

# BOLETIN ECLESIASTICO de FILIPINAS

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## CHALLENGING ASIAN MISSION STATISTICS

*James Kroeger, MM*

## CAPITAL PUNISHMENT FROM A JUBILEE YEAR PERSPECTIVE

*Leonardo Legaspi, DD*

## A RENEWED CHURCH IN ASIA A MISSION OF LOVE AND SERVICE *FABC*

# BOLETIN ECLESIASTICO DE FILIPINAS

## The Official Interdiocesan Bulletin

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## **1672-2000: Years between Martyrdom and Beatification of Bisayo Martyr**

**VICENTE CAJILIG, OP**

On March 5, 2000, the whole world saw the Holy Father beatifying a *Joven Bisayo* along with other 42 martyrs, in the patio of St. Peter's Basilica in Rome.

According to an official commentator of the Vatican, some 10,000 Filipinos were in Rome to witness the Rite of Beatification of Visayan Pedro Calungsod who was martyred on April 2, 1672. It took 328 years before the young catechists who was martyred in Guam (then called Guahan), an island part of the Marianas, to be recognized and proclaimed "blessed."

But when did Pedro Calungsod became really "blessed"? According to a local charismatic leader who is a non-Catholic, talking thru the radio at the eve of the beatification, he believes that Visayan martyr Pedro was a saint even prior to the beatification. Rightly so! But the official act of the Pope, of placing at the altar of the holy ones, the young catechist who was a helper to a Jesuit Missionary Diego Luis de San Vitores serves as the sealing act. Here, therefore, we recognize the need for pastoral authority in the Church to confirm the fact of martyrdom of one of the Church's children and present him as a model for believers.

Pedro Calungsod gave his life when he was 18. The gesture of the Holy Father to recognize the heroism of our compatriot to propagate and defend the faith is an occasion for the youth of today to be serious about the faith they receive from their parents and grandparents. They should not allow their faith to become obscure due to an environment rampant in disbelief, materialism, hedonism, addiction to drugs and serving the profane.

May the world's recognition of the martyrdom of Pedro for his faith awaken a new sense of heroism among young people and the not so young in the practice of their Christian faith. The span of 328 years has not been a true hindrance to the difficult process of historical studies, pastoral consultation, theological discernment and governmental concordance which all form as parts of the complex canonical procedures before one is counted among the blessed.

The name of our newly beatified *kababayan* is now counted among Lorenzo Ruiz, Paul Miki, Andrew Dung Lac, Andrew Kim Taegon and their Asian companions. The Holy Father said in the last paragraph of *Ecclesia in Asia*, "*may they stand as indomitable witnesses to the truth that Christians are called always and everywhere to proclaim nothing other than **the power of the Lord's Cross!** And may the blood of Asia's martyrs be now as always the seed of new life for the Church in every corner of the continent!*"

Blessed Pedro Calungsod, pray for us!

## **Challenging Asian Mission Statistics**

JAMES KROEGER, MM

The challenge of being a missionary church in Asia can effectively be highlighted by understanding important demographical realities obtaining throughout the continent. Current Asian statistics may surprise and often startle; they can shake our complacency; they concretize the task at hand: *mission and evangelization in modern day Asia*.

Asia, the world's largest and most populated continent, constitutes one third of the land area of the whole world (17, 124,000 square miles) and is home to almost 60% of humanity. It is a continent of the young (about 40% are below 15 years of age); there are more than 30 mega-cities in Asia with populations ranging from 5 to 20 million. The nine most populous nations (in descending order) are : China, India, Indonesia, Japan, Bangladesh, Pakistan, Vietnam, Philippines, and Thailand. China's population exceeds one billion; India's populace is predicted to cross the one billion mark in the year 2000. With this massive bulk goes a wide variety of diversity and contrast—physical, ethnic, social, economic, political, religious.

As Cardinal Stephen Kim Sou-hwan of Korea noted at the Asian Synod in Rome (April 19 - May 14, 1998), Asia is not

only made up of "various nations, but, one might say, many worlds." Thus, there are in sense many Asians. It is a conglomerate of "continents" and giant archipelagoes; it has a rich mosaic of cultures and sub-cultures; it also has a wealth of spiritual heritages. In a word, any attempt to weld this diversity together will sacrifice some detail and result in generalizations. Although they reflect accuracy, statistics have their limitations.

Asia is a continent rich in non-Christian cultures. It is the homeland of three eminent world religions: Hinduism, Buddhism, and Islam; 85% of all the world's non-Christians are in Asia and they adhere to several of the great religions. Hinduism, born about 5,000 years ago, has about 650 million followers, most of them in India and neighboring countries. Buddhism is a religion and philosophy developed from Hinduism by Siddhartha Gautama, (the "Enlightened One"); it has 300 million followers, mostly in Asia.

Islam, established by Muhammad in the seventh century, is a monotheistic religions; it incorporates elements of Judaic and Christian belief. Islam numbers some 700 million followers in Asia alone; the Catholics of Asia are slightly over 100 million. The two largest Islamic nations in the world are found in Asia: Indonesia and Bangladesh—each have well over 100 million Muslims. Other significant religious and philosophical-ethical systems in Asia are Confucianism, Taoism, Shintoism, as well as many indigenous, traditional belief systems.

### **The Catholic Church in Asia**

Catholic worldwide constitute 17.2% of all people; all Christians are 33.1% of humanity. In Asia, Catholics (105.2 million in 1997) represent only 2.9% of the nearly 3.5% billion Asians. Significantly, well over 50% of all Asian Catholics are found in one country alone—the Philippines. Thus, if one excludes

the Philippines, Asia is only about one percent Catholic; this leaves very small minorities of Catholics in most Asian nations.

The Church in Asia continues to grow. In 1988 there were 84.3 million Catholics by 1997 they had reached 105.2 million (an increase of 20.9 million or 25%). The number of priests rose from 27,700 to 32,291 during the 1988-1997 nine-year period. Asian seminarians increased from 19,090 to 25,842 in this same period. Asian countries with the most seminarians (given in descending order) are: India, Philippines, South Korea, and Vietnam. In 1997 Asia had 617 out of the 4,420 bishops in the world.

The 1997 statistic of 32,291 priests in Asia includes 17, 789 diocesan priests and 14,502 religious priests. Two-thirds of all religious priests are Asians; the vast majority (86%) of religious sisters are also Asian. The countries with the largest number of indigenous sisters (in descending rank) are: India, Philippines, South Korea, Japan, Indonesia, and Vietnam.

The Church in Asia is known for its commitment to education. 1998 statistics present the following data: Kindergartens (9,388) with 1,861,530 students; elementary/primary schools (13,467) with 4,660,914 students; secondary schools (7,935) with 4,195,208 students; the number of students in Catholic higher institutes is 703,834.

An interesting exercise is to shrink the entire earth's population into a village of precisely 100 people, with all the existing human ratios remaining the same. In this village there would be 57 Asians, 21 Europeans, 14 from the Western Hemisphere, both north and south, and 8 Africans. Of these 100 persons 52 would be female and 48 would be male. There would be 70 people of color and 30 would be white. Religiously, 67 would be non-Christians and 33 would be Christians. Out of 100 people 70 would be unable to read; 50 would suffer from malnutrition; 1



would be near death; 1 would be near birth; 1 (only 1) would have a college education; and, 1 would own a computer.

### Individual Country Statistics

This presentation now turns its focus to individual Asian nations. Abundant statistics are available; only two items will be included. For each country the **estimated population** in millions for the year 2000 is listed; this is followed by the **percentage of Catholics** in that nation.

**Bangladesh** (145.8m / 0.27%); **Bhutan** (1.8m / **0.02%**); **Burma/Myanmar** (48.8m / 1.3%); **Cambodia** (10.3m / 0.02%); **China** (1,239.5m / 0.5%); **Hong Kong** (6.9m / **4.7%**); **India** (990m / 1.72%); **Indonesia** (202m / 2.58%); **Japan** (127.7m / 0.36%); **Korea-North** (22.6m / ?); **Korea-South** (47.2m / 6.7%); **Laos** (6.2m / **0.9%**); **Macao** (0.5m / **5%**); **Malaysia** (22m / **3%**); **Mongolia** (2.5m / ?); **Nepal** (23m / **0.05%**); **Pakistan** (142.6m / 0.6%); **Philippines** (74.8m / 81%); **Singapore** (**3.1m/6.5%**); **Sri Lanka** (20.8m / 8%); **Taiwan** (22.1m / 1.4%); **Thailand** (61.6m / 0.4%); **Vietnam** (78.2m / 6.1%).\*

### Concluding Reflections

These few secular and religious statistics already indicate that "being a missionary church in Asia" demands creative, innovative, dialogical and inculturated approaches to Gospel proclamation. In addition, although beyond the scope of this short presentation, one should also consider diverse cultural, political, social and economic realities in envisioning a pastoral program of integral evangelization. The task before the local churches is great; they must respond with enthusiasm and insight!

\* These composite statistics are drawn from nearly twenty sources, such as yearbooks, almanacs, encyclopedias, news services, country profiles. They aim to be accurate as well as to indicate trends and developments in Asia.

Though numerically small, the churches of Asia are a blessed and vigorous minority. This fact was clearly recognized during the Asian Synod; some of its words in the Final Message (nos. 7-8) can be a source of genuine optimism for Asia's local churches. Why? "Our greatest reason for hope is Jesus Christ, who said: 'Take heart, it is I; have no fear' (Mt 14:27), and 'I have overcome the world' (Jn 16.33)." "So let us be confident. The Spirit of the Lord is obviously at work in Asia, and the church is quite active in this continent." "This is the work of the Holy Spirit, who is always the one at our side to help us."

# "Capital Punishment from a Jubilee Year Perspective"

LEONARDO LEGASPI, OP, DD

The popular Vatican folder on the Jubilee Year opens by describing the Jubilee as a "special call to ***"Remember that God loves you!"*** For love of you Jesus became man 2000 years ago. Remember, then, to love every person as Christ loved us; "Whatever you wish that others would do to you, do so to them; for this is the Law and the Prophets." (Mt. 7:12)'

The following panels of the Jubilee folder bring out the basic theme of "revision of our lives as baptized Christians" and of "repentance." Quoting John Paul II's *Tertio Millennio*. "On the threshold of the new Millennium. Christians need to place themselves humbly before the Lord and examine themselves on the responsibility which they have for the evils of our day." "Can I really call myself a Christian? Is my faith alive? How do I consider other people? The joy of every jubilee is above all a joy based upon the forgiveness of sins, the joy of conversion." And again: "The Jubilee celebrations should confirm the Christians of today in their faith in God who has revealed himself in Christ,

<sup>1</sup> *Jubilee of the Year 2000* (Vatican City: Libreria Editrice Vaticana, 1999)  
Reprinted by Penshoppe.

sustain their hope which reaches out in expectation of eternal life, and rekindle their charity in active service to their brothers and sisters."

These Jubilee themes take on new resonance when related to our topic, capital punishment or the death penalty. They can help us toward a more truly "Christ-like" approach to a topic that has caused an almost unprecedented reaction among Christians the world over, and particularly among Filipino Catholics — in our own Church and culture.<sup>2</sup>

Two particular Jubilee themes can be drawn from the above, which seem to be especially relevant to the moral question of capital punishment:

- 1) the forgiveness of debts, and reconciliation; and the other
- 2) "proclaim liberty to captives, ... release to prisoners," — a theme repeated by Our Lord in his inaugural address at Nazareth, announcing "a year of favor from the Lord" (Lk. 4:18)<sup>3</sup>

In addition to these themes of the Jubilee Year, further insights are afforded by Pope John Paul II's Message **for World Day of Peace** which brings out certain Christian emphases that clearly relate to capital punishment:

<sup>2</sup> This was clearly manifested by the extraordinary debate waged in the local press and TV especially during January-February 1999. For a few samples of articles from the local print media, see Fr. Ernie M. Arceo, O.P., "Reflections on the Issue of the Death Penalty," *Philippine Daily Inquirer* (30 January 1999): 8; J. Ranilo B. Hermida, "Time to Rethink the Death Penalty Law," *Today* (25 January 1999): 5; Nati Nuguid, "Cry for Blood," *Philippine Free Press* (23 January 1999): 2-6; and Marites D. Vitug, "Drama on Death Row," *Newsweek* (25 January 1999): 27; and Bishop Teodoro Bacani, Jr. "Like Icing on a Cake," *Today* (21 January 1999).

<sup>3</sup> Even the theme of Jubilee indulgence can be developed to bring out three dimensions relevant to capital punishment, namely: 1) the mercy of God; 2) the reality of sin; 3) the mediation of the Church. Cf. Rino Fisichella, "Indulgences and the Mercy of God," *Communio* 26 (1999): 122-23.

- 1) The Christian focus on **hope, love and peace** as the concern of all, a gift from Jesus and the Spirit, in contrast to war, conflicts, violence as "defeat for us all."
- 2) The ideal of **one human family**, in which the **dignity and rights** of all persons are fostered by basic **human solidarity**, in contrast to our present world split by poverty.
- 3) The social duty of all in **preventing crimes**, assisting victims with humanitarian aid; and of humanitarian intervention when necessary.<sup>4</sup>

This presentation on capital punishment or the death penalty profits from the serious reflection and discussions that have been carried on in the past few years. It is a modest attempt to pull many disparate elements together within the new atmosphere created by the Jubilee Year. We shall first review the key aspects of the CBCP's position, developing them with certain more recent relevant Church teaching and theological and social issues. From this background and within our new Jubilee context, an effort is made to formulate some preliminary nuanced conclusions from research up to the present, and a look forward to the moral challenge facing us all in this Jubilee Year and years to come — regarding this issue of capital punishment, literally a matter of life or death.

## Context

The concrete Philippine context of the death penalty, as you all know, is that capital punishment sanctioned by the State for crimes determined by law had been abolished by the 1987 Constitution, but with a proviso. Included in its Bill of Rights, the Constitution of 1987 abolished the death penalty "unless for

<sup>4</sup> See "Message of His Holiness Pope John Paul II for the Celebrating of the World Day of Peace 1 January 2000" (Vatican City 1999) pp. 3-18.

compelling reasons involving heinous crimes, the Congress hereafter provides for it." (Art. 3, Sec. 19, II). This was precisely done by the Congress in 1993 with Republic Act 7659. This act named 46 "heinous crimes" of which 21 had the death penalty as mandatory, and 25 for which death penalty may be imposed.<sup>5</sup> This reversal of the Constitution was publicly opposed by the CBCP in a statement issued on July 24, 1992.<sup>6</sup> But due to many factors — the upsurge of serious crimes, the violence against innocent children and the elderly, the ineffectivity of both the judicial system and law enforcement — fear and frustration of the majority of our people combined to win widespread support for the change.

This support was clearly manifested in the intense, emotional debates that broke out over the death penalty during the first months of 1999 over the execution of a convicted rapist. In that debate, no general consensus on the morality of the death penalty was reached. Rather it was clear that deep division continued among the many sincere Catholic Filipinos, and even among some of the outspoken clergy. In fact some Manila Columnists even blamed the Church for not providing adequate moral guidance, with the result that many felt free to follow out whatever opinion they "felt" was preferable.<sup>7</sup>

To sum up briefly the concrete context in which the death penalty is situated in our country today, one can point to a

<sup>5</sup> Institute on Church and Social Issues (ICSI), *Thou Shall Not Kill! A Primer on Capital Punishment* (Ateneo de Manila, July 1999), p.z. See also Pontifical Commission for Justice and Peace, "The Church and the Death Penalty," *Origins* 6 No. 25 (9 December 1976): 389-92.

<sup>6</sup> "CBCP Statement on the Non-Restoration of the Death Penalty" *CBCP Documents* 24 July 1992 Tagaytay City, Sgd. Carmelo D.F. Morelos, D.D., president CBCP. See the excellent commentary by John Langan, S.J., "Capital Punishment," *Theological Studies* 54 (March 1993): 111-24, at 112-16.

<sup>7</sup> A column by the well known columnist and TV talk moderator, R. Puno stated this bluntly, see also an insightful piece by Maria Isabel Ongpin, "Abolish the Death Penalty. But Not Yet," *Today* (January 1999): 9.

formidable disagreement between, the official teaching of the Church, and a significant number of Filipino Catholics. This situation is repeated in the US, the "hot spot" of the world-wide debate on capital punishment, in which after a Supreme Court directed a moratorium on the death penalty 1967-77, a majority of the states (38) reinstated it in modified form, supported by upwards of 70% of the American population.<sup>8</sup> This continued disagreement in itself makes the death penalty an even more important moral problem, precisely by bringing to light many moral factors that actually enter into our habitual moral attitudes and reasoning skills.

## **Exposition**

We shall briefly review CBCP's position regarding: 1) the critical assessment of the traditional arguments for capital punishment, 2) the objections against the death penalty, and 3) the alternatives proposed. To this review we shall add some recent developments and theological reflections that bear upon a present moral evaluation of the death penalty. Particular personal and social issues that have significantly influenced popular opinion are considered. Finally, we shall draw some modest conclusions regarding the challenge in working toward a moral consensus within the faith vision and ideal of the Jubilee year.

<sup>8</sup> The ten year moratorium on executions, 1967-77, was presumed to lead to its abolition. The opposite occurred, despite continuing strong opposition to the death penalty by the U.S. Catholic Conference, [Cf. *Origins* 11 (May 21, 1981): 15-16; also v. 21(1991): 313-23, 319].

# CBCP's Critical Evaluation of Arguments for the Death Penalty

## Introduction

CBCP's statement begins by praising the 1986 Constitution's abolition of the death penalty as "a big step towards a practical recognition of the dignity of every human being created to the image and likeness of God, and of the value of human life from its conception to its natural end." It notes that "this advance was in accordance with the 1971 Resolution of the UN" which, in order to fully guarantee the right to life provided for in Article 3 of the Universal Declaration of Human Rights (1948), had the main objective of progressively restricting the number of offenses for which the death penalty may be imposed, with a view to abolishing this punishment in all countries."

More recent Church teaching on capital punishment in both the CCC and John Paul II's *Evangelium Vitae* may be taken up within the context of "**legitimate defense**" (Cf. Title over CCC 2263) *EV* No. 55 refers to the "genuine paradox" regarding the right to protect one's own life and the duty not to harm someone else's life."" Moreover, "Legitimate defense can be not only a right but a grave duty for one who is responsible for the lives of others." *EV* no. 56 then begins: "This is the context in which to place the problem of the death penalty."<sup>9</sup>

<sup>9</sup> John Paul II, *Evangelium Vitae on the Value and Inviolability of Human Life* (Vatican City: Libreria Vaticana, 1995) See the important study of John P. Langan, S.J. "Situating the Teaching of John Paul II on Capital Punishment: Reflection on *Evangelium Vitae* 56," in *Choosing Life: A Dialogue on Evangelium Vitae*. ed. Kevin Wm. Wildes, S.J. (Washington D.C.: Georgetown Univ. Press, 1997), pp. 210-22.



## CBCP Argument

The CBCP's statement then proceeded with its *critical assessment* of the arguments for the death penalty.

- 1) as a **deterrent** to further crimes: this has never been established, and in actual crimes of violence there seems to be little if any prior rational calculation that would be influenced by the threat of death.
- 2) as "**retribution or the restoration of the order of justice** violated by the criminal's action": but such retribution need not entail the imposition of death. Such a punishment may satisfy *vindictive desires*, but NOT the objectives of a humane and Christian approach to punishment based on Christ's teaching on forgiveness and his own example on the Cross.
- 3) As **legitimate**, like excising a sick organ for the good of the whole body: this comparison cannot be sustained because human persons have value in themselves and cannot be reduced to being merely a sick bodily part of society.

## CBCP's arguments against restoration of the death penalty

- 1) the real possibility of an **erroneous imposition** of the death penalty on an innocent person falsely condemned for the crime; such mistakes have happened in the past;
- 2) as constituting a practical **bias against the poor** in view of our inadequate justice and police systems, and the lack of adequate defense for the poor, etc.

This opposition to the death penalty is one application of PCP IFs stress on preferential option for the poor.

- 3) as **consistent with the Christian stand for LIFE** — for its protection and enhancement. Cf John Paul II *Christi-fideles Laid*, no. 38. Life is better defended by abolishing capital punishment.
- 4) as **most consistent with our faith in Jesus and in the merciful God.**

New summaries of these points have sharpened the focus somewhat. E.g. Human life is sacred because: 1) it is a gift from God; 2) we do not lose our sacredness because of wrong actions, but rather are in need of redemption and forgiveness; 3) our God is a God of forgiveness and love; 4) we are all related as brothers and sisters in Christ.

Therefore abolition of capital punishment can claim to promote four basis values:

1. breaks the cycle of violence
2. stresses the unique worth and dignity of every person;
3. affirms our beliefs that God is Lord of life, and
4. coincides with Jesus' example of forgiveness and redemption.<sup>10</sup>

## **Source of Renewed Reflection on the Death Penalty**

Pope John Paul II, in his Christmas message of 1998, asked the world to abolish the death penalty. He followed up this exhortation with a public statement on Jan. 27, 1999 in St. Louis Missouri, USA, declaring the "new evangelization calls for followers of Christ who are unconditionally pro-life, "and that death penalty is cruel and unnecessary." These two papal statements brought new urgency to the message in his encyclical

<sup>10</sup> See Marilyn Martone, "Capital Punishment and the Moral Imagination," *Chicago Studies* (1998): 67-74, at 70-71

*Evangelium Vitae*, (March 25, 1995), in which the key section states.

*The nature and extent of the punishment must be carefully evaluated and decided upon, and ought not to go to the extreme of executing the offender except in cases of absolute necessity: in other words, when it would not be possible otherwise to defend society.* Today however, as a result of steady improvements in the organization of the penal system, such cases are very rare, if not practically non-existent" (no. 56)

In any event, the principle set forth in the new *Catechism of the Catholic Church* remains valid: **If bloodless means are sufficient to defend human lives against an aggressor and to protect public order and the safety of persons, public authority must limit itself to such means**, because the better correspond to the concrete conditions of the common good and are more in conformity to the dignity of the human person, (no. 56)

More recently the pertinent sections of the *Catechism of the Catholic Church (CCC)* were changed to accord more closely with the Pope's exposition.

### **Commentary:**

- A. Two major "new emphases" are affirmed in the encyclical and the Pope's recent teaching:
  - 1) the arguments FOR the death penalty are basically reduced to ONE, namely, when it is absolutely necessary to defend society, human lives, against an aggressor;

- 2) public authority MUST limit itself to bloodless means if they are sufficient to defend society, (the revised CCC text softens this a bit by changing "must limit" to "will limit itself")
- B. Unfortunately, even this nuanced position of the Pope has not gained the American legal support which it deserves. Sister Helen Prejean, famous for her work with those condemned to be executed, gives two recent cases in which the US Supreme Court rejected the Pope's second principle. The court declared:

*We cannot invalidate a category of penalties (death) because we deem less severe penalties (life imprisonment) adequate to serve the ends of penology.*

Moreover, while the Pope upheld: the "bloodless punishment" as "more in conformity to the dignity of the human person.," the Court declared the execution is not inconsistent with our respect for the dignity of men."

## **The Basis for the Pope's Position**

The ground for the Pope's new emphases regarding capital punishment is clearly his insight into the human person afforded by our Christian Faith — his Christian anthropology.<sup>12</sup> From the Christian truths of the Trinity and Incarnation, the Pope sketches the very reality (ontology) of the person as intrinsically relational — relation as the very core of every person, contradicting the individualistic notion of person as a self-contained, isolated island.

" Helen Prejean, C.S.J., "A Response to John Langan's Essay," in *Choosing Life*, p. 233.

<sup>12</sup> See Thomas R. Rourke, "The Death Penalty in the Light of the Ontology of the Person The Significance of *Evangelium Vitae*," *Communio* 25 (Fall 1998): 397-413.

This grounds the further fundamental relation between persons and the community.

Moreover, beyond these philosophical insights, the Pope brings in the contributions of Revelation which not only stresses the intrinsic orientation of the human nature to grace, but more concretely, the **real presence of Christ in the human person**—not merely a moral presence due to the "good behavior," an **ontological presence** due to our very nature as persons. Such is the meaning of Christ's solemn promise: "Amen I say to you, whatever you did for one of these least brothers of mine, you did for me." (Mt. 25:40) We touch Jesus personally in all our contacts with other human persons—such is the core of Christ's new commandment to "love one another as I love you". (Jn.15:12)

With this grounding in the Christocentric image of the human person, and the intrinsic openness of our human nature to grace, the Pope moves to narrow tightly the grounds for employing the death penalty. In contrast to the division caused by sin, Christ's redemption is seen as a restoration of the unity and peace lost through original sin. Christ becomes the point of unity between nature and grace, reason and faith, justice and mercy— so that Christian Charity is not some kind of voluntary supplement to natural ethics, justice, but rather its integral perfection.<sup>13</sup>

This is the ground upon which John Paul II has limited the death penalty to "only as an extraordinary means of defending society in the rare cases where it is the sole recourse available to obtain that end".<sup>14</sup> Rather than vindicating human rights, capital punishment denies the criminal's right to life and seems to be motivated more by vengeance or revenge... The life of a murder victim is not restored and punishing the criminal with death.

<sup>13</sup> William L. Portier, "Are We Really Serious . . . the Challenge of John Paul II," *Communio* 23 (Spring 1996): 60-61.

<sup>14</sup> Rourke, "The Death Penalty [and] *Evangelium Vitae*," p. 408

## Probable Causes for the Present Disagreement on the Death Penalty

Since the fact of the continued widespread disagreement among Catholics over the death penalty is a significant moral problem in itself, it may be well to reflect on its probable causes before attempting any preliminary conclusion.

The **first cause** would seem to be the disparity between the very common "**retribution mind-set**" among many people, and the pope's teaching limiting capital punishment to very rare cases of defense of society. Arguing from the grounds of the Pope's Christian anthropology just described, the death penalty is seen as reducing respect for life, weakening the link between the person (even sinner) and the community, destroying the possibility of reform of the criminal, and fostering a "culture of death" attitude which disposes of individuals who are useless or inconvenient.

A common argument for this retribution position is drawn from "life for life, eye for eye, tooth for tooth, hand for hand" text (Ex. 21:23-24), unmindful that this text was primarily meant to limit retribution by excluding the common temptation to answer violence with increased violence. More important are three other texts that relate directly to capital punishment: **Gen. 4:15** in which God ensures that Cain will not be killed for the murder of his brother Abel, but equivalently receives a life sentence without parole; **Ez. 33:11** wherein God swears that He takes no pleasure in death of the wicked man, but rather in his conversion, that he may live"; and Mt. 5:38-39 in which Christ contrast **Ex 21:23-24** text with his exhortation to "turn the other cheek".<sup>15</sup>

<sup>15</sup> Archbishop Renato R. Martino, "Death Penalty is Cruel and Unnecessary," *L'Osservatore Romano* (24 February 1999): 2-3. See also Archbishop Charles Caput et al, "The Church and the Death Penalty: Oklahoma City Bombing Case," *Origins* 27, No. 6 (26 June 1997): 81-86.

A related **second cause** may be "**moral imagination**"- the way of seeing the world around us. How we interpret things and use these impressions to stimulate our motivational powers in order to move us to action. This "moral imagination", then, involves our sense, feelings, appetites as well as our thinking. It is often related to Cardinal Newmann's famous description of merely "notional (head) assent" contrasted with "real assents" which engages our whole selves, not just our thinking, but our imagination as well. Real assent is not something we just know is correct, but something we can imagine — something that fits our experience.<sup>16</sup>

Regarding capital punishment, it seems we are naturally drawn to image ourselves as victims, not as murderers. Punishment then is not viewed as affecting us nor our loved ones; we separate ourselves from the criminals and easily come to view them as monsters, misfits, people totally apart from ourselves. Mass media has had a significant role in this unreflected image of the convicted criminal. Actually, such an image contradicts the reality of a great number of convicts on death row.

Hence we need to ask ourselves, especially in this Jubilee Year, "do we really have a Christian Moral imagination?"

But we must admit, I believe, a **third area** of practical reasoning that are partly responsible for the disparity between Church teaching and common opinion. There is the obvious problem of supporting for life convicted perpetrators of heinous crimes. Every state in the world seems plagued by overcrowded jails, inhuman conditions etc. The financial burden seems to be beyond the capacities of many nations today. A second financial factor is the fact that it may cost the state more support these criminals in prison than what the majority of poor families in the

<sup>16</sup> Martone, "Capital Punishment and Moral Imagination," pp. 67-68.

country are able to gain for their life-support. Somehow justice does not seem to be served when perpetrators of heinous crimes are guaranteed life support which may be superior to many law-abiding citizens/families, and who may even be taxed by the state support the criminals.

A further "practical" factor arise from what might be termed an excessive negative reaction against the legislated execution of individual dangerous criminals, at the same time that hundreds of thousands of "innocent persons" are being deported, starved, killed in various wars, attempted genocides, and the like. These undeniable social conditions in the world do have a legitimate impact on the "absolute moral value of life" as proposed by those holding the immorality of capital punishment. The moral discussion of the legitimacy of NATO's action in Kosovo this past year indicates the lack of any consistent consensus in this regard.

One obvious partial practical response to these "common sense" arguments for capital punishment is the **reduction of** crimes for which the death penalty may be imposed. In this regard, there is a significant consensus in our country that Republic Act 7659 with its 46 heinous crimes needs to be radically reduced. Strangely enough, in popular surveys in the early 1990s, "rape" consistently came out before murder as the crime for which the death penalty was most appropriate. This complicates the general problem even more since the percentage of rapists in the US who, after a certain number of years of incarceration, have returned to repeating their crime, has proven very high. Hence the provision "without possible parole" seems absolutely necessary in these cases.<sup>17</sup>

<sup>17</sup> George Weigel brings up a further interesting comment based on Peter Berger's *A Rumor of Angels*, on "signals of transcendence". There are some crimes that are SO BAD that no punishment is adequate. The example of the Holocaust is given. Weigel comments: "free society must be able to give public expression to its absolute condemnation of certain monstrously evil acts. If this is not to be done through capital punishment, then other "instruments will have to be devised." See his *"Evangelium Vitae on Capital Punishment: A Response to John Langan,"* in *Choosing Life* pp. 223-30, at 227-29.



These practical social reasoning usually arise from situations characterized by some form of conflict of values — some crisis situation which in practice often calls for some sort of double-effect solution. The Pope seems to be still working within traditional efforts to respect the concrete social factors and interplay of human values that are met in such paradoxical contexts.

## SOME MODEST PRELIMINARY CONCLUSIONS

So where does all this argumentation lead us? Two general areas of the discussion can serve as points for drawing up some preliminary conclusions. The *first* is the question of whether capital punishment is intrinsically immoral, while the *second* is the more immediately practical area of "what is to be done"?

A. The sticking point or "bottom line" in this whole moral discussion is whether or not **capital punishment is intrinsically evil**.

Many today would clearly answer: YES, the death penalty is now recognized as immoral. Their basic argument stresses:

- 1) Sacred Scripture and Christian ideals clearly affirm that God alone is the Lord of Life, and love and forgiveness are divine qualities which we are all called to imitate;
- 2) The world-wide trend, in sharp contrast to the USA, is definitely toward abolishing the death penalty as cruel and unnecessary.

As of now, a critical analysis of Church teaching including that of Pope John Paul II, the answer would be NO, capital punishment is not held to be intrinsically evil; because

- 1) of the analogy with the recognized **right of self-defense**, and the duty of defending the lives of others for whom one is responsible.

- a. *Theologically*, the argument from pro-life as a "seamless garment" is not conclusive. One can logically hold to the prohibition of abortion while supporting the death penalty in individual cases.
- b. *Sociologically*, especially in our country and in the US, society does not yet seem ready to move beyond the retributive stage into the Christian ideal of redemption and forgiveness.

Abolition of capital punishment could even amount to a denial of the actual social conditions by falsifying the experience of the citizens who are swayed by retributive urges. Abolition may be a case of eliminating the symptom rather than the disease, and encourage a misplaced premature self-satisfaction.

- , From this sociological point of view, while abolition may be the right thing, it seems society may not yet ready to accept it.

- 2) While the death penalty is **not excluded absolutely**, it is severely limited to cases when it is the **ONLY WAY** to protect society against the offender (cases very rare if not practically non-existent) and when the identity and responsibility of the guilt party is fully determined.

What then can be done — especially in the **Jubilee Year** which calls us to forgiveness of debts, bringing liberty to captives and release of prisoners, based on:

- 1) respect for dignity of all persons;
- 2) grounded in our human solidarity as brothers and sisters under God our Father;
- 3) leading us all to prevention of crime through humanitarian intervention;

- 4) from our Christian ideals of love, hope and peace against all violence.

The CBCP statement offers us very specific and solid alternatives to the death penalty by going directly to the **concrete root causes** of the heinous crimes open to capital punishment:

- 1) relentless pursuit and direct attack on **poverty**;
- 2) the reform of our **law enforcement** and judicial systems, that grounds a reform of our **penal system** toward actual rehabilitation and reforming of the incarcerated;
- 3) relentless and coordinated efforts to combat heinous crimes;
- 4) **cleansing** of police and military ranks of *scalawags* in uniform;
- 5) elimination or **reducing the atmosphere of violence** propagated by **mass media**; by promoting a new culture of LIFE;
- 6) enforcement of a **gun control ban**.

This shows that there is much that can be done in the concrete.

The final evaluation of the death penalty itself stands on two points:

- 1) it should no longer be a normal regular part of any judicial system;
- 2) yet in individual cases, it still may be called for because of wider social conditions and factors. This brings out two important moral points:
  - i. the moral obligation on all to work toward transforming the social conditions to enable the abolition of capital punishment;
  - ii. the necessary role of CONSCIENCE in applying universal moral norms to concrete cases. In the vigorous debate last year, this role of conscience seemed often to have been completely ignored.

# **A Renewed Church in Asia: A Mission of Love and Service\***

FABC

## Introduction

I shall pour out my spirit on all humanity. Your sons and daughters shall prophesy, your old people shall dream dreams, and your young people shall see visions (Joel 3:1). Prophesying, dreaming dreams, seeing visions — at this moment of the Great Jubilee, the words of the prophet Joel animate our hearts. We, the bishops of the FABC General Assembly, stand at the threshold of a new century and a new millennium, the third since the birth of our Lord and Savior Jesus Christ, born of Mary, an Asian Woman.

The marvels that we see impel us to give thanks to our loving God, Father, Son and Spirit. We give thanks because God's own Son has realized for us the dream and vision of full life (see Jn 10:10). We give thanks because "the love of God has been poured into our hearts by the Holy Spirit which has been given to us" (Rom 5:5) through the Special Assembly for Asia of the Synod of Bishops. We give thanks for that great pentecostal event of our

\* Final Statement of the 7th FABC Plenary Assembly, Samphran, Thailand, January 3-13, 2000.

century, the Second Vatican Council, and for the fellowship and pastoral creativity that the regular gathering of the Churches in Asia has engendered.

We look back on a century that has seen the most phenomenal scientific and technological progress in the story of humankind. In this century Asian peoples have thrown off the yoke of colonialism and taken their place in dignity and freedom, center stage, in the human drama. We look back on a decade of development that promises a new and wonderful world of human solidarity and progress. Women are emerging from their traditional roles and now claim their rightful place in society and in the Church. Yet, for the poor, and especially for women, freedom, progress, globalization, and other realities that now affect Asian peoples are not unmixed blessings. They are ambiguous. Furthermore, as we look back on the century that has passed, we remember it as one of the bloodiest in history with its two World Wars and countless lesser wars.

Globalization, unregulated by juridical and ethical norms, increases the millions who live below the poverty line. It accelerates the process of secularization. It brings consumerism in its wake and threatens the deeper values of Asian cultures. Within Asian societies themselves one finds other oppressive structures such as the caste system, dictatorships, exploitation of indigenous peoples and internal strife. Widespread corruption at various levels of both government and society are facts of daily life. Thus we gather here in the Year of the Jubilee at Samphan in Thailand to pause and discern. Like Mary, we keep all these things in our hearts. Again, from the depths of Asia's hopes and anxieties, we hear the call of the Spirit to the local Churches in Asia. It is a call to renewal, to a renewed mission of love and service. It is a call to the local churches to be faithful to Asian cultural, spiritual and social values and thus to be truly inculturated local churches. The call of the Spirit is daunting. But what better

time to recall the sacrifices of our Asian martyrs who heeded Christ's mandate to his Apostles to go and not to be afraid. "I am with you always" (Mt 28:20)? What better time to recall His words. "Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom" (Lk 12:32)? We heed the call of the Spirit coming to us through the Special Assembly for Asia of the Synod of Bishops in Rome in 1998 and the Apostolic Exhortation, *The Church in Asia*. We dream of sharing our faith in Jesus. We dream of empowering our communities to be men and women who, indeed, give life by sharing with their sisters and brothers in Asia the abundant life given by Jesus, whom we believe is "the Life." We dream of reconciliation between Asian brothers and sisters divided by wars and ethnic conflicts. We express our solidarity with all our brothers and sisters in China and other countries where they do not experience the freedom necessary for living the faith and fulfilling their mission. With joy we welcome the representatives from the countries of Central Asia which have recently gained their independence.

## Part I. Renewal of the Church in Asia — Vision, Meaning

### A. A Vision of Renewal.

The dawn of the new millennium is a time of crisis. Yet a time of crisis, as Scripture and the whole history of the Church show us, is a time of new beginnings, of new movements. The thirty year history of the FABC has been a concerted series of movements toward a renewed Church. We observe seven movements that as a whole constitute an Asian vision of a renewed Church:

1. A movement towards a Church of the Poor and a Church of the Young. "If we are to place ourselves at the side of the multitudes in our continent, we must in our way of life share something of their poverty,"; "speak out for the rights of the disadvantaged and powerless, against all forms of injustice." In

this continent of the young, we must become "in them and for them, the Church of the young..." [Meeting of Asian Bishops, Manila, Philippines, 1970; FAPA I. pp. 5-6].

2. A movement toward a "truly local Church"; toward a Church "incarnate in a people, a Church indigenous and inculturated," a Church "in dialogue with the great religious traditions of our peoples," in dialogue with all people, especially the poor. [II FABC Plenary Assembly, Calcutta, 1978; FAPA I, pp. 14-16].

3. A movement toward deep interiority so that the Church becomes a "deeply praying community whose contemplation is inserted in the context of our time and the cultures of our peoples today. Integrated into everyday life, "authentic prayer has to engender in Christians a clear witness of service and love." [II FABC Plenary Assembly, Calcutta, India, 1978; FAPA, pp. 31-34].

4. A movement toward an authentic community of faith. Fully rooted in the life of the Trinity, the Church in Asia has to be a communion of communities of authentic participation and co-responsibility, one with its pastors, and linked "to other communities of faith and to the one and universal communion," of the holy Church of the Lord. The movement in Asia toward Basic Ecclesial Communities expresses the deep desire to be such a community of faith, love and service and to be truly a "community of communities," and open to building up Basic Human Communities. [III FABC Plenary Assembly, Bangkok, 1982: FAPA I, p. 56].

5. A movement toward active integral evangelization, toward a new sense of mission [V FABC Plenary Assembly, Bandung, Indonesia, 1990]. We evangelize because we believe that Jesus is the Lord and Savior, "the goal of human history,... the joy of all hearts, and the fulfillment of all aspirations." (GS, 45; see

Rosales and Arevalo, eds., *For All the Peoples of Asia* vol. 1 [FAPA I], 1992, pp. 279-81]. In this mission, the Church has to be a compassionate companion and partner of all Asians, a servant of the Lord and of all Asian peoples in the journey toward full life in God's Kingdom.

6. A movement toward empowerment of men and women. We must evolve participative church structures in order to use the personal talents and skills of lay women and men. Empowered by the Spirit and through the Sacraments, lay men and women should be involved in the life and mission of the Church by bringing the Good News of Jesus to bear upon the fields of business and politics, of education and health, of mass media and the world of work. This requires a spirituality of discipleship enabling both the clergy and the laity to work together in their own specific roles in the common mission of the Church. [IV FABC Plenary Assembly, Tokyo, Japan, 1986; FAPA I]. The Church cannot be a sign of the Kingdom and of the eschatological community if the fruits of the spirit to women are not given due recognition, and if women do not share in the "freedom of the children of God." [IV Plenary Assembly of FABC in Tokyo 1986.]

7. A movement toward active involvement in generating and serving life. The Church has to respond to the death-dealing forces in Asia. By authentic discipleship, it has to share its vision of full life as promised by Jesus. It is a vision of life with integrity and dignity, with compassion and sensitive care of the earth; a vision of participation and mutuality, with a reverential sense of the sacred, of peace, harmony, and solidarity. [VI FABC Plenary Assembly, Manila, Philippines, 1995; FAPA III, pp. 1-12.

8. A movement toward the triple dialogue with other faiths, with the poor and with the cultures. This is the vision of a renewed Church that FABC has developed over the past thirty years. It is still valid today. Yet we keep searching for the deeper challenges



of renewal — its meaning and scope in our life and mission in Asia.

B. The Meaning of Renewal "Behold I make all things new" (Rev. 21:5).

In Asia we discover again and again that renewal is the work of God's Spirit. It is the Spirit of the Lord "that has filled the world" (Wis 1:7) and "renews the face of the earth!". We need to be attentive and open to the mysterious stirrings of the Spirit in the realities of Asia and of the Church. In the Scriptures, renewal is the shaping of what is qualitatively new, totally new. Renewal refers principally to the salvation wrought through Jesus Christ in the Holy Spirit. It extends to everything and to all times—until the Spirit has refashioned a new heaven and a new earth. (Rev 21:1; Is 65: 17). We are caught up in the dynamism and tension of what is already here and still awaits its full realization. Renewal is both God's gift as well as our own task. God has already accomplished it as the fruit of the mission of Jesus and the Spirit. It is now impacting on our world. Yet, renewal is a gift waiting to be made our own, to be incarnated in the life of the world, in the life of the men and women of Asia, in the life of the Church. The Church is always in need of an intense renewal of her life and mission. We are a holy Church in need of purification. We do acknowledge that we have, in many ways, fallen short of our vocation the mission of love and service. As Church in Asia we choose:

—A renewal of which the author is God, who recreates us anew in the Spirit of his Son. For God in Christ has made us a sacrament of a new humanity, a sign and servant of newness. Heeding the words of St. Paul, we embrace the ethical demand of renewal to discard the old self and move forward to witness to new life in Jesus by selfless love;

—A renewal then toward a profound and holistic spirituality and an interiority that mirrors our newness of life in the Spirit of Jesus, our new way of being Church;

—A renewal which is missionary engagement, taking up with renewed vigor and spirit the mission of the Church, in creative interaction with the realities of Asia;

—A renewal that respects tradition but is courageous enough to embrace a future that grows in creative fidelity to that tradition;

—A renewal that enables us to dare tell the story of Jesus and announce his gift of new life to our Asian world of lights and shadows;

—A renewal that must include, given our human condition, not only conversion of minds and hearts but also a conversion of structures in which those marginalized by society are given a wider participatory role;

—A renewal that is the project of two poles of the clergy plus lay men and lay women creatively working together — from above and from below — so that newness is a sign of authentic communion;

—A renewal that celebrates communion-in-diversity, giving witness to the wonder of the Church's catholicity;

—A renewal that does not count merely on numbers and crowded churches nor on the numerous services we render. What counts inestimably more is our ecclesial identity and the quality of our witness as servants and disciples of Jesus and the Kingdom of God for the peoples of Asia. For us in Asia, to renew the Church is to be open to the mystery of the Spirit, to welcome the arriving presence of the God of surprises who will capture our hearts in wonder.

We need, therefore, to be more than mere workers of renewal. We need to have the creative imagination of poets and artists, of wonderers and dreamers as befit those who are gifted by the Spirit of God. It is in the doing of renewal that the Church experiences the surprises of God. Discerning and knowing God, communing with God through contemplative experience, the Church experiences the mandate of the gospel as on-going, as dynamically interacting with the complex realities of Asia.

## Part n. Issues and Challenges in the Mission of Love and Service

### A. Globalization

We view the Asian economic scenario with great pastoral concern. A critical awareness on our part of the diverse and complex socio-economic realities of Asia is essential [The Church in Asia (hereafter: EA) #5]. While the process of economic globalization has brought certain positive effects, we are aware that it "has also worked to the detriment of the poor, tending to push poorer countries to the margin of economic and political relations. Many Asian nations are unable to hold their own in a global market economy!". [EA #39] The phenomenon of marginalization and exclusion are its direct consequences. It has produced greater inequalities among people. It has enabled only a small portion of the population to improve their standards of living, leaving many to remain in poverty. Another consequence is excessive urbanization, causing the emergence of huge urban conglomerations and the resultant migration, crime and exploitation of the weaker sections. We are aware that "cultural globalization!" through the over-saturation of the mass media is "quickly "drawing Asian societies into a global consumer culture that is both secularist and materialistic," undermining or causing the erosion of traditional social, cultural and religious values that have sustained Asia. Such a process is a great threat to Asia's cultures and religions resulting in "incalculable damage". [Sec EA #7]

Therefore, globalization is an ethical and moral issue which we, as Church, can ill afford to ignore.

## B. Fundamentalism

We are painfully aware of the rise of religious fundamentalism, or better, extremism, which continues to bring division to Asian societies and suffering to our people. A renewed Church will encourage Christian men and women to participate fully in social and cultural activities at the local as well as the national level to bridge the gaps between communities and build harmony. In Asia Christians live in multi-religious societies; and in all countries of Asia, except the Philippines and East Timor, they are a small minority. The Church should share with other religious leaders the Vatican II vision of a return to roots, and help them to draw nourishment from their own roots in this time of globalization which is causing wide-spread chaos and confusion among people. We must endeavor to promote the human rights of all people, regardless of caste, color, creed or religion by raising our voices against all such violations.

## C. Political Situation

Though Asia is free from external colonization, and most Asian countries have some sort of democratic government, they do not follow the same model of democracy. The results of elections are at times questionable. Frequently, after elections, the governed have very little say in governance. Some would even characterize the situation as a hijacking of democracy. A common feature is that those who are elected pursue their own interests. Most of the governments come to power through the alliance of various parties, often without a clear mandate from the people. Further, there is a tendency towards centralization of power and decision making. Pervasive corruption is a reality at various levels of government. In certain countries, the whole life is politicized, affecting every sector, making implementation impossible. Gov-

emments are forced to adopt policies and practices such as the Structural Adjustment Policies (SAP) dictated by the IMF, WB and the WTO. These policies are devoid of a human face and social concern. The model of economic development promoted by the transnational corporations in Asia is not acceptable.

#### D. Ecology

As we look at the development being promoted in Asia and its impact on our environment, we see a steady, ongoing deterioration of our environment as a result of uncontrolled pollution, degrading poverty, deforestation, etc. The effect worsens when some Asian countries become dumping grounds for toxic wastes, production platforms for hazardous industries and industrialization proceeds without any environmental standards. Even if there are standards, government agencies of environmental control are often slack in enforcing accepted norms of the right to a clean environment.

#### E. Militarization

The increasing militarization of societies, fostered by governments and the "death merchants," is another challenge. Peace building, including disarmament, becomes imperative, calling for urgent responses to such issues as the banning of land mines, trade in small arms and nuclear proliferation. Given the nature of armed conflicts in many Asian countries, conflict prevention as well as conflict resolution constitute a critical challenge. Asian religions, including Christianity are called to contribute to the building up of peace. This is a central area for dialogue with religions and culture leading to reconciliation.

### Part III: The Challenge of Discerning The Asian Way

Asia is a cultural mosaic shining with its rich diversity. This is also true of the Catholic Church. The local Churches in Asia present a splendid variety in their origin, historical, social-political

and cultural situations, ecclesial identity and growth. Obviously, the pastoral challenges facing the Church in Asia are equally diverse. Yet, one common mission unites all: to proclaim "the Good News of Jesus Christ through Christian witness, works of charity and human solidarity... The many positive elements found in the local churches...strengthen our expectation of a new springtime of Christian life." [EA #9] In the face of such a challenge, we recognize with hope "a growing awareness throughout Asia of people's capacity to change unjust structures," with an ever-growing awareness and demand for social justice, for more political and economic participation, for equal opportunities, and the determination to safeguard human dignity and rights. Long aormant minority groups are seeking ways to become agents of their own social advancement. In this we see the Spirit of God at work in people's struggles and efforts "to transform society so that the human yearning for a more abundant life may be satisfied as God wills." [see EA #8]

Renewal for a mission of love and service requires fresh understanding and emphases. As we have been listening to each other we have realized that something new is happening. For thirty years, as we have tried to re-formulate our Christian identity in Asia, we have addressed different issues. One after another: evangelization, inculturation, dialogue, the Asian-ness of the Church, justice, the option for the poor, etc. Today, after three decades, we no longer speak of such distinct issues. We are addressing present needs that are massive and increasingly complex. These issues are not separate topics to be discussed, but aspects of an integrated approach to our Mission of Love and Service. We need to feel and act "integrally".

As we face the needs of the 21st century we do so with Asian hearts, in solidarity with the poor and the marginalized, in union with all our Christian brothers and sisters and by joining hands with all men and women of Asia of many different faiths.

Inculturation, dialogue, justice and the option for the poor are aspects of whatever we do. We are committed to the emergence of the Asian-ness of the Church in Asia. This means that the Church has to be an embodiment of the Asian vision and values of life, especially: interiority, harmony, a holistic and inclusive approach to every area of life. We are also convinced that only by the "inner authority" of authentic lives founded on a deep spirituality will we become credible instruments of transformation. This is important, because our contacts with those of other religious traditions have to be at the level of depth rather than just the level of ideas or action.

We are aware that this Asian-ness, founded on solid values, is a special gift the world is awaiting. For the whole world is in need of a holistic paradigm for meeting the challenges of life. In this task, together with all Asians, the Church, a tiny minority in this vast continent, has a singular contribution to make, and this contribution is the task of the whole Church in Asia. We believe in the innate spiritual insight and moral wisdom in the Asian soul; and it is the core around which a growing sense of "being Asians" is built. This "Being Asian" is best discovered and affirmed, not in confrontation amid 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. [EA #6]

#### A. Pastoral Concerns

Since the contexts of people's life are so diverse in the Asian continent it is each ecclesial community, under the leadership of its episcopal conference which discerns the pastoral priorities for its area. However in this Plenary Assembly, we identified certain sectors of people to whom we need to especially direct our mission of love and service and who are, at the same time, equally partners

in the that mission. These are: the youth, women, the family, indigenous peoples, sea-based and land-based migrants, and refugees.

## 1. The Youth

Asia is generally described as the continent of the youth, since youth constitute the majority of Asia's population. The youth are the reality of today, not only the hope of tomorrow. They are a source of energy and vitality in society and in the Church. At the same time, they are the most vulnerable and are victimized by structures of exploitation in our world. The situation of the youth should be understood against the background of the complex realities in which they live. The swift and drastic changes taking place in our world: globalization, political changes and the media explosion, radically affect the life of the youth in every part of Asia. Youth of all backgrounds, urban and rural, poor and rich, educated and uneducated, employed and unemployed, the organized and unorganized are all being tossed by the waves of contemporary culture. The problems faced by youth need to be tackled collectively, along with the youth leaders.

The new millennium awaits us with hope, openness and optimism because of the very resources of our youth which enable them to deal with the concerns of evangelization, leadership, unemployment, women's empowerment and communal harmony in order to establish the Reign of God based on justice and peace. If the Church journeys with youth, many new horizons of love and service will evolve and the objectives of the Youth Ministry itself (i.e. fellowship, formation and service) will be realized. The new way of journeying with the youth are: to see the youth as resources and not as problems; to facilitate their learning from their experiences and not from ready-made answers; to involve the youth more in the decision making process, not only ask them to implement the decisions taken by others. Only when the youth



are recognized as agents and co-workers of the evangelizing mission of the Church will their full potential blossom forth.

## 2. Women

We acknowledge that the cultures of Asia value the family and family relationships. Yet there is a widespread discrimination against the girl child, destruction of the unborn girl child, violence against and abuse of women and girls in the family, and a general lack of respect for life. Certain cultural prejudices and traditions have a strong influence on the way society and communities treat women. The Church can address herself to these issues by creating effective structures for awareness building, advocacy, empowerment and for dealing with issues of violence to women. We take Jesus to be our exemplar for a new way of mission for and with women. Against the prevailing culture of his times, Jesus courageously accepted and recognized women's equality, dignity and giftedness. His great sensitivity and respect for women are an invitation for a deep conversion for our church and society,

## 3. The Family

The family embodies for its members the mystery of Trinitarian love in the heart of our world. It can be called a "sacrament" of God's love and is in fact, the domestic church. It is the school and sanctuary of love where human beings first experience love and learn the art of loving and praying. Asia has a millennial tradition of great respect for the gift of the family. The family is the bearer of the heritage of humanity; and the future of humanity passes by way of the family. It is also the cradle of faith formation and the school for imparting Gospel values, the first arena for socialization and development of the child. "The family is not simply the object of the Church's pastoral care; it is also one of the Church's most effective agents of evangelization." (EA #46)

Renewal in the Church, therefore should begin with the family. At this juncture of history, we painfully witness the breakdown of the family in many places in our continent, especially in the urban centers. Many are the forces arrayed against the sanctity and the endurance of the values of family life. Individualism, hedonism, materialism, consumerism, interference from the state, a contraceptive mentality and a technological life style all adversely affect the stability of marriage and family life and endanger the stability of our society and its values.

#### 4. Indigenous People

Indigenous peoples form a significant section of Asian society and of the Church in Asia. These communities are ancient and well-knit communities, and have preserved many important human and social values. Today, in many countries of Asia, their right to land is threatened and their fields are laid bare; they themselves are subjected to economic exploitation, excluded from political participation and reduced to the status of second class citizens.

De-tribalization, a process of imposed alienation from their social and cultural roots, is even a hidden policy in several places. Their cultures are under pressure by dominant cultures and "Great Traditions". Mighty projects for the exploitation of mineral, forest and water resources, often in areas which have been the home of the tribal population, have generally worked to the disadvantage of the tribals.

In our contemporary society, where there is a steady erosion of traditional Asian values, indigenous Asian communities can play an important role. Close to nature, they retain the values of a cosmic view of life, a casteless, sharing, and democratic society. They have preserved their simplicity and hospitality. Their values and cultures can offer a corrective to the culture of the dominant communities, to the emerging materialistic and consumeristic ethos of our modern societies.

## 5. Sea-based and land-based Migrants and Refugees

Among the rapid changes that are taking place within Asian societies we view with great concern the phenomenon of unprecedented migration and refugee movements. It 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." [EA #7] Other reasons are the establishment of giant industrial complexes with an eye to cost-efficiency and profit, solely for the economic interests of national and transnational corporations. Migrants experience the destructive effects of migration in their personal and family life, social and cultural values.

The alarming number of migrants, refugees, returnees and internally displaced persons and the emerging economic, cultural, religious and moral issues are certainly a pastoral challenge for the Church demanding an adequate and urgent pastoral response. In the light of the teaching of the Church, we affirm that migration and refugee movements, which result in depersonalization, loss of human dignity and the breakup of families, are moral issues confronting the conscience of the Church and that of our Asian nations. As for the Church in Asia, these pose urgent pastoral challenges to evolve life-giving, service-oriented programs of action within the pastoral mission of the Church. The Church should join hands with all who are concerned with the rights of the migrants and their situation, keeping in mind that the migrants themselves are to be the primary agents of change.

### B. The Thrust of our Response

When we turn to a consideration of the response of the Church to these and other challenges, a credible and integrated approach emerges as imperative. If we would dare add anything

to the words of Saint Paul about the beginnings of Faith, we would add from the perspective of Asia: "faith comes from the 'hearing' and the 'seeing'." We could easily trace the source of many conversions to the living witness of genuine Christians, be they clerical or lay. The Asian search for the Ultimate has been felt and voiced frequently in our meditations and discussions. We will be credible witnesses to our Asian sisters and brothers only if they sense that we have experienced the Ultimate. Our approach must be integrated. Our Churches are coming to the renewed conviction that the agents of service and ministry cannot be isolated any more in specialized groups. The whole community, every group, every person, with whom we relate in service, is an agent of Evangelization. We realize that, precisely because it is the Spirit that ultimately invites, directs and energizes each of us for mission, this mission cannot take place except in mutuality and exchange. Moreover, the issues and needs, that we are facing have reached a volume and complexity that go well beyond the skills, capabilities and resources of individuals, communities and Churches.

Ecumenism and Interreligious dialogue have become essential to any ministry we undertake. This shared understanding has equally underlined the participatory and mutual character of our ministry and service. No real service takes place that is not collaborative, that is not actively involving the other person or community, that does not become a real "exchange of gifts," — the true meaning of the charismatic theology of St. Paul.

One of the best ways to help and to empower the "other", whoever he or she is, will always be our ability to recognize their gifts and wisdom and the deep and hidden capabilities of humanity they carry within themselves in the midst of their search, suffering, poverty or segregation. Thus we recognize with gratitude and admiration the ever present and generous contribution of women, the young, and consecrated persons. Furthermore, in this continent of Asia where we cherish and reverence elders; we also recognize

the elderly as energetic, experienced and mature persons of faith and humanity. We invite them to put their capabilities at the service of the mission of Christ in the Church and society.

### C. A few Practical Directions

1. The most effective means of Evangelization and service in the name of Christ has always been and continues to be the witness of life. The embodiment of our faith in sharing and compassion (sacrament) supports the credibility of our obedience to the Word (proclamation). This witnessing has to become the way of the Gospel for persons, institutions and the whole Church community. Asian people will recognize the Gospel that we announce, when they see in our life the transparency of the message of Jesus and the inspiring and healing figure of men and women immersed in God.

2. We consider the formation of all evangelizers — laity, priests and religious — as pivotal and crucial in the process of our becoming Asian and in fulfilling our mission in an Asian way. "In the past, formation often followed the style, methods and programs imported from the West" (EA #22). What is being done and still needs to be urgently pursued is "to adapt formation to the cultural contexts of Asia" and to the social, economic and religious milieu, where ministry has to be exercised. Formation that will facilitate the emergence of ministers and evangelizers capable of promoting a new way of being Church in Asia should take place in the local church, contextually and within the wider community. It should be undertaken with active involvement and participation of the different sections of the Church. Worthy of special attention is the question of on-going formation for all evangelizers: bishops, priests, religious and lay people. In formation programs for the laity, there should be lay women and men along with priests and religious.

Similarly in the formation of future priests, and religious, and in their on-going formation, the partnership of competent lay persons needs to be ensured in order that such formation is geared towards the realization of a participative Church. Unless the entire community is creatively involved in the formation process, we can not achieve the goal we have set for ourselves: An Asian image of the Church. (Such an Asian image of the evangelizer is spelt out by John Paul II in *The Church in Asia*.)

Further, people in Asia want to see their pastors not as administrators of institutions and providers of services "but as persons whose minds and hearts are set on deep things of the Spirit". (Rom 8:5) The Church must respond to the reverence which Asian people have for those in authority by a clear moral uprightness on the part of those with ministerial responsibilities in the Church." [EA #43] The formators should promote "a profound understanding of the elements of spirituality and prayer akin to the Asian soul, and to involve themselves more deeply in the Asian people's search for fuller life." (EA #22). The primacy of the Spirit, which characterizes Asia, needs to find concrete expression in all formation programs. "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." [EA #23].

3. The Church's evangelizing mission is deeply affected by the impact of the mass media and new information technologies, nevertheless, the media can assist greatly in the proclamation of the Gospel to every corner of the continent, as it is done by the FABC initiative, Radio Veritas, Asia. However, it is not enough to use the media simply to spread the Christian message and the Church's authentic teaching. It is necessary to integrate that message into the "new culture" created by modern communications. [EA #48]

4. Serious and faith inspired involvement of Professionals in public life is crucial for the building of society. Thus, the professionals become witnesses among their own ranks and counterparts, their clients, customers and beneficiaries. The Church's task of promoting justice, peace and human development as well as safeguarding human rights will be more effective when policy makers, planners and executives are properly informed about the human and moral side of their professional career or service. It is here that Catholic professionals, politicians, business persons, technocrats, executives and others have their special mission. Let the Catholic professionals open the doors of their boardrooms or chambers of commerce to Christ to renew and sanctify the temporal order. The Pastors must also allow them to enrich the Church by their expertise, guidance and experience.

On the other hand specialization in various fields has left most of the Catholic professionals with a knowledge of the faith inadequate to their level of education, many are hardly aware of the Social Teaching of the Church. Therefore there is a "need especially for lay men and women with responsibilities in public life, to be well informed in these teachings so that they can inspire and vivify civil life and its structures with the leaven of the gospel." (EA #32).

5. Advocacy has emerged as a powerful method and means to respond to the issues and challenges that have surfaced at this 7th Plenary Assembly. Civil society in Asia is already doing it. Bishops have an important role in advocacy and should take it up as a pastoral priority. Based on the ethical and moral imperatives that are found in the Social Teachings of the Church, the process of advocacy should be articulated effectively. Particularly, the emphasis on the common good could form the basis for advocacy as we join hands with men and women of other faiths. The Bishops Conferences that constitute the FABC should take up advocacy for the common good depending upon the prevailing circumstances

6. Education in its different forms — formal, informal, parochial, public and private — has contributed much for human growth and personality formation. In every problem and challenge we face, there are dimensions of Christian humanism, of mental and spiritual growth and liberation that a Christian perspective can help develop. Catholic educators, in professional and creative dialogue with members of other religions and other Christian Communities, are called to be companions and guides in the ongoing process of becoming persons. This extends to every stage in human growth and is also a dimension of the pastoral service of the Church, which should be articulated in relevant programs of ongoing formation for its own members and the public at large. Furthermore educators must remember that an essential element of any holistic education program is formation in values.

7. Other effective means for our mission of love and service will continue to be the BECs, Small Gospel-based Communities and Ecclesial Movements. The Vision of a New Way of Being Church (AsIPA), promoted by the FABC is proving to be a very good help in the growth and development of the BECs and deserves our attention and support. Ecclesial Movements, duly discerned by the local church with its hierarchy, can also offer specific and creative contributions to the being and ministry of the Church.

8. In this varied, demanding and global ministry of love and service the presence and promotion of specific groups who dedicate themselves to the service of God, His Kingdom and the Church, will continue to be an important task of the hierarchy. Here we mention the different groups of Consecrated persons, the Asian-born Missionary Societies, and the many lay persons who offer important years of their life to missionary or other volunteer work.

9. Lastly, exchange of personnel and other resources in its different forms, such as *Fidei Donum* priests, "twinning" of



dioceses, sponsoring formation-education opportunities, and the like, are forms of support for the overall mission of the Church.

## Conclusion

As we celebrate the Great Jubilee of the birth of Jesus Christ our Savior, and the Holy Doors of churches are being opened, we look at the image of the door and are gladdened to rediscover our calling to enter into the community of Christ's disciples and to share in his life and mission. It is there beyond the doors that we hear His reassuring and empowering word. During these days it was so for us: we have heard His whisper in all that we have shared. It is through the door that we now go out into the world of the peoples of Asia and into their struggles and joys which are also ours.

Here in Samphran, we have shared our lives, hopes and difficulties and have been strengthened by the Spirit, mutual love and friendship in our gathering. In the Scriptures and the Eucharist we put all our memories together as we open our hearts to Christ and to each other: Trusting in the Lord who will not fail those whom he has called, the Church in Asia joyfully makes her pilgrim way into the Third Millennium. Her only joy is that which comes from sharing with the multitude of Asia's peoples the immense gift which she herself has received — the love of Jesus the Savior. Her one ambition is to continue his mission of service and love, so that all Asians may have life and have it more abundantly. [EA #50]

In this mission, we draw inspiration and strength from Mary, the Mother of the Church, who with haste went to the house of Elizabeth to proclaim the Good News — Jesus Christ the Savior.

# **Seminar for Rectors and Spiritual Directors of Asian Seminaries\***

## **DELEGATES**

We, the Rectors and Spiritual Directors from seminaries in Cambodia, Hong Kong, Japan, Korea, Malaysia, Myanmar, Taiwan, Thailand and Vietnam, gathered together in Seoul, Korea, from October 24-31, 1999. This meeting was under the aegis of the Congregation for the Evangelization of Peoples, the Office of Education and Student Chaplaincy of the Federation of Asian Bishops' Conferences, as well as the Korean Catholic Bishops' Conference, which provided the thoroughly efficient secretarial help without which we never would have been able to proceed as effectively as we did. It was held at *Hanmaum Education and Retreat Center* of the Archdiocese of Seoul.

The Special Synod of Bishops of Asia, which closed only a year ago, asked that formation programs work at developing zealous pastors rather than efficient administrators. Inspired by this ideal, while awaiting the promulgation of the Apostolic Exhortation of the said Synod, our Seminar took as its theme, "Accompanying Priests on their Journey to the Father." We received support from

\* Hanmaum Education and Retreat Center, October 24-31, 1999

the encouraging message of Joseph Cardinal Tomko, the Prefect for the Congregation of the Evangelization of Peoples.

Our meeting had four broad objectives. They were as follows:

- 1) To bring to the participants the orientation and direction from the Special Synod of Bishops for Asia;
- 2) To deepen awareness of the situation attaining in Asia today regarding the formation of the clergy;
- 3) To share experiences helpful for formators in their accompaniment of seminarians;
- 4) To identify formational skills for healthy celibate and spiritual life as part of the sacerdotal vocation and mission.

This meeting was especially significant because, although the FABC had sponsored previous meetings for rectors and spiritual directors respectively, as well as joint meetings with both rectors and spiritual directors, this is the first time we had representatives from Japan, Myanmar, Cambodia and Vietnam. This gave us a chance to familiarize ourselves with one another, and strengthen the bonds which link us together in the all-important work of forming those whose task it will be to lead the flock of Christ, and guide the church into the third Christian millennium.

The four objectives for the Seminar for Rectors and Spiritual Directors of Asian Seminaries provided the inspiration governing the choice of the various presentations as well as the questions and group discussions of the participants. The following report employs these same four objectives as a framework for summarizing the results of the seminar.

### **The Special Synod for Asia**

The Special Synod of Bishops for Asia, held at the Holy See from April 19 - May 14, 1998, provided the overall context of

the seminar. The Synod's emphasis on the paramount importance of solid formation of the seminarians of the church in Asia set the tone for the seminar. His Eminence Paul Cardinal Shan Kuo-shi, in the keynote address, summarized the six recommendations this Synod made pertaining to the formation of seminarians. These were in regard to needed emphasis on: 1) Biblical and Patristic studies; 2) The centrality of the study of Christ and the Holy Spirit; 3) Asian philosophical and religious traditions; 4) The experience of the reality of poverty; 5) Building community; 6) Psycho-spiritual formation. Thus, formation is meant to be adapted to the situation and needs of each country in which we serve.

Highlighting the necessity of the cooperation of the two dicasteries of the Congregation for Catholic Education and the Congregation for the Evangelization of Peoples with the local church in Asia and the adaptation of seminary formation to Asian realities made us aware of the respective roles of the universal Church and the Church in Asia as a context for the seminars discussions. In particular, this emphasis on the role of Asia underscored again the importance of the formation of Asian seminarians who are the future agents of evangelization on this continent.

### **Deepening awareness of the Asian situation**

One of the chief aims of the seminar was to deepen our awareness in regard to the enormously varied, yet rich traditions which prevail here in Asia, all of which form the context in which seminary formation takes place. Though this theme found its way in most of the presentations, it was taken up from the outset by Archbishop Orlando Quevedo, of the Philippines, who presented a paper where he succinctly reechoed the major insights of the FABC's First Plenary Assembly in Taiwan (1974) on the Asian situation.

Priestly formation in Asia today still finds itself immersed in three contexts, namely the appalling poverty of the majority of the people, rich religious traditions and varied ancient cultures. As a corollary to these observations, he also underscored the emerging threats to and the erosion of many positive cultural values posed by globalization and an increasingly consumeristic society. He concluded by insisting that the only way we would truly be the church in Asia and succeed in the new evangelization in the third millennium was by having evangelizers who could meet the challenges of the new age — making a renewal in formation absolutely essential.

As if to reinforce these observations, formators from the various countries represented here exchanged information regarding formation and the seminary situation in their respective countries. Those coming from the more developed countries noted the detrimental effects of materialism and consumerism in nurturing priestly vocations. Information from formators in less developed countries reiterated the scarcity of resources as well as the opposition of governments to the work of the church. The abundance of vocations in some countries was a cause of rejoicing. The important work of evangelization calls for the necessity of a formation that can best respond particularly to Asia's poor and marginalized. It is interesting and heartening to note that all the participants agreed on a need to intensify the process of religious inculturation. Amidst a plurality of cultures and religious faiths, the seminary should also form priests who can be experts in the art of dialogue.

Fr. Thomas Hurst, S.S., gave a very practical presentation on the role of the various formators in the seminary. He outlined the roles of the rector and spiritual director, as well as the working relationship that should characterize them, and suggested guidelines for a well-ordered seminary. This was followed by the talk of Fr. Paul Bernier, S.S.S., on pastoral formation in missionary

spirit. This served to make us aware of the pastoral charity which should characterize priests, as well as the exigencies of mission. Priests are ordained for the universal church, and the seminary program should be such as to instill a deep and abiding sense of mission in the formandi. He also gave practical suggestions as to how this could best be implemented.

The final talk of the seminar was given by the Most Rev. John Du, Auxiliary Bishop of Cebu, Philippines, on the experience of the Spiritual Year. This is a growing phenomenon in various Asian countries, and its aim is to ground the seminarians's life in that of Christ. The model he sketched was new to many and a challenge to all.

### Sharing experiences

Each of the countries represented gave us a "state of the seminary" report on the situation in their various countries. This made us vividly aware of the enormous differences not only in seminary size and style, but in the economic and social conditions obtaining in each country, all of which affects the formation process. This also helped us relate better to one another, knowing as we did the various burdens under which each labored.

His Eminence Stephen Cardinal Kim, Archbishop Emeritus of Seoul, based his remarks on having interviewed the seven Korean seminaries. In treating poverty, chastity and obedience, he reminded us that these were not just monastic or church obligations, but basic gospel values, something demanded by the very nature of life as a disciple of Christ. He noted that we cannot impose these as matters of "church law" these days. This no longer works in modern society. Rather we must make seminarians see these as linked and as flowing from a deep and abiding love for Christ.

The seminar was enriched by the fact that the speakers invited by the Congregation for the Evangelization of Peoples came from

many parts of the world, namely, from the Pontifical Council for Culture at the Vatican, the Philippines, Taiwan, United States, Zambia and, of course, Korea. These brought a broad background and expertise, as well as years of experience in the work of formation.

Of special interest also was the sharing of Mr. Fabiano Choi Hong-jun, from the Lay Apostolate Council of Korea, and Sr. Teresa Kim Seung-hae, Provincial Superior of the Sisters of Charity of Seton Hill. Mr. Choi based himself on many meetings of the laity, and issued many strong challenges to us based on the hopes of the laity for their priests. He was especially insistent that the true authority of the priest came from his closeness to Christ, more than because of the position he holds in the church.

Sr. Kim spoke from the perspective of women and their expectation of the church and its ministers. Her frankness and well-researched presentation gave us all much to reflect on. On the basis of the special observations of the Special Synod, and given the cultural and religious pluralism of Asia, Sister emphasized the need for training in seminary programs for interreligious dialogue and the dialogue with one's own culture. She stated that the present seminary model may inhibit seminarians from developing a positive attitude towards women. After entering, the seminarians live, play and study in an all-male world. This can lead not only to misunderstanding women, and women religious in particular, but may at times lead to arrogance and authoritarianism, traits which would render the priests ministry less effective.

Our experience of sharing was both deepened and broadened by visits to the major seminary of the Archdiocese of Seoul, the Myong-dong Cathedral, and the Apostolic Nunciature. The warm and generous hospitality accorded to us by the rector, his staff and the seminarians, as well as a presentation of the seminary program, was a moving experience and provided us with a deeper insight into one of the largest seminaries in Asia. A guided tour

of the cathedral, which contains the relics of Korean saints and martyrs, along with a presentation of the advent of Catholicism in Korea, gave us an understanding of the depth of faith and heroic witness of the Korean people. The gracious welcome of the Apostolic Nuncio, Archbishop Giovanni Battista Morandini, who shared his home and table with us, deepened our appreciation for the universal church and brought our day to a pleasant and fitting conclusion.

### **Identifying skills for vocational health**

Since, according to *Pastores dabо vobis*, "the whole work of priestly formation would be deprived of its necessary foundation if it lacked a suitable human formation," (#43) several talks at the seminar centered around the human formation of candidates for the: priesthood. Models and criteria for emotional and psychological maturity were presented so that participants might discuss how to improve basic aspects of human formation.

Fr. James Tucker, S.S., described the progress of seminarians through the various stages of emotional maturity, highlighting for us the complexity of maturation, while at the same time providing practical guidelines for assessing a candidate's level of maturity. As part of the presentation on emotional maturity, Fr. Tucker discussed various psychological considerations for formation towards chastity in the celibate life. The question of celibacy was actually the subject of presentations both by Fr. Tucker and Fr. Eliakim Suela. Basing themselves on the insights of *Pastores dabо vobis*, they offered a positive view of celibacy and suggestions for enhancing formation for celibacy in seminary programs.

Fr. Suela also tackled one of the most difficult issues in the discernment of priestly vocation: admission to the seminary. He noted the various signs that served as indications of maturity in vocational choice, as well as intellectual, moral, physical and psychological fitness of prospective candidates.



In close conjunction with presentations on human formation were those on spiritual formation. We were reminded that "for a spiritual life that grows through the exercise of the ministry, it is essential that the priest should continually renew and deepen his awareness of being a minister of Jesus..." (PDV #25). Fr. Alex Rebello, from the Pontifical Council for Culture, set the context for the development of the spiritual life with his inspiring presentation on "Spiritual Formation and the Religious Traditions of Asia." After explaining the constituent elements of spiritual formation, he sketched the positive values found in various Asian religions that could enrich a seminarian's spiritual development, and foster a more inculturated formation.

The focus on spiritual formation continued with a presentation by Fr. Vicente Cajilig, O.P., on "Spiritual Direction in the Asian Context." After a description of spiritual direction as an accompaniment, Fr. Cajilig introduced us to various methods which might be used in direction. His presentation ended with a very practical exercise in the skills of direction.

As the Seminar ended, many expressed the feeling that the time was too short to really discuss with the presentations as we would have liked. Nevertheless, we found the message of the various speakers challenging, and for this we are most grateful. We are grateful also for the financial support given this seminar by the Congregation for the Evangelization of Peoples, as well as the Catholic Bishops' Conference of Korea. In addition, we wish to place on record our gratitude to the CBCK for the extraordinary welcome we received from our Korean hosts. They went out of their way to make our stay both pleasant and memorable, and their gracious concern reminded us of the deep love that they have for priests, and of our responsibility to measure up to the expectations and hopes which they have of us.

The secretarial services provided by the CBCK were truly outstanding, and for this we give thanks as well. As we began

each day with prayer and with the Eucharistic Celebration which served as a reminder of the dying and rising of Christ which must characterize the life of every true priest, we pray that we may continue to grow from the fruits of this Seminar, and we entrust ourselves and our efforts to Mary, Mother of the Church and Patroness of Asia. May she both guide and prosper our efforts.

### **Recommendations:**

The following recommendations are made to serve as reminders of the convictions which we gained or reinforced as a result of the Seminar. They serve as a challenge to make our efforts more productive in accompanying our seminarians so that they can truly become servant leaders after the mind of Christ himself.

#### In Regard to Rectors:

- 1) Only those should be chosen for rectors who are in love with the priestly ministry and life, models of faith and charity, who have a vision for the church in the future. These priests should be given adequate training and experience in seminary formation.
- 2) The rectors (indeed all formators) in each Asian seminary should be thoroughly familiar with *Pastores dabo vobis*, and the apostolic exhortation that follows the Special Synod of Bishops for Asia.
- 3) Rectors should share with all formators and professors the results of this Seminar, and search together for ways to implement its various suggestions.
- 4) Rectors should be chosen who can build a united formation team and work for a common vision for the seminary. They should be impartial and able to make just and fair decisions.
- 5) Rectors should network with other rectors and formators of Asian seminaries in a spirit of fruitful and fraternal exchange.

6) Rectors should draw up with the approval and assistance of the local bishop(s) a follow-up program particularly for the newly ordained during the first five years after their ordination.

7) Rectors should be courageous and careful in the screening of candidates at the time of recruitment and during formation, emphasizing quality rather than quantity. Candidates should show positive signs of growth and of priestly virtues in order to be promoted, not simply absence of gross failures.

8) Rectors should be clear about the ecclesiology of the church, especially as emphasized by the FABC, which stresses the church as a communion.

9) Rectors should have an effective presence in the seminary. Their own sharing in the daily life of the seminary, their regularity and example are extremely important if they are to be effective.

#### In Regard to Spiritual Directors:

1) Spiritual Directors should be men of prayer and discernment, able to understand the movement of the Spirit of God in their directees, and that they receive appropriate training in spirituality and spiritual direction.

2) They should inspire confidence in their directees by being welcoming and available, and foster a spirit of trust by their discretion, so that their directees are able to speak freely about their personal struggles, especially in the area of sexuality.

3) That an on-going program of formation for Spiritual Directors of Asian seminaries be organized that would deal with spiritual direction skills, psycho-sexual integration, counseling, and other relevant topics so that they might enhance their skills as directors. Updating of spiritual directors should take place at least every five years, if not every three.

- 4) Spiritual Directors should draw up a systematic and comprehensive program of Spiritual Direction that could be offered to seminaries in Asia by way of exchange.
- 5) There should be periodic renewal courses for Spiritual Directors so that they can continually improve their ability to minister to the needs of their directees
- 6) There should be an ongoing program of formation for Spiritual Directors in Asian seminaries that would deal with spiritual direction skills, psycho-sexual integration, counseling and other relevant topics, both to train new formators and update old ones.
- 7) It would be profitable to have a retreat from time to time for Spiritual Directors of different seminaries.

#### Various Other Recommendations:

- 1) The Congregation for the Evangelization of Peoples should establish in Rome an institute for Asian seminary formators. This institute would also be helpful to formators from other mission countries.
- 2) In the case of countries where political conditions do not allow easy travel for formation purposes, the Congregation for the Evangelization of Peoples should provide experts from outside the country to assist the ongoing training of formators.
- 3) Seminarians should not be promoted simply because they have done no harm, but only if they exhibit signs of growth characterized by a deep love for Christ, a concern for the poor and the marginalized, and a well developed pastoral charity.
- 4) The seminary should have a well-organized and systematic program of spiritual formation, including means such as personal spiritual contact, spiritual discourses, retreats and recollections, confession, pastoral program, vacation program, and on-going discernment of vocation.

5) There should be unity and cooperation on the formation team. Members who cannot work together and be models of reconciliation do not belong to the formation team.

6) The seminarians should be introduced to the ideals set forth by *Pastores dabo vobis*, and other relevant documents on seminary formation especially those that issue from the FABC, so that they may pattern their lives on them.

7) Seminarians should be made more conscious of their solidarity with the universal church, to increase their enthusiasm to offer themselves as sacrifice for the evangelization of the people of the world.

8) Seminars for formators should preferably be scheduled during vacation time rather than during the semester, in order to facilitate attendance. More time could then be allocated to them to make them even more profitable.

9) In future seminars, more attention should be given to deepening our awareness of the situation in Asia and how this impacts formation (e.g. inculturation, special needs, etc.) in contrast to the 4th objective of identifying formational skills.

10) Asian seminaries should model a simple life-style, centered on Christ, and stress the importance of family values in the very structure of the program.

11) Spiritual direction should be provided at least once a month at every stage of formation.

12) Seminars in spiritual direction should be required for all students of theology as an integral part of their pastoral formation.

## **Marriage between Cousins**

**JAVIER GONZALEZ, OP**

*The mother of Peter is the elder sister of Angela. Peter and Angela luckily beget child when they worked together in a certain company in Davao in the year 1980.*

*My question is: Can a first cousin on the mother's side seek a dispensation in order to be validly married in the Church? What does canon law prohibit regarding this case of consanguinity in marriage?*

*A Parochial Vicar*

Your case deals with consanguinity in marriage. Consanguinity is one of the diriment impediments contemplated in the Code. However, not any kind of consanguinity invalidates a marriage. Canon 1091 is very precise on this regard: "Marriage is invalid between those related by consanguinity in all degrees of the direct line, whether ascending or descending, legitimate or natural. In the collateral line, it is invalid up to the fourth degree inclusive."

To help us identify the actual persons involved in this provision, canon 108 §3 states: "In the collateral line there are

as many degrees as there are persons in both lines together, not counting the common ancestor." Hence, in the collateral line we have the following relations: First degree = [none]; second degree = brother and sister; third degree = aunt-nephew / uncle-niece; fourth degree = first cousins.

By the way, in the present case. Peter and Angela are not first cousins, as you seem to suggest, but nephew and aunt respectively. Thus Peter and Angela are related in the third degree in the collateral line. Now, since in the collateral line, there is an impediment up to the fourth degree inclusively (first cousins), they cannot get married validly. In other words, their marriage would be null and void, like in the case also of first cousins, unless there is a previous dispensation.

Can such dispensation be granted by the local Ordinary? Yes, local Ordinaries have the faculty to dispense from this impediment. I base my answer on a two-fold reason, deducted from canon 1078. First because the impediment of consanguinity contemplated in our case admits dispensation: "A dispensation is never given from the impediment of consanguinity in the direct line or in the second degree of the collateral line" (§3); second, because it is not reserved to the Apostolic See (§2). Therefore, the local Ordinary is competent to grant a dispensation in the case of Peter and Angela, as well as in the case of first cousins, provided obviously that there is a valid reason to do it.





**B. REFLECTION POINTS**  
**BIBLIARASAL STEPS 4 & 5: GOD SPEAKS,**  
**WE LISTEN AND SHARE**

**Pointers for sharing on the Unified Theme.** Notice the different titles given to Christ in the first two readings. The spiritual characteristics to which these titles refer are to be mirrored in Christ's disciples — in us — if we are to be his witnesses. So, ask yourself: am I a "Servant of the Lord..." am I "holy and righteous..." am I "pro-life..." am I an "advocate for others?" Share your answer with your small group. <> The Scriptures are the letters written in ink... we are the living letters... that have the mission of giving witness to Jesus Christ. Reflect on this and share the result with your small group.

**POINTERS FOR HOMILIES ON "CHRIST'S  
WITNESSES TO THE WORLD"**

1. The newly beatified Filipino martyr, Bl. Pedro Calungsod is to be presented as a heroic witness to Jesus Christ. For materials on him, see: The CBCP Monitor, Vol. IV No. 4, Feb. 27, 2000; and the CBCP Website: <http://www.cbc.net>

2. Follow up *"Ecclesia in Asia"* with homilies on n. 23 (summary in BEF Jan.-Feb. 2000, p. 189) and n. 42 (summary in BEF Jan.-Feb. 2000 p. 204)

**EASTER IV, YEAR B**

**Unified Theme : THE GOOD SHEPHERD AND HIS SHEEP**

**Acts 4:8-12** Peter stands up for Jesus Christ, Shepherd and Healer

**1 John 3:1-2** We are children of God (we are his sheep).

**John 10:11-18** A good shepherd lays down his life for his sheep

**A. STUDY OF THE TEXTS / BIBLIARASAL STEP 3**

*We refer our readers to Boletin Eclesiastico de Filipinos, Vol. XLVII, No. 525, p. 268.*

**B. REFLECTION POINTS  
BIBLIARASAL STEPS 4 & 5: GOD SPEAKS,  
WE LISTEN AND SHARE**

**Pointers for sharing on the unified theme.** Peter is a shepherd who, on one hand, follows a greater Shepherd, his Master, Jesus Christ, and on the other hand, sets an example for other shepherds — not only his own brother-apostles but church leaders of all times and all places. Do you ever find yourself in such a "middle" position? <> If we would only realize what it means to be "children of God" we would be overwhelmed. For us to grasp the reality in a way adapted to our present limitations, we need images or comparisons to help us. Maybe, for people unfamiliar with the Palestinian setting, the image of sheep is not

very helpful. What images have been helpful to you? Share your answer with your small group.

## **POINTERS FOR HOMILIES**

Good Shepherd Sunday gives Asian preachers a wonderful opportunity to present the following numbers in the Apostolic Exhortation, *Ecclesia in Asia*:

11. Jesus Christ, the God-Man Who Saves (see summary in BEF Jan.-Feb. 2000, p. 181).

12. The Person and Mission of the Son of God (see summary in BEF, Jan.-Feb. 2000, p. 181).

<{ **JUBILEE YEAR** {>      22)      **MAY 21, 2000**

**EASTER V, YEAR B**

**Unified theme: FRUITS OF PRUNED BRANCHES**

<b>Acts 9:26-31</b>	<b>The Rabbi Saul, pruned by conversion, becomes a fruitful Christian teacher</b>
<b>1 John 3:18-24</b>	<b>Let us love in deed and truth, impelled by the Holy Spirit</b>
<b>John 15:1-8</b>	<b>I am the True Vine...</b>

### **A. STUDY OF THE TEXTS / BIBLIARASAL STEP 3**

*We refer our readers to Boletín Eclesiástico de Filipinos Vol. XLVII, No. 525, p. 269.*

**B. REFLECTION POINTS**  
**BIBLIARASAL STEPS 4 & 5: GOD SPEAKS,**  
**WE LISTEN AND SHARE**

**Pointers for sharing on the Unified Theme.** When we evangelize, sometimes even our enthusiasm leads us to commit mistakes. It is not enough to be enthusiastic. One must also remain fully dependent on the sap of the vine of which one is a branch. Reflect on this and share the fruits of your reflection with your small group.

**POINTERS FOR HOMILIES**

Asian preachers who wish to follow up themes of the Apostolic Exhortation, *Ecclesia in Asia*, can tie up the Scripture Readings of this Sunday with the following sections of the exhortation:

13. Jesus Christ: the Truth of Humanity (see summary in BEF, Jan.-Feb. 2000, p. 182)

14. The Uniqueness and Universality of Salvation in Jesus (see summary in BEF, Jan.-Feb. 2000, p. 183.

<{} **JUBILEE YEAR** {}>      23)    **MAY 28, 2000**

**EASTER VI, YEAR B**

**Unified Theme:**                      **THE EXTENT AND MARKS  
OF LOVE**

**Acts 10:25-26. 34-35. 44-48**    **The Household of Cornelius  
experiences God's Love for all.**

**1 John 4:7-10**                      **Everyone who loves is begotten  
by God and knows God.**

**John 15:9-17**                      **No greater love...**

## **A. STUDY OF THE TEXTS / BIBLIARASAL STEP 3**

*We refer our readers to Boletin Eclesiastico de Filipinos, Vol. XLVII, No. 525, p. 270.*

### **B. REFLECTION POINTS BIBLIARASAL STEPS 4 & 5: GOD SPEAKS, WE LISTEN AND SHARE**

**Pointers for sharing on the Unified Theme.** Jesus Christ came to live among human beings not only to be their Teacher but to be, in their midst, the Witness of the Father's love for all his children. Then, when both Jews and Gentiles became his disciples, it was not only because he and his apostles taught the Truth, but even more because they radiated Love. The "Good News" is a message of Truth and Love, not only of Truth. Reflect on these points and share the results with your small group.

### **POINTERS FOR HOMILIES**

To preach the good news to those who did not follow the Jewish religion, it was necessary for the apostles to inculturate the message. In other words, they had to release the message of love from the cultural bonds that would have kept it as a peculiar possession of Jews only. If one truly loves all people, one should gladly make the sacrifice of giving up one's socio-religious and cultural practices in order to embrace everybody in need of salvation. Appropriately, therefore, one could preach on the following sections of the Apostolic Exhortation, *Ecclesia in Asia*, in connection with the scripture readings of this Sunday.

20. Proclaiming Jesus Christ in Asia
21. The Challenge of Inculturation
22. Key Areas of Inculturation

The summaries of these sections are found in BEF Jan.-Feb. 2000, p. 185-188.

<{ **JUBILEE YEAR** /}>      24)      JUNE 4, 2000

**SOLEMNITY OF THE LORD'S ASCENSION, YEAR B**

**Unified Theme: TRANSITION**

<b>Acts 1:1-11</b>	<b>A cloud took him from their sight</b>
<b>Ephesians 1:17-23</b>	<b>Christ raised and seated at the right hand of God</b>
<b>John 20:19-23</b>	<b>Peace be with you.</b>

### **A. STUDY OF THE TEXTS / BIBLIARASAL STEP 3**

*We refer our readers to Boletin Eclesiastico de Filipinas, Vol. XLVII, No. 525, p. 271.*

### **B. REFLECTION POINTS BIBLIARASAL STEPS 4 & 5: GOD SPEAKS, WE LISTEN AND SHARE**

**Pointers for sharing on the Unified Theme.** The real meaning of the Ascension of Jesus Christ is that his humanity lost its limitations of time and space and was transformed to a limitless source of salvation for all humankind. This is the reality described by the figure of speech, "he sits at the right hand of the Father." We should not regret that we had no contact with the earthbound humanity of Jesus because ***we do have contact with his transformed humanity which is limitless in its power to save us.*** In fact, our role as Christians in the world today is to be the conduit for this salvific power to reach everyone we

meet. So ask yourself: through the mystery of the Ascension, did I lose Jesus or did I gain him? Share your answer with your small group.

## **POINTERS FOR HOMILIES**

For some years now, the Feast of the Ascension is marked as Social Communications Day, and in the Jubilee Year it has been set as the Jubilee of Journalists and People in Communication.

We suggest that today's homilist would take ideas from *Ecclesia in Asia...*

39. Globalization (see summary in BEF Jan.-Feb. 2000, p. 199).

48. Social Communication (see summary in BEF Jan.-Feb. 2000, p. 207).

<{ **JUBILEE YEAR** }>      25)      **JUNE 11, 2000**

## **SOLEMNITY OF PENTECOST, YEAR B**

**Unified Theme: TRANSMISSION**

**Acts 2:1-11**

**The Dynamisation of the  
Jerusalem Church**

**1 Corinthians 12:3-7. 12-13 The Charismatisation of Christians**

**John 20:19-23**

**The Spiritisation at the Cenacle**

## **A. STUDY OF THE TEXTS / BIBLIARASAL STEP 3**

*We refer our readers to Boletin Ecclesiastico de Filipinas, Vol. 47, No. 525, p. 273-274.*

**B. REFLECTION POINTS**  
**BIBLIARASAL STEPS 4 & 5: GOD SPEAKS,**  
**WE LISTEN AND SHARE**

**Pointers for sharing on the Unified Theme.** What happened on the first Christian Pentecost was the transmission or imparting of the Holy Spirit from the Resurrected Christ to the infant Jerusalem Church so that it could grow into a worldwide Church giving witness to the salvation brought by Christ to all people. Focus your reflection on 1 Cor. 12:7 "To each individual the manifestation of the Spirit is given for some benefit." It becomes clear in the context that the "benefit" should not just be for the individual but for the common good. Ask yourself: Have I used my charisms for the common good? Share your answer with your small group.

**POINTERS FOR HOMILIES**

Follow up on *Ecclesia in Asia*, Chapter III The Holy Spirit — the Lord and Giver of Life , nn. 15-18. A summary is given in BEF Jan.-Feb. 2000, p. 210-212.



<f> **JUBILEE YEAR** f\>      26)      JUNE 18, 2000

**SOLEMNITY OF THE MOST BLESSED TRINITY,  
YEAR B**

**Unified Theme: CHRISTIAN INTIMACY IN THE  
TRINITY**

**Deuteronomy 4:32-34. 39-40**

**Yahweh is God in the  
heavens above and on  
earth below and  
there is no other...He  
wants intimate relation-  
ship with Israel.**

**Romans 8:14-17**

**The Spirit of God moves  
the children of Abba,  
who are heirs together  
with Christ.**

**Matthew 28:16-20**

**The Trinitarian Baptis-  
mal Formula.**

**A. STUDY OF THE TEXTS / BIBLIARASAL STEP 3**

*We refer our readers to Boletin Ecclesiastico de Filipinas, Vol. XLVII, No. 525, p. 338-339.*

**B. REFLECTION POINTS  
BIBLIARASAL STEPS 4 & 5: GOD SPEAKS,  
WE LISTEN AND SHARE**

**Pointers for sharing on the Unified Theme.** Trinitarianism does not contradict Monotheism, but finds in the One God a complex interplay of Three Persons. It is like discovering that water is H<sub>2</sub>O. Or that 1 x 1 x 1 = 1. Throughout the Biblical

tradition, the emphasis in the presentation of the mystery of the Holy Trinity is not the puzzlement it causes but the salvific benefits that accrue to the believers because of it. Do you look at the Trinity as a puzzling problem or as a source of more abundant life for yourself? Share your answers with your small group.

## **POINTERS FOR HOMILIES**

Make a follow up of the homiletic presentation of the Apostolic Exhortation, *Ecclesia in Asia*, in particular touching on the following numbers:

5. Asia, the Birthplace of Jesus and of the Church. (See BEF Jan.-Feb. 2000 p. 173)
6. Religious and Cultural Realities. (See BEF Jan.-Feb. 2000 p. 173-174).
9. The Church in Asia: Past and Present. (See BEF Jan.-Feb. 2000 p. 176-177).

<{} **JUBILEE YEAR** {}>      27)      **JUNE 25, 2000**

## **SOLEMNITY OF THE BODY AND BLOOD OF CHRIST, YEAR B**

**Unified Theme: BLOOD OF THE COVENANT**

<b>Exodus 24:3-8</b>	<b>The Blood of the Covenant</b>
<b>Hebrews 9:11-15</b>	<b>By shedding his blood for us, Christ</b>
	<b>is the Mediator of a New Covenant</b>
<b>Mark 14:12-16. 22-26</b>	<b>This is my Body... This is my Blood</b>

### **A. STUDY OF THE TEXTS / BIBLIARASAL STEP 3**

*We refer our readers to Boletin Eclesiastico de Filipinos, Vol, XLVII, No. 525, p. 339.*

## **B. REFLECTION POINTS**

### **BIBLIARASAL STEPS 4 & 5: GOD SPEAKS, WE LISTEN AND SHARE**

**Pointers for sharing on the unified theme:** The love relationship of God and his people is called a Covenant. God as it were, humbled himself to bind himself to observe HESED towards his people if they on their part observe HESED towards him. HESED differs from ordinary love because it requires FIDELITY, EXCLUSIVENESS, TENDERNESS. It is a love that goes FULL BLAST. The Old Covenant was ratified by the blood of animals sacrificed by Moses then sprinkled by him on the altar — representing God — and on the Twelve Tribes of Israel — representing the other party of the Covenant. The New Covenant, on the other hand, was ratified by the shedding of the blood of Jesus on the Cross. Jesus Christ is both the Mediator and the Victim of this Covenant. ◇ Unfortunately, not all recipients of the Eucharist partake of the "blood of the Covenant" in the chalice... but also should reaffirm their love of God and Jesus Christ during communion time, making sure to include a commitment to fidelity, exclusiveness and tenderness. Reflect on these points and share the results with your small group.

### **POINTERS FOR HOMILIES**

Follow up the homiletic presentation of the Apostolic Exhortation, *Ecclesia in Asia*, in particular touching on n. 17, The Holy Spirit and the Body of Christ. Its summary is in the BEF, Jan.-Feb. 2000, p. 212.

# Calendar of the Holy Year 2000

\* The asterisk indicates celebrations at which the Holy Father will be present.

## JANUARY 2000

- |                   |   |
|-------------------|---|
| <b>1 Saturday</b> | Solemnity of Mary, Mother of God<br><b>World Day of Peace</b><br><i>Basilica of St Mary Major</i><br>* <b>Opening of the Holy Door and Holy Mass</b><br><i>St Peter's Square</i><br>* <b>Angelus and greetings to the Marathon participants</b> |
| <b>2 Sunday</b>   | Second Sunday after Christmas<br><b>Children's Jubilee</b><br>5; <i>Peter's Square</i><br>* <b>Angelus</b>  |
| <b>6 Thursday</b> | Solemnity of the Epiphany of the Lord<br><i>St Peter's Basilica</i><br>* <b>Holy Mass and Episcopal Ordinations</b>   |
| <b>9 Sunday</b>   | Feast of the Baptism of the Lord<br><i>Sistine Chapel</i><br>* <b>Holy Mass with Baptism of children</b>  |
| <b>18 Tuesday</b> | <b>Beginning of the Week of Prayer for Christmas Unity<sup>1</sup></b><br><i>Basilica of St Paul-Outside-the-Walls</i><br>* <b>Opening of the Holy Door and Ecumenical Celebration of Vespers</b>   |

<sup>1</sup> **During** the week there will be ecumenical celebrations in the basilicas and churches of Rome, at which representatives of Christian communions will preside.

**25 Tuesday**      Feast of the Conversion of St Paul  
**Conclusion of the Week of Prayer for Christian Unity**  
*Basilica of St Paul-Outside-the-Walls*  
 Ecumenical celebration

## FEBRUARY 2000

**2 Wednesday**      Feast of the Presentation of the Lord  
*St Peter's Basilica*  
 \* Liturgy of light and Holy Mass  
**Jubilee of Consecrated Life**

**9 Wednesday**      Memorial of St Maron  
*Basilica of St Mary Major*  
**Divine Liturgy in the Syro-Antiochene Kite** (Maronites)

**11 Friday**          Memorial of Our Lady of Lourdes  
*St Peter's Basilica*  
 \* **Holy Mass and Celebration of the Sacrament of the Anointing of the Sick, Jubilee of the sick and health-care workers**

**18 Friday**          Memorial of Blessed John (Fra Angelico)  
*St Peter's Basilica*  
 \* **Jubilee of artists**

**20 Sunday**          \* *St Peter's Basilica*  
 Holy Mass with the ordination of permanent deacons  
 \* **Jubilee of permanent deacons**

**22 Tuesday**      Solemnity of the Chair of St Peter  
*St Peter's Basilica*  
 \* **Holy Mass**  
**Jubilee of the Roman Curia**

**25 Friday**          New Synod Hall

**27 Sunday**          \* **Study conference on the implementation of the Second Vatican Ecumenical Council**

## MARCH 2000<sup>2</sup>

**5 Sunday**          Ninth Sunday in Ordinary Time  
*St Peter's Square*  
 \* **Holy Mass with beautification rites**

**8 Wednesday**      Ash Wednesday  
 \* General Audience  
 In the afternoon:

<sup>2</sup> The Holy Father's pilgrimage to the Holy Land is scheduled in **the** last 10 days of March.

- Basilica of St Sabina*  
Holy Mass and distribution of ashes
- 9 Thursday** *Basilica of St Paul-Outside-the-Walls*  
Eucharistic Adoration
- 10 Friday** *Basilica of St John Lateran*  
Way of the Cross and penitential celebration
- 11 Saturday** *Basilica of St Mary Major*  
Recitation of the Rosary
- 12 Sunday** First Sunday of Lent  
*St Peter's Basilica*  
\* Holy Mass
- Day pardon<sup>5</sup>**  
*Basilica of St John Lateran*  
Rite of Election and enrolment of catechumens
- 12 Sunday—**  
**18 Saturday** \* **Spiritual Exercises in the Vatican**
- 16 Thursday** *Basilica of St Paul-Outside-the-Walls*  
Eucharistic Adoration
- 17 Friday** *Basilica of St. John Lateran*  
Way of the Cross and penitential celebration
- 18 Saturday** *Basilica of St Mary of the Angels*  
**Divine liturgy in the East-Syrian Rite**  
(Chaldeans and Syro-Malabars)  
*Basilica of St Mary Major*  
Recitation of the Rosary
- 19 Sunday** Second Sunday of Lent  
*St Peter's Square*  
\* Holy Mass
- Jubilee of craftsmen**
- 23 Thursday** *Basilica of St Paul-Outside-the-Walls*  
Eucharistic Adoration
- 24 Friday** *Basilica of St John Lateran*  
Way of the Cross and penitential celebration
- 25 Saturday** *Basilica of St Mary Major*  
Recitation of the Rosary

<sup>3</sup> The Church "cannot cross the threshold of the new millennium without encouraging her children to purify themselves, through repentance, of past errors and instances of infidelity, inconsistency and slowness to act" (*Tertio millennio adveniente*, n. 33; cf. also *ibid.*, nn. 34-36).

- 26 Sunday** Third Sunday of Lent  
*Basilica of St John Lateran*  
 First scrutiny of catechumens and presentation of the Creed
- 30 Thursday** *Basilica of St Paul-Outside-the-Walls*  
 Eucharistic Adoration
- 31 Friday** *Basilica of St John Lateran*  
 Way of the Cross and penitential celebration

#### APRIL 2000

- 1 Saturday** *Basilica of St Mary Major*  
 Recitation of the Rosary
- 2 Sunday** Fourth Sunday of Lent  
*Basilica of St John Lateran*  
 Second scrutiny of catechumens
- 6 Thursday** *Basilica of St Paul-Outside-the-Walls*  
 Eucharistic Adoration
- 7 Friday** *Basilica of St John Lateran*  
 Way of the Cross and penitential celebration
- 8 Saturday** *Basilica of St Mary Major*  
 Recitation of the Rosary
- 9 Sunday** Fifth Sunday of Lent  
*St Peter's Square*  
**\* Holy Mass with beatification rites**  
*Basilica of St John Lateran*  
 Third scrutiny of catechumens and  
 presentation of the Lord's Prayer
- 13 Thursday** *Basilica of St Paul-Outside-the-Walls*  
 Eucharistic Adoration
- 14 Friday** *Basilica of St John Lateran*  
 Way of the Cross and penitential celebration
- 15 Saturday** *Basilica of St Mary Major*  
 Recitation of the Rosary

#### Holy Week

- 16 Sunday** **Palm Sunday of the Lord's Passion**  
*St Peter's Square*  
 \* Commemoration of the Lord's entry  
 into Jerusalem and Holy Mass
- 18 Tuesday** **Tuesday of Holy Week**  
*Patriarchal Basilicas*  
**Communal celebration of the sacrament of Penance with  
 individual absolution**

- 20 Thursday**      **Holy Thursday**  
*St Peter's Basilica*  
 \* Chrism Mass  
*Basilica of St John Lateran*  
 \* Mass of the Lord's Supper
- 21 Friday**      **Good Friday**  
*St Peter's Basilica*  
 \* Celebration of the Lord's Passion  
*Colosseum*  
 \* Way of the Cross
- 22 Saturday**      **Holy Saturday**  
*5/ Peter's Basilica*  
**Easter Vigil: celebration of Holy Mass and the Sacraments of Christian Initiation of Adults**
- 23 Sunday**      **Easter Sunday — Resurrection of the Lord**  
*St Peter's Basilica*  
 \* Holy Mass  
 \* "Urbi et Orbi" Message and Blessing
- 30 Sunday**      Second Sunday of Easter  
*Basilica of St Pancras*  
 Mass for newly baptized adults

#### MAY 2000

- 1 Monday**      Memorial of St Joseph the Worker  
*Tor Vergata*  
 \* Holy Mass  
**Jubilee of workers**
- 6 Saturday**      *Basilica of St Mary Major*  
 Recitation of the Rosary
- 7 Sunday**      Third Sunday of Easter  
*Colosseum*  
**Commemoration of the witnesses of faith of the 20th century**  
 \* Ecumenical celebration
- 13 Saturday**      *Basilica of St Mary Major*  
 Recitation of the Rosary
- 14 Sunday**      Fourth Sunday of Easter  
 World Day of Prayer for Vocations  
*St Peter's Basilica*  
 \* **Holy Mass with ordination of priests**
- 18 Thursday**      Holy Father's 80th Birthday  
*St Peter's Basilica*  
 \* Holy Mass



**Jubilee of priests**

*Paul VI Auditorium*

**Concert of the London Philharmonic Orchestra**

- 20 Saturday**     *Basilica of St Mary Major*  
Recitation of the Rosary
- 21 Sunday**     Fifth Sunday of Easter  
*St Peter's Square*  
\* **Holy Mass with canonization rites**
- 25 Thursday**     *5/ Peter's Basilica*  
Holy Mass  
\* **Jubilee of scientists**
- 26 Friday**     *Basilica of St Mary of the Angels*  
**Divine Liturgy in the Alexandrian-Ethiopian Rite**  
(Feast of Mary, Covenant of Mercy)
- 27 Saturday**     *Basilica of St Mary Major*  
Recitation of the Rosary
- 28 Sunday**     Sixth Sunday of Easter  
*St Peter's Square*  
\* Holy Mass  
**Jubilee of the Diocese of Rome**

**JUNE 2000**

- 2 Friday**     *5/ Peter's Square*  
\* Holy Mass  
**Jubilee of migrants and itinerant people**
- 4 Sunday**     Seventh Sunday of Easter  
**World Day of Social Communications**  
*St Peter's Basilica*  
Holy Mass  
\* **Jubilee of journalists**
- 8 Thursday**     *Paul VI Auditorium*  
**Concert of the Vienna Philharmonic Orchestra**
- 11 Sunday**     Solemnity of Pentecost  
*St Peter's Basilica*  
\* Holy Mass  
**Day of reflection and prayer on the duties of Catholics towards others: proclamation of Christ, testimonies and dialogue**
- 18 Sunday**     Solemnity of the Holy Trinity  
*Basilica of St John Lateran*  
\* **Solemn opening of the 47th International Eucharistic Congress**

- 22 Thursday** Solemnity of the Body and Blood of Christ  
 \* **Holy Mass and Eucharistic procession**  
 From the Basilica of *St John Lateran* to the *Basilica of St Mary Major*
- 25 Sunday** *St Peter's Square*  
 \* **Closing Mass of the International Eucharistic Congress**
- 29 Thursday** Solemnity of the Apostles Peter and Paul  
*St Peter's Basilica*  
 \* Holy Mass and conferral of the pallium on Metropolitan Archbishops

## JULY 2000

- 2 Sunday** 13th Sunday in Ordinary Time  
 Station Mass of the Jubilee
- 9 Sunday** 14th Sunday in Ordinary Time  
 \* **Jubilee celebration in prisons**
- 16 Sunday** 15th Sunday in Ordinary Time  
 Station Mass of the Jubilee
- 23 Sunday** 16th Sunday in Ordinary Time  
 Station Mass of the Jubilee
- 30 Sunday** 17th Sunday in Ordinary Time  
 Station Mass of the Jubilee

## AUGUST 2000

- 5 Saturday** Vigil of the Feast of the Transfiguration of the Lord  
*Basilica of St Mary Major*  
 \* **Prayer vigil in response to the appeal of Patriarch Bartholomew I of Constantinople**
- 6 Sunday** Feast of Transfiguration of the Lord  
*Basilica of St Paul-Outside-the-Walls*  
 Second Vespers
- 14 Monday** Vigil of the Solemnity of the Assumption of the Blessed Virgin Mary  
*Basilica of St Mary Major*  
**Incense Rite of the Coptic Liturgy**
- 15 Tuesday** Solemnity of the Assumption of the Blessed Virgin Mary  
 \* **Opening of the 15th World Youth Day**
- 19 Saturday** *Tor Vergata*  
 \* **Prayer Vigil**
- 20 Sunday** 20th Sunday in Ordinary Time  
*Tor Vergata*  
 \* **Closing Mass of the 15th World Youth Day**  
**Jubilee of young people**

**27 Sunday** 21st Sunday in Ordinary Time  
Station Mass of the Jubilee

### SEPTEMBER 2000

**3 Sunday** 22nd Sunday in Ordinary Time  
*St Peter's Square*  
\* **Holy Mass with beautification rites**

**10 Sunday** 23rd Sunday in Ordinary Time  
*St Peter's Basilica*  
\* Holy Mass

#### **Jubilee of university teachers**

**14 Thursday** Feast of the Exaltation of the Holy Cross Stational Procession from the *Basilica of the Holy Cross in Jerusalem* to the *Basilica of St John Lateran*  
*Basilica of St. John Lateran*

#### **Vespers in the Armenian rite and the Antasdan rite**

**15 Friday** *St Peter's Basilica*  
Holy Mass  
\* **Jubilee of papal representatives**

*Basilica of St Mary Major*

#### **Opening of the International Marian-Mariological Congress**

**17 Sunday** 24th Sunday in Ordinary Time  
*St Peter's Square*  
\* Holy Mass

#### **Jubilee of the elderly**

**23 Saturday** *Paul VI Auditorium*  
**Concert of the Danubia Youth Orchestra, commemorating the first millennium of Christian presence in Hungary**

**24 Sunday** 25th Sunday in Ordinary Time  
*St Peter's Basilica*  
\* **Closing Mass of the International Marian-Mariological Congress**

**28 Thursday** *St Peter's Basilica*  
\* **Holy Mass for deceased Popes**

### OCTOBER 2000

**1 Sunday** 26th Sunday in Ordinary Time  
*5/ Peter's Square*  
\* **Holy Mass with canonization rites**

**3 Tuesday** **Day for Jewish-Christian Dialogue**

**7 Saturday** Memorial of Our Lady of the Rosary  
Recitation of the Rosary and procession

- 8 Sunday 27th Sunday in Ordinary Time  
*St Peter's Square*  
 \* **Holy Mass and Act of Entrustment to Mary Jubilee of Bishops**
- 14 Saturday – *St Peter's Square*  
 15 Sunday \* **Third Worldwide Meeting of the Holy Father with Families**
- 15 Sunday 28th Sunday in Ordinary Time  
*St Peter's Square*  
 \* **Holy Mass and celebration of the sacrament of Matrimony Jubilee of families**
- 17 Tuesday – **International Missiological Congress**  
 21 Saturday
- 18 Wednesday  
 22 Sunday **World Missionary Congress**
- 21 Saturday *Basilica of St Mary Major*  
 Recitation of the Rosary
- 22 Sunday 29th Sunday in Ordinary Time  
**World Mission Sunday**  
*St Peter's Square*  
 \* Holy Mass  
*Paul VI Auditorium*  
**Concert of the Brno Symphony Orchestra**
- 28 Saturday *Basilica of st Mary Major*  
 Recitation of the Rosary
- 29 Sunday 30th Sunday in Ordinary Time  
*Olympic Stadium*  
 \* Holy Mass  
**Jubilee of athletes**

## NOVEMBER 2000

- 1 Wednesday Solemnity of All Saints  
**50th Anniversary of the Dogmatic Definition of the Assumption of the Blessed Virgin Mary**
- 2 Thursday Commemoration of All the Faithful Departed  
 4 Saturday *5/ Peter's Basilica*  
**Celebration of Holy Mass in the Ambrosian rite**
- 5 Sunday 31st Sunday in Ordinary Time  
*St Peter's Basilica*  
 \* Holy Mass  
**Jubilee of parliament and government members**

- 12 Sunday** 32nd Sunday in Ordinary Time  
**Day of thanks for the gifts of creation**  
*St Peter's Square*  
 \* Holy Mass  
**Jubilee of the agricultural world**
- 14 Tuesday** *St Peter's Basilica*  
 \* **Holy Mass for deceased Cardinals and Bishops**
- 19 Sunday** 33rd Sunday in Ordinary Time  
*St Peter's Square*  
 \* Holy Mass  
**Jubilee of the armed forces and the police**
- 21 Tuesday** Feast of the Presentation of the Blessed Vrgin Mary  
*Basilica of St Mary in Trastevere*  
**Divine Liturgy in the Syro-Antiochene rite** (Syrians and Malankaras)
- 24 Friday —**  
**30 Thursday** **World Congress of the Apostolate of the Laity**
- 26 Sunday** Solemnity of Christ the King  
*St Peter's Basilica*  
 \* Holy Mass  
**Jubilee of the Apostolate of the Laity**

#### DECEMBER 2000

- 3 Sunday** First Sunday of Advent  
*St Peter's Basilica*  
 Holy Mass  
 \* **Jubilee of community with the disabled**
- 8 Friday** Solemnity of the Immaculate Conception of the Blessed Virgin Mary  
*Piazza di Spagna*  
 \* Homage to the Blessed Virgin Mary  
*Basilica of St Mary Major*  
 \* **Akathistos Hymn**
- 10 Sunday** Second Sunday of Advent \*  
*Basilica of St John Lateran*  
 Holy Mass
- 16 Saturday** *St. Peter's Basilica*  
**Celebration of Holy Mass in the Mozarabic rite'**
- 17 Sunday** Third Sunday of Advent  
*Basilica of St Paul-Outside-the-Walls*  
 Holy Mass  
 \* **Jubilee of the entertainment world**

- 24 Sunday** Solemnity of the Birth of the Lord  
*St Peter's Basilica*  
 \* **Midnight Mass**
- 25 Monday** Solemnity of the Birth of the Lord  
*St Peter's Basilica*  
 \* **"Urbi et Orbi" Message and Blessing**
- 31 Sunday** *St Peter's Basilica*  
 \* **Vespers and Te Deum**

# **JANUARY 2001**

- 1 Monday** Solemnity of Mary, Mother of God  
**World Day of Peace**  
*St Peter's Basilica*  
 \* Holy Mass
- 5 Friday** Vigil of the Solemnity of the Epiphany of the Lord  
*Basilicas of St John Lateran, St Mary Major and St Paul-Outside-the-Walls*  
**Holy Mass and Closing of the Holy Doors**  
*Holy Land*  
**Closing of the Jubilee**  
*Local Churches*  
**Closing of the Jubilee**
- 6 Saturday** Solemnity of the Epiphany of the Lord  
*St Peter's Basilica*  
 \* **Holy Mass and Closing of the Holy Door; Te Deum**

# Churches for the Great Jubilee Year

The Association of Shrine Rectors and Promoters of Pilgrimages of the Philippines has been designated by the CBCP National Committee for the Great Jubilee Year 2000 to promote pilgrimages to the Jubilee Churches/Shrines officially designated by their archbishops/bishops or local ordinaries where visits could gain for pilgrims plenary indulgences per day under the usual conditions: namely, a) pilgrimage to one of these Jubilee Churches; b) confession to be in the state of grace; c) Mass with communion; and d) prayers for the intentions of the Holy Father.

This idea of Jubilee Churches was introduced by Pope Paul II to enable the faithful who cannot travel to Rome or Holy Land to gain indulgences, which come with the Holy Year. In the past, only four Major Basilica in Rome could earn the pilgrim indulgence. Now, the Holy Father extended this indulgence to - pilgrims to three Basilica in the Holy Land and to Jubilee Churches of local areas.

Pope John Paul II wants to have as many faithful to earn indulgences.

Following is the list of proclaimed Jubilee Churches/Shrines officially declared by the archbishops/bishops:

## **Manila**

Manila Cathedral (Minor Basilica of the Immaculate Conception)  
St. Andrew Parish, Paranaque  
Immaculate Conception. Pasig  
Sto. Domingo Church, Quezon City  
San Roque, Kalookan  
Good Shepherd, Fairview

## **Antipolo**

National Shrine of O.L. of Peace and Good Voyage (Antipolo Cathedral), Antipolo  
St. John the Baptist, Taytay  
St. Ildefonso Parish, Taytay  
O.L. of Aranzazu, San Mateo  
O.L. of the Abandoned, San Roque, Marikina

## **Iba, Zambales**

Cathedral of St. Augustine, Iba  
Parish of St. Michael the Archangel, Sta. Cruz  
Parish of San Andres Church, Masinloc  
Parish of St. Joseph Church, Olongapo City

## **Vicariate of Baguio**

Baguio Cathedral, Baguio City  
O.L. of Lourdes Grotto, Atok  
O.L. of Covadonga, La Trinidad

## **Tabuk**

Santo Rosario Church, Pudtol  
St. Joseph Church, Tabuk  
Our Lady of Lourdes Church, Kabugao  
St. James the Elder (Cathedral), Bangued  
San Lorenzo Ruiz Chapel, Bangued  
St. Catherine, Tayum  
Our Lady of Peace, La Paz  
Holy Cross, Lagangilang



Our Lady of Pillar, San Isidro  
Our Lady of Lourdes, Manabo

### **Ilagan**

St. Fernando Cathedral, Ilagan  
Shrine of Our Lady of Visitation, Gamu  
San Fernando, La Union  
St. William the Hermit Cathedral, San Fernando City  
Minor Basilica of Nuestra Señora dela Caridad, Agoo  
Shrine of Our Lady of Namacpacan, Luna  
Saints Peter and Paul, Bauang  
Shrine of Nuestra Señora del Mar de Cautiva, Sto. Tomas

### **Lingayen-Dagupan**

St. John Parish Church, Dagupan  
Epiphany of Our Lord Parish Church, Lingayen  
O.L. of the Most Holy Rosary Parish, Manaoag  
St. Dominic Parish, San Carlos City

### **Malolos**

Basilica Minore of the Immaculate Conception, Malolos  
Church of Mt. Carmel, Barasoain  
National Shrine of St. Anne, Hagonoy  
Diocesan Shrine of the Divine Mercy, Sta. Rosa I, Marilao  
Church of St. Pascual Baylon, Obando  
Church of the Sacred Heart, Cruz na Daan, San Rafael  
Church of St. John the Baptist, Calumpit  
Church of St. Augustine, Baliwag  
Church of the Immaculate Conception, Sta. Maria  
Church of St. Joseph, San Jose del Monte  
National Shrine of Our Lady of Fatima, Karuhatan, Valenzuela

### **Military Ordinariate of the Philippines**

St. Ignatius Cathedral, Camp Aguinaldo, QC  
St. Therese of the Child Jesus, Villamor Air Base

## **Imus**

Imus Cathedral, Imus

St. Peter Church, Cavite City

Immaculate Conception Shrine, Naic

O.L. of Candelaria Parish, Silang

Dasmarifias Town Parish, Dasmarifias

National Shrine of O.L. of La Salette, Silang

## **Lipa**

San Sebastian Cathedral, Lipa

San Jose Parish, San Jose

Minor Basilica of the Immaculate, Batangas City

Minor Basilica of St. Martin of Tours, Taal

## **Lucena**

Cathedral of St. Ferdinand, Lucena City

Shrine of St. Jude Thaddeus, Lucena City

Minor Basilica of St. Michael Archangel, Tayabas

Shrine of Our Lady of Sorrows, Dolores

St. Anne Parish, Malicboy, Pagbilao

## **Gumaca**

Parish of St. Peter the Apostle, Calauag

Parish of the Immaculate Conception, Catanauan

Parish of Our Lady of Mt. Carmel, Alabat

## **San Pablo**

St. Paul, First Hermit (Cathedral), San Pablo

Santo Sepulcro, San Pedro

Santa Rosa de Lima, Sta. Rosa

San Juan Bautista, Calamba

Immaculate Conception, Los Baños

St. Bartholomew, Nagcarlan

St. Anthony of Padua, Pila

St. Gregory the Great, Majayjay

St. Peter of Alcantara (O. L. of Turumba), Pakil

Nuestra Senora de Candelaria, Mabitac  
Nuestra dela Natividad, Pangil  
Nuestra de Guadalupe, Pagsanjan  
Holy Trinity Parish Church, Pansol, Calamba

### **Apostolic Vicariate of Calapan**

Sto. Nino Cathedral, Calapan City  
Immaculate Conception with the Birhen ng Puerto Galera,  
Puerto Galera  
San Nicolas Parish, Naujan, Or. Mindoro  
St. John the Baptist, Pola, Or. Mindoro  
Saints Peter and Paul, Bulalacao, Or. Mindoro

### **San Fernando, Pampanga**

San Fernando Cathedral, San Fernando

### **Caceres**

Penafrancia Basilica Minore, Naga  
Metropolitan Cathedral, Naga  
Penafrancia Shrine Parish, Naga  
Holy Cross Parish, Nabua  
Tanawan Hill, Bula  
Saints Philip and James Parish, Lagonoy  
O.L. of Peace Shrine, Tabgon  
Hinulid Chapel, Calabanga

### **Sorsogon**

Saints Peter and Paul Cathedral, Sorsogon  
Immaculate Conception Parish, Bulan  
St. Anthony of Padua, Gubat  
St. Michael the Archangel, Irosin  
Our Lady of Pillar, Pilar

### **Daet**

Shrine of Our Lady of Fatima, Mangcauayan, Vinzons  
St. Anthony of Padua, Mercedes  
O.L. of Candelaria, Paracale

O.L. of the Rosary, Jose Panganiban  
O.L. of the Black Nazarene of Capalunga (St. Lucy Parish),  
Capalunga  
San Lorenzo Ruiz de Manila, San Lorenzo

### **Legaspi**

Cathedral of St. Gregory the Great, Legaspi City  
Diocesan Shrine of Our Lady of Salvation, Tiwi  
Church of St. Stephen Protomartyr, Ligao

### **Masbate**

St. Anthony of Padua, Masbate, Masbate  
Immaculate Conception, Balud  
Immaculate Conception Church, Batuan (Ticao Island)  
San Pascual Baylon Church, San Pascual (Burias Island)  
San Lorenzo Ruiz Chapel (Diocesan Shrine), Uson  
Our Lady of Remedies Church, Placer

### **Cebu**

Cebu Metropolitan Cathedral, Cebu City

### **San Jose de Antique**

St. Joseph Cathedral, San Jose de Buenavista  
Shrine of St. Blaise, Sebaste  
Parish Church of St. Nino, Bugascong  
Shrine of St. Rita de Cascia, Sibalom

### **Kalibo, Aklan**

St. John the Baptist Cathedral, Kalibo  
Shrine of Sto. Nino, Kalibo  
Shrine of Our Lady of the Rosary, New Washington

### **Kabankalan**

St. Francis Xavier Cathedral, Kabankalan  
Church of the Sacred Heart, Sipalay  
Church of St. John the Baptist, Hog

Church of the Holy Rosary, Himamaylan  
Church of San Nicolas de Tolentino, Isabela

### **Dumaguete**

St. Catherine Cathedral, Dumaguete City  
San Nicolas de Tolentino Church, Bais City  
San Nicolas de Bari Church, Siaton  
San Francisco de Asis Church, Siquijor, Siquijor Island

### **Romblon**

St. Joseph Cathedral, Romblon, Romblon  
San Nicolas Parish, Banton, Romblon  
Diocesan Shrine of St. Vincent Ferrer, Odiongan  
Diocesan Shrine of the Immaculate Conception, San Fernando

### **Cagayan de Oro**

St Augustine Metropolitan Cathedral, Cagayan de Oro City  
Carmelite Monastery, Camaman  
O.L. of Peace and Good Voyage Church, Lugait, Misamis Or.  
O.L. of the Immaculate Conception, Jasa-an, Misamis Or.  
San Roque Church, Catarman, Camiguin Prov.

### **Iligan**

St. Michael Cathedral, Iligan City

### **Ozamis**

Ozamis Cathedral, Ozamis City

### **Digos**

Mary Mediatrix Cathedral, Digos  
San Isidro Church, Digos  
Sto. Rosario Church, Malita

### **Cotabato**

Cathedral of the Immaculate Conception, Cotabato City

### **Zamboanga**

Immaculate Conception Cathedral, Zamboanga City  
Shrine of Our Lady of the Pillar, Zamboanga City

# Family Pledge of Nonviolence

Making peace must start within ourselves and In our families.

Kudi of us, members of the \_\_\_\_\_ family, commit ourselves:  
us best we can to become nonviolent and peaceable people:

I ^ f J H ^ i ^ ^ I f and Qit Mrs Xb «0|X|ct myself; t> jfffinii oAos; and  
to«MWUncaringcriticism, hatAlnjards, physical attacks, andself-  
detmdlyebG^vio& « . | j , \_ #

To Communicate with all others by telling the truth, to look for safe ways to  
express my anger, and to work at solving problems peacefully

To Listen and listen carefully to others, especially those who disagree with me, and  
to consider others' feelings and needs rather than insist on having my own

qj0. sfgtv\* "to apologize and make amends when I have hurt another if I live  
\* ^ d K S s j and to keep from holding grudges wti\*

agtgjgtespect Nature lb treat the environment and all living things, r s s f j B f c \*  
^ H p f B B D B t Q d i n g our pets, with n ^ p e d and care ^ g j N a f e \*

- (K f n ^ C r t S f f l v e l y To select entertainment and toys dial support our ^ \* W •  
' ^ f & ^ f ^ t e s > and to amid entertainment that makes violence look exciting  
family, o l p p t a b t e

To Encourageous lb challenge violence In all its forms whenever I encounter  
it, especially at home, at school, (at j | ^ t i n t h e S o r a m S n l y, and to stand  
with others who are treated unfairly

This is our family. This is our goal. We will be responsible on what we  
have pledged once a j f l b n m on \_\_\_\_\_ for the next five months so we  
can help each other become more peaceable people.

PLDii.lv: M M a M E M B E R S S K t t U U H r .

"EtimtnaWtg violence, onefamify at a time, starting with our own."