

**THE FIRST BISHOPS' INSTITUTE
FOR
MISSIONARY APOSTOLATE
OF
THE FEDERATION OF ASIAN BISHOPS' CONFERENCES**

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I. THE BACKGROUND

High on the crest of Mirador Hill, in Baguio City, in the Mountain Province of the Philippines, 20 Bishops from 14 Asian countries, member episcopal conferences of the FABC, met from July 19 to 27, 1978 to rethink fundamental issues of mission and Church. This was "BIMA I": "Bishops' Institute for Missionary Apostolate," organised by the Office of Mission of the Federation of Asian Bishops' Conferences (FABC). The bishops were joined by an equal number of priests, religious and lay persons. They had gathered to reflect on the situation of the Church's activity in Asia in order to find out how to shape mission work in line with the new insights gained by Vatican II. These new dynamics would have to be sufficiently diverse to allow for a pluriformity of responses to the missionary impulse given by the

Church universal; they would also have to be sufficiently convergent to draw all peoples from the four corners of the Asian continent and its islands into the one living unity of the People of God.

By the turn of this century Asia will be the home of 65% of mankind. It will be the most populated continent with the least of Christian communities (3%), at least in number. This demographic contrast confronts us with the reality of the Church in Asia. Hence, basing our studies on the praxis of the past, we have to be daring in our search for a relevant and sustaining missionary orientation to suit the challenge summed up by the Asian Colloquium on Ministries (Hong Kong, 1977):

1. *In religious matters* the question is: how to preach the good news of Jesus to our brethren so that the Church may be, and appear to be, the sacrament of salvation and a community of love.
2. *In relation to the world religions*: how to enrich its own Christian identity and life by opening itself to the great religious traditions of Asia in interreligious dialogue, and together with them, how to practise religion, and promote moral and religious values, in a way that will contribute to the total human development of our peoples.
3. *In economics*: how to contribute to the eradication of stark poverty, by an authentic dialogue of life with the poor of Asia, without fostering materialism.
4. *In social life*: how to preserve the authentic values of personalism and family life in the face of urbanization and technological progress.
5. *In political matters*: how to help our people find an Asian style of authentic participative leadership in government at all levels.
6. *In cultural matters*: how to find their own national and Asian identity, by blending ancient and modern values in face of the future ahead. (*Asian Colloquium on Ministries in the Church*, No. 12, p.22.)

In the context of these concrete realities shaped by the struggle of the many peoples of Asia for human conditions of life and respect for freedom, the overflow of ancient religious fervour, the wave of modernization, the rage against dictatorial regimes which often spills over into the lap of communism, the participants of BIMA I asked themselves how Christ could continue to be made ever more present at this meeting point of Church and Asian history. The riverbeds of old missionary endeavours are running dry. The new springs of life are emerging in unexpected ways and the participants of BIMA I listened to each other with open minds and hearts, recognizing the signs of the times in each other's eyes, in each other's doubts, and in each other's commitments to bring the Good News of Jesus Christ in a way that the peoples of Asia recognize Him as the fulfilment of their deepest longing, and as the One who is ever-present as the centre of their history.

The meeting was a real "live-in," the participants living together, searching together, praying together with genuine simplicity. The chief facilitator throughout the conference was a Filipina, Miss Tessie Nitorreda. Not a few of the participants followed the Yoga course provided in the evenings by Miss Pearl Drego of Bombay, India. Efforts were made to integrate elements of Asian cultures into the daily life of prayer. The "live in" became, as it had planned to become.

A living together around the Eucharistic Lord under the guidance of His Spirit, an interplay of prayerful reflection, theological input and shared experience. No one was a mere "observer," no one was a "teacher." All were participants. A steering committee to which everybody had free access guided the whole process smoothly and effectively.

The inaugural address of Cardinal Sin of Manila stimulated thinking along concrete lines. Bishop Patrick D'Souza, the chairman of the FABC Office for Mission, placed BIMA I in its proper context: a greater awareness of our evangelical responsibility, of the mission entrusted to the Asian Churches, a development which started with the emergence of the FABC in 1970 in Manila, took more concrete shape in the FABC meetings of Taipei and Rome, was inspired and guided by the two last Synods and had as its Magna Carta the Church's latest pronouncement on mission: *Evangelii Nuntiandi*.

II. THE SURFACING OF BASIC IDEAS

The Mission Office of the FABC had identified the main issues to be discussed at BIMA I. However, these issues surfaced in a very different way.

A. The Common Concerns

Each participant while introducing himself shared his expectation from the meeting and his resources of experience and expertise. This was a cumulative process that identified various important themes and problems..

Blackboard after blackboard was filled with these observations in the brainstorming sessions of the first day. Finally, the following three basic topics emerged and under these headings all questions were placed:

1. The Church of the Poor. How should this be understood in the Asian context?
2. Dialogue with other Religions. What is it? How is it to be practised in Asia.
3. Inculturation.

The second phase in the discovery of our mission to the Asia of today was reached with Fr. C. C. Arevalo's position paper: "The Problematic of the Church's Missionary Activity Today and Pope Paul's *Evangelii Nuntiandi*." He reminded the group that in Asia "the age of the nations" is just beginning and that the Church is not at home anywhere. Therefore, in the historical context of today the Church will have first to discover how to shape herself to express Christ to the Asian people.

Synthesizing the results of the brainstorming sessions of the first day, the assembly came to the conclusion, surprising for some, that we had, without intending it, actually followed in the footsteps of the Taipei meeting of 1974. This meeting had clearly stated the building of the Local Church as the goal of all missionary activity, a goal that can be reached only by a threefold genuine dialogue:

- A dialogue with cultures and traditions.
- A dialogue with religions and spiritualities.
- A dialogue with people in need of liberation from poverty and oppression.

A fourth dialogue was repeatedly mentioned but could not be followed up due to the lack of time: the dialogue among the separated Christian missionaries themselves.

Reflecting on these key issues of our mission to Asia we found ourselves at the very center of the polarity that characterizes the mission of the Church today: the Church as Sacrament of Christ and the Church as Sacrament of mankind. *Lumen Gentium* emphasized the former, with focus on institutional hierarchy, universality of the Church's mission and a strong emphasis on the uniqueness of the Christian revelation and the role of the Church. It understands evangelization more as divinization of man. *Gaudium et Spes* emphasized the latter, with focus on the particular church, community, laity, cultural diversity, "diaconia" for the suffering, oppressed mankind. It conceives humanization as an integral part of evangelization, without excluding man's divinization, and grants other religions an important role in this process. *Evangelii Nuntiandi* has tried to focus both problems correctly, but we still face the hiatus between Church and culture, evangelization and liberation, humanization and divinization. The document makes it clear that we cannot discuss evangelization in the context of present-day realities without discussing also liberation. And yet *Evangelii Nuntiandi*, with all the emphasis on liberation, basic communities and inculturation, still remains ecclesiocentric, with its stress on liturgy, sacraments, hierarchy, priests, while passing over lightly the salvific value of non-Christian religions.

Reflecting on these documents in prayerful dialogue, it became clear that one of our primary tasks in Asia will be to see the signs of the times as a challenge to find a new synthesis between gospel and Asian cultures, between gospel and Asian religions. Above all, looking ahead of our time for the final global attack on the slavery imposed on man by man, we must understand Christianity as a vital alternative to Marxism in the uncompromising battle for an authentic, i.e., Christian liberation of those enslaved, not guided by materialistic ideologies but by the love of Christ.

Deeply challenged by these fundamental issues, the participants felt how inadequate our present structures are to realize this our mission in Asia, starting from the central mission organization of the Church right down to the local level. The discussions also revealed the inadequacy of many of our present-day mission methods. It brought us again face-to-face with the radical type of communism that is emerging in Asia, which does not permit any dialogue. The mere fact that, since the first Manila meeting in 1970, several flourishing churches had become new provisions of Red Empire, raised the fearful question: who would be next? And yet, there was a considerable all-pervading optimism based on the assurance of Christ's presence in our midst. Another vital need surfaced: the creation of an integral mission theology suited for Asian conditions.

B. The Methodology

The methodology followed throughout BIMA I was very flexible. The steering committee outlined the issues that emerged from the floor and the house broke up into the four interest-groups mentioned above. Each interest-group or workshop came back with brief reports to the general assembly. After hearing the comments of other workshops, each group returned to deepen their discussion. At the end, a detailed report of each group was drawn up and submitted for discussion by the whole assembly. When necessary, further theological inputs were provided; for instance, Fr. Arevalo gave a short theological summary on inculturation, and Bishop Ekka spoke about his work of inculturation among the tribals of his area in India. Fr. Nicolas gave a talk on "Revelation and Salvation," and F. Hendrickx spoke on "The Bible on the Church and Her Mission among Other Religions," and on "The Uniqueness of Christ."

The reporting of the working groups, done in novel way by writing questions and answers on wall papers, and pasting them around the corridor for the meditative study all the participants, showed a definite swing towards a more positive attitude as regards non-Christian religions. As steps and means of evangelization there were proposed: the witness of our life; charity actualized in the life of the evangelizers; personal contacts; dialogue through contacts; living with non-Christians to understand them. The traditional methods, of differing value in varying areas, are also

not to be abandoned; they are to be seen in a new light (mass media, schools, in general, the means of evangelization mentioned in *Evangelii Nuntiandi*). Precautions were suggested, e.g., Christ should be presented gradually; converts should not be estranged from their community; their on-going formation should be ensured; works of charity should not become means of proselytization.

C. The Workshop Discussions

i. The Challenge of Poverty

The Church in Asia is a Church of the poor, for it is largely made up of people in need; it is also a Church for the poor, for it has many services for the needy; but it can hardly be said to be a Church on the side of the poor because it is in so many ways allied with the rich and the powerful; and much less does it present the image of a poor Church, in spite of the self-sacrificing zeal of so many of its members.

We must pursue our efforts to simplify our life-style, and orientate our services still more towards the poor. The Christian ideal, unlike the Marxist, is not achieved through a confrontation between rich and poor, but by bringing them together in love, in sharing, in service.

Christians in Asia, a relatively poor region, should give the lead to the rest of the Church in identifying themselves with the poor. There is a growing awareness of this, especially among the younger people — clergy, religious, laypeople. We should give the lead to non-Christians also, conscientizing them. The laity has a special role in this.

Our institutions project an image of affluence. We need new kinds of educational, medical and other establishments that are better integrated in the local situation, which at the same time help to raise the level of the people.

We can learn much from Marxism, and we must certainly be ready to relate to Marxists as persons; but we must beware of too naive an approach to communism, whether as an ideological system or as a political structure.

With regard to political involvement on behalf of the oppressed, the Church and all Christians must be ready to stand up against any violation of human rights; many concrete circumstances and elements must be taken into account to determine who gets involved in what.

ii. Dialogue with Asian Religions

The first thing to realize is that our dialogue is with persons, not with abstract systems. While dealing with people, we must take into account their religious background and where they are in their relation to God. The ideal form of dialogue is also the ideal form of evangelization, for it carries on the dialogue of salvation in which God speaks His word in the world.

The dialogue in terms of equality and in a common search for God is not to deny the uniqueness of Christ but rather to seek the fullness of Christ — the Cosmic Christ in whom the uniqueness of Jesus of Nazareth is fully and finally manifested.

Christians in Asia, with their lived experiences of contact with the great Oriental religious traditions, have a special contribution to make to the fullness of Christ in the Church. They are in a privileged position and at a privileged point of time, that place on them a serious responsibility.

A proposal that emerged as important was the possibility of bringing seekers from other religions into some recognized fellowship with Christians without demanding immediately a definite commitment to the Church or an alienation from their religious community. This raises many questions, theological and practical, but the actual situation in many places seems to demand that serious consideration be given to it.

We foresee eventual changes in structure and mentality for the Church as a whole, precisely in order that she may be faithful to Christ and promote the plan of God to bring all things together in Christ.

iii. Inculturation

Inculturation must not be thought of merely in anthropologi-

cal or sociological terms, but as a truly theological issue. It is not a tactic for the propagation of the faith; it belongs to the very core of evangelization, for it brings the Good News into the heart of people in the concrete life-situation in which they are. This is not to deny that the Gospel also challenges people to a change of heart that Christ may be more fully alive in them.

Asia, where there is still a strong bond between religion and culture, is a privileged place, where the whole Church can draw inspiration to remedy the tragic situation of so many parts of the world where faith is divorced from the life-experience of the people.

Inculturation is not archeologism. It is life, with all its rich variety and increasing diversity. It requires a new style of formation for Christians in general, and for the clergy and lay leaders in particular.

There are many areas in which inculturation must be fostered more consistently and effectively than in the past. One area that requires particular attention is the prominent place of contemplation in the Asian religious tradition.

For all this it is necessary that there should be more possibilities for local initiative and for experimentation. By their very nature, problems of inculturation cannot be resolved simply by general rules but in the light of concrete and particular experience.

III. TWO KEY ISSUES

Half-way through, a Sunday brought a welcome break in our strenuous program; it was a "day of rest," lasting from 6:30 a.m. to 10:30 p.m., that brought us to nearby churches and schools, and to a mission station of the Igorots where we had a concelebrated Mass with a joyful congregation. Several cultural shows, the most outstanding in the evening at St. Louis University, gave us an idea of what Christianity means for the Filipinos today. The day was a very enriching experience which brought us in living contact with the local church in whose midst we were reflecting on the mission of the Church to Asia. Everywhere we met loving and lovable brethren.

Back home, two vital problems were waiting for us.

A. Who is Christ?

i. Especially over the last few decades, the missionary in Asia, foreign and native alike, has acquired a definite image. Whether he is rejected and hated, or welcomed and loved, his "missionary" zeal has become a byword all over the continent. He is seen as a pioneer in social action, in medicine, in education, even in such secular activities as building village roads and clearing slums. But he is hardly seen as the "man of God," as a man with a deep experience of God, a man of silence and prayer, as the *guru* capable of showing the other pilgrims the way to their final liberation from a world that is not their ultimate home. In short, few will recognize him as *the Christ* that is walking on Asia's byways and highways. A sample survey made in India showed that 75% of educated Hindus regarded mission work not as a religious activity but as a humanitarian affair, like that of the Peace Corps' workers. What is wrong with this type of missionary? That he will not be recognized as a messenger of Christ, and that, therefore, his message is likely to be rejected as a political interference or cultural aggression, are sure. The participants, therefore, retired for a quiet day of reflection, prayer and shared experiences in small groups. The challenging question, consoling and disturbing at the same time, that was put to them was: "Who is Christ for you? How do *you* see Christ present and at work in other religions? How do you understand Christ as the sacrament, the Eschatological Christ, — the Cosmic Christ? How do you share this vision with other missionaries in the field?" The ensuing sharing in small workshops was one of the most rewarding experiences many had in this seminar. It was almost tangible that it was the Spirit of Jesus present in our midst who *fortiter suaviterque* put the Risen Christ and His on-going mission back into the very center of our "mission work," which not rarely had been to a large extent externalized. While sharing insights and experiences with each other, many felt the urgent need of re-educating missionaries in the field, as well as educating those who are preparing for "the mission," by giving them an integrated formation that unites organically a vision as large as St. Paul's with a theology that articulates that vision, and a spirituality that lives it.

ii. A second, no less challenging, question was placed squarely before the participants: "How do you help people in other religions to discover Christ (even in the case of their continuing

as members of those religions)?” “How do you lead people in other religions (including non-formal religions, or people with a deep religiosity not expressed in “religious” terms) to become explicitly Christ’s disciples?”

We have in the past tried to make people of other religions disciples of Christ by building up “Mission” as a huge world-wide organization, with a network of mission stations, institutions and an ever-increasing demand for more effective “mission means.” All this gives the impression that without a strategic display of our missionary forces and wide use of all resources at our disposal, we cannot realistically expect results commensurate to the great efforts that are put in to expand the boundaries of God’s kingdom. And yet, success evades us in Asia wherever we have tried to compete with the kingdom of this world. No doubt, nobody will be so shortsighted that he would forget to use the means that our times demand. But a clear discernment of what the Spirit of Jesus really prompts His Church to do is vital in our confused missionary situation. We will have much to learn from the pristine Christian communities that formed the very center of their Christian existence in the celebration of the Eucharist and in Holy Scriptures.

Could we not also, or rather, must we not learn something more, i.e., to return to the much more positive attitude towards non-Christian religions which the first Christian centuries showed in their outstanding representatives, like Justin the Martyr and many more, an attitude which was later on blacked out by theologies that considered non-Christian religions as the work of the demons. Fr. Hendrickx, in his position paper, “The Bible and Other Religions,” showed that the Bible, far from condemning other religions, accepts them as part of human culture, and is even influenced by them, though it condemns certain evil practices. He also pointed out the Persian, Babylonian and Egyptian influences on the Old Testament and the effects on Christianity of its contact with Hellenistic Judaism, already in the first thirty years after Christ. Today we face a similar challenge. In this context, the uniqueness of Christ lies in His being the existential definition of God’s life, to which no founder of any other religion, and still less any religious system, can measure up.

B. The Servant Christ and His Church

The second basic problem which we have to face is but a logical sequel of the first one: how is it that so many non-Christian Asians, e.g., Mahatma Gandhi, are deeply impressed and influenced by the person of Christ but will categorically reject the Church which they meet in their country? Should not the Church be the Christ as He re-enters Asia? Are the Asian Churches really a genuine image of Christ, of the Christ that is the Servant of the Father and of His brethren?

The vital issue that emerged from the discussions was the problem of the Church as Church of the poor. Fr. Hendrickx, once again, with his scriptural expertise lead the group to a prayerful reflection on the subject. He showed how in the Old Testament God is on the side of the poor. In the New Testament Jesus who is a poor man identifies Himself with the poor. Over 150 passages deal with the poor, which proves clearly that we are not dealing with a secondary matter. Fr. Hendrickx focused on the last passage of Matthew's Gospel in which disciples are told to make disciples (Mt 28:16-20). We need to see all that Matthew said concerning authority and structures in this light: the Church is a "covenant community," a people equal among themselves and before God. The basic temptation of the Church throughout her history has always been the temptation of Jesus as described in Mt 4:9-9, to refuse to be a Servant Messiah and to go His own way. Just as Jesus was tempted to grab power rather than have it "given to Him" by the Father, so too, the Church is tempted in different ways, in different cultures to grab power, often with the best of intentions. We have a plethora of historical examples that prove this for the universal Church and the local churches. Peter who is the "rock," if he fails to accept his role as a servant, will become a "stumbling block." These two images are juxtaposed by Matthew. How often the Church has entered into power plays and power struggles, making compromises and taking short cuts, which ultimately proved to be dead ends. Whenever the Church does not have faith in her vocation as a servant, she fails to be radically dependent on the power of the Father and, therefore, fails also in her mission. If she wants to succeed in her mission, she will do so only as the Servant Church.

The topic of the Servant Church was followed up and interiorized again in small groups. Three questions were proposed for reflection, first: "What is the nature of 'power' in the Church?" Evidently this is always service, as Jesus has taught so forcefully. Secondly: "what is the basic attitude of a true servant?" The answers given covered a wide range from love of God and neighbour, to humility and patience (an important virtue in Asia) and the ability to listen and to accept criticism, at times severe, directed against long standing evils in the Church. Readiness to serve God's people, rich and poor, Christian and non-Christian alike, was also stressed. The third question was: "How to make the Servant Church a reality instead of keeping it an ecclesiastical problem periodically taken up in the meetings of ecclesiastics?" A variety of proposals was made. Instead of abandoning our institutions indiscriminately, we should make them efficient tools for social conscientization and radical social change. We should encourage the prophetic role which some members of our Church may have to play in the radical social changes that may lie ahead for Asia.

In the discussions that spilled over from the seminar rooms to the corridors and to the dining room many more suggestions were mentioned, e.g., the ecclesiastical titles and life-styles taken over from imperial models of the Roman Empire or the feudalism of the Middle Ages should come to an end; all entrusted with any office in the Church should be not only efficient administrators but faithful servants. We should avoid one mistake which has not unfrequently been made in the past: we should not dole out alms but help the needy to help themselves and support their own efforts!

IV. A LETTER FROM THE PARTICIPANTS TO THE BISHOPS OF ASIA

Some forty of us — half of whom were bishops from various parts of Asia, and the rest drawn from among priests, religious and laypeople— met for nine days at the invitation of the Mission Office of the Federation of Asian Bishops' Conferences.

Our Experience

Inspired by the last two Synods of Bishops and by Pope Paul's *Evangelii Nuntiandi*, remembering the mission of the Church to

make disciples of all nations, and challenged by the stark reality of millions on our continent who have not yet been evangelized, we welcomed this opportunity to face with a sense of urgency the task of making Christ known, loved and followed by the vast multitude of our brothers and sisters.

Phrases like "dialogue in depth" and "meaningful experience" come to mind as we look back on BIMA I, and though they have been weakened through too much use, it would be difficult to find other terms that could adequately express what this meeting has meant for us. Throughout, both the spirit and the method were those of dialogue; all of us have been participants in the full sense, ready to speak as well as to listen, willing to share experiences and insights. We have reflected and prayed together and tried to advance towards the cherished goal of a more effective presentation of Christ to Asia.

Since the valiant efforts of the apostles of the past, to whom we owe so much, have nevertheless left us the legacy of millions still to be introduced to Christ, we sought in faith for new ways of communicating the Good News.

Our Concern

From our experience of dialogue emerged the conviction that dialogue was the key we sought — not dialogue in the superficial sense in which it is often understood, but as a witnessing to Christ in word and deed, by reaching out to people in the concrete reality of their daily lives, in their particular cultural context, their own religious traditions, their socio-economic conditions.

We were happily surprised to see that our spontaneous sharing led to the same conclusions as those of the First Plenary Assembly of the FABC, Taipei, 1974, namely, that the areas to be explored were those of inculturation of the Christian faith, the encounter with Asian religions, and the challenge posed to the Church by the poverty of the vast majority of our people. We tried to enlarge and deepen our understanding of all these within the limits of our possibilities.

Other problems also surfaced, like those of political involvement on behalf of the oppressed, and the spread of communism,

but we had to acknowledge in humility that we could not adequately cope with them in the time and with the resources available to us.

Our Searching

Reflecting on the topics we had chosen, both in groups and in plenary assembly, we realized that

- true inculturation, far from being a tactic for the propagation of the faith, belongs to the very core of evangelization, for it is the continuation in time and space of the dialogue of salvation initiated by God and brought to a culmination when He uttered his Word in a very concrete historical situation;
- religious dialogue is not just a substitute for or a mere preliminary to the proclamation of Christ, but should be the ideal form of evangelization, where in humility and mutual support we seek together with our brothers and sisters that fullness of Christ which is God's plan for the whole of creation, in its entirety and its great and wonderful diversity;
- Christian poverty is not just a concern for the poor; it is not enough that the Church be for the poor — she must in a true sense be a poor Church. We had to face the sad fact that we who want to be one with so many people in dire need, do not project the image of a poor Church, in spite of the self-sacrificing lives of so many Christians.

In the context of dialogue we tried to penetrate the meaning of the uniqueness of Christ — in our own inner experience, in our contact with others, in the very plan of God to bring all things to fulfilment in Christ as head; we realized that there is still much to be discovered, and much that is already discovered but not sufficiently integrated in our lives and in our missionary effort — our actual presentation of Christ does not correspond to what we have learnt about the divine economy of salvation. There is also much in the Church that must change — in ways of thinking and in structures — to make room for Christ to expand to the full

dimensions envisaged by St. Paul. We feel that the Christian experience in contact with the age-old religious experience of Asia has much to contribute to the growth and the transformation in outlook and appearance of the Universal Church.

Our Conclusion

Concentrating more particularly on the practical aspects of inculturation and dialogue, we recognized the efforts that are being made everywhere, but felt that there is need for further study and experiment; that a vast variety of constantly changing situations has to be taken amount and boldly ventured into; that all over our enormous continent, local groups must be activated, for on them depends the initiative in many spheres.

In other words, there is much to be done so that all bishops and many leaders can be involved, and there is need for the creation and promotion of authentic Christian communities where the Good News can be assimilated, lived and communicated to others as meaningfully as the human condition allows. We recommend that regional BIMA meetings take up these questions; and in general, that adequate formation at all levels be attended to by those responsible.

Throughout our earnest searching we were haunted by the image of the poor Church which is conformed to the pattern of the Suffering Servant of Yahweh and can effectively bring the living Christ to Asia; but many painful questions remained unanswered in this area.

We become more aware of the role that contemplation has played and still plays in the religious quest of Asia, and of the role it should play in our evangelizing effort. We were ourselves drawn to silence and prayer, with leisurely liturgical celebrations into which some elements from our native traditions were occasionally introduced with great general satisfaction.

Our Gratitude

We were much helped by theologians, biblical scholars and other experts, who intervened not according to a pre-established programme but following the requirements of our mutual sharing.

The way the meeting was organized brought to us the experiential realization of the very significant role of women in the Church and in the world today. The generous and imaginative arrangements of the President and the Secretariat of the Catholic Bishops' Conference of the Philippines, and of the Vicar Apostolic and many helpers in Baguio, provided opportunities to appreciate the contribution that simple people and the exuberant youth of Asia can make to the future of the Church on this continent.

For all this, and so much more, we thank the Giver of all good gifts; and though we know that a full report will be made available to those concerned, we accept the responsibility of personally sharing with others what we have received.

We go home more deeply aware of the urgent duty of proclaiming the Good News to the peoples of Asia, more encouraged in this our primary task by the support we have received from one another, fully convinced of our union with the entire Church as we carry out the mission entrusted to us by the Lord to make disciples of all nations (Mt 28, 19) and to bring all men to the saving knowledge of the one true God and Jesus Christ whom He has sent (Jn 17, 3), incorporating them into the community of believers (Acts 2, 14). It is this joy that in brotherly affection we would like to communicate to each one of you.

V. LIST OF PARTICIPANTS

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6. The Bishop's Institutes for Social Action, by Bishop Julio X. Labayan, et al., 1978
7. The Encounter of the Gospel with Culture, by Parmananda R. Divarkar, et al., 1978
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12. Second Plenary Assembly: Workshop Discussion Guides
 - a. Evangelization, Prayer, and Human Development
 - b. Christian Prayer and Interreligious Dialogue: Enrichment of Christian Prayer
 - c. Education for Prayer in the Catholic Schools of Asia
 - d. Seminaries and Religious Houses as Centers of Formation for Prayer in the Asian Context
 - e. Prayer as Witness in the Everyday Life of the Church of Asia
 - f. Prayer, Community Worship, and Inculturation
13. Prayer — the Life of the Church of Asia. The Final Statement and Recommendations of the Second Plenary Assembly of the Federation of Asian Bishops' Conferences, 1978
14. The Growing Church: Amid Various Religious and Cultural Traditions and Contemporary Ideologies, by Robert Hardawiryana, 1979
15. Gospel and Culture, by D.S. Amalorpavadass, 1979
16. The Church at the Service of the Kingdom of God, by the International Service of Reflection and Animation of the Movement For A Better World, 1979.
17. The Church at the Service of the Kingdom of God (II), by the Movement For A Better World, 1979.
18. Evangelizing in Today's World: A Course in Missionary Animation, by the Movement for A Better World, 1979
19. The First Bishops' Institute for Missionary Apostolate of the Federation of Asian Bishops' Conferences, 1979