small Christian Communities movement.

### (2) Developing programs or publication

Titles	Contents	Remarks
<i>Textbook for Small Christian Communities movement</i>	<ol style="list-style-type: none"> <li>1. What is the Small Christian Community movement?</li> <li>2. What is evangelization?</li> <li>3. Understanding Small Christian Communities</li> <li>4. The ideal figure of the church</li> <li>5. Sharing the Gospel</li> </ol>	<ul style="list-style-type: none"> <li>➤ Published in July, 1997</li> <li>➤ Supply 6,000 volumes</li> </ul>

<b>Teaching Material for Small Christian Communities</b>	<ol style="list-style-type: none"> <li>1. The basic dogma of Small Christian Communities</li> <li>2. The activities of Small Christian Communities</li> <li>3. Spirituality and ministry of leaders of Small Christian Communities</li> <li>4. Missionary works and Small Christian Communities</li> <li>5. Legio Mariae and Small Christian Communities</li> <li>6. New leadership</li> <li>7. Religious approach to SCC</li> <li>8. Start and revival of SCC</li> <li>9. 7 steps Gospel sharing method</li> </ol>	<p>➤ Applying it as reference materials in study and training of Small Christian Communities</p>
<b>Record for SSC Meeting</b>	<ul style="list-style-type: none"> <li>➤ Record of details of SCC meetings</li> <li>➤ an attendance book</li> </ul>	

## 2. Evaluation

### (1) Main Achievements

- (a) Cooperative spirit
- (b) Getting a taste for the Gospel and Gospel sharing
- (c) Satisfying the sense of belongings and relationship

### (2) Difficulties Encountered

- (a) Lack of knowledge about the nature of the church and no sense of being at stake
- (b) No harmony with other groups
- (c) Half-ness of the church being short of men
- (d) The awareness of the laity shall improve through education but there are limits to do it by dioceses. It has necessarily to be done by each church unit.

## 3. Plans for the Future

### (1) Pastoral Directions

- (a) Organization of an expert committee for the sections of SCC units
- (b) Revive the steering members of the parish unit
- (c) Fixing regular meetings every week or every month
- (d) Writing and sending the Small Christian Communities report yearly

### (2) Activities

- (a) To conduct study and training sessions for the members of the sections (quarterly)
- (b) Introduction of Small Christian Communities step by step

## 4. Suggestions

- (1) To start with lectures on Small Christian Communities in the theological school
- (2) To add the subject of Small Christian Communities to the Catholic dogma

## Kwangju Archdiocese

### I. Report on the present Situation of the Diocese

#### 1. Pastoral aims and main activities of the diocese

Year Section	2000
<b>Pastoral Aims</b>	➤ Jubilee Year of mercy and grace in Christ
<b>Main Activities</b>	<ul style="list-style-type: none"> <li>➤ Continuous encouragement of the 'new day, new life' movement</li> <li>➤ Active use of the great things of the Jubilee Year</li> <li>➤ New perception of the Eucharist</li> <li>➤ Common pastors and close connections between town and country</li> <li>➤ Evangelization of the world</li> </ul>

Year Section	2002
<b>Pastoral Aims</b>	➤ New perception of the church community (the Charta of the Church)
<b>Main Activities</b>	<ul style="list-style-type: none"> <li>➤ Efforts towards new evangelization</li> <li>➤ Realization of evangelical life</li> <li>➤ Growth of the Diocesan communities</li> </ul>

Year Section	2003
<b>Pastoral Aims</b>	➤ New perception of the role of the church community in the world (Charta for the pastors)
<b>Main Activities</b>	<ul style="list-style-type: none"> <li>➤ To study the Charta for the pastors</li> <li>➤ Efforts towards an revival of small Christian communities</li> </ul>

#### 2. Present situation of Area/Ban (Christian neighborhood groups within area) small Christian community

Section	Date
	<b>Dec. 31,2002</b>
<b>Number of parishes</b>	100
<b>Total number of "Ban" SCC</b>	3345
<b>Average number of families in "Ban" SCC</b>	73

<b>Average percentage of attendance in "Ban" SCC</b>	25%
<b>Average Number of times of 'Ban' SCC monthly meeting</b>	1.5
<b>Program of "Ban" SCC</b>	<ul style="list-style-type: none"> <li>➤ Gospel sharing</li> <li>➤ Community activities</li> <li>➤ Unity with the parish community</li> </ul>

### **3. Mission station meetings, 'Small Christian Community section' introduction**

#### **(1) Mission station pastor' partners' meeting**

Kwangju Diocese has been continuously concerned about the mission station pastors because many mission stations, small churches, are located in a rural and fishing area in Kwangju. Additionally, the presidents of mission committees, lay missionaries and religious have been in various and worthy activities as assistants of the parish priest in mission stations. Those people living in a mission station began to have meetings to consider this special pastor with priests related with mission station pastor in 1999. We call this, 'mission station pastor partners' meeting'.

#### **(2) Small Christian Community section**

'Mission station pastor partners' meeting' is divided into several sections and one of them is the 'Small Christian Community section'. The 1st meeting was October, 17, 1999. This 'Small Christian Community section' has only continued to meet so far. They had a 17th meeting in May 2002. The participating members of the 'Small Christian Community section' were originally about 15, but the average members of attendance are 7-10.

#### **(3) Experiences in the Small Christian Community section meetings**

- As people who have their own mission (a president of the mission committee, lay missionary, religious, priest) share their pastoral interests and life through the small Christian community, they themselves experience its spirit, that is, serving, sharing and communion.
- It helps to find and develop the others' diverse talent including oneself as a pastoral assistant.
- As a research group based on real life, it plays a role in reducing the gap between reality and theory.

## Jeonju Diocese

### I. Report on the Present Situation of the Diocese

#### 1. Pastoral Aims and Activities of Diocese

Section \ Year	2000
<b>Pastoral Aims</b>	➤ Celebration of THE GREAT JUBILEE OF THE YEAR 2000
<b>Main Activities</b>	➤ Celebration of THE GREAT JUBILEE OF THE YEAR 2000 ➤ by regions, division of profession and age
<b>evaluation</b>	➤ No follow-up action plan completed ➤ No concrete evaluation.

Section \ Year	2001
<b>Pastoral Aims</b>	➤ "Let the Word be the center of our life"
<b>Main Activities</b>	➤ Continuing in the spirit of the Celebrations of THE GREAT JUBILEE OF THE YEAR 2000 ➤ Celebration of the 200th anniversary of the Shinyu persecution.
<b>Evaluation</b>	➤ No of follow-up plan of THE GREAT JUBILEE OF THE YEAR 2000 completed ➤ No concrete action plan for the Bible movement ➤ Preparation of "Area/Ban"(section) Small Christian Communities movement.

Section \ Year	2002
<b>Pastoral Aims</b>	➤ Light into Darkness
<b>Main Activities</b>	➤ New Evangelization movement. ➤ Preparation of the "New vision for the future"
<b>Evaluation</b>	➤ Preparation of the "New evangelization" project. ➤ Revival of the "Area/Ban"(section) SCC movement.



<b>Section</b> \ <b>Years</b>	<b>2003</b>
<b>Pastoral Aims</b>	➤ "Take and eat"
<b>Main Activities</b>	<ul style="list-style-type: none"> <li>➤ Bible movement</li> <li>➤ Revival of the evangelization program for communities</li> <li>➤ Pastoral work for Family support (Family ministry).</li> </ul>
<b>Evaluation</b>	<ul style="list-style-type: none"> <li>➤ Training of volunteers for the Word.</li> <li>➤ Out come of a new evangelization program for the community: Increasing numbers of Baptism</li> <li>➤ Reinforcement of the Family support pastoral work</li> </ul>

## 2. Special or important diocesan event

Presentation of the New Vision: Preparation of the direction of the pastoral work for the future.

- To improve the various pastoral organizations (structures) and guidelines for pastoral work in such a way to meet the spiritual needs of people.
- To develop the SCC movement as a way of new evangelization: Conferences and activities.

## 3. Present Situation of "Area/Ban"(section) Small Christian Communities

<b>Section</b> \ <b>Date</b>	<b>Dec. 31,2002</b>
<b>Number of parishes</b>	71
<b>Total number of "Ban" SCC</b>	2,242
<b>Average number of family in "Ban" SCC</b>	21%
<b>Average percentage of attendance in "Ban" SCC</b>	Max: 70% Min: 14%
<b>Meeting number of monthly "Ban" SCC (average)</b>	1
<b>Program of "Ban" SCC</b>	<ul style="list-style-type: none"> <li>➤ 7 Steps Gospel sharing</li> <li>➤ Life sharing and prayer</li> <li>➤ Parish work</li> </ul>
<b>Peculiarity</b>	<ul style="list-style-type: none"> <li>➤ Remaining a part of the parish organization</li> <li>➤ Lack of leaders</li> </ul>

## II. Evaluative Report on Activities of the Diocese

(1999-2003 years): In the process of growth in becoming a more participatory and co-responsible church

Main activities		Conference of Area/Ban"(section) Small Christian Communities
Contents		
Activities	Contents, Processes	<ul style="list-style-type: none"> <li>➤ Leader's meeting</li> <li>➤ Seminars and Sharing</li> <li>➤ Recreation and Eucharist</li> </ul>
	Developed Program or Publication	<ul style="list-style-type: none"> <li>➤ Non</li> </ul>
	Efforts	<ul style="list-style-type: none"> <li>➤ Reinforce the "Area/Ban"(section) SCC</li> <li>➤ Supporting leaders of the "Area/Ban"(section) SCC</li> </ul>
Evaluation	Main Achievements	<ul style="list-style-type: none"> <li>➤ Reinforce the "Area/Ban"(section) SCC</li> <li>➤ Pastoral Support for leaders of the "Area/Ban"(section) SCC movement</li> <li>➤ Overall examination and presentation of the aim and direction of the Area/Ban"(section) SCC Movement</li> </ul>
Difficulties Encountered		<ul style="list-style-type: none"> <li>➤ No serious difficulties.</li> </ul>
Plan for the Future		<ul style="list-style-type: none"> <li>➤ Holding a conference every 2 years.</li> </ul>
Pastoral Directions Practical Activities		<ul style="list-style-type: none"> <li>➤ Presenting the process and study of model communities</li> <li>➤ Select model communities/leaders and give a prize.</li> <li>➤ Developing network activities with regional communities.</li> </ul>

Main Activities		Reinforce the project of the Area/Ban"(section) Small Christian Communities movement and develop model parishes
Contents		
Activities	Contents, Processes	<ul style="list-style-type: none"> <li>➤ Support the model parish (Dotong-dong parish in Namwon) and develop it in other regions.</li> <li>➤ Support from the Diocese: Formation of leaders and structuring of the network with other parishes and teams.</li> </ul>

	<b>Programs or Publications</b>	➤ None
	<b>Efforts</b>	<ul style="list-style-type: none"> <li>➤ Developing an appropriate model for the local Diocese and generalize the methods and processes</li> <li>➤ Revival of community life in the parish and diocese.</li> </ul>
<b>Evaluation</b>	<b>Main Achievements</b>	➤ Make a profound study and preparation for the SCC and develop the appropriate model for the Area/Ban"(section) SCC in the local Diocese
<b>Difficulties Encountered</b>		➤ No serious difficulties.
<b>Plan for the Future</b>		<ul style="list-style-type: none"> <li>➤ Continuation of support and research</li> <li>➤ Extend the model parish : To all regions</li> </ul>
<b>Pastoral Directions Practical Activities</b>		<ul style="list-style-type: none"> <li>➤ Apply the process and study of model communities to the pastoral plan and vision of the local Diocese.</li> <li>➤ Full scale reinforcement of the SCC movement on diocesan level.</li> </ul>

## Jeju Diocese

### I. Report of the Present Situation of the Diocese

#### 1. Pastoral Objectives of the Diocese

Section \ Years	2001
<b>Pastoral Aims</b>	➤ “Year of the Evangelization of the Family” -Bringing Jesus into the family.
<b>Main Activities</b>	➤ Plans and related activities to make the family more apostolic.
<b>Evaluation</b>	<ul style="list-style-type: none"> <li>➤ An increase in the number of parishes that have established their own “Family Sunday”.</li> <li>➤ A poor result with regard to educating the youth in sexual morality and related family welfare.</li> </ul>

Section \ Years	2002
<b>Pastoral Aims</b>	➤ “Year of Renewal of the Parish” - Let myself, the family and the parish be regenerated.
<b>Main Activities</b>	<ul style="list-style-type: none"> <li>➤ Spiritual rearmament to sanctify myself, the family and the parish.</li> <li>➤ Putting into practice the Diocesan sponsored program of “Right Ahead”</li> </ul>
<b>Evaluation</b>	<ul style="list-style-type: none"> <li>➤ Increase in the numbers at daily Mass and the Sacrament of Reconciliation.</li> <li>➤ Lack of active participation in the “Right Ahead” program.</li> </ul>

Section \ Years	2003
<b>Pastoral Aims</b>	➤ “The Year of the Witnessing Basic Christian Community” _ Fellowship, Interchange, Unity, Sharing.
<b>Main Activities</b>	<ul style="list-style-type: none"> <li>➤ Education in the 2nd Vatican Council Documents. - Study of the Dogmatic Constitution of the Church relating to parish officials, and also the Constitution of the Liturgy.</li> <li>➤ Frequent reading of the Word of God</li> </ul>

	<ul style="list-style-type: none"> <li>➤ To increase participation in Bible studies (to encourage the set-up of Bible study groups in each parish, youth Bible study groups, specials lectures on the Bible).</li> <li>➤ Bible Study Event.</li> <li>➤ Encouraging handwriting the Bible to help one to make the Scriptures an integral part of one's life.</li> <li>➤ Energizing the Basic Christian Communities and regularizing their formation program.</li> <li>➤ To set-up and energize the Basic Christian Communities in each parish.</li> <li>➤ To target the office-bearers of the various parish societies to receive formation in the Basic Christian Communities.</li> <li>➤ The formation of parish local area leaders and the training of people serving as leaders of the Basic Christian Communities.</li> <li>➤ Guiding lapsed Catholics back and introducing catechumens to the church.</li> <li>➤ An investigation of who are lapsed and who are in the category of 'whereabouts unknown': an analysis of the reasons (why they are lapsed), and take steps to tackle the problem.</li> <li>➤ To invite the lapsed and catechumens to participate in the Basic Christian Communities.</li> <li>➤ To use Confirmation preparation classes as a means of reeducating the laity.</li> <li>➤ To show special pastoral care for the lapsed and for catechumens.</li> <li>➤ Evangelization of the Family:</li> <li>➤ Every parish to establish a Family Sunday.</li> <li>➤ To promote devotion to the Holy Family and the propagation of a family code of conduct.</li> <li>➤ To organize seminars on the sanctification of the family and to set up a Family Counseling Center.</li> <li>➤ To develop a program of weekend family retreats.</li> <li>➤ To endeavor to set up a Deep Encounter program to assist marriage education.</li> <li>➤ To work towards the setting up of a Respect for Life movement.</li> </ul>
<p><b>Evaluation</b></p>	<p>Rapid expansion of the Basic Christian Community Movement.</p> <ul style="list-style-type: none"> <li>➤ Completion of the initial first-half of the year's area leaders' formation program - 60-70% of the area leaders from each parish attended the formation program.</li> <li>➤ There was a positive support for the Basic Christian Community</li> </ul>

	<p>Movement from Legion members and office-bearers.</p> <ul style="list-style-type: none"> <li>➤ There was an increase in the number of Bible study groups established and addition in the numbers of group leaders.</li> <li>➤ The start of promoting parish seminars for the sanctification of the family, and preparation for the setting up of a Family Counseling Center.</li> </ul>
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**2. Special Diocesan Pastoral Activities:**

- (1) The holding of a Diocesan General Assembly of the Basic Christian Communities (2003.8.30. Cathedral Church, estimated attendance 2500-3000)
- (2) The establishment of a Scripture Apostolate - a Diocesan formation program to deepen and popularize the study of the Scriptures.
- (3) Preparation to set up a Counseling Center to assist with family problems (expected opening: the end of August)
- (4) The setting up of a Movement for the Restoration of our Farming Life, in order to weather a crisis in our local communities.
- (5) A Youth Academy education program
- (6) Towards the permanent establishment of a catechetical and teachers' school to train lay leaders and qualified catechists.

**3. Diocesan Local Area (Zone and Small Unit) and Basic Christian Communities Present Situation:**

Section \ Years	Dec. 31,2002
<b>Number of parishes</b>	23
<b>Total number of "Ban" SCC</b>	546
<b>Average number of family in "Ban" SCC</b>	18 (Grand total: 9756)
<b>Average percentage of attendance in "Ban" SCC</b>	40% (At Formation Seminars 80%)
<b>Meeting number of monthly "Ban" SCC (average)</b>	7 Stage Scripture Sharing
<b>Special Features</b>	Discussion about and groping for solutions to local area problems

## **II .Diocesan Activities Report**

(For the past three years 2001-2003)

**The process of realizing the vision of “A Participatory Church” . “A Totally Responsible Church” .**

### **1. Main Activities**

#### **(1) Education to help actualize it:**

- (a) Training for the clergy in Basic Christian Communities
- (b) Formation of the local area (zones and smaller units) leaders.
- (c) Training for Legion office-bearers.
- (d) Parish based meetings and formation of local area leaders
- (e) Faith Academy

### **2. Evaluation**

#### **(1) Main Results**

The prior formation in the Basic Christian Community movement geared to the Diocesan priests, religious, catechists and parish secretaries, and completed early in the year, laid the groundwork to obtain their sympathetic understanding of the importance of the Basic Christian Community movement in the Diocese.

- By setting up afresh a new formation program under the sponsorship of the diocese for local area leaders, big numbers of the local area leaders attended (from 600 at one time to 1000 at another) and new impetus was given to attendance at the Basic Christian Community meetings.
- An education program on the Basic Christian Communities for the Legion members and office-bearers was undertaken, and their positive interest and participation is being shown.

#### **(2) Difficulties Confronted**

- There was a shortage of basic collated data in the Diocese to work from, and the opportunity offered for study was insufficient.
- From the point of view of developing the Basic Christian Community movement there is a lack of appreciation of the importance of the meetings, and as a small church charged with re-evangelization there is a lack of commitment to undertake the role.
- As yet Legionaries are not giving full support and cooperation with regard to attendance at their own Basic Christian Community meetings.

### **3. Follow-up Plans**

#### **(1) Direction Pointer**

- To put the utmost effort into making the Jeju Diocese “the Christian Basic Community of Christian Basic Communities” which will excel in fellowship, personal encounter, unity and sharing in line with the pastoral guideline of the year 2003 motto of “The Year of the Witnessing Church”.

#### **(2) Specific Plans of Action**

- The Diocesan Bishop plans to personally travel around to each of the parishes once a month to attend the local Basic Christian Community meetings, and concentrate on getting the full interest and support of the local pastors and religious to foster the development of the Basic Christian Community meetings.
- Every effort of the Diocese will be made to diversify the content of the Basic Christian Community education programs, and indeed through the Basic Christian Communities to help animate the faith life of every person in the Diocese, and to make our Jeju Diocese a model Diocese for the Basic Christian Community movement.



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## **Malaysia**

### **Report of Kuala Lumpur Archdiocese**

#### **I. Programs towards a more participatory Church**

##### **1. Community Building Programs**

- a) AsIPA Modules (B series)
- b) Archdiocese formulated Modules

##### **2. Participatory Church Programs**

- a) AsIPA Modules (C series)
- b) Communitarian Spirituality Experience.

##### **3. Biblical and Theological Programs**

- a) Formation of Laity
- b) Bible Courses of different duration.

Programs were conducted in the English, Tamil, Chinese and Malay Languages.

In the Archdiocesan Pastoral Assembly reports of a survey carried out showed the following:

#### **OUR STRENGTHS:**

- Many parishes have successfully implemented BEC. Many BEC use Monthly Reflection-papers published by the Peninsula Malaysia Pastoral Team (PMPT).
- Many parishes have BEC Area Core Teams
- The Archbishop's Directives have given a specific thrust to the Archdiocese.
- There were concerted efforts by priests to implement the directions of the Pastoral Assembly.

#### **OUR WEAKNESSES:**

- Only a small percentage of our Catholics actively participate in BEC. Not enough effort is made to 'Reach out'
- Many parishes have yet to form Parish BEC Animating Teams (BECAT) and BEC Coordinating Teams (BECCOT)
- Limited or false understanding of the role of PARISH, BECCOT and BECAT among some priests and lay leaders
- Secular life and social changes affect families and individuals
- Most parishes do not have a Pastoral Plan (short, mid or long term)

## **Fact Sheet:**

Kuala Lumpur Archdiocese consists of:	8 Districts
Kuala Lumpur Central District: .....	4 Parishes, 3 Chapels
Kuala Lumpur North District: .....	4 Parishes, 7 Chapels
Kuala Lumpur South District: .....	4 Parishes, 9 Chapels
Petaling Jaya District: .....	3 Parishes
Klang District: .....	4 Parishes, 5 Chapels
Ulu Selangor District: .....	3 Parishes, 6 Chapels
Negeri sembilan District: .....	5 Parishes, 15 Chapels
Pahang/Trengganu District: .....	6 Parishes, 10 Chapels
Total number of Parishes: .....	33 Parishes, 55 chapels
Total number of BEC (Basic Ecclesial Communities): .....	630
ARCHBISHOP: .....	Most Rev. Murphy Pakiam D.D
ARCHBISHOP EMERITUS: .....	Tan Sri Dominic Vendargon D.D
ARCHBISHOP EMERITUS: .....	Most Rev. Anthony Soter Fernandez D.D
VICAR-GENERAL: .....	Mgr. Daniel Lim
VICAR-GENERAL: .....	Mgr. James Gnanapiragasam
DIRECTOR OF PASTORAL INSTITUTE:	Rev. Dr. John Gnanapiragasam

## **PENINSULAR MALAYSIA PASTORAL ASSEMBLY III (30.-31. AUG. 2001)**

Exactly Two (2) years ago a very important event took place in the Peninsular Malaysia Church.

It was the Peninsular Malaysia Pastoral Assembly III, & also the Silver Anniversary Celebrations of the *Aggiornamento*, marking the renewal of the Church in Peninsular Malaysia. (VCD on the Opening Night)

The Peninsular Malaysia Pastoral Assembly III was held on 30-31st. August, 2001 (PMPA III) at the MINT HOTEL Kuala Lumpur. (Peninsular Malaysia consists of the Penang Diocese, Kuala Lumpur Archdiocese, and Johore/Malacca Diocese).

The event focused on: 1) Recalling the Past with gratitude; 2) Living the Present with enthusiasm; 3) Looking forward to the Future in confidence.

Over 450 Bishops, Priests, Religious, lay adults and lay youths participated in the 2-day Assembly.

The Theme of the Assembly was: RESTORE MY CHURCH.

Reports of the 3 Dioceses of Peninsular Malaysia were presented.

Various activities targeting towards the **Vision and Mission** of the Peinsular Church and the transformation of the **Parishes into Communion of Communities** as envisaged at the PMPC II (1996) were reported having been carried out in the 3 Dioceses.

The Assembly focused particularly on the priority of the Peninsular Church in the building of Small Christian Communities more popularly known locally as the BEC (Basic Ecclesial Communities).

After noting the "successes and failures" of the BEC, the Assembly ended with a "Paradigm shift" on how the NEW BEC will function following the directions of the Pope the Asian Bishops and the Bishops of Peninsular Malaysia.

The end result was 10-point directions of the Assembly:

## (APPENDIX A)

### **Peninsular Malaysia Pastoral Assembly III**

(30-31 AUGUST 2001)  
DIRECTIONS

#### **1. STRUCTURAL ORGANISATION OF PARISH**

BEC are seen as central and vital in the organizing of a parish (BECCOT). Towards this end that serious efforts are made for BEC to be structured or restructured according to 10-15 families per BEC. To facilitate the necessity for a Parish BEC Coordinating Team (BECCOT) made up of all Area BEC Core- Team members. The other coordinating structural body in the parish (PCC) should be reduced to 2 or 3 times a year due to the importance of the monthly gathering.

#### **2. UNDERSTANDING BEC AS RELATIONAL COMMUNITIES**

To understand BEC as relational communities we should realign ourselves to small numbers, inter-personal relationships, 'faith sharing' and fraternal gatherings'.

Relational communities are where people relate for 'faith sharing' and 'faith commitment' to society.

### **3. INTEREST FOR ALL PEOPLE**

That the members of the Area BEC Core-Team make regular visits to all the families in the area, especially families who are absent or shy away from BEC gatherings and also to visit the new families who have been identified at the level of the parish.

### **4. ATTENTION TO YOUTHS IN THE BEC**

That we minimize "MACRO youth activities" at Diocesan, District and Parish levels and concentrate on "MICRO youth gatherings" at BEC level.

### **5. CONSENSUS FOR A COMMON DESIGNATED DAY**

That we work towards a common designated day for all BEC related events--monthly Parish BEC Coordinating team gatherings, monthly Area BEC gatherings, monthly Area BEC Core-team meetings, regular family interactions at BEC. Ideally consensus should be arrived at the Peninsular level but it can also be arrived at the Diocesan or Parish level.

### **6. FORMATION BY BEC ANIMATING TEAM--BECAT**

That the Parish BEC Animating team, made up of eight to ten members be responsible for the life of prayer, animation and formation of BEC Coordinators.

### **7. PREPARATION BY AREA BEC CORE-TEAM**

That the members of the Area BEC Core-team made up of 4 members from each BEC (Coordinator, Asst.Co-ordinator, messenger and youth) meet every month, prior to the Area BEC monthly gathering to evaluate the past and plan for the future.

### **8. CHANGE STEREOTYPE OF PRIESTLY MINISTRY**

Besides being a 'Proclaimer of the Word and Minister of the Sacraments' which is an essential dimension of his priestly ministry the Parish Pastor should commit himself as the 'Leader of the Community'. Specifically that he contributes and participates at all parish BEC Coordinating Team (BECCOT) gatherings, and assist and accompany the Parish BEC Animating Team (BECAT)

## **9. CELEBRATION OF EUCHARIST AT BEC LEVEL**

That both the 'ready offer' by priests and 'the repeated requests' by BEC for frequent Eucharistic celebrations at BEC level should cease. That such celebrations be reduced and restricted to just once a year.

## **10. DIOCESAN COMMITMENT TO BEC**

That there be greater commitment at Diocesan level to 'provide formation', 'instill motivation', and monitor progress and 'assist evaluation' especially in preparation for the Parish Annual Pastoral Assembly.



Subsequent to the Directions of the Pastoral Assembly, the Archbishop of Kuala Lumpur issued a firm directive to the Archdiocese of Kuala Lumpur:

### **APPENDIX B**

## **Directives of Archbishop Soter Fernandez, the Archbishop of Kuala Lumpur**

I hereby announce that Wednesday evenings be reserved exclusively for BEC gatherings and BEC -related activities. This adjustment is made as a reminder to all Catholics, especially those who are involved in many varied parish pastoral services that the BEC is the foundation unit of a parish life and consequently that BEC gatherings are the priority pastoral concern.

It is envisioned that:

1. One Wednesday of the month is reserved for all the BEC Core-Team to meet for prayer and planning of the BEC monthly gathering.
2. One Wednesday of the month is reserved for the BEC gathering.
3. One Wednesday of the month be reserved for home visitation
4. One Wednesday of the month be reserved for all BEC Core-Team members of all the BEC of for the parish meet in the parish for either prayer, Holy hour or formation sessions on BEC

I urge all parishes to make necessary adjustments for all other parish meetings and programs to be held on other days so that this plan can be implemented by the beginning of the new liturgical year.

Dated this 24th day of October, 2001 at Kuala Lumpur.

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## **Report from Myanmar on the Assessment of the Implementation of the AsIPA Vision**

### **1. Background Information**

Myanmar, originally called Burma, is located in Southeast Asia. It is bounded on the north by Tibet Autonomous Region of China; on the east by China, Laos, and Thailand; on the south by the Andaman Sea and the Bay of Bengal; and on the west by the Bay of Bengal, Bangladesh, and India. The coastal region is known as Lower Myanmar, while the interior region is known as Upper Myanmar

The country is mainly composed of central lowlands surrounded by steep, rugged highlands, covering a total area of 678,500 km<sup>2</sup>. Most of Myanmar lies within the Tropic Zone. The hot season extends from March through October, and the cool season, the period of the Northeast Monsoon, from November through February. It is rainy between mid-May and October, the period of the Southwest Monsoon.

Myanmar has a total land area of 657,740 km<sup>2</sup>. It is mainly agricultural, with the agriculture sector accounting for more than 40% of GDP. Its main exports are foodstuffs, wood products, and precious stones. Rich in natural resources, the country teems with teak forests, minerals and gemstones. It has approximately 250 commercially useful kinds of trees, 50 of which have been exploited. Important mineral deposits are lead, zinc, tin, tungsten, coal, iron ore, natural gas, and petroleum. Precious stones include rubies and lapis lazuli.

The country has an estimated total population of 50 million, with a growth rate of less than one per cent. Average life span is about 55 years. The overall population density is 64 persons per sq km (166 per sq mi), one of the lowest in the Far East. The population is more than 75 percent rural; most of the urban areas are actually agricultural villages.

Ethnically diverse, the country has over a hundred ethnic groups. It is supposedly composed of 68% Burmese, 9% Shan, 7% Karen, 4% Rakhine, 3% Chinese, and 2% each of Mon and Indian peoples. Other groups comprise 5% of the total population. Majority (89%) of the population are Theravada Buddhists. The rest are Christians, Muslims, and other religious groups. The country's capital is Yangon, originally Rangoon; it is the largest city and principal seaport. Mandalay, in central Myanmar, is an important trade center. Other important cities are

Moulmein on the Gulf of Martaban, and Sittwe, a major seaport on the Bay of Bengal.

At present, Myanmar is one of the world's poorest countries. It ranks 125<sup>th</sup> out of 174 countries. Majority (nearly 75%) of the country's population live in rural areas, where 71% of the poor reside. Poverty among mountain peoples is high compared to peoples in other parts of the country. Unlike in the other developing Asian countries, where the incidence of poverty in rural areas is larger than in urban areas, in Myanmar the opposite is true. Latest statistics show that poverty incidence in urban areas is 23.9% while in rural areas, 22.4%.

## **2. The Catholic Church**

### **2.1. Introduction**

The Catholic Church in Myanmar was shut out from the changes taking place with Vatican II as the country closed its doors in 1962. Foreign travel and exchanges was limited. However, since 1998 the Church has gradually engaged in a process of renewal through the Social Animation program. Although the AsIPA program was launched here in mid 1990s, it was not followed-up or integrated into the animation program.

### **2.2. A New Way of Being Church**

In the review of the Animation program in 2003, we saw the need to engage more Church leaders (priests, catechists, religious) and equip them with greater understanding and skills of the vision of the Church and how to build community and local leadership if we are to succeed in bringing renewal to the Church and society. The goal was re-formulated to promote a "New Way of being Church" that is more participatory, communitarian, dialoguing & prophetic. (FABC, 1990) and strengthen civil society.

#### **The objectives of the animation program are:**

- To promote a New Way of Being Church by animating and upgrading the capacity of clergy, religious and lay leaders in community building
- To bring awareness to the people of their situation and mobilize them to take initiatives as local communities
- To equip the people for the building of civil society in Myanmar through peace building and conflict transformation tools and skills

## **Expected Results**

The program seeks to train priests, religious, catechists and lay leaders and establish Dioceses, parish and village level animation teams to undertake conscientizing community building and peace and development work.

1. Form and develop at least (5) animators from each Diocese totaling (60) trained to manage animation program;
2. Continue developing the Annual Lenten Animation program for conscientizing and renewal of the local Church;
3. Integrate animation and renewal process into the life of the Church by engaging clergy, religious, lay leaders, commissions and organizations by promoting the awareness and training program;
4. Equip our animators and leaders with tools and methodologies in community building through Social Animation, ASIPA, Peace building and Conflict Transformation programs;
5. Production and translation of relevant articles, books, flyers & materials and publication of a regular newsletter in English and Burmese;
6. At least (60) peace animators be trained for Peace Animation Project;
7. Joint working Committees at Diocese and National levels for animation and renewal.

## **Follow-up of AsIPA program**

The Karuna (Caritas) national office has already begun translating the AsIPA booklets (A, B, C & D series) into Burmese in anticipation of this training. We hope the FABC will send us whatever other materials that needs to be copied or translated.

The CBCM will take responsibility to urge each Bishop to follow-up and support the Animation and AsIPA training in their respective dioceses. From the priests and animators trained, they will establish regional training teams who will then do echo training for priests in every diocese during their presbyterium recollection days.

Bishop Francis Daw Than



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## Pakistan

Pakistan is a beautiful country of 140 million people living in four big Provinces (Punjab, Sindh, Balochistan, North West and Frontier Provinces). The landscape is picturesque and consists of coastal areas, beautiful cities, town and villages, plans, mountains and valleys, rivers, forests and deserts.

Each province is different and has its unique culture and sub cultures. It is to a great extent multicultural and tribal. The common feature which hinders quick progress and modernization is **the feudal** system which has its stranglehold on true democracy and influences all spheres of life, be it political, social, developmental or agricultural. The feudal mentality has seeped into the whole of society and has been internalized by those with any sort of power or leadership role at most levels Pakistan is a “poor” country, but it consists of either the very rich or the very poor. The gap is so big that there is not much of a middle class. The Church, too, to some extent, is not entirely free from some of the cultural influences of this mentality and hence faces a very uphill task in trying to change into a **Participatory mode Church**. Therefore, the program of training lay leaders in accordance with the AsIPA methodology is essential.

As Pakistan was a frontline state and joined the USA and the Western Allies in the war against terrorism in Afghanistan, there was a backlash from many extremist Islamic groups who were making a case for the clash of religions and civilizations. However, in spite of periodical attacks on Churches and Christian Institution, two National Training Programs with evaluation sessions were held.

### **The Six-day AsIPA Program:**

- Reporting and evaluation the work done by each diocese
- Reviewing the 7-Step method and reflection in the light of the difficulties faced
- Deepening on each step with special attention to steps 4.5 and 65
- Importance of and how to prepare Awareness Programs
- Small Christian Communities (SCC):
  - a) Why SCC?
  - b) How to start SCC?
  - c) The four marks of SCC

### **Leadership and Leadership Styles:**

Different types of leadership styles were studied and discussed. The kind of leadership for this new way of being Church is the “Guiding and Animating Leader”. The attitudes of a guiding and animating leader and his/her role as a builder of community were also dwelt upon at great length.

### **Training of Facilitators:**

Looking towards the future set-up of national trainers, the resource person carefully selected six participants to be trained as facilitators. The training of these candidates was initiated and continued at separate sessions.

### **Significant Changes:**

It was encouraging to note significant change and greater maturity in the participants after having done the two programs and having had evaluation sessions in the national and diocesan levels and the experiences they went through. The participants at these sessions were serious, cohesive, knowledgeable and co-operative and keen to go ahead in the AsIPA spirit and its methodology of integral pastoral approach, formation and skills.

### **Deepening Spirituality:**

A lot of time was spent in evaluating what had been done by the participants and deepening the spiritual foundation of their work by going through and practicing all the 7 steps but especially through step 4 “we let God speak to us in Silence”, step 5” we share what we have heard in our hearts”, and step 6 “We discuss any task that our group is called to do”. This was very useful as it gave them a heightened awareness of the meaning and importance of silence in step 4, in sharing the message heard in their hearts (and not from their heads) in step 5 and of how they could foster these in their groups. This really meant being open to God, listening to Him and trusting the group in which they shared the message received.

This could only be possible by growing in deeper friendship with Jesus. It made them realize that transformation in this approach is really Gospel-based and Christ-centered and that it requires not only knowledge and skills but a deeper relationship with Christ, patience and trust in group members.

### **Conclusion:**

Ms. Cora Mateo, who is the main resource person and head of the FABC OL’s AsIPA Desk expressed her view that she was very pleased and satisfied with the efforts and the progress of the AsIPA participants of Pakistan on the whole and she expressed her hope of the Church here, moving forward towards becoming a more participatory and co-responsible Church. She also felt it important that four leaders from Pakistan be selected and given a great exposure by attending the Third AsIPA General Assembly to be held in Korea, September 2-9<sup>th</sup>, 2003.

The members of the national team are:

- Fr. Anjou P.T. Soares (Team-leader)
- Fr. Ishaq Yaqoob
- Mr. Victor Shad
- Mr. Leslie Fredricks

Submitted by:  
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## **BEC National Assembly Report from the Philippines**

### **1. Start:**

Last year, Bukal ng Tipan, a pastoral training center of the CICM (Congregation of the Immaculate Heart of Mary), thought of organizing a national assembly to bring people together to evaluate the 30 year history of BEC in the country. It therefore called on a few people, who have been into BEC for a long time, to be members of the Steering Committee: Fr. Amado Picardal, CSSR (representing Mindanao), Mons. Manny Gabriel (representing Luzon); Fr. Joemarie Delgado (representing Visayas); and Ms. Estela P. Padilla from Bukal ng Tipan. The Steering Committee met twice in Iloilo to set up the objectives, design the program and plan the process of the assembly. Bukal ng Tipan acted as secretariat, informing all the bishops and BEC coordinators of the all the Dioceses; inviting speakers; sending out information and arranging logistics of the assembly.

### **2. Background:**

There have been BEC assemblies in the past but mostly inter-Diocesan in nature: notably the Mindanao-Sulu Pastoral Conference, which has been regularly held since the early 70's. In the early 80's an inter-Diocesan assembly was organized by the Lay Formation Institute, with 20 Dioceses participating. In the late 90's, NASSA organized two assemblies: one for BEC promoters and one for social action concerns in the BEC attended by more than 10 Dioceses. Two years ago, 12 Dioceses gathered in Cebu on the topic of the Church of the Poor. A few national assemblies have been organized by the BCC-CO for the dioceses using their approach. For sure, there were still a few assemblies not mentioned here.

### **3. Context:**

The immediate context of this assembly was: after the National Pastoral Consultation on Church Renewal; at the onset of the third millennium of the church; in the midst of the sex scandals among the clergy. In the country, severe economic crisis; politically - after EDSA 2 and EDSA 3; rampant graft and corruption at high levels of government; unstable peace and order condition, especially in the South.

### **4. Data:**

Fifty-one Dioceses out of 77 (17 from Mindanao; 14 from Visayas; 20 from Luzon) comprising 2/3 of the Dioceses in the Philippines, attended the National BEC Assembly held at Holy Family Retreat House from Nov. 11-15. There were 185

participants: 109 lay, 69 priests and religious, 7 Bishops, who were BEC coordinators, organizers and leaders in their respective Dioceses.

## **5. Spirit:**

Although there were many people and the topics were heavy, the assembly flowed quite smoothly. True to BEC spirit, participants were relating well with each other. A lot of fun found its way not only outside but inside the sessions – the opening activities, the creative reporting, the Ukay-ukay and Solidarity Night. Participants enjoyed a spirit of camaraderie. According to them, just the fact that they gathered together and met (first time, for example, for BEC coordinators of Luzon to meet BEC coordinators of Mindanao and to hear their stories firsthand) gave them a lot of courage and inspiration to go on.

## **6. Status:**

There were 42 out of the 51 Arch/Dioceses who completed the survey form. The oldest BEC were between 32 – 34 years old (Marbel, Tagum, Kidapawan, San Carlos Negros Occ. and Antique). 70% of parishes in the Arch/Diocese have BEC; 65% of BEC in the parishes are active. Activities inside BEC and the percentages of BEC who have such activities, as follows in descending order: Liturgy (85%), formation (79%), involvement in parish activities (72%), Bible-sharing (71%), fellowship (70%), Rosary-praying (67%), neighborhood action / damayan (66%), prayer meetings (61%), economic activities / coops-IGP (41%); political action (40%). Although we can say that most of the activities are spiritual in nature, it is interesting to note that neighbor-hood action or damayan is as popular as prayer meetings and other spiritual activities. An emphasis on formation is also a positive development. Although expected, much really remains to be done at the level of economic and political action.

### **Reflections after story-telling (printing only majority of the answers):**

After listening to successful BEC stories, what for you is the importance of BEC?

- An instrument for societal transformation (from awareness to mobilization; enhances participation in all aspects of life – social, political, economic, cultural, religious; empowers people materially, socially, spiritually; help people uplift their lives by themselves, esp. the poor; provides experiences of unity, equality and solidarity; an option for development)
- It renews the church (integrates faith and life, religious and social concerns; making genuine PCP-II Church of the Poor; venue to concretize Gospel values of justice, peace, unity, love; agent of evangelization and integral formation for clergy, religious and lay; enhances participation in church life, in community life and in societal life; realizes the Reign of God)

- It develops the individual (his/her faith and life of discipleship; leadership and responsibilities; relationships with people)

After listening to stories of failed BEC, what are the reasons for the failure?

- Negative, unsupportive attitude of the clergy / Bishop on BEC (priest not knowledgeable, not interested in BEC; hierarchical, dominating attitude of priest does not encourage / empower laity; lack of political will / comprehensive plan from church leaders to implement BEC; reshuffling / transfer of priests; lifestyle of priest / Bishop; conflicts between priest and lay; priest-centered BEC)
- No clear vision, mission, pastoral plan to implement BEC
- No supporting structures to maintain BEC
- Misconceptions, different orientation about BEC
- Mandated and trans-parochial organizations non-participation and negative attitude
- External factors (militarization, poverty, urban living and values)

## **7. Workshops:**

- BEC and Econ. Empowerment – generation of economic activities such as organic farming, cooperatives, IGP; facing challenges of sustainability, self-reliance and globalization
- BEC and Political Action - a growing awareness but limited efforts; need formation and systematic action
- BEC and New Evangelization – efforts, though limited, at integration of faith and life; need skills for such; need also linkages with other POs, NGOs, GOs
- BEC and Family Life – although composed of a group of families, BEC need to generate and implement family life programs
- BEC and Alternative Youth Lifestyle – active but not committed, more interest in socio-cultural, less in spiritual-religious; need of integrated formation towards BEC
- BEC and Inter-religious Dialogue – efforts, though minimal, have been started; facing challenges of prejudices, fundamentalists and extremists, all-out-war stance
- BEC and Organizing Approaches – BEC has been the thrust of most Dioceses, but implementation, as well as motivation, need to be improved.
- BEC and Liturgy – one of the stronger ministries in the BEC but has been limited to Sunday Liturgy of the Word; need for more rooted, more participatory, more expanded view and more creative forms of liturgy

- BEC and Mandated Organizations – some are open, supportive and integrated into BEC but most need reorientation, restructuring and integration into parish / diocesan vision-mission-BEC thrust
- BEC and Priestly Life – limited seminary and clergy formation; need for change in lifestyle and attitude of domination

## 8. Input:

**Reactors** challenged the group on the following:

- Conrado De Quiros: proactive, vigilant political action; raise new and powerful myths that touch people emotionally, not just intellectually
- Bp. Chito Tagle: BEC is experience of Church renewal; culture of the poor in BEC could be the salvation of the Church. Will the pastors open the dominant culture of the church to be influenced by the culture of the poor?
- Dr. Albert Alejo, SJ: BEC as Church of the Poor/ Church at the margins – Can the mainstream Church learn from the marginal church? Can the mainstream church speak the language of the marginal church?
- Mons. Manny Gabriel: BEC as a / the way of being way church is not a question of option but of direction. Jesus' direction is to the poor. Priests / MOs: are you going in the direction of the poor?
- Dr. Emmanuel De Guzman: Unique contribution of BEC is to make people who are not part of the society (the outcasts) to belong again.

Keynote address of **Arch. Orlando Quevedo** focused on the following:

- Dream, not a prediction, of a renewed church (PCP-II) of the future; five movements of integral renewal that will shape the church of the future: movement towards authentic discipleship (con-version to and faithful following of, Jesus in word and deed), community (devoid of destructive division of any kind-economic, political and cultural), participatory church (activation of gifts of EVERY member of the church for the growth and renewal of church's life and mission to the world), inculturated church (incarnate the Gospel in a particular place and among a particular people), church of the poor (church as the home of the poor, a preference for the poor, in solidarity with the poor, living in evangelical poverty). In brief, the shape of the church of the future.
- BEC an, not the expression of renewal, although PCP II indicates its preference for BEC, as seen in its decrees.
- With regard to traditional / mandated organizations, PCP-II is clear in its direction (#609-611): these organizations "*should be encouraged to be involved in BEC, and their activities should be in accord and in coordination with parish pastoral priorities and programs*". He noted that if these organizations

go their own way they will create confusion, conflicts and difficulties in the parish / diocese; and if their loyalty to their leader or to their group is stronger than their loyalty to the wider church, they become 'sects'. Quevedo challenged mandated organizations towards reorientation, coordination and integration. Failing this, Quevedo advised "prohibition" to the organization or movement from "operating in the parish / diocese until such time they are able to integrate themselves"

**Ms. Lucia Ribeiro**, who shared on Latin American experience, challenged the assembly on:

- How to handle productively the tension between unity and autonomy (BEC as new ways of being church; but basic unit of parish structure which is still hierarchical)?
- Up to which point the bishops / priests – although playing an indispensable role of promoting the BEC – leave space for lay persons to assume their protagonism? How to build an authentically participatory church?
- Although emphasizing the option for the poor, BEC include persons of all social classes> Up to which point a different social origin may lead to different social practices? How to maintain a commitment to the poor in these situations?
- BEC as groups of families: How to address the following in BEC – teenage pregnancies, single mothers, and homosexuality?

## **9. Resolutions:**

Most of the resolutions at the arch/diocesan level focused on:

- Setting up regional meetings on BEC
- Ensuring to seminarian and clergy regular and continuous BEC formation
- Re-orientate different diocesan commissions and LOMA towards BEC
- Setting up a diocesan structure to sustain BEC

At the national level, it was a unanimous call to

- Set up a desk at the national level to pursue the cause of BEC (see Final Statement)
- Convene every three years for evaluation and planning (see Final Statement)

Bukal ng Tipan

December 22,2003

Fr. Mark Lesage, CICM

Ms. Estela P. Padilla

Director

Pastoral Coordinator

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## Appendix

### **Final Statement: Philippine BEC National Assembly**

Nov. 11-15, 2002

#### **Holy Family Retreat House, Cebu City**

We are 183 participants coming from 51 dioceses all over the Philippines – from Luzon, Visayas and Mindanao. Among us are lay leaders and pastoral workers, priests, religious and guests from other countries. We have also been accompanied by seven bishops.

We come together eleven years after the celebration of the Second Plenary Council of the Philippines that affirmed the Basic Ecclesial Communities as a way of being Church – an expression of a renewed Church.

Over the years we have been actively involved in the building and strengthening of BEC. We came to this Assembly asking ourselves the question: are BEC a dream or reality?

As we shared our stories and discussed our concerns we have come to believe that BEC are indeed a dream that is becoming a reality. The building up of BEC has become the pastoral thrust in many dioceses in the Philippines. Many parishes are becoming a network of BEC, a communion of communions. These BEC are becoming a basic unit of the local church and a way of life to many lay faithful. Through the BEC, the lay faithful respond to the call to discipleship and actively participate in the life and mission of the Church. It is in the BEC that the Church is becoming truly a Church of the Poor.

We know there is still much to be done. The promotion of BEC is a lifetime process. There are still many dioceses and parishes where BEC remain a dream. There are BEC that were established that are now inactive. Many are struggling for survival. Others are crying for support from their pastors. There are many BEC that need to address the problems of poverty, injustice, traditional politics, armed conflict and the destruction of the environment. We also see the need to dialogue with the lay organizations, movements and associations and encourage their members to actively participate in the building up of BEC in their locality. The BEC have to participate in the enculturation process so that the Church in the Philippines will truly become an inculturated Church. They must also be involved in inter-religious and interfaith dialogue especially in this time of intensive globalization. The family and youth with BEC need to be evangelized.



As we face these challenges, this Assembly adopts the following resolutions:

1. That the BEC Desk at the national level be set up by the CBCP to
  - Strengthen the initiatives of the different arch/dioceses;
  - Facilitate logistical support (financial, training, materials, expertise, etc.) for the different arch/dioceses
  - Assist and animate BEC of the different arch/dioceses
  - Provide necessary linkages with the Episcopal commissions
2. That a BEC National Assembly be convened every three years to
  - Provide the venue for exchange of experiences, training, materials, learning
  - Read the signs of the times to set new directions
  - Provide opportunities for immersion and exposure
  - Enrich our experience through the sharing of persons with BEC experience outside the country

We believe BEC have a vital role in shaping the Church of the future. The BEC can renew the Church and transform Philippine society. We journey towards the future with confidence, fully aware of the presence of the Risen Christ and empowered by the Holy Spirit.

May the Blessed Virgin Mary – the Patroness of the Philippines, together with San Lorenzo Ruiz and the Blessed Pedro Calungsod intercede for us in our endeavor to build, strengthen and sustain BEC.

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## Papua New Guinea Report

Since the last General Assembly Sr. Brenda went around the Catholic communities of our diocese presenting an awareness course on building SCC. In April 2001 I returned to Papua New Guinea after a year and a half on the staff of Lumko in South Africa. An appointment to our diocesan Pastoral Centre was a wonderful opportunity to contribute towards a more participatory Church in our own area and, to some extent, the whole country. Our former bishop agreed to give us the time and the opportunity to work out a new program for the formation and training of lay leaders in the diocese to propose to our confreres for consideration and consultation. The bishop gave his approval to present the draft vision statement, based on the formation of Parish Animation Teams, to those in full time pastoral ministry (See Vision Statement and outline). Then I went around the diocese to talk with our confreres about our hopes and plans. Several months later, and with a number of modifications, the proposals received general support and approval from our Bishop. Later our new bishop gave it full support and the Priest's Council ratified it. Then Sister Brenda and myself went around the diocese to explain the program and the selection process and to encourage communities to recommend suitable participants.

Meanwhile, in order to learn more about the hands-on practice of establishing SCC, Fr. Russ went to the diocese of Umtata in South Africa to work under Bishop Oswald in the hope of absorbing his pastoral attitude and approach first-hand. He ministered there in the parish of Port St. Johns for two years.

In June 2002 Sr. Brenda and I began to implement our training program for Pastoral Animation Teams at St. Paul's Pastoral Centre (SPCC) with a series of foundation courses based on Lumko's *Called to Serve* program.

1. Vocation of Laity
2. The Church
3. The Bible in the Catholic Church
4. Adult Catechesis
5. Leadership and Pastoral Communication
6. Liturgy and Sacraments
7. The Faith Journey of the Church

Due to widespread drought conditions we finished this part of the program earlier than planned. It also became clear that five months straight was too long a period for most of the participants. We left the last two courses, *Decision making in the community of the*

*Faithful and Church and Culture* and finished this segment with Creating awareness and Building Christian Community, in preparation for hands on training in the parishes during the coming year.

Sr. Brenda began to work with one of the teams presenting the community building course. However, the PNG General Assembly of the Church came along and pushed our plans to one side. This Assembly was the response of the PNG bishops to *Novo Millennio Ineunte*, and *Ecclesia in Oceania*. From Milne Bay Province our bishop, two of our participants and I, as representing Lumko AsIPA, took part in the opening and launching of the National General Assembly of the Church in Papua New Guinea. We decided to have a Diocesan Assembly this year as our way of taking part in the General Assembly and selected 18 topics or issues from the 36 topics prepared by the preparatory commission for the GA. Sr. Brenda and a small team became responsible for preparing these 18 topics for presentation in the communities following the format of Life, Word for Life, Live.

So instead of continuing the hands-on training for presenting the Christian Community Building course in the parishes we supervised the community involvement in the Diocesan Assembly program, noted the enthusiastic response of the people. Later we collated the results of the many village discussions.

We resumed work at St. Paul's Pastoral Centre in the middle of June this year with a few extra participants. The first two weeks continued the foundation courses from *Called To Serve* with a course on *Decision Making in the Community of the Faithful*. Following this was immediate preparation for the DA. The Assembly took a full week with over 100 participants. It was a hectic time, but participation was very enthusiastic and rewarding. (See discussion papers)

We then continued our Pastoral Animation Teams formation program with a course on *Sunday Liturgy in the Absence of a Priest*, their first training in pastoral ministry. (See booklet)

In the meantime we wrote a draft of the DA outcomes in the form of "Issue and Recommendations" and went through it with the participants for correction and modification before finalizing it for distribution (see Proposals and Resolutions booklet). The whole exercise was very rewarding for our participants as they were fully involved from the very beginning in an exercise that is reshaping our local Church.

We finished this segment of our program by starting on *Marriage, a Community Reflection*. This is a community-building course rather than marriage preparation and seemed to be a good preparation for following up a DA resolution, namely to make contact with alienated Catholics in the spirit of Healing of Memories. We have asked our participants to make this outreach in order to survey people's difficulties with the Church and to discover reasons for alienation.

We also asked our participants to make an effort to learn more about their traditional cultures in order to foster the process of enculturation.

### **Difficulties**

- Still struggling for full support from clergy
- Low education levels of both animators and people.
- Transport due to isolation, scattered communities and language differences (800 languages among 5 million people)
- Increasing difficulty of finding finances for needed pastoral projects and ministry while at the same time trying to become a self sustaining and self sufficient church.

### **Facts**

- Under the new bishop, set up Priest's Council with regular meetings
- Greater emphasis on Catholic identity of our schools and medical services
- Greater financial transparency and assistance to disadvantaged and remote communities
- Renewed interest and attention to youth
- An initiative with regard to the involvement of men in the life of the Church
- Continued emphasis on building of Communion of Communities and putting in place suitable structures. This came out clearly in our recent Diocesan Assembly.

In response to *Ecclesia in Oceania* the bishops of PNG called for a general assembly of the catholic church of PNG. This was opened in January 2003 with representatives, clergy and laity from all the dioceses of PNG. During this time 36 issues were presented which each of the dioceses implements in its own way. The results will be shared at the closing of the GA in 2004.

Our diocese chose to do this through a diocesan assembly which was held from July 13<sup>th</sup> to the 20<sup>th</sup> in 2003. We chose 18 of the proposed topics. Discussion sessions were prepared so that all the communities of the diocese could take an active part in the assembly. The procedure was a code picture and/or a play followed by relevant questions. Then there was God's word both from SS, NMI, EIO and our bishop's pastoral letters. Again relevant questions were asked. Finally there were questions on how to address the issues in a practical way. All of this was done in small groups. Most of the communities throughout the diocese took an active and enthusiastic part in these discussions. The answers were collated and presented at the assembly for further discussion, modifications and additions. The final draft is now printed and is being sent to all the parishes.

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## **Diocesan Report of Kurunegala**

### **Introduction:**

In 1996 the Sri Lankan Bishops gathered in Lewella, Kandy and agreed in starting Small Christian Communities in all the Dioceses of Sri Lanka. The Bishops of Sri Lanka decided to give the AsIPA method a priority in their Dioceses.

With the same intension the Diocese of Kurunegala encouraged the Small Christian Communities which already existed in the Diocese. The Bishop of the Diocese felt great enthusiasm to start AsIPA in his Diocese. Many priests and lay faithful were locally trained, sent to other parts of the country or overseas to India and the Philippines.

Kurunegala Diocese is divided into two deaneries. In both of the deaneries there are diocesan teams functioning as two groups. One group consists of adults and the other group consists of young people. With these two diocesan teams we conduct our training programs. So far we have conducted sessions on A1 to A7, B1 to B4, and C1 to C6. We also made use of some other materials from Lumko and have designed our own awareness programs.

When we conduct our programs we go from parish to parish. Sometimes we call the leaders to our Diocesan Pastoral Center and give them on-going training. Each parish council was given a one-day or two-day training program. We felt that this way of conducting sessions was very helpful to build up Small Christian Communities. Our diocesan pastoral council was offered a one-day training program and a 3 days retreat.

In Kurunegala Diocese the priority is given to SCC: all apostolates and associations are based on SCC. Each parish pastoral council is formed by SCC-leaders, all the apostolates and associations of the parish are included in their mandates.

### **Main Achievements:**

1. The Diocesan Pastoral Council and the Parish Pastoral Councils are based on SCC. Each SCC chose four members of different age, called "Father, Mother, Son and Daughter" who are the delegates to the Parish Pastoral Council. Because of this system, elders and youth are equally represented in the parish and diocesan pastoral councils. They come together and discuss, plan and share the progress and experiences in the SCC. Each parish council sends one member as their representative to the Diocesan Pastoral Council. Once in every three months, the Diocesan Pastoral Council gets together under the leadership of the Diocesan Bishop. There again they share their experiences and plan

- further steps for the progress of the SCC. The Bishop dedicates much of his time to the Diocesan Pastoral Council and shows a lot of enthusiasm.
2. Another achievement is the magazine “**SUBADI**”, with an issue published every three months. The name “**SUBADI**” means “**Carrying the Good News**”. The purpose of this magazine is to share the experience of the SCC in the diocese. Members of the SCC and leaders from every corner of the Diocese share their experience through this magazine. It really enriches the experience of everybody. “**SUBADI**” helps to strengthen the weaker SCC. Members of the SCC are also willing to share their experience of Gospel Sharing, especially the 5<sup>th</sup> and 6<sup>th</sup> step of the 7-Step Gospel Sharing. We also publish articles about SCC, important news for the SCC and reports about special events. Furthermore there are some priests and the Bishop who regularly write their views in the magazine. The magazine is a good tool for further education.
  3. Another achievement was the introduction of the Bible-Mirror-Method to the SCC leaders during this year. Last year we went deeper into the meaning of the 7-Step Gospel Sharing thanks to Fr. Arthur Perera, Diocesan SCC director of Mangalore, India, who conducted two-day workshops for lay people, two days for priests and religious. Furthermore he held workshops on B1-B4, C5 and C6 for our SCC leaders and priests. Certainly these programs helped to gain a clear vision and mission with AsIPA. After these two workshops we saw a lot of enthusiasm among our priests and lay leaders. We hope to continue these workshops in the near future.
  4. Another achievement was the rising interest for AsIPA among our youth. We have young AsIPA diocesan teams who are very active in some of the SCC. Even for the workshops they show up regularly and take part very actively.

### **Difficulties:**

1. In the Diocese of Kurunegala the people live far way from each other and their houses are very spread in a vast area. Sometimes they have to take a bus to attend a SCC meeting. Due to this fact we have started with meeting early in the evenings or even in the morning. But with this change the participation of men has become poor.
2. Due to poverty the people work overtime and are not free in the evening.
3. Another major problem is the rivalry and fight among members of the same neighborhood. This makes it difficult to get them together for the SCC meetings.

**Conclusion:**

We hope that this short report helps to understand our local situation. We have not lost our enthusiasm and are convinced that this way is the only way for our diocese to live the Word of God and answer God's call. We are very happy about our successes on the "New Way of Being Church".

Rev. Fr. Chandana Hapuarachchi,

Assistant Coordinator

Rev. Fr. M. Jerome Perera

Co-Coordinator

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## Diocesan Report of Mannar

### Fact Sheet of Mannar

Country: .....	Sri Lanka
Diocese: .....	Mannar (Two adm. districts – Mannar&Vavuniya)
Bishop: .....	Rt. Rev. Dr. Joseph Rayappu
Vicar General: .....	Very Rev. Fr. A. Xavier Croos
Area of the Territory: .....	3,900 (square miles)
Total Population: .....	212,852
Total of Catholics: .....	73,060
Other Christians: .....	4,509
Other Religions: .....	135,283
Priests: .....	59 (42 Diocesan and 17 Religious)
Religious: .....	122 (9 Men and 113 Women)
Catechists: .....	612 (52 paid and 560 volunteers)
Parishes: .....	27
ANPIAMS (BEC)	
Director: .....	Rev. Fr. C. Anthonythas Dalima
Diocesan Animation Team: .....	25 (23 Lay, 1 Religious Sister and 1 Priest)
Center: .....	Anpiam Coordination Center of Mannar Diocese
Anpiams: .....	920
Animators: .....	2500



## **Anpiam**

### **1. Teaching from the Bible**

The vivid dream of our Lord Jesus Christ is to form a new society or a community based on the culture of love. He wished that man created in the image and likeness of God must also embrace a life of love (Jn17:18, 23). The people who were around Jesus embraced this new life of love and fellowship (Luke 8:2). Those who believed in Jesus Christ formed a loving community lead by the power of the Holy Spirit. This community of love is called the CHURCH. By virtue of baptism they all became ONE in love and live a life of fellowship.

Under the direction of St. Peter the Jerusalem Church had a life of love and fellowship (Acts 2:42-47). St. Paul who laid the foundation for the early Church described the Church as ANPIAM, a loving community. He directed the early Christians to form a community based on love and fellowship (1 Cor. 16:19; Col. 4:15, 18; Phil. 1:1, 3).

#### **A community of Fellowship**

St. Paul is trying to explain the meaning of fellowship by a Greek Word "KOINONIA". It is also called UNION, ACCEPTANCE, SHARING, and FELLOWSHIP. This Greek expression explains the moral principles of our Anpiam.

Through the "Koinonia-Community-of love-experience based in Trinity flowing from the Father, Son & Holy Spirit, it should continue to flow to God and our neighbor. This relationship is known as holy union with the trinity. The constant, continuous and eternal sharing of love among Father, Son & Holy Spirit is the bond of love and the actual foundation for the perfection of love among the faithful in the church.

St. Paul further describes in his letter to the Galatians that the baptism is the true experience of a person's loving relationship with Jesus and with one another. The letter further speaks about the fellowship with Jesus and with others really challenges the human weakness such as social difference, divisions and other obstacles. *"For all of you who were baptized into Christ have clothed yourself with Christ. There is not male or female for you are all one in Christ Jesus"* (Gal 3:27&28)

#### **Church is a Mystery**

In the first instant itself the scripture teaches us that the church is a mystery. (Eph 1:9; Rom 16:2-5). The early Christians believed that the church was instituted by God himself (1 Cor. 11:18). The people who were called by God and grouped together in Jesus became a new society with the spirit of brotherhood. Thus the baptized Jews mixed with gentiles and became the church (1 Cor. 12:12).

St. Paul states that the church is built upon the foundation of the apostles and prophets with Christ himself as its head. The people are linked with Jesus in baptism and there is no difference between Jews, Greeks, slaves or free people, for all are one in Jesus Christ (Gal 3:27-28).

The church is also called the household of God (Eph 2:19) and its members are holy ones who love God and are called by God (Rom 8:27-28). They are sanctified in Jesus Christ to be holy and God's chosen and beloved ones. This structure is called the Kingdom of God and its people are a community of believers who are one heart and mind, they live together shedding all differences (Act 4:32)

## 2. The Teaching of the Church

Pope John Paul II in his letter **Redemptoris Missio** says that the **Basic Christian Community** is the symbol of the resurrected church. These communities are involved in the formation and evangelization of the people to form a new society (RM # 51).

In 1990 the **Asian Bishops** stated that the church is a community of communities.

They explained that the small communities are the place where priests, laity and religious join together and accept themselves as brothers and sisters in Christ.

Through the **Word of God** these people become a sacramental sign of the Risen Lord and form Basic Christian Communities. They pray together, they share the Good News in the Gospel and become one heart and one mind, helping each other and witnessing to the Risen Lord. They dedicate themselves with zeal and enthusiasm to various apostolates.

The **Bishops Conference of Sri Lanka** decided to start this process of renewing the Church in Sri Lanka and found in the AsIPA method a very good tool to achieve this goal.

## 3. The Anpiums in our Diocese

For the last few years the faithful in our diocese tried to do as the early Christian had done, they prayed together, shared the Word of God and participated in fellowship meals. This paved the way for the Basic Christian Communities, called Anpium, which gather 10-15 families for prayer and Gospel Sharing.

This experience of the new way of being church led many people to deepen their spirituality. The AsIPA method was very meaningful for the process in our diocese.

Today there is no parish without Anpium. We have a band of animators who undergo training periodically in every parish and in the deaneries. Through this the lay leaders have been encouraged and trained to face all the challenges of their daily lives.

## 4. Challenges on the new way of being Church

We face, however, also many challenges in the process of building up the Anpiums in our diocese.

The main obstacles are traditional structures in the church and the societies and the lack of peace in Sri Lanka.

### 4.1. Traditional Structures

Some of the Anpiums are still slaves of institutional bondages which obstructs the growth in fellowship and in the apostolate. A few parishes are still at the very early stage of growth. There are also common social structures which hinder the growth of

the SCC. One of them is the case system, which still prevails in our society. It has become a destructive power to the new way of being church.

The Bible, the teachings of the church and its canon law (Cannon 208) emphasize the equal status of those who are baptized in the Christ.

Our people have to learn to accept the fact that Catholics who live in a particular parish permanently or for some time only are full members of the parish with their rights and obligations. It is the duty of all the people of God to deepen their faith, to take part in the community life, in the liturgy and administration under the guidance of the parish priest.

#### **4.2. Lack of Peace**

God who revealed himself in the person of Jesus Christ showed us the path to peace which is based on equality and justice. Peace depends on the way people live, whether they show mutual respect to each other, take responsibility and build up community. The selfishness hidden in us prevents us from accepting each others as equals.

Christ calls us to dedicate ourselves to work for real peace in our community and in our society.

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## Catholic Church in Taiwan

In January 2001 the Church in Taiwan started a pastoral-meeting:

NEW MILLENIUM - NEW HOPE

NEW MILLENIUM - NEW EVANGELIZATION

After three days of the conference, the participants (laypeople, Sisters, Priests and Bishops) within 10 months worked in 11 small groups.

### ***The Topics were:***

1. *Build up Families full of Faith, Hope and Love and enable them to spread the Gospel*
2. *Build up Charity Works full of Faith, Hope and Love and enable them to spread the Gospel*
3. *Build up Parishes full of Faith, Hope and Love and enable them to spread the Gospel*
4. *Build up Social-Organizations full of Faith, Hope and Love and enable them to spread the Gospel*
5. *Build up Dioceses full of Faith, Hope and Love and enable them to spread the Gospel*
6. *Evangelization and Society*
7. *Evangelization and Justice and Peace*
8. *Evangelization and Public Doctrine*
9. *Evangelization and Dialogue with other Religions*
10. *Evangelization and Culture-Adaptation*
11. *Evangelization and Media*

*In November 2001 the conclusion of the pastoral-meeting ended with a very special Eucharist. The main celebrant was the bishop from Guatemala.*

*In the years 2002 and 2003 the aim for all the Dioceses in Taiwan was:*

***To build up Families full of Faith, of Hope, of Love and enable them to spread the Gospel of Jesus Christ.***

*In these two years there were many different kinds of workshops and weekends for families; for example: marriage encounter; how to lead a Family-Prayer-evening; Family-Bible-sharing etc*

*Last December in my small parish I started Family-Bible-sharing which resulted in very good experiences. The whole family gathered together, including children from kindergarten to junior-high-school.*

*Family Bible-sharing gives the parents the opportunity to know better their children's life and thinking. It is also a chance for the children hear what the parents think about religion and know what difficulties and hopes their parents have. It is possible that this was the first time the children ever heard their own parents pray, and the parents, in turn, heard their children pray.*

*Family Bible-sharing deepens the faith of the whole family, and all are working for the same aim (step 6); no one stands aside.*

**1. Example:** *A second grade primary-school-boy choose the word JESUS at step 3; at step 5 he said: The word JESUS is very important for me. Jesus helps the people, Jesus loves all men. Jesus doesn't put the men in categories. I will learn to be like Jesus.*

**2. Example:** *A fourth grade primary-school-girl prayed after sharing Luke 19:1-10 :*

*Jesus, if I sin, You pardon me;*

*Jesus if I am weak, You strengthen me;*

*Jesus if someone doesn't like me; You look friendly at me;*

*Jesus thank You for Your love. Amen.*

## **HUALIEN-TAITUNG-DIOCESE**

*In our Diocese we look forward to the year 2004!*

*Our Bishop-councilor decided to hold a Diocesan-pastoral-meeting in February next year.*

*The main topic is still: **NEW MILLENIUM - NEW HOPE***

### **NEW MILLENIUM - NEW EVANGELIZATION**

***We will discuss same questions:***

*What is our hope?*

*What is our direction?*

*Which way will we go?*

*One of the topics will be:*

***To build up Parishes full of Faith, Hope and Love and enable them spread the Gospel!***

***Other topics:***

*Leadership Training*

*Liturgy*

*Youth and the elderly*

***A 5-year-Vision:***

*Establish a catechetical-school*

Sr. Jermia Thoma, CSC

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## **Assessment of the AsIPA Vision Implementation in Taiwan**

### **1. The new vision in our country**

When we talk of the new vision, we are referring to the vision of those involved in AsIPA work. Our vision is that a participatory church will be able to develop from the grassroots, convince the pastoral agents and eventually reshape the face of the entire church in Taiwan.

### **2. Our achievements since AsIPA GA II**

After AsIPA GA II, the participants from Taiwan went to the district Taitung in the diocese of Hualien and reported on their vision and experiences. As a result, a few training sessions were held, both with the local clergy and with other pastoral agents in the district.

The AsIPA method was regularly employed in the training sessions for the lay-volunteers, the “Volunteer Apostles”.

In January 2003, with the help of Fr. Thomas Vijay, a three-year training program for facilitators was started. The second session was held in Taoyuan, in Northern Taiwan, especially stressing the importance of the attitude of the facilitator.

### **3. Hurdles in the process**

Apart from a lack of encouragement from the bishops, the major hurdle is a lack of cooperation and especially of coordination of people involved in AsIPA work. There are quite a few local efforts in the different parts of Taiwan, but each group struggles on their own.

### **4. Challenges for further growth**

The challenge for further growth is to find ways of cooperation through networking, so that the efforts of each group, parish, and diocese can be enhanced through the help of more experienced facilitators from other areas. At the moment we are in the process of training a core of facilitators who could be developing into a national team.

2003/9/3

Bro. Larry Schelbert, SMB

## VI. APPENDICES B: PREPARATORY WORK

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### Invitation to all diocesan AsIPA Teams:

25 October 2002

**To:** All the national and diocesan AsIPA teams

Dear Friends: Greetings of peace from Taipei!

With all the news about violence in different parts of the world, we thank God for each day He gives us to be able to live and work.

In earlier communications we announced the Third AsIPA General Assembly, which will be in Korea next year. The dates are now set for: **September 2<sup>nd</sup> (arrival) to 9<sup>th</sup>, 2003**. This General Assembly in Korea also offers us a chance to visit some of the more vibrant SCC in the country.

**Theme: "SCC: Empowering People to Serve"**

**Objectives:**

1. To reflect how the vision of a Participatory and Co-responsible Church is actualized in different places.
2. To deepen our spirituality towards becoming a "Communion of Communities."
3. To discover new ministries for service.
4. To evaluate our journey since the 2nd General Assembly.

In the sharing of experience, we would like to emphasize four topics FAMILY, (2) SPIRITUALITY, (3) LEADERSHIP and (4) MINISTRY.

In your application form, please indicate which 2 areas have you developed most and number them according to your priority.

AsIPA Desk will provide for the board and lodging with the help of our partner agencies and local host. Participants are expected to pay for their own plane fares and a registration of US\$100 per team.

Participation is open to 3 or 4 members in one national or diocesan team, with one who has been to the previous General Assembly (when applicable), one attending for the first time, and at least one lay trainer.

Enclosed is an application form. The **deadline for the application is Feb. 2, 2003** and we will give you our response before Feb. 28<sup>th</sup>, 2003. More information will be sent to you after that.

With best regards to you and the other AsIPA trainers in your place.

We look forward hearing from you. God bless,

Cora Mateo

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10 March 2003

Diocesan and National SCC Trainers' Teams

Re: AsIPA General Assembly III

Dear Friends:

Greetings to you all during this holy season of Lent!

The news of imminent war being decided by leaders even against the will of the people is one challenge for us who are in this pastoral work. While we are kept in this unhealthy tension, we hope and life must go on.

With regards our third General Assembly, as of February 28<sup>th</sup>, we only have responses from 6 countries without counting Korea. We need to have your applications to form the panel that will handle each topic. Please send your applications soon. We are extending the deadline to March 31<sup>st</sup>.

Those of you who are in difficult situations, we still would advise you to send in your applications as we try to find some solutions.

The final dates are: September 2<sup>nd</sup> (arrival) until the 9<sup>th</sup> (departure for exposure areas or to return home). Our contact person in Korea is Fr. Francis Chung Woll Kee, Director of the Seoul Archdiocese Evangelization Commission, who is also a member of the AsIPA Editorial Board.

Encourage your Arch/Bishops to join even just for the first 3 days, for those who cannot stay the whole time. We remind you that this General Assembly is for Diocesan teams too and so we do not limit the number from each country.

United with you all in our prayers for peace and in the renewal we hope for during this season,

Sincerely in Christ,

Cora Mateo

AsIPA Desk



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30 April 2003

Team from \_\_\_\_\_

Dear Friends:

Greetings from Taipei with the alleluia bells still in the air!! We are happy to know you are making plans to join the 3<sup>rd</sup> AsIPA General Assembly.

After our recent communication with Fr. Francisco Chung Woll Kee, we made the arrangements that the visa application be facilitated from their side. They are most willing to write a guaranty letter for all the participants who may need this.

Please send the following data to Fr. Chung, by fax or email, before July 31, 2003, at the latest:

- Passport name (underline your family name)
- Citizenship (also indicate from which country will you apply for visa if different from your country of citizenship)
- Passport number and validity date.
- Fax number of Fr. Chung: 82-2-773 1948
- Email addresses: [evangel@seoul.catholic.or.kr](mailto:evangel@seoul.catholic.or.kr) or [jwk54@seoul.catholic.or.kr](mailto:jwk54@seoul.catholic.or.kr)
- To facilitate follow up, please send a copy to FABC Office of Laity.

Very **urgently needed** is your choice of the 4 sub-topics. Which topic would you like to focus on? One from the Editorial Board will handle a topic and will be in touch with you with regards to the dynamics. Can we have your answer before June 1<sup>st</sup>, 2003?

We also request each country to bring along a copy of the recent Catholic Directory in English for the office use in Taipei.

We hope and pray that the SARS would be identified and cured soon, and there be no other plans to attack another country. We look forward to hearing from you soon.

Sincerely in Christ,

Cora Mateo

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## Cover letter for all the participants

8 July 2003

Dear Friends who will be joining the third AsIPA General Assembly:

Greetings for this season after we have gone through the faith-filled experiences of the Paschal mystery and the feast of Pentecost!

Our AsIPA General Assembly is getting very close and after the turbulent days of war in Iraq and the uncertainties created by the SARS epidemic, we are happy to be able to push through with our plans. The **dates remain unchanged** and we have other concretised matters related to the General Assembly.

With this, we enclosed a write up on how our General Assembly days will be spent and what are the **things needed to prepare** for it, as well as the offer our local organizers give to maximize our stay in Korea. They have been very generous in subsidizing a big part of the expenses so each participant will not spend much.

We ask for US\$100 registration fee per Diocesan team (which will be used to cover expenses for the post General Assembly documentation) and we hope each team will find their resources to pay their plane fares. We are aware that some teams are still looking for funds to be able to join. At the same time, we want to offer this as a chance for those who can afford, to **contribute to a solidarity fund** in any amount you can generously give. Our partner agencies, at the moment, have granted a much smaller amount than what we asked and definitely not enough. But like other instances we have had at the local level and when we made the steps to overcome difficulties in different forms, our faith has sustained us. We go ahead with that same faith and we will find means so that those who are meant to attend do not miss it due to financial reasons only.

Let us make this third General Assembly a very special occasion to have a **reunion sharing our common vision and concerns** after 10 years of AsIPA effort (started in 1993). The success of this Third General Assembly depends on each ones contributions and presence as it is an important source of learning for each of us. Our Korean host has been working very hard and desire to make this a very fruitful event: enriching and inspiring to all.

Kindly send back your travel plans and choice for exposure if you wish to make it, **before the deadline**. Everyone will have a chance to meet with parish priests and lay leaders of SCC on the evening of Sept. 5<sup>th</sup>. Those who need a visa should communicate directly to Fr. Chung Woll Kee in Korea so a letter of invitation and guaranty can be sent to you and to the Korean Embassy in your country.

Please **communicate whatever question** you may have, and meanwhile, ask your communities to pray for this event, to send you forth to this third General Assembly taking along their own hopes and concerns.

We look forward to seeing one another soon as we re-commit ourselves to the mission of renewing our local Churches.

Yours in Christ,

Cora Mateo

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**AsIPA General Assembly III**  
**Hanmaum Education and Retreat Center, Seoul, Korea**  
**2-9 September 2003**

8 August 2003

**For all the participants to the third General Assembly**

Dear Friends:

Greetings as we are nearing our third General Assembly dates. You must be finalizing your travel plans by now. With this, a big WELCOME to you all.

Here are some last minute reminders to note:

1. We are going to be almost 120, so we suggest that you bring enough copies of your national or diocesan report and a floppy diskette. Send a copy to the Taipei office before Aug. 25th.
2. At this stage, your travel visa will have to be resolved from Korea, so please send them whatever communication you may need on this and your travel plans to Fr. Francis Chung Woll Ki at this fax no. 82 2 773 1948 and email addresses: [evangel@seoul.catholic.or.kr](mailto:evangel@seoul.catholic.or.kr) or [jwk54@seoul.catholic.or.kr](mailto:jwk54@seoul.catholic.or.kr) Make sure you have your visa ready when you travel, for those who need it.
3. All of you will be met at the airport. Look for the AsIPA sign in the arrival lounge once you come out of the immigration and customs section. Come out slowly to give time for the Welcome Committee to recognize you.
4. If you do not see the sign, stand in the hall, somewhere near the exit from Customs area until someone approaches you. May I suggest that you write on a paper, "AsIPA General Assembly III" and put in on one of your suitcases or hold it so it is visible to facilitate identification?
5. There are facilities for overhead projection and power point presentation for those who may need it.
6. To clarify a change of plan: the exposure offered now is only for Seoul Archdiocese on Aug. 30 to Sept. 1<sup>st</sup>. The one for Masan and Suwon Dioceses has been cancelled.
7. After the General Assembly, they are offering a two-day tour for those who like.
8. We will have an early autumn weather, bring along light warm cloths (jacket and/or sweaters) for 17-20 degrees centigrade climate.
9. For emergency, call no. 01199 801 505 (Fr. Francis Chung), no. 01126 0234 (for Mr. Gregory Yu who will be at the airport on Sept. 2nd) and no. 0167 239 870 (Ms. Catherine Kim – staff of the Office of Evangelization).
10. Next week, there will be no one in the Taipei office and if there is any urgent need, contact my mobile phone 886 932 32 22 42. Brigitte will be with her family and I will be with the Asian youth in India. We will be back on Aug. 18th.

Have a pleasant trip, all of you and see you soon in Korea, God willing.

Cora Mateo

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2 January 2003

President of Bishops' Conference  
Your Eminence/Excellency:

**Greetings of peace for the New Year, from FABC-OL,  
in particular, from the AsIPA Desk.**

As I start this new post, I am happy to announce to you that in September (2<sup>nd</sup> -9<sup>th</sup>), 2003, we will have the third General Assembly of Bishops of your Conference who have SCC in their Dioceses and the other Bishops who are interested to know this method and how much work is being done to bring about renewal in the local Church. The schedule includes a session for Bishops and we hope to be able to give our opinion on this particular effort that the FABC has promoted during the past ten years. Please encourage them to participate.

Enclosed is an application form to join the third AsIPA General Assembly. Kindly send them back to our office in Taipei before May 31<sup>st</sup>, 2003. More information will later follow. A separate application form goes to the training teams.

With fraternal best regards,

Yours in Christ,

Martin Situmorang, OFM Cap.  
Chairman

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30 April 2003

**To the Cardinals, Archbishops and Bishops of the FABC**

Greetings from the FABC Office of Laity, As IPA Desk, based here in Taipei.

Early this year, our new Chairman Bishop, Bishop Martin Situmorang, OFM Cap, of Padang, Indonesia, sent a letter to the President of your Bishops' Conference to give the initial information about the third AsIPA General Assembly. It will be held in Korea on September 2 to 9<sup>th</sup>, 2003.

In behalf of the AsIPA Desk of FABC Office of Laity, I am sending this particular invitation to you considering your own interest and your experience with Small Christian Communities (SCC) or Basic Ecclesial Communities (BEC). Our program for the General Assembly includes one afternoon (Sept. 5<sup>th</sup>) when the Bishops will come together to look at the past to be able to give suggestions for the future of this AsIPA Desk. Your presence can contribute much to that reflection and planning session. You could plan to be with us from Sept. 2<sup>nd</sup> (arrival) to 6<sup>th</sup> (departure). The AsIPA effort is 10 years old this year. We expect around 200 participants from several Asian countries and Papua New Guinea.

We would be happy to assume 50% of your plane fare (as allowed by our budget at the present date) and will try our best to find other sources if you need more subsidy, and would be more than willing to send you more information. May we hear from you on or before June 30<sup>th</sup>?

With our best and respectful regards, always with the hope of Easter which is very much expressed by our small communities.

Sincerely in Christ,

Cora Mateo

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**AsIPA General Assembly III**  
**Hanmaum Education and Retreat Center, Gyeonggido, Korea**  
**2-9 September 2003**

**Theme: SCC/BEC: Empowering People to Serve**

“BEC aim to help their members to live the Gospel in a spirit of fraternal love and service, and therefore, are a solid starting point for a new society, the expression of a civilization of love.”

Pope John Paul II - EA #25

**Objectives:**

- To reflect how the vision of a Participatory and Co-responsible Church is becoming actualized;
- To evaluate our journey since the 2<sup>nd</sup> General Assembly in 2000;
- To evolve new sessions/modules in the areas of Family, Spirituality, Leadership and Ministry;
- To plan the Asian level programs for the next 10 years.

**Sub-topics:**

1. Family
2. Leadership
3. Ministry
4. Spirituality

**Proposed schedule:**

Sept. 2	Tues	- Arrival and registration - 5:00 pm – Bible enthronement and general orientation.
Sept. 3	Wed	- 9:00 – Mass, welcome talks, keynote address, messages, group photo - 3:00 – Full session - 7:00 – Supper - 8:30 – Evening session to form committees
Sept. 4	Thu	- Full session day (*)
Sept. 5	Fri	- Full session in the morning - 3:00 – 5:30 session with Bishops and Editorial Board and work by national groupings for participants - 5:30 – 10:00 outing to visit SCC
Sept. 6	Sat	- Full session day (*)
Sept. 7	Sun	- Mass in a local parish and outing day

- Sept. 8 Mon - Full session day (\*)  
 Sept. 9 Tues - Evaluation, plans and final statement  
 - Closing Eucharist  
 - Departure after lunch

(\*) Some evenings will have an hour session for pastoral exchanges.  
 Evening of Sept. 8<sup>th</sup>, Our Lady's Nativity, will be the cultural evening.

**Guide for National or Diocesan reports**

(please bring a diskette or CD, and a hard copy):

Brief **evaluative report on activities** done since the 2<sup>nd</sup> General Assembly (or during the last 2 years for those who did not join G.A. 2) indicating 2-3 main achievements in terms of growth in becoming a more Participatory Co-responsible Church, and 2-3 difficulties encountered;

On a separate fact sheet please indicate the present situation of the Church at the national or the Diocesan level. This fact sheet should not be more than 2 A4 papers. This should include any important Church event like a Synod or Congress that sets the vision/mission, the pastoral directions and guidelines for the future;

**Other things to prepare and to bring to the General Assembly:**

- Two set of modules developed locally on the sub-topics mentioned above (one set for AsIPA Desk and one for exhibit);
- Materials for exhibit by countries: modules on other topics, some photos, map of your country, some local crafts, etc.;
- Some indigenous materials for liturgy and for cultural presentation;
- A tape or CD of AsIPA songs you composed, with the lyrics;
- Copy of the latest Catholic Directory in English, if available (for AsIPA Desk).
- Clothes for cooler temperature (beginning of autumn season)

**Other offers from our Local Organizers:**

- One day and one night stay in Seoul for those who wish to go shopping, free of charge. (Staying for longer time will have to be separately arranged with charges).
- Exposure trips before/after the General Assembly dates with these choices:
- Aug. 29 to 31<sup>st</sup> - to Suwon and Masan Dioceses;
- Sept. 9- 11<sup>th</sup> – Exposure to several parishes in Seoul Archdiocese.

N.B. Cost (partly subsidized) is US\$40 per participant to include transportation, board and lodging expenses. This can be paid when you register.

**Contact addresses:**

Local organizers: Fr. Francis Chung Woll Ki (contact person)  
 Evangelization Office of Seoul Archdiocese  
 Seoul Archdiocesan Pastoral Center  
 2 Ga, no. 1 Myong Dong, Chung-Gu, 100 022 Seoul, Korea  
 Tel no. 82-2- 777 1505; Fax no. 88-2- 773 1948  
 Email: [evangel@seoul.catholic.or.kr](mailto:evangel@seoul.catholic.or.kr)

AsIPA Desk: 34 Lane 32, Kuangfu South Road  
Taipei 105, Taiwan, R.O.C.  
TEL/fax no. 886-2-2577 2007  
Email: [fabcol@ms8.hinet.net](mailto:fabcol@ms8.hinet.net) and [laity98@yahoo.com](mailto:laity98@yahoo.com)

G.A. III Venue: Hanmaum Education & Retreat Center  
Yangju-gun, Yangju-eup, Undunri san 120  
Gyeonggido 482-820, Korea  
Tel nos. 82-31-840 0018 and 82-31-856 3357  
Fax no. 82-31-844 4697

For emergency: Mobile phone of Fr. Francis Chung:  
# 82 1199 801 505 (omit 82 and add 0 if calling within Korea)  
Mobile phone of Cora Mateo  
# 886 9323 222 42



----- PLEASE CUT HERE -----

and send back before the deadline

## TRAVEL PLANS

Passport name: \_\_\_\_\_

Address: \_\_\_\_\_

### ARRIVAL:

Date \_\_\_\_\_ Time \_\_\_\_\_ Flight no. \_\_\_\_\_

### DEPARTURE:

Date \_\_\_\_\_ Time \_\_\_\_\_ Flight no. \_\_\_\_\_

Please send to: Fr. Francis Chung, Seoul and a copy to: AsIPA Desk, Taipei

N.B. Do you need any special diet? No  Yes

If yes, what kind? \_\_\_\_\_

## SCC EXPOSURE (optional)

Please check which one:

Exposure to: Suwon and Masan Dioceses \_\_\_\_\_

Seoul Archdiocese \_\_\_\_\_

**Very important:** Please send this on or before the 8<sup>th</sup> of August 2003

So you can be met at the airport and your choice attended to.



## VII. APPENDIX C: DIRECTORY

### Participants AsIPA General Assembly III in Seoul, Korea Sep 2-9 2003

<b>BANGLADESH</b>		
<b>Diocese / Office</b>	<b>Full Name</b>	<b>Address</b>
Dhaka (CCP)	Sr. Mary Supriti (Irene) Rozario	Mary House, 1, Holy Cross Road, Dhaka 1215, BANGLADESH
Dhaka (CCP)	Bro. John Rozario, CSC	St. Joseph High School, 97 Asad Ave., Mohamedpur, Dhaka 1207, BANGLADESH E-mail: stjoe@bdonline.com Tel: +880-2-911-2917
Khulna	Fr. Ananda Mondal	Bishop's House, Sonadanga, Main Road, D. K. Khulna, 9000, BANGLADESH E-mail: kcd@khulna.bangla.net Tel: +880-41-730-569
Rajshahi	Fr. Shankar Dominic Gomes	Bishop's House, Post Box-57 P.O. Omarpur, PS. Shah Mukdum, Dist. Rajshahi - 6000 BANGLADESH
<b>GERMANY</b>		
<b>Diocese / Office</b>	<b>Full Name</b>	<b>Address</b>
Representative Missio Aachen, Diocesan Coordinator	Dr. Norbert Nagler	Missio P.O. Box 1110 52012 Aachen GERMANY E-mail: norbert.nagler@missio-aachen.de Tel: +49-241-7507-341 Fax: +49-241-7507-379
Representative Missio Muenchen	Dr. Simone Rappel	Missio Muenchen, Pettenkoferstr. 26-28, 80336 Muenchen GERMANY E-mail: s.rappel@missio-muc.de Tel: +49-89-5162-270 Fax: +49-89-5162-335
<b>INDIA</b>		
<b>Diocese / Office</b>	<b>Full Name</b>	<b>Address</b>
Bhopal Archdiocese, SCC Coordinator	Fr. Francis Scaria	St. Theresa's Church, Ashta P.O. Sehore Dist., M.P., 46 6116, INDIA E-mail: francis_scaria@hotmail.com Tel: +91-7560-242510

<b>INDIA</b>		
<b>Diocese / Office</b>	<b>Full Name</b>	<b>Address</b>
Delhi, Archdiocesan SCC Director	Fr. Ignatius Mascarenhas	Archbishop's House, Ashok Place: New Delhi 110 001, INDIA E-mail: frignatium@vsnl.net Tel: +91-11-25343457. Tel 2: +91-11-23362058 Fax: Mob:91+-989-1375-807
Dumka, Bishop	Most Rev. Julius Marandi	Bishop's House, Dudhani, Dumka 814 101, Jharkhand, INDIA Fax: +91-6434 223377 E-mail: schristudas@yahoo.co.uk Tel: +91-6434-222413 Tel 2: +91-6434-222418
FABC OL, Exec. Secr.	Mrs. Virginia Saldanha	B/4 Pearl Queen, North Avenue, Santa Cruz, Mumbai - 400 054, INDIA E-mail: fabc@satyam.net.in Tel: +91-22-2649-0161 Fax: +91-22-2649-0161
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## List of AsIPA Texts Available

### A. Gospel Sharing

- A/1: Gospel sharing adds “the one thing needed” (step 1)
- A/2: Gospel sharing is “digging the treasure” (steps 2&3)
- A/3: We experience 7-step Gospel sharing (+self-evaluation)
- A/4: With Christ we share ourselves (steps 3&4)
- A/5: “You are my witnesses” (step 6)
- A/6: The Difference between Gospel sharing and Bible study
- A/7: The Bible-Mirror-Method (Group Response method)
- A/8: The Problem solving scheme

#### Illustrated Gospel methods:

1. Seven Step Gospel Sharing
2. Bible-Mirror-Method/Group Response
3. Look-Listen-Love

### B. Small Christian Communities

- B/1: SCCs are a “home for everyone”
- B/2: SCCs are “a concrete expression of the Church”
- B/3: Why Small Christian Communities?
- B/4: Leadership in SCCs
- B/5: SCCs evaluate themselves
- B/6A: What is Evangelization?
- B/6B: Evangelization is sharing our hope
- B/6C: Be converted to God’s ways!
- B/7A: Guiding leadership
- B/7B: Attitudes of a guiding leader

### C. Our Vision of a Participatory Church

- C/1: Participating in the friendship of Christ
- C/2: Sent to participate in the mission of Christ
- C/3: Participating in God’s plan of the world
- C/4: Co-responsible fellow workers not ‘helpers’
- C/5: The gifts of the Spirit make participation possible
- C/6: Our dream of a participatory Church

## **D. Pastoral planning, Awareness and Leadership programs for parish teams**

- D/1: In search of a pastoral focus
- D/2: Preparing 'Awareness programs' for the Sunday liturgy
- D/3: "We are called AND sent" (1<sup>st</sup> example of a AP for the Sunday liturgy)
- D/4: "We are sent to create unity" (2<sup>nd</sup> example of a AP for the Sunday liturgy)
- D/5: The focal point of all our parish activities (3<sup>rd</sup> example of an AP)
- D/6: How to start SCCs
- D/7: How to maintain SCCs
- D/8: Serving like Jesus
- D/9: Leadership in the New Way of Being Church – animating leadership

## **Library Topics**

- 1. Parenting – Parents share their faith with their children**  
(For parents of very young children)
  - Respect for human dignity – Fundamental basis to live our mission of **Love and service**
  - Destruction of the forest
  - Garbage problem
  - Social involvement and action
  - Channels of peace
  - Political involvement
- 2. Family life (from "Familiaris Consortio")**
  - The family is the "Small Scale Church"
  - The family is the "first and fundamental school of social living"
  - The family is responsible for transforming society
  - Families of overseas contract workers
- 3. Socio-Economic questions**
  - Laity in the World
  - Human work – A privilege and necessity!
  - Made for greatness – The human person
- 4. Women's issues**
  - Partnership for harmony in the home
  - Images of women in society
  - Women in the Church
- 5. Inter-religious Dialogue**
  - a. Appreciating our neighbors of other faith
  - b. Culture-Gospel-Mirror

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# AsIPA General Assembly III













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