

Seventh Plenary Assembly: Workshop Discussion Guide

**A CHURCH IN UNIVERSAL HARMONY AND SOLIDARITY
THROUGH JUSTICE AND PEACE**

by
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PREAMBLE

Considering all the challenges in Asia today, we feel that the Synod theme is quite relevant. "Being Church in Asia" today means "participating in the mission of Christ, the Saviour, in rendering his redemptive love in Asia so that Asian men and women can more fully achieve their integral human development and that "they may have life and have it abundantly" (Jn 10:10). That priests, religious and the Christian laity be known as prayerful people, who at the same time are active witnesses and workers, is the hope of renewal in the Church herself. (Extracts from the Closing Remarks of Synod of Bishops for Asia. No. 6)¹

INTRODUCTION

1. We hope this Working Paper will supplement the process of discovery and discernment that the Church in Asia has been involved in over the years in preparation for the 7th Plenary Assembly and the Great Jubilee 2000. We will keep as our frame of reference the various documents of the Universal Church and the Church in Asia in preparation for the Synod of Asia² and the key insights of the recent Apostolic Exhortation of our Holy Father John Paul II, *Ecclesia in Asia*.

2. Our reflections will be divided into Three Parts:

- Part One: The reality of Asia and the challenges for Universal Harmony and Solidarity. (Looking at the World)
Part Two: A Renewed Church for a Mission of Love and Service (Listening to the Lord and Reviewing our Lives)

* This discussion guide has been prepared for the workshops of the Seventh Plenary Assembly of the Federation of Asian Bishops' Conferences (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."

Part Three: Our Responses as a Renewed Church in the New Millennium
for Universal Harmony and Solidarity (Loving and Serving
Anew)

3. The Post-Synodal Apostolic Exhortation of our Holy Father has put clearly before us the Asian context. We are told that

A critical awareness of the diverse and complex realities of Asia is essential if the People of God on the continent are to respond to God's will for them in the new evangelisation. The Synod Fathers insisted that the Church's mission of love and service in Asia is conditioned by two factors: on the one hand, her self-understanding as a community of disciples of Jesus Christ gathered around her Pastors, and on the other hand, the social, political, religious, cultural and economic realities of Asia. (EA 5)

4. It is obvious that our Identity-Vocation nurtured in the Word and in worship cannot be separated from our Communion for Mission in the context of Asia. A Renewed Church in Asia will bring about a more effective instrument for the implementation of the intrinsic mission of Love and Service. The challenge for us is how this mission can be translated into one that will promote universal harmony and solidarity through justice and peace.

Since God desires that the whole of human race may become one People of God, form one Body of Christ, and be built up into one temple of the Holy Spirit, the Church is in the world the visible plan of God's love for humanity, the sacrament of salvation. (EA 24)

Prompted by the invitation of the Synod Fathers who "courageously called all the disciples in Asia to a new commitment to mission" we too need to take up the challenge with a new zeal and vigour by looking more critically at the realities of Asia today.

PART ONE

The reality of Asia and the challenges for Universal Harmony and Solidarity. (Looking at the World)

5. We can find no better way of looking at the life of the Asian peoples than by referring to the realities of our nations and peoples as shared with us by our Holy Father in *Ecclesia in Asia*. (No: 5-8)

THE ASIAN CONTEXT

Religious and Cultural Realities

Mosaic of many Cultures

6. Asia is the earth's largest continent and is home to nearly two-thirds of the world's population, with China and India accounting for almost half the total population of the globe. The most striking feature of the continent is the variety of its peoples who are "heirs to ancient cultures, religions and traditions". We cannot but be amazed at the sheer size of Asia's population and at the intricate mosaic of its many cultures, languages, beliefs and traditions, which comprise such a substantial part of the history and patrimony of the human family.

Cradle of World's Major Religions

7. Asia is also the cradle of the world's major religions-Judaism, Christianity, Islam and Hinduism. It is the birthplace of many other spiritual traditions such as Buddhism, Taoism, Confucianism, Zoroastrianism, Jainism, Sikhism and Shintoism. Millions also espouse traditional or tribal religions, with varying degrees of structured ritual and formal religious teaching. The Church has the deepest respect for these traditions and seeks to engage in sincere dialogue with their followers. The religious values they teach await their fulfilment in Jesus Christ.

Rich Religious and Cultural Values

8. The people of Asia take pride in their religious and cultural values, such as love of silence and contemplation, simplicity, harmony, detachment, non-violence, the spirit of hard work, discipline, frugal living, the thirst for learning and philosophical enquiry. They hold dear the values of respect for life, compassion for all beings, closeness to nature, filial piety towards parents, elders and ancestors, and a highly developed sense of community. In particular, they hold the family to be a vital source of strength, a closely-knit community with a powerful sense of solidarity. Asian peoples are known for their spirit of religious tolerance and peaceful co-existence. Without denying the existence of bitter tensions and violent conflicts, it can still be said that Asia has often demonstrated a remarkable capacity for accommodation and a natural openness to the mutual enrichment of peoples in the midst of a plurality of religions and cultures. Moreover, despite the influence of modernisation and secularisation, Asian religions are showing signs of great vitality and a capacity for renewal, as seen in reform movements within the various religious groups. Many people, especially the young, experience a deep thirst for spiritual values, as the rise of new religious movements clearly demonstrates.

Innate Spiritual Insight and Moral Wisdom

9. All of this indicates an innate spiritual insight and moral wisdom in the Asian soul, and it is the core around which a growing sense of "being Asian" is built. This "being Asian" is best discovered and affirmed not in confrontation and opposition, but in the spirit of complementarity and harmony. In this framework of complementarity and harmony, the Church can communicate the Gospel in a way, which is faithful both to her own Tradition and to the Asian soul.

Economic and Social Realities

Rapid Changes and the Impact on our Peoples

10. On the subject of economic development, situations on the Asian continent are very diverse, defying any simple classification. Some countries are highly developed, others are developing through effective economic policies, and others still find themselves in abject poverty, indeed among the poorest nations on earth. In the process of development, materialism and secularism are also gaining ground, especially in urban areas. These ideologies, which undermine traditional, social and religious values, threaten

Asia's cultures with incalculable damage.

11. The Synod Fathers spoke of the rapid changes taking place within Asian societies and of the positive and negative aspects of these changes. Among them are the phenomenon of urbanisation and the emergence of huge urban conglomerations, often with large depressed areas where organised crime, terrorism, prostitution, and the exploitation of the weaker sectors of society thrive. Migration too is a major social phenomenon, exposing millions of people to situations, which are difficult economically, culturally and morally. People migrate within Asia and from Asia to other continents for many reasons, among them poverty, war and ethnic conflicts, the denial of their human rights and fundamental freedoms. The establishment of giant industrial complexes is another cause of internal and external migration, with accompanying destructive effects on family life and values. Mention was also made of the construction of nuclear power plants with an eye to cost and efficiency but with little regard for the safety of people and the integrity of the environment.

Tourism and its Effects

12. Tourism also warrants special attention. Though a legitimate industry with its own cultural and educational values, tourism has in some cases a devastating influence upon the moral and physical landscape of many

Asian countries, manifested in the degradation of young women and even children through prostitution. The pastoral care of migrants, as well as that of tourists, is difficult and complex, especially in Asia where basic structures for this may not exist. Pastoral planning at all levels needs to consider these realities. In this context, we should not forget the migrants from Catholic Eastern Churches who need pastoral care according to their own ecclesiastical traditions.

Defence and Promotion of Life

13. Several Asian countries face difficulties related to population growth, which is "not merely a demographic or economic problem but especially a moral one". Clearly, the question of population is closely linked to that of human promotion, but false solutions that threaten the dignity and inviolability of life abound and present a special challenge to the Church in Asia. It is perhaps appropriate at this point to recall the Church's contribution to the defence and promotion of life through health care, social development and education to benefit peoples, especially the poor. It is fitting that the Special Assembly for Asia paid tribute to the late Mother Teresa of Calcutta, "who was known all over the world for her loving and selfless care of the poorest of the poor". She remains an icon of the service to life, which the Church is offering in Asia, in courageous contrast to the many dark forces at work in society.

Social Communication, A great Force for Change

14. A number of Synod Fathers underlined the external influences being brought to bear on Asian cultures. New forms of behaviour are emerging as a result of over-exposure to the mass media and the kinds of literature, music and films that are proliferating on the continent. Without denying that the means of social communication can be a great force for good, we cannot disregard the negative impact, which they often have. Their beneficial effects can at times be outweighed by the way in which they are controlled and used by those with questionable political, economic and ideological interests. Therefore, the negative aspects of the media and entertainment industries are threatening traditional values, and in particular the sacredness of marriage and the stability of the family. The effect of images of violence, hedonism, unbridled individualism and materialism "is striking at the heart of Asian cultures, at the religious character of the people, families and whole societies". This is a situation, which poses a great challenge to the Church and to the proclamation of her message.

Addressing Poverty and Exploitation

15. The persistent reality of poverty and the exploitation of people are

matters of the most urgent concern. In Asia there are millions of oppressed people who for centuries have been kept economically, culturally and politically on the margins of society. Reflecting upon the situation of women in Asian societies, the Synod Fathers noted that "though the awakening of women's consciousness to their dignity and rights is one of the most significant signs of the times, the poverty and exploitation of women remains a serious problem throughout Asia". Female illiteracy is much higher than that of males; and female children are more likely to be aborted or even killed after birth. There are also millions of indigenous or tribal people throughout Asia living in social, cultural and political isolation from the dominant population. It was reassuring to hear the Bishops at the Synod mention that in some cases these matters are receiving greater attention at the national, regional and international levels, and that the Church is actively seeking to address this serious situation.

Recognising the Extensive Economic Growth

16. The Synod Fathers pointed out that this necessarily brief reflection upon the economic and social realities of Asia would be incomplete if recognition were not also given to the extensive economic growth of many Asian societies in recent decades: a new generation of skilled workers, scientists and technicians is growing daily and their great number augurs well for Asia's development. Still, not all is stable and solid in this progress, as has been made evident by the most recent and far-reaching financial crisis suffered by a number of Asian countries. The future of Asia lies in co-operation, within Asia and with the nations of other continents, but building always on what Asian peoples themselves do with a view to their own development.

Political Realities

Highly complex Political Panorama

17. The Church always needs to have an exact understanding of the political situation in the different countries where she seeks to fulfil her mission. In Asia today the political panorama is highly complex, displaying an array of ideologies ranging from democratic forms of government to theocratic ones. Military dictatorships and atheistic ideologies are very much present. Some countries recognise an official state religion that allows little or no religious freedom to minorities and the followers of other religions. Other States, though not explicitly theocratic, reduce minorities to second-class citizens with little safeguard for their fundamental human rights. In some places Christians are not allowed to practise their faith freely and proclaim Jesus Christ to others. They are persecuted and denied their rightful place in society. The Synod Fathers remembered in a special way the

people of China and expressed the fervent hope that all their Chinese Catholic brothers and sisters would one day be able to exercise their religion in freedom and visibly profess their full communion with the See of Peter.

Recognising Human Dignity and Human Rights

18. While appreciating the progress, which many Asian countries are making under their different forms of government, the Synod Fathers also drew attention to the widespread corruption existing at various levels of both government and society. Too often, people seem helpless to defend themselves against corrupt politicians, judiciary officials, administrators and bureaucrats. However, there is a growing awareness throughout Asia of people's capacity to change unjust structures. There are new demands for greater social justice, for more participation in government and economic life, for equal opportunities in education and for a just share in the resources of the nation. People are becoming increasingly conscious of their human dignity and rights and more determined to safeguard them. Long dormant ethnic, social and cultural minority groups are seeking ways to become agents of their own social advancement. The Spirit of God helps and sustains people's efforts to transform society so that the human yearning for a more abundant life may be satisfied as God wills (cf. Jn 10:10).

19. In the light of the above, we will examine in depth some of the aspects of our societies that are specifically related to the relationships with the larger global trends and realities. This will enable us to truly understand the meaning and implications of fostering a universal harmony and solidarity for the future.

A Critical Review of Asia in the light of the Special assembly for Asia and implications for Universal Harmony and Solidarity

The Search for an Alternative Vision of Life

20. The Asian context is diverse and complex and it is for this reason that we need also to make an overview of the current megatrends and their historical development in our societies. These reflections and insights gained will enable us to plan appropriate approaches more in keeping with the Asian reality, cultures, ethos and sensitivities. We need to hear more earnestly the voices and views of our people who show "a certain complementarity and harmony, so that the Church can communicate the Gospel in a way which is faithful both to her own Tradition and the Asian soul". (EA 6)

21. The religious and cultural foundations of the nations and peoples have been transformed in a radical way and in certain cases even beyond

recognition in a very short period of our recent histories. Some of these current day problems do not just have local origins but are intimately connected to the global economic and political systems and the accompanying socio-cultural and religious impact. It is no longer enough to maintain free markets, invest in human and physical infrastructure, nurture the rule of law, and build democratic institutions but understand the process of globalisation that results in marginalisation.

22. In our attempts to look for more creative and just solutions for a new global order based on the Gospel values of sharing with others and caring for the earth calls for a more critical review of the global forces. A radical transformation of these structures of society for the Church has to be the adoption of a new humanising process that has at its very core and centre the values of the Gospel and the ideals of the Social Teachings of the Church. We have attempted in the past to define this process as "A New Way of Being Church in Asia" by focussing on the link between our spirituality based on the life of Jesus as Communion in the Church and as Solidarity with the whole human family. The attainment of universal harmony and solidarity will never be possible, if there is no common bonding force among the peoples of the world united by a common vision of life as expressed in a new encounter with others and a God-Experience. It is the longing for the spiritual, the divine and the transcendental that will determine the future of human persons and that of the whole of humanity. We need to bring these new life-giving dimensions into the world today if we are to counteract the battle cry for globalisation as the only form of salvation. It is in this context that the Church is being challenged to promote an alternative Vision of Life.³

A Critical Review of Asia in the Era of Globalisation in the Light of our Vision

The Process of Trade and Financial Liberalisation

23. The world is viewed as the free and open market to be fully utilised by successive waves of free market traders. The process of trade liberalisation has become and allowed to exist without too many questions. The power and need to subdue the world drove the Colonial Traders to the Colonies and promoted world trade and international commerce and this in turn brought prosperity to the Western Nations. Although the colonies were civilised and the seeds of the Gospel were planted in new territories our nations and people were, even with the coming of Christianity, unable to experience integral human development and prosperity. No wonder the Asian Bishops in 1970 at the First Asian Bishops' Meeting referred to the dangers and challenges of the Church living in "islands of affluence amidst the ocean of poverty".⁴

The New World Order

24. Some claim that the Asian peoples were transformed from war-torn and primitive tribal communities to Nation States that have entered the new era of global unity with the United Nations as an instrument for global peace, justice and fair trade. We thus need to assess how much of this has become a reality after 50 years. Questions have been raised as to why we have failed? It is obvious that we have new universal solutions that will address both the historical causes of this disparity between profession and implementation and our common paths to the future. There is a growing consciousness to make a new solidarity an utmost priority among nations. We realise that this can only be the result of greater dialogue around the table for both the North and the South, to change free trade to fair trade, to alter the status of debt-ridden poor countries and to begin the process of peacemaking through disarmament. We need to examine in-depth the relationships among nations from the point of view of the good of all Nations, even the poorest and all peoples, especially the poorest. More effective of economic solutions alone cannot bring these desired results but should include the transformation of values that serve as the foundational principles of our civil and social international institutions.

Economic Growth based on Liberalisation

25. We are also aware that in the area of Capital Account liberalisation most of the poor nations have a choice between two options. On one hand is the borrowing of money with exorbitant interest rates to be paid for loans. The other is to look for investors for industries and projects that very often don't meet the basic needs, and that will eventually leave as high profits for investors. The world-wide opening of the financial markets then unleashed the phenomenon growth in selective cross-border capital flows, especially for short-term high-interest infrastructures and industries. It is not the investments that need to be questioned but the ethics of the investments. The growth of the Tigers of Asia, for example was the result of the merger of the capital of the West and the newly elevated economic elite of Asia. These are often against the interest of the people and the cultures of the East as is the case in the setting up of exclusive luxury hotels, commercialised mass tourism that can bring along with it a variety of social ills. We are all aware of the serious environmental consequences that large numbers of golf courses as one example of indiscriminate mass tourism compared with sustainable and eco-friendly tourism that is being promoted in some Asian countries.

26. It has been argued that it is the ethos of work, the sense of filial loyalty to the company etc. has been the engine of growth in East Asia. This process of "inter-culturation" is the new formula for success as evidenced by the Eastern model of management styles, leadership based on consensus

and a family-like atmosphere in the work place. Many seem to believe that with this new formula we need not face the consequences of the ill effects of the industrial revolution that was experienced in Europe in the nineteenth and twentieth centuries. This new Asian model of development is capable of eliminating poverty and promoting a new form of governance that places the common good and security of the community before the rights of the individual.

The Information Superhighways

27. Accompanying this capital flow was the liberalisation of the information superhighways that had as the apex of its development the growth of the information technology industries, mainly in the megacities of Asia. The television, in particular propagated ideas at lightening speed and accelerated the demise of industrial revolution and gave birth to the era of globalisation. The proponent of liberal representative democracy and free market many claim are the fundamental organising principles for any modern state.

The Vision of A New World Order turned Nightmare?

28. Such a world-view implies a relatively happy and prosperous future for the global village where unprecedented growth will ensure that all on this earth will be able to fulfil their basic needs and live with dignity and respect. But the recent disruptions related to the Asian financial crisis (although some refer to this as the Global Moral Crisis) are seen only as temporary setbacks. The recurrence of this crisis is to be prevented through a new and improved global financial architecture, and the reduction of cronyism and nepotism in Asia. This does not seem to be as bad as it is made out to be and as a viable blueprint for the 21st century. Many in society still believe that a world that optimises growth and development will soon be able to address the question of the distribution of wealth in the world today.

Global Income and Wealth Distribution

29. But what is disturbing to many in Asia are the statistics that paint a completely different picture. While it is true that the per capita income of about 40% of the world's population mainly in India, China and East Asia - has been catching up with the rich countries, the income gap between the richest and poorest countries has nevertheless multiplied. A recent United Nations Human Development Report reminded us that in the early 1800 this gap was about 3:1. By the early 1900's it had widened to 11:1 and at the close of this century, it is probably more than 70:1

30. It is clear that the ownership of the most of the world's wealth and assets has become concentrated into fewer and fewer hands. The top 40 billionaires now have a net worth that is more than the Gross Domestic Product of countries that account for 45% of the world's population.⁵

31. It is almost certain these disparities in wealth and access to resources will become more acute. The wave of mega-mergers sweeping the international business is accentuating the concentration of wealth. But global disparities are likely to become even wider with increasing use of information technology. It is also disconcerting to know that besides the ownership of equipment and natural resources, the control of knowledge is more acute. It is interesting to note that only 10 countries account for more than 85% of the spending on research and development of all kinds.

32. The rules of wealth creation, (not poverty eradication) are changing so rapidly that Asia will no doubt benefit from the trickle-down effect of the information and technology revolution. But prospects of catching up with the developed world see to fast receding in the light of the increasing numbers of those in absolute poverty. To gain stature in the global village of the next millennium, it is no longer enough to maintain free markets, invest in human and physical infrastructure, nurture the rule of law and build democratic institutions. There has to be a clear strategy for income distribution and eradication of absolute poverty. It is in this context that the Church in Asia not only question the existing models of development but also be actively involved in searching together with all people of goodwill for alternatives that will be sustainable and humanising. Serious questions have to be asked if the reality today reflects such a situation "With two billion people in the world living on less than US\$ 2 a day, and almost without any access to clean water, the benefits of liberalisation are not unambiguous, especially with the collapse and ensuing economic crisis in 1997."⁶

33. Besides the increase in growth figures, rapid industrialisation, impressive reduction in unemployment and rise of the new middle class one still cannot overlook the one of the most crucial question of environmental degradations. Asia's catch up story would look less impressive if this was taken into consideration. According to the Asian Development Bank, the region is the world's most polluted and environmentally degraded. Even if average per capita GDP has grown faster than that of developed countries for some years, there can be little doubt that if wealth were measured in terms of access to clean environment, the world has grown unanimously more unequal. Economic growth itself does not ensure a better quality of life. The instant pleasures for the present can indeed turn out to be the plague of future generations, as evidenced by the changes in climatic conditions that are already beginning to cause major threats to many communities and nations.⁷

34. We cannot leave the discussions on globalisation without reference to the changing role of the State. With the race for economic growth the State has now become the vanguard and protector of the free market and catalyst for ensuring liberalisation through privatisation of the economy and social and public services. The rationale is that only freedom to compete will promote growth and that the individual driven by the ethos of self-gain is what will bring progress and modernisation. It is therefore obvious in this context that other human and religious values are not the norms of governance today. The principle is maintenance of peace and stability in the public arena so that economic activities can mushroom for the sake of all. Thus, the logic of "growth-oriented economics" does not encourage the individual or even communities to have a voice. It not the voices of the minority that counts but the demands of the market and needs of the investors.

35. Thus in many countries there are gross violations of human rights and loss of human dignity. All these are justified in the name of national security, national stability and economic growth. The growing alliances of convenience among the Legislature, the Government and the Judiciary are often seen necessary to vitalise the economy. Thus, the State becomes the protector of the economy rather than the servant of the citizens.

Call for New Strategies and Recognising the Signs of Hope and Gestures of Solidarity

36. It is therefore in the light of the above megatrends that there is now a concerted effort on the part of many international organisations and groups to make some very concrete proposals for the future. The fight against global trade liberalisation has prompted the review of the Agreement on Agriculture and Trade Related Intellectual Property Rights (TRIPS), which is on the agenda of the World Trade Organisation for the year 2000.

37. We can look to the future for a similar consistent and organised approach to making new inroads into the World Trade Organisation (WTO) Millennium Rounds (2000-2003). Others could include the more sensitive issues related to the Multilateral Agreement on Investment (MAI), the nature of the New International Financial Architecture, Trade Related Investment Measures (TRIMS) etc. for the new Millennium. All these new ventures will only be possible when there is a greater commitment on the part of the citizens of each Nation both in the North and in the South for mutual co-operation. People need to be convinced that there are enough resources in the world today to be shared by the whole of humanity and used with a spirit of stewardship and simplicity.

38. Another example would be the implementation of the principle of

the Tobin tax, i.e., the suggestion that a tax of 0.5% be imposed on all transnational financial speculation. It may add up to around US \$3 trillion, which is around 60% of the GNP of all the countries of the South. This could easily be used to write off foreign debts and to provide basic social amenities and health services.⁸

39. We need also to recognise the impact of the international campaigns initiated by the Church and supported enthusiastically by others. The model to be followed is the June 1999 Cologne initiative where a number of Bishops together with experts were able to dialogue with the G7 leaders with considerable success. The success of this particular event was due to the accompanying education and formation programmes at the level of many National Episcopal Conferences and Dioceses. This was one of the rare, universal campaigns initiated by the Catholic Church and acclaimed as prophetic even by people of other faiths. This is to be attributed to the commitment and publicity on the need for International Debt Reduction and Cancellation personally by Our Holy Father, in the Jubilee Year 2000 and taken up with such enthusiasm by his other Brother Bishops. This was indeed a true sign of universal solidarity, the result of which have yet to be finally decided. These types of similar campaigns will go a long way to drive home to all in the Church and others, the need to work in a concerted way as one Church involved actively in social and political processes drawing our inspirations from the teachings of Jesus himself. Asians look with credibility on those who are willing to share from what they have or from their sense of justice to the poor. It is not just Statement about our truths but the concrete manifestations of our call to solidarity with the poor nations that touched their hearts. Many people were personally involved as a result of the education and awareness that goes along with these campaigns.

The Global Perspective and Local Application

40. The global responses to both dehumanising aspects of globalisation and the accompanying mechanisms in the political and cultural spheres are inter-related and linked in a vital manner to what some would term Neo-Liberalism. We should not fall into the danger using such terminology indiscriminately but be conscious of the need to initiate concrete projects and programmes at the local level that foster the engendering of more humanising conditions in the lives of people. There has to be a process of being in dialogue with those who are preventing such a process of humanisation. Global dreams can only find realisation in the context of each local situation. We need a critical insight that will also enable us to understand the new challenges facing humanity in the new millennium. These include the growing arms trade, the increasing ethnic and religious conflicts, growing inequality in the world, the degradation of the environment and the violation of human rights. The Synod on Asia has highlighted these issues and

Our Holy Father, John Paul II has brought these to our attention in his Apostolic Exhortation *Ecclesia in Asia*. We need therefore to continue to deepen our understanding of our realities today.

On-Going Dialogue with the Universal Church, especially with Local Churches and Episcopal Conferences in the North

41. In an interdependent world, we are inter-connected and this is especially true of relationship between the South and the North. It is true that many of the woes of the South have their roots in the North and which contributed to the present state of affairs in the world today. Many passive observers show their indifference to the plight of the poor and many are also directly involved in unfair trade and especially in the multi-billion dollar, ever-expanding armaments industry, fuelled by ethnic and religious conflicts all over Asia. Many of our Asian political and economic leaders will not ever be able to stand up to speak the truth in justice and without fear for the obvious reason that they are also involved in similar actions at their own levels. There seems to be the lack of any genuine and credible leadership that will begin to speak of both regional and international violations of human rights for fear that they would lose their trading partners. They stand to gain much from the benefits of the liberalisation of both trade and capital investments. It is in this context that there has to be a new universal solidarity based on justice and founded on peace.

CONCLUSION

42. The rise of nationalism in Asia in the 50's, the Development Decades and the Socialist Revolutions in the 60's have failed to extricate the people of Asia from their poverty and situations of dehumanisation. These failures in turn have stirred the conscience of people and encouraged them to look for new paths to the future. With the advent of globalisation, there is a growing consciousness of the universal and a holistic understanding of both the global and local forces moulding our lives. Although this is characteristic of only a very small minority, there is the genuine search for alternative and new ways of addressing the fundamental questions facing us today. We realise that there has to be an alternative to a process of globalisation without marginalisation. The forces and mechanisms of globalisation have to be harnessed for a universal harmony and solidarity. The acceptance of new foundational principles and values would be the basis for drawing up new holistic and integral strategies and approaches. Being caught in a web of intricate networks at the local, national, regional and global levels require universal answers based on faith and hope in the possibilities of a new humanity, that can come about through A Renewed Church in Asia.

43. It is our faith in this Gospel of Hope that moves us to look beyond the mind-set of the "globalist" and their interpretation of the world of today, their vision of the world of the future and the meaning of life today. Their world-view is firmly rooted in their own principles and values. The accompanying strategies and goals are very often a direct contrast to the hopes and aspirations of the masses of people in Asia and indeed all over the world. Based on new perspectives we need to analyse and understand these perspectives, in order to discover what we share in common and where we differ. The radical message and upsetting power of the Gospel of Jesus is still relevant today and has yet to be understood fully today by the People of God. This seems to be a task of utmost importance if Jesus is to make an impact on the lives of the Asian peoples. Many in the Church still do not believe that Jesus and His Gospel, has always been relevant for yesterday, will be today and continue to the end of time. How we have harnessed the power of the Gospel as a leaven for transformation is a question that we need ask ourselves continuously.

PART TWO

A Renewed Church for a Mission of Love and Service (Listening to the Lord and Reviewing our Lives)

INTRODUCTION

44. We can have a better understanding of the meaning of A Renewed Church for a Mission of Love and Service by calling to mind the original nature and purpose of the Church. There is no better way to do this than by examining the words of our Holy Father in the Post-Synodal Exhortation, *Ecclesia in Asia* (No: 24)

45. At the heart of the mystery of the Church is the bond of communion, which unites Christ the Bridegroom to all the baptised. Through this living and life-giving communion, "Christians no longer belong to themselves but are the Lord's very own". United to the Son in the Spirit's bond of love, Christians are united to the Father, and from this communion flows the communion which Christians share with one another through Christ in the Holy Spirit. The Church's first purpose then is to be the sacrament of the inner union of the human person with God, and, because people's communion with one another is rooted in that union with God, the Church is also the sacrament of the unity of the human race. In her this unity is already begun; and at the same time she is the "sign and instrument" of the full realisation of the unity yet to come.

46. Our Holy Father brings to our realisation that the very heart and core of the Church is the triple bonding to God. It is our immersion in Christ

and through the Holy Spirit to the Father that results in our communion with one another and this being actualised in the People of God as the sacrament of unity of the human race. It is this Church that serves as the sign and instrument of God's salvation that is being challenged today to respond to the world longing for God's intervention in human history and through the Church.

47. Our Holy Father continues by pointing out the essential elements of the nature, purpose and the basic requirements for the Church is to be fully involved in the fulfilment of the Kingdom in Jesus. (EA No. 23)

The more the Christian community is rooted in the experience of God which flows from a living faith, the more credibly it will be able to proclaim to others the fulfilment of God's Kingdom in Jesus Christ.

This will result from faithfully listening to the word of God, from prayer and contemplation, from celebrating the mystery of Jesus in the sacraments, above all in the Eucharist, and from giving example of true communion of life and integrity of love.

The heart of the particular Church must be set on the contemplation of Jesus Christ, God-made-Man, and strive constantly for a more intimate union with him whose mission she continues. Mission is contemplative action and active contemplation. Therefore, a missionary who has no deep experience of God in prayer and contemplation will have little spiritual influence or missionary success.

In Asia, home to great religions where individuals and entire peoples are thirsting for the divine, the Church is called to be a praying Church, deeply spiritual even as she engages in immediate human and social concerns.

All Christians need a true missionary spirituality of prayer and contemplation. A genuinely religious person readily wins respect and a following in Asia. Prayer, fasting and various forms of asceticism are held in high regard. Renunciation, detachment, humility, simplicity and silence are considered great values by the followers of all religions.

Lest prayer be divorced from human promotion, the Synod Fathers insisted that "the work of justice, charity and compassion is interrelated with a genuine life of prayer and contemplation, and indeed it is this same spirituality that will be the wellspring of all

our evangelising work".

Fully convinced of the importance of authentic witnesses in the evangelisation of Asia, the Synod Fathers stated: "The Good News of Jesus Christ can only be proclaimed by those who are taken up and inspired by the love of the Father for his children, manifested in the person of Jesus Christ.

This proclamation is a mission needing holy men and women who will make the Saviour known and loved through their lives. A fire can only be lit by something that is itself on fire. So, too, successful proclamation in Asia of the Good News of salvation can only take place if Bishops, clergy, those in the consecrated life and the laity are themselves on fire with the love of Christ and burning with zeal to make him known more widely, loved more deeply and followed more closely". Christians who speak of Christ must embody in their lives the message that they proclaim.

48. What are therefore some of the implications for Christian life today arising from the above:

The Constitutive Aspects of the Christian Life today⁹

49. It is not possible to separate the above constitutive dimensions of Christian life today. Our Christian identity and vocation as expressed in our spirituality, secondly, from belonging to a community in Communion with all the baptised and thirdly from our responsibility to live this Communion in love and service of the human family. We cannot talk of a Jesus based spirituality without building a more personal and intimate relationships with Jesus of the Gospel and with those who belong to the community of the Church. Without claiming Christ and thus being in communion with Him is a prerequisite for building of a new organic Communion of Communities among the People of God. In the past, our starting point was membership and not partnership. Membership makes us members of an organisation, even one that is highly organised and efficient. Multiplying the membership and activities is for organisational expansion but unleashing the energy from within persons is for us today the meaning of communion with the Lord and with each other. We can only become salt and leaven only through transformation of the self and the community and it is this placed in the world becomes the agent and catalyst of transformation. It is this organic growth in Communion nurtured in the Word that is Jesus and His Body that is the Eucharist to enables us to bear fruits in the world. If the roots of spirituality are firm in prayer and contemplation, it will show itself in the growth in learning how to love tenderly and act justly with others. The fruits that will flourish will be the sign to the world that Jesus is truly

the one and only Saviour of the world in the Kingdom of God. Thus, our identification of Christ, our building of Community and the transformation of humanity cannot be separated.

The Primacy of Proclamation of the Living Jesus - The Source of our Spirituality

50. The foundations of our spirituality is to Claim Jesus as the only Saviour. Without this claiming there can be no Communion and no Proclamation. This has to begin with a deep experience of Jesus in the personal life of each believer. Intra-Ecclesial Renewal is only possible by the renewal in our prayer life, a more meaningful celebration of the sacraments, especially the Eucharist and the caring for each other in and through our various ministries of pastoral care. But these steps towards renewal will be possible only if each believer and baptised is able to "Claim Christ" for oneself and thus be able to "Proclaim" this same Christ to others as our goal in life. To claim is to make something one's own, to own is to belong, to belong is to enter into a relationship. It is experience not just knowledge of the Lord that will enable us to communicate to those around us the meaning of what it means to be a follower of Jesus. Christians believe in Christ but may not as yet made Him their only Lord and Saviour but continue to be moulded, guided and influenced by the norms and values of the world. For a Christian to be able to accept the primacy of proclamation of Jesus in our words, deeds and lives call for moving from knowledge and belief to experiencing and encountering. "To make Jesus known, loved and followed" (EA 19) demands of Christians today the fundamental prerequisite of having known, loved and followed this same Jesus in every dimension of our personal and communitarian lives.

The Pillars of our Community - A Communion of Communities is the path to a Renewed Church

51. There is surely a growing conviction among Catholics, who were quite happy being "Sunday Catholics" being awoken by a new experience of a personal encounter with who Jesus means to them. This is not the "instant conversion" and "instant healings" that are being marketed today. On the contrary, there has been a conscious and decisive process of struggles in the post-Vatican II Church, to be true to their beliefs especially in the area of building communion in the Church and solidarity with people of all faiths and religions in the context of Asia. There has been a gradual introduction to experiencing friendship and warmth, love and acceptance by a praying and caring community. Prayerfulness in the Asian minds is to walk and live in the presence of God.

52. The experience of God in and through the community in friend-

ship and fellowship shared gives the word "Communion" a new depth of meaning today. Many today who have experienced both the consciousness of the presence of God in their lives and joy of being in communion with others that seem to transmit the loving message of the Gospel so cheerfully in and through their lives. Our realisation and recognition of our Christian identity and vocation is what gives us a new sense of urgency to carry out the sacred responsibility entrusted to all those who want to follow Jesus in the world today.

53. We therefore realise that there can be no Renewed Church without a genuine renewal of each of its members. It is not surprising to understand why the vast majority of Catholics, namely the laity are just being passive members in the Church. If my membership is determined by participation in programmes and activities organised by the Church, they do not see it as their responsibility the task of spreading of the Good News of Jesus and being actively involved in the transformation of the world in the light of the Gospel. They have come to the Church to be served and to attain their salvation and leave the task of evangelisation to those whose who have a "vocation" (Bishops-Clergy-Religious) and those who are paid for by the Church. The missionary Church is the yet to be fully understood and that is the reason why we do not yet fully realise the importance of bringing renewal to the Church and thus be able to be the messengers of salvation to all the nations of the world. It is therefore imperative that only the baptised who are fully immersed in the Spirit of Jesus and ready and willing to live according to the norms of Jesus and His Gospel can really carry out the missionary mandate of the Gospel. If we do not need to be missionary, we do not need to be a renewed Church.

Our Mission the Expression of our Communion with Jesus and with Each Other

54. A Renewed Church is not just an Intra-Ecclesial activity but on the contrary is the result of our missionary dialogue with the world. It seems impossible to talk of the primacy of proclamation, without returning to the core of Christian vocation, that is both a call and a response. Vocation is fostered and nurtured, experienced and encountered in fellowship and Communion. It is the sense of vocation that moves one to bring transformation to the self, community structures, policies and programmes in the context of the specific roles and responsibilities of each of the members of the People of God, namely the Bishops, Clergy, Religious and the Laity. The duty and responsibility for the living out of this faith of Shepherds and Pastors cannot be isolated from the involvement of the Religious and Laity in the missionary mandate of evangelisation of the Church. It is the witness of the Shepherds and Pastors as living examples of communion and harmony that makes visible their commitment to the evangelising mission of Jesus. It is

also true that the laity in the world, where they bring the Gospel and live the Gospel return to the Church as Communion to be nourished by the Word and Worship guided and encouraged by their Shepherds and Pastors. We cannot thus talk of a Renewed Church if there is no revitalisation of our mission of Love and Service. It is in this context that Evangelisation without an on-going process of Review of our Lives, Reflections in the light of the Gospel and Responses to the Proclamation of Jesus may seem inadequate and even futile. New and creative attempts at evangelisation are not a matter for strategic planning but by allowing the Spirit of Jesus to be the only light that enables us to look at the past and to move to the future. The Asian Integral Pastoral Approach that has been developed over the past ten years has brought us to new insights that will make our task of evangelisation and the building of the Kingdom of God more hopeful and encouraging.

55. This brings us to the first form of Evangelisation that our Holy Father, reminds us in *Redemptoris Missio* (No: 42).

People today put more trust in witnesses than in teachers, in experience than in teaching, and in life and action than in theories. The witness of a Christian life is the first and irreplaceable form of mission: Christ, whose mission we continue, is the "witness" par excellence (Rv 1:5; 3:14) and the model of all Christian witness. The Holy Spirit accompanies the Church along her way and associates her with the witness he gives to Christ (cf. Jn 15:26-27). The first form of witness is the very life of the missionary, of the Christian family, and of the ecclesial community, which reveal a new way of living. The missionary who, despite all his or her human limitations and defects, lives a simple life, taking Christ as the model, is a sign of God and of transcendent realities. But everyone in the Church, striving to imitate the Divine Master, can and must bear this kind of witness; in many cases it is the only possible way of being a missionary.

The evangelical witness which the world finds most appealing is that of concern for people, and of charity toward the poor, the weak and those who suffer. The complete generosity underlying this attitude and these actions stand in marked contrast to human selfishness. It raises precise questions which lead to God and to the Gospel. A commitment to peace, justice, human rights and human promotion is also a witness to the Gospel when it is a sign of concern for persons and is directed toward integral human development.

56. It is clear that what we seek to preach and teach verbally has to be translated into our being and lives as the primary means to proclaim that Christ is our only Saviour. It is the challenge before us to be recognised by

others that each Christian individual stands out as being a promoter of the values of the Gospel of Jesus Christ. Preaching is Words and Doing is Deeds but it is Being that makes Jesus known and loved by the proclamation of Christian life based on the Gospel of Jesus. We have believed in the past that our Words and Deeds will communicate the Gospel. But we can say boldly that words and deeds will not be enough to convince others that Jesus is our Saviour if we ourselves are contradictions, as individuals and communities, of the Gospel of Jesus. Our proclamation of Jesus has to be a proclamation that comes from the transformative power of the Gospel not from verbal convenience. Our lives of witness stand out as the principles and values that Jesus preached, love and compassion that moved Him and His whole life that stood as the model and example of the mission of the Father. Our lives as witnessing Christians thus demand a new credibility, authenticity and integrity. Our words and deeds come from us but it is our authentic being that communicates the power of the saving Jesus. Wholeness and Holiness are recognised as signs of God's presence and intervention in the lives of people and that is why we talk today of the Spirituality of Presence that will communicate the power of the Gospel to the peoples of Asia.

57. It is therefore in this context that the Mission Ad Gentes to all Nations is only possible when we become "Being Christians", "Living Christians" and Growing Christians. The challenge to be missionary is the challenge for renewal of the self and the community. Our proclamation of Jesus in words and works, our desire to promote dialogue with religions and cultures and the tasks of human promotion are all actions and activities that have to be accompanied by credible witnessing.

58. It is also interesting to note that in the context of Asia that is land of poverty and injustice, witness to compassion and justice takes on a special meaning. *Redemptoris Missio* No. 43 reminds us again

Christians and Christian communities are very much a part of the life of their respective nations and can be a sign of the Gospel in their fidelity to their native land, people and national culture, while always preserving the freedom brought by Christ. Christianity is open to universal brotherhood, for all men and women are sons and daughters of the same Father and brothers and sisters in Christ. The Church is called to bear witness to Christ by taking courageous and prophetic stands in the face of the corruption of political or economic power; by not seeking her own glory and material wealth; by using her resources to serve the poorest of the poor and by imitating Christ's own simplicity of life. The Church and her missionaries must also bear the witness of humility, above all with regard to themselves - a humility which allows them to make

a personal and communal examination of conscience in order to correct in their behaviour whatever is contrary to the Gospel and disfigures the face of Christ.

59. The challenge for the Gospel in Asia has to the challenge of the Cross. The planting of the Cross in Asia is not the naive confrontation with the powers that be but a complete and total commitment to be ready to live the demands of the Gospel in its every aspect. A Renewed Church that is also a credible witness for justice and voluntary simplicity speaks more than loud statements on behalf of justice. The Cross and the accompanying sufferings and rejection stand as a sharp contrast to the Gospel of prosperity and hedonism and clamouring for the status-quo in society today. A missionary church may be threatening to the power brokers but appealing to those longing to bring new human and divine dimension into the life of humanity today, since the Cross symbolises the total self-giving for the other. This is indeed the power of the Cross of Jesus in Asia for inculturation, interreligious dialogue and human promotion.

A Review of our Lives

60. It is therefore in the context of this understanding of A Renewed Church that the Bishops of Asia and their collaborators in preparation for the Great Jubilee Year 2000 saw the need to Review their lives as urged by our Holy Father, Pope John Paul II in *The Coming of the Third Millennium* (No: 21)

As we approach the end of the Second Millennium, the Church "should become more fully conscious of the sinfulness of her children, recalling those times in history when they departed from the spirit of Christ and his Gospel and, instead of offering to the world the witness of a life inspired by the values of faith, indulged in ways of thinking and acting which were truly forms of counter-witness and scandal.

61. These reflections and questions were part of the process of preparations for the Colloquium on Church in Asia organised by the FABC and for the Synod of Bishops Special Assembly for Asia.

Role of Bishops

62. What does witness to Christ mean in the context of Asia? Our ministry depends on our perceived ecclesiology, the missionary we were trained for maintenance work and with the burden of administration and solving problems and we get further entrenched. The FABC has been talking of an evangelising Church and we therefore need to change our understanding of ecclesiology.

63. The model of Church is not for maintenance and we need to bring this to the mind of the Bishops. How do we bring about this transformation through formation? It is not the classroom teaching but an integral formation that gives priority to process and immersion for our clergy as well as for our people. To be transformed into what we should be is a long process of ups and downs. This is not new. Nothing can be sustained by Top-Down but to walk with our People. What does it mean to be a pastor who will live among the people? The pastor with a heart who is involved with his people in their daily event. We move with a Vision and it is our presence. We need a new model of leadership that brings conversion.

64. Ours has to be the transmission of a Vision and the sharing of a Spirit. We need to know what has been our experience in Asia. We need to strike a balance between the Institutional Model, Servant Model and Prophetic Model. Integral Model is to move away from an otherworldly extreme to too worldly perspective.

65. Ecclesial movements with old mindset often go counter to the pastoral thrust in Asia. These need to be toned down. We need to seek to evangelise based on the new model.

66. There is the need to give our people a deeper experience of God. The Sacraments and the usual Catechises are insufficient. Allowing the People of God to Share the Word has to be the instrument for renewal. This has to be in the context of the promotion of a Participatory Church that allows all to experience Church as Communion. This has to be a conscious policy of pastoral renewal and the Asian Integral Pastoral Approach has served an indispensable methodology for many of us in Asia. The constant familiarisation with themes relevant to the life of the people through animation and formation programmes by our National Commission for Liturgy and Social Communication is what makes our renewal of all the People of God concrete. Some dioceses more than others have taken this priority seriously. This we believe is the way towards a genuine renewal.

Renewal of FABC

67. The impact of the FABC is limited in that the beautiful statements have yet to find expression in the lives of the People of God, especially Bishops. There is the need to evaluate our own lives and give importance to our failures in the past to be fully committed to the vision of the FABC. There are many unanswered questions that need to be addressed and we need to find out why so little what has been discerned by the Asian Bishops has reached our people.

68. FABC is impacting the countries in a way that we do not recognise.

We can't quote all the document but can share the spirit with others. To share the FABC concept of Church of the Poor, as articulated in the Asian Bishops meeting in 1970 has to be the starting point. All the People of God must be involved in the process of formation. To discern what are the ways of the Lord and the will of the Lord in the context of each of the countries is central to our process of growth. It was just the beginning of a new consciousness and the pursuing of a formation programme relevant to our lives. Some did not agree with the traditional approaches and thus traced new paths for the future and look into the social teachings of the Church.

69. The presentation of our Vision has to be done in a concise manner. Has there been an overall management of the Offices of the FABC? How is this to be done? Who is to be responsible for this?

70. The Signal question is the call to review our lives and our structures that prevent the implementation of the Vision of the Church in Asia. The change in structure of FABC has to be in keeping with the requirements of Rome and the guidelines set up for Regional Bodies (Federations). The Central Committee of the FABC is aware of some of the difficulties and implications.

71. Asian Bishops called by Pope Paul VI and the first ever meeting of the Asian Bishops. Evangelisation and Human Development cannot be separated. Resolution to set up a permanent structure have gone through various stages of renewal but we still have room for improvement but the working structures are not yet too satisfactory.

72. The First Millennium was for Europe; the Second for Americas and Africa and the Third is for Asia. The dramatic developments in the Asian Continent have to be recognised by people all over the world. We need to start a more creative approach to addressing the problems and prospects of the Church in Asia as we approach the Third Millennium. We need to discuss the future programmes for the Church in Asia. We need to ask ourselves, What is the meaning of evangelisation in the context of Asia today? We need to look for solutions to overcome obstacles. The task of the FABC is to promote a more comprehensive strategy for the future by encouraging self-examination of our current structures and facilitating the formation of new structures if we are to move forward.

Facilitate the Renewal of Bishops

73. A New Way of Being Bishops - What does it mean? The individual Bishops make the Church. Clericalism is an obstacle. What is the role of the Conference? What is the essence of being a Shepherd and a Bishop? How to speak in truth and with love? A person with a heart for

Asia and what is it that we need to share? What are the implications for individual Bishops? What can we do that will have an impact on the rest of the Bishops in Asia? What is it that we need to do as Bishops in Asia? How does the individual Bishop have an impact on the rest of the Church?

74. There is much formalism and legalism but our own conversion and formation is much more important. A new structure is needed to bring about a change of heart in each one of us. Unanswered questions have to be found in collegiality among Bishops. Synods and documents have to be translated into the life of the Bishop if these are going to affect the day to day lives of our people.

75. The Asian perspective is not present both in the world and in the Church. There has to be greater dialogue with the Church in Western Asia in preparations both for the Synod on Asia and the Great Jubilee Year 2000.

Witnessing of Bishops

76. The positive emphasis of the transcendental and lived experience of Jesus has to be part of the dialogue with Asian peoples. This cannot be just in documents but in and through our lived experiences and witness.

Balanced Lives

77. The positive experiences of being involved in the Faith Encounters in Social Action of the OHD-FABC had facilitated a direct communications and dialogue with Buddhist monks and their involvement in the root causes of poverty. Over preoccupation with pastoral concerns can make us forget such experiences and prevent us from sharing these with others in dioceses. Unnecessary burdens of daily administrative responsibilities can prevent a balance of Prayer - Study and Action. We need to treat all three with same enthusiasm.

Institutional Conversion

78. Institutional conversion calls for pastoral management skills in the context of today. In due course, we are trapped and not able to continue with our tasks ahead.

Formation of Bishops

79. What has happened to the Leadership Training of Bishops? Management Courses are good but we have to deal with pastoral problems. We need to promote the management skills of younger Bishops but at the same time, we need organised courses to develop pastoral skills. We need organisational managers but pastoral skills are also important. The incorpo-

ration of Case Studies enables all to share the life experiences of others.

80. Selection of Bishops and the life style of Bishops need to be examined. Our spiritual deficiency causes us to be just administrators. Qualifications on the academic knowledge and what is needed are common sense. Candidates for episcopacy... They have succeeded because of this. What makes us religious people? Sensus Fidelium is important but this has to be incarnated to validate our faith through our lives. Qualities of a Bishop. Not to start with qualities but our attempts to live our lives. We can do things that others can do and to find out what is it that we can't do? Sharing our responsibilities with others in the Church? We need the courage to make Lay persons collaborators in our work and mission.

81. We need special times and opportunities for Bishops to share with others, i.e. manual for Bishops that will enable them to share their insights; written work that can be shared.

Role of Bishops' Conferences

82. Bishops' Conferences may not have taken FABC seriously and the individual Conferences are aware of the need to strengthen the links. We need to ask ourselves what has happened after 25 years of FABC, what has been the outcome?

83. There is the limited communications of the official report of FABC thrust and events at the level of Bishops' Conference Meetings. There is also the lack of feedback from the level of the Diocese to the FABC.

84. On the other hand, in some Dioceses, the documents of FABC served as alternatives for the training of lay leaders. Some of them were often more familiar with the FABC documents than Vatican II documents.

Interreligious Dialogue

85. It is from the core of all our cultures that all true dialogue with fellow Asians begin. It has to be the result of our wanting a full life and for all peoples. It has to be this cosmic and total life that will move us in search of harmony. This has to begin with the individual and in the family. Priority has to be given to contemplation. It is the hopes and aspirations for a better future for the people of the Southern Hemisphere.

86. We are not ready for interreligious dialogue but we have to begin with multireligious dialogue. People of both religions are often suspicious of one another. The answer is working together related to social and human problems based on the religious dimension. This is what needs to be done.

It cannot begin with theological discussions. We need to meet people in the flesh. Dialogue in Europe is comparative religions but the ordinary people feel this is not for them. Dalai Lama said that we could make life more human for others than we can be more human ourselves. Global responsibility is God Responsibility and the Human needs have to be the starting point. Human needs have to include the search for the divine. Highly sophisticated dialogue is to be left to others.

New Approaches in Ministry

87. We begin from the top and just as other theories we need to begin with where our people are. They are students of theology, they have a devotional faith and even go to Church without meeting Jesus Christ and this has been described as sensual mysticism. How do we start from below?

88. How to start Basic Ecclesial communities? Family is the basic sacramental unit but not the BEC. Thus it is the couples of families which will have to be formed to move from an individualistic spirituality to a communion of families. People are still operative on an individualistic spirituality.

Relationship of Bishops with Clergy

89. The greatest resistance is that of the clergy. The role of the FABC in the conversion of individual Bishops is indispensable and this often begins with stories of human interest resulting in the up dating and reassessing of the pastoral programmes of the Diocese. We need to be able to speak with one voice to people who have the interest of all at heart.

90. Why has this not been brought down to the Bishops and to the People? We need to take the Clergy into our confidence in order to reach the People.

91. Bishops are shepherds of the universal Church and thus be seen to be collaborators with others at the national and regional levels. There seem to be increasing tensions between the Conference of Bishops and Major Religious Superiors and clergy and Sisters from Religious congregations.

Human Promotion and Justice and Peace

92. We need to consider local contexts and be sensitive to the experiences of younger Churches. Other areas of concern are our perspectives on the international debt and the strategy for World Justice and Equalisation? We need to be clear about Equitable and Sustainable Development and what is to be the role of the Church in Asia? We need to structure these encoun-

ters in the context of Asia. Let us raise the problems in the context of evangelisation, interreligious dialogue and in the tensions with Fundamentalist.

93. We need to question our alliances with political powers when rights are trampled upon and to have the courage to speak with one voice when the occasion demands.

94. The issues related to the preferential option for the poor have to be given a new priority. We need to ask where is the place of the marginalised, the women, and youth in the decision-making processes in the Church and in giving new insights into our understanding of the spirituality of the poor. Can we just talk of evangelising the poor or can we also be evangelised by them.

95. The poor are often seen as the objects of welfare and aid but not as the subjects of renewal in the Church. In our work of human promotion, we can adopt a more people-oriented and community-based approach. This requires on our part a deeper understanding of a participatory Church.

96. The ethics and priorities of the managers of our welfare and development organisations need constant vigilance. It is common to hear of cases of favouritism and the misuse of funds and facilities.

97. Affluent life-styles and financial mismanagement, especially among those who work with the poor is a source of scandal. This is often accompanied by the longing for security, powers and status and unethical use of resources. There has been a growing tendency towards striving for power and excessive competitions in lay organisations and giving out favours. The dangers of Foreign Development Aid being without proper accountability and transparency often goes unreported and uncorrected.

98. There is often the lack of a genuine spirit of servanthood when dealing with the poor. Welfare and development goes on without the evidence of any transformation of values and attitudes and often on the contrary with power, status and money as goals in themselves.

99. We need to redefine the role and functions of International Aid and Development Agencies that often have their own agenda and are hand in hand with Governments that go contrary to Asian priorities.

100. Our Welfare and Development Agencies and Justice and Peace Commission need to take on a more constructive role as instruments of dialogue with all Governments, with all peoples of goodwill and dialogue with developed Nations.

Obstacles

101. We need to be aware of the restriction from the outside that prevent our commitment to our country and our people. We need to be conscious of the note of triumphalism that is prevalent today. This attitude may antagonise our people. Conversion to the Gospel of Jesus is vital in the task of thinking the life of the Church in Asia.

102. We cannot disregard the negative feeling that is associated with Colonialism of the past and new forms of colonialism today. For many people Feelings are Facts and we have to take cognisance of these feelings. This may also call for acts of Repentance and even public apology before there can be true conversion and reconciliation.

103. Growing fundamentalism and intolerance and lack of others and individualistic devotionism.

104. There is a growing gap between what is said and what is done and how it is lived.

PART THREE

Our Responses as a Renewed Church in the New Millennium for Universal Harmony and Solidarity (Loving and Serving Anew)

105. The Post-Synodal Exhortation has identified ten areas of concern for Human Promotion. These ten areas can be the focus of our discussion on the plans for the future, bearing in mind the various issues that have been raised with reference to the need for universal harmony and solidarity. We could use these areas of concern to deepen further our reflections and at the same time look for new and creative means to bring these to realisation at the level of the Federation of Asian Bishops' Conferences, National and Regional Conferences as well as for the Local Church.

THE SERVICE OF HUMAN PROMOTION

The Social Doctrine of the Church

106. In the service of the human family, the Church reaches out to all men and women without distinction, striving to build with them a civilisation of love, founded upon the universal values of peace, justice, solidarity and freedom, which find their fulfilment in Christ. As the Second Vatican Council said so memorably: "The joys and the hopes, the griefs and the anxieties of the people of this age, especially those who are poor or in any way afflicted,

these too are the joys and hopes, the griefs and anxieties of the followers of Christ. Indeed, nothing genuinely human fails to raise an echo in their hearts". The Church in Asia then, with its multitude of poor and oppressed people, is called to live a communion of life which shows itself particularly in loving service to the poor and defenceless.

107. If in recent times the Church's Magisterium has insisted more and more upon the need to promote the authentic and integral development of the human person, this is in response to the real situation of the world's peoples, as well as to an increased consciousness that not just the actions of individuals but also structures of social, political and economic life are often inimical to human well-being. The imbalances entrenched in the increasing gap between those who benefit from the world's growing capacity to produce wealth and those who are left at the margin of progress call for a radical change of both mentality and structures in favour of the human person. The great moral challenge facing nations and the international community in relation to development is to have the courage of a new solidarity, capable of taking imaginative and effective steps to overcome both dehumanising underdevelopment and the "overdevelopment" which tends to reduce the person to an economic unit in an ever more oppressive consumer network. In seeking to bring about this change, "the Church does not have technical solutions to offer", but "offers her first contribution to the solution of the urgent problem of development when she proclaims the truth about Christ, about herself and about man, applying this truth to a concrete situation". After all, human development is never a merely technical or economic question; it is fundamentally a human and moral question.

108. The social doctrine of the Church, which proposes a set of principles for reflection, criteria for judgement and directives for action, is addressed in the first place to the members of the Church. It is essential that the faithful engaged in human promotion should have a firm grasp of this precious body of teaching and make it an integral part of their evangelising mission. The Synod Fathers therefore stressed the importance of offering the faithful — in all educational activities, and especially in seminaries and houses of formation — a solid training in the social doctrine of the Church. Christian leaders in the Church and society, and especially lay men and women with responsibilities in public life need to be well informed in this teaching so that they can inspire and vivify civil society and its structures with the leaven of the Gospel. The social doctrine of the Church will not only alert these Christian leaders to their duty, but will also give them guidelines for action in favour of human development, and will free them from false notions of the human person and human activity.

The Dignity of the Human Person

109. Human beings, not wealth or technology, are the prime agents and destination of development. Therefore, the kind of development that the Church promotes reaches far beyond questions of economy and technology. It begins and ends with the integrity of the human person created in the image of God and endowed with a God-given dignity and inalienable human rights. The various international declarations on human rights and the many initiatives, which these have inspired, are a sign of growing attention on a world wide level to the dignity of the human person. Unfortunately, these declarations are often violated in practice. Fifty years after the solemn proclamation of the Universal Declaration of Human Rights, many people are still subjected to the most degrading forms of exploitation and manipulation, which make them veritable slaves to those who are more powerful, to an ideology, economic power, oppressive political systems, scientific technocracy or the intrusiveness of the mass media.

110. The Synod Fathers were well aware of the persistent violations of human rights in many parts of the world, and particularly in Asia, where "teeming millions are suffering from discrimination, exploitation, poverty and marginalisation". They expressed the need for all God's people in Asia to come to a clear awareness of the inescapable and unrenounceable challenge involved in the defence of human rights and the promotion of justice and peace.

Preferential Love of the Poor

111. In seeking to promote human dignity, the Church shows a preferential love of the poor and the voiceless, because the Lord has identified himself with them in a special way (cf. Mt 25:40). This love excludes no one, but simply embodies a priority of service to which the whole Christian tradition bears witness. "This love of preference for the poor, and the decisions which it inspires in us, cannot but embrace the immense multitudes of the hungry, the needy, the homeless, those without medical care and, above all, those without hope of a better future. It is impossible not to take account of the existence of these realities. To ignore them would mean becoming like the 'rich man' who pretended not to know the beggar Lazarus lying at his gate (cf. Lk 16:19-31)". This is especially so with regard to Asia, a continent of plentiful resources and great civilisations, but where some of the poorest nations on earth are to be found, and where more than half the population suffers deprivation, poverty and exploitation. The poor of Asia and of the world will always find their best reason for hope in the Gospel command to love one another as Christ has loved us (cf. Jn 13:34); and the Church in Asia cannot but strive earnestly to fulfil that command towards the poor, in word and in deed.

The Call to Live Simply

112. Solidarity with the poor becomes more credible if Christians themselves live simply, following the example of Jesus. Simplicity of life, deep faith and unfeigned love for all, especially the poor and the outcast, are luminous signs of the Gospel in action. The Synod Fathers called on Asian Catholics to adopt a lifestyle consonant with the teachings of the Gospel, so that they may better serve the Church's mission and so that the Church herself may become a Church of the poor and for the poor.

113. In her love for the poor of Asia, the Church concerns herself especially with migrants, with indigenous and tribal peoples, with women and children, since they are often the victims of the worst forms of exploitation. In addition, untold numbers of people suffer discrimination because of their culture, colour, race, caste, economic status, or because of their way of thinking. They include those who are victimised on the basis of their conversion to Christianity. I join the Synod Fathers in appealing to all nations to recognise the right to freedom of conscience and religion and the other basic human rights.

In Solidarity with Refugees and Migrants

114. At the present time Asia is experiencing an unprecedented flow of refugees, asylum seekers, immigrants and overseas workers. In the countries to which they come, these people often find themselves friendless, culturally estranged, linguistically disadvantaged and economically vulnerable. They need support and care in order to preserve their human dignity and their cultural and religious heritage. Despite limited resources, the Church in Asia generously seeks to be a welcoming home to the weary and heavy-burdened, knowing that in the Heart of Jesus, where no one is a stranger, they will find rest (cf. Mt 11:28-29).

Aboriginal Peoples

115. In almost every Asian country, there are large aboriginal populations, some of them on the lowest economic rung. The Synod repeatedly noted that indigenous or tribal people often feel drawn to the person of Jesus Christ and to the Church as a community of love and service. Herein lies an immense field of action in education and health care, as well as in promoting social participation. The Catholic community needs to intensify pastoral work among these people, attending to their concerns and to the questions of justice which affect their lives. This implies an attitude of deep respect for their traditional religion and its values; it implies as well the need to help them to help themselves, so that they can work to improve their situation and become the evangelisers of their own culture and society.

116. No one can remain indifferent to the suffering of the countless children in Asia who fall victim to intolerable exploitation and violence, not just as the result of the evil perpetrated by individuals but often as a direct consequence of corrupt social structures. The Synod Fathers identified child labour, paedophilia and the drug culture as the social evils which affect children most directly, and they saw clearly that these ills are compounded by others like poverty and ill-conceived programmes of national development. The Church must do all she can to overcome such evils, to act on behalf of those most exploited, and to seek to guide the little ones to the love of Jesus, for to such belongs the Kingdom of God (cf. Lk 18:16).

Women

117. The Synod voiced special concern for women, whose situation remains a serious problem in Asia, where discrimination and violence against women is often found in the home, in the workplace and even within the legal system. Illiteracy is most widespread among women, and many are treated simply as commodities in prostitution, tourism and the entertainment industry. In their fight against all forms of injustice and discrimination, women should find an ally in the Christian community, and for this reason, the Synod proposed that where possible the local Churches in Asia should promote human rights activities on behalf of women. The aim must be to bring about a change of attitude through a proper understanding of the role of men and women in the family, in society and in the Church, through greater awareness of the original complementarity between men and women, and through clearer appreciation of the importance of the feminine dimension in all things human. The contributions of women have all too often been undervalued or ignored, and this has resulted in a spiritual impoverishment of humanity. The Church in Asia would more visibly and effectively uphold women's dignity and freedom by encouraging their role in the Church's life, including her intellectual life, and by opening to them ever-greater opportunities to be present and active in the Church's mission of love and service.

The Gospel of Life

118. The service of human development begins with the service of life itself. Life is a great gift entrusted to us by God: he entrusts it to us as a project and a responsibility. We are therefore guardians of life, not its proprietors. We receive the gift freely and, in gratitude, we must never cease to respect and defend it, from its beginning to its natural conclusion. From the moment of conception, human life involves God's creative action and remains forever in a special bond with the Creator, who is life's source and its sole end. There is no true progress, no true civil society, no true human promotion without respect for human life, especially the life of those who

have no voice of their own with which to defend themselves. The life of every person, whether of the child in the womb, or of someone who is sick, handicapped or elderly, is a gift for all.

119. The Synod Fathers wholeheartedly reaffirmed the teaching of the Second Vatican Council and the subsequent Magisterium, including Encyclical Letter *Evangelium Vitae*, on the sanctity of human life. I join them here in calling upon the faithful in their countries, where the demographic question is often used as an argument for the need to introduce abortion and artificial population control programmes, to resist "the culture of death". They can show their fidelity to God and their commitment to true human promotion by supporting and participating in programmes, which defend the life of those who are powerless to defend themselves.

Health Care

120. Following in the steps of Jesus Christ who had compassion for all and cured "all kinds of disease and illness" (Mt 9:35), the Church in Asia is committed to becoming still more involved in the care of the sick, since this is a vital part of her mission of offering the saving grace of Christ to the whole person. Like the Good Samaritan of the parable (cf. Lk 10:29-37), the Church wants to care for the sick and disabled in concrete ways, especially where people are deprived of elementary medical care as a result of poverty and marginalisation.

121. On numerous occasions during my visits to the Church in different parts of the world I have been deeply moved by the extraordinary Christian witness borne by religious and consecrated persons, doctors, nurses and other health care workers, especially those working with the handicapped, or in the field of terminal care, or contending with the spread of new diseases such as AIDS. Increasingly, Christian health care workers are called to be generous and self-giving in tending the victims of drug addiction and AIDS, who are often despised and abandoned by society. Many Catholic medical institutions in Asia are facing pressures from public health care policies not based on Christian principles, and many of them are burdened by ever increasing financial difficulties. In spite of these problems, it is the exemplary self-giving love and dedicated professionalism of those involved that make these facilities an admirable and appreciated service to the community, and a particularly visible and effective sign of God's unflinching love. These health care workers must be encouraged and supported in the good that they do. Their continuing commitment and effectiveness is the best way to ensure that Christian values and ethics enter deeply into the health care systems of the continent and transform them from within.

Education

122. Throughout Asia, the Church's involvement in education is extensive and highly visible, and is therefore a key element of her presence among the peoples of the continent. In many countries, Catholic schools play an important role in evangelisation, inculturating the faith, teaching the ways of openness and respect, and fostering interreligious understanding. The Church's schools often provide the only educational opportunities for girls, tribal minorities, and the rural poor and less privileged children. The Synod Fathers were convinced of the need to extend and develop the apostolate of education in Asia, with an eye in particular to the disadvantaged, so that all may be helped to take their rightful place as full citizens in society. As the Synod Fathers noted, this will mean that the system of Catholic education must become still more clearly directed towards human promotion, providing an environment where students receive not only the formal elements of schooling but, more broadly, an integral human formation based upon the teachings of Christ. Catholic schools should continue to be places where the faith can be freely proposed and received. In the same way, Catholic universities, in addition to pursuing the academic excellence for which they are already well known, must retain a clear Christian identity in order to be a Christian leaven in Asian societies.

Peacemaking

123. At the end of the twentieth century, the world is still threatened by forces, which generate conflicts and wars, and Asia is certainly not exempt from these. Among these forces are intolerance and marginalisation of all kinds—social, cultural, political, and even religious. Day by day fresh violence is inflicted upon individuals and entire peoples, and the culture of death takes hold in the unjustifiable recourse to violence to resolve tensions. Given the appalling situation of conflict in so many parts of the world, the Church is called to be deeply involved in international and interreligious efforts to bring about peace, justice and reconciliation. She continues to insist on the negotiated and non-military resolution of conflicts, and she looks to the day when nations will abandon war as a way of vindicating claims or a means of resolving differences. She is convinced that war creates more problems than it ever solves, that dialogue is the only just and noble path to agreement and reconciliation, and that the patient and wise art of peacemaking is especially blessed by God.

124. Especially troubling in Asia is the continual race to acquire weapons of mass destruction, an immoral and wasteful expenditure in national budgets, which in some cases cannot even satisfy people's basic needs. The Synod Fathers also spoke of the vast number of landmines in Asia, which have maimed or killed hundreds of thousands of innocent people, while

despoiling fertile land which could otherwise be used for food production. It is the responsibility of all, especially of those who govern nations, to work more energetically for disarmament. The Synod called for a stop to the manufacture, sale and use of nuclear, chemical and biological arms and urged those who have set landmines to assist in the work of rehabilitation and restoration. Above all the Synod Fathers prayed to God, who knows the depths of every human conscience, to put sentiments of peace in the hearts of those tempted to follow the ways of violence so that the biblical vision will become a reality: "they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more" (Is 2:4).

125. The Synod heard many testimonies concerning the sufferings of the people of Iraq, and about the fact that many Iraqis, especially children, have died because of the lack of medicines and other basic commodities deriving from the continuing embargo. With the Synod Fathers, I wish to express once again my solidarity with the Iraqi people, and I am particularly close in prayer and hope to the sons and daughters of the Church in that country. The Synod prayed that God will enlighten the minds and hearts of all those who bear responsibility for bringing about a just solution to the crisis, in order that an already sorely tried people may be spared further suffering and sorrow.

Globalisation

126. Considering the question of human promotion in Asia, the Synod Fathers recognised the importance of the process of economic globalisation. While acknowledging its many positive effects, they pointed out that globalisation has also worked to the detriment of the poor, tending to push poorer countries to the margin of international economic and political relations. Many Asian nations are unable to hold their own in a global market economy. And perhaps more significantly, there is also the aspect of a cultural globalisation, made possible by the modern communications media, which is quickly drawing Asian societies into a global consumer culture that is both secularist and materialistic. The result is an eroding of traditional family and social values which until now had sustained peoples and societies. All of this makes it clear that the ethical and moral aspects of globalisation need to be more directly addressed by the leaders of nations and by organisations concerned with human promotion.

127. The Church insists upon the need for "globalisation without marginalisation". With the Synod Fathers, I call upon the particular Churches everywhere, and especially those in the Western countries, to work to ensure that the Church's social doctrine has its due impact upon the formulation of ethical and juridical norms for regulating the world's free markets

and for the means of social communication. Catholic leaders and professionals should urge governments and financial and trade institutions to recognise and respect such norms.

Foreign Debt

128. Furthermore, in her search for justice in a world marred by social and economic inequalities, the Church cannot ignore the heavy burden of debt incurred by many developing nations in Asia, with its consequent impact upon their present and future. In many cases, these countries are forced to cut down spending on the necessities of life such as food, health, housing and education, in order to service their debts to international monetary agencies and banks. This means that many people are trapped in living conditions which are an affront to human dignity. While aware of the technical complexities of this matter, the Synod recognised that this issue tests the capacity of peoples, societies and governments to value the human person and the lives of millions of human beings more highly than financial and material gain.

129. The approach of the Great Jubilee of the Year 2000 is an opportune time for the Episcopal Conferences of the world, especially of the wealthier nations, to encourage international monetary agencies and banks to explore ways of easing the international debt situation. Among the more obvious is a renegotiation of debts, with either substantial reduction or outright cancellation, as also business ventures and investments to assist the economies of the poorer countries. At the same time, the Synod Fathers also addressed the debtor countries. They emphasised the need to develop a sense of national responsibility, reminding them of the importance of sound economic planning, transparency and good management, and invited them to wage a resolute campaign against corruption. They called upon the Christians of Asia to condemn all forms of corruption and the misappropriation of public funds by those holding political power. The citizens of debtor countries have too often been victims of waste and inefficiency at home, before falling victim to the international debt crisis.

The Environment

130. When concern for economic and technological progress is not accompanied by concern for the balance of the ecosystem, our earth is inevitably exposed to serious environmental damage, with consequent harm to human beings. Blatant disrespect for the environment will continue as long as the earth and its potential are seen merely as objects of immediate use and consumption, to be manipulated by an unbridled desire for profit. It is the duty of Christians and of all who look to God as the Creator to protect the environment by restoring a sense of reverence for the whole of

God's creation. It is the Creator's will that man should treat nature not as a ruthless exploiter but as an intelligent and responsible administrator. The Synod Fathers pleaded in a special way for greater responsibility on the part of the leaders of nations, legislators, business people and all who are directly involved in the management of the earth's resources. They underlined the need to educate people, especially the young, in environmental responsibility, training them in the stewardship over creation which God has entrusted to humanity. The protection of the environment is not only a technical question; it is also and above all an ethical issue. All have a moral duty to care for the environment, not only for their own good but also for the good of future generations.

In conclusion, it is worth remembering that in calling on Christians to work and sacrifice themselves in the service of human development the Synod Fathers were drawing upon some of the core insights of biblical and ecclesial tradition. Ancient Israel insisted passionately upon the unbreakable bond between worship of God and care for the weak, represented typically in Scripture as "the widow, the stranger and orphan" (cf. Ex 22:21-22; Dt 10:18; 27:19), who in the societies of the time were most vulnerable to the threat of injustice. Time and again in the Prophets we hear the cry for justice, for the right ordering of human society, without which there can be no true worship of God (cf. Is 1:10-17; Am 5:21-24). In the appeal of the Synod Fathers we thus hear an echo of the Prophets filled with the Spirit of God, who wants "mercy not sacrifice" (Hos 6:6). Jesus made these words his own (cf. Mt 9:13), and the same is true of the Saints in every time and place. Consider the words of Saint John Chrysostom: "Do you wish to honour the body of Christ? Then do not ignore him when he is naked. Do not pay him silken honours in the temple only then to neglect him when he goes cold and naked outside. He who said; 'This is my body' is the One who also said, 'You saw me hungry and you gave me no food'... What good is it if the Eucharistic Table groans under the weight of golden chalices, when Christ is dying of hunger? Start by satisfying his hunger, and then with what remains you may adorn the altar as well!". In the Synod's appeal for human development and for justice in human affairs, we hear a voice, which is both old and new. It is old because it rises from the depths of our Christian tradition, which looks to that profound harmony which the Creator intends; it is new because it speaks to the immediate situation of countless people in Asia today.

Questions for Reflection

1. What are the ten most important issues that need further reflection and study in order to move towards a common understanding of the realities of Asia as we approach the Third Millennium? How are these issues inter-connected especially in the context of globalisation?

2. What are the understanding of majority of our Catholics today, of the reality of Asia as presented in Ecclesia in Asia and in this Working Paper?
3. What are our initial reactions to the theme of the 7th Plenary Assembly -"A Renewed Church in Asia: Mission of Love and Service" and its implications?
4. Do you think there is a growing gap between the Statements of the Bishops of Asia on Social Realities and their theological reflections and the understanding of this and living of this by the Clergy, Religious and laity today? If there is a gap, what do you think are the reasons? If, not what can be done to narrow this gap?
5. Please state the areas of priority for a renewal in our realisation of universal harmony and solidarity in the next five years? What the concrete steps and measures do you think need to be taken at the level of the FABC and its Offices, the National Episcopal Conferences and Commissions and at the level of the Local Church?
6. What are the ways in which we can as the Church in Asia enter into a more serious dialogue with the Universal Church and in particular the Church in the North? What are the possible obstacles?
7. In the context of Asia, how would you envisage the steps towards a greater collaboration with people of other faiths? What are the possible obstacles?
8. What other issues and challenges, that have not been discussed, do you think should need further study and reflection?

End Of Document
December 1999

FOOTNOTES

- ¹ Refer to the Closing Address at the Special Assembly for Asia of the Synod of Bishops by Cardinal D. Julius of Indonesia.
- ² The FABC preparatory process involves the various programmes organised by the FABC as well as those of the various Offices and this include the Colloquium on the Church in Asia in the 21st Century (1997) and the Consultation on Human Promotion and Human Rights in the Third Millennium (1998).
- ³ cf. "A New Way of Being Church in Asia" - Our Vision of Communion and Solidarity in the context of Asia. Preparatory Document for the Colloquium on Church in Asia in the 21st Century Office for Human Development- FABC 1997.
- ⁴ For All the Peoples of Asia - Arevelo s.j.
- ⁵ Rajiv Lall - Rethinking Asia - FEER August 19, 1999.
- ⁶ Joe Fernando The Sun June 24, 1999.
- ⁷ Rajiv Lall - Rethinking Asia - FEER August 19, 1999.
- ⁸ Roberto Verzola - Responding to the Crisis of 1999-2000 United Nations University
- ⁹ cf. "A New Way of Being Church in Asia" - Our Vision of Communion and Solidarity in the context of Asia. Preparatory Document for the Colloquium on Church in Asia in the 21st Century Office for Human Development- FABC 1997 12.

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