

Seventh Plenary Assembly: Workshop Discussion Guide

## FORMATION FOR PRIESTHOOD IN ASIA

by  
VICENTE CAJILIG, O.P.

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### 1. INTRODUCTION

The Holy Father, John Paul II, in his Apostolic Letter, *Tertio Millennio Adveniente*, reminds the faithful of the journey of the Gospel in and through history. In the first millennium, the focus of evangelization was Europe and Africa. In the second millennium, faith was brought to the vast continent of America, and some of the missionaries reached the shores of India, China, Philippines and Japan. In the third millennium, the focus of the faith will be the huge continent of Asia.

The Holy Father, in his meeting with the Federation of Asian Bishops' Conferences, in Manila, on January 15, 1995, made his appeal to the Pastors of the Church in Asia to foster what is generally called the mission *ad gentes*. The Church can never be content as a small minority or an inward-looking community. The Church firmly believes that every person has the right to know the riches of the mystery of Christ—riches in which the whole of humanity can find an unsuspected fullness, everything that man is gropingly searching for concerning God, and his destiny, life and death, and truth (*Evangelii Nuntiandi*, n. 53). In closing, he reminded the Catholic Asian bishops' conferences that, as the dawn of the third millennium draws

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(It is recommended that this discussion guide be studied together with its companion essay,, FABC Paper, No. 92e, "Continuing Formation of Priests in Asia.")

near, it is particularly in Asia towards which the Church's mission *ad gentes* ought to be chiefly directed (*Redemptoris Missio*, n. 34).

The call of the Holy Father has been adequately taken into serious consideration by the Catholic bishops in Asia. Mission *ad gentes* touches the core of priestly formation in Asia. Priestly formation in Asia was a particular focus of the Special Assembly for Asia of the Synod of Bishops especially on seminary formation/education. It is for this reason that I present this paper on formation for priesthood in the Asian context. This paper has been the fruit of the labors of seminary formators (rectors and spiritual directors) of Asia, who have already met five times in recent years.

## 2. GENERAL OBSERVATION AND SUGGESTIONS ON FORMATION

In our meetings of seminary formators of Asia, the participants keenly observed that hunger for God and hunger for bread are the twofold concerns of the Asian Church. The former is the primary concern of the Church in Asia, and the latter has become her essential responsibility. The primary step to a meaningful response redounds to the question of formation and formators.

It has been envisioned that the seminarians, who will soon become priests, must be formed in the spirit of prayerful discernment. So that, in their own time, they will bring healing and integration to a wounded and divided society. With this in view, the rectors recommended the following to the bishops of Asia: 1) a faculty development program and a continuing training of the seminary staff; 2) an adequate number of spiritual directors for each seminary; 3) an intensive spiritual formation program for all spiritual directors; and 4) the establishment of a pool of qualified teachers in the social sciences.

The choice of formators is deemed crucial. Two essential points need to be taken into account, namely: 1) Formators must be mature, virtuous and competent in her/his field of specialization and area of responsibility; 2) the formation programs for formators must be evaluated regularly. Furthermore, competent lay people may be invited to participate in the seminary formation of future priests.

Regarding the formation of spiritual directors, a more intensified program has been suggested which would be wholistic and Asian in context. In fact, the spiritual directors made some essential suggestions regarding such formation, namely: 1) there would be an adaptation of spiritual formation leading to a life of penance and kenosis. To note, in Asia there are many spiritual men and women from other religions known for their spirit and practice of penance; 2) this kind of formation would consequently effect in



the director a kind of conversion to inter-religious spirituality, which would be the fertile ground towards interfaith dialogue. To sustain what has been developed, there is then the need for regular meetings, which, of course, need an allocated budget for personal education. These would enable the spiritual directors to integrate formation components that would lead to interiorization. Finally, the positive use of media for the formation program in the reality of the here-and-now has become a necessity.

In the formation of future priests, formation to celibacy should be properly taken into account. Celibacy is a special gift from God. It is a way of loving God with an undivided heart. Likewise, it is a way of loving others, especially the destitute, the oppressed, the marginalized, the poor and the unloved. Strategies to deal with problems related to human sexuality with the help of experts, including those in mid-life and the golden age, are to be reckoned with.

To sum up, the education and formation of future priests and clergy have been considered a form of journey. In that journey, interiorization and integration are the prime goals. Both can be achieved through a professional tool of evaluation.

Finally, if education and formation are to be culturally relevant to contemporary realities, the candidates for the priesthood must be wholistically trained in the framework of Asia, yet open to the cultural transcendence of the Universal Church, so that they can face the challenge of globalization for themselves and for the people whom they will humbly serve.

### **3. PROPOSED PHILOSOPHICAL ORIENTATION IN PRIESTLY FORMATION: FACING THE REALITY OF GLOBALIZATION**

Asia is a multi-culture continent. Each respective culture is essentially intertwined into a certain religious group or religion. Sometimes, there is the phenomenon of an inter-influence among religions. A seminary in Asia should take this into consideration. Hence, seminaries are encouraged to renew their programs according to the demands of the times of their respective locality in view of the global situation.

Globalization is affecting the Asian people. The seminarians who will become pastors of God's people in their respective region will have to learn about the phenomenon now known as "globalization." They must know how to handle the implications of such a situation. They should know how to help the people placed under their care. They should teach these people how to protect themselves from the adverse effects of globalization, as well as to recognize the positive dimensions of the same reality in the promotion of what is good for the community and for the world.

The seminary should adhere to the ecclesiological paradigm embraced by the bishops of Asia. During the Fifth Plenary Assembly, in Bandung, Indonesia, in 1990, they opted for this model of the Church: The Church is a communion of communities. In the Philippines, nevertheless, the Second Philippines Provincial Council (PCP II) opted for the "community of disciples" as its local ecclesiological model.

The ecclesiological paradigm of the bishops of Asia would set the direction of seminary formation in the context of Asia. This would bring us to the conclusion that the priest is a man of communion. The man of communion would have a threefold task, namely: 1) he is a man of the sacred; 2) he is a man of humble service; 3) he is a man of dialogue. This focus has to be underscored because at present, while there is substantive learning in philosophy by the students by the end of their courses, how they should reach their targets is not very clear.

The priest is a man of the sacred. He must have a profound faith experience. He must be a witness of holiness. He must be capable of communicating holiness to others. Studies in theodicy, ethics, philosophy of religion, etc., will enable the students to become more aware of the sacred.

The priest is a man of dialogue. This implies a certain degree of availability and openness by the priest. He must pursue dialogue with depth. To be able to do this, the priest should learn the necessary skills for creative and effective dialogical understanding. The end in view is a dialogue with philosophical systems, cultures and religions.

The priest is a man of humble service. A lowly attitude is required of a priest who wants to render humble service. His lowly attitude has to emanate from a humble character. Likewise, he must be familiar with the signs of the times. He must acquire a true understanding of such signs. The acquisition of skills to serve effectively the Church and society is a must. Social concerns for the needy hopefully would be enhanced.

Furthermore, the system of the Thomistic School is worth keeping. The Second Vatican Council and the Holy Father recommend adherence to such a system. However, its language should be made understandable to the student. Likewise, the value systems of religions that can be reconciled with Christian values and principles must be respected and protected.

Studies within the framework of the Asian mind must be carried on. It has been postulated that Asians follow an organic approach to the understanding of things rather than an architectonic one. The program of philosophy must put emphasis on Oriental philosophy and cultures.



Finally, mass media, which is in the here-and-now the effective vehicle of globalization, must be an essential factor in curriculum of the seminary formation from its onset.

#### **4. PROPOSED PHILOSOPHICAL CURRICULUM FOR ASIAN SEMINARIES**

##### **A. Overview**

This curriculum is divided into two cycles. The first cycle is subdivided into three main areas, namely: 1) Man of the Sacred; 2) Man of Dialogue; 3) Man of Humble Service, with some propaedeutic topics at the very start of each cycle. The three main areas are further subdivided into different topics. The second cycle is further subdivided into different topics according to the needs of each Asian country.

Propaedeutic Topics include the following: 1) the science of Correct Thinking; 2) Fundamentals of Mass Media; 3) from Colonization to Globalization; 4) Mastering a Second Language; 5) Christian Theory of Personality; 6) World, Nature and Theism.

The Man of the Sacred would meet the following topics: a) Salvation History; b) Theodicy; c) Philosophy of Religion; d) Ethics; e) Globalization and Values; f) Being and Truth in Metaphysics; g) Denial of the Sacred; h) Psychology and Religion.

The Man of Dialogue deals with the following topics: a) Theories of Evidence; b) Organic and Architectonic Approaches to Science/Knowledge; c) Ancient World and Philosophy; d) Some Lights from the Dark Ages; e) Nirvana in Hinduism and Buddhism; f) Empiricism and Logical Positivism.

The Man of Humble Service studies the following topics: a) Social Doctrine of the Church; b) Theories in Economics; c) Poverty and Culture; d) Service of Civil Laws; e) Karl Marx and Communism; f) Vices and Virtues in Capitalism.

There are the different topics in the second cycle: a) Elements of Philosophy in Filipino Folk Stories/Sayings; b) Traditional Religions among Native Tribes; c) Secularism and Materialism; d) Modules on Islamic Religion; e) the Philippines Prior to Colonization; f) From Revolution to World War I; g) Asian Studies after World War II; h) the Malayan Race; i) Family, Society and Demography; j) Praxis of Dialogue; k) Short Film Making (for TV); l) Drama and Radio; m) Ads and Cultures.

## B. Detailed Items for the First Cycle

The Propaedeutic Topics will start with teaching the correct way of reasoning for candidates for the priesthood who are taking philosophy (*Science of Correct Thinking*). This will be needed in the world where images seem to take the place of logic. But while the mind will be trained in a correct way of reasoning, the wisdom of the heart should not be forgotten. In the past, the mind has been so emphasized to leave the heart untrained.

Since globalization makes use of media extensively, a philosopher who forgets the role of media lags behind. The philosophy of communication (*Fundamentals of Mass Media*), grounded in the nature of man as a social being, ought to be reckoned with at the onset of training; or else the future priest lags behind the world. While colonization was responsible for the knowledge by the men and women in Asia of the life-style, philosophy and art of the colonizing patrons, it brought some negative factors to our countries subjected to the colonizers, in the exploitation of natural freedom. Globalization can do the same (*From Colonization to Globalization*). Developing countries have to guard themselves, or they may be dominated again by foreign powers.

All Asian countries have language of their own. Mastery of the native language can be achieved at elementary and secondary levels. Almost the whole modern world, however, had adopted English (or Spanish in some cases) as a second language. But even countries which have insisted on the use of the local language only (as in Thailand, Indonesia, China) feel the need of learning and mastering English (*Mastering Second Languages*). Furthermore, an understanding of the basic notion of human personality is needed (*Christian Theory of Person and Personality*). Pope John Paul II, and contemporary writers like Levenas and those who follow the personalist schools, have much to offer. *Rational Psychology* must be complemented by *Experimental Psychology*.

Finally, the theory of Providence must be learned at the initial stage of philosophical training (*World, Nature and Theism*). This will be enriched and learned further in subjects like *Theodicy and Comparative Religions*.

### 1. A Man of the Sacred

Asians like story telling. The event of salvation can be imparted well to students by using the storytelling approach. This should go with strict chronological pointers so that the gradual unfolding of the plan of salvation will be grasped with utmost clarity (*Salvation History*). This is strengthened when the intellect comes to the knowledge of the Universal Cause of the happenings in the world (*Theodicy*). The order in nature is visible enough to



guarantee that things do not happen by accident. Many scientists, after reaching the moon, and, after having a closer look at Mars, give a strong attestation that there must be a being responsible for the order, beauty and gradation of beings in the cosmic system. This is enriched by experiential study of different philosophies of religion in Asia (*Philosophy of Religion*). The study starts with an identification of the elements of religious experience. The awe and wonder-experiences present in almost all major religions point to an explanation. Religion could be seen as a responsible phenomenon and position.

Globalization, when viewed with a purely technological and scientific approach, can bring men and women to values which will be understood in purely secularism. In such a case, the citizens of this planet will soon face a wall of frustration. Men and women in a purely secularized world will soon ask for the meaning of all human endeavors, which will ultimately end in death. Human life must have a meaning beyond the present (*Ethics*). In fact, villages in remote areas, where values are clearly lived and acknowledged, are suffering. The ways of dress are becoming a monostyle. Violence and indecencies in the papers, cinemas and on TV screens are affecting the bond of families. The family is the basic unit of every human society; globalization therefore needs the values of religion (*Globalization and Values*).

Not all truths are subject to experimentation. Some truths are beyond the positive sciences. A philosopher who is not able to decipher truth beyond the material and physical will miss the real wisdom which the human mind is capable of arriving at. The grasp of Being and Truth, among others, are achievable in metaphysics (*Being and Truth in Metaphysics*). However, in a pluralistic world, many deny the existence of a universal Cause or Creator (*Denial of the Sacred*). The denial of the Sacred has brought some contemporary men and women to view the world with hopelessness and anxiety. On the other hand, the faith-experience of believers in the Divine brings joy. Religion, in fact, enables its adherents to keep their sanity. On the other hand, one who professes no religion will have to find a substitute for the Divine. Modern medicine now recognizes the positive role of personal faith in the "wholeness" of the person. A religious outlook therefore could enhance healing both physical and psychological (*Psychology and Religion*).

## 2. A Man of Dialogue

In the world today, the burden of proof is always sought in order to establish evidence. Evidence is the ground of credibility. Hence, epistemological science is important. Theories from scholasticism to the Kantian categories are indeed worth knowing (*Theories on Evidence*). These theories and categories, however, have been part of the philosophical systems

learned by seminarians in institutions for the priesthood in Asia. Thus, western philosophy has made us become familiar with the architectonic approaches to sciences. It is an approach where systematization is done according to levels of abstraction. On the other hand, the organic approach is one that fits the Asian mind. It is a global and an integrated way of seeing things based on the interrelatedness of parts that compose a whole (*Organic and Architectonic Approaches to Science/Knowledge*). Likewise, there is a need to see individual philosophers in ancient times and in their interconnectedness. This serve as the terminus a quo in determining and identifying their influence in the world known at those times (*Ancient World and Philosophy*).

From the ancient world, we travel to the Dark Ages. These were not totally devoid of influence in the times that followed. Even in the Dark Ages there are lessons to be learned. Flickering lights maybe, but still give some explanations to the latter times (*Some Light From Dark Ages*). What challenged the Thomists regenerated interest in St. Thomas Aquinas. Figures like J. H. Newman and Gabriel Marcel learned to view favorably the Thomistic categories and sought to present them to contemporary men (*Thomism in Dialogue with Contemporary Schools*). The Second Vatican Council presents Thomas Aquinas as the patron of Catholic Education.

There is no doubt that the major religions of the world, like Judaism, Islam, Hinduism and Buddhism, offer too obvious seeds of truth and cannot be taken for granted (*Major Religions of the World*). With them come strong cultures, threatened now by consumerism and materialism. A survey of these religious groups will provide the students with a reason to respect all men of whatever belief. This is in consonance with natural law and reason. Specifically, the quest for delight, or happiness, in this world was a struggle of the past and of the present. It will be so in the future. Some taste for the experience of Nirvana is worth achieving, even if it only serves to give man a balance between the inner world and the outside (*Nirvana in Hinduism and Buddhism*).

Finally, led by the scientific process to an attitude of doubting the existence of the non-tangible and non-visible, the Vienna Circle presents a system known now as logical positivism. In doing so, its proponents have done a disservice to the metaphysical realities which are beyond the realms of experimental science (*Empiricism and Logical Positivism*).

### **3. A Man of Humble Service**

The Church offers her humble service to the world through its social teachings (*Soçial Doctrine of the Church*). These were intended to sensitively respond to social situations of various times. The Industrial Revolu-



tion called for a specific social orientation. The events of two world wars have brought suffering globally. The Catholic Church has not kept her lips shut. Her social conscience made her put forward important statements, which often are contrary to the popular mind. The priest-to-be has to learn the Church's social doctrine by heart.

Micro- and macro-economies are realities today. Macro-economy and globalization are intimately intertwined. The economic realities could suffocate the least educated and the least gifted of the population. A balance of both economic realities is desirable (*Theories in Economics*). Furthermore, poverty has become part of the Asian reality today. This is often the result of injustice found in governmental structures. A culture that keeps the poor in the bonds of the wealthy is to be challenged (*Poverty and Culture*). Education is foaming with the justice aspect. However, much is yet to be desired.

Laws are meant to protect the common good. When laws forget the common good and promote only the interest of the privileged few, laws become oppressive. In Asian countries laws may be abounding. The just carrying-out of these laws is the main concern (*Service of Civil Laws*). It seems that people in power are above the law.

Finally, there is also a need to study and learn two opposing philosophies of economics, namely, Communism and Capitalism. The social theories of communism are traced back to Karl Marx, influenced by Engel, (*Karl Marx and Communism*). The applications of the theories were made in Russia, China and other communist countries, which called themselves socialist countries. But the system has collapsed in the USSR. The priest-to-be can learn lessons from over fifty years of such experimentation, which brought many lives to the grave. While communism may be morally questionable, capitalism has also become morally intolerable. Unbridled freedom that disrespects the other's rights in capitalism do promote a certain amount of suppression. The so-called virtues of capitalism — free-for-all commercialism and uncontrolled media — can corrupt morals, as well as destroy its adherents.

### C. Second Cycle

This cycle varies from country to country, due to the peculiar socio-cultural situations of each country in Asia. What is presented here is a curriculum for the second cycle, from the viewpoint of the Philippines' situation.

The wisdom of the common man is derived from the folk stories narrated by people, and from old proverbs accepted by the popular mind. Efforts have been exerted to collect them (*Elements of Philosophy in Fili-*

*pino Folk Stories/Sayings*). While there is no strict system of philosophy called Filipino, elements of a system of the people's mind are identifiable. Likewise, the renewed respect given to popular religiosity has awakened interest to study phenomena among the indigenous peoples. Groups found on Mt. Banahaw, the Badjaos, the Mangyuans, the Subanens, the healers of Siquijor and northern Luzon are yet to be explored (*Traditional Religions among Indigenous Peoples*). Few initial studies have been made. On the other hand, there is also a need to study secularism, which tries to replace the God-nature-centered mind. It has been enhanced by pure materialism, which has displaced a recognition of the reality of the spiritual (*Secularism and Materialism*).

Islam is one of the fastest growing religions. Its male adherents are demonstrative of their faith. Provisions are made for daily worship in some hotels and airports. Their economy may control the world through the oil cartel. Islam has a strict and systematic program regarding the spread of its belief to humankind around the world (*Modules on Islamic Religion*).

The records of ancient Philippine history, art, costume, etc., have been almost lost by the so-called process of colonization. Some elements of these have been rediscovered (*Philippines Prior to Colonization*). Collections like Heritage, Morga's, Alcinas; and historical works done by the religious orders, are valuable sources that tell us what and who the Filipinos were in the past. Events starting with the struggle of the revolution against mother Spain to the time of the Katipuneros and Rizal demonstrate Filipino heroism. In the process, the Philippine soil was taken over by the Japanese. World War II was primarily waged not by Filipinos but by allied forces. The present generation must learn lessons from this stage of local history (*From Revolution to World War II*). After World War II, scholars, like Myradal, have attempted to explain the Asian realities, in a way different from the viewpoints of European authors (*Asian Studies After World War II*). European historians wrote about the Portuguese in Macao, the British in Hong Kong the Spaniards and the French in the Philippines and Viet Nam, respectively, the Dutch in Indonesia, and others. Native historians have attempted a reconstruction of the local histories of their nations.

South Asian countries are closely related by race to one another, than they are to the yellow race (*The Malayan Race*). They also share common dreams. ASEAN was born some twenty-five years ago. The intention was first for security. From this, ASEAN has become an economic zone to reckon with. Cooperation of people from similar races could propel the process of development faster. Furthermore, in this region, strong family ties have been threatened by population control programs from those richer countries known as the Big 7. In the process, society is effected. There are more divorces, legal separations and broken families. Efforts are made to



support members of broken families, especially the children who are always the victims. But there is no better substitute for a strong and intact family. The control of children in families has a negative demographic repercussion (*Family, Society and Demography*).

In an era of fast transportation and rapid communication, the world moves to becoming a small community. Thus, the need for dialogue. Dialogue could be between cultures, religions and political parties. Exposure to an area chosen by individuals is essential so that the students learn the art of dialoguing (*Praxis of Dialogue*). The computer, likewise, facilitates understanding about culture, travel, art and festivities. Easily managed portable cameras could help one become an expert in film making, if serious dedicated is inculcated in students. These skills could be used in their future ministry (*Short Film Making: for TV*). Radio drama has a good TV audience in the Asian region, (*Drama and Radio*). It is still the most listened to medium. Local dramas narrated and performed are aired over the radio. In fact, evangelizing God's Message has also made intensive use of the radio. So, do the politicians and many others who have a message to convey. Finally, some big companies spend as much as 70% of their budget to sell their products. Advertisements can bring also a subliminal message. It can also bring a philosophical and cultural message. Today's business message surpasses in quantity more than any other (*Ads and Culture*).

## **5. PROPOSED THEOLOGICAL CURRICULUM FOR ASIAN SEMINARIES (A 5-YEAR PROGRAM)**

The FABC in its Fifth Plenary Assembly adopted, "Church as a Communion of Communities" as its ecclesial paradigm. This will serve as the particular theological base of the Church in Asia in the performance of her ministry. It is in this direction, then that this theological curriculum for Asian seminaries has been formed.

Primarily, the priest is a man of communion. As a man of communion, he is a man of the sacred, a man of humble service, and a man of dialogue. Furthermore, inculturation and inter-faith dialogue as instruments for a contextualized theological curriculum, which is proposed to last from three to four years. It will be integrally composed of five important areas, namely: 1) Propaedeutic Year; 2) Man of the Sacred; 3) Man of Humble service; 4) Man of Dialogue and 5) Spiritual Year.

The Propaedeutic Year is made up of the following: 1) Lessons from Salvation History; 2) Christian Creed; 3) Types of Asian Temperament; 4) Affection and Affirmation; 5) Learning to Explore Human Understanding; 6) Language Proficiency; 7) The Hebrew Mind; 8) Latin Language.

Man of the Sacred will have the following areas of emphasis: 1) Introduction to Revelation; 2) Theology of Creation; 3) Book of Wisdom; 4) History, Historicity and Revelation (Pentateuch); 5) Gospels; 6) John and Letters of New Testament; 7) Christian Birth and Growth in Faith, Hope and Charity.

Man of Humble Service will develop in the following terms: 1) Theology of Grace and Sin; 2) Temperance, Fortitude and Prudence; 3) Justice and Church of Poor; 4) Marriage and Family Spirituality; 5) Religion and Religious; 6) Inter-Religious Faith, Dialogue and Ecumenism; 7) Theology of Harmony in Asian Priestly and Spiritual Formation.

The Spiritual-Pastoral Year will be divided into Pre-diaconal and the Diaconal periods. The pre-diaconal period will take into account clinico-pastoral and parish experiences. In the latter, the handling of organizations and finances. Also, charismatic gifts, and prayer groups will be studied and experienced. In the Diaconal period, spiritual direction, the marriage interview and counseling, the praxis of homiletics, moral and canonical cases and inquiries, the anointing of the sick and funerals will be experienced, learned and mastered.

### **A. Propaedeutic Year**

The candidate to priesthood should have a sufficient grasp of the main events which form parts of salvation history (*Lessons from Salvation History*). The effective Asian approach will be to use the story-telling style. The subject ends at giving a biblical survey of how the plan of God to save mankind unfolded in time. Corollary to the discussion will be the taking into account the fact that Asia is the birthplace of Christianity and the other major religions.

From the general idea of salvation history, the student for the priesthood will have to learn the new *Catechism of the Catholic Church*. It is the source of the doctrines that all Catholics must embrace. He will have to learn by heart the basic Creed. The truths containing the summary of the Christian beliefs should be seen as much as possible as parallel to some basic contents of other faiths, like beliefs in one merciful God, the value of worship, and the meaning of sacrifice in Islam (Christian Creed). Likewise, he must be aware of the different types of Asian temperament, like the respect for elders among the yellow race, the story-loving peoples of South Asia, the journey-loving lifestyle of the Malays, and the sense of patient suffering among the poor in the whole continent of Asia (*Types of Asian Temperament*).

The seminary in Asia must become a school of affirmation. The de-



monstration of affection by persons needs to be made more explicit within the context of the local acceptable demeanor (*Affection and Affirmation*).

The level of this affection will be developed. Likewise, the training of the mind in doing proper reasoning will be important. The art of basic logical thinking must be learned (*Learning to Explore Human Understanding*). This will be a necessary tool in ministering to the people through pulpit preaching. The same will be necessary for the future ministries, which will utilize radio and television. It will be for this reason that proficiency in one's dialect will be one point of concern. The student must also learn a second language (*Dialect and Second Language*). He must also master the Hebrew mind and psychology (*The Hebrew Mind*). Finally, he must have a functional knowledge of Latin to be able to grasp the Latin *dicta* which are difficult to translate literally (*Latin Language*). Christian theology has a lot of these *dicta* (principles).

## **B. Man of the Sacred**

Revelation has taken place in different times and places. the fact that God has communicated with men and women in the course of time has to be historically and reasonably established (*Introduction to Revelation*). The modes of revelation vary in the ages. The revelation to Moses through the Decalogue, which has culminated in Jesus, is to be clearly explained. The account of creation in Genesis must be seen in the perspective of olden times. Although the first chapters of Genesis are not scientific, they do, however portray religious truth (*Theology of Creation*). Man was called by God to be a steward of the whole of creation. The story of Babel is still true today in a different form. Uncontrolled science and technology can destroy creation and, therefore, bring death to the planet earth and humankind. Thus, to assimilate divine wisdom from the Holy Scriptures will be one of the goals of formation. The other wisdom books and the lessons from the Psalms as a prayer of life will be equally relevant (*Book of Wisdom*).

From the Old Testament, the main details of the study of Adam and Eve, Abraham and his sons, the tribes of Israel, and the kings and the prophets, must be grasped in order to establish the historicity of God's dealing with mankind (*History, Historicity and Revelation*). In the new Testament, Mark, Matthew and Luke wrote about Jesus as they experienced his presence. His preaching, deeds and miracles demonstrate his divinity. The Johannine Gospel provides the mystical dimension of Jesus' words. The letters of the early disciples establish the rules of life valid at all times (*Gospels and Apostolic Letters*). Biblical dynamics, like the one of Lumko from Africa, or Bibliarasal from the Philippines, which are now adopted in other South Asian countries, must be learned.

Baptism provides one with birth in the state of grace. Man is made pleasing to God. With baptism is the impression of faith, hope and love (*Christian Growth in Faith, Hope and Charity*). By the same sacrament, one enters into the communion we call Church. In the Church, there is a need for ecclesiastical laws to guide the community that protects the rites, conduct and government of its constituents (*Church and Laws*). Laws need to be revised, as the situation requires. They are for the welfare of the community.

### C. Man of Humble Service

The experience of sin, either grave or venial, is universal. But sin has been countered by Christ's redemptive grace. This grace brings man back to God (*Theology of Grace and Sin*). The student for priesthood, as a man of humble service, must learn and experience that grace abounds all the more where sin may dominate. A humble man is one who is full of temperance. Temperance ought to be accompanied by prudence. Likewise, fortitude must be inculcated too. In the midst of consumerism and materialism, the man of humble service gives a kind of witness to Jesus and the poor in Asia (*Temperance Fortitude and Prudence*).

In Asia, two-thirds of its population belongs to the third world. The Church is the servant of the poor. In serving the poor it has to promote justice (*Justice and the Church of the Poor*). Justice starts within the family. The family is a sanctuary of life. This life is intimately intertwined in the union of man and woman, made holy in the sacrament of marriage. The union of the couple symbolizes Christ's love for the Church (*Marriage and Family Spirituality*). To unite and strengthen families and communities, there is a need to heed the call of penance and reconciliation (*Penance and Reconciliation in the Mission of the Church*). Penance is an old biblical call.

The climax of achievement in the life of the Christian communities calls for a celebration. Prayer is at the heart of Christian celebration. The community is gathered in a banquet where the reality of the bread and wine is transformed into the Body and Blood of Christ (*Prayer in Christian Life Celebration and Service of Priesthood*). The common priesthood is shared by all the faithful in baptism. But some of them are ordained to the *Ministerial Priesthood*.

### D. Man Of Dialogue

The Fathers of the Church in the first four centuries were known for their holiness of life and their faithful keeping of the words of Jesus (*The Roles of the Fathers of the Church*). The tenth century is the terminus a quo of the Oriental Churches (*Oriental Churches as Communions*). It was an experience of division in Christendom. Today there is an effort to heal the



division. While we speak about division, the Reformation, nevertheless, also made a positive contribution to the growth of the Church (*Lessons from the Reformation*). Since the fifteenth century other Christian sects have emerged. With the Second Vatican Council, ecumenism has been fostered, and unity is slowly taking place. Renewal is the focus of Vatican II. It is a universal effort by the Church so that it can be relevant to the exigencies of modern times (*Vatican II: the Age of Aggiornamento*). The Church as communion is proposed as one paradigm. The Church is called to the ministry of service. Likewise, the Church is called to dialogue with other religions. The seeds of the Gospel are recognizable in the faith of men and women who are born into the major religions of the world (Islam, Hinduism, Buddhism, etc.) There is a need to discover the expression of primitive religion in them (*Religion and Religions*). From the traditional religion the students come to study other religions to see their value and role in the final salvation of man.

One of the rallying points after Vatican II is the movement known as ecumenism (among Catholics, Orthodox and Protestants) and inter-religious faith and dialogue (among different religions). As we near the threshold of the new millennium, relentless efforts have been exerted by the Church towards unity in diversity among Christians and among the different religions (*Inter-Religious Dialogue and Ecumenism*). Harmony is indeed one noble goal of people of different races. There is a need to shift from an architectonic grasp of reality to an organic approach, which is basically Asian, and, of course, without discrediting the vision of harmony conceived by the western mind (*Theology of Harmony in Asian Priestly and Spiritual Formation*).

### **E. Spiritual -- Pastoral Year**

In the pre-Diaconal period of at least six months, the candidates should be guided in achieving clinical-pastoral experiences. They should be trained to become competent in handling parochial organization and financial management. They must be initiated in the apostolate of handling charismatic prayer groups and other emerging new communities.

In the Diaconal period, the art of spiritual direction must be imparted, together with a skill in conducting marriage interviews and counseling. The praxis of homiletics is actual. Inquires in moral and canonical cases must be handled in a casuistic manner. Finally, the pastoral care and rites for the anointing of the sick and funerals must be learned.

### **F. Elements of Apprenticeship in Priestly Ministry**

Graduates in medicine and civil law are never exposed to the field without a proper apprenticeship. The process involved is very systematic.

However, in the priestly ministry the stages in the process are not so well defined. Thus, a period of apprenticeship is suggested upon ordination to the priesthood. The length of the period of apprenticeship may be the first three years in the priestly ministry. In the life of the newly ordained, these are critical years. During this period, priests can be made or unmade. After apprenticeship, young priests, depending upon their charisma and talent, may proceed to the licentiate, or take a master of Arts degree, or doctorate, as the case may be.

The period of apprenticeship will be made up mainly of three stages, namely: 1) doctrinal review; 2) pastoral exposure; and 3) an evaluation of the first and second stages.

The stage of doctrinal review should not be considered as a classroom type of instruction. It will be rather a spontaneous process, following a specific order. Emphasis will be on moral issues, especially cases relating to the Sacrament of Penance and Reconciliation. Likewise, cases in Canon Law should be learned, as they will be treated and handled by experts in that particular field of endeavor.

Pastoral exposure will be the period of time provided for reflection on pastoral experiences. In this area, a promoter for the continuous formation of the young clergy should be appointed. Health and affective areas in the life of the young minister should be looked into with the help of a director, or by a supervisor. Clinical Pastoral Education can be integrated here. Nevertheless, at the very start of this stage, planning for the next six months, at the very least, into the following year will be advantageous. Involved in the planning should be the people who will be helping, and whose principal concern will be the pastoral project itself. Inculturated approaches must be taken into account.

Evaluation will culminate the apprenticeship period. There will be different levels to be evaluated, taking into consideration both the personal and communitarian aspects. From this vantage point, one will use in the evaluation the five important domains in the life of a human being in community, namely: culture, economics, politics, ecology, and the religious-spiritual sphere. A committee, which will be formed from the presbyterium will be of great help. Finally, a private dialogue with the bishop is recommended.



## APPENDIX I

### SEMINARY FORMATION IN CONTEXT

If the formation is done well, then there is reason to hope that the future Church will be vibrant and well.

This intervention shall focus on: a) pre-seminary preparation; b) seminary life; c) spiritual formation; and d) local preparation of the Church.

**1. Pre-Seminary Preparation.** The family is the seedbed of priestly vocation. In interviews with seminarians, it is often revealed that the mother and the father are primary factors in the formation of the vocation of individuals. In the Asian context, (at least in the Philippines) the grandparents would also have a special role.

Vocations can easily come from big families. One who comes from a family of six or more may have a better way of coping in seminary life, compared with those who come from families of two or three children. Maybe the experience of coping with more brothers and sisters in big families pre-conditions the seminarian to life in the seminary, where the number of candidates is over thirty or more.

It is useful to find out the affective orientation of every candidate for the priesthood. While this may be difficult to ascertain, help from psychological tests can be useful. Vocation directors must have sufficient time to observe externally the possible candidate to the priestly life.

Late vocations may come to the seminary with experience of the ordinary layman. Adjustments through proper formational processing are in order. More often, late vocations have also to work out some of their priorities. They come with fixed values. Many personal transformations are the main challenge for them.

**2. Seminary Life.** Prior to studies in the major seminaries, young people attend high school classes in ordinary schools or in the minor seminaries. Preferably, an experience of life outside the minor seminary may be more advantageous, especially today, when it seems that seminarians would like to have a break during theological studies. They seem to be missing something. They want to have the experience of the ordinary individual outside the seminary, before they make a fixed commitment to priesthood. Many of them return to the seminary after a period of regency with wider perspectives and confidence.

The fact of globalization is affecting the internal life of the seminar-

ians. The ways of dressing, the sense of taste, the technological influences are there. Branded clothes, the hamburger taste, and the attraction to sounds and videos are evident. Only a strong person with a prudent disposition, which is hopefully inculcated in the individual seminarian (heart, mind and soul), will be able to handle with resilience the situation. Of course, we do not eliminate the working of grace.

3. **Spiritual Formation.** The idea of accompaniment is one sound mode and strategy in spiritual guidance. Young people love to be accompanied. The idea of being accompanied in the journey of faith and life is very biblical in origin and orientation.

Traditional formation tends to make individuals judgmental. It may be the program, or the orientation of the formators themselves who just do the formation the way in which they were formed. There is nobody to blame. But the renewed orientation that emphasizes the notion of affirmation is worth trying. The affirmation technique invites better and more authentic responses from the seminarians. The technology of affirmation is available to support the universal guidelines of formation in the Catholic Church.

4. **Contextual Formation.** Asia is a vast continent. In formation there are two extremes that can be avoided. One is to say that formation for Asian priests should follow one program; another is to say that there is nothing to be found common with the formation of people in Asian countries that have their respective cultures, values and societal settings.

This mutual influence taking place in Asian countries is happening. In the past twenty-five years the bishops of the Federation of Bishops' Conferences have wanted to align approaches in spirituality, pastoral efforts, ecclesiology, and approaches to instruction. The meetings of formators from Asian seminaries has also helped.

While the individuality of the clergy in one country may be different from another and unique, there are yet points of convergence. The points of convergence must be clear. Mutual enrichment is usually the result.

## APPENDIX II

### SPIRITUAL DIRECTION: EMPHASIS ON AN ASIAN APPROACH

Spirituality in Asia, as seen by formators, (rectors and spiritual directors), is at once a form of journey and accompaniment. It can be compared to the two sides of the same coin. The journey follows a certain pathway that leads to interiority. The spiritual director gives the directee an accompaniment. In the different schools of Asian spirituality, most schools, if not all,



exalt the important role of a model. In Christian spirituality of the Asian context, Jesus Christ is the model of all models, to whom the formandi are configured. The directee eventually arrives hopefully at the stature of Christ.

In the spiritual journey, there are variables and non-variables to consider. In the latter, the Word is paramount in importance. The person of Jesus is the subject of the efforts exerted in the spiritual life. The directee is to configure his life and actions to those of Jesus, the healer, who is the teacher, the servant and the sanctifier.

Charisms belong to the variable factors. There are many. But while a particular charism may be of service to a particular need in a particular time and place, it cannot be absolutized. Absolutizing a particular charism may be a disservice to the Church.

The person of the director is centered in spiritual direction. A director is not only a teacher, but much more, a witness whom the formandi keenly listen to and observe. His culture must be closest to the directee. However, this is not a *conditio-sine-qua-non*, because spirituality transcends culture and nationality as with the examples of great spiritual directors, like St. John Vianney and Fr. Pio. It is important to note that the theology behind the spirituality of a director must be sound and well-founded in Christian principles and authentic human values.

Updating in skills utilizing the tri-media is necessary in our present age. While a lot of good common sense is elemental in spiritual direction, the findings of the psychological sciences, suggestions from medical know-how, and social investigation into the background of the person, are very useful. Regular meetings on spiritual issues, where participants come from Eastern and Western backgrounds, produce a better synthesis. East and West can mutually help each other. They have points of convergence.

Likewise, the area of the affective life is to be explored and healed. When truly affective needs, especially in early childhood, are not properly attended to, this can cause psychological woundedness, and bring hang-ups which could last for a lifetime. Internal burdens must be processed so that the directee, with the help of the director, can unlock and resolve them.

Furthermore, when it comes to handling difficulties in areas connected with sexuality, relationships and authority, the formandi must be clearly taught and guided to enable them to interiorize these realities. There is always a way to confront and resolve problems and conflicts. Trusting openness from the directee is a necessary requirement.

Above all, a spiritual program that prepares spiritual directors them-

selves is indispensable. While the formation of clergy in theology and religions gives the candidates firm foundation of faith, the handling of the spiritual task would require an added know-how in the journey of the spirit.

The sole motivation in spiritual direction is orientation for mission. The task of mission is from Jesus Christ. Spiritual direction is a tool for salvation. The mission of candidates trained for the priesthood and the religious life is the salvation of the human person, and consequently the sanctification of their respective communities.

In the task of providing spiritual guidance, the director encourages the directee to ask from the Spirit the gift of silence, inasmuch as a quiet disposition is a requirement for contemplation. Jesus' minister in Asia must journey together with leaders from other religions who hold silence a vehicle of communion with the Sacred. In fact, Christian ministers can learn from these religions the value they put on silence as the door to the Divine.

Poverty has condemned many Asian people to live in misery. However, in poverty there can be kenosis. The kenotic experience of individuals can have a Slavic meaning only when suffered with Christ crucified. But Christianity does not stop in crucifixion. It essentially looks forward to the mystery and joy of Resurrection.

Silence, contemplation and kenosis are not ends in themselves. They are all conditions, tools and vehicles for creative actions directed toward total a human development of the believer and the community. In silence, one gains strength; in contemplation, one discovers vision; in kenosis, one acquires fortitude.

Strength, vision and fortitude are qualities a Man of the Sacred learns from spiritual direction. A well-directed minister of God, who may be of the clergy, a religious or a lay person, will efficiently lead others along the spiritual journey.

### APPENDIX III

#### PROPOSED PHILOSOPHICAL CURRICULUM FOR ASIAN SEMINARIES

##### A. First Cycle

##### 1. Propaedeutic Topics:

###### a. Science of Correct Thinking

The correct way of reasoning must be taught to candidates to priesthood taking Philosophy. This is needed in the world where images



seem to take the place of logic. But, while the mind is trained the wisdom of the heart should not be forgotten. In the past the mind has been so much emphasized leaving the heart untrained.

**b. Fundamentals of Mass Media**

Globalization makes use of media extensively. A philosopher who will forget the role of media will lag behind. The Philosophy of Communication grounded on the nature of man as a social being ought to be reckoned at the onset of training. Or else the priest will also lag behind the world.

**c. From Colonization to Globalization**

Colonization was responsible for the local women and men's knowledge of the life-style, philosophy and art of the colonizing patrons. It has also brought some negative factors to countries subjected to it, as in the exploitation of natural freedom. Globalization could do the same. Developing countries have to guard themselves, otherwise, they will become subjects again (like economically) to foreign power.

**d. Mastering Second Languages**

Asian countries, most of them, have a language of their own. Mastery of the native language could be achieved at high school level. The modern world, however, has almost adopted English (or Spanish as the case may be) as a second language. Even countries, which insist on the local language, feel the need of mastering English (e.g., Thailand, Indonesia, etc.)

**e. Christian Theory of Person**

An understanding of the basic notion of human personality is in order. John Paul II and contemporary writers like Levenas and those who follow the personalist schools have something to offer. Rational Psychology must be complimented by Experimental Psychology.

**f. World, Nature and Theism**

The theory of Providence must be learned at the initial stage of philosophical training. This will be learned more in subjects like theodicy, and comparative religions.

**2. Man of the Sacred**

**a. Salvation History**

Asians like story telling. The event of salvation could be well imparted to students using story-telling approach. This should go with

strict chronological pointers so that the gradual unfolding of the plan of salvation will be grasped with utmost clarity.

b. **Theodicy**

The intellect comes to knowledge of a Universal Cause of the happenings in the world. The order in the universe is visible enough to guarantee that things do not happen by accident. Scientists who went to the moon have strong attestation that there must be a being responsible for the order, beauty and gradation of beings in the course.

c. **Philosophy of Religion**

The study starts with the identification of the elements of religious experience. The awe and wonder experiences present in almost all major religions and sects point for an explanation. Religion could be concluded to as a responsible phenomenon and personal position.

d. **Ethics**

Purely technological and scientific approach to globalization will bring men and women to values purely secularized. In such a case the citizens of this planet will soon face the wall of frustration. For what is the meaning of all human endeavors? Only to end in the death of every person? Human life must have a meaning beyond the present. Globalization needs religion.

e. **Globalization and Values**

Villages in remote areas, where values are clearly lived and acknowledged, are suffering. The ways of dressing are becoming mono-style. Violence and indecencies in movies/TV screens are affecting the bond of families, the basic unit of every human society.

f. **Being and Truth in Metaphysics**

Not all truths can be subjected to experimentation. Some truths are above positive sciences. A philosopher who is not able to decipher truth beyond the material and physical will miss the real wisdom that the human mind can arrive at. The grasp of Being and Truth, among others, are achievable in metaphysics.

g. **Denial of the Sacred**

In the pluralistic world, some deny the existence of a universal Cause/Creator. The denial of the Sacred has brought some contemporary men and women to view the world with hopelessness and anxiety. These people should have a glimpse of the joyful experiences of believers in the Divine.



**h. Psychology and Religion**

Religion enables its adherents to keep their sanity. On the other hand, one who professes no religion will have to find a substitute. Often it is a poor substitute. Modern medicine now recognizes the positive role of personal faith in the "wholeness" of the person. A religious outlook could enhance healing, psychological and physical.

**3. Man of Dialogue**

**a. Theories of Evidence**

In the world where proofs are always searched for in order to establish evidence, which is the ground of credibility, epistemological science is important. Theories either from scholasticism or from Kantian categories are worth knowing.

**b. Organic and Architectonic Approaches to Science/Knowledge**

The western philosophy has made us become familiarized with the architectonic approaches to sciences. It is an approach where systematization is done according to the level of abstraction. Organic approach is one that fits more the Asian mind. It is a rather global and integrated way of seeing things based on the inter-relatedness of parts that compose a whole.

**c. Ancient World and Philosophy**

It is not simply viewing the individual philosophers in ancient times and their inter-connectedness, but of determining and identifying their influence in the world known at those times.

**d. Some Lights from Dark Ages**

The Dark Ages were not totally devoid of influence on the times that follow. Even in the Dark Ages there must be lessons to be learned. Flickering lights maybe, but still they bring some explanation to later times.

**e. Thomism in Dialogue with Contemporary Schools**

The Thomists have regenerated interest in St. Thomas. Notable figures (like J.H. Newman and Gabriel Marcel) have learned to view the Thomistic categories and present them to contemporary man. The Second Vatican Council presented Thomas Aquinas as patron of Catholic Education.

**f. Major Religions of the World**

There is no doubt that the major religions of the world (Jewish, Islam, Hinduism, Buddhism, etc.) offer seeds of truth too obvious

and not to be taken for granted. With them are also strong cultures which are also threatened by consumerism and materialism. A survey of these religious groups will provide students with reasons to respect all peoples of whatever belief. This is in consonance with natural law and reason.

**g. Nirvana in Hinduism and Buddhism**

The quest for delight, or for happiness, in this world was the struggle of the past and is of the present. It will be so in the future. A taste of the experience of Nirvana is worth achieving even if it only serves to give man a balance between the inner world and the outer.

**h. Empiricism and Logical Positivism**

Many are brought by the scientific process to an attitude of doubt of the existence of the non-tangible and non-visible. The Vienna Circle wanted to present a system known as logical positivism. In doing so, its proponents have done a disservice to the search for metaphysical realities, which are beyond the experimental.

**4. Man of Humble Service**

**a. Social Doctrine of the Church**

The social teachings of the Church were intended to be sensitive and to respond to the economics and social situations of various times. The Industrial Revolution called for a specific social orientation. The events of two world wars have brought suffering globally. The Catholic Church has not kept its lips shut generally. Her social conscience made her issue statements which at times have been contrary to the popular mind. In so doing, the Church offers a humble service to the world.

**b. Theories in Economics**

Micro- and macro-economics are realities today. The macro-economy is entwined with globalization. The economic realities could suffocate the least educated and the least gifted of the population. A balance of both economic realities is desirable.

**c. Poverty and Culture**

Are the Asians indolent? Is their culture oppressive? Once, it was so. This may be the reason for its poverty. Poverty is also often the result of injustice found in governmental structure. A culture that keeps the poor in the bonds of the wealthy is to be challenged. Education is centering on the justice aspect. However, much is to be desired yet.



d. **Service of Civil Laws**

Laws are meant to protect the common good. When laws forget the common good and promote only the good of the privileged few, laws cease to be a service. In Asian countries, laws maybe abound- ing. The carrying out of them is the main concern. It seems that people in power are above laws.

e. **Karl Marx and Communism**

The social theories of communism are traced to Karl Marx (as influenced by Engel). The applications of the theories were done in Russia, China and other communistic countries. But the system collapsed in USSR. What lessons could be learned from such over 50 years of experimentation, which put in their graves so many lives and societies?

f. **Vices and Virtues in Capitalism**

While communism may be bad in the sense that it has put an end in capitalism to many lives, capitalism may be equally bad. Unbridled freedom that does not respect the other's rights has promoted also a massive amount of suppression. The so-called virtues of capital- ism, (of freedom of all commercialism, uncontrolled media, etc.) could destroy as well its adherents.

**B. Second Cycle** (Could vary from country to country)

a. **Elements of Philosophy in Filipino Folk Stories/Sayings**

Common-man wisdom is derived from folk stories told by people, and in proverbs long accepted by the popular mind. Efforts have been exerted to collect them. While there cannot be a strict system of Filipino Philosophy, elements of a system in a people's mind are identifiable.

b. **Traditional Religions among Natives Tribes**

The renewed respect given to popular religiosity has awakened interest in the study of the phenomenon of religion among natives. Groups found on Mt. Banahaw, the Badjaos, the Mangyans, and the healers of Siquijor and northern Luzon are yet to be fully explored. Few initial studies have been done.

c. **Secularism and Materialism**

Replacing the God-nature-centered mind is pure secularism. It has been enhanced by pure materialism, which has displaced any re- cognition of the world of the spirit.

d. **Modules on Islamic Religions**

Islam is one of the world's fastest growing religions. Its men believers are demonstrative in their faith. There is daily worship/prayer accommodations in hotels, airports, etc. Female Muslims are slowly claiming their rights, becoming more than just homebodies. Their economy can control the world through oil cartels. Islam has a program of its own looking to the spreading of its beliefs to human-kind around the world.

e. **Philippines Prior to Colonization**

The ancient Philippine records of history, art, costume, barter, etc., have been lost to the so-called process of colonization. However, some elements of these have been re-discovered. Collections like Heritage, Morga's, Alcinas', and other works done by religious orders could still provide pointers that can explain what happened and what the Filipino were in the past.

f. **From Revolution to World War II**

World War II was waged not by Filipinos but by its allies. In the process the Philippine soil was taken over by the Japanese. Earlier struggles, starting from the concoction of a revolution against mother Spain, to the time of Rizal and the Katipuneros are demonstrative of heroism. The present generation must learn lessons from these stages of local history.

g. **Asian Studies after World War II**

Scholars, like Myrdal (book: *Asian Drama*), have attempted to explain the Asian realities different from the viewpoints of foreign authors, in a way, like do the Portuguese in Macao, the British in Hong Kong, the Spaniards and the French in Vietnam, the Americans in the Philippines, the Dutch in Indonesia, and others. Authors born in the native lands have attempted reconstruction of the local histories of these nations.

h. **The Malayan Race**

Southeast Asian countries are closer by race to one another than they are to the yellow race. They also share common dreams. ASEAN was borne some twenty-five years ago. The intention was first for security. From this, ASEAN has become an economic zone to reckon with. An affinity of people of a similar race can propel faster the process of development.

i. **Family, Society and Demography**

The strong family ties in the region have been threatened by Population Control programs from the richer countries (the Big- 7). In



the process, the whole society is affected. There are more divorces, legal separations and broken families. Efforts are made to support members of broken families, but there is no better remedy than an intact strong family. The supervisor of children in families has had negative demographic repercussion.

**j. Praxis of Dialogue**

Dialogue can be between cultures, religions, parties, etc. Exposure to an area chosen by individuals is very essential so that the students learn the art of dialoguing. They also know how to rise above problems. Methods are available.

**k. Short Film Making (for TV)**

Technologies have made production of short films very easy. Computers facilitate productions on culture, travel, art, festivities, etc. Easily managed cameras (portable ones) can help one become an expert in film making if a serious dedication is inculcated in the students. These skills can be used in their future ministry.

**l. Drama and Radio**

In the Asian region, radio drama always has a good audience. It is still the most listened-to medium. Local dramas narrated and acted by local people can be aired. Evangelism has also made use of radio exposure. So do the politicians and all others who have an effective message to convey.

**m. Ads and Culture**

Some big companies spend as much as 70% of their budget to sell their products. Advertisements could also bring a subliminal message. It also can bring a philosophical and cultural message. Today business message prevails more than does any other.

## APPENDIX IV

### PROPOSED THEOLOGICAL CURRICULUM FOR ASIAN SEMINARIES A QUICK OVERVIEW OF DISCUSSIONS

#### A. Propaedeutic Year

**1. Lessons from Salvation History**

The candidate to priesthood, at the earliest possible time, should have a good grasp of the main events which form parts of salvation history. The approach will be using story-telling style. The subject ends at giving a biblical survey of how the plan of God to save mankind unfolded in time. One takes special note that Asia is the

birthplace of Christianity and other major religions.

**2. Christian Creed**

The new CCC (Catechism of the Catholic Church) is the resource of doctrines that all Catholics must embrace. The student will have to learn by heart the basic Creed. The truths containing the summary of Christian beliefs should be seen as much as possible in parallel to some basic contents of other faiths (e.g., belief in one merciful God, value of worship, meaning of sacrifice in Islam).

**3. Types of Asian Temperament**

Candidates must be aware of the different types of Asian temperament: the respect for the elders among the yellow race; the story-loving peoples of South Asia; the journey-loving lifestyle of the Malays; and, the sense of patient suffering among the poor in the whole of the Asian continent.

**4. Affection and Affirmation**

The demonstration of affection needs to be made more explicit within the context of the locally acceptable demeanor. A seminary must become a school of affirmation.

**5. Learning to Explore Human Understanding**

The training of the mind to make proper reasoning is important. The art of basic logical thinking is a must; for this will be a necessary tool in ministering the people through pulpit preaching. The same will be necessary for future ministries which will utilize radio and television.

**6. Language Proficiency (Dialect and Second Language)**

Proficiency in one's dialect is first point of concern. Each student must also learn a second language (like English, which is the language for our times for news, business, education, etc.).

**7. The Semitic Mind**

Since the Aramaic language was the tongue of Jesus and of his disciples, scriptural study seeks a mastery of the Mid-East mind and psychology.

**8. Latin Language**

Mastery of Latin may be desirable; but a more important point is the necessary grasp of Latin "dicta" which are difficult to translate literally. Christian theology is filled with many of these "dicta" (principles).



## **B. Man of the Sacred**

### **1. Introduction to Revelation**

The fact that God communicated with men and women in the course of time is accepted. Revelation has taken place in different times and places. The modes of revelation vary through the ages. That revelation to Moses (Decalogue) culminated in Jesus is to be clearly developed.

### **2. Theology of Creation**

The account of creation in Genesis must be seen in the perspective of olden times. The first chapters of Genesis are not scientific; but they portray religious truth. The mission was entrusted to man who was to be steward of the whole of creation. The story of Babel is still true today, though the forms are different. Uncontrolled technology can destroy creation, and bring death to the planet earth and humankind.

### **3. Book of Wisdom**

To assimilate the divine wisdom found in the Holy Scriptures is a goal of formation. The lessons from the Psalms as prayers of life are relevant. The other Wisdom books are equally important.

### **4. History, Historicity and Revelation**

The main details of the story of Eve and Adam, Abraham and his sons, the tribes of Israel, and the kings and the prophets are to be treated in order to retain the sense of the historicity of God's dealing with mankind.

### **5. Gospels**

Mark, Matthew and Luke wrote about the Jesus of his time. His preaching, deeds, and especially miracles, proclaim his divinity. The Johannine Gospel provides the mystical dimension of Jesus' words. The letters of the first followers of Jesus established the rules of life valid for all times. Biblical dynamics, like the one of Lomko Institute of Africa or the Bibliarasal of the Philippines, now adapted in other south Asian countries, must be learned.

### **6. Christian Growth in Faith, Hope and Charity**

Baptism brings birth in the state of grace. Man is made pleasing to God. With baptism is the impression of faith, hope and love. By the same sacrament, one enters into the communion we call Church.

### **7. Church and Laws**

Ecclesiastical laws guide the community, which protects the rites,

conducts and government of its constituents. Laws are for the welfare of the community. They could be abused too. Laws, we see, need to be revised intermittently as time and situation require.

### **C. Man of Humble Service**

#### **1. Theology of Grace and Sin**

The experience of sin is universal. Some are grave and some are minor. But sinfulness has been overcome by Christ's redemptive grace. This grace brings man back to God. Where sin may seek to conquer one's heart, grace abounds all the more.

#### **2. Temperance, Fortitude and Prudence**

A humble man is one who is fully temperate. Temperance needs to be accompanied by prudence. And in the world where consumerism and materialism prevail, the man of humble service gives loud witness to the poor Jesus. In Asia, people of other religions show a life of suffering and moderation. Fortitude must be inculcated too.

#### **3. Justice and Church of the Poor**

In Asia poverty abounds. Two-thirds of its population belong to the third world. The church is the servant of the poor, and serving the poor it seeks to promote justice; for injustice is one root of poverty.

#### **4. Marriage and Family Spirituality**

The union of man and woman is sanctified by in the sacrament of marriage. In Matrimony, human love becomes life-giving and life-sharing. The sanctity of the husband and wife is conditioned by their fidelity to one another, which is an image of Christ's fidelity to the Church. The union of the couple is a symbol of Christ's love for the Church. Each family is considered a sanctuary of life.

#### **5. Penance and Reconciliation in the Mission of the Church**

The call to penance is an old Biblical call. It is a tool of reconciliation. Penance is sacramentalized. All who come to God with contrite heart is assured of forgiveness in the world divided by sin. The effort to bring reconciliation is at the heart of the task.

#### **6. Prayer in Christian Life – Celebration and the Service of Priesthood**

The climax of achievement in the life of the Christian community calls for a celebration. Prayer is at the heart of Christian celebration. The community is gathered in a banquet where the reality of the bread and the wine are transformed into the Body and Blood of Jesus. The common priesthood is shared by all the faithful. But



some are set aside to minister in the Eucharist through their ordination to the ministerial priesthood.

#### **D. Man of Dialogue**

##### **1. The Roles of the Fathers of the Church**

Those who had accepted Jesus' teaching in the first four centuries found they were needed to dialogue with their contemporaries. There was a need to defend Christ's doctrine. The Fathers of the Church, known for their antiquity, known for their holiness of life, and known for being faithful to orthodoxy, were accepted by the community, and did the serious duty of faithfully keeping the words of Jesus.

##### **2. Oriental Churches as Communion**

The tenth century saw the separation of the Oriental Churches. It was an experience of division in Christendom. It also put into clear perspective the role of the Papacy. Today there is an effort to heal the division. Meetings in the spirit of dialogue are being conducted.

##### **3. Lessons from Reformation**

The reformation showed forcefully the humanity of the Church. Since the fifteenth century other Christian communities have come into existence. With the urging for ecumenism by the Second Vatican Council, the unity desired by many is slowly taking place. Movements toward unity, not only for Christians but for all humanity, are encouraged and strengthened.

##### **4. Vatican II: the Age of Aggiornamento**

Renewal is the focus of Vatican II. It is a universal effort taken by the Church to meet the exigencies of modern times. It has opened the door to adaptation without compromising orthodoxy. The Church as communion is proposed as one paradigm. However, the document *Lumen Gentium* has delineated the rightful place of all those who exercise duties and responsibilities within the hierarchy. The Church is called to the ministry of service.

##### **5. Religion and Religions**

The seeds of the Gospel are recognized in the faith of men and women who belong to the major religions of the world (Islam, Hinduism, Buddhism, etc.). These religions carry the "seeds of God's word." From traditional religion the students come to study other religions to see their value and role in the final salvation of man.

**6. Inter-Religious Faith, Dialogue and Ecumenism**

Inter-religious dialogue paves the way for full humanity, so that one day all will be one under the Kingship of the Father. Problems may appear insurmountable but this should not cause hopelessness. The Spirit that blows wherever it wills is capable of working in the innermost of man's heart. Where goodness, truthfulness and beauty reside, there is God.

**7. Theology of Harmony in Asian Priestly and Spiritual Formation**

Harmony is the one noble goal of peoples from different races. Harmony is dreamt of for the order of the whole world and for the order of the entire heart. There is a need to shift to an architectonic grapple of reality, without closing one's eye to the vision of harmony conceived by the western mind. In Asia formation is grounded on and oriented to a theology of harmony.

**E. Spiritual Pastoral Year**

**1. Pre-Diaconal**

In a period of six months, the candidates should be guided to achieving clinical-pastoral experiences; and helped to become competent in handling parochial organization and financial management. They must be initiated in the apostolate of handling charismatic gifts and working with prayer groups. There are other religious contemporary movements that they have to be reckoned with.

**2. Diaconal Year**

The art of spiritual direction must be imparted, together with a skill of conducting marriage interviews and counseling. The praxis of homiletics is to be mastered. Inquiries in cases touching moral and canonical concerns must be handled in a casuistic manner. Finally, the rite for the anointing of the sick, and funerals must be learned.

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