

Fifth Plenary Assembly: Workshop Discussion Guide

**THE CHURCH BEFORE THE CHANGING ASIAN SOCIETIES
OF THE 1990s**

by

R. Hardawiryana, S.J.

INTRODUCTION

0.1 Since their first meeting in Manila, 1970, the Asian bishops time and again have expressed their full awareness and their deep concern about far-reaching cultural, religious, social, economic and political changes throughout Asia.¹ The Statements and Recommendations of FABC Plenary Assemblies, as well as the results of the various Bishops' Institutes and of FABC-sponsored and FABC-related meetings, have offered Asian local Churches many insights on their evangelizing mission and many suggestions for concrete action.

0.2 Now that after 20 years since ABMI we are approaching the end of the second millennium after Christ and are confronted with life situations and conditions that in most Asian countries have given and still give rise to numerous cultural, social, economic and political problems, it is timely to share among ourselves the immense wealth of experiences gained by our Churches through their committed involvement in the struggles of Asians for authentic human development, and to discern together our mission of witnessing to the Gospel in response to their many needs and aspirations. Recent far-ranging developments in our societies may lead us to a new vision of "the Church we are to be" in order to be faithful to the Gospel and credible to peoples of our time. But after the four Plenary Assemblies in the past, perhaps the main thrust now should shift from vision and insights to proposals or recommendations which are more clearly action-oriented and more concretely spelled out, to be offered to our local Churches.

This discussion guide has been prepared for the workshops of the Fifth Plenary Assembly of the Federation of Asian Bishops' Conferences (FABC), convening in Bandung, Indonesia, July 17-27, 1990. The theme of the Plenary Assembly is: "the Emerging Challenges to the Church in Asia in the 1990s: A Call to Respond."

0.3 In the light of Pope John Paul II's encyclical *Sollicitudo Rei Socialis* (SRS), December 30, 1987,² which frequently refers to other official Church documents,³ we would like to consider closely the question proposed to this workshop: How do Asian Churches respond to ever-growing challenges emerging from those changes?⁴ What does "evangelization" concretely mean in our Asian context? Which are for the Church the dynamics of participating in the struggle of Asian societies? What to say about the prophetic role of the Church amid contemporary society at large? How to spell out that "genuine commitment ... to bring about social justice to our societies?"⁵

0.4 FABC V may be expected to formulate guidelines in order to help our Churches in Asia respond to the challenges of the 1990s, and commit themselves to the authentic integral human development of Asian societies (i.e., development "guided by a moral understanding and by an orientation toward the true good of the human race,"⁶ not limited to mere economic growth, but promoting "the good of every man and of the whole man,"⁷ and never "at the expense of the development of the masses"⁸; consisting in "promoting human rights, personal and social, economic and political, including the rights of nations and of peoples"⁹; ultimately, in "subordinating the possession, dominion and use to man's divine likeness and to his vocation to immortality"¹⁰).

0.5 The Christian mission of witnessing to the Gospel is incumbent on the entire Christian community. And "just as the whole Church is missionary, so is it ministerial in its entirety, for all its members participate in the common mission, though in various ways."¹¹ Moreover, commitment to the development of peoples is an imperative obliging societies and nations, the Catholic Church as much as the other Churches and ecclesial communities.¹² Consciousness of this imperative has been expressed time and again, e.g., at the CCA consultation on "Creation and the Suffering Peoples of Asia" (Bangkok, August 14-19, 1989); at the CCA Asia Mission Conference on the "Mission of God in the Context of the Suffering and Struggling Peoples of Asia" (Cipanas, Indonesia, September 21-27, 1989); at the III Asian Christian Peace Conference (ACPC III) on the theme "Towards Global Peace with Justice and Security for All - Asia Pacific Perspectives on New Thinking, New Structures and New Responsibilities" (New Delhi, October 1-7, 1989); at the World Convention of the WCC on Justice, Peace and the Integrity of Creation in Seoul, March 6-12, 1990. The WCC Plenary Assembly to be held in Canberra, February 1991, will have as motto: "Come Holy Spirit, Renew the Face of Creation."

0.6 Responding to the cultural, social, economic and political changes (chapter I), the question becomes: How can "evangelization" become concretely meaningful in Asia today, and how do we get the faithful truly

involved in witnessing relevantly to the Gospel amidst current problems in society (chapter II)? Which are the dynamics and the strategies of their involvement so that this truly becomes significant for our times (chapter III)? How is the Church to become a Church “with” and “for” the people (not only for Christians!), in order to meet the challenges presently and during the years to come (chapter IV)?

CHAPTER I: CULTURAL, SOCIAL, ECONOMIC AND POLITICAL CHANGES

While referring to Position Papers I and II of this Plenary Assembly on trends and challenges in Asia and presenting some features of recent years, we may recall here the following areas of developments as a basis for our reflection on the Church’s mission for evangelization, the dynamics of its involvement in society, its pastoral vision and its search for new programs and suitable strategies.

1.1 Asia in a Critical Situation

1.1.1 FABC I’s featuring of “modern-day Asia” is but a further specification of Pope John Paul II’s picture of our contemporary world, where “many millions ... are deprived of hope due to the fact that in many parts of the world their situation has noticeably worsened.”¹³ Asia remains marked by swift and far-reaching transformation, “a continent undergoing modernization and profound social change, along with secularization and the breakup of traditional societies ... Industrialization and all that goes with it violently threatens our peoples with irreparable alienation and the disintegration of patterns of life and social relationships built up over the centuries.”¹⁴ Asia continues to be “an arena of conflict and division, the world’s exploited market place, the continent of suffering humanity.”¹⁵ Its battered condition, poverty, wretchedness and misery bear in themselves the contradictions of humanity.¹⁶

1.1.2 Throughout Asia, by and large characterized by modern underdevelopment which is not merely economic, but “also cultural, political and simply human,”¹⁷ two of its particularly tragic signs mentioned by John Paul II are quite evident: a) among a whole series of economic, social, cultural or simply human shortcomings, especially the housing crisis, due in large measure to the growing phenomenon of urbanization¹⁸ and the widespread refugee problem; and b) the phenomenon of mass unemployment and underemployment.¹⁹

1.1.3 Asia remains in a highly “critical” situation, “crisis” in the sense of both danger and opportunity.²⁰ FABC III describes our continent as being “marked by turbulent political events and traversed by sweeping social transformations and movements.”²¹ The hopes for

development which two decades ago were lively, today appear very far from being realized.²² The prevailing world picture is that of a most serious threat to life rather than one of concern for true development.²³ "A naive mechanistic optimism has been replaced by a well-founded anxiety for the fate of humanity."²⁴

1.2 Cultures, Religions, Traditions: Confronted with Modernity

1.2.1 Asia is the continent of ancient and diverse cultures, religions, histories and traditions (affirming an identity in continuity with the heritage of the past)²⁵ There is certainly still a sensitivity to the preservation and promotion of the cultural heritage.²⁶ However, the relatively holistic and organic universe of meanings, values, symbols and patterns, typical of Asian cultures, is threatened by fragmentation. A "desacralisation of creation" is widely taking place. Traditional legitimation of the world solely through religion or myth, in the past found among most peoples, is confronted with independently-developing natural and social sciences.²⁷

1.2.2 In the modernity process persons become ever more self-conscious, "less willing to admit or accept limits, less able to make long commitments, easily caught up in control-and-consume syndromes." Many people "become restless because of the apparent withdrawal of God, the decrease of the sacral spheres in life and the increase of the secular." Modernity seems to be a monoculture "reducing traditional cultures to its own image and likeness," and at the same time a metaculture "criticizing other cultures in a subversive way," and disregarding or tending to reduce to irrelevance the higher manifestations of human life.²⁸ Thus the sense of spiritual values dominating the thoughts of Asia's sages and the lives of its vast multitudes²⁹ is being threatened by gradual disintegration of traditional societies, the loss of a sense of belonging in community, depersonalized relationships, disorientation and loneliness, secularization,³⁰ worship of technology, narrow materialism and secularism, consumerism, and ideological pluralism.³¹

1.2.3 Within such a context SRS, 15 sums up quite disturbing indexes at the cultural level, bare realities in most Asian countries: "illiteracy, the difficulty or impossibility of obtaining higher education, the inability to share in the building of one's own nation, the various forms of exploitation and of economic, social, political and even religious oppression of the individual and his or her rights, discrimination of every type, especially the exceptionally odious form based on difference of race."³²

1.2.4 Asian religious cultures see human beings, society and the whole universe holistically, as intimately related and interdependent.³³ Most Asians still continue to live with five deep and permeating experi-

ences (although these are now being threatened by the modernity process): 1) a profound experience of belonging to the community; 2) the continuous experience of sharing with one another; 3) the sense of the transcendent (“breathing God”); 4) the experience of a “hierarchical order” in society and religion; and 5) passivity, the extraordinary capacity for exercising the virtue of long-suffering.³⁴ These cultural features certainly play a critical part in the process of development and liberation. What people as subjects of change think, and what they do about change itself, as an important aspect of the development process, “cannot be disregarded except at great cost or risk of failure.”³⁵

1.2.5 We ought to mention as a contrast “the resurgence of fundamentalist religious forces and of militant political ideologies.”³⁶ The phenomenon of religious revivalism tends to religious dogmatism, fundamentalism and intolerance in precept and practice, and has even led to violence and serious conflicts, but it also challenges the Church towards a deeper renewal of Christian faith.³⁷ Another trend “in most of the Asian countries points in the direction of a serious curtailment of religious freedom.”³⁸

1.3 Poverty – Injustice at the National and International Level

1.3.1 Asia’s population of two billion is largely marked with resigned fatalism, passive acceptance of poverty and ignorance, injustice and exploitation — even down to the village level, where “community leaders are deliberately and energetically working to enlarge themselves at the expense of the poor peasants,”³⁹ undernourishment and ill health, scarred by war and suffering, troubled and restless.⁴⁰ Inadequate health services, people in slums, ineffective labor organization, and lack of education were some areas of concern for BISA I 1974.⁴¹ Masses of people remain confronted with the serious problem of “unequal distribution of the means of subsistence originally meant for everybody.”⁴²

1.3.2 They are poor “not in human values, qualities, or in human potential,” but because they are deprived of access to material goods and resources necessary to create a truly human life for themselves.⁴³ They are captured by “mechanisms and mindsets which create increasing poverty and injustice.”⁴⁴ The impressive technological progress is often used to exploit groups and entire populations. It is leading “to division rather than to union, to alienation rather than to communication, to oppression or domination rather than to a greater respect for the rights of individuals and groups.”⁴⁵ The scandal threatening the life and dignity of all humanity today is that the impoverished coexist with those living in unprecedented affluence and opportunity, and that the gap between the rich and the poor, “between the areas of the so-called developed North and

the developing South," is even widening.⁴⁶

1.3.3 The intricate international debate among developed countries over the fate and future of developing countries is explained by the fact that the modern world now needs the "periphery" for the very survival of the "center," and that therefore the "periphery" is kept dependent, but is allowed to reach a certain level of development to make the expansion of markets and ideologies possible. The stages of modernization, which until recently were denied to developing countries, have been accelerated by force and at any cost. "Thus the link between political goals and large-scale economic imperatives built a world of structural injustice at individual and social levels."⁴⁷

1.3.4 SRS, 16 denounces the existence of perverse economic, financial and social mechanisms which, maneuvered directly or indirectly by the more developed countries, in the end suffocate or condition the economies of the less developed countries. SRS, 19 considers as an instance of the failure of development the question of the catastrophic international debt.⁴⁸ The Third World debt, totaling now over 1,500 billion US dollars, is primarily the consequence of an unjust world economic order. It is "responsible for more human misery, more world hunger, more degradation, suffering and death of children, than any other factor." As "the most anti-democratic force operating in the world" it deprives most of the debtor nations in the South of any real sovereignty and holds them in debt slavery. It gives unfair trade advantages to Northern economies, and guarantees a net flow of money from South to North. It provides a mechanism by which the North can continue to impose its political and economic agendas on the indebted nations. Therefore it should be abolished.⁴⁹

1.3.5 By affirming that mechanisms of injustice, although manipulated by people, "often function almost automatically, thus accentuating the situation of wealth for some and poverty for the rest," the encyclical avoids two extremes: on the one hand, a simplistic moralism considering personal attitudes as the only cause of all injustice; on the other hand, the stance of blaming merely those mechanisms, thus absolving man from his personal accountability for the poverty and the suffering of many people.⁵⁰

1.3.6 The causes of Asia's social economic crisis have been: colonialism, feudalism, the introduction of Western classical capitalism, disrupting the traditional economic texture of society with its inbuilt balances; economics "not geared primarily to satisfying the requirements of the nation but rather to responding to external markets, not to the basic needs of people, ..., but to the demands of a consumer society;"⁵¹ not the

least, the “social sins,” particularly the above-mentioned “structures of sin.” These mechanisms are characterized by selfishness, shortsightedness, mistaken political calculations and imprudent economic decisions, creating influences and obstacles going far beyond the actions and the brief lifespan of an individual.⁵² We may note that there are close linkages between the struggles for justice and peace and the attempts to affirm and preserve the integrity of creation.⁵³

1.4 Other Fundamental Human Rights Issues

1.4.1 The dignity of human life is in some Asian countries jeopardized by programs of abortion (sterilization, artificial contraception, manipulation of the very sources of life); by the physical and mental torture of prisoners; by the exploitation and ill-treatment of the weaker sections of society, especially women and children; by the promotion of materialistic values, seen in a growing “consumerism mentality.”⁵⁴

1.4.2 We may not pass by issues of the rights and role of women in Church and society.⁵⁵ The “Syllabus of Concerns” of FABC III mentions “millions of working women employed in factories, farms and export-processing zones,” the “sexual exploitation of women ... for the purpose of commerce and tourism,” and, on the other hand, support for their “centrality in the life of the family.”⁵⁶ According to a recent United Nations’ report women, who make up half the world’s population, “work almost two-thirds of all man-hours, receive a tenth of the world’s income and own less than a hundredth part of the world’s wealth.”⁵⁷ On the other hand, their “advancement and contributions in the professions – as doctors, lawyers, managers, accountants, political leaders, teachers, etc. – have been phenomenal, despite the obstacles placed in their path by tradition.”⁵⁸ In his Apostolic Letter *Mulieris Dignitatem*, August 15, 1988, John Paul II elaborates on the dignity and the vocation of women in our times, proposing Mary the *Theotokos* as their example.⁵⁹ The member Churches of WCC have committed themselves to support women in their struggles by launching the “Ecumenical Decade of Churches in Solidarity with Women.”⁶⁰

1.4.3 Other points of concern for the Asian Churches are: the basic means of livelihood for all,⁶¹ especially for workers and peasants;⁶² the problems of population pressure;⁶³ and the millions of refugees deprived of home, employment, family and homeland by war, natural calamities, persecution and discrimination,⁶⁴ e.g., in Afghanistan and Pakistan, and in Southeast Asia: Burma, Laos, Cambodia and Vietnam.⁶⁵

1.5 The World of Labor

1.5.1 John Paul II refers to man's vocation to work in order to emphasize that "it is always man who is the protagonist of development."⁶⁶ Work ought to serve the goal of man's life on earth and help him live human life as fully as possible. Unfortunately this is far from being realized along Asian workers, women and men. Mutually reinforcing powers are beyond their control: "the dominance of transnational corporations and large local companies in traditional industries ... taking advantage of cheap labor or appropriating the land of small landowners; the banning of strikes and trade unions ...; the exodus of rural workers into already overcrowded urban slums ...; the lack of supportive organizations among the vast majority of urban workers, small landowners and landless peasants ...; unemployment and underemployment."⁶⁷

1.5.2 According to the Korean Bishops' Conference, just remuneration is "the very core of a just society." A style of remuneration based only on the ups-and-downs of the market, or only on piecework production (without a legal minimum wage system, a social security system, job safety development, job training, fair hiring and firing, etc.) is to be rejected. The Conference called for "freedom to form organizations and unions, collective bargaining and the right to strike," and urged "a special pastoral concern and practice that fits into the life of the workers."⁶⁸

1.6 Asia's Political Situation

1.6.1 Since World War II certain Asian countries have been politically torn between two ideologies based on two very different visions of man and of his freedom and social role, namely, liberal capitalism in the West which developed with industrialization during the last century, and Marxist collectivism in the East originating from an interpretation of the condition of the proletarian classes made in the light of a particular reading of history.⁶⁹ By developing antagonistic systems and centers of power the ideological opposition has evolved into a growing military opposition.⁷⁰

1.6.2 Awareness of the danger of falling victim to "neo-colonialism" has given rise to the movement of non-aligned nations, aiming at effectively asserting the rights of every people to its own identity, independence and security, and to share on a basis of equality and solidarity in the goods intended for all.⁷¹ Processes of integration have taken place in Asia. Nations have taken initiatives aimed at regional groupings with various aims and objectives. ASEAN in Southeast Asia and SAARC in South Asia are two well-known examples.

1.6.3 Power politics in our continent have a grave impact in the form of massive poverty and degradation. Structures and relationships in the political and economic community have been and still are widening the gap between the rich and the poor. There are situations of repression, oppression and exploitation resulting from vested economic interests and political power. Serious ethnic, cultural and linguistic conflicts are also linked with economic and political divisions. "The political situation in many Asian countries has become volatile, and a sense of insecurity permeates particularly the minority groups."⁷² In politics a situational challenge to the Church is: "How to help our people find an Asian style of authentic participative leadership in government at all levels."⁷³

1.6.4 SRS, 21's critical attitude towards liberal capitalism and Marxist collectivism, however, i.e., that both – if reformed – may be capable of evolution towards a more genuinely human development, is particularly interesting in the light of recent developments in China and Eastern Europe.⁷⁴ Nonetheless, the present division of the world remains a direct obstacle to the real transformation of the conditions of underdevelopment.⁷⁵

1.7 Family Life in Asia

1.7.1 Social categories play an important role with regard to village-, family-, and kinship ties in Asian societies. These categories impose restrictions on individual freedom. Decisions of some importance are taken by the larger family or the community after deliberation. Wherever the heritage of cultural values and traditions are affected by the modernity process and social ties are loosened because of urbanization, industrialization, transmigration and other causes, numerous people become uprooted and alienated. Their often deplorable conditions, material and spiritual, pose grave problems to our Churches, particularly to those directly engaged in social activities and in community development.

1.7.2 Changes in the various dimensions of Asian society (cultural, religious, social, economic, political) cannot but affect directly the Asian family, "the cellular receptacle of all Asia's problems, poverty, repression, exploitation and degradation, divisions and conflicts," problems relating to women, health, labor, business, education, a contraceptive mentality and population control programs insensitive to moral and religious sensibilities, etc.⁷⁶ This statement of FABC IV has later on been confirmed by SRS, 33.⁷⁷ The ACMC considered as a situational challenge in social life: "how to preserve the authentic values of personalism and family life in the face of urbanization and technological progress."⁷⁸

1.8 The Youth in Asia

1.8.1 Although in the Southern Hemisphere the demographic problem is one of the sources of serious difficulties for development, the absolute incompatibility of all demographic growth with orderly development has not been proved. However, quite alarming are in several countries the systematic campaigns against birth, contrary to their respective cultural and religious identity and to the nature of true development. Those campaigns are launched with pressure and financial support from abroad and in some cases even made a condition for the granting of financial and economic aid; and hence they present a new form of oppression.⁷⁹

1.8.2 Asia's youth – of which 60% are between 15 and 24 years of age – are being captivated by ideological currents,⁸⁰ They are in an “explosive situation,”⁸¹ and easily fall victim to irresponsible agitations. Many of them live under wretched conditions, unable to liberate themselves from ignorance and illiteracy, severely limited by inadequate skills and knowledge, vulnerable to the temptations of materialism and consumerism, with a seriously-weakened sense of social belonging.⁸²

1.8.3 Their positive side is their idealism, awareness and concern, their impatience and “rebellion” in the face of social and economic conditions, and of political structures crying out for urgent reforms and bold transformations.⁸³ They are capable of playing a substantial role in Asia's development,⁸⁴ and therefore pose a serious challenge to Asian Churches. But in many Churches there is a serious and almost disturbing shortage of youth leaders.

1.9 Signs of Hope

1.9.1 That Asian religious cultures consider humanity and the entire universe holistically, as intimately related and interdependent, certainly may provide a basis for our struggle for peace, justice and wholeness.⁸⁵ It is a sign of hope as well that in certain Asian societies the concern for peace, the respect for justice (consequently the concern for a fair distribution of the results of true development), consciousness of the limits of available resources⁸⁶ and of the cycles of nature are growing and taken into account in planning for development.⁸⁷ Many already recognize the dangers posed to the environment. “The struggles of people to protect life and the environment have generated echoes all over the world. It has been their determination for life that has often moved governments and international organizations to respond.”⁸⁸

1.9.2 There is an increasing general awareness of the fundamental challenges posed by the gap between rich and poor, the international

debt, sexism, and racism. SRS, 26 mentions “the full awareness among large numbers of men and women of their own dignity and of that of every human being,” expressed, e.g., “in the more lively concern that human rights should be respected, and in the more vigorous rejection of their violation,” thanks among others to the influence of the “Universal Declaration of Human Rights” promulgated 40 years ago by the United Nations.

1.9.3 Former ideological and political hostilities between the superpowers have been significantly reduced.⁸⁹ The new thinking, separating politics from ideology and connecting it with morality, is capturing, though slowly, the minds of political leaders. The *perestroika* in the USSR, orienting the economic and social life towards the human being, generates hopes for profound domestic democratization, for a better justice and deeper concern for human rights. The increasing contacts and exchange of information are creating a new climate, characterized by greater trust and mutual understanding.⁹⁰

1.9.4 The Delhi Declaration on “Principles for a Nuclear-Weapon Free and Non-Violent World,” signed by Rajiv Gandhi and Mikhail Gorbachev, November 27, 1986, speaks of peaceful coexistence as the universal norm of international relations, respect for human life and for the right of every state to political freedom and economic independence, comprehensive international security instead of the “balance of terror,” resources spent on armaments to be channelled henceforth towards harmonious social and economic development.⁹¹

1.9.5 The quest of Asians is “to find new meanings in their lives and endeavors, to overcome destructive forces and to shape a new integration in our societies, to free themselves from structures which have created new forms of bondage, to foster human dignity and freedom and a more fully human life, to create a more genuine communion among men and nations.”⁹² Positive signs as mentioned in SRS, 39 are also found in our continent: growing awareness of the solidarity of the poor among themselves, mutual support, public demonstrations without recourse to violence.

1.9.6 A particular sign of hope is the awakening of people themselves. Ever since the end of World War II movements of people have been challenging developments in the areas of economics, politics, militarization and ecology. They are demanding to be the subjects of their own destiny and history.⁹³ In Asia too we witness the emergence of a new consciousness and a new self-understanding. Asia is in its hour of awakening to new and gigantic responsibilities; it is resolutely turned toward the future; the masses are awakening; they are firmly resolved to take up their life and destiny more fully in their own hands.⁹⁴ In the aftermath of

independence from colonial powers Asian countries have been searching for stable political structures suitable to their history and culture.⁹⁵ But increasing militarization is in the 1990s one of the new challenges to human development, aggravating the old ones.⁹⁶

1.9.7 Already in 1965 Vatican II praised “those national procedures which allow the largest possible number of citizens to participate in public affairs with genuine freedom”⁹⁷ (without using the term “democracy”!). Now after almost 25 years we find that the demand of people for participatory democracy has become a world-wide phenomenon. “It is rapidly gaining universal recognition as legitimate. Participation is a prerequisite for enhancing justice in any society.”⁹⁸

1.9.8 “For millions in our world, as well as for the creation, the situation is extremely precarious. But darkness faced and explored, darkness accepted and understood, is the beginning of all profound expressions of Christian hope. It allows the stones to be rolled away, and opens the pathway for God’s light and life to be embraced with faith.”⁹⁹ Since the love of God in Jesus Christ has triumphed over the power of sin, we can hope for change and for a new beginning. “Responding to God’s love, we can implement such new life. The threats to life can be identified, confronted, reversed and changed.”¹⁰⁰

CHAPTER II: EVANGELIZATION IN THE CONTEXT OF SOCIAL CHANGES

2.1 The Meaning of Evangelization in Asia Today

2.1.1 “Evangelization” means: bringing the Good News into all the dimensions of human life and society, “and through its influence transforming humanity from within and making it new,”¹⁰¹ so that each people’s history, culture, meanings, values and traditions are taken up, “not diminished nor destroyed, but celebrated and renewed, purified if need be, and fulfilled ... in the life of the Spirit.”¹⁰² The Gospel of God’s self-emptying and sacrificing love in Jesus Christ is not just an appeal to the *laos* (the Christian community), but to the *ochloi* (the poor and suffering people) and also to the *ethnê* (all nations with their own religious cultures and national histories). The challenge of the *ochloi* and the *ethnê* is addressed to the *laos* which, indeed, has its *raison d’être* in its relationship both to the *ochloi* and the *ethnê* and can only be known theologically in that relationship.¹⁰³

2.1.2 One of the most significant structural characteristics of modernity, which is gaining an ever-stronger impact on life in most Asian countries, is its intrinsic technological dimension. The impact of new technology – at first transforming and then innovative and almost creative –

has two important aspects, both particularly meaningful for our understanding of the challenges posed to evangelization, i.e.: 1) massive technological development producing a profound transformation of individual and social consciousness; and 2) the contemporary new level of creative technology, the biotechnologies, involving the human being not only as subject but also as object of the technological process. Here technology can humanize or dehumanize. It is here that the Church can support a hopeless, antagonistic view of technology, or — as an aspect of its evangelizing mission — integrate itself in the efforts of mankind to look for a responsible way of dealing with technology.¹⁰⁴ Which particular message has the Gospel to convey to modern man and society, in order to direct that transformation of consciousness towards the common welfare? How is the Church to cope with modern technological developments so that respect for human life and human dignity always be the basic motivation for man's biotechnological endeavors?

2.1.3 Going hand in hand with technological progress are secularization and its developments, one of the most pervasive challenges put by modernity to inculturated evangelization. The problem becomes more complicated when we take seriously into account that, because of the profoundly different historical, social, cultural and religious setting, secularization processes in our countries necessarily evolve in ways different from those in “the West.” The question is how do we people of “the East,” with our particular heritage of cultural, social and religious values, react to modernization with its technology? Hence, how can the Gospel message be conveyed in contemporary language appropriate for modernizing Asian societies.

2.1.4 FABCI speaks of the urgency of evangelization as “sharing with our peoples what is most precious in our hearts and in our lives, Jesus Christ and his Gospel, the unsurpassable riches of Christ.”¹⁰⁵ Evangelization is to reveal the all-transforming power of the Gospel; it speaks about justice, peace and the wholeness of creation as fruits and signs of God's eschatological Realm: “Justice ... transforms possessiveness into sharing of food and thus life (Mt 15:32-38); peace ... transforms the power of domination into an act of healing that brings wholeness to life (Mk 5:1-13); the integrity of creation ... transforms broken relationships into life in trust and confidence (Mt 6:25-33).”¹⁰⁶ Hence, Christian resistance to the threats to life is an integral part of the confession of Christian faith.¹⁰⁷ It is evangelization which will lead mankind to *shalôm*, not just the absence of war, or the precarious security gained through a balance of military power or nuclear deterrence, but genuine peace in Jesus Christ overflowing in true Christian love for others.¹⁰⁸

2.1.5 Evangelization in Asia today needs “people possessed of a

spirituality that can cope with the rapidity of change.” It calls for “formators and educators who can empower people to be at ease with rapid change, the diversity of cultures, emerging situations and the pluralism of our times.” New ways of understanding authority and obedience in the Church, the processes of decision making and sharing, subsidiarity and collegial leadership are called for.¹⁰⁹ It is a renewed “thinking with the Church” (*sentire cum Ecclesia*) heralding a “new beginning,” a new era of evangelization.

2.2 Evangelization and Human Development

2.2.1 Development, “while having a socio-economic dimension of its own, is the modern expression of an essential dimension of man’s vocation.”¹¹⁰ Human history, marked by our personal and collective effort to raise up the human condition, is part of the divine plan of universal salvation.¹¹¹ Quite consistent with this faith-enlightened notion of authentic human progress is, therefore, FABCI’s statement: that “action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel that is, of the mission of the Church for the redemption of the human race and its liberation from every oppressive situation.”¹¹²

2.2.2 For the people of Asia — except for a few affluent islands like Japan a largely poor continent burdened by internal and international structures of injustice and oppression — economic and social justice linked to development remains an important concern.¹¹³ This situation is “a tremendous challenge to the Church and an opportunity to unleash the inner potencies of its message.”¹¹⁴ “Evangelization and the promotion of true human development and liberation are not only not opposed, but make up today the integral preaching of the Gospel, especially in Asia.”¹¹⁵ “Through the ‘preaching of the good news to the poor’ (Lk 4:18) Christ’s renewing life and the power of his paschal mystery is inserted into our peoples’ search for human development, for justice, brotherhood and peace.”¹¹⁶ In other words, the purpose of mission is “to convert people to authentic human values and to deepen and fulfil these values in Christ.”¹¹⁷

2.2.3 From the viewpoint of development FABCI IV considers the task of infusing the Gospel and Kingdom values of love and justice into Asia’s political, economic, cultural and social world as an imperative of the Gospel,¹¹⁸ whereas from the viewpoint of evangelization SRS, 41 considers proclaiming Christ, teaching the Church’s mission and conveying the truth about man as the Church’s first contribution to the solution of development problems. In other words: addressing these problems and especially insisting on the nature and characteristics of authentic human

development belongs to the Church's pastoral ministry.¹¹⁹

2.2.4 There is a growing conviction that integral and genuine human development can only be achieved within a healthy environment. In dealing with the present environmental crisis the Church must recognize the depth of the challenge and confront the basic modern mindset undergirding the threats to God's creation. Society's belief in the utter resourcefulness of technology must be countered with warnings and deeds regarding technology as man's servant instead of his "master." In virtue of the Gospel Christians need to recover their faith in God as Creator, in the world as belonging to God, and in a reconciled relationship, through Christ, between humanity and the created world.¹²⁰

2.3 The Church's Social Doctrine

2.3.1 The role of the Church to speak as Church flows from its acknowledgment in faith that problems of development pertain to its pastoral ministry. The Church fulfills its evangelizing mission by speaking about the nature, conditions, requirements and aims of authentic development, and about obstacles standing in its way.¹²¹ Its social doctrine consists of a "set of principles for reflection, criteria for judgment and directives for action" as the accurately formulated results of a careful reflection in faith on "the complex realities of human existence in society and in the international order." It gives rise to a "commitment to justice," the implementation of the Church's prophetic role.¹²²

2.3.2 Here are some characteristics of the Church's social doctrine: the goods of this world are originally meant for all; they are of service to the coming of God's definitive Realm;¹²³ hence private poverty — while a human right — has an intrinsically social function; there should be concern for deprivation of fundamental human rights (in particular: religious freedom and freedom of economic initiative) which is a special form of poverty.¹²⁴

2.3.3 Since the Church cannot offer social, political or economic solutions to development problems, it cannot provide politicians, not even Catholics among them, with guidelines or directives as to which concrete policies to take.¹²⁵ Its task is to apply God's word to peoples' lives and the life of society by offering principles for reflection, criteria of judgment and directives for action,¹²⁶ not in the sense of concrete guidelines, nor of merely general ethical principles for life in society (i.e., applicable every where and at all times), but directives in a concrete historical situation, formulating man's responsibilities in community life; even without being concretely operational those principles concern actual problems, and are formulated in a way understandable for contemporary man.¹²⁷ The

principles proposed by Vatican II's *Gaudium et Spes*, Paul VI's *Populorum Progressio*, and SRS are to take on "flesh and blood" in each local Church. It is the local congregation of faithful who in their concrete life situation have to discern God's will concerning their local circumstances, officially through their bishops, unofficially — and this is no less important — by all expressions of their awareness and the promptings of the Spirit in them.¹²⁸

2.3.4 The problem is *how* to "make the message and life of Christ truly incarnate in the minds and lives of our peoples."¹²⁹ *How* to stay "in continuous, humble and loving dialogue with the living traditions, the cultures, the religions — in brief, with all the life realities of the people?"¹³⁰ In the midst of modernizing trends *how* should the Church cooperate with other institutions in its evangelizing mission? *How* should it carry out its critical prophetic function? *How* to help people profit from the benefits of technology without total disruption of their beliefs and their traditional religious context? What symbols and what language are the most appropriate in evangelization amid modernizing and secularizing trends?¹³¹ Or, as the VIth CCA Assembly, Penang, Malaysia, June 1977, formulated the question: "*How* can we give an account of the hope that is in us in such a way that it bears the marks of the Suffering Lord and of the suffering people?"¹³²

2.3.5 A major effort in evangelization has to be directed to creative pastoral theology based on discernment arising from Basic Christian Communities when they critically reflect upon their own lived reality in the light and power of the Gospel.¹³³

2.4 Evangelization, a Call to Conversion

2.4.1 Since, from the moral viewpoint, in the matter of violations of human rights and structures of injustice we encounter the reality of sin, the change of behavior and mentality and mode of existence, the surmounting of moral obstructions to development, the growth towards an ever-clearer awareness of interdependence among individuals and nations, all of them required in order to overcome injustice and its mechanisms are called conversion.¹³⁴ More specifically SRS, 39 insists on conversion to solidarity, and SRS, 40 on conversion to peace. *Metanoia* to justice should become manifest in concrete acts so that in practicing justice, — in relating loyally and compassionately to others, where "the other" and no more "the self" is the center of his concern, — man reflects the justice of God freeing his enslaved, marginalized and suffering people from oppression.¹³⁵

2.4.2 Solidarity and collaboration of all¹³⁶ certainly calls for an attempt at "pedagogy of the oppressors" as well as "pedagogy of the

oppressed.”¹³⁷ The process of *metanoia* is made more deliberate by spiritual discernment. That process becomes more consciously a human enterprise and at the same time dependent on the action of the Spirit.¹³⁸ The Church, in virtue of the Spirit, affirms its confidence in a true liberation, in divine providence guaranteeing openness to God’s Realm, and in man with his fundamental goodness, his qualities and energies, so that no despair, pessimism or inertia is justified.¹³⁹ Thus faith in the Gospel becomes “a prophetic movement of resistance” against sin and structures of sin, and a proclamation of “God’s redemptive action in Jesus Christ as an alternative reality in human history, and beyond.”¹⁴⁰

2.4.3 Conversion implies the growth of a new spirituality, a “new mysticism.” SRS, especially nos. 37-40, proposes “a spirituality of social involvement.”¹⁴¹ It is a spirituality of finding God in today’s world of technology, an attitude of “pilgrimage,” searching, evolving, discovering, being in uncertainty and transition; a creatively loving interdependence between brothers and sisters; a spirituality that is a source of unity among Christians themselves, between Christians and people of other faiths, “between prayer and action, between solitude and community, between the material and the spiritual, and surely between woman and man,” a unity to be achieved first of all within each of us.¹⁴²

2.4.4 Conversion is necessary also with regard to some traditional theological positions which have undergirded “the disintegration of creation, condoned oppressive political, social and economic injustice, and justified destructive wars around the globe.” Some examples of those positions include: 1) “a simplistic separation of history from creation, as if God acts only in the history of humanity, and not also in the whole of creation”; 2) a misleading division between God’s continuing act of creation (providing, sustaining and protecting life), and redemption as his eschatological action, denying the biblical links between both; 3) “some theologies of power based on a patriarchal understanding of God’s sovereignty”; 4) a narrow focussing on the salvation of individuals at the expense of realizing that through his Spirit and his mighty acts in creation God is bringing forth a new creation.”¹⁴³

2.5 The Development of Asian Theology

All the faithful have to take part in the evangelizing mission of the Church. Being confronted with the critical situation in developing Asian countries and with the numerous challenges of painstaking modernity processes, evangelization needs to be backed up by contextualized theology which will have the following aspects:

2.5.1 Asian countries have to face problems of modern technology

with its powerful influence on the human mind. Compared with Vatican II's stance concerning modernity, when the older technological processes were considered which lead to external modifications of the environment, improved human efficiency and affected individual as well as social consciousness, and when *Gaudium et Spes* praised science and technology in a relatively uncritical way, at present the Church faces a more complex and weighty challenge emerging from biotechnologies. This challenge requires scientific discovery to be closely followed by and organically integrated into theological research and reflection. It demands a far greater theological understanding of creation,¹⁴⁴ as well as a basic attitude of both critical and positive openness (and not just the traditional defensive posture) to unfolding scientific processes. There has to be an interdisciplinary approach to the problem of contemporary technology in which theologians discuss with scientists the meaning and extent of those discoveries, all of them concerned about how to put such a high degree of technology at the service of mankind.¹⁴⁵

2.5.2 A more specifically Asian theology needs to be developed.¹⁴⁶ It is "through a theological investigation of the present world" that John Paul II wishes to emphasize "the need for a fuller and more nuanced concept of development."¹⁴⁷ The construction of a genuinely Asian theology which is an integral component of Church life,¹⁴⁸ and for which living contact with concrete Asian realities is necessary, must be given a special priority.¹⁴⁹ The interaction between professional theologians and people in their daily lives, as well as a deep insight into people's historical, social, cultural, political and spiritual reality, would lead to a meaningful conceptualization of the Christian faith for today's world. A new theology and spirituality born in the context of the struggles of the poor in Asia need to be articulated.¹⁵⁰

2.5.3 Besides the familiar Third World emphasis on liberation which occurs often enough in Asian theologies,¹⁵¹ there is a widespread concern with culture.¹⁵² Even more significant is the concern prevailing everywhere, apart from the Philippines, to relate theologically to other Asian religions and religious traditions. Rampant cultural alienation and social injustice, the dominance of political ideologies, and the massive and long continued sufferings of the Asian poor ought indeed to be seriously addressed by Asian theologians. How are Christian communities of faith to relate to the *ochloi* or the *Minjung*, i.e., "those who are ruled," the oppressed people struggling to be subjects of their own history?¹⁵³ Note that in some countries liberation theology which is emerging in certain areas has aroused suspicion among government authorities.¹⁵⁴

2.5.4 By 1981 the points of agreement in the ecumenical debate about the "People" in Asia could be summarized as follows: 1) theology

must take account of the widespread suffering of Asia's people and seek to answer their aspirations and their needs; 2) it must take account of their historical situation and their need for social justice, and identify with their struggles for political and economic liberation; 3) it must "take account of their religious beliefs and the cultural forms, in which their spiritual aspirations are expressed, and engage in dialogue with them in a common search for religious truth;" 4) it must bear witness to the conviction that God has acted with his people in the past, and to the belief in the incarnate presence of God in Jesus Christ alongside Asian women and men today; 5) it must listen to the cries and the faith of the poor, and not seek to impose alien categories of thought or a priori political or theological solutions.¹⁵⁵

2.5.5 By deliberately distancing itself from the "West" Asian theology has come to stress: 1) creation as the background for redemption; 2) mission in the context of dialogue; 3) the discernment of the Cosmic Christ in the midst of the Asian revolution; and 4) the emerging focus on *Minjung* as the subjects of history.¹⁵⁶ Consequently, in defending human rights Church leaders may have to take "the unfamiliar course of looking for guidelines of policy and action not to ready-made theological systems developed principally in the West, but to a discernment of the historical process taking place among our own people."¹⁵⁷

2.5.6 Here are some of the questions still to be discussed in the years to come: 1) How can Asian theology be converted to the People and to Christ in Asian people? 2) How to find a new theological idiom, in which the Gospel can be communicated to ordinary people? 3) How to form communities which are both Asian and Christian, able to validly do theology on behalf of Asia? 4) How can Christians and Christian theology offer the political vision so much needed by Asian people?¹⁵⁸

CHAPTER III: DYNAMICS OF GETTING INVOLVED IN SOCIETY

In the spirit of *Gaudium et Spes*, as expressed in its preface,¹⁵⁹ inextricably bound as we are to our peoples by a common history and a common destiny,¹⁶⁰ we envisage the following dynamics for our involvement in society.

3.1 Christian Commitment to Society

Involvement requires first of all wholehearted commitment of ourselves to social welfare. In this context FABC II reminds us of our being called to shared responsibility for justice and brotherhood, to solidarity with others, "especially when they are poor and voiceless, marginalized and oppressed, deprived of their rights and their human dignity."¹⁶¹ The

Assembly recalls the necessity of prayer which “binds us to solidarity with the poor and the powerless, the marginalized and oppressed in our societies.”¹⁶² Christian commitment must be rooted in the Gospel of Christ.¹⁶³ It is indispensable especially in the midst of growing secularism and in the face of man’s sense of complete self-sufficiency.¹⁶⁴ But that only is not enough. Commitment to the concern for the total development of Asia’s peoples¹⁶⁵ requires us to be truly “with” others and “for” others, and our action to be duly pondered and effectively planned.

3.2 Being “with” Others and “for” Others

3.2.1 First of all there is the need for dynamic and constructive integration in society. FABC III quotes the first International Mission Congress held in Manila, December 1979, as asserting “the increased commitment to tasks of human development and struggles for justice and human rights.”¹⁶⁶ The Assembly wishes our theological vision to be “turned ever more resolutely to the Church’s responsibility in the world, in the public spheres, in the construction of a more fully human future for Asian peoples,” making the preference for the poor “the real pattern of our daily praxis.”¹⁶⁷

3.2.2 Generally speaking, there is the need for sharing in whatever truly belongs to our peoples: their meanings and values, their aspirations, their thoughts and language, their songs and artistry, even their frailties and failings.¹⁶⁸ Our attitude ought to be that of “being with others and for others,”¹⁶⁹ and ever more aware of “situations of social injustice, of the violation of human dignity and human rights massively present” around us.¹⁷⁰

3.3 The Quest for Integral Human Development

3.3.1 Although apparently the common concern for justice and peace is growing, there still exist interrelated threats to creation which call for urgent attention by the Church: the “Greenhouse Effect,”¹⁷¹ acid rain particularly as a result of the burning of fossil fuels, unlimited resource exploitation, deforestation,¹⁷² unbridled biotechnology. Ultimately those threats have their roots in a secularized view of life, in man’s belief that he has the right and the duty to dominate creation totally.¹⁷³

3.3.2 Facing the serious threats to life right now, SRS, 34 strongly inculcates respect for the natural world or the cosmos.¹⁷⁴ With regard to the natural world we are subject not only to biological laws but also to moral ones.¹⁷⁵ Note: within the cosmic world view of most Asian peoples respect for the wholeness of nature (the “community”) belongs to the ancient heritage of cultural and religious values;¹⁷⁶ the well-being of humanity is

intrinsically dependent on nature as the source of salvation, and human life is a struggle towards liberation and wholeness. Eastern religions too are the bearers of an organic vision of reality, and the source of a culture of harmony.¹⁷⁷

3.3.3 Models of development which do not correspond to the people's heritage of cultural and religious values not only will appear ineffective, but even harmful. Hence, in our development efforts "we must continue to treasure the resources of the spirit found among our people."¹⁷⁸ Ever more clearly the need is felt of searching for new development paradigms which, in the context of modernizing and secularizing Asian countries, not only take the moral and religious aspects of development most seriously, but also fully respect the cultural values, the mindsets and the innate societal structures of any country concerned (although these too are subject to change).¹⁷⁹ Unsuitable development models not only do not work, but will become a serious obstacle to genuine development, and injure the people concerned, uprooting and alienating them from cherished traditional values;¹⁸⁰ "cities and the industrial sector expropriate resources from agricultural and rural areas, leading to the disintegration of the family, the spirit of the community and the wisdom of the people."¹⁸¹ The catholicity of the Church, "the root of our diversity in the oneness of faith, may serve to help Asian remain truly Asian, and yet become fully part of the modern world."¹⁸²

3.3.4 The ACMC considered as a situational challenge 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."¹⁸³ The dialogue of life requires "a genuine experience and understanding of (their) poverty, deprivation and oppression;" it demands "working, not for them merely (in a paternalistic sense), but with them, to learn from them ... their real needs and aspirations, ... and to strive for their fulfillment" by transforming oppressive structures and situations.¹⁸⁴ Opposed to the thinking of a number of liberation theologians that transformation of social structures is the secret to any meaningful social change is the view that the inner make-up of people, their cultural values and attitudes are the key to real social change. There is, however, a mutuality of social structures and cultural values.¹⁸⁵ Social structures, by nature relational, can change more easily and within a shorter time span than cultural values, internal to people and imbibed in a long socialization process.¹⁸⁶

3.3.5 The Churches in Asia are called to contribute their best to the solution of the social question.¹⁸⁷ As a matter of fact, they are getting ever further involved in issues pertaining to human rights and freedom, to labor and business, health, women, the arms race, the international order

and other issues of justice and peace that seriously affect our peoples and especially the downtrodden.¹⁸⁸ E.g., we are to be aware of the widespread landlessness throughout most Asian countries, where the actual tillers of the soil are not the owners of the land.¹⁸⁹ If the Churches hope to address the widespread network of political, economic, religious, social and cultural injustices, problems which are structural in nature, their response ought to be communitarian in character.¹⁹⁰

3.4 Ecumenical and Interreligious Dialogue in Human Development

3.4.1 There is particularly in human development the need for “understanding of, reconciliation and collaboration with our brothers of other Christian Churches.”¹⁹¹ The Vancouver WCC Assembly in 1983 called upon the Churches to engage “in a conciliar process of mutual commitment (covenant) to justice, peace and the integrity of creation.” Since then the JPIC process has been drawing Churches, Christian world communions and regional ecumenical organizations to affirm life over against structures of sin and systems of injustice. John Paul II’s encyclical *SRS*, 34 in 1987 expresses the readiness of the Catholic Church for ecumenical collaboration in the struggle for ever further development (including efforts towards a healthy environment for life), and welcomes invitations for that purpose.¹⁹²

3.4.2 The struggle for a full human life is not confined to the Christian community. In solidarity with other great religious traditions, the basis of the establishment and development of Asian cultures, Christians seek the full flowering of the human person and the transformation of societies.¹⁹³ Efforts must be rooted in the vivifying of “that profound religious sense which characterizes the spirit of the Asian world.”¹⁹⁴ Dialogue with the great religious traditions of our people,¹⁹⁵ particularly in the present Asian socio-political context,¹⁹⁶ with the perspective of integral human development, implies accepting religions and religious traditions as significant elements in God’s design of salvation, as containing profound spiritual and ethical meanings and values.¹⁹⁷ M.M. Thomas once even said: “The common humanity and the self-transcendence within it, more especially the common response to the problems of humanization of existence in the modern world rather than any common religiosity, or common sense of the Divine, is the most fruitful point of entry for a meeting of faiths at spiritual depth in our time.”¹⁹⁸ A good example is the Buddhist-Christian Joint Appeal for Peace and Justice to All Nations and Peoples, signed by representatives of the Asian Buddhist Conference for Peace (ABCP) and the Christian Peace Conference (CPC) at Khabarovsk, USSR, December 5, 1988.¹⁹⁹ A problem is that on the one hand the Churches find other religions “as allies in their fight against atheistic and antitheistic humanism”; on the other hand there is opposition against

“Christianity’s claim for the uniqueness of Christ and his Church’s mission.”²⁰⁰

3.4.3 Note that like Vatican II’s pastoral constitution *Gaudium et Spes*, Paul VI’s encyclical *Populorum Progressio* is addressed “to all people of good will.”²⁰¹ We need to collaborate even with those without an explicit faith, perceiving that the obstacles to development are not only economic, but rest on more profound spiritual attitudes.²⁰² In the context of John Paul II’s universal appeal to all men of good will it is easy to understand why he explicitly mentions the *Universal Declaration of Human Rights* promulgated by the United Nations.²⁰³

3.5 The Need for Conscientization

3.5.1 An important element among the dynamics of our involvement is “an operative and organized ‘action and reflection in faith’,” the process of conscientization seeking the transformation of unjust social structures, affecting the deprived or oppressed as well as those maintaining the structures.²⁰⁴ Conscientization is “particularly important today in educating all to justice, especially the young.”²⁰⁵ There should be “an awareness of the existence and the dynamics of unjust structures in society and a certain competence in the analysis and the refashioning of such structures.”²⁰⁶ There is need for critical and technical analysis of the problems.²⁰⁷

3.5.2 ACMC mentions the “ministry of social concern, social leaders ...,” able “to focus the attention of the community on social injustices or needs of the community and harness the forces within the community in the light of human and Christian principles.”²⁰⁸

3.5.3 Despite difficulties, however, the people are becoming aware of the causes of their problems and trying to organize themselves in various ways into self-reliant, participative, self-determining people’s groups, in order to solve them.²⁰⁹ FABC III wishes the poor to be organized “for non-violent action for justice, freedom and their own welfare in solidarity with other groups.”²¹⁰

3.6 Effective Programming of Action

3.6.1 The Church should participate in the planning and in mustering “the effective will to eradicate entrenched injustice and replace oppressive structures,” in order to help create “the new world of Asia, as a true family of nations,” linked “by mutual understanding and respect, by the nobler bonds of brotherhood and of love”,²¹¹ a “city of brothers” mirroring in hope and promise the Kingdom of God,²¹² a “new and just society, where men will uphold the dignity of the human person, provide the

opportunities for development and progress, and promote that quality of life which would enable them to reflect their sonship in God.”²¹³

3.6.2 There is a particular need for an entire program of conscientization at every level of the life of the Church.²¹⁴ If, however, “the poor are to be successful in their social justice demands and movements, they need a broad-based backing from motivated and educated people, a network of persons of good will.”²¹⁵ In this perspective it is necessary to form responsible community leaders enlightened by the Christian vision on community building and development, and endowed with talents for organization.

3.7 The World of Education

3.7.1 Education, formal as well as non-formal, is a potent means of transformation in society. At school “it is possible for people of different faiths, races, backgrounds, social classes and tribes to become a community,” where “the values necessary to transform the wider society into a true community are actually formed and shared.”

3.7.2 Catholic school education in particular calls for the right and proper vision on teaching (as “not simply the communication of knowledge but even more importantly the formation in values”) and spirituality (involving “sacrifice, other-directed-ness, concern, love, justice and other Gospel values”) among teachers. Especially amid people of other faiths a Catholic school community becomes “a sign of the peace, justice and love of God’s Reign.”²¹⁶ Creative programs to prepare lay teachers for holistic teaching are being implemented in some Asian countries.²¹⁷

3.8 Collaboration with Local Governments

3.8.1 SRS, 15 expresses concern about the “passivity, dependence and submission to the bureaucratic apparatus” of governments, putting every one “in a position of almost absolute dependence.” Perhaps in many or most Asian countries it is for the Church by no means easy to implement its prophetic function by taking a critical stance towards certain official regulations, and not just to maintain “good relations” with government officials, but to cooperate critically (in the positive sense) with common efforts for development.

3.8.2 It seems that so far in FABC Plenary Assemblies, in the Bishops’ Institutes and in other FABC-sponsored or related meetings, relatively too little has been said about cooperation with local governments and about constructive criticism towards government policies and

regulations. Yet already ABM 1970 urged support and cooperation with government agencies.²¹⁸ In certain cases this could be an important element in the prophetic mission of the local Church. Perhaps this is one of the important subjects to be dealt with in this Plenary Assembly.

3.9 Action against Warfare

3.9.1 According to SRS, 10 development is the new name of peace,²¹⁹ whereas "war and military preparations are the major enemy of the integral development of peoples." It is a tragic fact that in Asia racial, ethnic, tribal, religious and ideological conflicts are proliferating both within nation-states and regionally,²²⁰ and that, while economic aid and development plans encounter insuperable obstacles (ideological, tariff and trade barriers), arms of whatever origin circulate with almost total freedom.²²¹

3.9.2 Christians are called to take part in efforts towards a just ending of strife and warfare.²²² FABC III regrets the attitude of indifference and hesitation with regard to "the proliferation of arms (including nuclear arms), oppressive militarization and established patterns of violence."²²³ The Asian Christian Peace Conference (ACPC) held an International Symposium in order to observe the International Year of Peace in Bombay, May 26-30, 1986.²²⁴ The Delhi Declaration on Principles for a Nuclear-Weapon Free and Non-Violent World, New Delhi, November 27, 1986,²²⁵ and the Non-Governmental Organizations' Conference on the Relationship between Disarmament and Development, Stockholm, May 15-17, 1987,²²⁶ may also be considered positive signs for the future.

3.9.3 While opting for non-violent alternatives in the solution of conflicts, the first draft for the World Convocation on Justice, Peace and the Integrity of Creation of the WCC, March 6-12, 1990, proposes the following steps in the search for a just peace: 1) involvement in the struggles for justice against all forms of oppression; 2) support for those resisting the production, testing and deployment of nuclear arms and other weapons of mass destruction; 3) pressing for effective disarmament and readiness to live without the false sense of security and protection of massive armaments; 4) support for those holding the value of pacifism and the refusal to bear arms as a genuine movement of protest against the false search for peace through military might; 5) support for international institutions and structures (e.g., UN) working for the peaceful solution of conflicts.²²⁷

3.10 An Appeal to the Developed Nations

3.10.1 SRS, 7 insists on "the most serious duty" incumbent on the

the more developed nations "to help the developing countries."²²⁸ SRS, 16 points to "undoubtedly grave instances of omissions on the part of the developing nations themselves and especially on the part of those holding economic and political power." It is tragic also that "investments and aid for development often are diverted from their proper purpose and used to sustain conflicts" and to buy weapons, apart from and in opposition to the interest of poor countries.²²⁹ Here the ethical character of the interdependence of peoples and the requirements and conditions for cooperation in development based on ethical principles need to be emphasized.²³⁰ For many Asian countries the main form of solidarity called for is perhaps that of motivated and educated people, a network of persons of good will, backing the poor in their social justice demands and movements, rather than the idealistic, though hope-filled, universal solidarity according to SRS.²³¹

3.10.2 SRS, 39 urges "the stronger and richer nations" to develop a sense of moral responsibility for the other nations, so that a truly international system be established founded on the equality of all peoples, and enabling the economically weaker countries to contribute themselves to the common good with their treasures of humanity and culture. Already in 1970 the ABM in Manila urged that "the affluent nations reach the goal of at least 1% of GNP as aid to the developing countries at the earliest possible date. In consideration of the burdens of interest and capital repayments" a strong appeal was made "that at least 70% of the aid be in the form of grants."²³² Account is to be taken of the fact that the economic interests of the capitalist and socialist blocs reinforced by a political imperialism are "imposed on the economies of Asian countries by various forms of economic imperialism, such as unjust trade and aid conditions, export-oriented industries and capital intensive technology, transnational corporations, agribusiness enterprises and tourism."²³³

3.10.3 SRS, 43 envisages the following indispensable reforms at the international level: 1) the reform of the international trade system mortgaged to protectionism, and frequently discriminative against developing countries; 2) the reform of the world monetary and financial system recognized as inadequate, because it is "marked by an excessive fluctuation of exchange rates and interest rates, to the detriment of the balance of payments and the debt situation of the poorer countries;" 3) the reform of technological exchanges; quite frequently developing countries are denied needed forms of technology or sent useless ones; note also that "industrialists of developing countries which have begun to prosper can turn to poor countries, not to develop them but to exploit them;"²³⁴ 4) the structural review of existing international organizations in the framework of an international juridical order: review of their operating methods, operating costs and effectiveness, presupposing "the overcoming of

political rivalries and the renouncing of all desire to manipulate these organizations, which exist solely for the common good.”

3.10.4 According to SRS, 44-45 developing countries need a spirit of initiative in order to act in conformity with their own responsibilities, and dedication to their own development; they should favor access to a wider culture and a free flow of information; they are to identify their own priorities and clearly recognize their own needs; food production must increase; unjust structures, particularly political institutions, need to be reformed, and corrupt, dictatorial and authoritarian forms of government replaced by democratic and participatory ones; solidarity should be fostered among themselves and with the neediest countries of the world.

3.11 Towards the Creation of a New Human Community

3.11.1 In an ever further secularizing world, where human domination over nature is reinforced by continuous technological progress, mankind is threatened by anthropocentrism, fragmentation, mutual alienation and individualism. Traditional positive values of brotherhood and solidarity inherent in the sense of belonging to the community are being challenged and heavily shaken by modernizing trends. We need to rediscover the riches of the cosmic world view common to Asians (including those professing “metacosmic” faiths, such as Islam and Christianity, among whom the cosmic vision is present at least as an undercurrent),²³⁵ according to which reality is communion, harmony and interdependence, and humanity itself part of this web of relationships within reality.²³⁶

3.11.2 Linking up with that centuries-old vision, ways must be sought to engage ourselves more fully in the common task wherein all men of good will must be joined, of building up within our nations societies responding to the deepest aspirations of our peoples as well as to the demands of the Gospel, “grounded on truth, guided by justice, motivated by charity, realized in freedom, and flowering in peace.”²³⁷ In what ways are we to meet the pressing challenge to create “a more genuine communion among men and nations,”²³⁸ to strive “for God and for brotherhood among his sons,”²³⁹ and to aim at a new and just society, where the dignity of the human person will be upheld, opportunities for development and progress provided, and the quality of life promoted, “so that all men may reach full human development?”²⁴⁰

CHAPTER IV: THE CHURCH: BEING “WITH” AND “FOR” ASIA’S PEOPLE

The Church in Asia today is called to support development efforts “with its religious and human inspiration in order to give them a ‘soul’ and an effective impulse.”²⁴¹ Which Church model would be most suited in

the context of an ongoing and ever more intensive development in all sectors of Asian society? What are in modernizing Asian countries some of the changes which the Church itself should make to be both true to itself and also credible to the societies it evangelizes? How is the institutional aspect of the Church to be kept consistently faithful to its only meaningful vocation of being a mediator and never an end in itself?

4.1 The Church Sent to Serve Society

4.1.1 The Church is at its deepest level a communion, whose all-encompassing purpose is discipleship in the Gospel, whose life and activity are meant to be led by the guidance of the Spirit and nourished by the sacraments of faith, a community of authentic participation and corresponsibility in true oneness with its pastors, called to proclaim the Word through word and witness, to reach out to others through ways of dialogue, and to serve in evangelical *diakonia*, so that the Word and the Spirit may be shared in fidelity and joyfulness with others in other human communities.²⁴²

4.1.2 The Church is a community accompanying and serving humanity “in a common pilgrimage toward the ultimate goal, in relentless quest for the Absolute ... sensitively attuned to the work of the Spirit in the resounding symphony of Asian communion.”²⁴³ The overwhelming needs in all areas of life in Asia’s developing societies and the thrust of Vatican II pose a serious challenge to make our apostolate world-oriented or Kingdom-oriented.²⁴⁴

4.2 The Church of the Poor

4.2.1 Churches in Asia are to be the “Church of the Poor,”²⁴⁵ moving away from ecclesiocentrism,²⁴⁶ revising its own lifestyle and institutions “in order to first realize within itself whatever it has to say about social justice,”²⁴⁷ sharing in its way of life something of the poverty of the masses and giving witness to evangelical simplicity,²⁴⁸ discerning the justice of their requests and helping to satisfy them without losing sight of the common good.²⁴⁹ They are Churches “with the poor” – the *Minjung*, *janathan* or *dalits* (the untouchables) – “working out programs of human development – integral, respectful of the people’s dignity, attuned to their cultures,” “standing with them in their hard struggle for justice and for self-empowerment,” insisting that “the rich become themselves real members of the Church of the poor by fulfilling their obligations in justice and charity toward the poor.”²⁵⁰

4.2.2 FABC’s orientation in this respect is confirmed by SRS’s teaching on the preferential love for the poor embracing “the immense

multitudes of the hungry, the needy, the homeless, those without medical care and, above all, those without hope of a better future.²⁵¹ It is an option in the exercise of Christian charity imitating the life of Christ, characterizing our social responsibilities and our way of life as well as our decisions on the ownership and use of goods.²⁵²

4.2.3 Whether and to what extent the Church takes its social responsibility seriously appears from its effective preferential love of the poor. Reversing the hypocritical principle that “what is good for the rich, is good for the poor as well,” the Church should act on the evangelical assumption, that “what is good for the poor, is good for the rich also.” By siding with the poor, the Church sides with all mankind.²⁵³

4.2.4 It is to be deeply regretted that “the Church in Asia is not known by the multitudes of the poor to be passionately concerned for their rights and dignity as human beings nor selflessly committed to their total liberation from social injustice and oppression.”²⁵⁴ In what ways are we to meet the urgent need “to refashion and renew the Church, so that it is a true servant in the cause of social justice.”²⁵⁵

4.3 The Prophetic Role of the Church

4.3.1 The ministry of evangelization in the social field, comprising not only the teaching of social doctrine (the proposing of a “set of principles for reflection, criteria for judgment and directives for action”), together with the condemnation of evils and injustices, implies a prophetic role of the Church in society.²⁵⁶ The Church implements this role, whenever incurring all risks it enters the concrete place and moment of struggle for justice by articulating those principles in constructive criticism, justified expectations and concrete demands.²⁵⁷ The principles formulated in SRS ought to assume their concrete shape in each local Church.²⁵⁸

4.3.2 With regard to justice the Asian bishops expressed their regrets that they “have not been sufficiently vigorous in speaking out for justice and the defence of human rights,”²⁵⁹ nor firmly resolved “to speak out for the rights of the disadvantaged and powerless, against all forms of injustice,” and not to tie their hands “by compromising entanglements with the rich and the powerful.”²⁶⁰

4.3.3 The Church should be “the voice of those without a voice: the poor and the weak, the marginated and the victims of injustice.” It should cooperate “with any person of good will ... without narrowness, without paternalism and in open dialogue,”²⁶¹ in seeking transformation of society and its structures.²⁶² For that purpose note the following areas of concern of BISA II 1975: the need for grass-roots discernment, contacts and dialogue; the need for integrating into the pastoral methodology of

our Churches a constant serious technical analysis of the complex socio-political problems and situations; the structuring of a whole program of conscientization at every level of the life of the Church.²⁶³

4.3.4 Among the emerging ideologies atheistic communism certainly deserves particular attention.²⁶⁴ It still has not lost all its attractiveness, especially among the poorest sections of society which understandably are sensitive to promises of a higher life standard. Overt or covert, if necessary defying official bans, communism is trying to find its way to ever greater influence on the poor masses. While professedly promoting liberation, communism has deprived man of his just human rights and destroyed freedom in the pursuit of equality.²⁶⁵ How are Churches in Asia to come into grips with this reality?

4.3.5 The problem of how the Church should speak to society has been formulated by BISA III 1975: the participants accepted a pluralism of action, "understanding the difficulties of those who advise caution, as well as appreciative and supportive of those who may want to act more forcefully and effectively in the cause of justice."²⁶⁶ Social action often brings people into conflict, which is not necessarily violence, nor necessarily opposed to charity, and often "a necessary means to attain true dialogue with people in authority."²⁶⁷ How to help Christian communities take firmly the right attitude and appropriate action in often precarious situations?

4.3.6 Being pastors of the Church in Southeast Asia in particular may mean prophetically denouncing and opposing the affluent, powerful, and educated, if they refuse to share the concern "that the poor be enabled to participate in the decisions that vitally affect them," even at the cost of losing their aid and support.²⁶⁸

4.4 The Role of the Laity

4.4.1 In Asian countries, where Christians numerically speaking are a very small minority (which "qualitatively" speaking they may not be!), the laity are growing in socio-political consciousness.²⁶⁹ Their role is of paramount importance.²⁷⁰ The commitment of lay people to common welfare through political activity confirms their rootedness in Christ and their charism to be a leaven in the world.²⁷¹ It is their task "to animate temporal realities with Christian commitment," by which they appear to be "witnesses and agents of peace and justice."²⁷²

4.4.2 The laity ought to increasingly involve themselves in pastoral concerns as persons "with genuine Christian freedom and responsibility, especially in the social and political domains."²⁷³ Competent and principled

lay people are to influence from within the philosophies, programs and activities of political parties and personalities for the common good in the light of the Gospel.²⁷⁴ They are “especially called to transform from within the professional, economic, educational and family life through their witness and their struggle for justice.”²⁷⁵ The interrelationship between the Christian message and the complex modern secular world is bound to be quite ineffective if the laity are not allowed to share genuine responsibility and to be increasingly active in the decision-making process at different levels of Church life and organization.

4.4.3 A special responsibility of the laity is “to uphold and defend the dignity of women, and to change attitudes, policies, practices and legislation that lead to the discrimination against and repression of women.”²⁷⁶ John Paul II’s Apostolic Letter *Mulieris Dignitatem*, August 15, 1988,²⁷⁷ hopefully will strongly stimulate them in their endeavors. The laity find in the Christian family, with its many problems in facing the challenge of modernity, a highly important area for reflection and personal commitment.²⁷⁸

4.4.4 “A fundamental mission of the laity in the world of work is to recover the religious meaning of human work as an expression of human creativity and a participation in the work of the Creator.”²⁷⁹ The constitutive element in progress is “the continual reappraisal of man’s work, both in the aspect of its objective finality and in the aspect of the dignity of the subject of all work, that is to say, man.”²⁸⁰ The laity are to assume ever greater responsibilities in the communication media.²⁸¹ The laity, particularly medical personnel and scientists, have a significant role in health services, among others with regard to bioethical problems.²⁸²

4.5 The Role of Christian Youth and Students

4.5.1 The Church in Asia ought to be the Church of the Young, “responsive to the needs and demands of men in contemporary society,” not “established” in the world.²⁸³ In various parts of Asia Christian youth and particularly students are “involved in awakening the consciousness of the people; organizing and mobilizing groups working for justice and peace; serving as community health workers, catechists and leaders of Christian communities, organizers and members of pastoral teams, etc.”²⁸⁴

4.5.2 ABM 1970 recognized “the dynamic and prophetic role that Asian students are playing in the development and transformation of our society.” They are to “confront the problems and issues posed by ... our changing society,”²⁸⁵ and “to identify themselves closely with the poor and underprivileged masses of Asia.”²⁸⁶ BISA III 1975 committed itself

“to be attentive to the voice of the youth of Asia, which in strong and appealing terms is searching for justice,” and “to recognize them as co-workers in that search for the attainment of justice.”²⁸⁷

4.5.3 Catholic educational institutes and educators have been urged “to put increasing emphasis on education for total development.”²⁸⁸ An important element in education is conscientization leading to an awareness of the existence and the dynamics of unjust structures and to a certain competence in analyzing and refashioning them.²⁸⁹ Education for justice and action is to be promoted in order to bring about changes on different levels (personal, attitudinal and structural).²⁹⁰

4.6 The Role of Mass Media

4.6.1 Communication reflects the complexity and the diversity of the situation of the world. Whereas mass media should promote relationships and solidarity among the human family, provide dialogue and contribute to true information and education, their tremendous responsibility quite often is miscarried with terrible consequences. They are mostly monopolized by national and international agencies or controlled by powers, and often used for ideological propaganda and money-making. Ethical values are all too often ignored, truth is distorted and people are deprived of the right to information.²⁹¹

4.6.2 Pope Paul VI has drawn attention to “the growing role being assumed by the media and their influence on the transformation of mentalities and of society itself.”²⁹² That is why the Asian bishops made it their urgent collegial concern to place the media of social communication more fully at the service of the evangelization, education and development of our peoples.²⁹³ FABC IV calls for “a supportive stance toward the systematic formation and training of the laity to assume even greater responsibilities in the media.”²⁹⁴ It certainly is an important element in the Church’s mission in Asia today to create a critical attitude in society towards views and informations presented by the mass media, and thus to contribute towards the forming of a sound “public opinion.”

V: EPILOGUE

5.1 In FABC, FABC-sponsored and FABC-related conventions, international as well as regional, throughout the years since the Federation was established, time and again experiences and views have been exchanged on the Churches’ social and pastoral concerns in Asian countries and on their efforts to respond seriously to “the signs of the times” as they have developed so far. Undoubtedly this has been very helpful for the participants.

5.2 Looking back at the many statements issued by those meetings we certainly can say that earnest attempts have been made to arrive at an overall picture of the Asian scene in continuous development during the two past decades. But perhaps we have to admit that descriptions of realities and life situations mostly have not delved deeply enough into the very roots of sufferings and struggles – maybe for lack of sufficiently scientific backup – and often have not succeeded in emphasizing and spelling out articulately their global dimensions, particularly in the context of most recent social, economic, technological, ideological and political developments.

5.3 Enough resolutions and recommendations have been made to the local Churches in Asia which, if they are to be carried out effectively, surely call for the serious commitment not only of Church leaders, but also and maybe even more, of Christian communities. But so far there has been no clear picture available of to what extent those resolutions and recommendations have been put into effect, and to what extent their implementation have resulted in significant reforms in Church life and mission and in concrete steps in response to emerging challenges and ever-changing circumstances.

5.4 Obviously this state of affairs demands a critical reflection on our part as to whether and to what extent – perhaps mainly at the local level – the results of our international meetings have been further articulated into operational strategies and efficient programs for concrete concerted action, stipulating the more particular aims to be achieved in the various sections of Church life and involvement in our societies, and the appropriate means to be applied for those purposes.

5.5 Hopefully FABC V will avoid falling into unnecessary repetitions of what in statements and recommendations of former Plenary Assemblies has been sufficiently expressed, and meet our expectations of a new beginning: an updated and deepened insight into the contemporary Asian situation: cultural, social, economic, political, more consciously framed within the wider global context; a refreshed evangelical spirit of dedicated service to our suffering and struggling brothers and sisters in Asia; a renewed optimism in faith for the next future of Asia; and a firm resolve to meet in concerted and suitable action the challenges of the 1990s.

VI: QUESTIONS SUGGESTED FOR DISCUSSION

6.1 Which are the structures of injustice in your country and what are their deeper roots? Which attitudes are called for in facing them? Which are the actions to be taken by Christians, while considering seriously

local traditional mindsets and cultural values as well as trends of modernization?

6.2 What are in modernizing Asian countries the changes which the Church itself should make to be both true to itself and also credible to the societies to which it preaches the Gospel? How are community leaders and Christians down to the grass-roots to be formed to become the leaven of society? In other words: What does inculturation of Christian faith concretely imply for the 1990s?

6.3 Considering “the signs of the times” in Asia and particularly in your country, how would you spell out concretely the responsibility of Christians with regard to human and community development? How could Pope John Paul II’s encyclical *Sollicitudo Rei Socialis* be put into effect? In what ways can Christian communities be helped to implement its guidelines?

6.4 In view of the Church’s prophetic mission in Asian society, where situations of deprivation and oppression are brought about by mechanisms that have injustice built into themselves, and where certain government regulations do not serve the well-being of the poor masses, how are Church leaders to deal with the rich and the mighty who have power over those structures? Which is the best way to get Christians involved in those critical functions?

6.5 What would be in your country the best approach and the suitable means to social economic conscientization, where on the one hand the traditional view of God, man and nature, together with inherited mindsets or attitudes, and on the other hand, modern secularizing tendencies, hamper the common struggle for an ever-better quality of life? How to prepare community leaders for their task in this respect?

6.6 How could Christians in your country best join hands with Christians of other denominations, with people of other faiths and religious traditions, and with “all people of good will?” Which levels of ecumenical and interreligious dialogue could best deepen the common concern for authentic human development and in what ways? Which is the most effective way for Christians to carry out their prophetic role in society in the spirit of the Gospel?

FOOTNOTES

1. References to the Asian Bishops' Meeting (ABM), Manila, November 23-29, 1970; FABC I, Taipei, April 22-27, 1974; FABC II, Calcutta, November 19-25, 1978; FABC III, Sampran, October 20-27, 1982; FABC IV, Tokyo, September 16-25, 1986; the Asian Colloquium on Ministries in the Church (ACMC), Hong Kong, February 27 - March 5, 1977; the International Congress on Mission (IMC), Manila, December 2-7, 1979; the Final Reflections of the BISAs are found in: *For All the Peoples of Asia*, abbreviated FAPA, IMC/TCO Publications Manila, vol. I (1984): *The Church in Asia: Asian Bishops' Statements on Mission, Community and Ministry 1970-1983*; vol. II (1987): *The Church in Asia: Asian Bishops' Statements on Mission, Community and Ministry, Social Action, Lay Apostolate, Dialogue 1974-1986*; NB: BISA VII 1986 gives an overview of the preceding BISAs, see n.3, FAPA II, pp. 388-389.
2. A summary of SRS is found in J.J. Carroll, S.J., "An Overview of the Encyclical '*Sollicitudo Rei Socialis*,'" *EAPR XXVI:1* (1989) 3-7; "The '*Sollicitudo Rei Socialis*' in Thailand," *EAPR XXVI:1* (1989) 25-26.
3. Leo XIII, encycl. *Rerum Novarum*, May 15, 1891, Leonis XIII P.M. Acta XI Rome 1892, pp. 97-144; Pius XI, encycl. *Quadragesimo Anno*, May 15, 1931, AAS. XXIII (1931) 177-228; Pius XII, message for the 50th anniversary of *Rerum Novarum*, June 1, 1941, AAS. XXXIII (1941) 195-205; John XXIII, encycl. *Mater et Magistra*, May 15, 1961, AAS LIII (1961), 401-464; Paul VI, encycl. *Populorum Progressio* (PP), March 26, 1967, AAS. LIX (1967) 257-299; Paul VI, Apost. Letter *Octogesima Adveniens* (OA), May 14, 1971, AAS LXIII (1971), 401-441; John Paul II, encycl. *Laborem Exercens* (LE), Sept. 14, 1981, AAS LXXIII (1981), 577-647.
4. Quite rightly Bishop F. Claver, S.J. remarks that all too often in discussions on integral human development and liberation the problem is not the what and the why, but rather the how of social change, "An Anthropological-Pastoral Perspective on '*Sollicitudo Rei Socialis*,'" *EAPR XXVI:1* (1989) 10-11.
5. Cf. FABC I, Statement n.21, FAPA I, p.31.
6. Cf. SRS,28; cf. PP, 20-21.
7. Cf. On the notion of "authentic and integral human development," cf. SRS, 1; 9 (ref. to PP, 14); SRS, 17: "Either all the nations of the world participate or it will not be true development"; SRS, 32: "development of the whole person and of every human being." Development limited to the economic field "easily subjects the human person and his deepest needs to the demands of economic planning and selfish profit" (SRS, 33).
8. Cf. SRS, 9.
9. Cf. SRS, 33; characterized by "a rigorous respect for the moral, cultural and spiritual requirements based on the dignity of the person and on the proper identity of each community," *ibid.*; also SRS, 46.
10. Cf. SRS, 29.
11. Cf. ACMC, Conclusion 30, FAPA I, p. 121.
12. Cf. SRS, 32.

13. Cf. SRS, 13. See SRS, 9: compared with GS, PP puts a stronger emphasis on the worldwide dimension of the social question; cf. PP, 3; 9; also SRS, 10.
14. Cf. FABC I, Statement, n. 4, FAPA I, p. 27; cf. IMC, Message 4, *ibid.*, p. 212.
15. Cf. FABC IV, Statement no. 1.1, FAPA II, p. 312.
16. Cf. FABC IV, Statement n. 1.3, *ibid.*
17. Cf. SRS, 15 referring to PP.
18. Cf. SRS, 17 referring to Paul VI's *Octogesima Adveniens*, 8-9.
19. Cf. SRS, 18.
20. Cf. FABC II, Statement n. 9, FAPA I, p. 54; ACMC, Conclusion 14: "a gigantic crisis," *ibid.*, p. 115.
21. Cf. Statement n.8.1, FAPA I, p. 94; A summary of the social situation in Thailand, which is "critical," is found in EAPR XXVI:1 (1989) 28-29, presented in a Synopsis of the Report of the National Seminar on SRS. The challenges arising from the impact of science and technology and of the modern mentalities generated by them, and the possibilities of a dialogue between the Catholic Church in Asia and science and technology were studied in a seminar on Faith, Science and High Technology, held in Hong Kong, December 3-10, 1988, *FABC Papers* 51.
22. Cf. SRS, 12; 13: "... in general, taking into account the various factors, one cannot deny that the present situation of the world, from the point of view of development, offers a rather negative impression;" SRS, 16, 20.
23. Cf. SRS, 24 with reference to PP, 20-21.
24. Cf. SRS, 27.
25. Cf. ABM 1970, Message nn. 7, FAPA I, 12; ACMC, Conclusions 7, *ibid.*, p. 113.
26. Cf. SRS, 26.
27. M. Azevedo, S.J., "Modernity: A Cultural Reality," *SEDOS Bulletin*, 88:5 (1988) p. 167.
28. D. O'Donnell. O.M.I., "The Process Called Modernity, An Introduction to the Theme of the Seminar," *SEDOS Bulletin*, 88:5 (1988) pp. 145-147.
29. Cf. Pope Paul VI's address to ABM, Manila, November 28, 1970, "To the peoples of Asia," *MR*, 36; AAS LXIII (1971), pp. 21-27.
30. GS, 33 expresses the origins of the secularization process rather optimistically. On secularization and its consequences, cf. O'Donnell, *art. cit.*, pp. 148-149.
31. Cf. FABC II, Statement n. 8, FAPA I, p. 54; IMC, Message 8, pp. 212-213. SRS, 28 speaks of "superdevelopment": "an excessive availability of every kind of material goods for the benefit of certain social groups," involving much "throwing away" and "waste."

32. Racism is vigorously denounced by the preparatory document "Towards an Ecumenical Theological Affirmation on Justice, Peace and the Integrity of Creation." First Draft for the World Convocation on Justice, Peace and the Integrity of Creation of the World Council of Churches, March 6-12, 1990 (abbrev. JPIC-WCC) 119: "The struggle against racism, wherever it is found, in overt or covert forms, is a responsibility laid upon the Church by the Gospel of Jesus Christ."
33. Cf. FABC IV, Statement n.3.1.10, FAPA II, p.316; BISA VII 1986 n.6, on the interaction between the religio-cultural system and the socio-economic-political system of Asian societies, *ibid.*, p.389.
34. Cf. O'Donnell, *art. cit.*, pp. 154-155.
35. Cf. Claver, *art. cit.*, EAPR XXVI:1 (1989), p. 12.
36. Cf. FABC III, Statement n.8.1, FAPA I, p.94; also IMC, Message 6, on the reawakening of ancient religions and religious traditions in general, p.212; BISA VI 1983, n.5: a new challenge in the 1980s is "the militant resurgence of traditional non-Christian religions like Islam, Buddhism and Hinduism," FAPA II, p.381; Dr. Robert Runcie, Archbishop of Canterbury, at the general synod of the Church of England, July 1989, condemned religious intolerance, while mentioning Islamic fundamentalism in the Middle East, Christian fundamentalism in Ulster, Jewish fundamentalism in Israel, *FABC Newsletter*, n.71, May-July 1989, p.2.
37. Cf. FABC IV, Statement n.3.1.9, FAPA II, p.316.
38. Cf. APMC, Conclusions 17, FAPA I, p.116.
39. Cf. R.W. Timm, C.S.C., "Echoes of 'Sollicitudo Rei Socialis' in Bangladesh," EAPR XXVI:1 (1989), p.22.
40. Cf. ABM 1970, Message nn.5, 10, FAPA I, pp.12-13. At the universal level SRS, 15 speaks of "the various forms of exploitation and of economic, social, political and even religious oppression ... discrimination of every type."
41. Cf. nn.14-21, FAPA II, pp.348-350.
42. Cf. SRS,9; 10: on "huge sums of money ... utilized for the enrichment of individuals or groups ...".
43. Cf. FABC I, Statement n.9, FAPA I, p.31, quoted in IMC, Consensus Paper Workshop IV, n.1, p.236; BISA I 1974, n.2, FAPA II, p.345; BISA VI 1983, n.3, *ibid.*, p.380.
44. Cf. FABC III, Statement n.8.1, FAPA I, p.94; cf. n.9.7: on relationships and structures perpetuating injustice and exploitation, p.97.
45. Cf. Azevedo, *art. cit.*, pp.173-174.
46. Cf. JPIC-WCC 13; SRS, 14; and SRS, 28 considers as "one of the greatest injustices in the contemporary world": "that the ones who possess much are relatively few and those who possess almost nothing are many;" coll. BISA III 1975, n.2, FAPA II, p.357; BISA IV 1978, n.3, *ibid.*, p.364; BISA V 1979, n.9, *ibid.*, p.373.
47. Cf. Azevedo, *art. cit.*, p.173.

48. SRS, 19 refers to a document issued by the Pontifical Justice and Peace Commission entitled "At the Service of the Human Community: An Ethical Approach to the International Debt Question," December 27, 1986. On Bangladesh, which has its international governmental debts converted to grants by many nations, see Timm, art. cit., EAPR XXVI:1 (1989), p.22.
49. Cf. JPIC-WCC.10, p.3; G. Wald, "Disarmament and Debt," Third Asian Christian Peace Conference, New Delhi, India, October 1-7, 1989, New Delhi 1989, abbrev. ACPC III, pp. 35-36.
50. Cf. Fr. Magnis Suseno, S.J., "Perkembangan yang sejati. Catatan tentang Ensiklik karangan Paus Yohanes Paulus II 'Sollicitudo Rei Socialis' tanggal 30 Desember 1987," a paper presented at the annual assembly of the Indonesian Bishops' Conference, 1988, p.21.
51. Cf. BISA IV 1978, n.4, FAPA II, p.364.
52. The notion of "structures of sin" is explained in SRS, 36 with reference to the John Paul II's Apost. Exhortation "*Reconciliatio et Paenitentia*" (December 2, 1984), n.16, AAS LXXVII (1985), p.2. Cf. also SRS, 40 on "evil mechanisms;" 46 considers them as "the principal obstacle to be overcome on the way to authentic liberation."
53. Cf. Preman Niles, *Resisting the Threats to Life*, Covenanting for Justice, Peace and the Integrity of Creation, Geneva: WCC Publications 1989; cf. Paulos Mar Gregorios, "Human Existence in Danger?," *Science for Sane Societies*, New York: Paragon House 1987, pp.33-44.
54. Cf. FABC III, Resolution 1, FAPA I, p.103; SRS, 28 speaks of "superdevelopment": an excessive availability of material goods involving much "throwing away" and "waste." The Asian Coalition of Human Rights Organizations (ACHRO) was to begin formally activities in Manila in 1985, concentrating on the problems of groups (small farmers and tenants, subsistence fishermen, tribal minorities, women, migrant workers and bonded laborers, *FABC Newsletter*, n.50, October 1984, p.2. Note also the appeal of the CBCI Commission for Scheduled Castes, Tribes and Backward Classes to the Indian Church to shed casteism, *FABC Newsletter*, n.64, September - November 1987, p.4.
55. Cf. FABC III, Statement n.9.7-8, FAPA I, p.97; n.17.2, p.101; cf. ACMC, Conclusions nn.89-93 on "women in ministry," *ibid.*, p.137; also Conclusions 121 on "the ministries of lay women," p.147.
56. Cf. "Syllabus" VI, p.108; cf. FABC IV, Statement, n.3.3.1 adds to the list of injustices discrimination, forced marriages, hard labor, etc., FAPA II, p.319.
57. Quoted in JPIC-WCC 24; other violations of women's rights are mentioned in nos.25-27.
58. Cf. FABC IV, Statement n.3.3.2, FAPA II, p.319.
59. Cf. AAS LXXX (1988), pp. 1653-1729.
60. Cf. JPIC-WCC 28.
61. Cf. ABM 1970, Resolution 4, FAPA I, pp. 19-20.

62. Cf. ABM 1970, Resolution 3, FAPA I, p.19; BISA IV 1978, n.5: "denial of basic rights and of free speech, intolerance of free people's organizations and participation," FAPA II, p. 364; cf. n.11 p.366.
63. Cf. ABM 1970, Resolution 5, FAPA I, p.20.
64. Cf. SRS. 24.
65. Cf. FABC III, Resolution II, FAPA I, p.104; cf. IMC, Message 30, p.218-219; Consensus Paper Workshop IV, n.14, *ibid.*, pp. 240-241. Cf. Asian Refugees: "A Role for the Churches?," Report of the CCA/WCC-CICARWS Asian Refugee Working Group Meeting, Bangkok, May 17-19, 1989.
66. Cf. SRS, 30 with reference to PP, 15; LE, 4.
67. Cf. FABC IV, Statement n.3.7.2, FAPA II, p. 326.
68. Cf. Declaration on "Humanization in Society," *FABC Newsletter*, n.54, July – September 1985 p.2
69. Cf. SRS, 20; Azevedo, *art. cit.*, pp. 174-175; W. Ebenstein, E. Fogelman, *Today's Isms*, Prentice-Hall Inc., 1985: part I on Communism (including Chinese Communism), part II on Fascism; part III on Capitalism; part IV on Socialism.
70. Cf. SRS, 20. The conflict between the two ideologies, however, scarcely affect countries like Bangladesh, cf. R.W. Timm, C.S.C., "Echoes of 'Sollicitudo Rei Socialis' in Bangladesh," *EAPR*, XXVI:1 (1989), p.17. The threat of nuclear weapons particularly to the Asia-Pacific region is succinctly but clearly enough described by Metropolitan Dr. Paulos Mar Gregorios, "Security in the Asia-Pacific Region – New Perspectives," *ACPC* III, pp. 33-34.
71. Cf. SRS, 21.
72. Cf. FABC IV, Statement n.3.1.1, FAPA II, p.314-317. See SRS, 35 on the political character of decisions "which either accelerate or slow down the development"; and on the need for an effective political will in order to replace misguided mechanisms with more just mechanisms promoting the common good of humanity.
73. Cf. APMC, Conclusion 12, FAPA I, p.114.
74. Cf. Carroll, *art. cit.*, p.4. The basic values of both the capitalist and the socialist systems are to be acknowledged, whereas their structural limits and their functional shortcomings are to be taken into account and their unacceptable principles clearly recognized, Azevedo, *art. cit.*, p.175. Cf. Timm.: "While the profit motive of capitalism is attacked, its concern for private initiative and free enterprise is recognized as more consonant with human nature," *art. cit.*, p.18, with reference to *Laborem Exercens*.
75. Cf. SRS, 22. A moral evaluation of the division of the world into blocs sustained by rigid ideologies: cf. SRS, 36 on "structures of sin."
76. Cf. FABC IV, Statement nn.3.4.2-3.4.3, FAPA II, 320-321; on bioethical problems in Asia: Statement n.3.9.1; the extensive use of artificial contraception, etc.: Statement n.3.9.2; pp. 329-330. E.g., the antibirth campaign in Bangladesh – particularly the sterilization campaign, including forced even systematic sterilization of women – is the most vigorous in the world, cf. Timm, *art. cit.*, *EAPR* XXVI:1 (1989), 20-21.

77. SRS, 33 emphasizes respect for "the right to life at every stage of its existence" and "the rights of the family as the basic social community or 'cell of society'."
78. Cf. Conclusion 12, FAPA I, p. 114.
79. Cf. SRS, 25.
80. Cf. FABC I, Statement n.32, FAPA I, p.33.
81. Cf. BISA V 1979, n.9, FAPA II, p.373.
82. Cf. FABC IV, Statement n.3.2.2, FAPA II, p.317-318; cf. ACMC: "the young and modernizing elite tend increasingly towards agnosticism, secularism and materialism," Conclusions 9, FAPA I, p.113.
83. Cf. ABM 1970, Message nn.6, 11, FAPA I, p.12-13; cf. BISA V 1979, n.16: idealism "quite widespread in the general population," urgent, but "tempered by the deep ancestral wisdom of Asia's long history of patient endurance and contemplative realism," FAPA II, p.375.
84. Cf. FABC IV, Statement n.3.2.3, FAPA II, p.318.
85. Cf. FABC IV, Statement n.3.1.10, FAPA II, p.316.
86. Cf. SRS, 34.
87. On "Justice, Peace and the Integrity of Creation" (JPIC) cf. SRS, 26; 29: on "affinity with other creatures," referring to Gen 1:25-26; 2:15.
88. Cf. JPIC-WCC 61. Preman Niles, op. cit., provides examples of movements and actions of resistance against the destruction of nature that are taking shape all over the world.
89. Cf. JPIC-WCC 56.
90. Mikhail Gorbachev, *Perestroika, New Thinking for Our Country and the World*. English translation 1987; Archbishop Kyrill, USSR, "The Ecology of the Spirit," a paper presented at the European Ecumenical Assembly on Peace with Justice, Basel, May 15-21, 1989, Peace Education, Newsletter, II:3 (September 1989) p. 29; the whole paper: pp. 17-30.
91. Cf. ACPC III, pp. 12-13.
92. Cf. FABC I, Statement n.6, FAPA I, p.28. SRS, 26 speaks of the growing awareness among many people of their human dignity.
93. Cf. JPIC-WCC 59.
94. Cf. ABM 1970, Message n.9, FAPA I, p.12-13; FABC IV, Statement n.1.1., FAPA II, p.312.
95. Cf. ACMC, Conclusions 8, FAPA I, p.113.
96. Cf. BISA VI 1983, n.5, FAPA II, p.381.

97. Cf. GS, 31, adding however somewhat cautiously that "account must be taken ... of the actual conditions of each people and the vigor required by public authority."
98. Cf. JPIC-WCC 60.
99. Cf. JPIC-WCC 57.
100. Cf. JPIC-WCC 58.
101. Paul VI, EN, 18, quoted in FABC II, Statement n.21, FAPA I, p.57.
102. Cf. IMC, Message n.15, FAPA I, p.215, with reference to LG 13; 17; Ag, 21-22; cf. EN, 20.
103. Cf. St. G. Mackie, "God's People in Asia: a Key Concept in Asian Theology," *Scottish Journal of Theology* XLII (1986), p.238, quoting D.P. Niles, in J.T. Butler et al. eds., *Understanding the Word: Essays in Honour of B.W. Anderson*, Sheffield: JSOT Press 1985, pp.281ff.
104. Cf. Azevedo, art. cit., p.166.
105. Cf. Statement n.8, FAPA I, p.28.
106. Cf. JPIC-WCC 81-85.
107. Preman Niles speaks of covenanting for JPIC as "responding in faith," op. cit., pp.70-81.
108. Cf. B., Jenkinson, C.S.Sp., "A Look Back at the Seminar," on "Evangelization: the Challenge of Modernity," March 15-19, 1988, *SEDOS Bulletin* 88:5, May 15, 1988, p.143.
110. Cf. SRS, 30.
111. Cf. SRS, 31.
112. Cf. Statement n.22 quoting the 1971 Synod of Bishops, "Justice in the World," Introduction, FAPA I, pp. 31-32.
113. Cf. M. Amaladoss, "The Local Churches in Asia: Problems and Prospects," *Verbum SVD* XXVII:4 (1986) p.325.
114. Cf. F. Wilfred, "Sunset in the East? The Asian Reality Challenging the Church and Its Laity Today," *FABC Papers* 45, 1986, p.1; in pp.34-35 the author specifies certain areas of challenges: the question of power, the process of modernization, conflicting conceptions and ideologies, the situation of inequality, and the Asian religions.
115. Cf. FABC I, Statement n.23, *ibid.*, p.32.
116. Cf. FABC I, Statement n.28, FAPA I, p.33.
117. Cf. IMC, Consensus Paper Workshop IV, n.3, FAPA I, p.237.
118. Cf. FABC IV, Statement n.3.1.2, FAPA II, p.315.
119. Cf. SRS, 31.

120. Cf. JPIC-WCC 53.
121. Cf. SRS, 41.
122. *Ibid.*, John Paul II emphasizes the validity of the concept "Catholic social doctrine" against those preferring a less "pretentious" term (e.g., "Catholic social teaching"), while avoiding the impression that its content is fixed and defined, cf. Carrol, art. cit., p.3.
123. Cf. SRS, 42; 48.
124. Cf. SRS, 42.
125. Cf. Suseno, op. cit., p.16.
126. Cf. SRS, 8; *Libertatis Conscientia* 72; OA, 4.
127. Cf. Suseno, *ibid.*
128. Cf. Suseno, op. cit., p.24.
129. Cf. FABCI, Statement n.9, FAPA I, p.29.
130. Cf. FABCI, Statement n.12, FAPA I, p.29.
131. Cf. O'Donnell, art. cit., pp.149-150.
132. Cf. St. G. Mackie, art. cit., p. 217, referring to D.P. Niles, "A Continuing Ecumenical Journey," *CTC Bulletin* IV:1, CCA Commission on Theological Concerns, April 1983, pp.46-64.
133. Cf. BISA V 1979, n.23, FAPA II, p.376.
134. Cf. SRS, 38.
135. Cf. Ex 3:7f; see JPIC-WCC 88-89.
136. Cf. SRS, 45.
137. Cf. Timm, art. cit., p.22.
138. Cf. Claver, art. cit., p.13.
139. Cf. SRS, 47.
140. Cf. JPIC-WCC 66.
141. Cf. Claver, art. cit., p.9.
142. Cf. NN., "A Spirituality for Modernity," *SEDOS Bulletin*, 88:5 (1988) pp.158-159.
143. Cf. JPIC-WCC 69-71.
144. An Indian Orthodox theology of creation is presented i.a. by Metropolitan Paulos Mar Gregorios, *The Human Presence. An Orthodox View of Nature*, Madras: the Christian Literature Society 1980, a contribution to the current debate provoked by

- the ecology and resource crisis, and the search for a new understanding of the relation of man and nature provoked by that crisis; also *Cosmic Man. The Divine Presence*, New York: Paragon House 1988 offers new insights into Eastern Christian thought as well as Augustinian thinking in the West as derived from Gregory of Nyssa, on humanity's peculiar mode of existence between Creator and Creation, participating in both and mediating between them. Particularly on bioethics, see the same author, *Science for Sane Societies*, New York: Paragon House 1987, pp.22-32.
145. Cf. Azevedo, art. cit., pp.172-173; see also the author's earlier publication: *Inculturation and the Challenges of Modernity*, in the series *Inculturation*, Working Papers and Living Faith and Cultures, Ary A. Roest Crollius, S.J. ed., Centre "Cultures and Religions," Rome: Pont. Gregorian Univ. Press 1982.
 146. Cf. ABM 1970, resolutions 11; 13, FAPA I, p.21; continuing dialogue between theologians and specialists in religion of our Asian Churches and their counterparts in other religions, resolution 14, *ibid.*; R. Hardawiryana, "Towards a 'Theology in Asia': the Struggle for Identity," *Inter-Religio*, Newsletter, n.12 (Fall 1987) pp.42-66.
 147. Cf. SRS, 4.
 148. Cf. FABC III, Statement n.15, FAPA I, p.100.
 149. Cf. FABC I, Statement n.33, FAPA I, p.34. M. Amalados proposes the following elements in theologizing applicable in the Asian context: 1) a critical and inspiring reflection born of praxis; 2) a creative reflection emerging from within the dialogue of faith with the life of a community in all its cultural and religious complexity; 3) a search for the significance of the experience within the context of God's salvific plan revealed in Christ; 4) the effort to understand the mystery of salvation in the context of the questions and problems raised by a relevant Christian life; 5) a dialectical method, the dialectic poles being human experience on the one hand, and the Christian perspective handed down in a living tradition on the other hand; 6) a reflection guiding interpretation and discernment in the process of inculturation, "Theologizing in India Today," *Vidyajyoti*, XLIII (1973) pp.213-225.
 150. Cf. Joint Consultation of Justice and Peace Coordinating Committee for Asia and Oceania, Hua Hin, October 21-28, 1988, *FABC Newsletter* n.69, November 1988-January 1989, p.2.
 151. On Liberation Theology, cf. John Paul II, *Libertatis Conscientia*, March 22, 1986, AAS LXXIX (1987); a few examples: R. Hardawiryana, S.J., "Teologi Pembebasan dalam Konteks Teologi-Teologi Masa Kini," *Orientasi* XV (1983) pp.67-104; Fr. Wahono Nitiprawiro, S.J., *Teologi Pembebasan. Sejarah, Metode, Praksis dan Isinya*, Jakarta: Pustaka Sinar Harapan 1987; F. Wilfred on Asian theological epistemology and its implications for interreligious dialogue, and on dialogue and symbolic language, see art. cit., pp.78-84; A. Pieris, S.J., *An Asian Theology of Liberation*, Maryknoll, New York: Orbis 1988.
 152. R.J. Schreiter, *Constructing Local Theologies*, Maryknoll, NY: Orbis 1985, speaks of the "ethnographic" as opposed to the "liberation" approach; St. G. Mackie, art. cit., p.215.
 153. Cf. the title of an anthology: *Minjung Theology. People as the Subjects of History*, ed. by the Commission on Theological Concerns of the CCA, revised edition: Maryknoll, NY: Orbis Books, London: Zed Press, Singapore: CCA 1983; Keel Hee-Sung, "Korean Theology: Past and Present," *Inter-Religio*, n.12 (1987) pp.84-91.

- D. Suh Kwang-Sun: "The Minjung has to be differentiated from the proletariat so that the theology of Minjung cannot be a theology of the proletariat using the false consciousness of Marxist ideologies," "A Biographical Sketch of an Asian Theological Consultation," *Minjung Theology*, p.35.
154. According to the governments of Singapore and Malaysia liberation theology is a communist tool for the overthrow of society. Hence the Church has become a threat to the security of the State. "Therefore the Special Branch is right in arresting, harassing, gathering information, etc. ... on all Church social workers who are suspected of being the followers of a communist ideology," P. Gauthier, M.E.P., "Response from Malaysia Regarding the Encyclical Letter 'Sollicitudo Rei Socialis'," EAPR XXVI:1 (1989) p.14.
 155. Cf. St. G. Mackie, art. cit., pp.230-231. The third point regarding religion and culture is peculiarly Asian.
 156. Cf. St. G. Mackie, art. cit., p.235; D.P. Niles, "Christian Mission and the Peoples of Asia," *CTC Bulletin* III:1 (1982) pp.34-48.
 157. Cf. BISA I 1974, FAPA II, p.346.
 158. Cf. St. G. Mackie, art. cit., p.239.
 159. Cf. GS, 1: nothing genuinely human fails to raise an echo in the hearts of Christ's followers, quoted in SRS, 6.
 160. Cf. FABCI, Statement n.5, FAPA I, p.28.
 161. Cf. Statement n.42, FAPA I, p.63.
 162. Cf. Statement n.23, FAPA I, p.58; recommendation n.3.a, *ibid.*, p.67.
 163. Cf. Statement n.24, *ibid.*
 164. Cf. Statement n.27, *ibid.* p.59.
 165. Cf. ABM 1970, Message n.21-22, FAPA I, p.15.
 166. Cf. Statement n.11.5, FAPA I, p.98.
 167. Cf. FABCI III, Statement n.17.1, quoting John Paul II, FAPA I, p.100.
 168. Cf. FABCI, Statement n.12, FAPA I, p.29.
 169. Cf. FABCI III, Statement n.9.1, FAPA I, p.95; cf. BISA I 1974, n.4, FAPA II, p.346; IMC, Message 19: "solidarity and sharing with the poor," FAPA I, p.216.
 170. Cf. FABCI III, Statement n.9.7, FAPA I, p.97.
 171. I.e., a dramatic rise in the temperature of the earth's atmosphere of 1.5-4.5 degrees (C) in the next decade, which scientists now say is likely, could result in global catastrophe. Cf. J. Sawyer, "The Greenhouse Effect: An Environmental Experiment," Peace Education, *Newsletter*, II:3 (September 1989) pp.1-4.
 172. Presently, as many as 20 million hectares (larger than three times the size of Sri Lanka) of forests are being lost annually.

173. Cf. JPIC-WCC 46-49.
174. SRS, 34: "One cannot use with impunity the different categories of beings, whether living or inanimate ... simply as one wishes, according to one's own economic needs."
175. Ibid. Cf. Pastoral letter of the Philippine Bishops on environmental and ecological despoliation: "The health of our physical environment is a Gospel concern," Claver, art. cit., p.9; M. Pavan, "A Role for Christians in World Ecology: The Integrity of Creation," a paper presented at the European Ecumenical Assembly on Peace with Justice, Basel, May 15-21, 1989, Peace Education, *Newsletter*, II:3 (September 1989)pp. 31-41.
176. F. Wilfred elaborates on the interrelationship between anthropocentrism and cosmic vision, in art. cit., pp.73-77.
177. Ibid., p.75; see also note 16, p.85.
178. Cf. ABM 1970, Message n.15, FAPA I, p.14.
179. Cf. *Searching for Asian Paradigms*, Contribution of Youth to the Promotion of Social Goals and Cultural Values in the Development Process, articles written by Asian authors and edited by C.I. Itty, Bangkok: Suksit Siam (distributor) 1984.
180. As is the case in Thailand, Western-style development may result in expropriation of resources of the country by the world market system; cf. "Synopsis of the Report of the National Seminar on the Encyclical 'Sollicitudo Rei Socialis'," by the Catholic Council of Thailand for Development on August 29-31, 1988, at Chantaburi Diocesan Centre, EAPR XXVI:1 (1989) p.29.
181. Ibid.
182. Cf. ABM 1970, Message n.24, FAPA I, p.16.
183. Cf. APMC, Conclusion 12, FAPA I, p.114.
184. Cf. FABC I, Statement n.20, FAPA I, p.31; cf. FABC III, Statement n.9.6, *ibid.*, p.96; "Syllabus of Concerns" III, p.106; FABC IV, Statement n.3.1.11, FAPA II, p.317.
185. Cf. Claver, art. cit., p.11.
186. Ibid., p.12.
187. Cf. APMC, Conclusion 18, FAPA I, p.116; BISA V 1979, n.26-29, FAPA II, p.376-377.
188. Cf. FABC IV, Statement n.3.1.7, FAPA II, p.316.
189. Cf. Timm: "Analysis of the swift economic growth of Japan, Taiwan and South Korea reveals that they all began with successful land reform, since agricultural production was the necessary stimulant for industrialization," art. cit., pp.22-23.
190. Cf. BISA I 1974, n.9, FAPA II, p.347; FABC IV, Statement n.3.1.8, FAPA II, p.316; BISA V 1979, n.24, *ibid.*, p.376; BISA VII 1986, n.21, *ibid.*, p.393.

191. Cf. ABM 1970, Message n.17, FAPA I, p.14; cf. Message n.25, p.16. Cf. SRS, 47: "all Christians are invited to bear witness together to their 'common convictions concerning the dignity of man ...'".
192. JPIC-WCC 86: The Churches should be prepared to collaborate "with people of all faiths and ideologies who are concerned for the enhancement of life." A development research project "Beyond Ecumenical Sharing" was launched in the mid-1980s by participants of the CCA-CCPD/WCC IId Asia Consultation on "development" with Dr. Yong-Bock Kim as its main coordinator, cf. *Beyond Ecumenical Sharing: Communication for Solidarity*, 1989. The CCA Asia Mission Conference held in Cipanas, Indonesia, September 21-27, 1989, approved a resolution inviting the FABC to explore Catholic membership in the predominantly Protestant group; as an alternative a successor Asian ecumenical structure including Catholics could be formed instead, *Asia Focus*, October 14, 1989, p.4; *UCA News*, dispatch no. 526, September 28 – October 4, 1989, p.7.
193. Cf. FABC IV, Statement n.3.0.2, FAPA II, p.314; cf. IMC, Message 28: we are joined with brothers and sisters of the "living faiths of Asia" "in the common quests for truth and freedom, justice and love for our people," FAPA I, p.218; cf. BISA 1974, n.12, FAPA II, p.348; BISA III 1975, n.6, *ibid.*, p.359; n.8.3 p.360; BISA IV 1978, n.7 p.365; BISA V 1979, n.30-32, *ibid.*, p.377-378; BISA VI 1983, n.10, *ibid.*, p.382-383; Cf. "Evangelization in Asia Today," Statement of the All-Asian Conference on Evangelization, Suwon, August 24-31, 1988, n.9, *FABC Newsletter* n.68, September-October 1988, pp.5-6; BIRA IV/7, Tagaytay, October 23-November 3, 1988: reflection on how socio-economic and political situations affects efforts toward dialogue, *FABC Newsletter* n.69, November 1988-January 1989, pp.1-2; Ulrich Dornberg, "Development and Interreligious Dialogue. Some Preliminary Remarks for Discussion," *Seeds of Peace* IV:3 (September 1988) pp.20-25.
194. Cf. ABM 1970, Message n.15 ref. to Paul VI's message to the Asian Bishops' Meeting, November 28, 1970, FAPA I, p.14.
195. Cf. ABM 1970, Message n.24, FAPA I, p.16; cf. resolution 2, p.19; resolution 12, p.21; FABCI, Statement IV, nn.13-18, FAPA I, pp.29-30; cf. ACMC, Conclusions 12, *ibid.*, p.114; IMC, Consensus Paper Workshop III, *ibid.*, p.232-235.
196. On the socio-political context of interreligious dialogue, cf. F. Wilfred, "Dialogue Gasping for Breath? Towards New Frontiers in Interreligious Dialogue," CCA-FABC, Living and Working Together with Sisters and Brothers of Other Faiths in Asia. An Ecumenical Consultation, Singapore, July 5-10, 1987, pp.70-73.
197. Cf. FABC I, Statement IV, n.14, *ibid.*, p.30. Cf. TAC-FABC, "Theses on Interreligious Dialogue. An Essay in Pastoral Theological Reflection," *FABC Papers* 48, Hong Kong 1987, especially thesis 1, pp.3-6, thesis 4, pp.10-11, and thesis 7, pp.18-19.
198. Quoted by D.P. Niles in his presentation at the CCA Asia Mission Conference, Cipanas, September 21-27, 1989.
199. Cf. ACPC III, pp.28-32.
200. Cf. ACMC, Conclusion 19, FAPA I, p.117.
201. Cf. the inscription of the encyclical; SRS, 8; 47: John Paul II appeals "to everyone, to all men and women without exception."
202. Cf. SRS, 38.

203. Cf. SRS, 26; Suseno, *op. cit.*, p.17.
204. Cf. FABC I, Statement n.21, FAPA I, p.31; on the pastoral cycle as methodology: cf. BISA VII 1986, nn.8-14, FAPA II, pp.390-392.
205. Cf. BISA II 1975, n.7, FAPA II, p.353.
206. Cf. IMC, Consensus Paper Workshop IV, n.15, *ibid.*, p.241.
207. Cf. BISA II 1975, n.9, FAPA II, p.353; BISA III 1975, n.8.1, *ibid.*, p.359; BISA VII 1986, n.9-11 on the use of social analysis in evaluating the social, economic, political, cultural and religious system, *ibid.*, pp.390-391.
208. Cf. Conclusions 64, FAPA I, p.131; cf. BISA IV 1978, n.8 on education for justice, including conscientization and organization of the people, FAPA II, p.365; BISA VI 1983, n.12 on the advantage of "the Church's social awareness training," *ibid.*, p.383.
209. Cf. BISA IV 1978, n.7-8, FAPA II, p.365.
210. Cf. "Syllabus of Concerns" III, FAPA I, p.106.
211. Cf. ABM 1970, Message n.27, FAPA I, p.17; quoted in FABC III, Statement, n.3.6, *ibid.* p.91.
212. Cf. ABM 1970, Message n.29, FAPA I, p.17.
213. Cf. BISA III 1975, FAPA II, p.359.
214. Cf. BISA II 1975, n.13, FAPA II, p.354.
215. Cf. Timm, *art. cit.*, p.22.
216. Cf. FABC IV, Statement n.3.5.5-3.5.6, FAPA II, pp.323-324; also IMC, Consensus Paper Workshop VIII, FAPA I, pp.257-265.
217. Cf. FABC IV, Statement n.3.5.8, FAPA II, p.324; cf. APMC, Conclusion 67 on the "ministry for education, formal and non-formal, adult education, social education, literacy"; Conclusion 68 on "rural leaders and rural development workers"; 66 on the "ministry to workers, farmers other occupations," FAPA I, p.132; see also IMC, Message 19, p.216.
218. Cf. Resolution 8, FAPA I, p.20.
219. Cf. PP,87.
220. Cf. JPIC-WCC 36-44. "A staggering 1.8 million US dollars is spent every minute throughout the world on armaments, a figure that has been climbing for at least twenty-five years with no end in sight," n.39.
221. Cf. SRS, 24.
222. Cf. ABM 1970, Message n.26, FAPA I, p.17.
223. Cf. Statement n.9.7, FAPA I, p.97; cf. Resolution III on the arms race, pointing also to deposits of nuclear waste and the dangers of ecological imbalance in Asia, p.104.

224. A comprehensive report has been edited by Dr. M.D. David, D.P. Melville and K.C. Abraham, and published in Prague: Christian Peace Conference, 1986.
225. Cf. ACPC III, pp.12-13.
226. Statement of the NGO Conference, cf. ACPC III, pp.24-27.
227. Cf. JPIC-WCC 100-101.
228. With reference to GS,86; PP,48; SRS, 9 referring to PP,48 emphasizes the moral obligation of "political leaders and citizens of rich countries;" see: J. Chathanatt, S.J., "Interdependent Solidarity; a Fresh Look at Sollicitudo Rei Socialis," EAPR XXVI:1 (1989) 32-38.
229. Cf. SRS, 21; 24.
230. Cf. SRS, 19; see also the aforesaid document of the Pontifical Justice and Peace Commission: "At the Service of the Human Community: An Ethical Approach to the International Debt Question," December 27, 1986.
231. Cf. Timm, art. cit., p.22.
232. Cf. Resolution n.10, FAPA I, p.20.
233. Cf. BISA VI 1983, n.5, FAPA II, p.381. Instances of moral interdependence being done away with, and of callous carelessness in accepting moral responsibility for acts of omission and commission, cf. Chathanatt, art. cit., p.35.
234. Cf. Timm, art. cit., p.20.
235. Well known is A. Pieris's distinction between "cosmic" religions (namely, those related to the experience of the forces of nature and the spirits operating in the world) and "meta-cosmic" religions (those that lead to a salvation beyond the "cosmos"). Cf. F. Wilfred, "Sunset in the East? The Asian Realities Challenging the Church and its Laity Today," *FABC Papers* 45, Hong Kong 1986, p.44.
236. F. Wilfred, "Dialogue Gasping for Breath? Living and Working Together with Sisters and Brothers of Other Faiths in Asia," Joint Consultation of the FABC and CCA, Singapore, July 5-10, 1987, Report 1989, p.74.
237. Cf. ABM 1970, Message n.14 quoting John XXIII, *Pacem in Terris*, FAPA I, p.14.
238. Cf. FABC I, Statement n.6, FAPA I, p.28.
239. Cf. FABC I, Statement n.16, *ibid.*, p.30.
240. Cf. BISA III 1975, n.5-7, FAPA II, p.358-359.
241. Cf. SRS, 12.
242. Cf. FABC III, Statement n.7, FAPA I, pp.93-94.
243. Cf. FABC III, Statement n.8.2, FAPA I, p.95; cf. n.15, p.100; cf. n.9.6: "communities of dialogue" with "'ecumenical and dialogal' consciousness and orientation," p.96.

244. Cf. FABC IV, Statement n.4.6.2, FAPA II, p.334.
245. Cf. BISA V 1979, n.12, FAPA II, p.374; BISA VI 1983, n.8-9, *ibid.*, p.382.
246. Cf. IMC, Consensus Paper Workshop IV, n.11; 13, FAPA I, p.239-240.
247. Cf. BISA II 1975, n.4, FAPA II, p.352.
248. Cf. ABM 1970, Message n.19, FAPA I, p.15, referred to in IMC, Consensus Paper Workshop IV, n.4, p.237; BISA I 1974, n.3, p.346.
249. Cf. SRS,39.
250. Cf. BISA V 1979, nn. 12-13, FAPA II, p.374, quoted in IMC, Consensus Paper Workshop IV, n.5, p.5, p.238; the Consultation of Southeast Asian Bishops on Dialogue between Church and Society emphasized a "spirituality of justice and non-violence which includes the preferential option for the poor," *FABC Newsletter* n.64, September – November 1987, pp.2-3; AISA I, Antipolo, August 28 – September 5, 1987, *FABC Newsletter* n.64, p.3; AISA II, Macau, January 4-9, 1989, *FABC Newsletter* n.70, February – April 1989, p.1.
251. Cf. SRS, 42.
252. Cf. SRS, 42; 47.
253. Cf. B. Kieser, S.J., "Perkembangan – Wujud Keterlibatan Gereja? Wajah Gereja yang Baru?", in J.B. Banawiratma, S.J. (ed.), *Aspek-Aspek Teologi Sosial*, Yogyakarta: Kanisius 1988, p.143.
254. Cf. IMC, Consensus Paper Workshop IV, n.8, p.239; n.9 mentions some of the causes; cf. BISA III 1975, n.3, FAPA II, p.358.
255. Cf. BISA III 1975, n.8.2; *ibid.*, p.360.
256. Cf. SRS, 41; 8: "application of God's word to people's lives and the life of society as well as to the earthly realities connected with them."
257. E.g., John Paul II demanding land reform in Mexico and criticizing Duvalier's corrupt regime in Haiti, cf. Suseno, *op. cit.*, p.18. One of the allegations brought forward by government authorities in Singapore and Malaysia is, that "the Church (or some elements in the Church) is dealing in politics" which would be "outside its field of competence;" the implication being: "the Church should only be concerned with attendance at prayer services, moral life of individuals, and charitable deeds. In other words: the realm of the 'spiritual'," Gauthier, *art. cit.*, p.14.
258. Cf. Suseno, *op. cit.*, p.24.
259. Cf. ABM 1970, Message n.17, FAPA I, p.14; note also the condemnation of terrorism issued by the Philippine bishops, mid-July 1988, *FABC Newsletter* n.68, September–October 1988, p.2; the Manifesto issued by the Malaysian Consultative Council of Buddhism, Christianity, Hinduism and Sikhism, December 10, 1988, to commemorate the 20th anniversary of the United Nations' Universal Declaration on human rights, urging the government to recognize and protect religious rights and freedoms and to eliminate intolerance and discrimination against different religions and beliefs, *FABC Newsletter* n.69, November 1988 – January 1989, p.4.

260. Cf. ABM 1970, Message n.20, FAPA I, p.15; cf. Resolution 2, p.19.
261. Cf. BISA II 1975, n.11, FAPA II, p.354.
262. Note that the governments of Singapore and Malaysia considered efforts of the Church towards transformation of the structures of society as the effect of infiltration by Communist elements, Cf. P. Gauthier, M.E.P., "Response from Malaysia Regarding the Encyclical Letter 'Sollicitudo Rei Socialis,'" EAPR XXVI:1 (1989) p.14.
263. Cf. n.13, FAPA II, p.354.
264. Cf. ABM 1970, Resolution 7, FAPA I, p.20.
265. Cf. BISA IV 1978, n.13, FAPA II, p.367; cf. BISA V 1979, n.9, *ibid.*, p.373; note: L. Ladany S.J., "China and the Church in Asia," *FABC Newsletter* n.55, October – December 1985, pp.5-6; the Bishops' Study Week on the Church in China, Hong Kong, January 7-11, 1988, *FABC Newsletter* n.65, December 1987 – February 1988, p.1.
266. Cf. BISA III 1975, n.6, FAPA II, pp.,358-359.
267. Cf. BISA IV 1978, n.9, FAPA II, p.366.
268. Cf. BISA I 1974, nn.5-6, FAPA II, p.346.
269. Cf. FABC IV, Statement n.3.1.5, FAPA II, p.315.
270. Cf. FABC III, Statement n.9.3, FAPA I, p.96.
271. Cf. FABC IV, Statement n.3.1.3, FAPA II, p.315; note: CBCI's appeal to the laity to involve themselves in politics, *FABC Newsletter* n.57, April-May 1986, p.4; "Involve yourselves actively in politics," *FABC Newsletter* n.58, June – August 1986, p.3.
272. Cf. SRS, 47.
273. Cf. FABC III, Statement n.17.2, FAPA I, pp.100-101; "Syllabus of Concerns" V, p.106-107; note the meeting of the Conference of Asia-Pacific Pastoral Institutes (CAPPI) in Multan, January 9-13, 1989 on the formation of the laity, *FABC Newsletter* n.70, February – April 1989, p.3.
274. Cf. FABC IV, Statement n.3.1.6, FAPA II, p.316.
275. Cf. IMC, Consensus Paper Workshop VII, n.5, FAPA I, p.254.
276. Cf. FABC IV, Statement n.3.3.4, FAPA II, p.320.
277. Cf. AAS LXXX (1988) 1653-1729.
278. Cf. FABC IV, Statement n.3.4.6; 3.4.10, FAPA II, p.321-322.
279. Cf. FABC IV, Statement n.3.7.4, FAPA II, p.327.
280. Cf. SRS, 18 referring to LE, 18.
281. Cf. FABC IV, Statement n.3.6.6, FAPA II, p.326.

282. Cf. FABC IV, Statement n.3.9, FAPA II, pp.329-331; Indonesian bishops issued guidelines on technological procreation at their annual meeting in November 1987, *FABC Newsletter* n.65, December 1987–February 1988, p.3; on formation of and for the laity in general, cf. Statement n.4.7.2, p.335-336; on lay spirituality, cf. Statement n.4.8, pp.336-340; ACMC, Conclusions 71-88 on the “formation for ministries of lay people,” FAPA I, pp.133-136.
283. Cf. ABM 1970, Message n.23, FAPA I, p.16.
284. Cf. FABC IV, Statement n.3.2.3, FAPA II, p.318.
285. Cf. Resolution 15, FAPA I, p.21.
286. Cf. Resolution 16, *ibid.*
287. Cf. n.8.5, FAPA II, p.360.
288. Cf. ABM 1970, Resolution n.18, FAPA I, p.22.
289. Cf. BISA II 1975, n.7, FAPA II, p.353; IMC, Consensus Paper Workshop IV, n.15, *ibid.*, p.241.
290. Cf. FABC III, “Syllabus of Concerns” III, FAPA I, p.106; cf. also ACMC on the “ministry for youth, university students, high school students, campus leaders, Conclusion no.65, FAPA I, p.132.
291. Cf. JPIC-WCC 54-55.
292. Cf. Paul VI, OA,20.
293. Cf. FABC I, Statement n.34, FAPA I, p.34; cf. also Recommendation 10, p.41; FABC III, Statement n.173, p.101; “Syllabus of Concerns,” p.108.
294. Cf. Statement n.3.6.6, FAPA II, pp.325-326; cf. ACMC, Conclusion 69 on the “ministry of communication, mass media, group media,” FAPA I, p.133; IMC, Message 19, p.216; Consensus Paper Workshop IX, pp.266-269; BISA VI 1983, n.15, FAPA II, p.383.

