

## Seventh Plenary Assembly: Workshop Discussion Guide

**CONTINUING FORMATION FOR PRIESTHOOD IN ASIA**

by

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- I. Continuing Formation of Priests in Asia
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**I. CONTINUING FORMATION OF PRIESTS IN ASIA**

In 2 Timothy, 1,6, it is written: "I remind you to rekindle the gift of God that is within you." Thus, the chapter on on-going formation, or continuing formation, in *Pastores Dabo Vobis* opens. This text serves as a basis of the theological rationale why the clergy should exert effort to undergo more updating programs after sacerdotal ordination.

The Federation of Asian Bishops' Conferences, as early as June, 1992, thought of responding soonest to the aforementioned document, which was issued on March 25, 1992. It was a very quick response, not only because of its practicality but more so because of the real and immediate felt need. A program was devised by OESC (Office of Education and Student Chaplaincy), and acted upon. However, what has been done so far is only part of the initial phase. More programs have to be prepared, it is believed, for the new millennium, as the Church renews its orientation and vision.

As our OESC was assigned to prepare and conduct the continuing formation program for the diocesan clergy belonging to different levels, we wondered what should be embodied in the succeeding phases of the on-going formation. There is a need to identify areas of concerns. These are the areas pointed out in scattered way in the various meetings organized by

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This discussion guide has been prepared for the workshops of the Seventh Plenary Assembly of the Federation of Asian Bishops' Conference (FABC), convening, January 3-12, 2000, at "Baan Phu Waan," the pastoral formation center of the Archdiocese of Bangkok, Sampran, Thailand, on the theme: "A Renewed Church in Asia: A Mission of Love and Service."

FABC and its offices.

The study and reading of issues, and the areas and facts tackled by the Federation in the last ten years, can lead us to some specific points which could be considered in the future programs for the clergy in Asia in the first century of the next millennium. We do believe that the following can be underscored: 1) apprenticeship of young clergy; 2) re-shift in ecclesiological paradigm; 3) inculturation and interfaith dialogue; 4) liturgy and life; 5) approach in spiritual direction; 6) bio-ethics; and 7) concerns at the different levels or stages of the priestly life, and sabbatical leave.

### **A. Apprenticeship**

The 1992 planning meeting of the FABC Central Committee included internship training for new priests:

After ordination, arrangements should be made for helping the young priest to reflect on his experiences in the administration of the sacraments, preaching, counseling, visiting, preparation for Baptism, Confirmation, Marriage, ministry to the Sick. Training should be given for maintaining the parish records, and keeping the book of accounts.

If the preceeding is to be followed, then it is useful to find out what is being done by graduates with a parallel professional training, e.g., by new graduates in medicine and law. Can a similar program be set up for new priests?

Graduates in medicine and civil law are never set in the working situation without a proper apprenticeship. In the case of law, senior students work as lawyers, and mock court-trials are conducted. These experiences enable the young lawyers to master the art of court hearings. Young medical students are also gradually initiated into the health skills, from clerkship to internship, to residency, and to "fellowship" program. The process is very systematic.

When it comes to priestly ministry, the stages are not so well defined. The following are suggested, upon ordination to the priesthood:

- a. Doctrinal review
- b. Pastoral exposure
- c. An evaluation of the first and second years
- d. Length of apprenticeship

This will, therefore, be considered by a commission that will take care of the details pertaining to the stages of priestly formation:

### **a. Doctrinal Review**

- This should not be considered a classroom type of instruction; it is rather a spontaneous process following a specific order.
- Emphasis on moral issues, especially in confessional cases.
- Canon Law cases would be referred to experts, as needed.

### **b. Pastoral Exposure**

- A space for reflection on pastoral experiences must be provided. A promoter for the continuous formation of young clergy should be appointed.
- Health and affective areas of the lives of the young ministers should be looked into, with the help of a spiritual director chosen by them.
- Planning for the next six months, or even for the next year, is advantageous. Involved in the planning will be people who will help in the pastoral project. Inculturated approaches must be looked into.

### **c. Evaluation**

- There are different levels to be evaluated; the personal levels must be of prime importance.
- A committee formed by the *presbyterium* would be of great help.
- A private dialogue with the bishop is recommended.

### **d. Length of the Period of Apprenticeship**

- First three years of priestly ministry.
- The first three years are critical years (even up to five years). The priest will usually be made or unmade.
- After three years, young priests, depending upon their charisma and talent, could proceed to a Licentiate, or take a Master of Arts degree (or a doctorate, if the person has already a Master of Arts).

## **B. A Shifting of Ecclesiological Paradigm**

The Church, understood as a communion, is slowly replacing the pre-Vatican II paradigm, without changing the essence of the Church. The hierarchy retains its proper place in the Church; and remains the "backbone" for support since. The bishops are the rightful successors of the Apostles.

In 1990 this shifting of paradigm became clear during the Fifth Plenary Assembly of FABC, held in Bandung. The Federation acknowledged that the Catholic Church is a *pusillus grex*: "We are a little flock in Asia. We are but one community among a vast multitude journeying to full life. Our special contribution is our striving toward a 'communion of communities,'



beginning with the family, a new way of being Church that brings the new face of Christ into the workings of Asian society."

The paradigm shift cannot but affect the understanding of the task of the priests and their mission. In the Bandung Assembly this was made very clear. The priest is a man of communion. And the man of communion is a man of the sacred, a man of humble service, and a man of dialogue.

*A Man of the Sacred.* He must have a deep faith experience. He must be a witness of holiness, and capable of communicating holiness to others. Studies in theodicy, ethics, etc., will make the students more aware of the Sacred.

*A Man of Dialogue.* This requires the priest to be available for dialogue mentally. 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.

*A Man of Humble Service.* A "lowly" attitude is required of a priest who wants to render humble service. He must be familiar also with the signs of the times and must acquire a true appreciation of such signs. The acquisition of skills to serve society effectively is a must. Social concerns for the needy should be enhanced.

This shifting of the ecclesiological model has to reach to the local communities (dioceses and parishes), taking its reach place specifically in basic ecclesial communities. The priest, therefore, has to make this paradigm his own.

### **C. Inculturation and Inter-Faith Dialogue**

Volumes of works on inculturation, and on inter-religious or inter-faith dialogue have abounded in the last twenty years. The *Lineamenta* of the Special Assembly for Asia of the Synod of Bishops, and the interventions in the synodal hall during the Assembly, which took place in 1998, have surfaced the need to bring the message of Jesus to the cultures of people, while the Church is ready to recognize the presence of the Gospel in the major religious traditions of Asia, and even in the primal religions.

The clergy have to update themselves on the issues of faith, inter-faith and inculturation. Illuminating with the light of the Gospel the beautiful mosaic of Asian cultures, a meeting sponsored by the Pontifical Office of Cultures, and helped by OESC and other interested agencies, has this to say:

Christian living and inculturation are two important of ways to bring about Christian Humanism among the peoples of Asia. First

of all, Christians in Asia are called to a more authentic Christian life, so that by living their faith, they are able effectively to proclaim Jesus Christ and propagate the Gospel. Secondly, as the Church comes into contact with other religions, faith is inculturated and culture evangelized. Inculturation embraces life, doctrine, tenets and rituals. Inculturation calls for a firm rootedness in the Christian faith, a sincere knowledge of the faith for a new self-understanding, leading to enrichment to both through a respectful and loving encounter.

More attention should also be given to indigenous religions, of which the Church has been giving more cognizance:

The Church takes cognizance of the spiritual and cultures present in indigenous religions. Among these values deserving special mention are the spirit of communion with God and nature, simplicity and openness to the Gospel. The Church is called to promote and purify, as necessary, the cultural values of indigenous peoples.

The updating of the clergy on issues related to inculturation and inter-faith can lead priests to realize that they are agents of harmony, the goal of all peoples. Harmony is one noble goal of people from the different races. Harmony is dreamed of for the order of the whole world and for the order of the entire heart. Priests have to be grounded in and oriented to a theology of harmony.

One thing to consider in the twofold aforementioned issues is fidelity: fidelity to reality and fidelity to creed.

#### **D. Liturgy and Life**

Since the liturgy, particularly the Mass, is the center of our community life, the clergy must therefore seek the means and ways to worship in spirit and in truth in the local community. The usual seminary formation, which the priests have undergone, should be strengthened.

Programs that will take into account the bridging of the gap between liturgy and life are urgent. In a meeting of experts in 1995 it was asserted:

The gap between liturgy and life has to be bridged. Liturgy, while being the celebration of the mystery of Christ, is also a celebration that should flow from people's experience of life in their cultures. It should also enter into their daily life, challenging whatever goes counter to the mystery that has been celebrated. In other words, liturgy has to be prophetic.

Moreover, there is a need to make a program that will "take seriously the presence of other religious traditions and their symbolic systems." Perhaps, the local clergy have to exert more effort and spend more time to find the so-called local "dynamic equivalent" of the universal liturgical symbols, without spoiling the long-accepted rite according to valid traditions.

### **E. Approach in Spiritual Direction**

As the Church of Asia moves into the third millennium, the members of the clergy have to discover new approaches in spiritual direction. The priest ultimately serves as a spiritual director of the community.

Spirituality in Asia, as studied by the rectors and spiritual directors of many seminaries, is considered a form of journey and accompaniment. This journey follows a certain pathway to interiority. The director gives the directee an accompaniment. While there are different schools of spirituality, most schools, if not all, exalt the role of a model. The model of all models is Christ with whom the one under direction is configured. The directee should arrive eventually at the stature of Christ.

The person of the director is necessarily central in spiritual direction. A director is not so much a teacher, but a witness whom the young and the old observe and listen to. His culture must be close to the directee, (though this is not a *conditio sine qua non*), for great spiritual directors, like St. John Vianney and Blessed Father Pio, transcended culture and nationalities.

The theology supporting the spirituality of a director must be clear and well-founded on Christian principles and authentic human values. Herein, the approach in spiritual direction in Asia must include the theological and ecclesiological renewal growing in the Asian Churches.

In spiritual direction skills are necessary. Today, a spiritual director must be acquainted with the tri-media.

Moreover, while good common-sense judgement is elemental in spiritual direction, the helps of psychology, medical know-how and sociology are very useful. Also, the meetings on spiritual issues, where participants from Eastern and Western backgrounds seem to produce a good synthesis. East and West can mutually help each other.

The area of the affective life must over and over be revisited and explored. When true affective needs, especially in early childhood, are not properly attended to, this can bring emotional hangovers which can last a lifetime. Internal burdens can be recognized, so that people under direction will learn how to unlock for themselves the causes of those burdens.



Finally, certainly priests need more skills in handling difficulties, like the areas related to sexuality, relationships and authority. Such updating should help the priests orient the people under their care to solve their difficulties. There are always way to get out of a problem. The pastor has to discover the clear way out from the problems which are part of the journey of the spirit.

Given what had been learned in the years of formation by priests in Asia who graduated from the 50s to the 70s, there are many things that need to be undergone in order to update them in the spiritual areas which we have tried to underscore.

## **F. Bioethics**

When faced by the present globalization and by the challenges from the many new questions coming from the advances in science and technology, the clergy must supplement what they studied during their seminary days. Added to this, they have to take into account the happening that have takern place in law, medicine, economics and politics.

Priests must familiarize themselves with the developments and the challenges coming from bioethics, as it speaks to the ethics of life. As a life science, it provides a foundation for an ethic which appraises human life: to affirm life, promote life, protect life, respect life, appreciate life, incarnate life, sanctify life, and enhance life. It is a kind of science, which is seeks to apply operable concepts, principles, and guidelines for a person making decisions for life.

In the ethical tug of war in the arena of life, who should be at the forefront? Considering the limited information and knowledge at hand, and the paucity of knowledgeable people, the Church in Asia needs more experts. Priests initially trained in ethics and moral theology can be the best candidates to explore the field of bioethics, to provide our Church with the needed experts in the shortest time possible.

## **G. Levels of Continuing Formation and Sabbatical Leave**

As early as 1993, the chairmen of the commissions on clergy from the bishops' conferences of Northeast, South, and Southeast Asia gathered and envisioned a program at three levels. The first level, which covers the first three to five years of ministry, pursues as orientation plan, a sort of internship, so that young priests familiarize themselves with the existing structures of the diocese. The project must be attractive.

The second level covers the midlife group, i.e., priests who are over

thirty-five years old, or ten to twenty-five years in the ministry. The program helps promote the human growth of individuals; and looks into areas of a deeper spirituality, not forgetting the fear and trust issues which can disturb the commitment of the clergy. In some cases, therapeutic and rehabilitation needs come to light.

The program for the "golden years" would involve persons in their fifties. It should be a happy period, when one can enjoy the fruits of past endeavors. When older priests turn unhappy, many root causes of unhappiness can be traced to their younger years.

At all levels, personal affirmation seems to be the secret. The magic of personal affirmation helps people regain their enthusiasm and strength.

One who was part of a mid-life level group had this to say: "The whole program touched the core of my commitment to our Church. I ask your good office to support this continuing program of education both morally and materially because of its power to save many souls and priestly vocations."

In the composition of the programs, the bishop and the seminary formators should collaborate. The reorientation of the life style of the clergy is better achieved if many share in the program.

The time when priests are on sabbatical leave could be spent in taking part in the programs of these several levels. The sabbatical leave should be a program which is faithfully maintained, so that the clergy can retain a sound spiritual and psychological balance.

### CONCLUSION

Becoming fully human and fulfilled priests of our God to his people is an on-going and lifetime process. The moment of sacerdotal ordination was only a simple genesis of an earnest desire to attain the perfection of their vocation. As priests traverse this path, they inevitably experience their finiteness, needs and challenges to become more cogently effective and responsive individuals and part of a community of presbyters of our Lord.

The faith and love for our Master tell us that it is in becoming more open, generous and responsive to the Holy Spirit's ways that clergymen perfect the gifts of God given to them, and become formed all the more according to his image and likeness.



**II. CONSULTATION MEETING**  
**ON CONTINUING EDUCATION OF THE CLERGY**  
November 30-December 2, 1993  
Bahay Pari, Manila, Philippines

**Summary of Recommendations**

Resulting from the meeting are the recommendations from these groups: North East Asia, South Asia, South East Asia and the Philippines:

**I. North Asia**

Northeast Asia is an area where there is diversity of cultures and situations. There is hardly a commonality among the countries, except in temperaments.

With this background we, however, acknowledged the need for a comprehensive program that will give a sufficient response to their needs at three levels of priestly lives.

**Level 1 (3-5 years After Ordination)**

1. A plan to pursue an orientation program, a sort of internship, for newly ordained priests to familiarize themselves with existing diocesan structures. Bishops and seminary professors should help one another in threshing out details of the program. An inculturated program is highly recommended.
2. In countries where bishops and priests have instituted updating courses according to Vatican II, it is recommended these be re-oriented or updated according to *Pastores Dabo Vobis*.
3. In places where there are existing specific programs (Biblical, liturgical, etc.), efforts are to be exerted to revitalize these.
4. Newly ordained priests must be well exhorted to spend properly or dispose of their monetary gifts.
5. Programs that are untimely and unattractive must be re-studied. During the study, young priests must be consulted so that their real needs are answered.

**Level 2 (40s: Middle Life)**

By mid-life we mean priests who are in their 40s. We take note of

the Eastern mentality, particularly the common authoritative attitude. We acknowledge as well the secular influence of the Western world.

1. A program that will truly cater to human growth, rather than be a mere show of authority because of culture, should be created.
2. During the regular annual retreat, the clergy should be given the opportunity to review their priestly life-style.
3. A longer and more intensive program should be devised, with the help of experts, aimed at going more deeply into the basic questions (related to commitment, fear, trust), leading to personal conversion.
4. In cases where therapeutic help is needed, experts in the field of psychology and spirituality must be tapped. In fact, the opening of a center that will attend to these special cases is called for.
5. Rehabilitation of erring priests (alcoholism, infidelity to priestly vows, etc.) be conducted by prudent experts.
6. Sabbatical leave will be encouraged.

### **Level 3 (Transition from Adulthood to Senior Years)**

In this part of Asia, elderly people generally enjoy the respect of people.

1. Care must be made that elderly clergy be given their full support (emotional, material, etc.).
2. Appropriate ways must be employed to help elderly priests be liberated from excessive individualistic tendencies.
3. Foundations be created to support the retirement plan of elderly priests who are in need.

## **II. South Asia**

### **Creation of Program**

1. Create the proper climate before initiating the program, through a consultation of the clergy by the bishop or by some other clergy groups that already exist in the diocese, or by any other mechanism that is available in the local Church. This would ensure that

the bishops and the clergy would be convinced of the need for on-going formation.

2. Appoint or elect a national or regional diocesan director to initiate the process through wide consultations, especially with the different categories of the priests and the rest of the faithful.
3. Along with discernment of needs, identify, harness and nurture the available resources, gifts, and skills.
4. This process should be such that the priests themselves, who are the beneficiaries, would perceive the program as their own. This process has an inbuilt value for their own growth, which is the objective of any program.

### **Collaboration**

Where a diocese is unable to initiate a program on its own, interdiocesan, regional or national collaboration is to be explored. (e.g., Mercy Sisters newly enlisted in a diocese in Pakistan.)

### **Specific Points**

While acknowledging that the groups concerned should identify the objectives of such a program, we perceived the following areas as possible objectives:

- a. Human formation as one of the objectives to build up and enhance a positive self-image.
- b. Deeping of the commitment to spiritual development.
- c. Communication skills.
- d. Team work and collaboration in ministry by a participative approach that would encourage creativity.
- e. Building fraternity and fellowship among priests and with the laity.
- f. Bringing about a consonance between the pastoral plan of the diocese and the pastoral ministry of the priest.

### **General Recommendation**

That each national conference should arrange for a facility for priests who require therapeutic help or are in a distress situation.



### **III. South East Asia**

#### **A. Regional Level**

At conference level (Malaysia, Singapore and Brunei)

##### **1. Preparatory Phase**

- a. A preparatory phase has been initiated.
- b. A two-man committee has been set up to collect information, resource persons and other relevant information about On-Going Formation in the Region.

##### **2. Decision Phase**

The conference decides on the proposal sent in by the preparatory committee.

##### **3. Conscientization Phase**

To go around the various dioceses to consult with priests and laity about where to start and what to do, and to try to get support from the persons concerned.

##### **4. Planning Phase**

Depending on results of Phase 3.

#### **B. National Level**

Example: Thailand National Conference.

##### **1. Follow existing structures: national commission + 3 age groups.**

##### **2. Give technical assistance to existing structures**

- a. Resource people
- b. Types of courses
- c. Place for longer courses. (Maybe there is a need to send to some other countries.)
- d. On the national level it should be an exchange of ideas; but relationship and human development should cater to the smaller age group levels (young, middle and senior)

#### **C. Sharing of Human Resources**

##### **1. Course for the trainers of SAIL, in Manila**

##### **2. To investigate possibilities or arranging courses for the clergy of Asia.**

## **IV. Philippines**

1. Diocesan commissions on continuing formation should consult their priests.
2. National office to suggest ways, topics (by a roving team):
  - How to operate, process feelings, pray, etc.
3. Come up with a national constitution (charters) on Ongoing Formation:
  - PDV has to be tailored to the local Church; annual retreat to capture and reflect on its biblical, theological and psychological foundations.
4. Identify a bank of resource people:
  - Ask bishops at annual meetings to give three or more names of resource people in their dioceses (for the annual retreat).
5. Have every diocese set up a definite program on internship for newly ordained priests:
  - a. Cebu has a very definite program for the 1st-year priests.
  - b. For the first 5 years, a team ministry will meet together every 3rd week of the month at the house of the bishop.

### **III. CONTINUING EDUCATION OF YOUNG CLERGY**

September 30-October 21, 1994

Philippines

### **"INNER JOURNEY"**

## **Introduction**

After a three-week-long journeying into our innermost being as young priests, accompanied by resource persons and spiritual companions, we come to the following realizations:

### **1. On the Human Dimension**

- 1.1 The rediscovery of one's positive and negative characteristic traits, towards greater maturity in the priestly life and ministry.
- 1.2 The need for a wholistic personal integration by means of a personal plan of life, i.e., schedule, vision, discipline, and the like.
- 1.3 The need to foster a healthy relationship with God, self and others.
- 1.4 The need to be faithful to the celibate life.
- 1.5 The need to foster a healthy physical balance.
- 1.6 The need to establish "familiar" friendships.

## **2. On the Spiritual Dimension**

- 2.1 The need for a regular spiritual accompaniment.
- 2.2 The need for a regular prayer life to grow in intimate communion with Christ.
- 2.3 The need to make the Eucharist the center of our priesthood.

## **3. On the Pastoral Dimension**

- 3.1 The need to implement and to develop team ministry among priests and the laity at the diocesan and parochial level.
- 3.2 The need to foster a simple lifestyle in order to closely identify ourselves with the poor.
- 3.3 The need to develop a pastoral care after the model of Jesus, the Good Shepherd.
- 3.4 The need to tap the energy of young priests towards greater creativity in the task of evangelization.

## **4. On the Intellectual Dimension**

- 4.1 The need for a periodic intellectual updating in all areas of theology and philosophy, in the social teaching of the Church, in the field of social communication and in pastoral theology.

## **5. On the Community Life Dimension**

- 5.1 The need for community life among the priests as a support system.
- 5.2 The need to foster fraternal faith sharings.
- 5.3 The need to enhance personal rapport with the bishop and the senior priests.
- 5.4 The need to promote fraternal fellowship and gatherings among all priests in the diocese, i.e., including religious priests.

## **Conclusion**

This FABC-OESC program for the young clergy, after an effective process of inner healing, within the context of living as a community, has made us participants realize that the Church is interested and concerned about us, and has helped us to clarify more our priestly identity, enabling us to accept the challenges that come with it.



## PANORAMIC TABLE

| Problems  | Root Causes   | Existing Structures   |
|---|---|---|
| <b>Human</b><br>- disobedience<br>- problem of chastity<br>- lack of relationships (young and old)<br>- problem of intimacy<br>- lack of confidence and trust in each other | - absence of role model, unholy priests not on good terms<br>- lack of screening (bishop ordains without recommendation).<br>- lack of effective formation<br>- superficial community lifestyle—unresolved personal issues<br>- person not fully integrated/mature/whole, often going back to poor seminary formation (overemphasis on intellectual, spiritual neglect, human formation)<br>- not personally responsible enough for his own formation<br>- family background<br>- lack of faith formation<br>- lack of conviction and self-worth<br>- over confidence<br>- lack of coordination<br>- lack of respect for others<br>- as human<br>- escapism from reality<br>- seminary formation versus the real world<br>- success orientation<br>- laziness and pride<br>- openness | - annual retreat<br>- on-going formation for young priests<br>- day off each week |

### **Spiritual**

- problem of chastity
- lack of poverty
- negligence of spiritual direction and confession
- prayer life not given priority
- Spiritual Direction:
  - a) available, not often used
  - b) no proper arrangement by diocese

- absence of role model, unholy priest and not on good terms
- lack of screening (bishops ordain without recommendation)
- lack of effective formation
- not personally responsible for his own formation
- lack of faith formation
- lack of prayer
- laziness and pride
- spirituality — personal integration
- lack of humility

- annual retreat
- monthly recollection (every 3 months)
- on-going formation for young priests
- Chrism Mass
- Weekly faith sharing

### **Intellectual**

- updating every aspect of priestly life

- absence of role model, unholy priests and priests not on good terms
- lack of screening (bishop ordains without recommendations)
- lack of effective formation

- annual retreat
- on-going formation for young priests
- annual study week

### **Communal**

- lack of solidarity
- lack of team ministry
- divided presbyterium
- bishop-priest relationship
- individualistic approach to ministry
- lack of awareness and the interest of coming together as a presbyterium
- lack of confidence and trust in each other
- not a good community life

- absence of role model, unholy priests and priests not on good terms
- lack of screening (bishops ordains without recommendation)
- lack of effective formation
- superficial community lifestyle (unresolved personal issues)

- annual retreat
- on-going formation of young priests
- annual outing (picnic-periodical)
- visitation and social
- Deanery level (bi-monthly)
- Deanery meeting
- Chrism Mass
- annual gathering of young priests
- weekly faith sharing

### Pastoral

- |  |  |  |
|--|--|--|
| <ul style="list-style-type: none"><li>- lack of vision</li><li>- lack of team ministry</li><li>- individualistic approach to ministry</li><li>- insensitivity to the problems of the faithful</li><li>- drawback in the pastoral ministry due to financial problems</li><li>- proper intellectual and skillful sources of the clergy are not tapped</li><li>- no common vision discerned for pastoral ministry</li></ul> | <ul style="list-style-type: none"><li>- young priest not well integrated into diocese, lack of welcome and sense of belonging</li><li>- absence of role model, unholy priests and priests not on good terms</li><li>- lack of screening (bishop ordains without recommendation)</li><li>- lack of effective formation</li><li>- lack of pastoral exposure</li><li>- posting of a newly ordained priest</li><li>- lack of coordination</li><li>- seminary formation versus the real world</li><li>- political situation</li></ul> | <ul style="list-style-type: none"><li>- annual ministry meeting</li><li>- district meetings (bi-monthly)</li><li>- training programs for priests</li><li>- on-going formation for young priests</li><li>- visitation and social deanery level (bi-monthly)</li><li>- renewal programs with laity</li><li>- AGM/Clergy annual pastoral assembly</li><li>- Parish pastoral council</li><li>- Casus day</li></ul> |
|--|--|--|



## 1. Proposed Program for Young Priests: India (Calcutta)

Priority Theme: Psycho-Spiritual Integration

| WHAT   | WHO                            | WHERE    | WHEN |
|--|--------------------------------|----------|------|
| 1. Course on Psycho-emotional, Psycho-sexual and Psycho communal | 2nd Year of Priesthood by FABC | Tayabas  | 1995 |
| 2. Methods and Forms of Prayer and Meditation                    | 3rd Year of Priesthood by FABC | Tayabas  | 1996 |
| 3. Course on Skills for Team Ministry                            | 4th Year of Priesthood by CCBI | Calcutta | 1997 |
| 4. Community Communication and Organizational Techniques         | 5th Year of Priesthood by CCBI | Bombay   | 1998 |

## 2. Proposed Program for Young Priests: Sri Lanka (Jaffna)

Priority Theme: Establishing Priestly Dignity, with Jesus the High Priest as the Model

| Objectives                                | Activities  | Output   | Where               |
|---|---|--|---------------------|
| 1. To become a man of integrity           | Undergo a program on psycho-emotional Life and Spirituality | Become a wholly-integrated person                      | Jaffna              |
| 2. To have a personal spiritual companion | Encourage to seek the help of a spiritual companion         | A person to journey with in priestly Life and ministry | Jaffna              |
| 3. To have a personal schedule            | Formulate and try to abide by a regular daily               | Ministry becoming cheerful and fruitful                | Parish/ Institution |

|                              |                              |   |                |
|------------------------------|------------------------------|---|----------------|
| 4. To become a man of prayer | Give prominence to Eucharist | Eucharist becomes the source and summit of priestly life and ministry | Jaffna Diocese |
|------------------------------|------------------------------|---|----------------|

| When             | How                                  | Who          |
|------------------|--------------------------------------|--------------|
| 1. January 1995  | Steering Committee                   | Young Clergy |
| 2. December 1995 | Personal Approach/ Meeting           | "            |
| 3. February 1996 | Personal Approach/Meeting of Priests | "            |
| 4. May 1996      | Conscientizing the Young Clergy      | "            |

### 3. The Presentation of the Representative of Taiwan

**Focal Concern:** For young clergy who are in the diocese

**Main Problems:** Young priests are not clear about the pastoral plans and visions of the diocese in their ministry.

**Root Problem:** Lack of common vision and team ministry in the diocese.

#### **Solution:**

- 1) During the annual retreat, arrange one day for the bishop together with the priests to reflect on and to make the pastoral policy for the diocese, by forming different committees according to the experiences and professions of the priests.
- 2) During the monthly recollection, invite experts, social workers or specialists in the pastoral field, to provide details, analysis, and explanations in the problems, including the pastoral and social dimensions or the signs of the time, in order to connect the pastoral ministry and the times of the age.
- 3) During the year, the bishop needs to show care about the priests and their pastoral works. in order to encourage them.

**Vision:** Young clergy sharing towards a common vision in the diocese.

**Mission:** I am willing to encourage and to promote sharing and discussion among the young priests in order to achieve the common vision.

**Goals:**

- 1) To arrange the sharing about the pastoral work, Bible sharing, and to study the pastoral documents of the Church, during the monthly gathering of the young priests.
- 2) Invite experienced priests to share their experiences, and to help the young priests to know better the difficulties of the pastoral ministry.

**4. Proposed Program I (Hong Kong)**

**Focal Concern:** Relationship between younger and older priests in the parish.

**Main Problem:** 1) Misunderstanding, e.g., young priests absent from the parishes.  
2) Different values, e.g., change to sound system.

**Root Problem:** Lack of maturity.

**Vision:** The intimate relationship with Jesus, as he lived with his apostles.

**Mission:** Having experienced human hurts and pains in fraternal relationships among young and old priests, we are committed to pursue the following mission statements:

**Goal:**

- 1) To attend/participate in "Personal Growth Programs."
- 2) To learn "Communication Skills."
- 3) To hold weekly daily-life sharing and fraternal fellowship.
- 4) To set daily common prayer time and weekly faith-sharing.

**5. Proposed Program II (Hong Kong)**

**Focal Concern:** 1st year of priesthood.

**Main Problems:** Inappropriate to change the life style only because of the changing living environment, i.e., from the seminary to the parish.  
e.g., Community Life: from group (community) to individual;  
spiritual life: pray alone; fraternal fellowship;  
study life.



**Root Problem:** Lack of supervision/companionship.

**Solution:**

- 1) Suggest the seminary arrange a supervisor for the newly ordained priest; but not from the priests living with him.
- 2) Invite him to join the young priest gatherings.
- 3) Help him adapt and fit in the present life.

**Vision:** The priest as the image of Christ, to overcome the challenges of different situations.

**Mission:** We are willing to be a companion with him.

**Goals:**

- 1) To set up a daily schedule
- 2) Maintain regular supervision by the appointed priest

**Objectives:**

- 1) Set up daily schedule:
  - 1.1 Activity: Set up the daily schedule together with him.
  - 1.2 Output: Balanced and healthy life.
  - 1.3 Where: In the parish.
  - 1.4 When: One week after his ordination.
  - 1.5 Who: Priests in the seminary and the appointed priest.
- 2) Regular supervision:
  - 2.1 Activity: regular meetings with the appointed priest.
  - 2.2 Output: Support, sharing, advice and companionship between the newly ordained priests and the appointed priest.  
: Reflection according to the model of Christ.
  - 2.3 Where: Seminary, parishes or other places.
  - 2.4 When: Monthly.
  - 2.5 Who: The newly ordained priest and the appointed priest.

**V. CONTINUING EDUCATION OF CLERGY  
(Mid-Life Level)**

**FABC-OESC, Philippines  
April 10 - May 10, 1996**

**PROGRAM**

**APRIL 10 — ARRIVAL AT BAHAY-PARI, MAKATI CITY**

**4:00 p.m. — Registration**

- 5:00 p.m. — Eucharistic Celebration  
 6:00 — Welcome and Background  
           by Fr. Vicente Cajilig, OP  
 — Orientation of the Program  
           by Fr. Paul Bernier, SSS  
 — Supper  
   Socialization
- April 11 - 13 — **QUIETING**  
                   by Fr. Basil Pennington, OSCO
- April 14 — **EXPERIENCES: SITUATIONER ON BASIC ISSUES AND CHOICES OF PRIESTS**  
                   by Msgr. Chito Bernardo
- April 15 - 16 — **TRANSITION IN LIFE: PSYCHO-SPIRITUAL PROCESS I — MESSIAH'S TRAP**  
                   by Fr. Kim Suela, OFM
- April 17 -18 — **MISSION AND MINISTRY IN ASIA'S CONTEXT**  
                   by Fr. Paul Bernier, SSS
- April 19 -20 — **PSYCHO-SPIRITUAL PROCESS II ° — FATAL ATTRACTION**  
                   by Fr. Antonio Ma. Rosales, OFM
- April 21 — **FREE**
- 3:00 p.m. — Departure for Morello Retreat House, Tagaytay City
- April 22 - 23 — **PSYCHO-SPIRITUAL PROCESS III — CODEPENDENCY**  
                   by Fr. Kim Suela, OFM
- April 24 - 25 — **PASTORAL COMMUNITY TRAINING AND LEADERSHIP SKILLS**  
                   by Fr. Nono Pili (SPI)
- April 26 - 27 — **SKILLS IN PASTORAL MANAGEMENT AND PLANNING**  
                   by Fr. Ben Ebcas
- April 28 — **FREE (c/o Bengzon)**
- April 29 - 30 — **DISCERNMENT AND SPIRITUAL DIRECTION SKILLS**  
                   by Fr. Peter Lechner, S.P.

- May 1 - 2 — **DIMENSIONS OF ASIAN SPIRITUALITY AND INCULTURATION**  
by Ms. Tess Nitoreda,  
Fr. Edwin Nantes, O.P.
- May 3 - 4 — **CHURCH AND THE KINGDOM:  
LOCAL CHURCH AND BASIC CHRISTIAN COMMUNITIES**  
by Msgr. Manny G. Gabriel
- May 5 — **FREE**
- May 6 - 7 — **INTEGRATION: PERSONAL PROFILING SYSTEM**  
by Fr. Kim Suela, O.F.M.
- May 8 (a.m.) — **PRIESTLY UNITY**  
by Fr. Victor Agius/Fr. Fernando Cunnicula
- (p.m.) — **RE-ENTRY PROGRAM AND PLAN OF ACTION**  
by Fr. Ruben Elago, MSP  
Fr. Paul Bernier, SSS
- **SOCIALS AND CULTURAL SHOWS**  
by Fr. Ruben Elago, MSP  
Fr. Vicente Cajilig, OP
- May 9 -10 — **Departure and Bon Voyage**

## **VI. FOR WORKSHOP DISCUSSION**

*Final Note:* This workshop discussion guide is intended simply as a point of departure to a broader consideration of a more profound and integrated on-going formation of the individual and the community of the presbyterate in Asia.

- A. 1. How to evaluate programs of continuing formation for priests in your bishops' conference?
2. What insights, for example, regarding post-ordination programs do you arrive at from the responses to the following questions.
- B. 1. How has your being a presider/or participant of the Liturgy made your life as a priest more evangelically visible? How do you feel about it? What are your indicators?



2. Do you envision your personal, communal and pastoral life as a celebration of the Christian faith? What steps do you take to achieve it?
3. How has the presence of communities of other faiths in your respective localities affected your priestly life? How do you handle them?
4. How have you assisted the People of God in your pastoral care towards becoming more genuinely open in establishing good relationships with communities of other faiths?
5. How do you perceive the effects of globalization in your communities? How do you lead people towards a more profound commitment in the promotion and protection of life?
6. How has your conviction on about the sanctity of life propelled the seminarians in your care to become its effective promoters?
7. From the moment of your sacerdotal ordination, how has your life as a whole become more apostolic? To what extent does your presence effect change of your community and the people in your pastoral care.
8. Are there moments in your life as a priest when you feel the need to resolve a situation more resolutely? How did you handle them?
9. Have you joined any continuing program for priestly growth? What were your learning experiences?

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