

ASIPA

(Asian Integral Pastoral Approach)

General Assembly VI

*Go, You are Sent Forth!
Following Jesus in Mission!
Small Christian Communities
Serving and Ministering*



CHINTANA CENTRE
Nainamadam, Sri Lanka.
18th - 24th October 2012

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Foreward



The AsIPA effort which begun in 1993, was just about to reach its 20th year when the 6th General Assembly was held at Chintana Centre, Nainamadama, Sri Lanka, on 18-24th October, 2012, with the theme: "Go, you are sent forth! Following Jesus in Mission: Small Christian Communities Serving and Ministering."

The General Assembly had brought together 140 participants from 14 Asian countries and representatives from Germany, Switzerland and South Africa. They were grace-filled days of reflecting and sharing, challenging and supporting one another, and learning as well as deepening into the vision and the methodology to move towards the "New way of being Church."

I am proudly happy to present to you this documentation which reflects the efforts made during those days while conscious that it does not fully capture the Spirit-filled atmosphere and the enriching celebration of communion among the participants and organizers.

My thanks go to the Local Team in Sri Lanka, headed by Bishop J. Kingsley Swampillai, Chairperson of the National SCC Commission, and to the members of the AsIPA Resource Team, with the leadership of Dr. Bibiana Roh, the Executive Secretary, and to all the benefactors, resource persons, participants and guests who all contributed to make that event achieved its objectives and continue the AsIPA effort in renewing our particular churches towards a Church of communion.

Wishing you an enriching reading of the VI AsIPA General Assembly documentation, and allow it to be source of inspiration for the on-going local process.

May God be praised!

Archbishop Patrick Rosario
Archbishop of Dhaka, Bangladesh
Chairman – FABC Office of Laity and Family

Acknowledgements

The VI AsIPA General Assembly in Sri Lanka was truly a very successful event that gave us a privileged occasion to learn from one another and from the local experiences. It has demanded countless efforts and many faith-filled dedication from so many persons. We name most of them as we pray that God may reward all the persons and groups, mentioned and not mentioned, who contributed in big and small ways.

On behalf of the FABC Office of Laity and Family AsIPA Desk, we want to thank the local organizers who gave us an example of a wonderful teamwork and what it achieved: The National AsIPA Committee headed by Bishop Kingsley Swampillai, the very abled coordination among Fr. Eric Fernando, Fr. Rohan Dominic, Mr. Nimal Perera and Ms. Rohini Mendis to bring and blend together varied working task groups, our host - the Diocese of Chilaw led by Bishop Valence Mendis, all diocesan directors and members of the different committees that formed the whole organizing team, all the diocesan representatives and volunteers, and the countless people who worked hard and contributed in many different ways so the VI AsIPA General Assembly could run smoothly and fruitfully enriching each one of us. We also convey heartfelt appreciation and thanks to the members of the SCCs of 21 parishes from 3 dioceses: Chilaw, Colombo and Kurunegala, for their friendly and warm welcome that gave us a very significant immersion experience in Sri Lanka.

We are most grateful to Most. Rev. Joseph Spiteri, Apostolic Nuncio to Sri Lanka, for his presence and attention to VI AsIPA General Assembly and the SCCs, and to Bishop Fritz Lobinger, Bishop Emeritus of Aliwal North, South Africa, and to Bishop Thomas Dabre, Bishop of Poona, India, for their inspiring and enriching keynote presentations.

We are thankful to Archbishop Patrick D'Rozario, Archbishop of Dhaka, Bangladesh, and Chairman of FABC Office of Laity and Family, for guiding and encouraging us, and to Bishop John Baptist Lee, Bishop of Hsinchu, Taiwan, and member-bishop of FABC OLF for his presence and accompaniment during VI AsIPA GA.

We are deeply grateful to the AsIPA Resource Team for their dedication, commitment and passion to prepare and facilitate VI AsIPA GA and also to the Drafting Committee of the Final Statement for their intensive and attentive work to capture and crystallize the sharing and experience of VI AsIPA GA.

We would like to congratulate all the participants of VI AsIPA GA on their full participation and cooperation that merged us all into one unforgettable experience of communion and learning with their presence, active involvement, openness, sharing, and friendship during the days of the General Assembly.

We acknowledge the invaluable services rendered by the Government of Sri Lanka: Hon. Neomal Perera, Deputy External Affairs Minister and head of the Government team, with the Ministry of Religious Affairs, Ministry of Tourism, Catholic Parliamentarians, members of the Local Governments, Department of Christian Affairs, Chief Controller and staff of the Department of Immigration and Emigration, Airport Authority and Aviation Services and the Police.

We remember and thank our benefactors, sponsors and donors who expressed their partnership with us: Friends in Sri Lanka and our host families, Mr. N. S. Victor, who hosted the cultural evening and the Farwell dinner, Propaganda Fide and Misio in Germany who also continuously walk together as companions towards becoming a participatory Church. Their generosity has made this event possible.

Finally, we are most grateful to Ms. Cora Mateo, a former executive secretary of AsIPA Desk, for all the proof reading of VI AsIPA GA documents, and Fr. Rohan Dominic, Mr. Nimal Perera and other team members in Sri Lanka and Lanka Publishing House to compile, design and publish this documentation.

Preface



Above all, we sincerely thank God for being with us and enlightening us in a journey to embody the vision of the Church in Asia, a communion of communities, a participatory Church towards a new evangelization.

Indeed, during VI AsIPA General Assembly held from 18th to 24th October, 2012, in Sri Lanka, the Holy Spirit guided and inspired all the participants to experience the life of Christian communities and broadened our perspective of the vision and mission for small Christian communities in various ways. We encountered Jesus Christ in sharing the Word of God, building up solidarity and collaboration in forming SCCs and meeting the grass-roots SCCs in Sri Lanka during the immersion programme. We recognized SCCs in many local churches of Asia who testified they could be a base and cornerstone of empowering and fostering all the members of the People of God to become missionary disciples and agents of evangelization.

Through VI AsIPA GA, Jesus nourished and encouraged us: "Go, you are sent forth! Following Jesus in mission—small Christian communities serving and ministering" - the theme of VI AsIPA GA which was reflected upon and articulated. We were reassured that SCCs are "true expressions of ecclesial communion and centers of evangelization" (Evangeliū Nuntiandi, no.58) and "as a genuine force for evangelization" (Ecclesia in Asia, no.25).

To continue learning from the VI AsIPA GA event, we are so delighted to publish this documentation which includes resource materials such as keynote addresses, various messages, final statement and papers of preparatory work, etc. It also contains the summarized reports of sharing, discussions and exposure, and some guidelines for evaluation and planning. All the country and diocesan reports and various photos of the programme are in a CD which is attached to the inside back cover of this documentation.

We hope this documentation could be a guide and a source of inspiration to implement, strengthen and challenge SCCs in our context. We wish it also can show the beauty and value of solidarity and friendship of the Church in communion for mission which we experienced during VI AsIPA GA.

May the Lord bless and energize each of us and our SCCs to go forth towards "all the 'peripheries' in need of the light of the Gospel." (Evangeliū Gaudium, no. 20)

Dr. Bibiana Joo-hyun Ro
Executive Secretary of AsIPA (BEC) Desk of FABC Office of Laity and Family

VIAAsIPA General Assembly Programme

Chintana Centre, Nainamadama, Sri Lanka

October 18-24, 2012

I. Theme:

Go you are sent forth - following Jesus in mission
Small Christian Communities serving and ministering

2. The Aim of the GA VI

- A forum for AsIPA practitioners to share their experiences
- To deepen communion among all SCCs leaders to further the mission
- To identify different ministries in the SCCs to promote the Kingdom of God
- To identify resource materials found useful in building SCCs in different countries

3. Daily Schedule

07:00-8:00	Breakfast
08:00-9:00	Gospel sharing
09:00-10:30	Session (I)
10:30-11:00	Tea break
11:00-12:30	Session (II)
12:30-15:00	Lunch and Rest
15:00-16:30	Session (III)
16:30-17:00	Tea break
17:00-18:00	Session (IV)
18:00-18:30	Break
18:30-19:30	Eucharist
19:30-20:30	Dinner
20:30-	Pastoral sharing (optional)

4. Main Programme

Oct. 18th (Thur.)	: Arrival, Opening Mass, Welcoming Celebration, Orientation
Oct. 19th (Fri.)	: Country reports, Survey report, Local host's presentation
Oct. 20th (Sat.)	: Keynote address, Talk on Ministry, Group work, Bishops' meeting
Oct. 21th (Sun.)	: Exposure to the parishes
Oct. 22th (Mon.)	: Sharing Exposure experience, Examining Gospel sharing methods
Oct. 23th (Tue.)	: Reviewing the final statement, Harvesting, Planning, Cultural show
Oct. 24th (Wed.)	: Joining Sri Lanka National SCCs Rally, Closing Mass, Departure

5. Daily Programme

Oct. 18th, Thursday

- Arrival & registration
- Welcoming Most Rev. Joseph Spiteri,
Apostolic Nuncio to Sri Lanka
- Inaugural Eucharist
- Traditional Welcome
- Most Rev. Valance Mendis welcomes all
- Introducing of the participants
- Mass Begins
- Speech from FABC – Ms. Wendy Louis

f.	Vote of thanks from the Diocese of Chilaw
g.	Blessings
h.	Welcoming with refreshment
i.	Cultural procession to the Centre
j.	Dinner at the Centre
k.	Bible enthronement & Inauguration of GA
l.	Bible Enthronement
m.	Welcome – Most Rev. Kingsly Swampillai
n.	Welcome dance
o.	Speech from AsIPA Desk – Ms. Bibiana Joo-Hyun Ro
p.	Messages
q.	Dance
r.	Introducing of the participants

Oct. 19th, Friday

07:00-8:00	Breakfast		
08:00-9:00	Gospel Sharing	7 Steps Mt 5:1-12	
09:00-10:30	Session (I)	Country/Diocese Reports in groups	1) Overview of the programme 2) Introduction 3) Country Reports in the groups
10:30-11:00	Tea break		
11:00-12:30	Session (II)	-Country/Diocese Reports in plenary -Remembering Bp. Oswald Hirmer	1) Panel from group 2) Presentation
12:30-15:00	Lunch and Rest		
15:00-16:30	Session (III)	Presentation and Discussion of the EAPI/ AsIPA Research Project	1) summary report 2) Reading & Group interaction
16:30-17:00	Tea break		
17:00-18:00	Session (IV)	Presentation on the Church and SCCs in Sri Lanka	
18:00-18:30	Break		
18:30-19:30	The Eucharist	Bangladesh, Myanmar, Pakistan	
19:30-20:30	Dinner		

* Drafting Committee Meeting at 8:30 pm in the ART meeting room

* Steering Committee Meeting at 8:30 pm in the main hall

Oct. 20th, Saturday

06:30-07:30	Breakfast		
07:30-08:00	Group Photo		
08:00-09:00	Gospel Sharing	Group Response Method	
09:00-10:30	Session (I)	Keynote Address by Bishop. Thomas Dabre Theme: Go you are sent forth following Jesus in mission: Small Christian Communities serving and ministering	Interaction
10:30-11:00	Tea break		
11:00-12:30	Session (II)	Reflections on Keynote Address in mixed groups Reflection on Ministries in mixed groups in mixed groups	
12:30-15:00	Lunch and Rest		
15:00-16:30	Session (III)	-Feedback from mixed groups on Keynote Address -Talk on Ministries in SCCs by Bishop. Fritz Lobinger and Discussion	
16:30-17:00	Tea break		

17:00-18:00	Session (IV)	Guidelines for Exposure	1) Guideline for the Exposure & Questions for Sharing on Oct. 22 Mon. 2) Guideline & Logistics for exposure
18:00-18:30	Break		
18:30-19:30	The Eucharist	Korea, Mongolia, Taiwan	
19:30-20:30	Dinner		

* The Bishops' meeting with AsIPA Resource Team will take place at 11:00-12:30pm.

Oct. 21st, Sunday :

Exposure	21 parishes of 3 dioceses Chilaw: 10 parishes Krunegela: 8 parishes Colombo: 3 parishes
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Oct. 22nd, Monday

07:00-8:00	Breakfast	
08:00-9:00	Gospel sharing	7 Steps
09:00-10:30	Session (I)	Sharing Exposure experience
10:30-11:00	Tea break	
11:00-12:30	Session (II)	Structure of Amos Programme
12:30-15:00	Lunch and Rest	
15:00-16:30	Session (III)	Designing Amos Programme
16:30-17:00	Tea break	
17:00-18:00	Session (IV)	Final Statement - Reading the first draft of the final statement
18:00-18:30	Break	
18:30-19:30	The Eucharist	India
19:30-20:30	Dinner	

Oct. 23rd, Tuesday

07:00-8:00	Breakfast	
08:00-9:00	Gospel sharing	Amos Programme
09:00-10:30	Session (I)	-Evaluation -Planning in Country Group -Evaluation
10:30-11:00	Tea break	
11:00-12:30	Session (II)	-Reading of the second draft of the final statement -Country Reports
12:30-15:00	Lunch and Rest	
15:00-15:15	Session (III)	-Harvesting/Evaluation -Suggestion for the next GA -Reading of the final statement -Introducing new modules
16:15-16:30	Tea break	
16:30-18:00	The Eucharist	Indonesia, Malaysia, Philippines, Singapore
18:30-19:00	Departure for 'Weehena Farm'	
19:00-21:30	Cultural show / Farewell Dinner	
21:30-22:00	Departure for Centre	

Oct. 24th, Wednesday

06:30-07:00	Breakfast
07:30-09:00	Departure to Basilica of Our Lady of Lanka, Tewatte
09:00-13:00	Sri Lanka National SCCs Rally Closing Mass of 6th AsIPA GA at Tewatte Shrine
13:00-14:00	Lunch
14:00-	Departures Optional Tour

6. Liturgy Assignments:

Date	First Reading	Gospel	Teams in charge
Oct. 18 Thur.	2Tm 4:10-17b Mt 10:5-15	Lk 10:1-9	Sri Lanka (Opening Mass) Thailand: Bible Enthronement
Oct. 19 Fri.	Eph 1:11-14	Mt 5:1-12	Bangladesh, Myanmar, Pakistan
Oct. 20 Sat.	Eph 1:15-23	Lk 4:16-22	Korea, Mongolia, Taiwan
Oct. 21 Sun.	Is 53:10-11 Hebrew 4:14-16	Mk 10:42-45	Exposure day: Eucharist at the parishes
Oct. 22 Mon.	Eph 2:1-10	Lk 16:19-31	India
Oct. 23 Tue.	Eph 2:12-22	Lk 9:57-62	Indonesia, Malaysia, Philippines, Singapore
Oct. 24 Wed.	Eph 3:2-22	Mt 28:16-20	Sri Lanka Closing Mass at the National SCCs Rally

Date	Gospel	Gospel Sharing in small groups (8:00-9:00 am)
Oct. 18 Thur.	Lk 10:1-9	Arrival
Oct. 19 Fri.	Mt 5:1-12	7 Steps (followed by evaluation)
Oct. 20 Sat.	Lk 4:16-22	7 Steps (followed by evaluation) or Group Response
Oct. 21 Sun.	Mk 10:42-45	Exposure
Oct. 22 Mon.	Lk 16:19-31	Amos Programme
Oct. 23 Tue.	Lk 9:57-62	7 Steps (in step 6 discuss Amos Pro.) or do Amos Programme
Oct. 24 Wed.	Mt 28:16-20	Rally from 9:00 am

Final Statement

GO, YOU ARE SENT FORTH! FOLLOWING JESUS IN MISSION: SMALL CHRISTIAN COMMUNITIES SERVING AND MINISTERING

I. COMING TOGETHER

- 1.1. We, the participants of the VI AsIPA General Assembly of the Asian Integral Pastoral Approach (AsIPA) - 57 lay people, 71 clergy, 11 bishops, 12 religious from 16 countries (Bangladesh, India, Indonesia, Korea, Malaysia, Mongolia, Myanmar, Pakistan, Philippines, Singapore, Sri Lanka, Taiwan, Thailand; also from Germany, South Africa, Switzerland) came together here at Chintana Center, Nainamadama in Sri Lanka from 18th to 24th October, 2012, to share our experiences, to deepen communion among us and to reflect on the theme of mission.
- 1.2. The Federation of Asian Bishops' Conferences Office of Laity and Family (FABC OLF), AsIPA (BEC) Desk and participants of this Assembly, express our deep gratitude to the Church in Sri Lanka, especially the local organizers of this event led by the Most Reverend Kingsley Swampillai, Bishop of Trincomalee, for the warm hospitality extended to us, for the efficient rendering of logistics and technical support, and for the edifying experience of Church as communion evident in the daily process of the Assembly and especially through the exposure in the Small Christian Communities/Basic Ecclesial Communities (SCCs/BECs) in the Dioceses of Chilaw, Kurunegala and Colombo. We also thank our host, the Diocese of Chilaw, especially Most Reverend Valence Mendis, Bishop of Chilaw, for the warm welcome extended to us.
- 1.3. We also would like to thank the Papal Nuncio, His Excellency Joseph Spiteri, for gracing our event and imparting a Papal blessing. We remember with gratitude the late Bishop Oswald Hirmer for journeying with us till his death on 5 March 2011. We deeply appreciate Most Reverend Bishop Emeritus Fritz Lobinger for accompanying us. We thank Propaganda Fidei and MISSIO for long years of friendship and support.
- 1.4. It is providential that we could gather in the midst of important events and celebrations in the Catholic Church all over the world: the 50th year anniversary of Vatican II, the 20th year of the Catechism of the Catholic Church, the Year of Faith (October 11 2012 – November, 2013), the Synod of Bishops on the New Evangelization for the Transmission of Faith and the 40th anniversary of the FABC. We hope that our ecclesial gathering here in Asia contributes to the discernment and renewal happening in the universal Church as it strives to be more faithful to Jesus and at the same time responsive to the challenges of our world.
- 1.5. We are conscious of the painful realities that continue to exist in some of our countries, but are also encouraged by the positive developments we have strived hard to achieve. We are aware of the abject and ever deepening poverty even as we acknowledge how extensive economic growth has benefitted our people especially the poor and the young. We are heirs to ancient traditions and bearers of cultures so varied and rich, and we are so saddened by the threat and damage to our Asian cultures brought about by materialism, secularization and individualism that accompany distorted economic development, together with the negative effects of migration and globalization. We are pained by the growing fundamentalist tendencies in some religious traditions even as great strides have been made in inter-faith harmony and solidarity. We are appalled by the continued existence of corrupt governments, politicians, judiciary officials, administrators and businessmen, the degradation of our women, young girls and even children, even as people especially through peoples' and non-governmental organizations have become more ardent in promoting human rights and social justice.

- 1.6. It is to be admitted that many problems exist in the Church. Clericalism and hierarchical dominance as well as the apathy of a majority of the baptized to the mission of the Church continue to exist. However we have seen much growth in grassroot Christian communities, in the way they live their faith.
- 1.7. In the midst of these socio-political and religious realities, we in this 6th AsIPA General Assembly took upon ourselves the theme: "Go, You are Sent Forth. Following Jesus in Mission: Small Christian Communities Serving and Ministering". We wanted to seriously take the challenge of responding to the local as well as global realities that are experienced in the daily lives of our peoples in grassroot settings, and make our SCCs/BECs sincerely follow the footsteps of Jesus in our life of communion and mission.

2. JOURNEYING IN FAITH

- 2.1. In our on-going faith journey towards a participatory Church, we looked critically into our work in AsIPA by going through the research done in SCCs/BECs in five parishes from five dioceses in five Asian countries that have been using AsIPA to build up a participatory Church.
- 2.2. In the spirit of the theme of the 5th AsIPA General Assembly: "Bread Broken and Word Shared", we saw in the research data how our SCCs/BECs live as Eucharistic communities - people growing in their faith and life of discipleship, in their relationships within the family, in the neighborhood, in their involvement in parish life and especially in their participation in Eucharistic celebrations. We They see this growth as a direct result of their regular sharing on the Word of God and the constant effort to live the Christian faith.
- 2.3. However, the research findings on the AsIPA process made us realize that in the life of the SCCs/BECs, we need to give greater emphasis on the area of mission. Although certain efforts towards reaching out to neighbours in need and joining neighbours of different religious traditions in social events (such as weddings, birthdays, feasts, burials) are made, much of these are done as individual efforts. The growth in spiritual life achieved in the SCCs/BECs has yet to sufficiently flow into active mission towards the needy, marginalized, and oppressed, and to people of other faiths.
- 2.4. The country reports presented in the Assembly also affirmed the results of the research and highlighted new initiatives taken in the SCCs/BECs. Gospel Sharing continues to invite people into a more faithful following of Jesus. Formation and awareness programs continue to be designed to deepen people's understanding and living out of the faith. Additional training for new parish formation teams and diocesan teams is being done. Increase in the attendance and participation in Eucharistic celebrations was noted. Strengthening of political and social action in SCCs/BECs was also reported.
- 2.5. Some new initiatives were noted in the following areas: focusing on the formation of the clergy and religious, as well as the youth; new bible formation programmes and bible sharing methods; new areas of ministry such as those serving prisoners and migrants; restructuring parish life, Parish Pastoral Councils and leadership systems to serve the Church in the neighbourhood.
- 2.6. The most inspiring part of our journey here in the VI AsIPA General Assembly was the exposure experience in twenty one parishes. They showed how the AsIPA methodology has helped the people to be rooted in the Word of God. It also revealed that a sense of belonging as Church has grown and they experience a greater level of Christian communion. Familiarity and knowledge of the bible has increased among the people and they are learning to seek answers to their struggles in the light of the Word of God. We were inspired by the family-oriented leadership and touched by the culture in the daily lives of people, in their joys, hopes and celebrations.

3. FOLLOWING JESUS IN MISSION

- 3.1. God has called us not as individuals but as a community (LG 9). Through baptism, the Lord has invited and commissioned all the faithful to be at the service of the Church and humanity (cf. 1Pet.2:9; LG 31; AA 3).
- 3.2. We affirmed that SCCs/BECs are a force for mission and evangelization in the Church and they are an effective means of promoting communion and participation (RM51; EA24-25). SCCs/BECs are "solid

starting points of a new society based on a civilization of love" (RM51).

- 3.3. Faith has to be lived, shared, witnessed to and proclaimed simultaneously. One should not think that SCCs/BECs are just programs and activities but are experiences of to be experienced as a participatory Church in our daily life. In a situation where human dignity and environmental ecology are not respected, the life and mission of SCCs/BECs should flow from a deeper sense of charity and social justice towards the building up of God's kingdom.
- 3.4. Being sensitive to Asian realities - multi-religious, multi cultural, multi-lingual – we are called to link our SCCs/BECs with people of other faiths so that SCCs/BECs can become "salt and light to the world" (cf.Mt.5:13-16). The people of other faiths are our neighbours and the Lord has given us the command to love our neighbours as ourselves (cf.Lk.10:29-37). In response to the Lord's command, SCCs/BECs in the long run can help in developing small neighbourhood/human communities. These communities promote peace, justice and harmony in society.

4. SERVING AND MINISTERING

- 4.1. Since the Church is communion, there should be participation and co-responsibility in mission and ministries. The multifaceted Asian realities create unique ministerial situations in Asia that call our SCCs/BECs to evolve new forms of pertinent ministries. Moreover many Asian countries have their own unique problems, which demand contextual ministries. The ministry of healing, dialoguing with other Christians and people of other faiths, helping migrants and internally displaced people, providing homes for orphans of war, empowering abandoned women, fighting against building more nuclear power plants, working for justice, peace and reconciliation, defending the rights of individuals, groups and nationalities, creating new opportunities for the unemployed, fighting against corruption, ministering to youth gone astray, taking care of the abandoned elderly, are some examples of such new ministries. Thus an explosion of lay ministries is experienced in the churches of Asia thanks to the SCCs/BECs which have become the birthplace of such new ministries, enfleshing in our time the Pauline understanding of the Body of Christ (cf.1Cor. 12).
- 4.2. Many new ministries cannot be satisfactorily done at the level of the SCCs/BECs alone. National and diocesan SCCs/BECs teams should enable more networking with other SCCs/BECs within the local Church and even across the world as well as joining hands with other agencies working in the same direction.
- 4.3. New ministries are emerging as a response to the needs of the time and place, and are essentially spontaneous and local. Ministries are to be exercised at different levels – SCCs/BECs, parish and diocese - and must be done as a team so that we avoid individual domination and eliminate the fear of creating parallel structures to that of ordained ministries. These ministries must be practiced on a rotating basis so that many get a chance to participate and the local Church becomes truly a participatory Church. These new ministries demand proper training and formation so that ministers become truly equipped followers of Jesus in mission (cf. Eph. 4:7-16).
- 4.4. In animating and forming these new ministries that emerge from the interaction of SCCs/BECs and the contextual realities of Asia, the role of bishops, priests and religious is vital. It should be that of enabling. They become 'servant leaders' and 'people growers'. They inherit the vision of a participatory Church in their formation and are equipped with the skills necessary to become enabler priests and religious (cf.Jn.13:1-20, Mk 10:35-45).
- 4.5. In this way, the vision of Vatican II with regard to mission and ministries can be materialized through the SCCs/BECs. The One mission of Christ can be achieved through the exercise of a variety of ministries (AA, 2.10). The Church through SCCs/BECs can truly become a communion that is sent forth following Jesus in mission: serving and ministering.

5. GO, YOU ARE SENT FORTH

As we move forward in our journey towards a participatory Church, we recommend the following:

- 5.1. That SCCs/BECs be called upon to become homes for migrants and the displaced as they experience a sense of loss and confusion in leaving behind their own communities.
- 5.2. That SCCs/BECs, while fighting the consumerist and individualistic values brought about by globalization, be called to embrace the people who are affected by it and work hard to bring them into the civilization of love.
- 5.3. That SCCs/BECs realize that one of their important duties is to form good social and political leaders with Christian values and vision, in a society where we see corruption at various levels of leadership.
- 5.4. That SCCs/BECs be called to work for Christian unity (ecumenism) and be agents of interfaith dialogue within families and in the neighborhood in the context of religious pluralism.
- 5.5. That SCCs/BECs facilitate a deeper ownership of the vision of a participatory Church and co-responsibility.
- 5.6. That Church and SCC leaders recognize the gifts and talents of all, to build up the body of Christ by exercising an enabling leadership style.
- 5.7. That SCCs/BECs motivate the participation of non-active members such as the men and youth, by listening to them first and engaging them in ways that they find meaningful.
- 5.8. That SCCs/BECs members and leaders are given theological and pastoral formation so that the *sensus fidelium* is promoted and strengthened.
- 5.9. That SCCs/BECs work hard to deepen the faith of their members by providing them better catechesis on the deposit of faith in this Year of Faith as the Holy Father invites the Church to go through a new evangelization.
- 5.10. That SCCs/BECs make use of the Group Response Gospel Sharing Method and Amos Programmes whereby they can become real prophetic communities.

SCCs/BECs are sent forth to follow Jesus in mission serving and ministering. This is a long but rewarding journey that can be made only in the power of the Risen Lord. May Mary who by her presence inspired the first community of disciples to be a true community, guide and accompany our SCCs/BECs on the way to the Kingdom of God. And may the Spirit of the Lord who calls us to a new evangelization, energize our SCCs/BECs towards a deeper and more courageous following of Jesus in our world. "Go, and I will be with you always until the end of time!" (cf. Mt. 28:20)

**ASIPA 6TH GENERAL ASSEMBLY
PROGRAMME
Day I
18th October, 2012**

10:00-15:00	Arrival and Registration at Chinthana Centre
15:45	Welcoming His Excellency Most Rev. Joseph Spiteri, Apostolic Nuncio to Sri Lanka
16:00-17:30	Inaugural Eucharist at Our Lady of Sorrows Church, Nainamadama. <ul style="list-style-type: none">• Traditional Welcome• Most Rev. Valance Mendis, Bishop of Chilaw welcomes all• Introducing of the participants• Mass Begins• Homily by His excellency the Apostolic Nuncio• Ms. Wendy Louis, FABC OLF Exe. Sec. Speaks (After the Communion)• Representing the participants of AsIPA GA VI (Abraham Viruthakulangara, Archbishop of Nagpur) speaks• Vote of thanks by Fr. Neville Coonghe, Diocese of Chilaw• Blessings
17:30-18:30	Welcoming with refreshment
18:30-19:00	Cultural procession to the Centre
19:00-20:00	Dinner at the Centre
20:00-21:30	Bible enthronement & Inauguration of GA <ul style="list-style-type: none">• Bible Enthronement : Thailand• Lighting of Traditional oil Lamp• Welcome – Most Rev. Kingsly Swampillai, Chairman, National Laity Commission – AsIPA• Welcome dance• Speech – Ms. Bibiana, FABC – OLF -AsIPA Desk Exe. Secretary• Message from President of the Pontifical Council of Laity• Message from the FABC Secretary General• Message from the President of FABC OLF• Choir – Loyola College, Daluwakottuwa• Mr. Sushantha, Chairman of the Wenapuwa Presdeshiya Sabah speaks• Message from Mr. Neomal Perera, Deputy Minister for External Affairs• Dance• Orientation & Introducing of the participants (Bibiana)• Introducing the Local Team – Fr. Eric Fernando, National Director, National AsIPA – Sri Lanka.

Day 1



Day 1



Homily

Archbishop Joseph Spiteri
Apostolic Nuncio to Sri Lanka
Homily During the Inaugural Eucharist
18 October, 2012



Dear friends,

This evening you will inaugurate the works of your General Assembly with the solemn enthronement of the Bible. The central place of the Holy Scriptures will remind you -throughout your meeting – that we live by every word that comes from God. The words of the Bible are our guiding light, helping us to discern God's will. They reveal to us our Lord Jesus Christ, so that we can grow in our knowledge of him and in our personal relationship with him. When we welcome the words of Jesus in our hearts and let them transform our thoughts and our actions, we also receive the grace to offer our love and our life to Christ and the strength to proclaim him to those around us.

It is no coincidence that you are holding this sixth General Assembly during the Year of Faith marking the 50th Anniversary of the start of the Second Vatican Council. Pope Benedict XVI has invited the Church to celebrate the Year of Faith as a privileged moment to renew our personal and communitarian adherence to Christ, our Lord and Saviour, and our commitment to announce Him to the world.

This is precisely the mission envisaged by the Asian Integral Pastoral Approach (AsIPA) aimed at animating small Christian communities across our continent. Christians in Asia are living mostly among brothers and sisters who belong to different religious beliefs, traditions and cultures. We are few in numbers, among so many people who have not heard the Good News of Jesus Christ. But the fundamental challenges we face, in a certain way, are the same ones faced by Christians all over the world: to remain faithful to our faith, to grow in the knowledge of Christ and to bear witness to his saving and merciful love. We are called to do this within our particular socio-cultural realities, with all their positive and negative aspects, in the present historical moment of our respective countries, in the "here and now" where God's grace places us.

The theme of your Assembly – "Go, you are sent forth" - indicates all this, because it clearly presupposes a deep personal faith in Christ shared by the community of believers. We cannot be "sent forth" if we have not experienced "being with Christ". We can only be sent forth to share our life of faith, otherwise our message will be empty words. And our life of faith is nourished by the word of God, received in prayer and lived in grace, and by the Eucharist, uniting us to Christ and leading us to communion with our brothers and sisters.

This is also the fundamental teaching we have received from the Second Vatican Council, as Pope Benedict XVI continually reminds us. The Church, "sign and instrument of communion with God and of unity among all humanity" (LG n.1), is built round the altar of the Word and the altar of the Eucharist.

St. Luke, the Evangelist, whose feast we are celebrating today, has made this quite clear in the third Gospel and in the Acts of the Apostles. Today's Gospel reading also tells us that Jesus sent the disciples "in pairs", two by two, to proclaim the Good News of the Kingdom and to heal the sick. They were not to carry anything with them because their only support should be Christ himself. After having lived with him and experienced communion around him, Jesus sent them "in pairs" so that their reciprocal love could remind them of his presence in their midst and make their witnessing more effective.

During these days of the Assembly you will be reviewing, analysing and discussing many issues and programs. You should not lose sight, however, of the word of God and of personal and communitarian prayer which will lead you to share your faith experience and to celebrate the Eucharist in a vibrant and meaningful way. You will

thus receive the light to see more clearly what the Holy Spirit inspires you.

I would invite you, therefore, before starting every meeting, to ask yourselves if you are being guided by the word of God, which is summed up in the New Commandment of Love that Jesus calls his own and which is the distinctive mark of the disciples. To love one another means to consider each participant in the Assembly equal in dignity, as sons and daughters of our heavenly Father. No one must feel that he or she is inferior, just as no one must think that he or she is superior to others. Christian love leads us to share each other's burdens as well as their joys. It means to respect others by listening attentively to them and to receive their ideas as gifts, just as we wish to offer our own inspirations as a gift to our brothers and sisters. Each and every one of us must be ready to take the initiative to help and serve others, just as Jesus was the one to take the first step to love us.

St. Luke gave great importance to the healing mission of Jesus, who came to heal the contradictions and wounds of our humanity. Jesus heals the sick through the power of faith, he heals from death through his resurrection, he heals the effects of sin through forgiveness.

I am sure that we have all experienced the contradictions and wounds of our societies and those within the Church itself. May we too, personally and as small Christian communities, be able to heal the wounds of our society and of the Church by being living instruments of the merciful love of God.

Let us ask the Holy Spirit to guide us during the coming days to rediscover the joyful beauty of our Faith, to face the challenges of our communities and trace new action plans, favouring effective solidarity and human promotion, the defence of justice and peace, as well as reconciliation between ethnic, social, religious and linguistic groups.

May the Virgin Mary, Mother of the Church, help you to offer a ray of hope, through actions of solidarity and love, to those most in need. And may She who gave us the Incarnate Word, help you to bear witness to God's love as you go forth – as living and vibrant communities – to announce the Good News of the Kingdom by your words and by your deeds.



Bible Enthronement

Theme of GA6: Go, you are sent forth – following Jesus in mission: Small Christian Communities serving and ministering.

(Preparation: A branch of about 1.80 m. high, with dry or little leaves, put in a pot on stage, at one corner . Each one is given a paper leaf, one color for each country. At the beginning of the enthronement, everyone is requested to write his expectations from GA6 on this paper leaf. Later, all participants will be asked to have their leaves attached to the branch on the stage, symbolizing a new growth on the AsiPA Tree.)

ENTRANCE:

In His Time

*In His time, in His time, He makes all things beautiful in His time.
Lord please show me ev'ry day as you're teaching me Your way
That You do just what You say in Your time.*

*In Your time, in your time, You make all thing beautiful in Your time.
Lord, my life to You I bring, my each song I have to sing
Be to you a lovely thing in Your time.*

(The participants in country groups come forward to the assembly hall in procession. The leader of each group carries national flag, and go on to the stage and stand in line till the end of the enthronement. Last come the celebrant carrying the Bible, accompanied by lighted candles. He enthrones the Bible on the stage and venerates it. All the participants pay homage to the Bible, while shouting the following twice: Amen, Amen, Amen.)

PRAYER:

Lord Jesus, today we enthrone you. We proclaim you are King. Rule over your people gathered here in the AsiPA General Assembly 6. Be with us during our search to follow you in the mission of serving and ministering your people of Asia. We raise our praises and our thanks to you our King and God. Come Lord Jesus, stay with us.

(All shout the following twice: Amen, Amen, Amen Amen.)

READING:

Isaiah 55: 10-11

*As the rain and the snow come down from heaven,
and do not return to it without watering the earth
and making it bud and flourish ,so that it yields seed for the sower and bread for the eater,
so is my word that goes out from my mouth
It will not return to me empty,
But will accomplish what I desire
And achieve the purpose for which I sent it.*

(The participants are asked to put paper leaves on the branch, showing God's word bud forth today in our midst.)

(During which all Sing together)

*** Ubi caritas et amor , ubi caritas Deus ibi est.*

GOSPEL:

Mt 10: 5-8, 11-13, 16

Jesus sent out (the twelve), instructing them as follows:

"Do not make your way to gentile territory, and do not enter any Samaritan town, go instead to the lost sheep of the House of Israel. And as you go, proclaim that the kingdom of Heaven is close at hand. Cure the sick, raise the dead, cleanse those suffering from virulent skin-diseases, drive out devils. You received without charge, give without charge...

"Whatever town or village you go into, seek out someone worthy and stay with him until you leave. As you enter his house, salute it, and if the house deserves it, may your peace come upon it; if it does not, may your peace come back to you...

"Look, I am sending you out like sheep among wolves; so be cunning as snakes and yet innocent as doves."

(Sing together 3 times)

**** Bless the Lord my soul and bless God's holy name. Bless the Lord my soul, who leads me into life.**

(Silence for a few moments for personal reflection & prayer.)

PRAYER OF INTERCESSION:

Response: Lord we praise You and glorify Your Name.

- Lord Jesus, accept our offering. Bless this place where we enthrone you in your Word for the praise and glory of your Name, we pray:
- Lord Jesus, may You be a true King, Brother and Friend of ours and all of us present, we pray:
- Lord Jesus, guide and inspire us to do the Father's will in our everyday life, we pray:
- Lord Jesus, may You keep us always under protection of Your holy mantle, we pray:
- Lord Jesus, may You keep our hearts burning with love for You and fill our hearts with zeal to spread Your kingdom in the world by servicing and ministering to others, we pray:
- Lord Jesus, may You bless our gathering here in this General Assembly and make our sharing fruitful, we pray:
- Lord Jesus, may You bless all bishops gathered in the Synod that they may fruitfully discern the Church's mission in the New Evangelization and the Transmission of the Faith, we pray:
- Lord we now present our individual personal intentions in silence ... we pray:

Lord God the Giver, Savior and Sanctifier of life, we glorify You and praise You in all that we do as a token of our surrender to Your sweet rule. We ask You and praise You in all that we do as a token of our individual personal intentions. Make us worthy to receive Your Graces everyday of our lives. We ask You this through Christ our Lord. Amen.

CLOSING:

Glory and Praise to Our God

Refrain:

*Glory and praise to our God who alone gives life to our days
Many are the blessings he bears to those who trust in His ways.*

1. We the daughters and sons of Him
Who built the valleys and plains
Praise the wonders our God has done
In every heart that sings. *Refrain*
2. In His wisdom He strengthens us
Like gold that's test on fire
Though the power of sin prevails
Our God is there to save. *Refrain*
3. Every moment of every day
our God is waiting to save.
Always ready to seek the lost
to answer those who pray. *Refrain*



Welcome Message



Dr. Bibiana Joo-hyun Ro

Executive Secretary of AsIPA (BEC) Desk of FABC Office of Laity and Family

"Peace be with you all." On behalf of AsIPA (BEC) Desk, I wholeheartedly welcome you to the VI AsIPA General Assembly. We are so privileged to have you, 151 delegates from 16 countries who have been involved in building up SCCs/BECs at diocesan and national level not only in Asia, but also in Europe and South Africa. I am grateful to you all for your efforts and commitment to participate in this General Assembly.

The Church of Asia has constantly aimed for the vision and teachings of the Second Vatican Council, "a communion of communities, a participatory Church." In order to realize this vision, AsIPA method to form SCCs/-BECs has been implemented since 1993. The SCCs/BECs have been recognized as "true expressions of ecclesial communion and centers of evangelization" (CL no.26) worldwide.

Today, we are gathered together here to reflect and share our challenges and pains, as well as the fruit and joy of forming and sustaining SCCs/BECs. During this Assembly our sharing of experiences and the witness of SCCs/BECs will inspire and enrich us, even going beyond cultural differences and language barriers. I believe the Holy Spirit will guide us and touch our hearts as friends and family in Christ.

I invite you to continue to journey together towards a participatory Church, and especially to deepen our understanding of our theme for this Assembly:

"Go, you are sent forth! Following Jesus in mission:
Small Christian Communities Serving and Ministering."

In addition, I would like to express our deep gratitude to His Excellency Most. Rev. Joseph Spiteri, Apostolic Nuncio to Sri Lanka, Most. Rev. Valance Mendis, Bishop of Chilaw – our host, Most. Rev. Kingsley Swampillai, Bishop of Trincomalee and Chairman of National AsIPA Team, and all the Archbishops and Bishops from overseas and from Sri Lanka for your presence, support and guidance during this Assembly. We are most grateful to the local organizers and volunteers in Sri Lanka. Indeed, their passion, humble service and great efforts have brought us to this beautiful country - Sri Lanka, and we already feel and see the benefits of their tireless work for VI AsIPA General Assembly.

Once again, thank you so much to you all and may God's peace be with you.

Message from

Stanislaw Card. Rylko
Vatican



PONTIFICIUM CONSILIUM
PRO LAICIS
311/12/CE-50

Vaticano,

March 7, 2012

Your Excellency,

I received your letter of February 26, 2012, letting me know about the 6th AsiPA General Assembly which will be held in Sri Lanka from October 18-24, 2012 and will focus on the theme, "Following Jesus in mission: small Christian communities serving and ministering".

While I thank you for extending to me an invitation to attend this event, I regret to inform you that I will not be able to do so, as it coincides with the Synod of Bishops 13th Ordinary General Assembly on the "New Evangelization and the Transmission of the Faith".

Nonetheless, I wish you and all of the participants a fruitful General Assembly as we unite all of our efforts towards the New Evangelization.

Sincerely yours in Christ,

St. Card. Rylko
Stanislaw Card. Rylko

Most Rev. Rolando J. Tria Tirona, OCD
Chairman of the Office of Laity and Family, FABC
CAEC
2, Highland Rd., # 02-02
SINGAPORE, 549102

Address Postale / Postal Address
9008 - CITTÀ DEL VATICANO
e-mail: pcpl@laity.va
www.iccl.va

Segreteria / Office
PIAZZA S. CALISTO, 16 - ROMA 00100
Tel. 06/698.09300
FAX 06/698.17214

Message from



Bishop Rolando J. Tria Tirona, OCD, DD
Chairman, Office of Laity & Family, FABC

To the VI AsIPA General Assembly organizers, the formation team, to all the participants:

A warm greetings to all!

Every AsIPA General Assembly is an experience of ecclesial communion, and a striking reminder of our Christian call to the mission. Every AsIPA GA is a well-spring of edifying pastoral and spiritual sharing of experiences. Indeed, AsIPA GA is a venue of blessings and learning, and inspirations from the Lord!

Though I cannot be present in this year's AsIPA GA due to other meetings and events, be assured of my prayers and encouragements and humble blessing to all of you who are gathered for this momentous occasion.

In this Year of Faith, let us take the challenge of our Beloved Pope Benedict XVI to be enthusiastic and eager disciples for the Kingdom of God. Let us engaged ourselves in study, in prayer and contemplation, in journeying with the poor and the lowly.

Let our AsIPA General Assembly be a witness that we are indeed called to a koinonia rooted in deep faith, in shining hope and in humble love.

God bless you all!

Sincerely in Jesus Christ,

+Rolando J. Tria Tirona, OCD
Bishop of Infanta, Quezon
Chairman, FABC Office of Laity & Family

Message from

Dr. Robert Zollitsch, DD
Chairman of the German Bishops Conference

Freiburg, 04. October 2012, on the feast of St. Francis
Dear participants of the General Assembly VI of AsIPA,
Dear sisters and brothers,

As Archbishop of Freiburg and Chairman of the German Bishops Conference, it is a great pleasure for me to send my cordial greetings and blessings for your 6th General Assembly. With the theme of your GA "Go, you are sent forth! Following Jesus in mission: Small Christian Communities serving and ministering", you have drawn attention to a concern, which affects and moves our Church worldwide. To be free to announce the Word of God is a reason for joy and this characterizes us as Christians.

The importance of mission is obvious and therefore the Synod of Bishops "New Evangelization for the Transmission of the Christian Faith" is taking place in Rome. I am one of the participants. 50 years after the opening of the Second Vatican Council, it is important for us, to ascertain ourselves of the mission task Jesus gave us, as well as to reflect on the challenges of today and to find ways, how to live the message of the Gospel and how to transmit it.

Gladly I'd like to combine my greetings and blessings with a word of thanks. You have made it possible, that representatives of Germany are welcomed to participate in the General Assembly of AsIPA, among them are two representatives of the Archdiocese of Freiburg. Already several times we, as Archdiocese of Freiburg, could experience wonderful relationships with representatives of Asian Churches, relations characterized by friendship and openness.

In the year 2010, the Archdiocese of Singapore and the Singapore Pastoral Institute made it possible for a group of pastoral workers and priests of our Archdiocese during a two week stay in Singapore, to get some insights into the pastoral situation and the pastoral challenges, the Church in Singapore is facing. The intense exchange enabled us, to overcome boundaries and to reflect together challenges and pastoral approaches in a changing world.

Moreover I'm very grateful that with Ms. Wendy Louis and Mr. Arthur Goh, two representatives from the FABC and the Archdiocese of Singapore, accepted our invitation to participate at the so called "Katholikentag". Ms. Wendy and Mr. Arthur gave important and inspiring inputs to our people. The so called "Katholikentag" is a gathering of the Catholic Church of Germany lasting 4 days. This year it took place in Mannheim, in the Archdiocese of Freiburg and around 100.000 people came together.

To be connected and bound together within our worldwide Church is really an enrichment. Our universal Church is a community of prayer, of faith, as well as it is a learning community. In the reciprocal exchange we learn, how everybody with his own charisms and gifts at his place of responsibility, can serve the proclamation of the Gospel. That is very encouraging and a sign of hope. I feel myself very much connected with you through prayer, especially in these days of your General Assembly. May the Holy Spirit accompany your reflections and may we all grow in faith, hope and love.

With my grateful greetings and blessings,

Yours,
Dr. Robert Zollitsch
Archbishop of Freiburg
Chairman, German Bishops Conference

Message from

Bishop Winston Fernando, SSS
Bishop of Badulla
Chairman, National Commission for Laity, Sri Lanka



Vatican City, 17 October 2012

Your Lordship Bishop Kingsley and members of the General Assembly,

Greetings of joy in the Lord from the Synod of Bishops!

I am united with you in prayer very much as you assemble to evaluate and reflect on the need and importance for SCCs in Asia. The topic of SCCs/BCCs came up several times during the interventions and it has already got into the *Relatio Post Disceptationem*. It was underlined that "they should not become detached from the larger parish" and that "signs of New Evangelization in Africa, America, Asia, Oceania and Europe include the SCCs in a variety of forms and have become living centres of evangelization." The Post Synodal Apostolic Exhortation of the Holy Father will have much to say about it.

The Holy Father attends most of the sessions. The Year of Faith was inaugurated on the 11th and next Sunday, seven saints including one from the Philippines will be canonized.

Altogether, we are about 263 Cardinals and Bishops, Patriarchs of Oriental Churches, 10 Superiors General, including CMF. In addition to that there are another 50 among whom are a number of Sisters, Lay people, Founders of Ecclesial Movements and experts who are Auditors. Special invitees were Patriarch of Constantinople, the Archbishop of Canterbury, Presidents of Baptist and Methodist Churches, Patriarchs of Russian and Greek Orthodox Churches, the WCC Delegate, a scientist and a few others. They addressed the Synod.

I will ask for blessing of the Holy Father and prayers of the Synod Fathers for the SCC General Assembly now in session in Sri Lanka. Please let me know the number of participants and countries represented and the theme. Thank you.

Wishing you God's blessings from the city of the Apostles.

Yours fraternally in Christ,

+ Winston Fernando, SSS
Bishop of Badulla

Message from

Oswald Cardinal Gracias
Archbishop of Bombay
President, Catholic Bishops' Conference of India
Secretary General of FABC



I am happy to note that the 6th AsIPA General Assembly organized by the Office of Laity and Family of the FABC and AsIPA National Team of Sri Lanka will be held in Nainamadama, Sri Lanka, from October 18-24, 2012, the theme being, "Go, you are sent forth – following Jesus in mission: Small Christian Communities serving and ministering."

This Assembly will consist of national and diocesan delegates from all over Asia who are in charge of forming Small Christian Communities for actualizing evangelization.

I sincerely hope that this Assembly will clarify the vision of a new way of being Church, lead to a deeper understanding of SCCs and help build God's Kingdom of love, peace and harmony.

I invoke God's blessings on all the organizers and the participants of this Assembly.

Yours fraternally in Christ,

Oswald Cardinal Gracias
Archbishop of Bombay

Press Release

Press Release during Press Conference on October 10, 2012

AsIPA General Assembly VI will take place from 18th to 24th October 2012 at Chinthana Center, Nainamadama. The theme of this year's assembly focuses on the SCCs and ministries. Christians are called by God to respond to the different situations of their neighborhood and minister to the needs of their neighbors. The assembly includes Exposure visits to the SCCs in Chilaw, Kurunegala dioceses and the archdiocese of Colombo. The Assembly will conclude with the National SCC Rally that will take place at Our Lady of Lanka Basilica, Tewatte on October 24th. His Eminence Malcolm Cardinal Ranjith will preside over this celebration

AsIPA (Asian Integral Pastoral Approach) is a method, a pastoral approach to move towards the vision of a Participatory Church. This promotes building of Small Christian Communities (SCCs) in the neighborhood. Neighboring Christians come together and live as a Community - Community of brothers and sisters - and together with the people of other religions they make the place where they live a happy and joyful place. Thus all Christians take part in the building of a society.

These General Assemblies are held once in three years to be a continuous forum of exchange and to deepening the vision of a Participatory Church. Participants from various countries and dioceses who are engaged in building of Small Christian Communities in their own places gather together to share their own experiences and learn from the experiences of others. Participants include Bishops, Priests, Nuns and lay faithful.

The first Assembly was held in 1996 at Baan PhuWaan Pastoral center of the Archdiocese of Bangkok. 40 participants from 7 countries participated in this first assembly. Now 16 years later, at this sixth assembly there will be around 150 participants from 16 countries participating. This assembly is organized by the Federation of the Asian Bishops' Conferences – Office of Laity and Family (FABC-OLF), Catholic Bishops' Conference of Sri Lanka (CBCSL), National secretariat of Small Christian Communities and the Diocese of Chilaw. The Assembly will be inaugurated on October 18th at the Our Lady of Sorrows Church, Nainamadama by His Excellency Most. Rev. Joseph Spiteri, the Apostolic Nuncio in Sri Lanka.

Day 2

Oct. 19th Friday

Time	Schedule	Main Pro	Contents
07:00-8:00	Breakfast		
08:00-9:00	Gospel sharing	7 Steps	Mt 5:1-12
09:00-10:30	Session (I)	Country report	(1) Introduction (10 min.) (2) *Country Reports in the regional groups (80 min.)
10:30-11:00	Tea break		
11:00-12:30	Session (II)	Country report	(1) Remembering bp. Oswald Hirmer (10 min.)-Wendy&Cora (2) Panel with 2 from each region reporting in a plenary (80 min.)
12:30-15:00	Lunch and Rest		
15:00-16:30	Session (III)	Presentation and discussion of the EAPI survey results	(1) A general introduction (30 min.)-Wendy (2) Discussion in buzz groups (20 min.)-working sheet provided (ex. how do these conclusion apply to you) (3) Synthesis and deepening in a plenary (40 min.)
16:30-17:00	Tea break		
17:00-18:00	Session (IV)	Local host's presentation	(1) Local host's presentation on SCCs/BECs in Sri Lanka
18:00-18:30	Break		
18:30-19:30	The Eucharist		Bangladesh, Myanmar, Pakistan
19:30-20:30	Dinner		

Country Reports in the regional groups (80 min.)

- South Asia 2 groups; South East Asia 1 group; East & Central Asia 1 group
(South Asia: The group from India and Sri Lanka will be split into two groups and both India and Sri Lanka will be giving same report in both groups)

South Asia (92)

India (23), Sri Lanka (60), Bangladesh (7), Pakistan (2)

East Asia (15)

Korea (12), Taiwan (2), Mongolia (1)

South East Asia (36)

Singapore (3), Malaysia (4), Indonesia (8), Philippines (4), Myanmar (7), Thailand (10)

Others (7)

Germany (4), Switzerland (2), South Africa (1)

Remembering Bishop Oswald Hirmer

Bishop Oswald Georg
Hirmer
Mthatha, Eastern Cape,
South Africa



REMEMBERING
1924-2013

We remember with gratitude

- some thoughts & stories

Bishops Fritz Lobinger & Oswald
Hirmer - partners in mission



He taught us Gospel sharing to grow
as Christ-centered communities



carrying out
the mission



Hirmer on the right soon after
ordination



Old Lumko - the view that inspired



Oswald's home for the last three years...



Mater Dolorosa Home in
Mariannhill

His 'Bavarian beer garden'

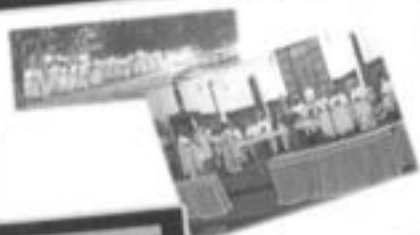


Oswald returned to the Lord on 5th March
2013 in a frail care home a week after his 84th
birthday.



Photos captured by the Dean of the Diocese at request to provide a record of the
celebration and get the Dean and Registrar records.

Funeral Procession & Vigil 11 March



Mthatha
Cathedral Crypt
The resting place

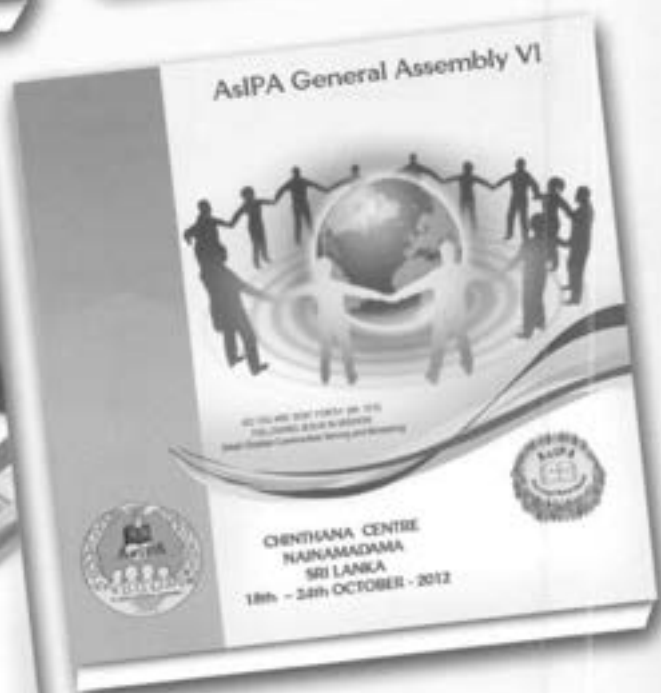
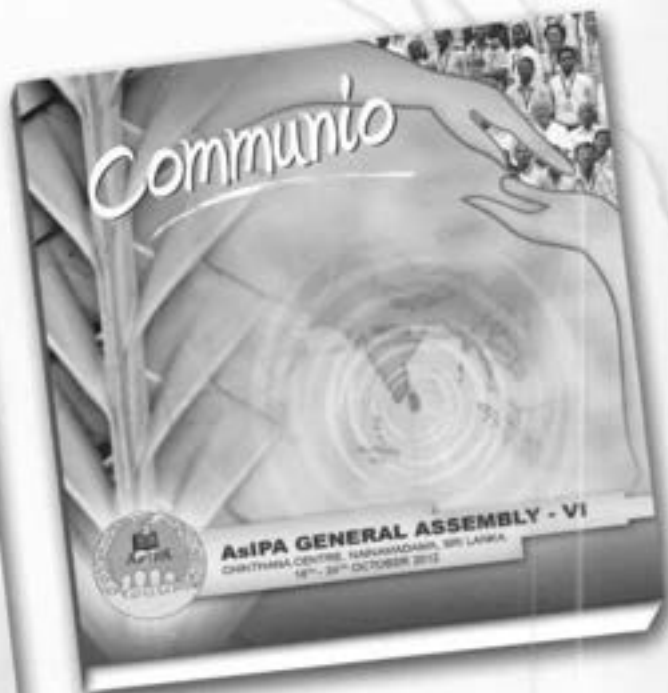
The small
communities all
over Asia are deeply
grateful for all the
care and guidance
received from Bp.
Oswald Hirmer
over the years.



The Funeral Mass outdoors with 2500 people
and 12 bishops including Cardinal Napier.



Funeral Mass of Mthatha
Cathedral, Mthatha, Eastern Cape



VI AsIPA General Assembly
Chintana Centre, Nainamadama, Sri Lanka,
18 -24 October, 2012

Guideline for the National/Diocesan Report

Country: _____

Diocese: _____

Reporter: _____

1. Brief introduction:
 - Briefly describe when and how AsIPA started to be the methodology in your country or diocese.
 - Give an evaluative statement on how much it has achieved in terms of how widespread, its effects in the pastoral process and renewal of the local church to this date.
2. Since the AsIPA General Assembly V in 2009, what new things were implemented?
 - What insights did you get from the previous General Assembly that helped you to grow as a national team or diocesan team?
 - In what ways have these insights contributed to becoming a Eucharistic community that enhanced the sense of belonging as church and the living out of the mission in the neighborhood and society as a whole?
 - Since then, state some evaluative comments regarding: growth of SCCs/BECs and/or Gospel sharing groups, leadership style and rooting of the Christian faith in your context.
3. Have you produced any local materials?
 - In what areas?
 - How much of it has been implemented?
 - Some evaluative comments on the process and the renewal it has effected.
4. As a team, what are your (2-4) expectations on the AsIPA General Assembly VI?
5. Give the names and e-mail addresses of contact persons of your team at national and/or diocesan level.

N.B.

Please prepare about 3-page (A4 size paper) written report for printing and bring a soft copy on a USB. Any appendix on your report can be added but will not be printed out. This report should be sent to the organizing committee (asipaga6@gmail.com) by September 15th, 2012.

Plenary Discussion

Plenary Discussion on Country Reports
19 October, 2014

"Go, you are sent forth – following Jesus in mission:
Small Christian Communities serving and ministering"

Summary report of each country on responses to the 3 new questions:

- a. One significant event in the recent past
- b. Effort at sustaining the Groups
- c. Local materials designed or produced

Bangladesh

Had a workshop with 50 participants
Set up a Commission to promote BCCs

India

Set up a National Council
Conducted a Theological Congress
Formed National Resource Team
Formed National Media Desk also at regional Levels
A national convention is being planned for next year

India, North

Improved youth participation
Encouraged participation of fishermen by having Gospel sharing near the sea.
Put much effort in sustaining 57,952 communities
A National Team of 14 was formed and each in charge of 1 – 2 sections
Bishop Selvister Ponumuthan of Kerala: Worked much with the Dalits and we tried to get the people to understand the Mystical Body of Christ
Conducted Pastoral and Educational Programs
Identified common problems
Studied social problems
Did 7 step method to even tackle individual problems
Did not to move too fast, one step at a time and allowing as much participation and accompanying groups as they grow, not too many nor too quickly.
Tried to teach by doing both for action and leading prayer

Indonesia

Developed ministries
Spread 7 steps Gospel sharing to all parishes
Encouraged the people to study the Bible.

Korea

Held a National Assembly for 5 days
Celebrated 20 years of a diocese that decided to move towards a participatory church
We have developed several necessary programs
Committee for SCCs under Bishops' Conference of Korea decided to study and implement AsIPA

Mongolia

We have only 850 Catholics starting from 1992 – many new and others born Catholic
Already set a clear direction – be a Participatory Church
We want to learn and expect help from older Churches of Asia

Myanmar

Enjoying and promoting democracy since 2010
Asking prayers for our Church

Pakistan:

Members of 7 Dioceses met together and read the full Bible in 7 days
Published many books
Printed and distributed (sold) 50,000 + 70,000 Bibles

Philippines

A Catholic country, introduced AsIPA in 1995 and set it as pastoral priority from 2000
Exchanging experiences with exposures to other Dioceses
Some moved into a form of an NGO to get government assistance
Formed each group with 4 leaders called Father, mother, brother & sister
Introduced BCCs in seminaries

Sri Lanka

AsIPA VI was the main concern and time was given to prepare for this general assembly, taking priority above all else

Taiwan

We worked towards helping our laity to rediscover BCCs and to build up community life

Thailand

We started in 2000 with a pastoral plan for 2000 – 2010
Promoted GS to develop discipleship and enhance growth
Encouraged the people to read the Bible asking the Lord to inspire them

European guests:

Germany

We are learning
Introduced gradually the 7 step method from 2000, as the one and only method

Switzerland

As we are close to Germany we are learning also from them. Though another method was brought from South Africa and considered similar, we opted for the 7 step method
We have a mobile team for this promotion
At least one whole parish is involved in this.
The Sri Lankans residing in Switzerland help us too.

Research Project

19 October, 2012

**"Go, you are sent forth! Following Jesus in Mission:
Small Christian Communities Serving and Ministering"**

PRESENTATION OF EAPI-AsIPA RESEARCH PROJECT

This text from John Paul II's *Ecclesia in Asia* serves as the framework in the joint FABC AsIPA Resource Team (ART) and the EAPI Research Team project entitled *Evaluation of the Small Christian Communities (SCCs)/Basic Ecclesial Communities (BECs)* through questionnaires and Focus Group Discussion (FGD). Upon the instruction of AsIPA Resource Team (ART), the summary report of the five research team members of EAPI should focus on the respondents' "assessment on how the SCC/BECs contribute in moving towards the vision of Church as Communion and Church as Mission".

To get into the *qualitative* evaluation of the SCCs/BECs, the project focuses on the significant factors that have contributed to the building of communities, the impact of the SCCs/BECs on the families, the neighborhood communities and the various institutions in our society and their contribution to the renewal of the local Church.

There are two research instruments that have been employed. The first is a self-administered questionnaire that draws out the basic information from the BECs on the following:

- understanding the BEC,
- leadership in the BEC,
- impact of the Gospel Sharing on the self, the family and the BEC itself,
- impact of the Gospel Sharing on the personal relationship with Christ,
- impact of the Eucharist and the liturgy on the self, family and BEC as well as the impact of the BEC on the Eucharist and the Liturgy,
- BEC and the renewal of the Church's mission (environment, political affairs, ecumenism), and
- BEC and the Local Church.

The second instrument utilizes *Focus Group Discussion* or FGD whose original objective was to deepen the findings of the Questionnaire document. The initial plan was to invite 75 participants from 5 parishes in each of the 5 dioceses. This was not strictly followed by all and alternatives were used at the discretion of the person in charge of the survey.

The survey was done in 5 Dioceses in 5 different countries: India, Philippines, South Korea, Sri Lanka and Thailand, with a Focus Group Discussion (FGD) initially suggested to invite 15 representatives coming from 5 parishes in each of the chosen dioceses.

Full report is printed in an issue of EAPR (East Asian Pastoral Review: Volume 48, 2011), of the East Asian Pastoral Institute in Quezon City, Philippines.

Report on Archdiocese of Thare-Nongsaeng, THAILAND
Research report by: Dr. Jose M. De Mesa
Summary Report by : Bro. Michael Thinaratana Komkris, fsg.

Background

Archbishop Louis Chamniern Santisukniran of Thare-Nongsaeng made known his policy of having BECs in every parish in 2005. Catholic population in this archdiocese was then 53,185, or 1.67%. The emergence of 431 BECs within a course of 3 years, since late 2006, in all 74 parishes show the unifying effort to realize this pastoral priority of Thare-Nongsang Archdiocese. Since the inception of BEC program, participation in the life and mission of the Church has greatly improved. At present, Fr. Michael Thanya Sri-on is the diocesan coordinator.

It should be noted that this research was conducted when the experience of BEC in the whole archdiocese was only with 3 years duration. The average age of the respondents is 45, and two-thirds are female. 56% are elementary graduates and of the undergraduates, 64% are farmers.

Communion		Mission
Christ/Community & Service / Unity		
Gospel Sharing	<p>Personal reading of Bible:</p> <ul style="list-style-type: none"> - I get familiar with the Gospel texts. - The "emphasis on the Bible as communal reading as well as reflection on it, are indications of positive steps towards a new way of being Church." (Focus Group Discussion - FGD p.143) <p>Impact on Personal prayer:</p> <ul style="list-style-type: none"> --Gospel Sharing (GS) makes me feel that I am Christ's brother/sister. -- I get to learn to see persons and things with the eyes of Jesus/God. --We keep the atmosphere prayerful during GS. -- Our liturgy helps me to get closer to Christ. -- The Liturgy inspires me to attend Sunday Mass. -- Eucharist has become more meaningful to me. <p>Impact on Family Prayer:</p> <ul style="list-style-type: none"> -- I learn how to appreciate my family. -- My whole family feels closer to God. -- Our Sunday Mass has become more alive. <p>* And also the ranking from Table 9 (cf. p.32-33):</p> <ul style="list-style-type: none"> --I still spend time with my family. --We conduct our own GS. --I got to understand more the value of 	<p>Participation in activities & Liturgy:</p> <p>The action part of GS prepares BEC members for the bigger mission of engaging in issues that affect their wider society which includes reaching out to their non-Christian neighbors and creating a communion of communities. (cf. p.36)</p> <ul style="list-style-type: none"> -- We feel we take part in the Church's mission. --GS widens my understanding of how Christ would deal with our non-Christian neighbors. -- I find the link between the Gospel and the concrete issues. -- We are trained to be sensitive to our neighbors. -- We get to know one another better. -- We, in the neighborhood, support one another.

	<p>family. --I encourage our children to join catechism classes. --Our family became more united.</p> <p>Other points related to impact of Gospel Sharing: --I learn how to be open to our neighbours. --All I do is for the greater glory of God. --The need for conversion everyday requires knowing God; being good Catholic by giving witness to others. (FGD p.141) --As individual, it requires self-sacrifice and loving the neighbour more; helping each other by sharing the Word of God; helping each other to return to the sacraments and seeing them join in the activities of the Church. (FGD)</p>	
<p>Links to parish/diocese: <i>(no clear data from the research)</i></p>		<p>Ministries / Regular outreach: BEC members attempt (for inculturation) to adjust their BEC method to Thai ways, i.e., using the indigenous word <i>chum-chon</i> for <i>community</i>. Their GS and liturgy serve as a training center that prepares them to reach out to non-Christian neighbours without reluctance. (p.46) They also started BECs among prisoners and school students. Reaching out to others through: giving love because all of us are equal in dignity, supporting people in need, visiting, sympathizing, helping, sharing food & goods, encouraging them, etc. (cf. FGD p.142)</p>
<p>Expressions of Communion --Desire for group to live in harmony; the need for cooperation between all hierarchy and between priests, sisters, and lay. (FGD) --To live Catholic faith as a community, not as an isolated individual. (FGD)</p>		<p>Service Projects /Interfaith activities BEC leaders are instrumental in fostering a sense of togetherness and community in the faith within a society which is largely Buddhist... They guide and encourage the members to establish neighbourly relationship with Buddhists, through mutual participation in harvesting, celebrating feasts and reaching out to prisoners... (p.48-49) There is also the dialogue of faith in the mutual participation in weddings and funerals.</p>
<p>Unity through structures (PPC) & training: I quote here the remark of Fr. Fernando Macalinao, s.j., saying: " <i>The larger picture of the parish / diocese developing lay leaders mainly of BECs who presumably also are given position in the pastoral council and engaging in common activities with non-Christians seems to broaden their understanding of mission. The</i></p>		<p>Understanding of Mission: BEC members are made conscious of the call to be witnesses of Jesus Christ as they live their faith in the midst of Buddhists, of BECs as a Church mission, and of the formation of lay people as agents of evangelization. (p.48-9) It is the duty of all the baptized to get involved</p>

participation of religious sisters and seminarians in BECs...indicates that the whole parish / diocese is gradually widening the scope of the Church's mission." (p.39)

in the mission of the Church, because it is the "order of Christ". This can be done even by a better understanding of the BEC, experiencing one's own problems and of the neighbour, etc. (cf. FGD p.142)

Leadership	Process / context
<p>Leadership of SCCs:</p> <ul style="list-style-type: none"> - The traits of BECs facilitators are characterized, in order of rating, by: <ol style="list-style-type: none"> 1) their taking turns in handling meetings and leading GS. 2) their responsibility as servant leaders. 3) being sensitive to the group situation / needs. 4) investing their time and energy for BECs 5) working well with their parish priest. 	<p>How or why SCCs began:</p> <p>Archbishop Louis Chamniern intended to strengthen the faith of people by gathering together to reflect and to pray as Catholics, and through BEC they can become conscious of being witnesses of Jesus Christ as they live their faith in the midst of Buddhists. (FGD p.146-147)</p> <p>The faithful understand BECs respectively (p.22) as:</p> <ul style="list-style-type: none"> - A mission of the Church and a call from God. -The formation of lay people as agents of evangelization. - Engaged in GS. -The promotion of lay persons to be active in the community.
<p>Choosing SCC leaders:</p> <ul style="list-style-type: none"> - The members' choice of facilitators suggests a perceivable manifestation of Church as communion, because they are chosen firstly by the members and the community, and secondly by the parish priest or the outgoing BEC leader. This appears to be indicative of a growing sense of participation. (p.22-23) - The facilitators themselves seem to understand well the goals or vision of BEC and share that vision with the group members. They don't meet many difficulties in handling BEC group. (p.24) 	<p>Role of Bishop or key persons:</p> <p>Much of the success of the BEC program goes to the leadership provided by the clergy, particularly Archbishop Louis. The selfless coordinating team regularly conducts training sessions for leaders at all levels, including priests and religious sisters. Its regular visits to local teams help to solve whatever difficulties are at hand. Coordination with other diocesan commissions enables the team to organize training for a proper understanding of BECs. (p.50)</p>
<p>Rotating leadership:</p> <ul style="list-style-type: none"> - From their experience so far, they hardly take turns in serving as facilitators. 	<p>Resources found helpful:</p> <ul style="list-style-type: none"> - Close collaboration between the clergy and the laity. - Manual for monthly BEC meeting together with family prayer integrated.
<p>Formation & training:</p> <p>(no clear data from the research)</p>	<p>Others:</p>

Renewal of the Church through SCCs:

To be Catholic is to be Catholic in community; to live the Catholic faith is to live it as a community, not as an isolated individual. (FGD . 143) The following activities in BECs are seen, respectively, as steps in renewing the Church:

- We organize gathering of our families with those of nearby BECs.
- Our BEC makes us aware that our families are to become agents of evangelization.
- Our BEC has a special mass for our children.
- It provides some skills in approaching other families in the neighbourhood.
- It engages the family to visit the sick. (cf. p.26)

Impact of the SCCs on :

Family

The work on Family Life Promotion and CFC in the archdiocese was quite a providential seed-bed before BECs were introduced locally. (Italic mine)

- Families perceived to have vibrant faith-life are acknowledged.
- BEC members pray for their families, and they are given family prayers to bring home.
- They were encouraged to promote vocations. (cf. p.25-26)
- As BEC facilitator, my BEC work has strengthened my commitment to my family. (p.33)

Neighbourhood

- BEC members have activities on reconciliation services, cleaning the environment, visiting the sick and health care, respectively.

Church

- Empowering Pastoral Council set-up.
- Promoting lay leadership with training programs.
- Involvement of religious sisters and seminarians.
- Both the parish priests and the facilitators help BEC work develop a life of its own.

Society

- The Christmas "Star Festival" became "Unseen Thailand" tourist event.
- Dialogue with the Buddhist monks becomes natural.
- BEC members are involved in local and national elections.



Report of Diocese of Kurunegala, SRI LANKA

Report made by Fr. Jeyaraj Rasiah

Presented by Fr. Rohan Dominic

Communion	Mission
<p>--Many shared that because of the practice of SCC the lukewarm Christians became active Christians.</p> <p>--Through SCC they also witness to Jesus in their Christian calling, share the Word of God and experience more genuine community.</p>	<p>SCC activities</p> <ul style="list-style-type: none"> - Many share that the Gospel sharing encourages them to engage themselves in service to others/community even to reach to the non-Christians. -They engage in so many liturgical and popular devotional activities and other social events very often with the training they received by taking part in SCC. - <i>Some others say that their love for neighbour is limited only for needy situations.</i>
<p>The present understanding of SCC:</p> <ul style="list-style-type: none"> --Majority feels that it is a call from God, a mission of the Church and focused on building the community. --Some others feel that it is an occasion for socializing. <p>Impacts due to SCC</p> <ul style="list-style-type: none"> • Personal level: --Many shared that they developed a personal relationship with God and they also live on the Gospel text. --Because of this they are also leading a more Christ-centered life, being motivated to engage in the various parish ministries. --They are also now in a position to share the Word of God anywhere. - More familiar with the Word of God. - Able to pray spontaneously. - Able to be more sacrificial towards my family - Put me on the track of the service path. - Gave me the assurance of security. - Brought me back to the fold of God. - Helped me reunite with the Church community - Wonderful chance to participate and share the talents and services with others. --Unbelievable reconciliation took place due to this SCC gathering. --<i>There were also some who said that they have some inhibition to share personal experience in front of others.</i> • Effects on family --Because of the personal transformation, the family too has become Christ-centered and Word-centered. --<i>There were some who said that due to the other Responsibilities, time cannot be allocated for SCC</i> 	<p>Impact of SCC on Sunday Liturgy</p> <p>Many shared positively that:</p> <ul style="list-style-type: none"> -They volunteer for the liturgical acts -As a group more involved in liturgical arrangements. -Many more have been trained as Eucharistic ministers and lectors. - Attendance for the Sunday Eucharist has increased. -Sunday liturgy has become more alive because of singing, attendance and preparation. -<i>Some others also shared that the group leaders dominate in arranging the Sunday liturgy.</i> <p>Personal Achievements</p> <ul style="list-style-type: none"> -Many shared that they have experienced Jesus through personal prayer and contact with Him. -Effect of Gospel sharing is an experience of holiness to some of them. -They also feel more of their baptismal duties. - They also share with God all their life situations. - Many have stopped judging others. - Many believe that Jesus doesn't give up on behalf of them. This understanding gives them courage to face problems.

<ul style="list-style-type: none"> • Effects in the Parish level -Feeling the belongingness to the parish and to the diocese. -Became more conscious and alive Christians. -This seems to be the best way to participate and to build communion. -Events organized in the parish level are more successful. -<i>Some others also feel that they can contribute money to the parish, but not giving themselves fully.</i> • Effects in the Diocesan level -They shared that they can see some positive effects. -<i>They also shared that the even though there had been many training programmes held, due to the lack of interest and lethargic behavior of some, the full effect is not felt.</i> -<i>Lack of participation due to socio-economic reasons is also there.</i> -<i>More involvement of the parish priest is needed.</i> -<i>Transfers of the leaders and Parish Priest also affect the flow of the programme.</i> -<i>Some priests are not able to animate the groups due to their incapability or lack of knowledge in this field.</i> • Effects in the Neighbourhood. -More sensitive towards the neighbours. -Increased the close relationship with neighbours putting aside all forms of divisions. -Relating with the other religious groups improved. As a result there are more conversions into the Catholic Church. -All these effects are due to the Gospel sharing, praying and acting together. -They attach the cultural situation into the Gospel passage and give a new meaning to their lives. -<i>They also feel that there are still some who are not committed nor supportive.</i> 	<p>-Most of them are courageous enough to learn from life experience.</p> <p>Common Concerns</p> <ul style="list-style-type: none"> -When it was asked what are their concerns, most of them answered the hope that their SCC can unite and improve their way of functioning. -They also felt that due to lack of awareness the effect they aimed for was less. -In some places the participation was very low. -Unity was lacking in some groups. -As suggestion, they hope that two persons in each unit can be given further training to go on. -Marking in the family book after the prayer service was suggested. -More group activities such as sport events can be organized to strengthen the team spirit. -Some agree to get more involved in common activities such as cleaning, etc.
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Conclusion

We can reiterate here that according to the vision of the FABC of a New Way of Being Church, it necessarily has to be:

- **Incarnational:** one is able to discern God's presence in the events and peoples of the world.
- **Inclusive:** one is open to dialogue and work with those within and beyond the Church for spiritual and human values; one respects the rights of minorities and women.
- **Contextual:** one reflects theologically and acts pastorally in the context of society, culture, Church, and other religious traditions.
- **Participatory:** the local church encourages full participation of all in our own community, in the Church and with other people of goodwill.

Report on Diocese of Jeju, SOUTH KOREA
Report by Dr. Emmanuel S. De Guzman
Summary prepared by Ms. Bibiana Joo-hyun Roh

Primary data for this research:

- questionnaire (67 respondents from 4 parishes in October 2009)
- the Focus Group Discussion (25 participants: 2 priests, 3 religious sisters, and 20 lay leaders and members of SCCs in October 2009)

Secondary resource:

- interview with Bishop Peter U-il Kang and 2 priests in the Diocese of Jeju
- Korean SCCs National Committee report on SCCs for 2004-2006 (AsIPA GA IV, 2006)

Mean Score Reference and others:

- For quantitative part the mean score is used to present the data. For the qualitative part, the more predominant trends are listed.
- Mean score of 1.5 would indicate more than 50%, where as scores below 1.5 would be less than 50%. Mean 3 would be 100%.
- Mark "*" means some points to be improved or relatively weak aspects of SCCs.

Communion		Mission
Christ; Community & Service / Unity		
<p>Gospel Sharing A regular Gospel Sharing (mostly weekly meeting) was recognized as a pivotal activity of SCCs. It has the most considerable impact on SCCs. SCCs are born out of the communal reflection on and sharing of the Word.</p>	<p>Personal reading of Bible: - better knowledge and appreciation of the Word -acquire more familiarity with the Bible -sympathize with the Gospel -increased interest in the Bible by reading it daily or frequently</p> <p>Impact on Personal prayer : -increased or deeper relations with a personal God -contemplate on the existence of God -listen to God's message -simple but frequent praying -pray freely from the heart with gratitude and sincerity 2.22</p> <p>Impact on Family (Prayer) -praying for and with the family - realizing the importance of family 2.37 -talking to each other more often -*some replied SCCs have not had any impact on their families. -*very few young people join GS</p> <p>Other points related to impact of Gospel Sharing: -relate the Bible to daily lives (the Bible as</p>	<p>Participation in activities & Liturgy: - appreciating the liturgies better - the liturgical celebration is more alive and participatory -the SCCs prepare a particular Sunday liturgy 2.10 - Liturgy is becoming more Christ centered 2.10</p> <p>-*experiencing the liturgies in the parish, not in SCCs or neighbourhood - *irregular attendance of members in SCC meetings due to the demands of livelihood or decreasing enthusiasm, etc.</p>

<p>"mirror of real life")</p> <ul style="list-style-type: none"> - the increased confidence in oneself in a sense of belonging, leadership competency etc. - learning art of listening 2.51 	
<p>Links to parish/diocese:</p> <ul style="list-style-type: none"> - There are common activities of the SCCs in the parishes and diocese to create a sense of networking or communion of communities - the parish has become SCC-centered and laity-centered - The bishop, parish priest and religious sister attend SCCs meetings occasionally. - SCC facilitators work well with parish priest 2.14 	<p>Ministries / Regular outreach:</p> <ul style="list-style-type: none"> - an important effect of the SCCs is to be motivated to "help the neighbour" "out of love" "as Christ did": "welcoming others", "sharing food" etc. - various understanding of ministries in SCCs was shown. - *locally based ministries have not yet been developed - cleaning the environment 1.65 - visiting hospitals and taking care of patients 1.63 -giving food to the homeless -caring for the elderly
<p>Expressions of Communion:</p> <ul style="list-style-type: none"> - the SCCs nurture community life as "bigger family", "neighbour" with intimacy, mutual support, responsibility and participation - smallness in number is crucial in creating communion 	<p>Service Projects /Interfaith activities :</p> <ul style="list-style-type: none"> - Individual members of SCCs help non-Catholics in times of need and vice-versa. - *the SCCs are not yet aware of and accordingly have not yet developed action in response to the social situation. - *most of the SCCs do not have any joint or common activity with other religious groups and non-Christians. - Respect and understanding are given to others.
<p>Unity through structures (PPC) & training:</p> <ul style="list-style-type: none"> - PPC is based on SCCs as basic units of the parish. - PPC consists of leaders of SCCs as well as other functional committees. 	<p>Understanding of Mission:</p> <ul style="list-style-type: none"> -for the growth of SCCs, the importance of "doing things" was emphasized.

Leadership	Process / context
<p>Leadership of SCCs:</p> <ul style="list-style-type: none"> - a strong spirit of volunteerism - realizing to be active in SCCs is a "calling from God" 2.49 - SCC facilitators exercise servant leadership 2.14 - encourage members to be part of decision-making 2.55 - the experience of the SCCs shows that priests and religious demonstrate "servant leadership" 	<p>How or why SCCs began:</p> <ul style="list-style-type: none"> - It was initiated by bishop at diocesan level in 2003 as a top pastoral priority with a long term plan. - the diocese has put the vision of Vatican II into concrete thrusts through the formation of SCCs.
<p>Choosing SCC leaders:</p> <ul style="list-style-type: none"> - leaders are selected among the members (by the members 1.79 / by the community 1.39) - *being a leader is not easy (lack of "courage, self-confidence, knowledge, time" etc.) 	<p>Role of Bishop or key persons:</p> <ul style="list-style-type: none"> -Bishop Peter U-il Kang has played a very important role to generate common sense on the vision of SCCs with priests and the laity. -Bishop's firm vision on SCCs and setting up concrete pastoral plans are pivotal to form and

	sustain SCCs
<p>Rotating leadership:</p> <ul style="list-style-type: none"> - the SCCs enable more people to participate in leadership as well as the life of the Church - increased involvement of the laity in discipleship within community 	<p>Resources found helpful:</p> <ul style="list-style-type: none"> - developing and providing monthly magazine for members of SCCs (ex. "Come Together" etc.) as well as other materials - using and adapting some of Lumko/AsiPA materials and training programmes (ex. Gospel sharing methods, "Our Journey Together" etc.) - using the AsiPA texts in the beginning 2.72 - adapting it to the needs 2.05
<p>Formation & training:</p> <ul style="list-style-type: none"> --the SCC is a good training ground whose qualities are identified as "leading by example", "transparency and accountability in decision" etc. --many ongoing training programmes have been developed --familiar with gospel sharing methods 2.12 --being competent to lead GS 2.08 --*more leadership training is needed for all members of SCCs in order to motivate more active participation and deepen understanding of leadership --*formation for men and the youth (with poor attendance in SCCs) 	<p>Others:</p> <p>On relationship with Korean culture:</p> <ul style="list-style-type: none"> - two aspects of Korean culture are highly prized in connection with the SCCs: One is the culture of "we", not "I" (this is expressed in "sense of belonging", "doing things together", "initiating to help one another" etc.) The other is the culture of "hospitality", expressed in "sharing of food", "no entrance gates in homes", "saving rice in jar" etc. -*the SCCs are not yet fully conscious of the cultural character of their SCCs in terms of the Korean beliefs, values, practices and traditional structures. <p>Understanding of vision of SCCs:</p> <ul style="list-style-type: none"> - SCC leaders are aware of vision of SCCs -Understanding the goals or vision of SCC 2.45 - Clear about the nature of SCC 2.38 - Sharing the vision with members 2.31

Renewal of the Church through SCCs:

Impact of the SCCs on :

Family:

- Improved quality of family life
- the SCCs need to bring whole families into SCCs and their activities so that husbands and children can undergo formation and transformation in their faith and relationship
- the FGD participants think that the SCCs are still not responding well to family concerns such as broken families and young people not involved in the SCCs.

Neighbourhood:

- with the involvement of highly motivated and committed leaders and members, the SCCs can effect changes in the lives of people in the neighbourhood

Church:

- transforming the Church into a dynamic and accountable Christian community
- In SCCs the laity is the life-blood and work-force of Church renewal

- the laity feel they are the Church

Society:

- the mission dimension of the SCCs needs to be more focused on social needs.
- The bishop sees the need to develop the SCCs into more socially-conscious and involved faith communities.

Brief Information of SCCs in Diocese of Jeju (by Ms. Bibiana Joo-hyun Ro)

The SCCs have been regarded as the ecclesial core of the Church in the long-term vision and strategy of the Jeju Diocese in the pastoral letters of Bishop Peter U-il Kang since 2002.

The pastoral letters of Jeju Diocese have articulated that 'the Word of God' and 'family' are the fundamental basis of SCCs (2003 to 2010). In addition, the SCCs which are 'harmonized with the neighborhood and involved in social concerns and issues,' have been emphasized as the focal point of fostering SCCs and nature of SCCs (2011-2012).

Three crucial factors for developing SCCs were presented as follows: (a) the bishop's pastoral vision and strong will to implement this vision, (b) parish priests' collaboration with the common vision of the diocese and adapting each parish pastoral plan to the vision, and (c) a proper understanding about the vision and participation of the laity. Four pivotal conditions for revitalizing SCCs were described: (a) having a shared vision of SCCs, (b) restructuring *guyeok* and *ban* gatherings in terms of proper size for SCCs gatherings and residential areas of the faithful, (c) frequent SCCs meeting times, and (d) applying a new style of parish pastoral structure based on SCCs (Jeju Diocese, *천주교 제주교구 소공동체 활성화를 위한 모범안 [A Model Plan for Revitalizing the Small Christian Communities of the Roman Catholic Diocese of Jeju]*, (Jeju, Korea: Jeju diocese, 2009).

Basic Statistics of Diocese of Jeju (2011.12.31)

- Apostolic Prefecture: 1971; Diocese : 1977
- Parishes: 25 / Mission Station: 9
- Parishioners: 69,438 (11.9% of population of Jeju)
- Bishop: 2 (one of them is retired)
- Priest: total 47 (Diocesan - 34, Religious & Missionaries - 7 and from other Dioceses - 6)
- Religious Sisters: 104
- Major Seminarians: 19



Report on Diocese of Mangalore, INDIA
Report by Fr. Fernando L. Macalinao
Summary prepared by Fr. Arthur Pereira

This survey was conducted during the year 2009 and the Focus Group Discussion was held during the month of February in 2010. In all 5 parishes were selected out of 158 parishes in the diocese and from each parish 15 respondents participated along with their parish priests. In all 75 respondents took part.

SCC meetings are held monthly, mostly on Sundays, with around 30 persons attending. The 7 step Gospel sharing method is regularly followed, with concrete service action of attending to the needs of the community members.

For quantitative part the mean score is used to present the data. For the qualitative part, the more predominant trends are listed.

Mean score of 1.5 would indicate more than 50%, where as scores below 1.5 would be less than 50%. Mean 3 would be 100%

Communion		Mission
Christ; Community & Service / Unity		
<p>Gospel Sharing : Gospel Sharing was emphasised right from the beginning. As a result of this, it appears that the SCCs have been very fruitful. Out of 75 respondents 98% say that GS is IMPORTANT. They are familiar with the 7 steps Gospel sharing and</p>	<p>Personal reading of Bible: The majority say that now they are familiar with Gospel texts. 2.76 (92%)</p> <p>Impact on Personal prayer : . can pray from the heart 2.88 (96%) . more time in prayer 2.45 (81%) . pray for important matters 2.59 (86%) . All I do for Glory of God</p> <p>Impact on Family Prayer : 2.77 (92%) . Treat others as Christ would 2.05 . Also as Christ to non Christians 1.97 . feel as Christ's brother/sister 2.85</p> <p>Other points related to impact of Gospel Sharing: . Art of listening, learn when to talk. Empathize. See from eyes of God. Appreciate family. Open to all, even non-Christians. Learnt meaning of evangelization etc. In all 86%</p>	<p>Participation in activities The feeling that it is the mission of the Church in neighbourhood is seen 2.89 (87%). All share 2.43 (68%) All say they lead GS and keep prayerful atmosphere 2.93 (98%). While praying for the families is done 92%, sessions on family are hardly conducted at the SCC level. A few children participate 43%, since the focus of SCCs is the adults. Only 33% say that some activities are conducted exclusively for children, 78% say that visiting the sick is done. 25% say that activities for youth are done. 70 say that they became aware that families should become agents of evangelization. Only 10% say that they meet with the nearby SCCs.</p> <p>On Liturgy: Helps to get closer to Christ 2.76 . Helps me to see Christ in others 2.53 . Inspires me to accept Non Christians 2.17 . Eucharist more meaningful 2.89 . Inspires to attend Sunday mass 2.51 . Whole family goes for mass as before 2.97 (so not a result of SCC !). Deeper appreciation of Eucharist 2.54. . Holy week services meaningful 2.77.</p>

not with any other method.		: Prepares for Sunday liturgy 2.97 Sunday mass more alive 2.77 , changes in Liturgy 2.03. Lectors more from SCCs 1.84. Liturgy more Christ centred 2.67 , Integrates faith and life 2.64.
<p>Links to parish/diocese: All the facilitators unanimously say that the parish priest is supportive (3.00). Very many say the initiative to have SCC was taken by the parish priest. (2.11)</p> <p>Facilitators say that the PP gives a free hand (2.87), helps SCC develop a life of its own (2.61)</p> <p>When asked about the style of leadership of the Priest, the majority say that it is participative, servant, encouraging, animating. They also describe that the priest gives moral, spiritual, financial, social and advisory support. All say that priests are convinced of SCCs because they support all activities of SCCs, they participate in SCCs, give training and show interest and leaders' work is appreciated.</p>		<p>Ministries / Regular outreach:</p> <p>Visiting the sick and health care: 2.32, Cleaning the environment 1.83, Clean houses for the poor 1.28, Political consciousness raising 1.97, etc</p>
<p>Expressions of Communion:</p> <p>In the qualitative part, the respondents say that as a result of SCCs they have better relationship with their neighbours and wish to "become a member of a wider family". The SCC "helps improve the growth of the community," starting from the family.</p>		<p>Service Projects /Interfaith activities</p> <p>Gospel sharing has made them more open to others by sharing tasks to serve the neighbourhood. Liturgy encourages them to transmit Jesus' message to others. Thus they learn to integrate faith with life.</p>
<p>Unity through structures (PPC) & training</p> <p>As regards the question whether the SCC leaders are trained to reach out to non Christian neighbours, the FGD states that "reaching out to them" may not be a good phrase. "They too have leaders in all areas like us. We collaborate with them and they with us... We Christians are a minority. There are leaders in the secular: socio economic, political and other fields in all religions, as efficient as we are... However the training of the SCC leaders and members helps them to be 'leaven' in society."</p>		<p>Understanding of Mission:</p> <p>Various missions listed are: "Care of environment, cleanliness and sanitation, tree planting, awareness of ecology, healthcare, assisting to build houses, taking the sick to the hospital, constructing toilets, free labour, promoting political awareness, free and fair election, etc.</p>

Leadership	Process / context
<p>Leadership of SCCs: Leaders have a clear vision of SCCs (2.25), also share that vision (2.42), Practice division of labour (2.43), are responsible (2.80), encourage all to be part of decision making (2.56), exercise servant leadership (2.38),</p>	<p>How or why SCCs began: The majority say that the SCCs were initiated by the Parish priest. (2.11). Meet once a month. All say SCC is engaged in Gospel Sharing. It is way for lay persons to be active (2.55) , focussed on</p>

<p>spend time and energy for SCC (2.69), Almost all say work well with Parish Priest (2.91), no threat at all to the leadership of Parish Priest (0.00),</p> <p>The opinion of the facilitators is similar to that of the members in all these matters.</p> <p>Leadership among men and women is rather balanced (men are 1.06)</p> <p>They are sensitive to the needs (1.94)</p> <p>Few feel that they are demanding (0.51)</p> <p>Very few decisions are left to PP (0.62)</p> <p>Some facilitators face difficulties (0.88)</p>	<p>community building (2.85), is a call by God (2.85), mission of the Church (2.88), formation of lay people(2.00). About half of them say it is to discuss common problems (1.72), for socializing (.95) and for airing grievances (.39)</p>
<p>Choosing SCC leaders: The majority say that facilitator are chosen by the members (2.84) and by the community (2.35), only .31 say by the Priest and .11 say by the outgoing leader.</p> <p>Even when leaders were to move out, 63 of the respondents say that the SCCs will go on. The answers are quite reasonable. New leaders are trained. Mission depends on members and not on leaders. Leadership is shared by all members. It continues because members know the worth of SCCs.</p>	<p>Role of Bishop or key persons: The Bishop monitors the programme through the director and also participates in some training programmes, and visits the SCCs.</p> <p>SCC was initiated around 1986. The diocesan priests consultation in 1987 had passed the resolution unanimously to have SCC in all parishes on priority basis. In 1990 the diocese was fortunate to get the Lumko materials and training. That was the starting point for SCCs in a systematic way. The SCCs are found in all parishes at different stages of their growth. A full time priest director with an office animates this programme with priests and lay volunteers.</p>
<p>Rotating leadership: Take turns in conducting meetings (2.67), and in leading GS (2.80), lead in other tasks (2.51),</p> <p>73 respondents say that they get opportunity in the SCCs to exercise their leadership.</p> <p>71 respondents say the SCC leader could be called as "servant leader".</p> <p>48 of the respondents say that the leaders are also involved in conducting training programme as one of the facilitators. This is quite good.</p> <p>Most of the facilitators say that they are free to exercise their leadership and share it also with the rest of the members.</p>	<p>Resources found helpful: Used Asipa texts from the start (2.35) ; Also they are adapted (1.12) ; they use other materials (0.56)</p>
<p>Formation & training: Generally, Lumko training (2.51). Trained to be sensitive to others. 2.12. To have healthy attitude 2.50. Given skills in approaching our non Christian neighbours 1.47 ;</p> <p>46 say out of 75 that the members are trained as Eucharistic ministers and 24 say that some are trained as lectors. 51 of the respondents say</p>	<p>Others: About 75% of the faithful are sufficiently conscious of the various measures taken by their respective parishes for the growth of their faith, not only by SCCs, but also by other pastoral activities.</p> <p>67 respondents out of 75 say that the SCCs have a life of their own. There is continuous Gospel Sharing and members are bonded</p>

that they have had some training. Besides, 48 of them say that they are prepared to undergo further training on leadership.	together.
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Renewal of the Church through SCCs:

Focus on lay leadership 2.63, training programs for lay leaders 2.41, involvement of religious increased 2.68, Pastoral council set up 2.05, common activities with non Christians 1.07, participation of seminarians 0.96

Impact of the SCCs on :

Family: Value of family understood better 2.64 (88%), family more united 2.75 (91%), spend time with the family as usual 2.79 (93 %), The whole family goes for Sunday mass as before 2.85 (95%). Catechism of children emphasized 99.9%. (not necessarily due to SCCs!) Better relationship with the neighbours 96%. Very few say that they conduct GS at home. As a result of SCC about 5 say that they have now less time for their families. Sessions on marriage preparation courses not in SCCs but at Parish level. So also mass for children, retreats, reconciliation, recollections etc.

Neighbourhood: Know the neighbours better 2.76 (92%). Share in their joys and sorrows 2.4 (80%). Support one another 2.44 (81%). Conflicts decrease 2.07 (69%). The rich and the poor join in common activities 2.76 (92%). Only 56 % say that they reach out to non Christian neighbours. Activities with people of other faiths and common celebrations etc.. are only 37%. Ethnic divisions are decreasing 1.47

Church: The FGD states "There is a growing consciousness of their mission. This is visible by indicators such as: we have more leaders today than before; the leadership is rotated; the Parish Pastoral Council members are elected by the SCC members; those who have the ability, talent, and goodwill are identified by the SCC members for different tasks and many accept the responsibility willingly. The SCC facilitators are not permanent. "They pass on their responsibility to others after their term." The respondents identify leadership of SCC as "participatory, rotating, democratic, animating, servant etc."

Society: Health care and visiting the sick 2.32. Cleaning environment 1.83, Building houses for poor 1.28, political consciousness training 1.97. involvement in local elections 2.30, Participation in national election 2.51.

N.B. Distinctly Mangalorean in SCC.

1. All priests and the Bishop are interested in the SCC programme. They are involved in the training. The local priests are team members in the training of SCCs and the programme is not of the centre but of the parish.
2. The traditional leaders called "Gukars" who had played a vital role are incorporated in the SCC programme and in the Parish Pastoral Council very well.
3. The traditional geographical area called the "Vado" of about 25 to 30 families became very handy for the SCCs.
4. In the entire diocese, Konkany language is used and thus there is a homogenous group.

Report on Archdiocese Nueva Segovia (Vigan) PHILIPPINES
Report made by Msgr. Manuel G. Gabriel
Presented by Estela Padilla

Communion		Mission
Christ; Community & Service / Unity		
Gospel Sharing	<p>PERSONAL READING OF BIBLE</p> <ul style="list-style-type: none"> - Closer to God; stronger faith in God - know the Bible better - open to other people, closer to neighbours - "transformation of consciousness" - committed to social development <p>IMPACT ON PERSONAL PRAYER</p> <ul style="list-style-type: none"> - more quality time for prayer - they now pray 'from the heart' - feel God's presence more intimately - discernment in decision-making <p>IMPACT ON FAMILY PRAYER</p> <ul style="list-style-type: none"> --improved their family relationship, improved communication, acceptance and understanding - appreciation of the value of family life - started praying and eating together - strengthened their bond of unity <p>OTHER POINTS RELATED TO IMPACT OF GOSPEL SHARING</p> <ul style="list-style-type: none"> --more than half responded that they have reached out to their non-catholic neighbours by joining social events such as burials, marriages, birthday celebrations, fiestas 	<p>PARTICIPATION IN ACTIVITIES & LITURGY (IMPACT OF THE EUCHARIST AND OTHER LITURGICAL CELEBRATIONS)</p> <ul style="list-style-type: none"> --attendance of Sunday Mass increased, esp. adults and teenagers, and became more alive; --appreciation of other liturgical celebrations deepened --integration of faith and life ('life has become more meaningful', 'face their problems squarely and do not allow these to put them down') --personal transformation ("more active discipleship", "embrace new way of life") --more harmonious relationship in the family --"transformation of consciousness" --pray together as a family --practising love of neighbour - BECs take turns in preparing the Sunday Liturgy (practising readings, cleaning and decorating --approaching families in the neighbourhood
LINKS TO PARISH/DIOCESE		MINISTRIES / REGULAR OUTREACH
<ul style="list-style-type: none"> --BECs are linked to the parish center through the PPC (see entry on 'Unity through Structures/ PPC' below) --the parish priest and bishops are links of BECs to the central parish and the wider diocese (see 'Role of Bishop/Key Persons' below) 		<ul style="list-style-type: none"> --political (faith-based political consciousness-raising, modular courses on social teachings of the Church, protest action, involvement and participation in the local and national elections, -- youth confronted political dynasties, BECs protested against and local town official acted upon the removal of the 12 prostitution dens in the parish/town, brought to light a corrupt school practice).

	<ul style="list-style-type: none"> --caring for the neighbour (visiting the sick and self-care, reconciliation services). --community-based health program, promoting herbal medicine. --advocacy for the environment (fisher folks' demolition of fish-corral, youth massive tree-planting, cleaning the environment). --alleviation of poverty (organic farming, fertilizer and feeds, building houses for those in need). --economic (marketing their produce, ride dealership among the fisher folk).
<p>EXPRESSIONS OF COMMUNION</p> <ul style="list-style-type: none"> --BEC as communion IN and FOR mission, --BEC is experience-bound; it is not just a concept but a way of being church, --BEC is for all: no distinction between the rich and the poor , --BEC touches on all aspects – prayer meetings and engagement in popular devotions AND the welfare of the people and the environment --commitment to the mission of new, evangelization, reaching out to families and the youth, to the poor and un-evangelized , --BEC is focused not on the self, but on the evangelization of cultures and social relationships. 	<p>SERVICE PROJECTS /INTERFAITH ACTIVITIES</p> <ul style="list-style-type: none"> --more than half responded that they have reached out to their non-catholic, neighbours by joining social events such as burials, marriages, birthday celebrations, fiestas.
<p>UNITY THROUGH STRUCTURES (PPC) & TRAINING</p> <p><i>('training' here is being referred to – PPC training. See Formation and Training under the heading of 'Leadership' below)</i></p> <ul style="list-style-type: none"> --BEC leadership flowing into Baranggay (village) leadership flowing into the PPC. --Parish priests taps the sectoral representatives and put them into PPC to promote the integral evangelization of the parish (sectoral issues are discussed and responded to). 	<p>UNDERSTANDING OF MISSION</p> <ul style="list-style-type: none"> --proclaiming the Good News of salvation, --involvement in BEC to evangelize family and neighbourhood, --"collective action to change the system, to right what is wrong, to work on the basis of principles and commitment." --"I feel I have a mission here." -- "reign of the Kingdom of God." --"liberation" of the dispossessed and Marginalized. -- mission-driven pursuit of BEC: love of God and neighbour. --"making a firm stand on life issues." --BEC as communion IN and FOR mission.

Leadership	Process / context
LEADERSHIP OF SCCS	HOW OR WHY SCCS BEGAN

<ul style="list-style-type: none"> --BECs provide opportunities to exercise and be trained on leadership, --regard themselves as 'servant-leaders' , --couple leadership of BECs, --leadership roles (facilitator, parish animator, lay member, trainer, lead couple, Christian formation guide, community leader). 	<p>--no mention in the report re BEC history but it was noted that the Bishop initiated the BECs in a few parishes.</p>
<p>CHOOSING SCC LEADERS</p> <ul style="list-style-type: none"> --couple leaders are chosen to lead BECs but there is no mention in the report on how they are chosen. --BEC Core Teams coordinate the BECs. 	<p>ROLE OF BISHOP OR KEY PERSONS</p> <ul style="list-style-type: none"> --Bishop initiated BEC; -Bishop understands BEC as 'a way of life and mission' -- leadership of parish priest as 'participative and democratic'; parish priest promotes 'equality' and 'ideals of servant leadership'; full support in the establishment of BECs (provide spiritual guidance, formation, pastoral direction, moral support, presence in meetings).
<p>ROTATING LEADERSHIP</p> <ul style="list-style-type: none"> --many leaders are trained and assigned to different tasks but there is no mention of duration of terms of leadership and how they rotate. 	<p>RESOURCES FOUND HELPFUL</p> <p>The use of the following materials for Gospel sharing:</p> <ul style="list-style-type: none"> --(formation) modules --books based on the Eucharist --lives of saints --lectio divina
<p>FORMATION & TRAINING</p> <ul style="list-style-type: none"> --servant leadership --couple leadership training --BEC training --facilitators' training --leadership training --training for prayer meetings --training for lay ministers --community dialogue for learning --monthly parish meeting --practical training on program implementation --making herbal medicine 	<p>OTHERS:</p> <p>-Inner stability of BEC BECs are able to carry on their mission because new leaders have been trained to take care of BEC; programs have the logistical resources to run; members have imbibed a sense of mission; prayer service and gospel-sharing are conducted regularly deepening the bond of unity among members, couple leaders have been trained; existence of vision-mission, psycho-social relationships, holistic programs that correspond to carry out the priestly-prophetic-kingly mission, structures of participation and decision-making.</p> <p>-BEC and Culture/Gospel and Life Use own life-setting to understand the Gospel passage; they are able to connect the gospel with social and community issues, family life issues, environment concerns; use of language and structures that are culturally-rooted.</p>
<p>Renewal of the Church through SCCs:</p> <ul style="list-style-type: none"> --Aside from increased Sunday mass attendance and more active participation, especially male participation and the poor, what is worth noting is that 'all are served equally' and 'invited to participate and be a part.' 	

- Couple leadership and baranggay (village) leadership are developed.
- Neighborhood concerns and problems are responded to.
- BEC is part of the formation of future priests (seminaries).
- The phrases "spirituality and faith-life" and "transformation of consciousness" kept recurring in the interviews indicating their importance in the whole BEC process.

Impact of the SCCs on :

FAMILY

- Family relations become better.
- Deeper conversions (transformation of consciousness).
- More active participation in prayer and devotions .
- Family formation modules and family dialogue take place

NEIGHBOURHOOD

- Extend help, support, and promote spirit of sharing one another's joys and sorrows.
- When conflicts arise: peaceful dialogue, deliberations in BEC meetings, reflecting on Bible passages about peace, consulting baranggay (village) officials.

CHURCH

- Same as above (see 'Renewal of Church through BECs').

SOCIETY

- Involvement in social transformation (see socio-political-economic issues mentioned in 'ministry/outreach' (see box above).



Day 2



Day 3



Day 3

Oct. 20th Saturday

Time	Schedule	Main Pro	Contents
07:00-8:00	Breakfast		
08:00-9:00	Gospel sharing	7 Steps or Group Response	Lk 4:16-22
09:00-10:30	Session (I)	Keynote Address	- Theme: "Go you are sent forth" (Mt.10:5) - following Jesus in mission: Small Christian Communities serving and ministering (Bp. Thomas Dabre)-40-50min. -Interaction (20 min.); (connect address with previous GA5 living the Eucharist – Through SCCs we can realise our mission and ministries) (*tea break would be earlier than regular schedule)
10:30-11:00	Tea break		
11:00-12:30	Session (II)	Talk on the topic	(1) Reflections on keynote address in small groups (30 min.) (2) Conclusions on keynote in a plenary (30 min.) (3) Introduction for ministry in a plenary (30 min.)
12:30-15:00	Lunch and Rest		
15:00-16:30	Session (III)	Group works	*Understanding Ministries in SCCs (1) Small Group Work (B/11) (2) Talk (Bp. Fritz Lobinger)
16:30-17:00	Tea break		
17:00-18:00	Session (IV)		(1) Serving ministries in SCCs (in small groups-B/11) (2) Guideline & Logistics for exposure on Oct. 21th (Sun.)
18:00-18:30	Break		
18:30-19:30	The Eucharist		Korea, Mongolia, Taiwan
19:30-20:30	Dinner		

1. The Bishops' meeting will take place at 10.30 am to 12.30 pm

- 1) Presider: Bishop John Lee - (member of OLF)
- 2) Attendant: 9 foreign bishops + Sri Lankan bishops + ART (recorder)

Keynote Address

KEYNOTE ADDRESS

"Go, you are sent forth – following Jesus in mission:
Small Christian Communities serving and ministering"



By Bishop Thomas Dabre

Bishop of Poona, India

FAITH WITH MISSION

It is indeed a very happy and meaningful coincidence that we have this sixth General Assembly of AsIPA when the Holy Father Pope Benedict XVI has just launched the Year of Faith on Oct.11 and has been presiding over the Synod of Bishops on New Evangelization for the Transmission of the Faith. The Church is essentially a community of faith which is set forth on the mission of service and evangelization of all humankind. The small Christian communities are established precisely to help the Christians to live the faith in all its authenticity and fullness in the present day world with a burning sense of service and mission. The faith has to be lived and shared, witnessed and proclaimed simultaneously. The spirit of service that is an essential quality of Christian communities, is sharing of the fullness of life which Jesus gives, with one another and especially those in need, with difficulty and suffering.

The present Assembly has very wisely chosen to emphasize the mission dimension of Small Christian Communities.

To be on mission is an integral and essential part of our Christian faith and commitment. So much so that it is just not possible to be a Christian without a strong sense of being on mission. So also the Small Christian Communities must be imbued with an urgent sense of being on mission and a readiness to serve.

ASIAN RELIGIONS

Asian religions do not have a sense of mission. In general they are concerned with the salvation of the individual. That is why they oppose Christian missionary activity. In India we face opposition to conversion and some provincial governments seek to make laws banning conversion. The sense of being on mission is part of our life in the Small Christian Communities. We should not allow ourselves to be influenced by the prevailing Asian mindset and a false sense of equality of all religions and a wrong understanding of interreligious dialogue. Our reason for being on a mission and for sharing and proclaiming the faith is that Jesus is one unique mediator of salvation for all humankind.

So also in general the Asian religions concerned with individual salvation and liberation from the world have not shown a sense of social charity. However, charity on the level of the community and individual has been a characteristic feature of Church's life.

CHOSEN FOR SERVICE AND MISSION

God's choice of persons and people was precisely for the purpose of mission. God chose Moses, illumined, transformed and empowered him to liberate the oppressed Hebrews from the slavery of Egyptian Pharaoh. King David was anointed to unify the scattered tribes of Israel into a well-knit community. David was chosen to be

forerunner of the Messiah Jesus Christ. Jeremiah was chosen to be the light of the gentiles. "The word of the Lord came to me saying: Before I formed you in the womb I knew you, before you were born I set you apart, and I appointed you a prophet to the nations." I said, "Ah, Lord God! I do not know how to speak; I am but a lad!" But, the Lord replied: "Do not say, 'I am but a lad'; for you shall go to all those to whom I send you, and say whatever I command you. Do not be afraid of them, for I am with you to protect you, declares the Lord." Then the Lord stretched out his hand and touched my mouth and said to me: "Now I have put my words in your mouth, today I give you authority over nations and over kingdoms, to uproot and to pull down, to destroy and to overthrow, to build and to plant." (Jer 1:4-10)

As promoters of Small Christian Communities we are on a mission not only within our communities but also to the others. Would it be wrong to say that most of us carry out our community life among the faithful? In the paradigmatic episode of prophet Jeremiah we can learn that when God sends us on a mission, He fills, enlightens, nourishes and strengthens us with His word. The word of God which is at the heart of the small communities is like fire setting us on mission. So also our participation in the Eucharist which is source of our Christian community living, sends us forth on a mission as a parting message.

God's choice of Mary as the Mother of the Saviour set her up as a collaborator in Jesus' mission of universal salvation. Already in the gospel details of her life we see her as proclaiming the good news to Elizabeth, to the local people at Cana, and the gatherings of the early apostolic communities. The Samaritan woman at the well went back to the villagers sharing her experience of the Messiah. So also the women like Mary Magdalene and others ran to share the good news of Jesus' resurrection to the apostles.

Even as a community we are chosen not to be self-satisfied and live as a closed, sectarian people like some bizarre so called Christian cult in South Korea and America are living or even like the Essene and Qumran communities of the early centuries. We are chosen to proclaim and be on mission. "You are a chosen race, a community of royal priesthood, a consecrated nation, people God has made His own to proclaim His wonders." (1 Pt 2:9) The small Christian communities are not to be exclusive, inward-looking and closed. They are open, inclusive and welcoming. They seek to share the faith and witness to it.

The theme text of this General Assembly teaches us that Jesus set up the community of His disciples not to be an exclusive ghetto of their own but to share the good news of salvation, life, love and truth with all others in service and evangelical spirit.

Then he called his twelve disciples to him and gave them authority over the unclean spirits to drive them out and to heal every disease and sickness... Jesus sent these twelve on a mission... Go and proclaim the message: "The kingdom of Heaven is near. Heal the sick, bring the dead back to life, cleanse the lepers, and drive out demons. You received this as a gift, so give it as a gift". (Mt 10:1,5,7-9)

CHARACTERISTICS OF SMALL CHRISTIAN COMMUNITIES

What are the small Christian communities about? It is a number of the faithful living together their Christian life in its fullness built around the word of God and the Eucharist.

The four main features of this Christian life of commitment are:

"I am the vine you are the branches. Remain in my love." (Jn 15 : 5 and 9:2)." May they all be one as You Father are in me and I am in You. May they be one in us; so that the world may believe that you have sent me... that they may be one as we are one, I in them and you in me." (Jn 17:21-23) "Love one another as I have loved you" (Jn 13:34-35). "That they all may be one as You Father are in me and I am in You. May they be one in us." (Jn 17:21) "If anyone wants to be first, let him be the last of all and the servant of all." (Mk 9:35); "Let the greatest among you be the servant of all" (Mt 23:11). Communion with Jesus, love for one another, unity and service are four important marks of Jesus' disciples.

In our small Christian communities we live such a Christian life and reach out to others to share it with them. This is the way the early Christians lived. "They devoted themselves to the teaching of the apostles, to fellowship,

to the breaking of bread and to the prayers. Awe came upon all the people, for many wonders and miraculous signs were being done by the apostles. Now all the believers were together and had everything in common. They would sell their property and all they had and distribute the proceeds to others according to their need. Each day they met together in the Temple; they break bread in their homes; they shared their food with great joy and sincerity of heart; they praised God and won the favour of all the people. And everyday the Lord added to their number those who were being saved." (Acts 2:43-47). "The whole community of believers was one in heart and mind. No one claimed private ownership of any possessions, but rather they shared all things in common" (Acts 4:32).

The Small Christian Communities seek to promote such an authentic Christian life. This aspect and contribution of small Christian communities is highlighted by various official Church statements.

OFFICIAL RECOGNITION OF SMALL CHRISTIAN COMMUNITIES

"Because the Church is a communion, the new 'basic communities,' if they truly live in unity with the Church, are a true expression of communion and a means for the construction of a more profound communion. They are, thus, a cause for great hope for the life of the Church" (EN. 58). The 1985 Second Ordinary Synod of Bishops. "Internal to the parish, especially if vast and territorially extensive, small Church communities, where present, can be a notable help in the formation of Christians, by providing a consciousness and an experience of ecclesial communion and mission which are more extensive and incisive." (Christifideles Laici, n.61)

Pope John Paul called small Christians communities as agents of civilization of love. (Redemptoris Missio, 1990). In *Ecclesia in Asia* (1999) the small Christian communities are characterized "as an effective way of promoting communion and participation in parishes and dioceses, and as a genuine force for evangelization.

"They (basic ecclesial communities) help to live Gospel in spirit of fraternal love and service – They are a starting point for a new society – experience of civilization of love. (*Ecclesia in Asia* n. 25).

"When formed and guided by people whose motivating force is the love of Christ, these communities have proven themselves to be worthy tools of evangelization" (Pope Benedict XVI in his address to Philippine bishops during their *Ad Limina* visit on Feb 19, 2011, the Pope spoke about the BECs).

"There, they pray and share together the Gospel of Jesus, living it in their daily lives as they support one another and work together, united as they are "in one mind and heart" (FABC – Bandung Conference (1990).

Over the years we have recognized SCCs as being necessary for the new way of being church. The SCCs promote a participatory Church, Communion of communities (AsIPA General Assembly 1996 & 2000) as they become the central tool in bringing about this communion marked by authentic participation and co-responsibility (AsIPA General Assembly II, 2000)

DEMAND AND TASKS

I. Well-formed and instructed

Before sending them on mission, Jesus called the disciples to be with Him. "Come and see," he told the two who encountered Him. He took them into intimacy with Him. He taught and explained to them about the Kingdom of God and His own mission. He corrected and guided them. Thus he prepared them and then he sent them on mission. He formed them into His disciples and then sent them to make others His disciples. Thus being on mission is not something extraneous or external or tagged on. It is to share oneself, one's beliefs, convictions and one's way of life. This is the purpose of the training for SCC workers, animators, promoters and leaders.

2. Spiritual: Jesus said "He who sees you sees me."

Pope John Paul II said in his jubilee letter, *Novo Millennio Ineunte*, that in the midst of all our planning and initiatives holiness of life is of primary importance. We are called to be holy. "Be holy because God is holy." (Lev 19:2; Jn 17:17-19, 1 Pt. 2:9)

The Call to Holiness: The Church, whose mystery is set forth by this sacred council, is held, as a matter of faith, to be unfailingly holy. This is because Christ, the Son of God, who with the Father and the Spirit is hailed as "alone holy," loved the Church as His bride, giving himself up for her so as to sanctify her" (cf. Eph. 5:25-26); He joined her to himself as his body and endowed her with the gift of the Holy Spirit for the glory of God. Therefore, all in the Church whether they belong to the hierarchy or are cared for by it, are called to holiness, according to the apostle's saying: "For this is the will of God, your sanctification" (1 Th. 4:3; cf. Eph. 1:4). Vat II Dogmatic Constitution on the Church, n.5. Holiness consists of the possession of the fullness of life Jesus imparts with love and truth as its main pillars, imbued with the spirit of the beatitudes and Gospel values, the gifts and fruits of the Holy Spirit. "At the centre of this new way of being Church is the action of the Spirit of Jesus, guiding and directing individual believers as well as the whole community to live a life that is Spirit-filled, that is, to live an authentic spirituality. It is nothing more and nothing less than a following of 'Jesus in mission,' an authentic discipleship in the context of Asia." (FABC – Bandung Conference (1990).

The Church is a super-natural community of the redeemed. As such it is primarily in communion with God. In this sense the Church is a spiritual community, the mystical body of Christ. That is why the Church should not strike the people of Asia as just a social organization rendering services in various sectors of society such as education, health, culture, justice, human rights etc, an impression reinforced by Western Christians going to Hindu Buddhist and other places for spiritual experience. It belongs to the nature of the church as a visible community of faith to have organized and institutionalized liturgies, worship, pastoral activities and programmes. We have to ensure that these do not become merely ritualistic, mechanical and legalistic performances. These must bring about a transformation of the mind and hearts of the people so that we become authentic disciples and credible witnesses of Jesus possessing the life of Jesus in its integrity and fullness.

The social and charitable activities are not to be merely philanthropic activities but expressions of faith in and communion with God. There should be a proper combination of service-activism and contemplation-spirituality in our Christian life in Asia. We need to promote the spiritual dimension of the church through prayer, silence, fasting, asceticism, and gifts and fruits of the Holy Spirit. This was also said at the final statement of the last AsIPA General Assembly, referring to the statement of FABC. At the recently concluded 9th Plenary Assembly of FABC, The Asian bishops stated "we are convinced that meaningful, contemplative, experiential and prayerful celebration of the Eucharist has the potential to render the Christian communities of Asia powerful witnesses of Jesus, witnesses who are bearers of his presence, his love and his healing power" (cf. Final Message, FABC 10). The spirituality of the early desert Fathers and hermits and western monasticism bears ample witness to the Church tradition of silence, asceticism and contemplation and mysticism. Life of Jesus in constant communion with the Father and Moses taking his orders from God, the Lord, is foundation of a strong contemplative and spiritual life in the Church.

The dominant, prevalent image of Church is liturgical, pastoral and hierarchical. If this was understood in its full sense, it would have been acceptable. The Church liturgy, pastoral ministry, and hierarchy are all intended to promote the salvation accomplished by Jesus Christ. But in truth, in general, the perception of the Church is that it is a cultic, ritualistic and institutional organization. This narrow understanding of the Church is partly due to the limitations in the living out the life that the Church is intended to impart as the body of Christ, the Head.

3. Inter-religious Dialogue

The total population of Asia is about 400 crore (4bn), of which only about 13 crore (130mm) i.e. 4% are Catholics. In such a situation, to be a Christian is to be interreligious. People of other religions and cultures are our neighbours and we are called upon by the Lord to love our neighbours as He loves us. Therefore the Church

in Asia cannot be an insular, closed and parochial or an ad intra Church. Evangelization, of necessity, demands that interreligious dialogue in all its integrity, become an essential priority, a normal and normative manner of church life, ministry and mission. We are meant to be the salt of the earth and light of the world. We are appointed to be Jesus' witnesses and make people his disciples.

Let me make it clear that these SCCs are not to become ghettos or sectarian. They must by definition be open to other religions and cultures. And thus, they must become Small Human Communities. In Asia SCCs should be open to other communities and collaborate with all to build the kingdom of love, justice, truth, peace and service and thus live in continual solidarity with them. This is what it means to be Christian communities. Interreligious dialogue means:

1. Knowing our faith and ready to explain it to the others.
2. Knowing the faith and culture of others and respecting them.
3. Establishing good relationships of peace, harmony and friendship with them and sharing one another's joys and sorrows. People with a sense of mission cannot keep aloof from others.
4. Collaborating and networking with them for common activities, concerns and purposes. Particularly in situations of conflicts and tensions, to be bridge-builders and agents of peace and reconciliation.

It would be well to realize that we have not been engaged enough in interreligious dialogue and therefore to depart from the General Assembly with a firm resolution to promote interreligious dialogue through your small communities.

Human Communities: "We have experienced that SCCs have become an effective means for proclamation through dialogue of life. In this context they explore the possibility of building human communities. Thereby they pave the way for incarnation of the Church in the cultural milieu of the place, making it ever more relevant to the changing circumstances. Transformation of all the intricate systems and structures of the world by bringing them under the purview of the Kingdom, is made possible also through SCCs." (AsIPA General Assembly II, 2000).

4. Inculturation

In order to touch the soul of a people their culture is an effective vehicle. Culture is expression of what people value, believe and live by. They will be able to resonate with the gospel, identify with it and feel at home in the Church if we resonate with their culture, identify with it and feel at home in their society. Though there is so much westernization in our Asian society at all levels of civil and culture life, we can sense that authentic Asian-ness does still continue among the very ones who are even overly westernized. Of course we need a critical approach towards our people's culture. The Gospel and the Church teaching are the criterion for our acceptance of a culture. In the name of inculturation we cannot comply with superstitions, evil and inhuman practices and anti-human and irrational conceptions and thought patterns such as caste system, sub-human condition of women, fatalism, taboos etc. At the heart of inculturation is the promotion of the Gospel and human life in and through the good and noble values, traditions and practices and thought patterns of the Asian people.

Through my visits to some of the Eastern countries like Japan, South Korea, the Philippines, Malaysia, Singapore, Thailand and Sri Lanka, I have realized that in the midst of rapid development and modernization, these people have preserved their Asian identity, ethos and mindset as in India.

Inculturation which is necessary for making the faith intelligible and effective, will have to be a normal feature of the Church in Asia. We have to realize that our Christian mission will bear fruit through authentic inculturation. Pope John Paul II has admitted that Christian mission did not succeed in Asia because there was no proper inculturation of the gospel and faith. The evangelizers did not show due respect to local cultures.

Inculturation means living in communion and solidarity with the people around. In such matters as dress, diet, language, arts, history, literature, etc. . . to be one with people and not appear different from them. We are differ-

ent in our faith and its values. In other matters of life and its external and social manifestations, we Christians should be one with the society around.

“SCCs as seedbeds of inculturation, rebirthing and recreating the local Church:

God revealed God's self to us by joining us in our humanity and showing us the way to fullness of life. Thus, inculturation is a natural response to an enfleshed God. Through Small Christian Communities, Jesus the living Word, is being reborn, reinterpreted, incarnated as it were in the local context. Sharing of God's Word, celebrating life's joys and pains, reaching out and serving others, getting involved in life issues in one's particular context, SCCs make Jesus alive and effective in our world.”(AsIPA General Assembly II 2000)

5. Ensuring well-being and social justice:

Jesus made His mission credible, acceptable and concrete by healing and by the proclamation of the message of the kingdom of God. The kingdom of God was a community of justice, equality, freedom and reconciliation. His defense of the widows, orphans, children, the poor and the oppressed was all symbolic of the mission to ensure wellbeing and justice for all. The beatitudes, the sermon on the mountain, the temple-cleansing and his inaugural declaration were all for the promotion of wellbeing and social justice. In his encyclical *Deus Caritas Est* (God is Love), Pope Benedict XVI has urged us all to show Christ's love by working for social justice and for showing compassion and care for the needy and the suffering.

In Asia there are grave problems like poverty, inequality, caste system, sex discrimination, exploitation, inhuman working conditions, corruption, abuse of political power, religious discrimination and persecution and fundamentalism and ecological destruction. Large-scale migrations have become a serious problem in many countries of Asia because of violent conflicts, militancy and insurgency. Because of poverty hordes of people leave their homes and go to cities. We need to be sensitive to the plight and miseries of these people. Through the exodus event of the Old Testament God has taught us that He wants His children to live in freedom and human dignity and enjoying fullness of life. So also the entire life and mission and proclamation of Jesus which led to His crucifixion teaches us that we should work for wellbeing and social justice inspired by our commitment to Jesus. The small Christian communities will become energetic, powerful and relevant if they become a force for transformation in society. Particularly the youth who are not attracted by purely spiritual activities. They feel attracted, challenged and fired by social causes.

6. Social Justice and Charity

Social justice is certainly an important dimension of service but the work of charity should not be underestimated. In his encyclical *DEUS CARITAS EST* Pope Benedict XVI has emphasized that the ministry of charity to the needy and the suffering will always be an important feature of the Church's life. It is the duty and right of the Church to carry out charitable activities in various forms and ways. Charitable activity is of various kinds: physical, psychological, spiritual, cultural, economic, social and environmental. However, most of the time people think that charity means only helping with money and visiting the sick and taking care of them. There is more than this in our works of charity. Thus the small Christian communities are always challenged to take the spirit and the message of the word of God and the Eucharist into the service of justice and charity.

7. On Mission

“... The faithful who by baptism are incorporated into Christ, are placed in the People of God, and in their own way share the priestly, prophetic and kingly office of Christ, and to the best of their ability carry on the mission of the whole Christian people in the Church and in the world.”(LG, no. 31) “Inserted as they are in the Mystical Body of Christ by baptism and strengthened by the power of the Holy Spirit in confirmation, it is by the Lord himself that they are assigned to the apostolate.” (*Apostolicam Actuositatem*, no. 3.)

The Church established by Jesus is not an insular, ghettoish and closed community. Our Lord intended a Church which is universal, all-embracing and open. That is why solidarity, reaching out and intermingling are to be the features of the Church today. These should shape the contours of the Church's life and ministry. This is necessitated by our situation as a miniscule community in a multi-cultural and multi-religious society in the globalized world.

The Breaking of the Word and the Bread challenges the SCCs to share all the diverse charisms and gifts given by the Spirit and use them to build up the body of Christ (Eph. 4:11-12) and carry out their mission to the world. (AsIPA General Assembly V , 2009)

"Communion and mission are profoundly connected with each other, they interpenetrate and mutually imply each other to the point that communion represents both the source and fruit of mission: communion gives rise to mission and mission is accomplished in communion."(John Paul II, *Christifideles Laici*, Post-Synodal Apostolic Exhortation on the Vocation and Mission of the Lay Faithful in the Church and in the World, Vatican City, 1988, no. 32)

Pope Benedict XVI has in his introductory message for the announcement of the Year of Faith, affirmed the need of credible witnesses and living signs of the Risen Lord. "Faith commits every one of us to become a living sign of the presence of the Risen Lord in the world. What the world, in particular needs today, is the credible witness of people enlightened in mind and heart by the word of the Lord, and capable of opening the hearts and minds of many to the desire for God and for true life, life without end." (Porta Fidei 15)

Promotion of Missionary spirit

Jesus Himself understood his life purpose as being on mission of salvation. "I have come that they may have life and have it in abundance. (JN 10:10). Jesus clarified his mission in these words. Jesus then unrolled the scroll and found where it is written: "The Spirit of the Lord is upon me to bring good news to the poor. He has sent me to proclaim liberty to captives and sight to the blind; to free the oppressed and to announce the Lord's year of mercy." (Lk 4 :16-18). It is an integral part of Christian life to continue the mission of Jesus to the entire world.

Then Jesus approached them and said, "I have been given all authority in heaven and on earth. Go therefore, and make disciples from all nations. Baptize them in the name of the Father and of the Son and of the Holy Spirit, and teach them to fulfill all that I have commanded you. I am with you always until the end of this world." (Mt 28 :18-20)

Even when our Lord said that His disciples should live in unity, He underlined its missionary importance. By seeing the unity of His followers, the world would believe in Him. So from all this, it is clear that to be on a mission simultaneously is being a true follower of Jesus individually and collectively. In the present day circumstances of the world, the urgency of missions is further accelerated. In the present day world, there are serious threats, dangers, and obstacles to the faith.

In spite of the great material prosperity, the world has not found real happiness and fulfillment. Suicides, depression, family breakups, social unrest, tensions and greed are on the increase. With all the scientific and technological advances, there is no real peace, security and fulfillment. In the name of freedom, people have revolted against traditional morality and ethics. Contraceptives, abortions, sexual reproductive rights, euthanasia, divorce and homosexuality are all freely and openly justified and permitted. But all this has not solved problems of man. What St. Augustine said is so very true, even in our present day world. "Oh God our hearts are made for You. They are restless until they rest in You."

We must be convinced that Christ has given us a beautiful vision of life, of God's unconditional love for all people. The Church's moral teaching is hard to practice in certain circumstances of life but it is true and life-enhancing. Homosexuality, abortions, contraceptives, test tube babies, free-consensual sex, euthanasia, greed, consumerism are not going to solve our problems and bring happiness. The Church is right in opposing these.

In all humility and honesty we should admit that the same missionary enthusiasm is not a characteristic feature of the Church in Asia in the present time. Our promotion of Christ's mission is not from any imperial, hegemonic and expansionist motive. The existence of the Church in Asia is our testimony that Jesus Christ is one, unique saviour of the world. This is our faith which is our supreme treasure which we seek to share with the world. This is at the heart of our mission of evangelization. We condemn force, deception and enticement in the matter of religion and faith. Authentic faith is a free and liberating God-experience. We are not interested in argumentation, controversy, and tension.

8. Leadership in small Christian communities

Leadership in the Church is for rendering the service of salvation to the faithful and others as well. Jesus said, "I have come to serve and give my life as a ransom for many", (Mk 10:45). St. Paul says, "Men should regard us as servants of Christ and administrators of the mysteries of God. The first requirement of an administrator is that he proves trustworthy." (1Cor 4:1). We of the Small Christian Communities are in our own ways leaders in the Church. Church leaders should be persons of steadfast commitment, dedication and integrity. They need to be close to the flock, leading guiding and inspiring them. The lay people too can be leaders in certain areas of the Church such as ecclesial movements, associations and particularly in temporal affairs. The Church leadership should ensure a full flowering of the laity, enabling them to fulfill their appropriate role in the Church and society and to emerge as leaders. They must see to it that their involvement in administration and assignments and appointments do not alienate or distance them from the flock entrusted to their care. The model of ecclesial leadership is the Good Shepherd Jesus Christ – who knows the way, shows the way and goes the way. The Good Shepherd who went after the one lost sheep was ever close to his sheep and finally laid down his life for them.

The Small Christian Communities will flourish if priests and bishops too involve themselves in the small communities. The lay faithful feel greatly encouraged and inspired by the involvement and support of the pastors. The shepherds must be close to the sheep. People do not feel the sense of belonging and fellowship if the shepherds do not accompany them. In India and other parts of the world, many Catholics have left to join other Protestant and Pentecostal communities because they felt they were not cared for nor experienced the spirit community and communion. That is why the church leadership must be close to the people in small communities. Bishops, clergy and religious are in their own ways leaders in the Church. Church leaders should be persons of steadfast commitment, dedication and integrity. For the strengthening, renewal and growth of the Church the role of the clergy and religious is vitally important. This is evident from the decrees of the second Vatican Council on seminarians, priests and the religious. In the corporate sector it admitted that creativity, dedication and clarity about vision goals and objectives are essential for the growth and success of the enterprise. That is why the clergy should constantly renew and reenergize themselves. They should not be complacent about the routine ways of functioning. New, fresh effective and fruit-bearing initiatives have to be taken in order to keep the flock together and ever growing in our Christian life. Staying in the maintenance mode is risky and may not serve us well in the modern global world.

NEW WAY OF BEING CHURCH

Already since the time of the Second Vatican Council there has been a clarion call for the renewal, for aggiornamento of the church. Popes Paul VI, John Paul II and Benedict XVI have spoken of new evangelization. Documents of FABC and Indian Bishops speak of the new way of being Church. In the present day world of growing materialism, relativism and individualism multi-cultural and multi-religious surroundings and changed situation and circumstances there is a threefold need of evangelization, re-evangelization and new evangelization. This would demand a deepening, intensification of the faith commitment and adoption of new methods and approaches and ways relevant to our times. Through small Christian communities we can bring about the new way of being Church. According to John Paul II there are three factors that would constitute new evangelization: new ardour, new methods and new expression. (John Paul II, "The Task of the Latin American Bishops", speech to the Assembly of CELAM in Port-au-Prince, Haiti, March 9, 1983).

The missionary mandate declared by Jesus underlines the perennial need of evangelization on the part of the Church. In view of this situation of the Church in our contemporary world there is now the talk of re-evangelization and new-evangelization. That has also necessitated the fashioning of a new way of Church. Divine reality is not static and stale. It is always vivacious and fresh. For us finite human's, life in God is ever new. The newness of the Church in my view is in the growth and in possession of life in Christ, in the understanding of doctrine, development of dogma. The Church on earth is made of human beings of flesh and blood, living in the midst of realities of the world. These do change – history changes – culture changes – new horizons – vistas open up – new operative paradigms emerge in society in its various sectors and complexities. Because of this mobile scenario, the new way of being Church – New Evangelization – new forms of ministry are required on the part of the Church precisely to be true to its nature and identity.

Conciliar aggiornamento

Even so particularly since II Vatican Council, the epithet "New Way of being Church" is a familiar theme in contemporary theological and pastoral circles. The Council sought to promote a new way of being Church through the renewal of her entire life, ministry and mission. "At the Council, the Church became more deeply conscious both of the mystery which she herself is and of the apostolic mission entrusted to her by the Lord. This awareness commits the community of believers to live in the world knowing that they must be the 'leaven and, as it were, the soul of human society, destined to be renewed in Christ and transformed into the family of God.' We are supposed to influence, shape and transform the world. But the world is constantly changing. So in the new situation of the world we need a new evangelization.

The new evangelization means living the newness of Christian life; it is renewing ourselves and then renewing the world with the newness of Christ's life and taking appropriate means to carry out the ministry. We need the new ways of doing the ministry and the small Christian communities are very effective for this. "When you send forth your spirit, they are created, and the face of the earth is renewed" (Ps. 104). "You must give up the old self of your former way of living, whose deceitful desires bring self-destruction. Renew yourselves in the spirit of your minds, and put on the new self which is created after the likeness of God in true righteousness and holiness." (Eph. 4:22-24)

We are called to walk in newness of life – (Rom 6:4) "By this baptism we were buried with Christ into death, so that as Christ was raised from the dead by the glory of the Father, so we too might walk in a new life." "We wait for a new heaven and a new earth in which justice reigns, according to God's promise" (2 Pt 3:13).

Small Christian Communities for a New Way Of Being Church

At the Yesu Kristu Jayanti 2000 celebration, the Church in India adopted small Christian communities as an expression of the new way of being the Church. As a matter of fact for the last 30 years initiatives have been taken to launch small Christian Communities in different parts of Asia. At the various AsIPA Assemblies resolutions have been passed favouring the adoption of SCCs as a normal way of exercising the pastoral ministry. Accordingly there are hundreds of thousands of SCCs all over the Asian continent. Even where these are not initiated there is a growing awareness of the validity of such SCCs for effective pastoral ministries. The customary large set up of our parishes and institutions are not adequate for the realization of the Church as communion in which there is love, interrelationship, faith formation and for living out the faith commitment in true Christian witness. There is a difference between a crowd and community, a congregation and a small neighborhood community. In the present day world the traditional healthy and humane village ethos is gone. The values and experiences of intermingling, solidarity, fellowship and neighbourly cooperation are difficult to maintain in the present day global world and in the growing flat and apartment culture. There is paradoxically contact with world – but not with neighbourhood, the person next door. A lot of people feel neglected and ignored. There are a lot of people around but they have no time for others. Modern means of communications, travel, consumerism and the whole rapid pace of life leave no time for fellowship and communion. We have in some way become world-citizens; the

world has come to us but the traditional village with its human and community values has disappeared.

Authentic Christian community spirit with all its constructive ingredients can be developed in and through Small Christian Communities. However, these are not clubs, groups, associations, sodalities etc. They are a Church in miniature. For they are centered around the word of God and the Eucharist. They are meant to be a communion of communities in Christian unity, holy, in communion with the parish, the diocese and the universal Church.

CONCLUSION

Traditional pattern of doing ministry does not seem to serve the Church well. The routine canonical structure of the parish needs to be complimented by small Christian communities. The SCCs are the Church's effective opportunity and way of doing the ministry and promoting pastoral life. The small Christian community is not another structure or institution. It is not a programme or enterprise or a set of activities. It is not something to be done once or twice a month. It is to make the Church present in our concrete living conditions.

Let us take the small Christian communities as opportunities to strengthen and build the Church. The history of the Church shows that the laity has made a decisive and lasting contribution to protect the Church from error and preserve orthodoxy as at the time of Arian heresy. On the basis of important role of the laity, Cardinal Henry Newman, Yves Congar and others have developed the theology of *sensus fidelium* which has been clearly reaffirmed by the second Vatican Council in its constitution on the Church. The laity helps the Church in the understanding, preservation and growth of the Church. Thank God that in Asia we have a well-disposed, devout and collaborative laity. The success of the small Christian communities in Asia is largely due to the collaboration of the laity. There has to be a lot of spontaneity and creativity in our small communities. We should let ourselves be led by the Holy Spirit in our concrete circumstances. But along with that we should also have well planned and structured services and ministries. We need to prepare people for such ministries. When they are publicly acknowledged and commissioned, their work in the community will be constant, effective and fruitful. The leaders and pastors of the Church will be greatly helped in their pastoral ministry by listening to what the Spirit is saying in the present-day difficult but challenging situation of the Church in the globalized world. Welcoming the small communities, the leaders and pastors should be prepared and trained do their pastoral ministry with the perspective of the small Christian communities. We have our problems but let us realize that the small Christian communities do bring us a lot of hope and inspiration. They are full of potential for the growth of the kingdom of God. Let us promote them as God-given opportunities to strengthen and renew the Church; to deepen our Christian life and to support the mission of the Church in the contemporary society of Asia.

Talk on Ministries



Understanding Ministries in SCCs in the perspective of ecclesiology

by Bp. Fritz Lobinger
Bishop Emeritus of North Aliwal, South Africa

We have listened with admiration to the reports of the countries where Small Christian Communities (SCC/BEC) are in existence. We have heard these reports from the delegates who are involved in these communities and we have heard the report in a more scientific form from the East Asian Pastoral Institute.

Now we make an attempt to understand what all this means. We are looking at an immense phenomenon taking place in the Church, in thousands of parishes, in hundreds of dioceses, in thousands of communities. It is a new phenomenon. It only began a few decades ago, after the Second Vatican Council, and this is why it is good to ask what this new huge phenomenon means. We ask this question from the perspective of ecclesiology. Ecclesiology is that part of scientific theology which asks what the Church is, what it should do, what is essential for it and *why* certain things are essential for it. From this viewpoint of ecclesiology we are asking for the meaning of this enormous increase in lay ministry and forms of service.

Understanding
Ministries in SCCs
in the perspective of ecclesiology

1. "Ministry" and "Service", two words with many meanings

We must first ask what these two terms "ministry" and "service" mean in our daily language.

1.1 Daily language and dictionaries attach various meanings.

When we look up Oxford Dictionary for the meaning of the word "to minister", we are told it means "to render aid or service to a person or to a cause."

The same dictionary gives us as the meaning of "to serve", "to be a servant, to do a service to, to be useful to (a person, a purpose)".

Two things become clear immediately: the two words "ministry" and "service" mean something very similar. They are almost interchangeable. And secondly, they convey a vast number of actions. They can mean very many things. The Dictionary offers half a page with this vast variety of meanings, from cabinet ministers, to government buildings and church services.

"Ministry" and "Service",
words with many meanings...

When we look at the more narrow field of theological publications we again find that the word "ministry" is used in several ways. Theological books are well aware that there is no clearly defined way of using the term "ministry" and therefore they usually state in the opening chapter that in this book the term is used in this or that way.

Most theological authors agree that it is advisable to make a certain distinction between the word "ministry" and the word "service". "Ministry" is preferably used:

- for actions done in a more permanent way, at least for a certain period,
- for actions done in the name of the Church community, on its behalf,
- for actions done in matters of faith, not just for technical aspects.

These authors like to use the word "service" in a wider way:

- for action done only once, not in a on-going way,
- for action that is spontaneous,
- for action which is not clearly for matters of faith, perhaps for practical matters.

However, this usage of the terms is not uniformly followed. There is no agreed definition among religious authors.

There is the additional problem that not only these two words are used in a variety of ways, but also other, similar words such as "mission". Again, the term is used differently. Some use it with the meaning "the overall task God gave us in this world" – which would include almost any task – while others insist it should be reserved for the task of bringing the gospel to those who have not yet heard it, "ad gentes".

The word "leadership" is also widely used in Church literature with a similar wide meaning and again it is not clearly defined.

For us who are busy building SCCs/BECs there is the added difficulty that we do not use English only. Most of our work is done in other languages. Especially the word "ministry" is difficult to translate and therefore many languages prefer to use instead the word "leaders, leadership".

We must also consider the overlapping between various fields of ministry, ministry of the individual SCC/BEC and ministry in the cluster of SCCs/BECs.

1.2. "Ministry" in the individual SCC/BEC and in the cluster of communities

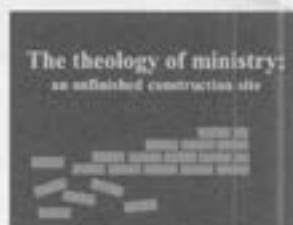
The individual SCC/BEC consists of the Catholics of a neighbourhood and they usually have their meetings in the homes of the neighbourhood. They are a relatively small group. As we heard in the reports, they have always developed several kinds of ministry, usually a few people who have been entrusted with certain tasks, e.g. for the formation of catechumens or for visiting the sick in the local hospital in the name of the community.

An SCC/BEC usually does not exist in isolation. In most cases the SCC exist as clusters. The individual SCC/BEC meets in the neighbourhood and serves the neighbourhood, but on Sunday, several of these small communities come together in a chapel for their Sunday Service. The chapel is called "church centre" or "chapel" or "outstation" or "base community" or "sub-parish".

In most countries of the Southern hemisphere, in the Young Churches, ten or twenty such church centres share one priest. On most Sundays they therefore can only conduct a Service of the Word, not Holy Mass. For this kind of Sunday Services they have a trained group of lay ministers. Each diocese relies on thousands of these non-ordained ministers.

These large numbers of ministers of a new type, where do they come from? They come from the SCCs/BECs. They belong to the cluster of SCCs/BECs but in the individual SCCs each one of them has emerged, in the SCCs their charism was discovered. That is where they are encouraged or criticized. They mirror the faith of the small communities of the whole cluster.

When we ask for the meaning of ministry and service in the SCC/BEC, we should, therefore consider both the forms of ministry and service that happen in the individual communities and in the cluster of communities.

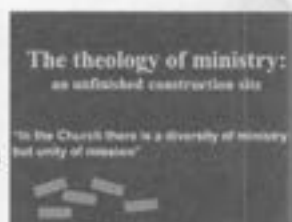


When we ask ourselves for the meaning of this vast phenomenon of ministry and service, with its bewildering variety of terminology, then – this is my advice – we should not worry about this little confusion of terminology. If so many authors could not come to a common definition of the words "ministry" and "service", then we should not even try to find such a definition. We should rather search for the deep meaning of this enormous widening of ministry and service.

2. The theology of ministry: an unfinished construction site

2.1 The Second Vatican Council led to a great variety of ministry

When the Second Vatican Council wrote the famous sentence "In the Church there is a diversity of ministry but unity of mission" (AA 2) this was an enormous step forward for theology. This sentence was greeted with enthusiasm all over the world, especially in the Southern hemisphere of the Young Churches. For many centuries this sentence had been unthinkable. Ministry was understood to be the work of the priest and there was no ministry besides his ministry.



In the Young Churches, because of the shortage of priests, lay people had always been active in the communities, but their work had been regarded not as a genuine ministry but as "helping the priest" in *his* work.

Now the Vatican II documents expressly moved away from the word "help" and used the word "ministry" for the activity of lay people.

A veritable explosion of lay ministries then happened all over the world, especially in the Young Churches. World congresses were held about this new phenomenon, Catholic periodicals were full of enthusiastic articles about new ministries in the Church. The Vatican invited dioceses of the world to go even beyond the official new lay ministries of lector and acolyte and invent new kinds of official lay ministries.

2.2 Tensions of today with regard to ministry in the Church

After all Councils followed a time of tensions, and so it was with regard to this widening of the idea of ministries. Twenty years after the Second Vatican Council, in 1987, a World Synod was held on the theme of "The vocation and mission of the lay faithful in the Church and in the world" and 1988 a post synodal document followed, with the title "Christifideles laici". In this document there is first a little bit of praise for the generous way by which lay people had responded to the call to become active in the Church, but then strong negative warnings follow:

"In the ... Synod Assembly ... a critical judgment was voiced ..., about a too-indiscriminate use of the word "ministry", the confusion and the equating of the common priesthood and the ministerial priesthood, the lack of observance of ecclesiastical laws and norms, the arbitrary interpretation of the concept of "supply", the tendency towards a "clericalization" of the lay faithful and the risk of creating, in reality, an ecclesial structure of parallel service to that founded on the Sacrament of Orders." (No.23)

Today, more than thirty years later, looking at these warnings, we can say that they may have applied to a few incidents in the older Churches in the North. They are surely not applicable to the developments in the Young Churches.

Let us take the warning that lay ministries lead to a “**clericalization** of the lay faithful”. This warning alleges that lay leaders, by exercising a lay ministry, are trespassing into the field of the clergy and are neglecting their proper task in the world. They would now concentrate only on the needs *within* their own community and would no longer deal with transforming the world around them in the Spirit of Christ. We in the Young Churches can see everywhere that the opposite is happening: where lay leaders become active and competent *within* the community, they at the same time, become active and competent *outside*, in the secular field.

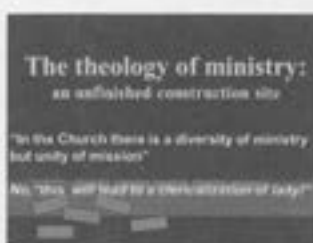
This criticism of a “clericalization of the laity” is often heard. The deplorable root of it is the idea that the Church consists of two very separate layers, clergy and laity. The laity is confined to the secular field. When a lay person for some reason takes on a ministry, then it is alleged that such a person moves into the clergy’s domain and abandons the field of the laity.

In the text quoted above we also heard about the warning that the establishment of lay ministries could create a **parallel clergy**. By this expression it is feared that ministry would now be done in a parallel way, by the layer of the clergy (above) and at the same time by the layer of the laity (below). It is feared that this would cause confusion and it would be degrading to the priests because their work would no longer be appreciated. But from our experience in the Young Churches we can say, ‘No’, the opposite happened in the Young Churches. A new cooperation has developed between the ordained and the non-ordained. The priests have become the trainers and enablers of the non-ordained. The lay leaders are not at all despising the priests or say they are no longer needed. No, they are constantly *asking* the priests for training. Lay leaders and priests are not at all competing with each other. They have learnt that they are complementary.

There is and remains a difference between the ordained and the non-ordained but it is embedded in the vision of community. An ecclesiology of community is gradually taking the place of an outdated ecclesiology of status. In an ecclesiology of community there are differences of role and ordination, but this is not at all parallel work but community work.

Another example for this incompleteness of our present theology of ministry can be seen in that same document CHRISTIFIDELES LAICI of 1988. It says that the Synod Fathers have asked for a revision of the document MINISTERIA QUAEDAM in which the ministry of lectors and acolytes were established. The Synod Fathers asked that this document should be changed so that these ministries would include women. A new, revised version should be issued which would include women and men equally. This request for a revision was made 1987, thirty five years ago, but until today no revision has appeared but instead, men and women are actually fulfilling these ministries in an unofficial way.

A further example that shows that our ecclesiology is like an unfinished building site (see our graphic) is the fact that these documents on lay ministry had advised that **only few** lay ministers should be appointed, just as many as unavoidable. Our experience is the opposite. We have learnt that it is much better that we

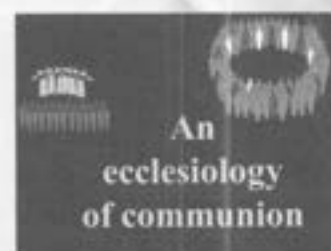


should have as many as possible. To appoint only *one* person for a lay ministry will usually lead to status seeking of that *one* person, to non-cooperation of the others, and to tensions. Team ministry is the lesson of experience. It is the motto one can hear in the Young Churches.

We are moving away from **thinking in categories** (left side), categories of laity and clergy, away from categories of shepherds and sheep. We move away from the view that in the Church there is one category that is giving ministry, the other category is receiving it.

Such ecclesiology of categories is even underlying some friendly statements, e.g. the saying that "the age of the laity is coming". Of course laity is important, but such an expression is still category-thinking. No, we are not shifting the emphasis from one category to another, from the category of the hierarchy to the category of the laity. This would mean an upgrading of laity, but this would automatically mean a downgrading of the clergy. No, our ecclesiology is not a shift between categories but it is a vision of communion (right side).

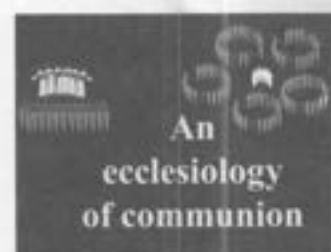
The development of lay ministries was criticized by some who said: "one cannot be a sheep and a shepherd at the same time". This is category - thinking. Communion-thinking sees things differently: we belong to the community and we serve the community. Belonging and serving happens at the same time. In this sense one can be sheep and shepherd at the same time. When St. Paul explains the life of the early Christian communities he explains that the various parts of a body *belong* to the body and at the same time *serve* the body.



We should not be perturbed by such difficulties on the building site of ecclesiology. Our task is rather to observe carefully and to reflect: what must we do in order to follow the overall vision of the gospel?

2.3 Ecclesiology of communion– is the most suitable word for the new ecclesiology. We want to live as a **communion of communities**.

This is the core idea of Vatican II. This ecclesiology of communion allows us to understand *why* so many small communities are appearing, why new ministries are appearing everywhere, why service to the neighbours and to the world has become our main project. God is a God of communion and we therefore try to live in communities. God revealed himself as a God of sharing and we therefore like to live a life of sharing. In Christ we realize that God is sending us to all sectors of God's creation and therefore we see mission and service as our common task. In the words of the Synod of 1985: "Because the Church is communion, there must be participation and coresponsibility at all of her levels." (Synod of 1985, Final relatio, C. The Church as Communion, No.6)



In this communion of communities the ordained ministry has an essential place. Priests will themselves form a community and are the enablers of the great variety of ministries in the communities.

What we should keep before our eyes is the fact that at the core of this new ecclesiology of communion lies one of the deepest values of our faith: communion. And communion means LOVE. God is Love.

Tasks, roles, ministries are, in this ecclesiology, distributed in such a way that there will be "a diversity of ministry but unity of mission" (AA 2).

3. The concrete challenges emanating from this understanding of ministries and services.

Ecclesiology leads us to a sound vision. It teaches us principles and definitions, and it therefore also shows us in which concrete, practical direction the basic units of the Church should be developed.

3.1 Keeping the balance between equality and ministries.

If our ecclesiology wants to build a Church of Communion, then the development of ministries must take place in such a way that it does not create too much inequality. The basic equality of all members of the Church should be maintained as much as possible.

We will therefore avoid one-person ministry as far as possible and will entrust ministries to teams. The danger of a dominating style of leadership will thus be reduced on all levels.

We will encourage rotation of office as much as possible, in order to make it clear that bearers of ministries can step back to make room for others.

We will avoid privileges and status symbols as far as possible, for the sake of this value of equality.

We will involve the whole community in decision-making as far as possible.

We will make training available to as many as possible so that nobody will feel unable to take part and never had a chance to prove himself/herself.

3.2 The challenge of good, unending training

Good training gives confidence. It overcomes the attitude of being mere helpers. If training of lay ministers lacks quality, there will soon be a call to return to the "good old days" when one well trained person did everything.

Good training must be on-going, unending so that lay ministers do not become outdated.

The basic forms of training should be available close to the local community so that many can take part in it. If training facilities are too distant or are too expensive, then only few can take part and this may lead to deplorable forms of dominating lay leadership.

Training must always include spiritual formation. It should also include annual para-liturgies of re-dedication so that the initial dedication can be maintained.

3.3 Collaboration between priests and lay ministers

The type of priest that we need is the enabler. An enabler is convinced that in every community God has given a sufficient number of charisms for the various ministries.

The enabler priest will not feel threatened when a large number of ministries are taken over by the faithful.

Seminary formation should explicitly aim at the formation of enabler priests. To work as an enabler priest should not appear as a rare exception but as the norm. The ability to train lay ministers will then appear as a normal ability of a priest and will not appear as something that can only be done after special, additional studies. Only the more complicated forms of lay ministry training should be reserved to exceptionally talented priests.

The concrete challenges:

Equality
Teams
Rotation
Training
Spiritual formation
Enabler Priests
Conscientization

Where priests adopt a non-dominating, community-oriented style of leadership, such style will more easily also develop among the lay leaders.

3.4 How SCC/BEC can be helped to move towards social action.

The research report of the EAPI has shown that in dioceses where there is a general, overall vision of mission, ministry and service, the SCC/BEC will find it easier to adopt such a vision in their neighbourhood.

Programs of grass-roots conscientization are needed in order to foster a general mission-oriented consciousness. Conscientization cannot consist of teacher-tell methodology. It must involve the people. It must happen on the level of the communities. It can include the publication of documents and sermons but it must mainly use means that are closer to the people, must include the involvement of the people, must refer to the needs and problems of everyday life. It usually is a longer process and is the result of cooperation of many persons and groups.

ASIPA has developed some materials for developing mission and ministry (Examples are the B/11 Program "Ministry and mission in SCCs" and the Amos Programs). Other agencies of Asia should also develop such awareness programs and materials so that many different programs can be shared.

The report of the EAPI research has shown that the emphasis on transforming society can very well be combined with deep, intensive prayer life. Social action is certainly strengthened by a deep spirituality.

SCC/BEC should undertake both neighbourly help and social action. Social action is more complicated. Often it cannot be undertaken by one SCC/BEC alone but only jointly by a cluster of several communities. The Parish Pastoral Council has to plan, guide and coordinate social action.

These few concrete examples have reminded us that an ecclesiology of communion is certainly not a theoretical exercise but will lead to very practical steps.



Session with Bishops

Session with Bishops of Asia and ART members

20 October 2012

Background reading:

I Brief report on the tasks of the AsIPA Desk of FABC Office of Laity and Family

When the Bishops of Asia declared that the direction to go in the new millennium is to become a Church of communion and participation following the Vatican II vision, during the 5th FABC Plenary Assembly in 1990, they immediately proposed that a formation program be initiated to move towards that vision. More than 15 bishops representing different countries signed the petition that the FABC Office of Laity (as it was called then) be in charge of this program and 2 international courses were set right away: one for English speaking in Hua Hin, Thailand (September, 1991) and one for the Chinese speaking countries in Taipei, (May, 1991). Another one followed in Johor, Malaysia in 1992. The initial materials were all from Lumko.

In 1993, a gathering of bishops, priests and lay trainers representing two FABC Offices: Laity and Human Development, reflected on the experience so far, and came up with the acronym AsIPA = Asian Integral Pastoral Approach to aim for formation programs that is integral and can take root in the Asian context and culture while giving skills and a Christ/community-centered spirituality to the participants and become all co-responsible for church mission. The late Bishop Oswald Hirmer accompanied us in this effort for many years and in particular from 1992 to 1995 when he was spending 6 months each year in Asia, based in Singapore. He was still with us in the previous General Assembly of 2009.

The first AsIPA General Assembly in 1996 created an Editorial Board to oversee the creation and publication of new AsIPA training modules. The Editorial Board later became the AsIPA Resource Team (ART) in 2004, as we are today, a team of 8-10 persons coming from 7 countries, meeting together at least once a year, organizing Asian level training courses and accepting invitations from different countries and dioceses to assist them in their training workshops.

We are now in our 6th General Assembly which gathers national and diocesan representatives to share reflections on the methodology and approve new modules and, set some directions for the future. It is also a privileged moment to be inspired and challenged by other trainers while building solidarity for mutual support and exchange. The GAs have been rated as very helpful in deepening our understanding and improving our skills to give training in different contexts. This time, we are from 13 Asian countries with 2 teams from Europe.

Several international courses have been held in Thailand, India, Malaysia, Philippines and last year in Batam Island, Indonesia, and countless national and diocesan courses organized at the local level. There are national teams in Korea, India, Singapore, Sri Lanka, and Thailand – with translated materials and more contextualized training modules. India has coined a new name: DIIPA = Developing Indian Integral Pastoral Approach.

In 2010, we had our first BILA on SCCs, designed mainly to introduce AsIPA to the Bishops. We see this as necessary with many new Bishops and other Bishops who have not yet heard of the methodology.

AsIPA is not an exclusive method and we actually integrate locally developed modules and adjust them to be applicable at the Asian level. It is a name that represents the vision and the main features of an integral approach while aiming to achieve the “3 stars” for all our pastoral formation and work of growing in Christ, becoming communities and carrying out co-responsibly the mission.

II Introduction to the AsIPA General Assemblies

In 1996 the 1st General Assembly of AsIPA in Thailand was a meeting of national teams - 34 participants from 8 countries who came together to set out a process for future resources to be developed and to share experiences of the Lumko / AsIPA process used so far. We were like a 'family' excited about the vision of Church articulated by 5th FABC Plenary Assembly.

In 2000 the 2nd General Assembly took place in Thailand and brought together 105 participants from 13 countries. New modules (AsIPA Texts) on "Leadership" and "Evangelization" were approved during that General Assembly.

In September 2003 the 3rd General Assembly, in Seoul, Korea, aware of the need for greater emphasis on service and evangelization, chose "Empowering Our People in SCCs/BECs to Serve", as the theme. There 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. Our exchanges came mainly from our own reflections and experiences with SCCs/BECs.

In 2006 the 4th General Assembly in Trivandrum, India, we had 90 or more participants from all over India and others representing 14 countries, came to around 200. The Theme was "SCCs towards a Church of Communion."

In 2009 the 5th General Assembly in Davao, Philippines, we had around 225 from 17 countries including participants from all over the Philippines in addition to delegations from India, Sri Lanka, Japan, Korea, Thailand, Bangladesh, Malaysia, Singapore, Indonesia, Taiwan, Myanmar, Papua New Guinea, and fraternal delegates from Germany, Switzerland, England and South Africa. The theme was: "Do this in Memory of me (Lk.22:19): Bread Broken and Word Shared in SCCs".

The General Assemblies have given us the opportunity to review our efforts in our journey towards a communion of communities. The sharing of experiences has shown us that:

- o The focus of SCCs/BECs is on neighborhood help, especially to the poor.
- o There is a gradual change in leadership structure of the Parish Pastoral Council as well as in leadership style.
- o Priests have experienced a transformation towards exercising non-dominating leadership.
- o There is an increasing number of religious sisters getting involved in the SCCs/BECs.
- o The participation of women in SCCs/BECs has helped towards their empowerment and is bringing in gradual change towards equal partnership. It has facilitated women's participation in local government in some cases.
- o Men and women from disadvantaged backgrounds have been enabled to participate in local elections through their involvement in SCCs/BECs.
- o The gospel sharing experiences are extremely positive in helping people live out their Christian life and mission.
- o There is a growing shift towards social change e.g. actions taken to organize co-op credit, protection of the environment and attempts at inter-religious outreach. (from final statement of the 4th General Assembly of AsIPA).

The General Assemblies have been a source of support, inspiration and growth for many national and diocesan teams and commissions promoting Small Christian Communities / BECs / GKK etc. and the exchange of resources, experiences and friendship has been a very concrete way of building the Communion of Communities and the New Way of Being Church. The themes of the assemblies which sometimes take their inspiration from the FABC Plenary Assemblies are aimed at building up the people of God - a communion in mission and mission to communion.

Themes of the previous General Assemblies:

- 1996 Reflecting on the Asian Integral Pastoral Approach
- 2000 A New Way of Being Church in the New Millennium
- 2003 SCCs/BECs – Empowering People to Serve.
- 2006 SCCs/BECs Towards a Church of Communion.
- 2009 Do this in Memory of me (Lk.22:19): Bread Broken and Word Shared in SCCs.
- 2012 “Go, you are sent forth” - following Jesus in mission: Small Christian Communities serving and ministering.

The initial findings from the EAPI research project shows that the great strength of the AsIPA process so far, is the centrality of Gospel Sharing and growth in the love of the Word of God and Christ. The weakness is the lack of a stronger sense of mission, to act on the Word in their daily lives. Hence the choice of the theme for this General Assembly: “Go, you are sent forth”, putting emphasis to go out and act.

III A Short Background History of AsIPA

During the 5th Plenary Assembly the Asian Bishops expressed the response of the Church, at the level of its very being, to the demands of evangelization in the third millennium: the Church (must become) a “Communion of communities where laity, religious and clergy recognize and accept each others as sisters and brothers...it must be a Participatory Church ...” (FABC IV, 8.I.1-2)

Part of this vision on a “New way of Being Church” was the growing concern to discover a more contextualized pastoral approach that would take into consideration the cultures and needs of the local churches. In various meetings and during visitation with individual dioceses and church leaders, the FABC Office of Laity was regularly requested to introduce and share materials that would meet the formation needs of people today.

Among the many materials was the approach, developed by the Lumko Missiological Institute associated with the Bishops Conference in South Africa. The FABC OL facilitated a number of Lumko exposure Programs in Asia and discovered that there were many positive responses.

Because of the level of interest in Lumko, one of the workshops at the 5th Plenary Assembly of FABC in Bandung, Indonesia in 1990 was devoted to introducing some of this material. As a result of the enthusiasm of the bishops who participated, the FABC OL was requested to organize 2 international Asian level Lumko training courses. The first of these was co-sponsored with the Pastoral Center Taiwan and was in Mandarin, the second took place in Thailand and was conducted in English. In November 1993, a Consultation sponsored by the FABC offices of Human Development and Laity was held in Malaysia. It was during this consultation that AsIPA (Asian Integral Pastoral Approach) Desk was born. The FABC Consultation in 1993 gave a positive evaluation of the formation programs conducted by the FABC OL and encouraged them to continue the adaptation process of Lumko materials into Asian context and to develop its own materials.

AsIPA is the achievement of a long process: As the importance of the role of the laity became more accepted, the local Churches also realized there is a corresponding need for lay formation, so that lay people could play their rightful role in the Church. In some early attempts at lay formation, the emphasis was on an academic approach which led to the realization that a different model of formation was needed:

A model that would incorporate the principles of adult education, respect for the experience of the participants and be open to the real situation and needs of the local community.

The meaning of AsIPA (Asian Integral Pastoral Approach)

AsIPA is Asian because it seeks to implement the vision articulated by the Asian Bishops and to face the realities of the Asian peoples that challenge the Church in Asia: our pluralism, the existence of the great Asian

religions, the vast numbers of young people and their vitality, massive poverty, the women's movement, the ecological movement etc.

It is Integral in that it seeks to achieve a balance between the "spiritual" and the "social", between the individual and the community, between the hierarchical leadership and the co-responsibility of the laity. It is therefore integral in both its approach and its content.

It is Pastoral in that its goal is to implement the vision of the new way of being Church, and particularly to train lay people to carry out their mission in the Church and in the world. It thereby constitutes a demand that priests be trained to encourage the co-responsibility of the laity and to work in teams. This requires a new style of leadership.

As an Approach, AsIPA is a process of realizing the vision of a participatory Church. It addresses the entire people of God. It is a pastoral approach, which is "Christ- and community-centered", allowing the participants of training courses to search for themselves and to experience a "New Way of Being Church".

AsIPA Courses

Training programmes on international and national level (for pastoral leaders, priests and lay people) with exposure to SCCs/BECs have proved to be effective tools to see the vision and to acquire the skills needed in a Participatory Church (e.g. new leadership style, Gospel based communities, participative formation programmes)

Materials Developed

To date, there are four series of materials with specific objectives that will assist the facilitators and the participants in a training course: These AsIPA texts are compiled by trainers who are involved at the grassroots level. They can be used for small Christian communities, for neighborhood groups and even for sessions with larger groups in a parish hall. They are prepared as a guide for a participatory process and compiled in such a way that with minimum preparation, a facilitator can use them following the instructions in the text. AsIPA texts have been translated into more than 15 Asian languages.



Minutes of the meeting with Bishops and ART members 20 October, 2012

The meeting started at 11.30 at a convent of Religious Sisters
Presided by: Bishop John Baptist Lee, member of the FABC OLF
Opening hymn: "Where two or three"
Participants were introduced at the start:

Bishops from different countries:

- Bp. Lawrence Subrato Howlader, CSC, Bishop of Chittagong, Bangladesh
- Bp. Thomas Dabre, Bishop of Poona, India
- Bp. Gerald John Mathias, Bishop of Lucknow, India
- Bp. Selvester Ponnuthan, Bishop of Punalur, India
- Archbishop Abraham Viruthakulangara, Bishop of Nagpur Archdiocese, India
- Bp. Hilarius Moa Nurak, Bishop of Pangkalpinang, Indonesia
- Bp. Friederich Joseph Maria Lobinger, Bishop Emeritus of North Aliwal, S. Africa
- Bp. Kingsley Swampillai, Bishop of Trincomalee, Sri Lanka
- Bp. Valence Mendis, Bishop of Chilaw, Sri Lanka
- Bp. John Baptist Lee Keh Mean, Bishop of Hsinchu, Taiwan

Members of the AsIPA Resource Team:

- Bro. Thinaratana Komris, Thailand
- Ms. Wendy Louis, Singapore
- Ms. Cora Mateo, Taiwan
- Mr. Gordon Morris, India
- Ms. Estela Padilla, Philippines
- Fr. Arthur Pereira, India
- Ms. Bibiana Roh, S. Korea
- Fr. Dominic Rohan, Sri Lanka

National Director of SCCs in Sri Lanka

- Fr. Eric Fernando,

Bibiana explained the work of ART members over the last few years (with handout given)

Main points raised were as follows:

- * At the start, Bp. Fritz congratulated the Asian Bishops Conferences for making SCCs a pastoral priority
- * Bp. Selvester voiced the need to expand to other parts of Asia
- * Bp. Gerald inquired about which countries are part of FABC
- * Wendy explained countries without a Conference, like Kazakhstan, etc... are only associate members
- * Bp. Hilarius spoke how SCCs have brought about change in spiritual life and some struc-

tures, in Indonesia where they changed the name and chose one that suited them. All commissions and pastoral activities start from the SCCs. The priest is the most important facilitator of the parish. The survey from other countries gave him hope and courage

- * Cora mentioned that ART members will collect the steps the dioceses took to start SCCs which will be of help for other countries
- * Bp. John announced how Cora was instrumental in starting SCCs in his diocese.
- * Cora explained the absence of Japan, who replied and intended to come, but did not, even if actually they have some SCCs in Nagasaki and Osaka dioceses
- * The bishops inquired in countries with SCCs and the restructuring the Church: what is the strength of this structure and how will it continue, e.g. what is the structure that people are invited, what is the plan of the FABC to ensure that it continues? Do we have some guidelines?
- * Bibiana responded stating that FABC contacts and works through the national teams of SCCs in each country, they are the first contact persons and they make the decisions, and that there is coordination
- * Wendy explained that all FABC correspondence goes to the Conference and they pass it to the national team who decides. The activities are reported to the FABC
- * Cora further explained that the Chairman of the FABC Office of Laity and Family was asked to coordinate the work of introducing, training, and coordinating SCCs
- * Bishop John Lee emphasized that each area will plan individually, the FABC OLF work through AsIPA Desk, is only to coordinate the efforts, the Desk is one of service to make the planning available to all so that the work continues.
- * Rohan inquired if the work of this Desk is reflected in the documents of FABC, because when a Bishop or priest is transferred there is some problem and questioning.
- * Bp Valence suggested that there should be formation for priests so that they know about SCCs and suggested that we take up this as a priority so that their commitment grows.
- * Bp Selvester cited that we have had six General Assemblies, but we still need to look to the future, we need to be attentive to the youth otherwise after some time they will be stagnant. We need to be pastorally sensitive to the needs of the children and youth.
- * Bro. Michael narrated how in Thailand they have started from 5th – 7th grade onwards
- * Fr. Arthur narrated how in the last twenty years they have given training and information to all the priests and that even children know about SCC and take part in 7 steps
- * Cora expressed how the Youth Desk under FABC OFL trains the youth in participatory leadership and about participatory Church, and how to be involved in social issues
- * Bp. Sylvester voiced out that it would be good to invite people from the Youth Desk
- * Bp. Hilarius explained how in his diocese the children are gathered and invited to live the “Word of life” so that in 50 weeks, they have learned 50 verses of the Bible, and so in 6 years ,300 verses. This could be the start of Gospel sharing. Their Youth Desk is with the Desk of SCC and they have leaders who are like Mother, Father, Son and Daughter.
- * Bp. Lawrence cited how efforts are being made to form the lay people and they are interested, but the priests are not that interested. The laity finds it difficult to proceed when the priests are not interested and so efforts are being made to train priests and religious.

- * Bp. Gerald mentioned that some of the bishops are also not interested. So in India they have started giving training for bishop and their teams. They concluded one for Bengal and North East and in December for teams for Delhi, Agra and MP regions. They are planning this as an effort to get the Bishops involved.
- * Bp. Hilarius agreed with this comment and said that their Bishops' Conference still does not have a commission for SCCs nor a National team .
- * Estella narrated how in the Philippines they are asking about new evangelization and that there is a need to have community among the bishops and so they are accountable to the community
- * Arch. Abraham mentioned how he encourages the priests to spend time together, pray together and have a meal together so as to promote community life and have time for one another. We need to be touched by the Lord for new evangelization.
- * Bp. Kingsley expressed how all must thank Fr. Rohan and team for the organization of the General Assembly and wanted to know if there is a possibility to do it at a smaller scale so that organization is not so unwieldy. The SCC groups should also be given some catechesis especially during this Year of Faith so that they grow in faith and knowledge of the Bible.
- * Bp. Gerald continued to say that we should have itin places where there is infrastructure like in one campus or within a walking distance.
- * Arch. Abraham expressed that we could have opportunities to interact with the families which would do much good. Will we be able to discuss how AsIPA and SCC and inter-religious work together?
- * Bp. Thomas cited how AsIPA has made the people aware of what is SCC and when they come together they should be centred around the Word of God, have participation and with a sense of mission. We need to thank those men and women who have worked for SCCs. When we mention problems the response should be positive and pro-active. AsIPA should have a concrete agenda: how and when regarding condition of women in Asia which is pathetic and we need to promote the culture of Asia and spirituality.
- * Bibiana expressed how we can consider all the suggestions given and asked all present to accompany us so that we can implement them together. And that at the FABC Plenary Assembly in Vietnam, these would all be presented.
- * Wendy mentioned that the OFL and its Desk for Women are already considering these and in their next meeting in April, it would be taken up, integrating the different issues with that of SCCs
- * Rohan expressed thanks to all for coming to Sri Lanka for joining, and that it was worth all the efforts done in preparing the three dioceses and the participation of the people at the grass root level.

LUNCH for everyone followed, after which we all returned to Chintana Center.

Day 4

Oct. 21st Sunday : Exposure

21 parishes of 3 dioceses

Chilaw: 10 parishes

Krunegela: 8 parishes

Colombo: 3 parishes



VISIT TO THE SCCs

21st October, 2012

Guidelines for Exposure

Why an exposure programme?

In learning about SCCs we have both theory and practice. In the classroom we learn about the concepts and the principles related to SCCs. We search for the reasons for SCCs.

There are parishes here in Sri Lanka which have implemented SCCs for years – they have lived the experience of SCCs. They are a resource for us to learn from the living reality of these SCCs. They have translated the theory into a living reality and we should admire their efforts.

Our visit to the SCCs in these parishes is also to extend the hand of friendship and fellowship in the Holy Spirit. We are ambassadors of Christ and we are privileged to be invited to visit a living community whether they are fully developed or just beginning their communitarian life.

What to look out for?

We should go on our visit with an open mind as sisters and brothers in Christ to learn and observe. We can look for the following areas in the life of our SCCs:

1. How did they initiate the process – what is the history of this SCC, who were the key persons responsible?
2. How important is Gospel Sharing?
3. What training was provided and what did they participate in?
4. What is the role of the leaders – the Parish priest, the Parish Pastoral Council, the animators of the small Christian Communities, etc?
5. Is there rotating leadership among the animators?
6. What are the services and activities carried out by the SCCs?
7. Do the members of the SCCs appreciate their community? What about their neighbours, do they also appreciate the community? Who and how many are attending the meetings of the SCCs?
8. How are the SCCs sustained?
9. What were some difficulties and challenges and how did they overcome them?
10. What are the links between the SCCs and the parish community and other SCCs?
11. Do you feel that this SCC is growing or is it staying in the same place with no growth?

Build each other up

As observers we may come across situations or decisions that are apparently wrong. We should never comment or criticize, rather, we should ask the reasons for such a situation and try to understand it.

In the course of interactions with the community, if they ask for your opinion or suggestions on a problem they are facing, it is better to share your own experience rather than giving advice or corrections.

As visitors, we would like to appreciate and affirm all the good things that we see and hear and keep silent on things we feel are not so good.

After our visit, the community should feel motivated to live their SCC life more actively and faithfully. They should feel encouraged by us and not demoralized.

Finally, remember not to take notes or read from this paper during the visit. Just keep the points in mind and prepare yourself beforehand. Have a fruitful visit.

Day 5

Oct. 22nd Monday

Time	Schedule	Main Pro	Contents
07:00-8:00	Breakfast		
08:00-9:00	Gospel sharing	Amos Programme	Lk 16:19-31
09:00-10:30	Session (I)	Sharing Exposure experience	Exposure processing and exchange (1) Parish groups of 6-7 with local partners discuss their experience (30 min.) (2) Three diocesan groups with local partners (30 min.) (3) In a plenary (30 min.)
10:30-11:00	Tea break		
11:00-12:30	Session (II)	Examining Gospel sharing methods	Presenting Amos programme
12:30-15:00	Lunch and Rest		
15:00-16:30	Session (III)	Examining Gospel sharing methods	Process the Amos programme in small groups
16:30-17:00	Tea break		
17:00-18:00	Session (IV)	Reviewing the final statement	Reading the first draft of the final statement
18:00-18:30	Break		
18:30-19:30	The Eucharist		India
19:30-20:30	Dinner		

Day 4



Day 5



Our visit to the SCCs

EVALUATION OF OUR VISIT TO THE SCCs

Oct. 22 (Mon.) 2012

VI AsIPA General Assembly

These were the remarks and observations made by the members who participated in the Exposure Programme on October 21st Sunday.

Chilaw (10 Parishes 40 SCCs,) Kurunegala (8 Parishes, 32 SCC) Colombo(3 Parishes 6 SCCs)

What touched you most ?

- Everyone seems to be 'intoxicated' with AsIPA way of promoting Communion and Bible sharing.
- Many are Interested in the sense of belonging ,want to be united and work together as Teams.Seems to be quite content and happy with the simplicity of SCC way of life.
- Knowledge of the Bible among the people seems to be quite high and most of them brought the Bible as they came for the gathering.
- Reconciliation between nations have been fostered due to SCC Gatherings
- Creative Use of symbols in Bible Processions, Gospel Sharing sessions
- Participation of the family – Most of the members from the families in the neighborhoods take part in SCC Gathering. (7)
- A warm Hospitality with a Traditional Touch was offered in almost all the SCC units. (15)
- Respect for the Bible , Veneration of the Holy Bible before, during and after the Gospel Sharing sessions is very creative and appealing. (5)
- Due to this process Priest and parishioners has come close to each other. (6)
- Most of the people are familiar with 7steps Gospel sharing method .All participated very prayerfully with deep personal sharing of their life experiences.
- We found that the Talents& skills of the people has been methodically integrated and team work has been fostered.
- The Sunday Liturgy was well prepared, greater participation, integration with culture & traditional dance& music was very live.
- Respect for elders, encouragement of Young, training young children and sharing chances of facilitation seems very promising. Real Family spirit prevailed during the Gathering.
- Care for the poor was a priority, looking ofr ways and means to Mange their own Finances at SCC level was a very positive element.
- For the women it was a place of hope and solidarity, many women took a leading role.
- Participation of the youth 7 children was a very encouraging sign.
- Shared leadership as very much visible.

Your Insights

- Use of rites and symbols with the Gospel sharing
- Living the Bible- People seems to search deeply the answers in the WORD for their life struggles
- Participatory church was a reality in these SCCs. What more do we need.
- Leadership even in family seems to be influenced by the participation in SCC gatherings.
- Maturing and Transferring of faith through SCCs was very much visible.
- Interest in knowing about how Christians live their faith in other parts of the world
- Parish Priest was one with the people: a silent leadership, enabler of the small community.
- SCC are the sure way and the platform for Integration of Faith and Culture.
- Those who were helpless in front of the sects and Fundamentalists now seems better prepared and equipped.
- Empowering of women to lead and prayer and take leadership in most of the SCCs
- Prepares people for the Sunday liturgy, a very effective way of catechizing the adults throughout the liturgical season.
- AsiPA approach was not taught but seems to have been caught by the people.
- Well prepared exposure program, methodical, informative, participative and inspiring.
- Youth Leadership visible in some of the SCCs was a very encouraging feature.
- Interest in Social action and care for the environment seems to be fostered by the se SCC groups.
- SCC gatherings, their celebrations and way of life seems to Transcends the cultures
- The good leadership of the priests stabilize the Growth of the community



AMOS Programme

Introduction to AMOS PROGRAMME

01 Why are these texts called 'Amos' Programmes?

The prophet Amos was one of the 'Ordinary' people in Israel. He told us himself that he was not one of the religious officials in Israel but an ordinary man, a herdsman in fact (Amos 7, 14-15)

Therefore, Amos reminds us that every member of the Church should be a prophet. By using the Amos Programmes, this prophetic spirit is raised in our Christian communities.

02 The task of Amos and of the Christian community today

Inspired by God's Spirit Amos stood up against the king and the priests of his time. He told them that God wants laws which are just, and religious services which come from pure hearts. Even today, the prophetic people of God are called to stand up for these ideals.

03. We study some texts from the Book of Amos

- Buzz groups (for 10 minutes) read one of the texts and ask themselves.

'What social evils does Amos attack in this text?'

Amos 5, 7-13

Amos 5, 21-24

Amos 8, 1-7

04. Report after 10 minutes

05. Discuss in the whole group

Where do we find similar evils still today in society or Church?

The Amos Programmes can help Small Christian Communities to face such evils, understand them better and do something about it.

06. Supplement and summarise

Aim of Amos Programmes:

Amos programmes want to generate in the Christian community the spirit of prophecy. Christians should be able to scrutinize not only their private life in the light of the Gospel but also political, economic and social events.

In other words, they should be able to read the 'signs of the times'

This is what the prophets did. They looked at religious and political events in Israel with the eyes of God.

They tried to read the mind of God and applied his wisdom to a certain political or religious situation.

Therefore the prophets always introduced or ended their message with the phrase "It is Yahweh who speaks". They become the 'mouthpiece' of God and could tell the people what God wanted them to do in difficult situations.

Amos Programmes are simple tool to exercise our prophetic task in groups.

Main features of Amos Programmes

- The starting point is a typical social, economic or political problem.
- There are two rounds of analysis in Amos Programme
First somewhat superficial analysis, asking the question Why?
Secondly a deeper analysis, searching for root causes of a problem.
- A problem-solving scheme helps the group to arrive at concrete action.
- 'God's point of view' is included through Gospel Sharing and on what Church documents have to say about a certain problem.

How to make your own Amos Programme

- Detect a "generative theme" in your community.
- Prepare a story, a sketch or a picture which catches the main point of the "generative theme".
A "generative theme" is a problem about which all people in a community are talking, in shops, bars, etc.
- Follow the five steps of an Amos Programme:

1. LOOK AT LIFE

Present a life-event in a story, sketch or picture.

- Ask: What is happening in this life-event?

2. ASK THE QUESTION WHY?

- Describe the feelings of the people in the life-event.
- Why do they feel like this?
- Do similar things happen in our own community?
- Why do they happen? What are the reasons for it?

3. WE LISTEN TO GOD

- Read a text from the Bible referring to our life-event.
- Keep silence.
- Share with others which word of the text has touched you personally.
- Search: What has this text to do with our life-event? How does God feel about our problem?

4. SEARCH FOR ROOT CAUSES

- What other problems are connected with our life-event?
- What do Church leaders say about our life-event?
- Look at "Finding Root Causes" on page 82.

5. PLAN WITH FIRMNESS AND LOVE

- Invite many solutions to our problem.
- Which solution is nearer to the mind of Christ?
- WHO is doing WHAT and WHEN?

Cultural Program



Cultural Program



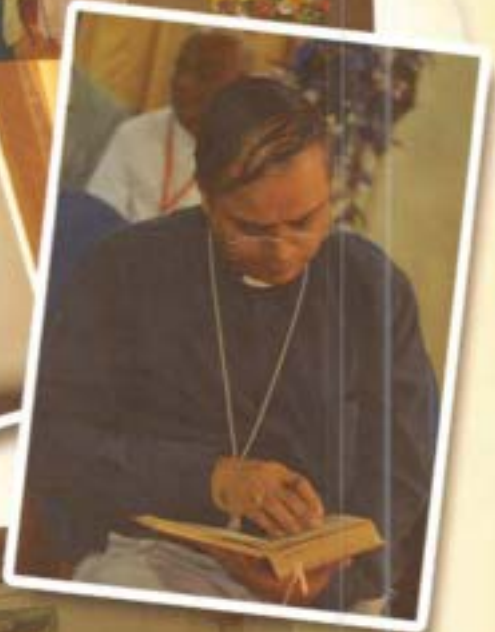
Day 6



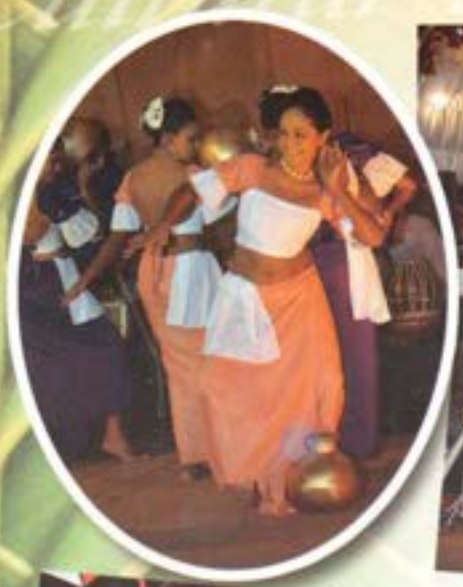


AsIPA General Assembly VI
Chintana Centre, Nainamadama, Sri Lanka
October 18 - 24, 2012





Cultural Program



Cultural Program



Day 6





AsIPA General Assembly VI

Chintana Centre, Nainamadama, Sri Lanka

October 18 - 24, 2012

Day 6

Oct. 23rd Tuesday

Time	Schedule	Main Pro	Contents
07:00-8:00	Breakfast		
08:00-9:00	Gospel sharing	7 Steps Programme or Amos	Lk 9:57-62
09:00-10:30	Session (I)	Reviewing the final statement	(1) Reading the second draft of the final statement (30 min.) (2) Planning in country groups (60 min.)
10:30-11:00	Tea break		
11:00-12:30	Session (II)	Harvesting	Reporting and Harvesting – country planning, learning and evaluation in a plenary
12:30-15:00	Lunch and Rest		
15:00-16:00	Session (III)	Planning & Conclusion	(1) Consultation on the next assembly (2) Reading final statement (3) Conclusion
16:00-16:30	Tea break		
16:30-18:00	The Eucharist		Indonesia, Malaysia, Philippines, Singapore (*vote of thanks)
18:30-19:00	Departure for the Hotel		Kumuda Valley Hotel
19:00-21:30	Dinner	Cultural show	Farewell dinner with participants' & cultural show
21:30-22:00	Departure for Centre		

Evaluation

23 October 2012

Country _____

Position: Priest ___ Religious Sr. ___ Lay woman ___ Lay man ___

Kindly tick all appropriate boxes that correspond to your answer rating from 4 to 1 (with #4 as highest):

1. How well did we achieve our objectives?

- 1.1. A forum for AsIPA practitioners to share their experiences
- 1.2. To deepen communion among all SCC leaders to further the mission
- 1.3. To identify different ministries in the SCCs that promote the Kingdom of God
- 1.4. To identify resource materials useful in building SCCs in different countries

No.	4. Very good	3. Good	2. Fairly well	1. Not so well
1.1.				
1.2.				
1.3.				
1.4.				

2. How well were the following sessions done?

- 2.1. Country reports on SCC work since AsIPA GA V
- 2.2. Presentation on the EAPI Research project
- 2.3. SCCs and ministries
- 2.4. Reflection on the experience of Amos Program

No.	4. Very good	3. Good	2. Fairly well	1. Not so well
2.1.				
2.2.				
2.3.				
2.4.				

3. How well was the exposure experience in the parish SCCs?
4. How would you rate the food, lodging and other facilities?
5. How was the cultural night?
6. How would you rate your own participation? Comment.

No.	4. Very good	3. Good	2. Fairly well	1. Not so well
3.				
4.				
5.				
6.				

What are your most significant learnings/experiences/insights from this Assembly?
Please list and comment: _____

7. What new facilitating skills did you learn from the facilitators of this Assembly?

8. What two words best describe your experience at this General Assembly?

You may write on the back if needed.
Thank you very much for your cooperation!

Evaluation of GFA 6

Evaluation on the General Assembly

I. What are your most significant learnings:

- Bishop, Fritz Lobinger's talk on mission and service, Value of different kinds of Ministries in SCCs.
- The exposure programme was well organized, warm welcome, good group sharing, fruitful talks and sharing, experienced the love of God and the participants (90% of the participants commented)
- The personal sharing in groups and concise presentation on Amos programme (Myanmar)
- We saw the Parish priest as an enabler in the Community. We saw how women can be empowered through BEC to be now leaders in community
- Gained the knowledge of Different kinds of Gospel sharing methods, connect the Gospel through life
- Influence of a SCC on the life of General Society.
- Importance of continuous training programs., new insights for establishing, contextualizing,
- SCCs are common platform to all countries, languages and races.
- A deeper insight and understanding of SCC, participation, importance of giving and sharing responsibility, trusting in people, being a good facilitator
- Saw how lay participation is very much alive and how they follow the participatory method
- It is encouraging to see from 17 countries people have come to promote AsIPA.
- We are moving forward to be agents of change in society.
- The importance of SCC's for women, the question of social justice and SCC's in Sri Lanka needs more attention
- Strong faith of people despite they are the minority religion, inter faith is practiced by the Buddhist, they respect each others faith conviction.
- Even Bishops learn from SCC's all aspects of their functioning, Germany and Switzerland too learn from Asia, to go the SCC way, to speak from heart more than from my head.
- Asian church is vibrant and active and alive and – all of us are searching- participatory church in the way to establish the kingdom of God in our neighborhood.
- Effective involvement of AsIPA in the universal church, inspire by the commitment and involvement of the laity, transcending all barriers, personally it helped me to deepened my commitment and involvements.
- SCCs are the most effective structures for a participatory church, they must need other approaches that moves a church to a participatory church.
- Reflection on ministries and SCCs, team work of Srilankan SCC team, exposure program in all the parishes living experience of SCC- a gathering of all Asian counties.
- Communion universality, dedication communion among the ART team and other members were remarkable and I felt all are one, having the same spirit, aim, and the dedication of the team.
- AsIPA VI assembly, is beautiful, the experience is to make to learn of know people country.
- work together, to feel how everybody was so eager to learn, I felt everybody was thirst for word of God, and I felt very strongly to that I should do something for my parish,
- Learning how SCCs/BECs working other places, challenges faced by others- interesting to see parallels hearing have communities overcome their challenges.
- AsIPA- one of the best ways to be the church in neighborhood, be an enable priest to promote participating church learn from Srilankan church to promote SCCs.
- The efforts of Srilanka Church, Group response method, new evangelization, communication management organizing fruitful program

2. What new facilitating skills did you learn from the facilitators of this assembly?

- Always act as a team, very well done; participation is effective; group work even in the plenary coming out very well; sharing of talents.
- Try sharing of responsibility; well organized with planning, Listen; pray before anything.
- Rites and rituals; be symbolic and creative; preparation is very important, Guiding skills; leading skills.
- Listening, collaboration, communion, cooperation and coordination,
- Careful planning, good and helpful handouts.
- Leading a group; have to be well equipped so that participants can understand the process well.
- The priest is more a facilitator than a leader.

- Be quite natural and add personal testimony; speaking from the heart and not from the head.
- Team work; owning responsibility. Working together so smoothly as one team.
- How to make others take part, giving responsibility; the respect for each other.
- To build co-responsibility; promote team work, Participatory way; humble and joyful presentation.
- To conduct a session to convince others; variation; organize panel session.
- It is good and seen how much hard work is done and cheerfulness and welcoming attitude.

3. What two words best describe your experience at this General Assembly?

- Sharing and experiencing; learning and getting inspired
- Fellowship and motivation, Co-responsibility and participation
- Following Jesus Christ in mission, Participation and sharing.
- Excellent and wonderful, awesome, simply superb, inspiring and learning experience.
- Experience the God's love and closeness with many new people.
- Very touching to experience in SCCs in Sri Lanka.
- Word-centered communion, A hope-filled experience to move forward.
- Profitable one; experiential one, Friendship and communion.
- Openness; new learning. Deep; broad. It is a life time experience.
- Hearty congratulations to AsIPA, SCC desk local organizers for their hard work and initiative.
- An eye opener about the whole Church; the Catholic Church is fully alive and growing.
- Empowered and enthusiastic to work harder for the formation of SCCs.
- A meeting of passionate ministers; leaders.
- Go forward to proclaim the good news bravely; create more interest in the members of SCCs.
- You are sent forth.

4. Suggestions or comments

- The AsIPA will divided into two groups; because of participants and lay people can give ideas.
- It is a growing body; best wishes.
- Go on this way and thank you very much.
- Better to divide participants in two groups- for beginners and experienced animators for better participation and consultation.; Give time to review the process of coming up with the final statement.
- Time table tight.
- There could have been more insights on AsIPA methods; since AsIPA SCC is based on Word of God there should have been explanation and new insights on the Gospel passages.
- We should live/stay in one place, walking distance or nearby; so need not worry very often, and waking up at 5:00 am everyday to catch our ride; bonding – very often is effective in or during informal gatherings that which we miss because we had to hurry home.
- The exposure is very important in a programme like this. The time allocated was not enough. They should take something from exposure to their own native places.
- Building communities requires us as leaders to be constantly seeking God's ways. It also demands metanoia on the part us as leaders. Thank to the local committee for the great work done.
- More time to open ourselves to foreign delegates; more free time needed; more time to express our plans for next three years. Our resolutions to improve SCCs.
- We need to inspire some of our parish priests from the exposure programme like here, hopefully in the next assembly.
- Everyday we gathered on one group for Gospel sharing, but I suggest everyday mix that group because that is limited to come close with others. So everyday mixed groups very good.
- Keep it up; God bless and multiply your efforts in AsIPA.
- Kindly aim for family visits in exposure programmes.
- No living together after the meeting; Database by desk of material made in different nations about SCC; think of a permanent centre of federation of SCC in Asia and SCC theological, pastoral section; formation team (mobile and international) available in Asia. Video conferences / media listening / net working.
- Thanks for theme for next AsIPA: SCC an agent new evangelization.
- Have a creative qualified team to animate a) meetings, b) liturgy. The ART can set the objective etc. Please look for a more creative format. Start dialoguing with other approaches.
- Thanks for the volunteers. They helped the participants so much. Every Sri Lankan participant is hospitable to the guests. I will pray for them.
- Highly commendable. The morning sharing of 7 steps and Amos programmes. Group sessions was done very flexibly.
- Congratulations to all the members of ART and local organizers. You need a good rest.

**VI AsIPA General Assembly
18 to 24 October, 2012
Chinthana Centre, Nainamadama, Sri Lanka**

GUIDELINES FOR PLANNING

1. *What are your objectives for the next three years to promote and sustain the SCCs in your country/diocese/parish?*

2. *Prepare specific time bound action plans to realize these objectives.*

The program should be:

- S= Specific
- M= Measurable
- A= Achievable/ Attainable
- R= Realistic/Resources available
- T= Time bound

3. *Examples for Objectives*

- a) To promote SCCs in ten parishes of the diocese within the next two years.
- b) To establish parish/diocesan animation team.
- c) To introduce Group Response method of gospel sharing and/or Amos Programs in the existing SCCs.
- d) To training facilitators in Group Response method of gospel sharing

4. *Examples for concrete tasks:*

- a) Training of SCC leaders: Where _____ When _____ What topics _____
- b) Producing a resource materials: What _____ Where _____ For whom _____

Day 7

Oct. 24th Wednesday

Time	Schedule	Main Pro	Contents
06:30-07:00	Breakfast		
07:30-09:00	Departure to Tewatte Basilica		Basilica of Our Lady of Lanka, Tewatte
09:00-13:00	Closing Mass	Joining Sri Lanka national SCCs rally	closing Mass of 6th AsIPA GA at Tewatte Shrine
13:00-14:00	Lunch		
14:00-	Departures Optional Tour		Departures in the afternoon Tours on offer





Pally



Homily

His Eminence Malcolm Cardinal Ranjith
Homily - Eucharistic Celebration
Tewatte Shrine,
24th October 2012



Beloved brethren,

Way back in the mid-seventies Pope Paul VI, of venerable memory, wrote that Magna Carta on evangelization *Evangelii Nuntiandi* in which for the first time the Church officially spoke about the role which the small Christian communities, could and should play in the realization of its mission. The Holy Father wanted such communities to "seek their nourishment in the Word of God", to "remain firmly attached to the local Church in which they are inserted and to the universal Church", to "maintain a sincere communion with the pastors whom the Lord gives to His Church", to "grow constantly in missionary consciousness, fervor, commitment and zeal" and to "show themselves to be universal in all things and never sectarian" [EV58]. In other words, Pope Paul VI acknowledged how the small Christian communities could really become the transforming and evangelizing expression of the life of the Church at its very base. Already then especially in the South American Continent, these communities had been in existence, even if at times they took a somewhat political overtone and the Pope indeed cautioned them about that while appreciating the incalculable value they would be able to bring into the life of the Church. Subsequently His Holiness the Blessed Pope John Paul II in his post Synodal Apostolic Exhortation *"Ecclesia in Asia"*, added further importance to these communities by then found in Asia too, when he stated: "These small groups help the faithful to live as believing, praying and loving communities like the early Christians (cf. Acts 2:44-47; 4:32-35). 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. With the Synod, I encourage the Church in Asia, where possible, to consider these basic communities as a positive feature of the Church's evangelizing activity." [EA 25]. It is this vision which the Bishops of the FABC adopted as their main pastoral option subsequently and with God's blessings, we have progressed to make it "the new way of being Church in Asia."

Beloved brethren, all of these efforts, as we very well know, are made in order to be truly faithful to that historic mission Christ entrusted to us, as we read in the Gospel today: "Go ye therefore and teach all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" [Mt. 28:19].

Indeed, missionary thrust constitutes the very core of our call to discipleship in Christ. As St. Paul too once exclaimed: "Woe to me if I do not preach the Gospel" [1 Cor. 9:16]. And what we share is the outflow of that joy and sense of hope the Church experiences in its encounter with Christ. It is Christ, the earthly manifestation of God's unending love, whose life, death and resurrection frees us from the shackles of sin and death, that shows us where the fullness of our own life resides. For in Him God Himself has become man; God Himself has come among us and in Him God has embraced the Cross, the finest expression of His redeeming love for us. St. John explains this when he states, "and of His fullness have we all received, grace upon grace" [Jn. 1:16] or "the Word of life, which was from the beginning, which we have heard, which we have seen with our own eyes, which we have looked upon and our hands have touched" [1 Jn. 1:1], the eternal Word which took flesh and pitched His tent among us. Speaking about Him, announcing this, in short, is what mission is all about.

It is to stimulate everyone towards that mission of salvation and make everyone experience that in the first place in his or her own life, and then share with others, that the people of God come into existence. The words of Pope Paul VI are pivotal here, "Evangelizing is in fact the grace and vocation proper to the Church, her deepest identity.

She exists in order to evangelize " [EV 14]. Paraphrasing the last few words in that statement one could then deduce that if the Church does not evangelize, it does not exist.

The small Christian communities thus give expression to that vivacity of the Church at her very grassroots when filled with the Spirit which they would experience through the reading and reflection of the text of the scriptures, through prayer, through sharing and the experience of Christian charity among them, they become instruments of faith-filled evangelization and renewal, of sharing the joyful experience of Christ with others. More than any other time, the Church needs to experience a true renewal today in order to effectively respond to the challenges of secularism and indifference, to nagging sense of Godlessness in society and a sense of loss in direction, by committing itself to a strongly missionary outreach. For as Pope John Paul II so clearly stated in his Encyclical letter *Redemptoris Missio*: "Faith is strengthened when it is shared" [RM 2]. Or else the Church would run the risk of being maintenance oriented and not missionary. We have no reasons to fear. After all, as the Gospel explained, it is the authority of Jesus that sends us: "All authority in heaven and on earth has been given to me and so therefore go!" [Mt 28: 18]. Besides, He has promised that He would be with us till the end of time [cfr. Vs. 20]. With such powerful assurances why should we despair? Jesus loves His Church as His spouse and would never leave her and so our hearts should be filled with joy as we move along at all levels of the Church in the pursuit of a true living and sharing of the faith.

St. Paul cherished so much his relationship with Christ as an absolute priority. Such sayings as "I am crucified with Christ; nevertheless I live, yet not I, but Christ lives in me" [Ga. 2: 20] or "But God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world" [Ga. 6:14], show where the secret of the success of St. Paul was. The great saints and missionaries of the Church received their glory from the Lord Himself and achieved much for its mission because they loved Him and were united to Him in the first place. He then fulfilled in them His work of redemption. After all, didn't He say so: "When I am lifted up from the earth, I will draw all men to myself [Jn. 12:32] or didn't He tell the first disciples He called "I will make you fishers of men" [Me 1: 17]? And so what is essential is mission, and to stay very united to Him because: "Cut off from me you can do nothing" [Jn. 15: 5].

The all important consideration in all of this would not be so much what we can do by ourselves, but what we will let Him achieve in and through us in the fulfillment of that mission. Even at the micro level, building up a close link up with the Lord through a spirituality of total absorption, becomes the key to all renewal. The order of being is more important in this. The spirituality of the Church in this effort as much as the spirituality of the individual Catholic or of the small Christian community, should be built up on the basis of an inner transformation which allows the Lord to do with us as He pleases. And so we need to focus on our relationship with Him, in the order of being, than in the many things we wish to do, in the order of action. Action, as the famous axiom goes, follows being.

I am reminded of the following words of a book, Pope Benedict XVI wrote as Joseph Cardinal Ratzinger, *Pilgrim Fellowship of Faith (I)*: "The sense in which St. Therese of Lisieux is patroness of the missions may help us to understand in what way that is meant. Therese never set foot in a missionary territory and was never able to practice any missionary activity directly. Yet she did grasp that the Church has a heart and she grasped that love is this heart. She understood that the apostles can no longer preach and the martyrs no longer shed their blood, if this heart is no longer burning. She grasped that love is all, and that it reaches beyond times and places. And she understood that she herself, the little nun hidden behind the grille of a Carmelite convent in a provincial town in France, could be present everywhere because as a loving person, she was there with Christ in the heart of the Church. Is not the exhaustion of the missionary impulse in the last thirty years the result of our thinking only of external activities while having almost forgotten that all this activity must continuously be nourished from a deeper centre? This centre which Therese simply calls "heart" and "love", is the "Eucharist".

Thank You

Thank You Message

National SCCs Rally & Closing of VI AsIPA General Assembly
Our Lady of Lanka Shrine, Tewatte, 24th October, 012

Bibiana Joo-hyun Roh

Executive secretary of AsIPA Desk of OLF, FABC

It is great joy and honor for me to express our gratitude and fraternal solidarity in Christ with you. On behalf of all delegates from 16 countries for the 6th AsIPA General Assembly and the AsIPA Desk of the FABC Office of Laity and Family, I would like to congratulate all of you for holding this big event today, the Sri Lanka National SCCs Rally. We are so privileged to join you in this event.

We have completed the 6th ASIPA General Assembly in Sri Lanka very successfully. We shared our experiences of SCCs and deepened our understanding of a vision of 'a new way of being Church, a communion of communities' during the assembly. All participants have expressed their deep appreciation and very good impression on the SCCs of Sri Lanka as well as the humble service, passion and commitment of the local organizers of the General Assembly. You, the Church of Sri Lanka, have inspired and enriched us. You have been witnessing of the hope, faith and love of Christ in your daily life and in your SCCs as well.

Today, you as SCCs leaders from 12 dioceses, are gathered together at national level to celebrate the precious fruits of SCCs and to encourage one another. This is a very remarkable, significant and inspiring event not only to you but also to us, all the delegates from 16 countries not only in Asia, but also Europe and South Africa.

We believe your vision and pastoral priority towards a new way of being Church, a participatory Church, is itself already a big step moving forward. Please be assured that the efforts of the Church in Sri Lanka, all of you, are enriching the other local Churches in Asia in a journey towards a participatory Church. In this journey, we are willing to be with you always and to pray for you. Today let us listen to Jesus encouraging us, "Go, you are sent forth, follow me in mission!"

We are deeply grateful to His Excellency Most. Rev. Joseph Spiteri, Apostolic Nuncio to Sri Lanka, Most. Rev. Valance Mendis, Bishop of Chilaw, Most. Rev. Kingsly Swampillai, Chairman of National Commission and His Eminence Malcolm Cardinal Ranjith, Archbishop of Colombo, for their presence and support for the success of the VI AsIPA General Assembly.

Closing of GA 6 & National Rally

Sri Lanka National SCC Rally and Closing Mass of
6th AsIPA GENERAL ASSEMBLY
24th October 2012, at the Basilica of our Lady of Lanka, Tewatte,

The closing Mass and the First ever National SCC Rally was organized on the last day of the AsIPA General Assembly 6. The Local SCC Leaders and animators from various parts of the country were at the main Entrance of Basilica by 8.30 AM. There were nearly thousand participants from all the 12 Dioceses of Sri Lanka. The SCC members from the North and East arrived at the Basilica on previous day. Others reached early in the morning of 24th October and were ready to welcome the Delegates of GA6 who arrived there by 8.45 am. His Eminence Malcom Cardinal Ranjith was there together with the other Bishops to greet the Delegates. At 9.00 am a colorful Procession with Banners and Flags of Small Christian Communities started. All the delegates were accompanied to the Basilica and the Concelebrated Mass was held. His Eminence Malcolm Cardinal Ranjith presided over the Mass and gave an inspiring Homily. The whole celebration was in deed truly a rich experience of Universality of our Catholic Church in Communion.

Soon after the Mass all were led to the Grotto of our Lady near the Basilica, for a public meeting and cultural programme. It was the first time in the history of AsIPA process in Sri Lanka a National Rally of such nature was held. Fr. Eric Fernando, the National Director for SCC in Sri Lanka welcomed all the participants and Most Rev. Dr. Vianney Fernando, the Bishop of Kandy Diocese addressed the gathering in all three languages (English, Sinhala and Tamil) and wished the delegates all success in their efforts to promote a Participatory Church. Ms. Bibiana, the Exe. Secretary AsIPA – FABC-OLF also shared her joy and deep gratitude of being a part of this wonderful and historical event.

There were few members of SCCs from different dioceses shared their personal experience and the conviction of why they are involved in and working for this Process of SCC in Sri Lanka. Mr. Wilfred Karunadasa from Kurunegala Dioceses, Ms. Mary Therese Thomas from Trincomalee and Mrs. Prisca from Kandy and Mr. Guy de Fontgaland from Mannar expressed their deep rooted convictions. To add colour and excitement to the occasion, the Delegates from Indonesia and Korea performed two dances. A short play from the Chilaw Diocese, depicting the importance of the SCC gathering also was staged.

All the participants participated in the Lunch thereafter and interacted with each other.

Appendix A -info.flier no.I



Office of Laity and Family

Federation of Asian Bishop's Conferences

CAEC, 2 Highland Road, #02-02, Singapore 549102

Tel: 65-68587081; Hp: 65-96265911; Fax: 65-68583005

Email: fabc.laityfamily@gmail.com

Women's Desk

fabc.laityfamily@gmail.com

AsIPA (BEC) Desk

asipa.fabc@gmail.com

Youth Desk

asianyouthdesk@gmail.com

February 2, 2012

To: The President of Episcopal Conference his Delegate
The Person in Charge of Commission for Small Christian Communities (SCCs)/Basic Ecclesial Communities (BECs) and of SCCs/BECs National/Diocesan Teams

Your Excellency,

Re: 6th AsIPA General Assembly in Nainamadama, Sri Lanka from 18 to 24 October, 2012

Greetings in the Lord!

We are glad to announce that we will have the 6th AsIPA General Assembly, to be held in Nainamadama, Sri Lanka October, 2012 organized by the AsIPA (BEC) Desk of the Office of Laity & Family (OLF) of the FABC and AsIPA National Team of Sri Lanka.

We hope those who have been in charge of forming SCCs/BECs at national or diocesan level can participate in the 6th AsIPA General Assembly. It aims to clarify the vision of a new way of being church; deepen our understanding of SCCs/BECs; develop integral pastoral approaches to SCCs/BECs and exchange our experiences.

The theme of the assembly is **"Go you are sent forth" (Mt.10:5) - following Jesus in mission: small Christian communities serving and ministering.** Our theme flows from the previous AsIPA GA in 2009, "Do this memory of me" (Lk. 22:19) – Bread broken and Word shared in SCCs/BECs and is related to the theme of the Synod of Bishops on "the New Evangelization and the Transmission of the Faith" this year.

The information flier with details of the 6th AsIPA General Assembly is attached with an application form. The application form to be returned by June 10, 2012.

With cordial best regards,

Sincerely yours in Christ,

+Bishop Rolando J. Tria Tirona, OCD
Bishop of Diocese of Infanta
Chairman, FABC-OLF

Bibiana Joo-hyun Ro
Executive Secretary
FABC-OLF-AsIPA (BEC) Desk

6th AsIPA General Assembly
FABC OLF AsIPA (BEC) Desk & AsIPA National Team of Sri Lanka
Chintana Center, Nainamadama, Sri Lanka
18 - 24 October, 2012

1. Dates: October 18th (Thur.) to 24th (Wed.) 2012

- a) The duration of the assembly: 7 days with arrival and departure.
- b) **Participants to arrive by Oct. 18th** and lunch at 12.30 p.m.
(Registration will be from 10 am to 3 pm. on Oct.18th)
- c) Sri Lanka national SCCs rally will be held on Oct. 24th (Wed.) 9:00-12:00, 2012 at Tewatte Basilica. Concluding ceremony will be incorporated into national SCCs rally and closing Mass of GA.
- d) **Departure date** could be either on Oct. 24th (Wed.) in the afternoon or 25th (Thur.) in the morning.

2. Venue: Chintana Center, Nainamadama, Sri Lanka .

: Nainamadama is situated in the Diocese of Chilaw. It is 17 KM from the Katunayake International Airport (app. 30 mins. drive).

3.Theme: "Go you are sent forth" (Mt.10:5) - following Jesus in mission
Small Christian Communities serving and ministering

4. Total Number of Participants: about 165

- a) 110 overseas + 40 Local + 15 resource persons (ART and speakers): Full time participants

5. Criteria of Participants: AsIPA (BEC) practitioners

- a) *Applications should be sent through the national SCCs/BECs team within the country.*

6. Tiered Registration Fee: It depends on national/diocesan financial situation.

- a) Full Registration Fee: 320 USD
- b) Subsidized Registration Fee: 200 USD
- c) Minimum Registration Fee: 50 USD
- d) For bishops: It depends on their countries.

Please indicate in your application form the contribution you wish to make.

7. Reimbursement

- a) Reimbursement for bishops' airfare will be on request.
- b) Any subsidies will have to be negotiated before confirmation of application

8. Visa

- a) All countries, except Singapore need visa to enter Sri Lanka. Online Application of visa is possible. You need not go to the embassy to apply for visa.
- b) Local Organizers will inform the application process for those who apply.

APPLY NOW. APPLICATION FORM ATTACHED

6th AsIPA General Assembly
FABC OLF AsIPA (BEC) Desk & AsIPA National Team of Sri Lanka
Chintana Center, Nainamadama, Negombo, Sri Lanka
18 (Thur.) - 24 (Wed.) October, 2012

APPLICATION FORM – 6th AsIPA General Assembly

Name (underline family name): _____ Male Female

Name you wish to be called: _____

Designation: _____

Diocese: _____ Country: _____

National _____ or Diocesan _____ Team (tick where appropriate)

I will need a letter of invitation for Visa purpose: Yes No

Please fill items 1 – 6 as shown on passport (All personal information will be kept confidential).

1. Full Name: _____ 2. Nationality: _____

3. Passport Number: _____ 4. Date of Birth: _____

5. Passport Issue Date: _____ 6. Expiration Date: _____

Mailing Address: _____

Contact Person (for the team): _____

Contact Address: _____

Tel no: _____ Fax no: _____ Email: _____

Tiered Registration Fee (per participant): (please tick where you wish to make contribution)

a) Full: 320 USD b) Subsidized: 200 USD c) Minimum: 50 USD

Any special dietary needs: _____

Please kindly send this application to the AsIPA (BEC) Desk by June 10, 2012. More information and guidelines will be sent once your application is received.

Send to: Bibiana Joo-hyun Ro, Executive Secretary, AsIPA Desk of Office of Laity and Family of the FABC
EMAIL: asipa.fabc@gmail.com or FAX: 82-2-460-7545 or ADDRESS: 643-1, Junggok 1-dong, Gwangjin-gu, Seoul, Korea (Zip Code 143-912)

Appendix A -info.flier no.2



Office of Laity and Family

Federation of Asian Bishop's Conferences

CAEC, 2 Highland Road, #02-02, Singapore 549102

Tel: 65-68587081; Hp: 65-96265911; Fax: 65-68583005

Email: fabc.laityfamily@gmail.com

Women's Desk

fabc.laityfamily@gmail.com

AsIPA (BEC) Desk

asipa.fabc@gmail.com

Youth Desk

asianyouthdesk@gmail.com

June 7, 2012

Dear Participants of AsIPA General Assembly VI

Greetings of peace! Here is very important information about visa, exposure and other matters. Kindly have a deeper look of this information. You will receive more details such as preparation of country report and some tips on your trip to Sri Lanka etc., in the following information fliers.

In the meantime we wish you a very peaceful and safe preparation for joining the assembly. We invite you to pray for a fruitful assembly. Thank you.

With cordial best regards,

Sincerely yours in Christ,

Bibiana Joo-hyun Ro

Executive Secretary

FABC-OLF-AsIPA (BEC) Desk

Fr. Eric C. Fernando

Sri Lanka National Director

for Small Christian Communities

Information **GA- 6** Sri Lanka

No. 1

AsIPA GENENRAL ASSEMBLY VI
Chintana Centre, Nainamadama, Sri Lanka,
October 18 -24, 2012

1. VISA

- This information is very important for obtaining Visa to enter into Sri Lanka and to participate in the Assembly. **Without proper Visa no one will be allowed** to participate in the Assembly. The Government of Sri Lanka has offered us many facilities to participate in the Assembly without much complications of Visa. Kindly cooperate with us to process your Visa on time.
- Once we get all the **Passport Information of all the participants on the application form from AsIPA Desk** we will submit them to the *Sri Lanka Immigration*. (Delay in sending the information will affect the others too. So, without **delay send your application form to AsIPA Desk by June 10th**.)
- After the processing, Sri Lanka Immigration will provide each one a **Document**. After receiving the Personal Documents of each Participant, we will send the **scanned Document** to each one by e-mail. You have to take a print out of that Document and **bring it with you when you arrive** in Colombo.
- This is an Important Document. Showing this document at the Airport Immigration, you will be **issued the necessary Visa** for the participation in the Assembly. (Please don't apply for Tourist Visa, without going through this process. With Tourist Visa, no one will be allowed to participate in the Assembly.) Besides **no Visa Fee** will be charged for the participants. (Tourist Visa – US \$ 20 minimum)
- This Document will be **sufficient for check-in** at the departing Airport and **boarding** in the flight.
- There will be a **AsIPA HELP DESK at the arrival area** and the special counter for AsIPA Participants at the Airport Immigration.

2. Exposures

- **During the Assembly** one day (**October 21th** Sunday) is allocated for exposure and we will visit the SCCs in Chilaw, Kurunegala dioceses and Archdiocese of Colombo (Organized by the Hosting Diocese).
- We are offering **Extra Exposures to SCCs in different dioceses** (Jaffna, Mannar, Trinco/Batticaloa, Kandy etc.) if requested by the participants may be arranged after the Assembly, i.e. **from October 26th** onwards. It is an opportunity to see the SCCs in different places and its processes. Preference of participants such as places they wish to visit, number of days etc. to be included in the **PERSONAL REQUEST FORM**. For this Extra Exposure, the participants have to take care of all the expenses of the exposure.

3. Excursion (optional)

- Government organized and sponsored **Excursion**, one day trip, on **October 25th**, to the North, after the Closing of the Assembly on the 24th. They will take us by a special luxury bus to the North. We will come back to the venue (departure place) by late night on 25th. In that case, you can fly back to your country only on October 26th.

If you want to stay overnight there, we can arrange your accommodation for October 25th night. But you have to pay for the stay.

All those like to use this opportunity and visit North (former war zone) must indicate it in the **PERSONAL REQUEST FORM** attached.

4. Set of questions are for the organizational purposes.

- For Customs Clearance purposes specify clearly if you are bringing with you **Equipment for Translation** to be used at the Assembly and taken back. Kindly inform us early. It will avoid problems in the Sri Lanka Customs. We will get prior permission for it.
- We will be also producing a **Liturgy Guide book** with many songs that could be sung during the Eucharistic celebration and prayers. Kindly send us **before August** the **Hymns you have in your language**. Kindly type and send the hymn in your script and the English transliteration also. You can send one or two hymns in your language. Don't forget to include the fonts for printing. Also, send it by a PDF File too.

5. Information for booking your flight

- **Arrivals** - Participants are recommended to arrive by noon on October 18th.
- **Departures** - The assembly ends with closing Mass on October 24th in joining Sri Lanka national SCCs rally followed by lunch at 13:00. You may depart in the afternoon, after 13:00, on October 24th. Those who will join Excursion or Extra Exposure after the Assembly can arrange your departures according to your own schedule.

Thank you so much for your attention and cooperation. Please see **the PERSONAL REQUEST FORM** attached and send it to the local organizers in Sri Lanka.

AsIPA GENERAL ASSEMBLY VI

Chintana Centre, Nainamadama, Sri Lanka, October 18 -24, 2012

PERSONAL REQUEST FORM

Kindly fill these details and **send to the local organizers in Sri Lanka by e-mail till July 25, 2012**. Please tick where appropriate or put a circle around your preferred answer. If you have any questions or concerns, please don't hesitate contact the local organizers.

Contact Person and Send to: Ms. Rohini Mendis, Secretary, Organizing Committee in Sri Lanka
Email: asipaga6@gmail.com Fax: 94-312225664
Office Telephone: 94-11-4932321 Mobile: 94-722333305
Address: GA6 Office, C/o. AsIPA National Secretariat, No.19, Balcombe Place, Colombo 8, Sri Lanka

PART I

Family Name (as shown in the Passport): Park

Given Name (as shown in the Passport): Sungdae

I am laity () / religious sister () / priest () / (arch) bishop ()

Diocese: Taegu Country: Korea

E-mail : pstj@chollian.net

PART II

- i. The Government is offering a One Day Trip (Free Excursion) to the North (Former war zone) on October 25th. Would you like to participate on it?

Yes () / No ()

If Yes: Only One Day Trip on October 25th ()

Stay overnight there and leave on October 26th ()

- ii. Are you interested in participating in Extra Exposure to SCCs in different dioceses after the Assembly from October 26th onwards?

Yes () / No ()

If Yes: After the Assembly (Date you wish: from _____ to _____)

Any preferred Diocese: Jaffna (), Mannar (), Trinco/Batticaloa (), Kandy (),
Other dioceses ()

- iii. Are you bringing along with you any Communication Equipment such as Translation equipment? (*On behalf of your country, one person can answer it.)

Yes () / No () / A representative of team (country) will inform it ()

If Yes: the total number of units of a receiver - () units

Appendix A -info.flier no.3



Office of Laity and Family

Federation of Asian Bishop's Conferences

CAEC, 2 Highland Road, #02-02, Singapore 549102

Tel: 65-68587081; Hp: 65-96265911; Fax: 65-68583005

Email: fabc.laityfamily@gmail.com

Women's Desk

fabc.laityfamily@gmail.com

AsIPA (BEC) Desk

asipa.fabc@gmail.com

Youth Desk

asianyouthdesk@gmail.com

July 3, 2012

Dear Participants of AsIPA General Assembly VI

Greetings of peace! Here is useful information. Kindly take a closer look to this information. The guideline for the National/Diocesan Report for AsIPA General Assembly VI is attached.

It would be helpful for you to print out previous information fliers and keep some useful information. The date of the first one is on February 2, 2012 and the second one is on July 7, 2012.

We will provide some more details for you. Thank you for your collaboration and participation to AsIPA GA VI.

We would like to invite you to continue to pray for a fruitful assembly and peace and justice of Asia.

With cordial best regards,

Sincerely yours in Christ,

Bibiana Joo-hyun Ro
Executive Secretary
FABC-OLF-AsIPA (BEC) Desk

Fr. Eric C. Fernando
Sri Lanka National Director
for Small Christian Communities

No. 2

AsIPA GENERAL ASSEMBLY VI
Chintana Centre, Nainamadama, Sri Lanka,
October 18 -24, 2012

Application Form & Personal Request Form

- By now all of you requiring visa should have your 'Application Form' sent to AsIPA desk (asipa.fabc@gmail.com).
- Your 'Personal Request Form' should be sent to the local organizers (asipaga6@gmail.com) by July 25th.

Country or Diocese Report on SCCs/BECs for the AsIPA GA VI

- Please prepare about 3-page (A4 size paper) written report on SCCs/BECs. For your report please refer to its guideline attached. This report should be sent to the local organizing committee (asipaga6@gmail.com) by September 15th, 2012.

Sending your flight details

- Please send your flight details to the local organizers (asipaga6@gmail.com) by September 15th.

Insurance / Health & Travel

- Please be informed that you are well advised to be covered by a travel insurance policy which also covers hospitalization and medical expenses. Any major expenses will be beyond the capacity of the organizers to bear.

What to bring

- BIBLE – Old and New Testament in English (in your own language is also fine)
- Weather and Clothes: Nainamadama is generally warm (It's around 25~30 degrees Celsius.) Clothes should be modest. Mosquito repellent if you are sensitive.
- Internet access: Is available at Chinthana Centre, Nainamadama and will be Wi-Fi enabled. Two or three public computers will be available at the centre.
- Towels are provided for use in your rooms.
- Toiletries: A cake of soap is provided in your rooms. Please bring all your other necessities. Toiletries will also be available for sale at the Grocery Shop at the Chinthana Centre.
- National costumes and cultural items for cultural night.
- One national flag of each country to take in Sri Lanka National SCCs Rally
- Some souvenirs to be shared with the families in that particular SCC you visit.

- Power adapters: Please try to bring your own power adapters. Three pin plug points are available in Sri Lanka. (Usually 220V)



Currency Exchange

- The Centre will have Banking facilities. The main transaction currency will be US Dollars and Euros.

Accommodation: Rooms / Meals

- Participants will be accommodated at the Chinthana Centre and Houses around the centre. Most of the rooms at the Chinthana Centre will have 2 or 4 beds rooms. The rooms have toilets & bathrooms attached. Houses will have single rooms with bathroom attached
- Meals will be at the Chinthana Centre.

Laundry

- The Centre provides regular laundry facilities for reasonable charges. Each one will be responsible for paying your own laundry charges.

Registration

- Registration of participants at the Chinthana Centre including collection of registration fees will be on October 18th (Thur.) from 10:00 to 15:00.
- Tiered registration fee (US\$ 320 or US\$ 200 or US\$ 50 per participant) is suggested according to your financial situation.
- Please also note that reimbursement of airfares and registration fee are only by previous agreement with the organizers – AsIPA desk.

Contributions Welcome

- Please take note that the cost of board and lodge for the 7 days comes to US\$ 320 and that does not include the materials provided and other facilities and resource persons. The registration fee of US\$ 320 is a good indication of the contribution you can make for this assembly. Our budget is fully stretched as we have requests for subsidies. AsIPA Desk would ask all of you to look carefully at what contribution you can make towards our costs.

Eucharistic Celebrations

- October 18th at 16:00 at Nainamadama Church together with the Opening Ceremony.
- October 19th – 23rd Daily Eucharist at 18:30 organized by countries or regions. Please bring something to be offered during the offertory procession and subsequently shared.
- Teams in charge of the Eucharistic celebrations and daily theme and readings for the Eucharist Celebration will be informed and given in due course.

- Kindly send one or two hymns in your language to be sung during the Eucharist and other prayers services **before the end of July to the local organizers (asipaga6@gmail.com)**. Don't forget to include the fonts. Please send a PDF copy too.

The Opening Ceremony and Orientation Session on October 18th (Thur.)

- 10:00 - 15:00 Arrival & Registration
- 16:00 - 17:30 Opening Mass
- 17:30 - 18:30 Welcoming with Refreshment
- 18:30 - 19:00 Cultural Procession Dance
- 19:00 - 20:00 Dinner
- 20:00 - 21:30 Bible Enthronement & Introduction of AsIPA GA VI

Exposure

- We depart to parishes for exposure on October 21st (Sun.). We visit 25 parishes, 8 persons in each group. A total of 100 groups will be visited, in the Dioceses of Chilaw (10 parishes), Kurunegala (10 parishes) and Colombo (5 parishes).
- Eucharistic Celebration will also be in the parishes you visit.
- Breakfast will be given in packets. Lunch and Dinner will be at the respective parishes.
- Kindly bring few souvenirs to be shared with the families in that particular SCC you visit.

Cultural Night

- We will have cultural night on October 23rd (Tue.) evening. Please each country prepares for a short cultural show (5-10 min.). Please bring your cultural items and national costumes too for cultural night.

The National SCCs Rally

- We will join Sri Lanka National SCCs Rally on October 24th (Wed.) including closing mass of AsIPA GA VI at Basilica of Our Lady of Lanka Tewatte, Ragama. Kindly bring one National flag to take in Rally.

Appendix A -info.flier no.4



Office of Laity and Family

Federation of Asian Bishop's Conferences

CAEC, 2 Highland Road, #02-02, Singapore 549102

Tel: 65-68587081; Hp: 65-96265911; Fax: 65-68583005

Email: fabc.laityfamily@gmail.com

Women's Desk

fabc.laityfamily@gmail.com

AsIPA (BEC) Desk

asipa.fabc@gmail.com

Youth Desk

asianyouthdesk@gmail.com

September 13, 2012

AsIPA General Assembly VI

Chintana Centre, Nainamadama, Sri Lanka

October 18-24, 2012

Information Flier III

Dear Participants of AsIPA General Assembly VI

Greetings of peace! I am grateful to you all for your efforts and collaboration to prepare for the upcoming AsIPA GA VI. I hope all of you are ready to join this event.

Here is some more information on the Eucharistic celebrations, daily schedule, main programme and other preparation. Please take a look at not only this Info. Flier III but also previous fliers and kindly prepare what has been requested for AsIPA GA VI.

I would like to remind that you need to submit national or diocesan report referring to the proposed guideline by 20th September. In addition, kindly bring some SCCs materials for an exhibition during the AsIPA GA VI.

Later on the local organizing committee in Sri Lanka will keep you updated with regard to the visa on arrival and other matters in due course. Please do not hesitate to contact the local organizing committee if you have any concerns or questions.

Contact Person: Ms. Rohini Mendis, Secretary, Organizing Committee in Sri Lanka
Email: asipaga6@gmail.com Fax: 94-312225664
Office Telephone: 94-11-4932321 Mobile: 94-722333305
Address: GA6 Office, C/o. AsIPA National Secretariat, No.19, Balcombe Place, Colombo 8, Sri Lanka

Let us continue to pray for one another and a fruitful AsIPA GA VI. Thank you.

With warm regards and prayers,

Sincerely yours in Christ,

Bibiana Joo-hyun Ro

Executive Secretary

FABC-OLF-AsIPA (BEC) Desk

Fr. Eric C. Fernando

Sri Lanka National Director

for Small Christian Communities

No. 3

AsIPA GENERAL ASSEMBLY VI
Chintana Centre, Nainamadama, Sri Lanka,
October 18 -24, 2012

I. The Eucharistic Celebrations and Bible Enthronement

- We suggest the first and Gospel readings for the daily Eucharist. Some Gospel readings of the day are changed in order to highlight the theme of AsIPA GA VI.
- We organized teams to prepare the Eucharist considering regions and total number of participants from each country etc.
- Please send one or two hymns in your own language to be sung during the Eucharist if you have not submitted them yet. Hymn book including your suggestions will be provided.
- Please bring something to be offered during the offertory procession and subsequently shared if you wish.
- The Eucharist will be in the evening (6:30-7:30 pm) in the main hall except opening and closing mass and exposure on Sunday.

Date		First Reading	Gospel	Teams in charge of the Eucharistic Celebrations and Bible Enthronement
Oct. 18	Thur.	2Tm 4:10-17b	Lk 10:1-9	Sri Lanka (Opening Mass)
			Mt 10:5-15	*Thailand: Bible Enthronement
Oct. 19	Fri.	Eph 1:11-14	Mt 5:1-12	Bangladesh, Myanmar, Pakistan
Oct. 20	Sat.	Eph 1:15-23	Lk 4:16-22	Korea, Mongolia, Taiwan
Oct. 21	Sun.	Is 53:10-11 Hebrew 4:14-16(Sec.)	Mk 10:42-45 (or Mk 10:35-45)	Exposure day: The Eucharist at the parishes
Oct. 22	Mon.	Eph 2:1-10	Lk 16:19-31	India
Oct. 23	Tue.	Eph 2:12-22	Lk 9:57-62	Indonesia, Malaysia, Philippines, Singapore (Mass at 5:00-6:00 pm)
Oct. 24	Wed.	Eph 3:2-22	Mt 28:16-20	Sri Lanka (Closing Mass in National SCCs Rally)

II. Daily Schedule

- 07:00-8:00 Breakfast
- 08:00-9:00 Gospel sharing
- 09:00-10:30 Session (I)
- 10:30-11:00 Tea break
- 11:00-12:30 Session (II)
- 12:30-15:00 Lunch and Rest
- 15:00-16:30 Session (III)
- 16:30-17:00 Tea break
- 17:00-18:00 Session (IV)
- 18:00-18:30 Break
- 18:30-19:30 The Eucharist
- 19:30-20:30 Dinner
- 20:30- Pastoral sharing (optional)

III. Main Programme

- Oct. 18th (Thur.) : Arrival, Opening Mass, Welcoming celebration, Orientation
- Oct. 19th (Fri.) : Country report, Survey report, Local host's presentation
- Oct. 20th (Sat.) : Keynote address, Talk on the topic, Group works, The Bishops' meeting
- Oct. 21th (Sun.) : Exposure to the parishes
- Oct. 22th (Mon.) : Sharing Exposure experience, Examining Gospel sharing methods
- Oct. 23th (Tue.) : Reviewing the final statement, Harvesting, Planning, Cultural show
- Oct. 24th (Wed.) : Joining Sri Lanka national SCCs rally, Closing Mass, Departure

IV. Visa

The processing of visa for the arrival in Sri Lanka has started. The first batch of papers for visa has been submitted to the Immigration office in Colombo. There are still few who haven't still sent the scanned pages of the passport, which is very essential to obtain the visa. Those who haven't send the scanned pages of the passport (photo/details page) please send it before the 20th September. It will be difficult to admit persons without proper visa to the assembly.

Once the visa is obtained from the Department of Immigration and Emigration, Sri Lanka, the organizers will inform the procedure to follow. You need not go to the Sri Lankan Embassy to get the visa. Wait for the information.

V. Personal Information Form

The organizing team is still waiting for the Personal Information form from some of the participants. It is necessary to organize Exposure outside the Assembly, Excursion to the North etc. Please send these details before 20th September.

VI. Arrival Information

The organizing team is expecting the Arrival Information of the participants. (Name, Flight Number, Arrival time). Kindly send this information before 30th September.

Information **GA-6** Sri Lanka

No. 4 (October 10, 2012)

AsIPA GENERAL ASSEMBLY VI
Chintana Centre, Nainamadama, Sri Lanka,
October 18 -24, 2012

Emergency Contact

Contact Person: Ms. Rohini Mendis, Secretary, Organizing Committee in Sri Lanka
Email: asipaga6@gmail.com **Fax:** 94-312225664
Office Telephone: 94-11-4932321 **Mobile:** 94-722333305
Address: GA6 Office, C/o. AsIPA National Secretariat, No.19, Balcombe Place, Colombo 8, Sri Lanka

Visa

- We hope by this time all of you would have received your Visa reference number. Kindly take a print out and highlight your name and reference number and bring it along with you. Knowing the reference number is enough to get the immigration clearance at the Colombo airport.

Arrival details

- Most of you have already sent your arrival details. If you are still not send, kindly do it today itself. We are preparing the final arrival list.
- In a day or two, we will be informing you, the arrival procedures.

Insurance / Health & Travel

- Please be informed that you are well advised to be covered by a travel insurance policy which also covers hospitalization and medical expenses. Any major expenses will be beyond the capacity of the organizers to bear.

What to bring

- BIBLE – Old and New Testament in English (in your own language is also fine)
- Weather and Clothes: Nainamadama is generally warm (It's around 25~30 degrees Celsius.) Clothes should be modest. Mosquito repellent if you are sensitive.
- Internet access: Is available at Chinthana Centre, Nainamadama. Wi-Fi Zone is created for the internet users. Two or three public computers will be available at the centre. If you have Dongle, you can bring it. Data cards also available for dongle.
- Local Sim cards are available at the centre for the mobile use. International calling rates are very reasonable in Sri Lanka.
- Laptops could be used at the main hall. Extra plug points are placed at the hall for this purpose. Since there will not be tables in the main hall, you have to keep it in your lap and work.
- Towels are provided for use in your rooms.

- Toiletries: A cake of soap is provided in your rooms. Please bring all your other necessities. Toiletries will also be available for sale at the Grocery Shop at the Chinthana Centre.
- National costumes and cultural items for cultural night.
- One national flag of each country to take in Sri Lanka National SCCs Rally
- Some souvenirs to be shared with the families in that particular SCC you visit.
- Power adapters: Please try to bring your own power adapters. Three pin plug points are available in Sri Lanka. (Usually 220V)



Currency Exchange

- The Centre will have Banking facilities. The main transaction currency will be US Dollars and Euros.

Accommodation: Rooms / Meals

- Participants will be accommodated at the Chinthana Centre and Houses around the centre. Most of the rooms at the Chinthana Centre will have 2 or 4 beds rooms. The rooms have toilets & bathrooms attached. Houses will have single rooms with bathroom attached
- Meals will be at the Chinthana Centre.

Laundry

- The Centre provides regular laundry facilities for reasonable charges. Each one will be responsible for paying your own laundry charges.

Registration

- Registration of participants at the Chinthana Centre including collection of registration fees will be on October 18th (Thur.) from 10:00 to 15:00.
- Tiered registration fee (US\$ 320 or US\$ 200 or US\$ 50 per participant) is suggested according to your financial situation.
- Please also note that reimbursement of airfares and registration fee are only by previous agreement with the organizers – AsIPA desk.

Contributions Welcome

- Please take note that the cost of board and lodge for the 7 days comes to US\$ 320 and that does not include the materials provided and other facilities and resource persons. The registration fee of US\$ 320 is a good indication of the contribution you can make for this assembly. Our budget is fully stretched as we have requests for subsidies. AsIPA Desk would ask all of you to look carefully at what contribution you can make towards our costs.

Eucharistic Celebrations

- October 18th at 15:45 at Nainamadama Church together with the Opening Ceremony.
- October 19th – 23rd Daily Eucharist at 18:30 organized by countries or regions. Please bring something to be offered during the offertory procession and subsequently shared.
- Teams in charge of the Eucharistic celebrations and daily theme and readings for the Eucharist Celebration is already informed. Please come prepared.

Cultural Night

- We will have cultural night on October 23rd (Tue.) evening. Please each country prepares for a short cultural show (5-10 min.). Please bring your cultural items and national costumes too for cultural night.

The National SCCs Rally

- We will join Sri Lanka National SCCs Rally on October 24th (Wed.) including closing mass of AsIPA GA VI at Basilica of Our Lady of Lanka Tewatte, Ragama. Kindly bring one National flag to take in Rally.

Information **GA-6** Sri Lanka

No. 5 – October 13, 2012

Welcome to Sri Lanka!

The AsIPA GENERAL ASSEMBLY VI will begin on October 18, 2012 at Nainamadama, Sri Lanka with the **Inaugural Eucharistic Celebration** presided over by His Excellency Mist Rev. Joseph Spiteri, the Apostolic Nuncio in Sri Lanka. The Registration will take place from 10.00 am on October 18.

The Organizing team has done great work to receive participants from 17 countries. Extensive arrangements have been made at the **Bandaranaike International Airport** to welcome all the participants.

Here are some of the details about the arrival:

- The Airport Authority of the Bandaranaike International Airport has assisted us to create an **ASIPA HELP DESK** inside the Airport.
- This Help Desk will be handled by 3 persons. Two of them are

Priests. (Priests will be in cassock and you can easily identify them)

- The Desk is placed in the **Arrival area of the airport**. (see the map) You will find an AsIPA Banner at this Help Desk.
- As you arrived **look for the HELP DESK**. The priests, who are there, will be assisting to you to go to the **Special Counter for AsIPA** participants at the Sri Lanka Immigration.
- You show **your Visa Reference number** and clear the arrival process at the Immigration.
- Then, through the DUTY FREE area proceed to the **Baggage claim area**. If you want to spend time at '**duty free**' you can do it, until the baggage arrives in the belt. (you will be assisted to proceed to the baggage claim)
- Collect your baggage and proceed to the Customs.



- If your **baggage is missing or lost**, then approach the “Missing Bags handling division” in the Baggage claim area and report to them.
- At the customs, proceed through the **Green Chanel for foreigners**.
- When you come to the **MEETING POINT** outside the restricted area, you will find **another AsIPA HELP DESK** (With AsIPA Banner) with few volunteers.
- The volunteers at the Help Desk will help you to come out of the airport and take you to the vehicle that will carry you to the Chinthana Centre (app. 20 – 30 Mins.)

For the BISHOPS

- The Bishops will be treated as VIPs.
- The Airport staff will **identify you** inside the Aircraft.
- After landing at the airport, the ground staff will take you to the **VIP Arrival area**.
- **Your bags** will be brought to the VIP Lounge.
- **Your Immigration clearance** too will take place at the VIP Lounge.
- There will be a Priest to welcome you and take you to the vehicle.

At Chinthana Centre:

If you arrive before October 18:

- As you arrive at the Chinthana Centre you will be welcomed and you will be directed to the place where you will stay during the assembly. House owners will be happy to have you at their house and relax until the beginning of the assembly.
- You have to come to the Chinthana Centre for your meals. Your house owners will help you to reach Chinthana Centre for meals.
- You will be doing your registration and paying your registration fee on October 18 from 10.00 AM at the Chinthana Centre.

If you arrive on October 18 before 15.00 hrs.:

- ❖ When you arrive at the Chinthana Centre you will be welcomed and you can do your **REGISTRATION**. Pay also your **registration fee** there.
- ❖ After the registration you will be taken to the place where you will stay for next few days (Centre or house)
- ❖ Meals (Breakfast, Lunch and tea) will be served at the Centre.

If you arrive after 15.00 hrs. on October 18

- ❖ From the Airport you will be taken **directly to the Church or to the Centre**, depending on the time of arrival.
- ❖ You will do the **registration later on the same day**.
- ❖ You will be able to go to your **residence only after the Inaugural ceremony**.

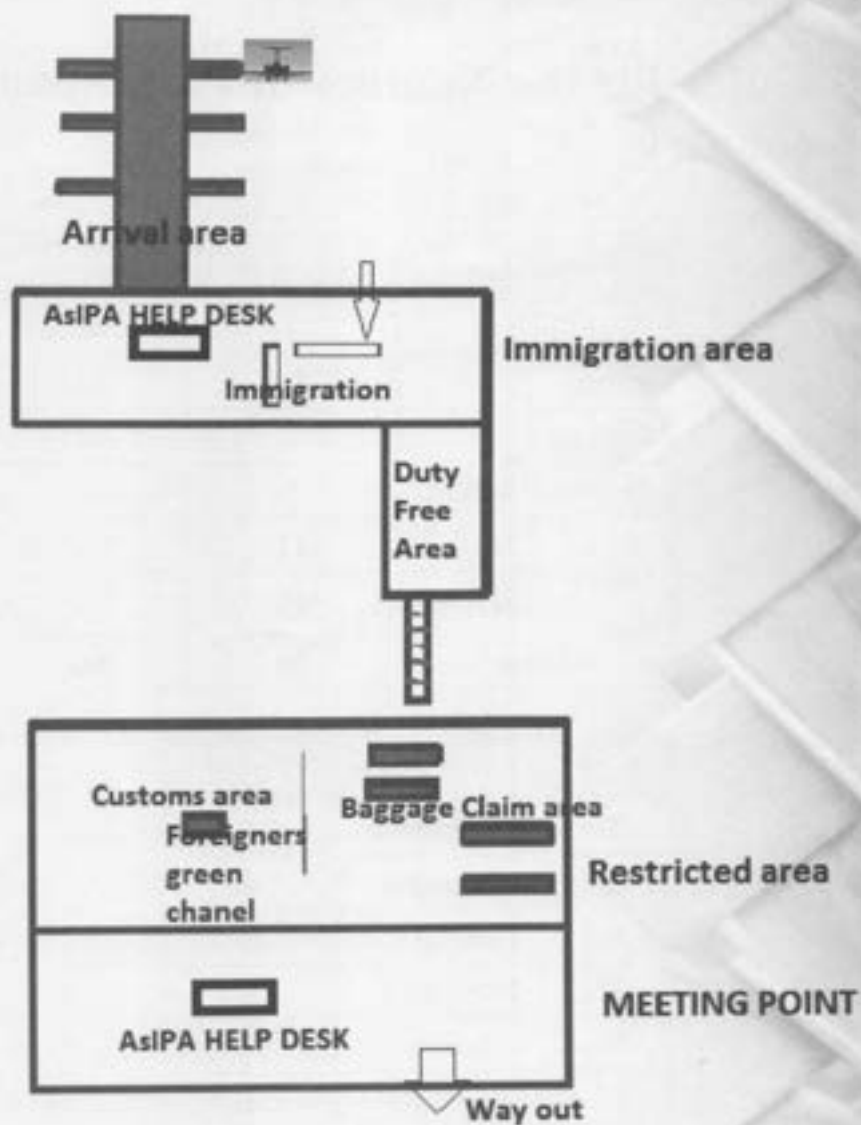
At the time of Registration

- ❖ Fill the form given to you and check your particulars in the participants list.
- ❖ Pay your registration fee.
- ❖ Don't forget to give your departure details too.
- ❖ The **Assembly kit** will be given to you after the registration, which you have to carry with you always during the assembly. Bring it with you for the opening mass too.

Opening Eucharist.

- ❖ All will be **expected to be at the Church**, which is situated opposite to the Chinthana Centre at **15.30 hrs.** on October 18.
- ❖ You have to find your way to come to the Church. Your House owners will help you to come to the Church. They too will participate in the Opening Eucharistic celebration. So, you can even come with them.
- ❖ If you find it difficult, you can come to the Centre to join others going to the Church.
- ❖ Priests will be given alb, stole and chasuble for the Eucharistic celebration.

Airport Map



We wish you a pleasant and safe travel.

See you soon at the Chinthana Centre, the AsIPA GA 6 venue!

Appendix B-I

Guide for the Number of Participants from each country

Position		Foreigner	Sri Lanka	Total
(Arch)Bishop		9	2	11
Priests		49	22	71
Deacon		1		1
Religious Sisters		5	7	12
Laity	Male	11	19	30
	Female	15	11	26
Total		90	60	151

	Country	Total
1	Bangladesh	7
2	Germany	4
3	India	23
4	Indonesia	8
5	Korea	12
6	Malaysia	4
7	Mongolia	1
8	Myanmar	7
9	Pakistan	2
10	Philippines	4
11	Singapore	3
12	South Africa	1
13	Sri Lanka	61
14	Switzerland	2
15	Taiwan	2
16	Thailand	10
	Total	151

VI ASIPA GENERAL ASSEMBLY
Chintana Centre, Nainamadama, Sri Lanka
18-24 OCTOBER, 2012

NO.	NAME/POSITION	ADDRESS	COUNTRY/ DIOCESE	EMAIL	CONTACT NUMBER
BANGLADESH					
1.	Bp. Lawrence Subrato Howlader Auxiliary Bishop	Bishop's House, P.O. Box 152, Bandel Road, Patherghata, Chittagong 4000, Bangladesh.	Bangladesh Chittagong	lawrencesubratocsc@gmail.com	8801715042934
2.	Fr. Albin Montu Gomes Parish Priest/Director CCP Office	CBCB Centre, CCP Office 24/c, Asad Avenue, Mohammadpur, Dhaka-1215, Bangladesh.	Bangladesh Dhaka	montugomes@yahoo.com	8801715041478
3.	Sr. Benedicta Shiuly Rozairo Secretary CCP Office	Mary House, Holy Cross College Road, Tejgaon, Dhaka 1215, Bangladesh.	Bangladesh Dhaka	rozarioshiuly@yahoo.com	8801771108296
4.	Fr. Anselmo Mardy Parish Priest	Bishop's House, Kosha. P.O. Box 5, Katwali, Dinajpur, Bangladesh	Bangladesh Dinajpur	anselmomardy@yahoo.com	8801732676777
5.	Fr. Sonjit Taposh Halder Parish Priest	Bishop's House Sonadanga Main Road, Khulna GPO, Sonadanga, Khulna, Bangladesh	Bangladesh Khulna	taposhsonjit@yahoo.com	8801741773303
6.	Fr. Monindra Chiran Parish Priest	Bishop's House, Bhatikashore, Mymensingh, Bangladesh	Bangladesh Mymensingh	mchiran@gmail.com	880175083061
7.	Fr. Paul Gomes Parish Priest	Bishop's House Omarpur. P.O. Sopura, Rajshahi-6203, Bangladesh	Bangladesh Rajshahi	gomesfr.paul@yahoo.com	8801715002046
GERMANY					
8.	Mr. Norbert KoBmeier Diocesan Coordinator/Missio Aachen	Missio Diozesanstelle, Okenstr. 15, 79108, Freiburg iBr. Germany	Germany Freiburg	norbert.koessmeier@seelsorgeamt-freiburg.de	+(49)7615144144

9.	Fr. Max Stetter Parish Priest	Oblatterwallstr.44c, 86153 Augburg, Germany	Germany Augsburg	salaam@t-online.de	+(49)3212436501
10.	Fr. Eugen Otto Maier Canon	Erzbischoffliches, Ordinariat, Scloferstr.2, Freiburg1, Br. Germany	Germany Freiburg	eugen.maier@ordinariat-freiburg.de	+(49)7612188212
11.	Dr.Simone Maria Rappel Representative Missio Muenchen	Missio Munchen, Pettenkoferstr.26-28, 80336, Munchen, Germany	Germany Missio - Munchen	s.rappel@missio.de	+49 895162270

INDIA

12.	Fr. Sylvester Lancy D'Souza SCC Dio. Coordinator	The Fathersof Holy Cross, DurjoynagarP.O. Airport Road, Agartala, West Tripura, India	India Agartala	landsouzacs2002@yahoo.co.uk	+91 9436124995
13.	Mr. Maria Francis Visuvasam	343, Anandapuram, JeevanBimaNagar, Bangalore560075,Karnataka, India	India Bangalore	mariafrancis61@hotmail.com	919480705619
14.	Mr. Joseph Marcellus Fernandes	Flat T1,Renuka Mansion,5 th Cross Church Street, New Thippasandra, Bangalore 560075, India	India Bangalore	josephmarcel_212@hotmail.com	919538926610
15.	Fr. Virendra Xalxo SJ Regional Youth Coordinator	Aicuf Ashram,Campion School, E/7 Area Colony, Bhopal, M. P. India	India Bhopal	annphilomina@gmail.com	919179257507
16.	Fr. Biju Mathew Diocesan Coordinator for Laity and Family	Holy Trinity Church,19, Ujjain Road, Dewas, Madhya Pradesh 455001, India	India Indore	bijumathewuk@yahoo.co.in	919981396480
17.	Fr. Pius Marcus Mukhia SCC Dio. Coordinator	Milan Niwas, Diocesan SCC Centre, 8 th Mile, Kalimpong Dt., Darjeeling 734301, West Bengal, India	India Darjeeling	frpmarcus@gmail.com	919547806545

18.	Fr. Joseph Nedumpetil Varkey	C/o Bishop's House, Diphu P.O. -782460, Post Box no. 18, Karbianglong Dt., Assam, India	India Diphu	joenedumpetil@gmail.com	919435067495
19.	Sr. Christin Joseph National Service Team Member	Holy Cross Convent, 19, Asgar Mistry Lane, Gobra 3, Near C. I. T. Road, Kolkata 700046, India	India Kolkata	srchristin.joseph@gmail.com	919433952910
20.	Fr. P. Gandhi Regional Secretary Tamil Nadu	Anbiam Regional Secretary, Deepam, Karumandapam, P. B.146, Trichy-1, Tamil Nadhu, South India	India Madurai	gandhifr@gmail.com	919994300675
21.	Fr. Faustin John Pinto NST/NRT Member, Regional & Diocesan Coordinator for SCCs	Holy Cross Church, Shiv Puri, Laksar, Dist Haridwar, Uttarakhand 247663, India	India Meerut	pinto_fj123@rediffmail.com	917122581744
22.	Ms. Janice Maria Theresa D'Mello SCC Coordinator	Building No.16, Flat No.7, Aakar Flats, Byramji Town, Nagpur 440013, Maharashtra, India	India Nagpur	janice23_d@yahoo.co.in	919960704713
23.	Fr. James Joseph Director Pallottine Animation Centre Nagpur	Director Pallottine Animation Centre Post Box – 18, Nagpur 440013	India Nagpur	jamesj1970@gmail.com	917122581744 919466712796
24.	Fr. Peter Emmanuel Diocesan and Regional Coordinator	SCC Commission Yasul Sadan C/o Archbishop's House, 1 Ashok Place, New Delhi 110001, India	India New Delhi	delhiscc@sifymail.com	919871811880
25.	Bp. Thomas Manwel Dabre Bishop of Pune	Bishop's House 1-B Prince of Wales Pune – 411001 India	India Poona	punedioc@vsnl.com	919923324220 912026361001
26.	Fr. Anthony Louis Savarinathan Diocesan Priest	St. Anne's Church, Sholapur Bazar, Poolgate, Camp, Pune 411001, Maharashtra, India	India Poona	frlouis55@gmail.com	9109922755570
27.	Bp. Selvister Ponnumuthan Bishop of Punalur	Bishop's House P.B.No.48, Punalur, Kollan dist. Kerala 691305	India Punalur	Selvister.ponnu@gmail.com	914752225419

28.	Ms. Jeyaseeli Irudayaswamy NST Member	Isona, 2/165, Dr. Shempur Thoattam, Aachanguttappatti P.O. Salem 636 122, India	India Salem	i.jeyaseeli@yahoo.com	919443923423
29.	Fr. Joseph De Jesus Dias Coracao Parish Priest, Dio. & Regi Coordinator SCCs	St. Mary's Church, Mahatabnagar, Burla P O Sambalpur District Odisha 768017, India	India Sambalpur	joediassvd@rediffmail.com joediassvd@gmail.com	919437543512
30.	Bp. Gerald John Mathias Bishop of Lucknow	Bishop's House Post Box No.70, Hazratgani, Lucknow, 226001 (U.P.) India	India Lucknow	gjmathias@rediffmail.com	919415419141
31.	Fr. Ramesh Lakshmanan (in Germany)	Eduard Spranger Str 50, D-72076 Tuebingen, Germany.	India Vellore	ramesh77anto@gmail.com	+4915145440836
32.	Archbp. Abraham Viruthakulangara Archbishop of Nagpur	Bishop's House, Nagpur, Mohan Nagar, Nagpur 440 001,, Maharashtra, India	India Nagpur	abpabrah_ngp@sancharnet.in	917122533239
INDONESIA					
33.	Bp. Hilarius Moa Nurak Bishop of Pangkalpinang	Diocese of Pangkalpinang, Jalan Batu Kadera No. 545A Pangkalpinang 33147 Bangka, Indonesia	Indonesia Pangkalpinang	hilariussvd@yahoo.com	628127170507
34.	Fr. Franciskus Xaverius Tatu Mukin Parish Priest	Katedral STO, Yosef, JLBudi Mulia 2, Pangkalpinang 33131, Bangka Indonesia	Indonesia Pangkalpinang	ngkomukin@yahoo.com	6281367436998
35.	Fr. Lusius Poya Parish Priest	Paroki Maria Bunda Pembantu Abadi, Jalan Suprpto No. 41, RT. 03/RW02, Tembesi Lestari- Batam 29432-Kep. Riau, Indonesia	Indonesia Pangkalpinang	mas_voy@yahoo.com	62856668490469
36.	Ms. Indri Ati Teacher	SMP Budi Mulia, JLBudi Mulia No. 1, Pangkalpinang 33131 Bangka Indonesia	Indonesia Pangkalpinang	Indri_2009@yahoo.com	628127850573
37.	Mr. Alphonsus Gawa Liwun	Gereja Katolik STA, Maria PSR JL. Jend Sudirman 36, Sungallat 33211, Indonesia	Indonesia Pangkalpinang	alfonsliwun@yahoo.co.id	6285264063801

	Catechist				
38.	Mr. James Walter	PastoranKatolik TanjungBalai,Jalan Trikorano.1,Tanjung Balal Karimun 29661 Kep Riau, Indonesia	Indonesia Pankalpinang		6281364301902
39.	Ms. Roulina Christina Bagariang	Puri Sadhana,Jin Raya Kotu Pangkolpinang, Bangka, Indonesia	Indonesia Pankalpinang	roulina_christina@yahoo.com	6281284045659
40.	Fr.Sabandiman Adi Susanto Priest, Indonesian Bishop's Conference	Komkat KWI JL Cut Meutia No.10,Tromol Pos 3044, Jakarta10002, Indonesia	Indonesia Bishop's Conference	adisusantofz@yahoo.com	622131937970
KOREA					
41.	Fr. Jun Han Lee	693, Juwol 2-dong, Nam-gu, Gwangju, Korea (Zip Code503-833)	Korea Kwangju	toma606@hanmail.net	
42.	Fr. Jin Kuk Hong	175-5,Sangmu 1-dong, Seo-gu, Gwangju, Korea	Korea Kwangju	nim81@hanmail.net	82623820219
43.	Mr.In Tae Cho Branch of Mission for Parish	128-80, Guru 4-dong, Guro-gu, Seoul, Korea (Zip Code152-845)	Korea Seoul	jakal60@hanmail.net	
44.	Mr. Woo Dong Jeong Branch of Mission for Parish	101-701, Daesung Unid-Aprt.Seocho 1- dong, Seoul, Korea (Zip Code138-746)	Korea Seoul	wdjung@yahoo.co.kr	
45.	Sr. Helena Hyo Sun Kang Translator	Via San Giovanni Eudes 93,00163, Roma, Italy	Korea C.B.C.K.	sunkcps@hotmail.com	82432601638
46.	Mr. Dong Seong Kang CBCK Committee for SCCs	9-706, Plaza Apt. Garak 2-dong,Songpa- gu, Seoul Korea(Zip Code 138-746)	Korea C.B.C.K.	kds5032@gmail.com	8224607647
47.	Fr. Hyun Mun Il	Gwan Yang Catholic Church, 1256-1,Ido – 1-dong, Jeju Jejudo Korea	Korea Jeju	pancly@hanmail.net	821067022060
48.	Sr. Eun Hee Kim Committee for Mission Pastoral Ministry	Diocese of Chejv P O Box 50, Jeju City Korea (Zip Code 690-600)	Korea Jeju	sky8088@hanmail.net	82647510146
49.	Ms. Jung Ae Lee Branch of Mission for Parish	1851-1, Haeon-dong Jeju-si, Jeju-do, Korea(Zip Code 690-200)	Korea Jeju	wheeling@naver.com	821086602613

50.	Fr. Shin Mo Kang Director of Pastoral Centre	482-110,KyeonggiDo Yangju Samsung Dong172-2	Korea Uijeongbu	gangsm@hanmail.net	
51.	Fr. Jae Ho Jung Director of Pastoral Centre	482-110,KyeonggiDo Yangju Samsung Dong172-2	Korea Uijeongbu	jaeco72@hanmail.net	
MALAYSIA					
52.	Fr. Clarence Devadass Director of Pastoral Institute	Archdiocesan Pasoral InstituteNo.5, Jalan Robertson 50150 KualaLumpur, Malaysia	Malaysia Kuala Lumpur	csdass@gmail.com	60320266466
53.	Fr. Simon PohHoon Seng	ArchdiocesanCommission for Mission& HumanDevelopment, Archbishop's Office P O Box 940, 93718 Kuching, Sarawak, Malaysia	Malaysia Kuchina	kchmission@gmail.com	60168636555
54.	Sr. Margarete Sta Maria Assistant Director of Pastoral Institute	Penang Diocesan Pastoral Secretariat Puysat Keuskupan Katolik, 290, Jalan Macalister, Tingkat 2, 10450 Pulau Pinang Malaysia	Malaysia Melaka Johor	margaretesm@gmail.com	60125110238
55.	Offic Velangany Permanent Deacon	No.25, Jalan Pulai Indah 4/5, Taman Pulai Indah, 81110, Johor Malaysia	Malaysia Melaka Johor	josephoffic@yahoo.com	60137505594
MONGOLIA					
56.	Fr.Ernesto Gerolamo Viscardi Delegate Prefect	Catholic Church Mission, P.O. Box 694, Ulaanbaatar, Mongolia	Mongolia	ervisca@gmail.com	+976/99759210
MYANMAR					
57.	Fr.Maung Htun Shwe	289, TheinByu Road, Yangon, Myanmar	Myanmar Yangon	george.htun.ka@gmail.com , proc.ygnarchd@gmail.com	9594735082 95973188048
58.	Fr. Aung Tu Hka Secretary of Laity Commission of Myanmar	St. Columban'sMyitkyina, KachinState, Myanmar	Myanmar Myitkyina	magawngkhatu@gmail.com	9549735082

59.	Fr. Saw Chit Ko Ko	Director of family and Member of Laity Commission	Myanmar Pathein		
60.	Fr. Saw Paulu	RCM Church, Talaing Quarter, Myeik, Myanmar	Myanmar Mawlamying	layluca74@gmail.com	95973193603
	Parish Priest				
61.	Arbp. Maung Charles Bo	289, TheinByu Road, Motahtaung P O 11161, Yangon Myanmar	Myanmar Yangon	mcharlesbo@gmail.com	951392517, 392667
	Archbishop of Yangon				
62.	Fr. Lucius Hre Kung	St. Josephs Cathedral, Hakha Chin State, Myanmar	Myanmar Hka	fl.kung8@gmail.com	
PAKISTAN					
63.	Fr. Emmanuel Asi	P O Box 5035, Model Town Lahore, Pakistan	Pakistan Lahore	cbibcpak@gmail.com	923238419868
	Executive Secretary CBCP				
64.	Fr. Samson Shukardin	St. Francis Xavier's Cathedral, Faujdari Road, Near Tilak Incline Hyderabad 71000, Sindh Pakistan	Pakistan Hyderabad	samofm@hotmail.com	923002221487
	Vicar General				
PHILIPPINES					
65.	Fr. Anthony Peter Addauan	Bishop's Residence, Bayombong, Nuera Vizcaya, Philippines 3700	Philippines Bayombong	tonyadd02@yahoo.com	639174013167
	Diocesan Director Bayombong				
66.	Fr. Mark Lesage	Bukal Ng. Tipan, CICM Maryhill km22, Road to Antipolo Tikling Taytay Rizaz, Philippines	Philippines	marklesage@yahoo.com	636585064
67.	Fr. Harlem Fernandez Gozo	Chancery Office, Bishop's Residence Compound, Asuncion, Maasin City, Southern Leyte, Philippines	Philippines	harmgee@yahoo.com	63917710027
SINGAPORE					
68.	Ms. Shu Li Amanda Yeo	2, Highland Road #02-02, Singapore 549102	Singapore Singapore	amanda@catholicspi.org	6568583011
	Pastoral Associate				
69.	Ms. Leong Shue Yin	2, Highland Road #02-02, Singapore	Singapore	daphne@catholicspi.org	6568583011

	Leong Pastoral Coordinator	549102		Singapore	
SOUTH AFRICA					
70.	Bp. Friedrich Joseph Maria Lobinger Bishop Emeritus	Mariann Hill Monastery, P O Box 11503 Marianhill 3624, South Africa		South Africa Aliwal North	F.lobinger@intekom.co.za 27825780137
SRI LANKA					
71.	Fr. Dudley Saparamadu Diocesan Director	"Rajabima", 519/16, Jayanthimawatha, Anuradhapura		Sri Lanka Anuradhapura	dudleyyomi@yahoo.co.uk 071 8241486
72.	Sr. Scholastica Perera	Sisters of Providence, Providence Convent, Jayanthimawatha, Anuradhapura		Sri Lanka Anuradhapura	025 2223821
73.	Fr. Titus Fonseka Diocesan Director	St. Sebastian's Church, Haldumulla(90180)		Sri Lanka Badulla	titusfonseka@gmail.com 077 7272674
74.	Fr. SurendraKumar CMF	St. Paul the Hermit Church Madulsima		Sri Lanka Badulla	surencmf@yahoo.com 077 4221455
75.	Mr. J. Alexander	St. Paul the Hermit Church Madulsima		Sri Lanka Badulla	071 2228287
76.	Mr. S. M. Anthony	242, Roman Catholic Church, Haldemulla		Sri Lanka Badulla	057 5685066
77.	Fr. Alaguthurai Jesudasan Diocesan Director	Bishop's House, Batticaloa		Sri Lanka Batticaloa	frajesudasan@gmail.com 077 1603487
78.	Bro. Xavier Jesuraj	Assisi Illam, Main Street, Batticaloa		Sri Lanka Batticaloa	Jesuraj57@rocketmail.com 077 1549757
79.	Sr. M. Margaret Moses, A. C.	Carmel Arunodayam, No. 80, Ampara Road, Akkaraipattu		Sri Lanka Batticaloa	067 2278238
80.	Bp. Valence Mendis	Bishop's House, Chilaw		Sri Lanka Chilaw	
81.	Fr. Hyacinth Tissera Diocesan Director	St. Mary's Church, Mattakotuwa, Mahaweve		Sri Lanka Chilaw	032 2256152

82.	Mr. J. H. Anton Shiran Costa	No. 124/A, "Nihathamani" Angampitiya, Waikkala	Sri Lanka Chilaw	costa.shiran@gmail.com	077 5835972
83.	Fr. Godfrey Nelson Fernando Coordinator Chilaw Deanery	Bishop's House, Chilaw	Sri Lanka Chilaw		071 5795302
84.	Fr. Harold Fernando	St. Mary's Church, Chilaw	Sri Lanka Chilaw		071 8431526
85.	Mr. Hiranda Nadeesha Fernando Secretary Diocesan Team	No. 719, In front of the 'Metco' Katuneriya	Sri Lanka Chilaw	khnfernando@yahoo.com	071 6409021
86.	Mr. Rangika Priyashan Perera	No. 426, Bandkada Junction, Katuneriya.	Sri Lanka Chilaw	priyashanrangika@gmail.com	077 1366141
87.	Fr. Ignatius Varnakulasingham National Director Liturgy	St. John Mary Vianny Seminary, Ferguson Road, Colombo 15	Sri Lanka Colombo		077 3992899
88.	Mr. Sydney Wijesuriya	22, Uswatta Lane 1 Moratuwa	Sri Lanka Colombo		011 2647419 071 7305432
89.	Mrs. Shanthi Mendis	9/1, Sri Sumangala Road, Kevengapokuna, Mahabage	Sri Lanka Colombo		077 1356336 011 2937705
90.	Sr. Dellarose, A.C.	Home of Compassion, 201/1, Mahawatte Road, Colombo 14	Sri Lanka Colombo	dellaroseanton@yahoo.com	011 2522893
91.	Ms. Annette Fernando	Payagala.	Sri Lanka Colombo		077 7216441 034 2221288
92.	Fr. Boniface Perera Diocesan Director	Parish Priest, St. Mary's Church, Ganegama, Baddegama	Sri Lanka Galle	bhiniduma@hotmail.com	077 2508305 071 8284477
93.	Mr. Gamini Hapuarachchi	"Railway View", Matara Road, Unawatuna, Galle	Sri Lanka Galle	gjhapuarachchi@gmail.com	077 3408047
94.	Fr. Bernard Wijeratne Group Organizer	Parish Priest, Our Lady of Sorrows Church, New Road, Hambantota	Sri Lanka Galle		072 8012817

95.	Hambantota Fr. Sudath Rohana Perera Diocesan Director	Lay Apostolate Centre, No. 658, Peradeniya Road, Getambe, Kandy	Sri Lanka Kandy		041 4404507
96.	Ms. Rebecca Alexander	No. 15, Kudamake, Gampola	Sri Lanka Kandy	rebeccaniroshini@yahoo.com	071 6442632
97.	Mr. D. Anton Weerasinghe	No. 36, Pushpadana Mawatha, Kandy	Sri Lanka Kandy	awantons79@gmail.com	077 7426013
98.	Ms. Felicia Felix	No.369/2, Hapugaspiya Road, Sandasiriwatte, Keerapane, Gampola	Sri Lanka Kandy	felixfelicia70@yahoo.com	077 5825694
99.	Ms. Rosario Lilith Arasala Fernando	52/30, Keerapane, Gampola	Sri Lanka Kandy		077 5901628
100.	Fr. Rufus Hilary Thalis Diocesan Director	Sts. Peter and Paul Church, Irbadagama, Sandalankawa	Sri Lanka Kurunegala		077 9601053
101.	Sr. K. P. Mary Perpetua de Silva	Salvatorian Sisters, Ambanpola.	Sri Lanka Kurunegala		071 6859694
102.	Sr. Marietta	Holy Family Convent, Nalawalana, Gonavila	Sri Lanka Kurunegala	mariettamangalika@gmail.com	071 3750388
103.	Sr. N. A. Philomena	St. Joseph's Deaf's School, Kadawela Gedara, Moonamaldeniya Road, Kuliypitiya.	Sri Lanka Kurunegala	philonissanka03@gmail.com	077 2111870
104.	Ms. Philomena Dharmaratnam	149, Nandana Mawathe, Malkaduwwa, Kurunegala	Sri Lanka Kurunegala	philomenadharmarathnam@yahoo.com	072 8167880
105.	Fr. Douglas Milton Logu Diocesan Director	Anpam Co-ordinating Centre, Hospital Road, Mannar.	Sri Lanka Mannar	sdmlogu@gmail.com	071 8612607 077 9671269 023 2251161
106.	Fr. Arulappu Rajanikanth	Parish Priest, St. Joseph's Church, Veppankulam, Vavuniya	Sri Lanka Mannar		077 7241245 024 2220260
107.	Sr. Anthony Xavier Arockiyasamy	St. Joseph's Formation House CIC Sisters, 83, Hospital Road, Mannar	Sri Lanka Mannar	srxaviercic@gmail.com	023 2250686 075 0368613
108.	Mr. Thomas Mariyadas	287, Chavatkattu, Mannar	Sri Lanka Mannar		075 0972607 023 2222993

109.	Ms. Regina Shanthini Casimir	No. 17, Field Street, Pettach, Mannar	Sri Lanka Mannar	shanthinicasimir@yahoo.com	023 2222191 077 6745327
110.	Fr. Srilal Fernando Diocesan Director	St. Anthony's Church, Keerapathdeniya, Pinnawala, Balangoda	Sri Lanka Ratnapura		077 7433073
111.	Ms. Reccela Perera	Keerapathdeniya, Pinnawala, Balangoda	Sri Lanka Ratnapura		077 8002973
112.	Ms. Shanthi	Morahela, Balangoda	Sri Lanka Ratnapura		072 6680374
113.	Fr. T. Kingsley Robert Diocesan Director	St. Mary's Cathedral, St. Mary's Street, Trincomalee	Sri Lanka Trincomalee	tr_robet@sltnet.lk	077 3118048 026 2222323
114.	Mrs. Mary Therese Thomas	82, Lavendar Lane, Trincomalee	Sri Lanka Trincomalee		026 2224660 077 8453490
115.	Mr. Stanley Ledrick	886, 7 th Lane, Murugan Kovilady, Palaiyoothu, Trincomalee	Sri Lanka Trincomalee		
116.	Fr. M.V.E. Ravichandran Diocesan Director	Bishop's House, Jaffna	Sri Lanka Jaffna	fr.ravichandran67@gmail.com	0779164302
117.	Fr. M. Jesuratnam	St. Philip Neri's Church, Chempainpattu, Thalaiyady, Jaffna	Sri Lanka Jaffna	jesubuddy@hotmail.com	0770204074
118.	Fr. A. Augustine	St. Francis Xavier's Church, Satkoddai, Jaffna/Bishop's House Jaffna	Sri Lanka Jaffna	fraugustine@hotmail.com	0773536266
119.	Mr. A. Santhiapillai	Lcd. Surveyor, Mathagal, via Jaffna	Sri Lanka Jaffna	asthavam34@yahoo.com	0777421575
120.	Mr. F. Francis	859/19, Hospital Road, Jaffna	Sri Lanka Jaffna		0777252083
SWITZERLAND					
121.	Ms. Birgitta Elisabeth Maria Aicher Member of Pastoral Office of the Diocese	BV Pastoral Und Bildung, Paselstrasse 58, 4500 Solothurn, Snibelait, Switzerland	Switzerland Basel	birgitta.aicher@bistum-basel.ch	41797676748 41795202487
122.	Dr. Brigitte Fischer Zuger Member- Asipa Team-	Alte Landstr. 1, 8808, Pfaffikon SZ Switzerland	Switzerland Chur	bmi_asia@yahoo.de	++41554106474 ++41797676148

TAIWAN					
123.	Bp. John Baptist Lee Keh Mean Bishop	No.156-1 Chung Cheng Road Hsinchu (300) Taiwan	Taiwan Hsinchu	hcd@hcd.org.tw	88635254198
THAILAND					
124.	Ms.Supanee Bunyarat	98 Moo 2501 6 Srisatien Oymyai Sampran Nakonput 8 Thailand	Thailand Bangkok	supaneecatholic.op.th	66819144145
125.	Fr. Teerapong Kanpigul	144/17,Surasak, Sriracha, Chonburi, Thailand	Thailand Chantaburi	kaidaou@hotmail.com	6685149000
126.	Fr. Wirot Saeng Phairor	80, Kathathorn Rd, Bishop's House, Ratchaburi,70000 Thailand	Thailand Ratchaburi		66818035922
127.	Fr. Bunsong Hongthong Director of BEC Diocesan Level	80, Kathathorn Rd, Bishop's House, Ratchaburi,70000 Thailand	Thailand Ratchaburi	bunsong@hotmail.com	66819420259
128.	Mr. Chairat Srisuwan BEC Team of the Suratthani Diocese	59/1, Moo3Kiong Chaun Phanom Surathani 84250 Thailand	Thailand Suratthani	disacsurat@gmail.com	66819584120
129.	Fr. Suwat Luangsa-ard BEC Team of the Suratthani Diocese	3/7 Moo 7, Baan Bangsak, Bangmyuang Sub district, Takuapa District Province of Phang-nga82190 Thailand	Thailand Suratthani	disacsurat@gmail.com	6689584120
130.	Fr. Thanya Sri-on BEC's Director of Thare-Nongsaeng.	Parish Priest, St. Chatherine of Alexandria Church. 362, Moo 2, Nongbuayai Rd. Tambol Thatchurngchurch Amphur Muang, Sakon Nakhon Thailand 47000	Thailand Thare- Nongsaeng	thanyasrion@gmail.com	6642711272 66812978593
131.	Fr. Adiphong Saensuriwong Vice Chancellor Thare- Nongsaeng Archdiocese	362, Moo 2, Nongbuayai Rd. Tambol Thatchurngchurch Amphur Muang, Sakon Nakhon Thailand 47000	Thailand Thare- Nonsaeng.	fradiphong@yahoo.com	66899653871
132.	Fr. Somnuk Suthi Paul Council of Bishop's	62/5, Moo 5, Liang Mueang Road, T Nong Bua Amphur Mueang Udon Thani 41000 Thailand	Thailand Udon	ps_55@hotmail.com	66423214512 6642321451

Conference.
Bishop's Assistant
Pasoral Care for
Christians

ART

133.	Ms. Bibiana Joo-hyun Ro Executive Secretary of AsIPA Desk, Executive Secretary of Committee for SCCs of CBCK.	643-1, Junggok 1-dong, Gwangjin-gu, Seoul, Korea (Zip Code 143-912)	Korea/ART	asipa.fabc@gmail.com	821045035924
134.	Ms. Wendy Marilyn Louis Executive Secretary of FABC - OLF	FABC Office of Laity and Family 2, Highland Rd #01-09 Singapore 549102	Singapore/ART	fabc.laityfamily@gmail.com wendy.louis@catholic.org.sg	65-68587081
135.	Ms. Maria Corazon Mateo (Cora)	14 Lane 18, Ta Hsueh Lu, Tainan (700) Taiwan,	Taiwan/ ART	corama42@gmail.com	+8866 234 1920
136.	Ms. Estella Padilla	#1 Tessie BF Homes Almanza, Las Pinas City, Philippines	Philippines ART	padillaestela@gmail.com	
137.	Fr. Cyril Arthur Pereira	St. Lawrence Church and Shrine, Attur, Karkala, Udupi. 576 117	India/ART	arthur@sancharnet.in arthurp77@gmail.com	00918258230322 00919449106927
138.	Fr. Terrence Longine Rohan Dominic	Claret Nivas,200, Manikawatha, Gurudeniya, Kandy	Sri Lanka/ ART	tlrdcmf@gmail.com	+94 772207340 +9481238572
139.	Bro.Thinaratnana Komkris	St. Gabriels' Foundation, 2 Soi Thongloh 25, Sukumvit 55 KhetWattana, Bangkok 10110	Thailand/ ART	tk_komkris@yahoo.com	66-81-826 3948
140.	Mr. Gordon Eugene Morris	'Marian Villa' Road No. 2, Mallikarjuna Colony,8-5-131, OLD Bowenpally, Secunderabad 500011, Andhra Pradesh	India/ART	morisgordone@yahoo.com ccbilaitycom@gmail.com	+91 402 775 4420 +91 939 108 4427

**SRI LANKA
ORGANIZING
COMMITTEE**

141.	Bp. J. Kingsley Swampillai Bishop of Trincomalee	Bishop's House, Orr's Hill, Trincomalee	Sri Lanka Trincomalee	bishoptrincomalee@gmail.com	071 8428051 026 2222677
142.	Fr. Eric Fernando National Director AsIPA	493/1, Old Minuvangoda Road, Bolawalana, Negombo	Sri Lanka Chilaw	revericgcon@yahoo.com	077 7756869 011 4932321
143.	Mr. Nimal Perera Secretary, National AsIPA Office	Polwatte, Pannala	Sri Lanka Kurunegala	nimal_2000@yahoo.com	077 7234584
144.	Ms. Rohini Mendis	326 A, Negombo Road, Welisara	Sri Lanka Colombo	rmymendis@gmail.com	071 4715706
145.	Mr. John Wesley	Mattakkuliya, Colombo 15	Sri Lanka Colombo		0773667998
146.	Mr. Cyril Andrado Treasurer, National AsIPA Office	239/14C1 Fincowatte, Polgahahena, Ragama	Sri Lanka Colombo	cyril.andrado@gmail.com	0779973697
147.	Mr. Theodore	"Somnas" No.448, Bakmeegolla, Ibagamuwa	Sri Lanka Kurunegala	theodreperera@yahoo.com	0777337871

Appendix C

Local Working Groups for GA6 Preparation, Sri Lanka.

AsIPA GA 6 Organizing Core group

His Lordship Bishop Kingsley Swampillai – Chairman
Fr. T. L. Rohan Dominic, CMF – Coordinator
Fr. Eric Fernando – National Director
Mr. Nimal Perera – National Secretary
Mr. John Wesley – GA 6, Accountant
Ms. Rohini Mendis – GA 6 Liaison Officer
Mr. Cyril Andrado – National Treasurer

Steering Committee

His Lordship Bishop Kingsley Swampillai (Chairman)
Fr. Eric Fernando
Fr. T. L. Rohan Dominic, CMF
Mr. Nimal perera
Mr. John Wesley
Miss Rohini Mendis
Fr. Hycinth Thisera
Fr. Rufas Thalís
Fr. Kingsley Robert
Fr. Lily Fernando

Local organizing Team

- 1. Public Relations / Visas / Transport**
Fr. Eric, Mr. Nimal & Ms. Rohini
- 2. Food & Loading facilities at the Centre**
Frs. Like Nelson, Fr. Nishantha Perera & Team (chilaw)
- 3. Logistics / Facilities – Laundry, Medical, Shops, Internet...etc**
Fr. Srilal Fernando, Mr. Cyril Andrado Fr. Surendrakumar, CMF
- 4. Printing & Publishing – Stationery, Name Tags, Files, Bags, Booklets, Banners, Decorations**
Fr. Sudath Perera & Team
- 5. Media / Press /**
Fr. Benedict Joseph, Director, National Social Communication
- 6. Opening Eucharist and Inaugural Ceremony**

Fr. Hycinth Tissera, Fr. Jude Nicholas (Director, Liturgy Commission, Chilaw) and Fr. Lily Fernando (Parish Priest, Nainamadama)

7. Final Rally at Tewatte

Fr. Gregory Fernando, Fr. Preeya Jayamanne (Administrator, Basilica) & Fr. Indragit (Director-Archdiocesan Liturgy Commission)

8. Liturgy

Fr. Douglas Milton & Team

9. Fund Raising and Management

Fr. Eric Fernando and Bonnie Perera,

10. Secretariat

Fr. Kingsley Robert, Mr. John Wesley and Ms. Rohini Mendis.

11. Cultural Night

Fr. Eric and Fr. Rufus Thalys

12. Exposure Programme

Mr. Nimal Perera & Diocesan Directors of Chilaw, Colombo & Kurunrgala with their Teams.

13. Centre management – CHINTHANA

Fr. Hycinth Perera, Fr. Laily Fernando & Team

14. Programme Management and Documentation

Fr. Ravichandran, Mr. Theodore & Team

15. Volunteer management

Mr. Nimal Perera, and Fr. Laily Fernando

16. Transportation

Fr. Dudley Sapramadhu OMI and Team

17. Photo/ Video

Fr. Eric Fernando

1. Public relations/Visas

Responsible:

Bishop Harold Perera, Fr. Eric, Mr. Nimal and Miss Rohini

Services Expected:

VISAS

- Required data regarding participants(to be obtained from secretariat)

- Processing of Visas (Formalities, Procedure, Applications, Issuing Visa Invitation Letter - after obtaining information from Secretariat)

2. Food & Lodging facilities at Centre

Responsible - :

Fr. Luke Nelson and Fr. Nishantha Perera (Chilaw) and Team

Services Expected

- Explore Different menus
- Quality & Quantity of food to be verified
- Types of Food (Spicy & Non-Spicy, Vegetarian & Non Vegetarian)
- Variety of local fruits
- Tea & Coffee for regular breaks with Local Short eats
- Soft Drinks /Fruit juices/Water (Cooler towers)
- Food Packets for Exposure Day
- Breakfast on Rally Day

3. Logistics/Facilities –Laundry, Medical, Internet. etc

Responsible:

Fr. Srilal Fernando, Mr.D.C.Andrado, Fr. Surendrakumar CMF

Services Expected

LAUNDRY

- Collection of Linen (days,Times,Bags, Name tags, ..etc)
- Price List/ Charges to be displayed
- Distribution method of washed clothes (Days,Times..etc)
- At least one Change of Bed Linen

MEDICAL

- A Medical team (A Doctor,) from Marawila Nursing home
- Availability of Trained/Experienced Nurses (2-3 on shifts,1 male and female)
- Medicine Cupboard with basic medicines
- A Place/Room for Medical team

INTERNET & TV FACILITIES

- Obtain a good Internet Service Provider (Dialog/Mobitel/Telecom)
- Check for the WiFi facility for the Centre
- 5 Computers for Internet surfing & 1 printer for necessary printing

GROCERY SHOP/ Goods for Sale

- Basic stationery items
- CDs
- SIM cards/ RELOAD cards..

- Toilet articles (Tooth paste, soap, razors, washing powder, sanitary items)
- Eatables (Biscuits, Snacks,)
- Drinks (Beer cans - limited time, soft drinks, fruit juice cans..etc)

4. Printing & Publishing – Stationery, Name Tags,Files,Banners, Decorations etc)

Responsible: Fr.Sudath Perera & Team

Services Expected:

- Files with a note pad, pen, picture post cards,Sri Lanka map for each participant
- A pouch for name tag holder with time table/basic info
- A bag which can carry conference material
- Name tag per participant
- Banners at the entrance to the Centre, behind the stage, few small banners inside the premises
- Programme Booklet (daily schedules, location map etc.) /final version in Oct. From ART
- Liturgy Booklet, with Hymns, both to be compiled in consultation with ART.

5. Media/Press/Documentation.

Responsible: Fr. Rohan Dominic & Fr. Benedict Joseph

Services Expected:

MEDIA

- Photos, videos of daily events
- Make available copies for the participants, to be purchased
- Need of a compiled, edited final version on a CD/DVD to be given to each participant
- Check the capacity & cost of the above facility with the photographers, agent etc.

PRESS

- Invite UCAN & AsiaNews (Mr.Quintus & Ms.Melani)
- Arrange interviews...with participants & REPORTERS
- TV coverage for Rally
- Get local Catholic media involved - Pradeepaya and Messenger
- Before, during and after Conference to be communicated
- Explore the possibility of getting Sinhala/Tamil translations for local participants (Fr. Rohan Dominic)

6. Opening Ceremony

Responsible:

Fr.Hycinth, Fr.Jude Nicholas, Fr. Liley Fernando and Chilaw Diocesan Team

Services Expected:

- Decoration and preparation at the Church - fresh flowers
- Pandol & banners (to be displayed at the main gate and around the yard)
- Welcoming the guests (special guests) with garlands, beetle, Pottu, etc
- Welcome participants (how, with what)
- A procession from the main gate to the Church
- Think of three types of dances-Kandyan,
- Return to Center- drums, western band , Tamil traditional Nageswaram etc.
- Soft drinks with snacks after the mass at church premises
- Liturgy of the Ceremony
 - o Vestments - request participants to bring the Alb.
 - o Hymn Sheets
 - o Traditional Oil Lamps
 - o A Choir with Sin/Tam/ English language Singing
 - o Mass in English - Readers

7. Final Rally at Tewatte

Responsible:

Fr.Gregory Fernando, Fr. Priya Jayamanne & Team (Colombo Core Groups)

Services expected:

- Invite all active SCC practitioners from Dioceses
- Mass inside the Basilica, open air stage for Cultural Prog.
- Mannar -150, Jaffna-100,Trinco-Batti 150, Kandy 150,Badulla-50, Galle-50
- Anurad -50, Ratnapura-50, Kurunegala-150, Chilaw-500, Colombo-500
- Distance Dioceses J,TB,M,A, participants. accommodation & meals to be provided.
- Duration 9.am – 2.00 pm (9.00 am Mass,10.30 interactive programme,
- 1.00 Lunch)
- Invite media to cover the event (refer media group) MBC channels
- 2500 parcels+ 500 catering packs
- Solemn entry procession from the main gate
- Transport cost, supply of meals to distance participants to be thought out

8. Liturgy Committee

Responsible:

Fr. Douglas Milton & Team

Services expected:

- Bible enthronement procession on 1st day morning
- Daily opening prayer services

- Assist country teams to organize daily mass/country wise/ with cultural touch
- Coordinate with ART for schedules
- Make available liturgy booklet
- Supply of various items and equipments for celebration of liturgy with different cultural trends
- Stoles - explore the possibility of donating a stole for each priest (include costing)

9. Fund Raising and Management

(2011 SCC Day Funds/Local Donors/Scg Groups/2012 Scg Day Full collection)

Responsible:

Bishop Harold, Fr. Bonnie, Fr. Eric Fernando

Services Expected:

Add Budget copy

- Open GA6 Account - Treasurer
- Local Contribution (Fund) to be raised
- Look for the Local donors- send a list to national team

10. Secretariat

Responsible:

Fr. Kingsley Robert, Mr. Wesley, Ms. Rohini

Services Expected:

- Regular Correspondence with ART
- Processing of Participants applications based on requests made on facilities
- Coordinate VISA Processing, Get information to prepare sponsor letters.
TRANSPORT facilities
EXPOSURE Programme with respective working groups
- Registration on arrival and room assignment
- Manage "HELP Desk" (info on various requests)
- Prepare NOTICES and ANNOUNCEMENT in consultation with ART

Equipments Needed

- 2 Computers with operators, 1 photo Copier, 1 duplo machine,
- Copying paper in different sizes / and poster papers
- Colour pens, bluetac , cello & masking tapes, rubber bands, paper clips
- Arrange foreign currency exchange desk - get a bank counter

11. EXPOSURE PROGRAMME

Responsible:

Mr.Nimal & 3 Diocesan Coordinators of Chilaw, Colombo and Kurunegala with their Teams

Services Expected:

Preperatory

- Identification of parishes and SCCs to be visited
- Initial meeting and instruction on the expected growth & level of functioning
- Six months continuous follow up with selected parishes and SCCs
- All the Diocesan Coordinators and DAT members to be made aware

During Conference

- Offer a well prepared presentation on expected areas to be visited
- Division of exposure groups
- Coordinate with parish groups
- Parish level – Welcome /Sunday Mass/ presentation on parish situation/lunch /Briefing on SCCs to be visited in the evening
- SCC level- translators & guides to SCCs/ transport/ supper at SCCs/return to main center at Nainamadama
- Check and make sure the safe return of all participants

12. Centre management-CHINTANA

Responsible:

Fr.Hyacinth, Fr. Laily & Team

Services Expected:

- Entrance Welcome Pandal & Flags (national & Catholic)
- Putting up Tents/Huts for working Groups with Chairs
- Decorations in the Main Hall
- Provide Light & Sound Facilities within the Complex
- A Place for Exhibits from Countries- 15
- Maintenance of the Complex with Chintana Staff
- Supply of Fans & Coolers

13. Programme Management

Responsible:

Fr.Ravichandran, Mr. Theodore and team

Services Expected:

- Documentations - Typist
- Stage and main hall arrangements
- Audio & video system in the main hall
- Multimedia projector & screens

- Specific announcements
- Programm coordination with ART

Stalls

Responsible:

Batticaloa SCC Director

- Shops (Souvenirs, Books, Liturgical Items, Local Food Products)

14. Volunteer management

Responsible:

Parish Priest of Nainamadama & Mr.Nimal

Services Expected

- Selection of Volunteers
- Assignment of duties
- Possible uniform(Cap,Tshirt..) with a Mobile
- Procedure of daily Evaluation & improvement of services

15. Cultural Night

Responsible:

Fr. Rufas Thalys and Team

- Final Night at Mattakottuwa
- Hall arrangements & dinner
- Cultural Troops/Dance groups (hired professional)
- Beer to be provided to all (free)
- Master of Ceremony
- Gift Items for participants

16. Accomodation Management

Responsible:

Parish Priest of Nainamadama, Fr.Laily and Parish Pastoral Council

- Selection of houses
- Check on basic facilities of houses
- Provide facilities if needed
- House keepers if needed
- Internal transport

18. Local transportation

Responsible: fr. Dudley Supramadhu and Team of SEDEC

TRANSPORT

- A. From Katunayake Airport to Chintana Centre Nainamadama
- B. From Centre to Tewatte Shrine
- C. For Exposure Visit to three Dioceses, Chilaw, Kurunegala, Colombo.
- D. Centre to Kumudu Valley Resort / Cultural Evening & Dinner & back
- E. From Centre to Airport

Appendix D

**VI AsIPA General Assembly
18th to 24th October, 2012
Chintana Centre, Nainamadama, Sri Lanka**

Exposure Programme

Visit to Parishes and Small Christian Communities on Sunday, 21st October 2012

Name of the Parish: _____ Diocese of _____

Name of the SCC to be visited: _____ Area/Zone: _____

House where the SCC meeting will be held:

Name _____

Address _____ Time _____

Leader of the SCC/ SCC coordinator

Name _____ Mobile # _____

Details of the person who is responsible for providing transport to the delegates from Chintana Centre to Parish, and back to the Centre at night:

Name _____ Mobile # _____

Parish Coordinator _____ Mobile # _____

A guideline for a fruitful and time bound Small Christian Community gathering on the evening of 21st October

1. Welcome the delegates with a welcome song, dance or offer betel nut leaves
2. Introduce one another: Delegates and members of the SCCs
Ask for the help of the translators or any of the members of the SCC
3. Bible Procession / Installation of the Holy Bible
For the benefit of everyone, please try to use the Seven Steps Method of Gospel Sharing
4. Friendly exchange of ideas and experiences
A brief history of the SCC unit:
 - Who was instrumental in initiating this SCC
 - How did you start your SCC?
 - How fruitful is the Gospel Sharing?
 - What are few activities/services your SCC has been engaged in?
 - How do you see the leadership of your SCC?
 - What are the challenges you face in your SCC?(If you could prepare the above points in English and make few copies to be given to the delegates it would be very helpful)
5. A short entertainment time with the children & adults, if possible.
6. Exchange of gifts & greetings
7. Vote of thanks and the final hymn (A member should be prepared)
8. Evening meal in one of the houses of SCC unit
9. Bring the Delegates to the parish house (Responsible: Parish Coordinator)
10. Please make sure you bring all the eight delegates safely to Chintana Centre by 9.30 pm (Responsible: Parish Priest and person in charge of transport)

Note: Please try to collect the photographs of the day at the parish and SCC, and send to us on the same evening or following Day. Thank You

**VI AsIPA General Assembly
Chintana Centre, Nainamadama, Sri Lanka
18-24 October, 2012**

**Guide used for the planning and implementing the Exposure Programme
for AsIPA GA 6 participants on 21st October, 2012**

1. Planning & identifying parishes with three diocesan coordinators during the 3rd and 4th National Meeting held in 2011.
2. Preparatory Programme for the content of the Exposure Visit during GA 6 and selected parishes from Kurunegala Diocese (12), Chilaw Diocese (12) and Archdiocese of Colombo (6), in January, 2012 onwards after the orientation session for parish priests.

Process: A. *1st Meeting for parish priests & leaders (SCCs, Associations)*

B. *2nd Meeting – Visit to SCCs*

C. *3rd Meeting 1 or ½ day of workshop for leaders*

D. *4th Meeting and follow up programme for parish leaders*

E. *5th Continue maintenance and follow up visits by the Diocesan Animation Team*

2. Orientation / Training Programme for parish leaders of Small Christian Communities from 9.00 am on 8th June to 1.00 pm on 10th June, at the Retreat House, Tewatte, Ragama
3. A follow-up special meeting on 8th September, Saturday, at the diocesan level to assess the progress made so far and sort out any difficulties that emerged in this regard. Two sessions on the same day, for the participants of the above workshop and SCC leaders of Kurunegala & Chilaw Dioceses.
4. Final Meeting with the parish coordinators for the Exposure Program, gave a guide for the Exposure Sunday, gathered the required information collected, gave the necessary Instructions, and explained and distributed guideline paper.

Appendix D-3

VI AsIPA General Assembly Chintana Centre, Nainamadama, Sri Lanka 18th - 24th October, 2012

Guidelines for the preparation of the Parish Report for Exposure Program

1. Name of the Parish Church

Briefly explain name of the Patron Saint, geographical location, its historical background, its annual feast

2. Structure of the Parish Church, if possible use a map and chart to illustrate the following:

- Number of families, zones division, number of SCCs, cells, etc...
- Number of associations and movements, membership, areas of service, etc...
- Number of members in the Parish Pastoral Council
- Number of SCC leaders/facilitators
- Number of Priests, Religious Sisters and Brothers working in the Parish
- Number of children in the Sunday catechism classes, number of teachers/catechists

3. Describe the role of the Parish Pastoral Council? How often do they meet? What are their main areas of concern?

4. What is the role of SCCs in your parish church? Are the members and SCC leaders involved in planning, decision making and implementing of parish pastoral activities? In what areas? How ?

5. What are the key benefits and challenges do you experience because of this process of building and maintaining SCCs in your parish?

6. What is the level of participation in Gospel sharing , in para-liturgical services held in the units and in social involvement to serve all the people living in the neighborhood?

7. What training programs do you have for SCC leaders, PPC members and for the children and youth of your parish? How often?

8. What is the involvement of parish priest in the training of SCC leaders and the members?

9. What are the nature and functions of Diocesan Team and how do they contribute to the growth of SCCs in your parish?

10. What training programs and awareness raising materials do you receive from the Diocesan Team, if any?

11. How do you celebrate your SCC Day, Parish Community Day and Diocesan/National SCC Day?

12. What are your plans to sustain the SCCs?

Appendix E

VI AsIPA General Assembly and SCC Rally Our Lady of Lanka Shrine, Tewatte 24th October, Wednesday, 2012

PROGRAMME and TASKS DISTRIBUTION

A. Order for Day 23rd

- 4.30 – 5.30 pm Check seating arrangements, facilities at Basilica Church with 50 chairs near the main altar, 100 right wing, 50 Left wing
- Grotto area - 2 canopies (10 x10), stage , 1000 chairs, sound system
- Responsible :** Fr.Gregory, Mr.D.C.Andrao & Colombo Diocesan Team members
- 5.30 – 6.30 pm Welcome the participants from Jaffna: 50 ,Trinco: 50 , Batticaloa: 50, Badulla: 50, Mannar: 150
- Take Mannar & Batticaloa groups to Diyagala Boystown for dinner, accomodation, breakfast for 200 **already arranged) **Contact:** Mr.Sunil Diyagala BT - 0774301866
- Others at Tewatte houses for: dinner, breakfast for 150 **to be arranged

B. Order for the Day 24th

- 8.00 am Guide and direct buses, vans, cars..etc to Parking area: Colombo Team 1 and Police
- 8.45 am Procession begins at Main Gate (New Entrance) - Mr.Benny Jayamanne & Colombo Sub Team 2
- 9.00 am Eucharistic celebration begins - Fr.Indrajith and Diocesan Liturgy Team 3
- 11.00 am Break all participants, move to New Grotto – Ms.Rohini, Mrs. Ira, Colombo Diocesan Sub Team 4
- Soft drink/cup of chilled milk served near the Grotto
- 11.30 am Entertainment items (1-Sinhala, 1-Tamil , 2 delegates) /Addressing the gathering: Bishop Vianney
Vote of Thanks: Ms.Bibiana Roh, Fr.Eric, Fr. Gregory - Mr.Nimal, Fr.Rohan, Mrs. Philomina,
and Fr.Rufas (Kgla)
- 12.30 pm Lunch for all participants
(Packets served thru Diocesan Directors) – Fr.Priya and Colombo Team 6
All Bishops, invitees and Assembly delegates lunch at Retreat House- Colombo Team 7

Note:

- ✓ Drinks/milk cups from Lakspray already arranged –they will be there by 9.00 am
- ✓ Lunch Packets (number to be finalized on 16th) Fr.Priya Jayamanne 2-3 places to be arranged for distribution by Diocese
- ✓ Chairs - Fr. Priya
- ✓ Sound System : Fr.Algama/Fr.Gregory
- ✓ Liturgical Items: Fr.Indrajith/Fr.Gregory/Fr.Eric/Fr.Milton

SCC Rally Day, 24th October EUCHARISTIC CELEBRATION

Participants from all the Dioceses gather near Main Entrance (near bus halt), queue as follows:

1. Main Banner (6 x10') with the Theme of the Assembly (prepared by Colombo Team)
2. National Flag Bearer 1 (Large size)
3. Catholic Flag Bearers 3 (same size as above)
4. AsIPA Flag Bearers 6 (with AsIPA Logo & Assembly Logo)
5. Country Flag Bearers 14 (trying to get from Ministry of External Affairs)
6. All the Assembly Delegates
7. Diocesan Teams with banners and small Flags
 1. Jaffna, Trinco, Batticolao
 2. Badulla, Kandy, Ratnapura,
 3. Galle, Mannar, Ratnapura
 4. Kurunegala, Chilaw, Colombo

- His Eminence Malcom Cardinal Ranjith, Apostolic Nuncio, All Bishops ,Vicar Generals and guest priests remain at the steps near Statues of Mngsr.Masson, Thomas Cardinal Cooray
- They join the procession after the delegates pass through
- Rest of the participants follow and enter Main Church – Banners are collected at the entrance of the Church and taken to the new grotto area – Colombo Team 4
- Offerings brought by Diocesan representatives are collected at the Main Door- Liturgy Team 3
- Cardinal, Bishops, priests begin vesting near Main Door..while all Diocesan Teams enter church
- **Entry Procession** begins: all proceed to Sanctuary, the Main celebrants & 50 members (Bishops, Diocesan Directors, Country Representatives), right wing 100 priests ,left wing 50 Religious sisters
- All the Delegates at the front rows of the main wing followed by the other members
- **Liturgy of the Word** : 1st Reading (Ephesians 3:2-22) Tamil Language – Mr.Milton , Mannar
Responsorial Psalm Sinhala Language – Choir members c/o Fr.Indrajith
Gospel (Mt 28:16-20) in English - Fr.Gregory
Sermon –in English/Sinhala - His Eminence Cardinal Ranjith
Somon – in Tamil (.....) - c/o Fr.Inrajith
- **Prayers of the faithful** : 2 in Tamil , 2 in Sinhala, 1 in English - c/o Fr.Indrajith
- Assignment of persons from Dioceses - c/o Fr.Milton

- **Offertory Procession** : 12 Participants from 12 Dioceses - c/o Archdiocese Liturgy Group
 **Diocesan Directors to inform about dry rations to bring to be given to charitable homes
- **Communion** Distributions at railings - by Bishops
- **Announcement**: – Ask all to move to grotto area and drinks to be served there
- **Recession** towards main door, in procession
- SEDEC bus to be ready for all Bishops to move to grotto - c/o GA6 Transport Team

Note:

1. Altar servers - to be requested from Minor Seminary c/o Fr.Gregory/Fr.Inrajith
2. Choir – Available members of Archdiocesan Choir c/o Fr.Indrajith
3. Albs 50 & stoles 250 from Colombo, 50- Chilaw/Mannar c/o Fr.Indrajith & Fr.Milton

Public Gathering SCC Rally, Day 24th October, Tewatte Shrine

From all the 12 Dioceses SCC Leaders participating, approximately 1750 persons

**VI AsIPA delegates join the Small Christian Communities they visited during the exposure

Programme at the Grotto:

- Items from Mannar(Tamil), Chilaw (Sinhala) Dioceses
- 3 items from Koreans
- Faith/SCC Experience sharings by: 1) Mrs.Prisca (Kandy),
 2) Mrs.(Jaffna)
 3) Mr.Wilfred (Kurunegala)

Masters of Ceremony: Mr.Nimal Perera (English & Sinhala) and
 Mrs.Philomina (Kurunegala - Tamil)





