



DIIPA News letter

Developing Indian Integral Pastoral Approach

Official organ of the CBCI for SCCs in India

Vol. 22, No. 4
Jan. 2019

SCC THEOLOGY COURSE 2018 REPORT

This year there were 30 persons attending the SCC Theology course - 6 priests, 11 sisters, 9 deacons, 3 Brothers and 1 lay person. Overall, it was an enthusiastic group fully involved in the process all through.



Fr. Thomas Vijay
New AsIPA Secretary OL, FABC



Fr. George Jacob
New Secretary, NST for SCCs



Our Heartly Congratulations & Prayerful Good Wishes

Contd. on page 3

From The Editor's Pen

It is quite some time since I wanted to hand over charges to a new Secretary for NST animation. I never expected it this way (of being shifted to the post of AsIPA Secretary). But as we teach in our texts training process, rotating leadership is part of community leadership in the new way of being Church so that the community ensures continuity and growth through their collective leadership style. Even when I hand over charges to someone else, the NST team will ensure that life is carried on under the Chairman, not any individual.



Our texts on leadership training helped me to be detached from office, power systems and emotional needs to hang on to offices. I learned that the good of the faith communities, leaders at any level, be it diocese, parish or SCC level, should be ready to serve for a given period and then give chance to others in the community. Yet one does not quit serving, but will find other roles to serve. The attitude of possessiveness of power or fixated mind (having the need to follow only one's ideas) cause raptures in community growth process. In so many cases of Church transfers in parishes and religious communities, too often community growth is replaced by individual leader's need to control and power show. I learned that the leader will be able to discern the mind of the Spirit in a given situation only if he/she detaches himself/herself from possessiveness of power and ego complexes.

Although from January 1st 2019, I am no more the NST Secretary, I will continue to be available for any service NST wants me to do and since I have been part of the ART (AsIPA Resource Team), I will continue and build on the team spirit we cultivated in the last 25 years. Shared leadership is such a great joy for everyone. It helps in weeding out human tendencies of domination and cultivate a strong spirit of collaborative ministry. I hope that all SCCs practice shared leadership style that increasingly it becomes the preferred norm in the church while also respecting the Hierarchical nature of the Church by listening and respecting the final decision given by Bishops and other major superiors who also listen to people and to the movement of the Spirit in the community before they give decisions and are also freed from ego complexes and the emotional need to possess power.

Dr. Thomas Vijay SAC
Editor

Contd. from page 1

Overall rating of the course by the participants (Marks out of 10) was as follows:

10 marks →	8 persons
9 marks →	11 persons
8 marks →	8 persons
6 marks →	1 person
4 marks →	1 person

Rating of the usefulness of the course

Useful for ↓	Very useful	useful	Not useful
My personal growth	25	5	----
My spirituality	25	5	----
My pastoral ministry	27	3	----
My emotional growth	20	10	----



The course began with the solemn Holy Eucharist and then solemn enthronement of Bible in the hall where Bible will remain open every day with lights burning until we end the day. The daily devotion to Bible helped the participants to take the Word daily as a source of light for their life.

Beginning with the history of SCCs and then the study of the FABC V Bandung statement of 1990 and the Church teachings on SCCs, we indicate that SCCs is not an end in itself, but a tool to reach our vision of the Vatican II model of participatory Church as proposed by FABC in 1990. The course then goes through all the main theological topics and its praxis in order to show that the New Way of Being Church is what all theological principles indicate. We found that what we study in theology is not what we practice. We follow very strictly the liturgical norms in order to understand how it can change people's

lives and how SCC can help living the Sacraments more meaningfully.

The method employed all through the course is a facilitating style, enabling the participants to contribute to the leaning process and learn through the interactions of the whole group. Each one has a chance to reflect what he/she learned in his/her formation time and what he/she is doing and if the theory is what enriches what one does.

This is what the participants said about their learning from the course at the end.

ANIMATION SKILLS

- I learned how to animate communities
- I learned how to be a servant leader
- I gained understanding about how to motivate others
- It was a good chance for me to learn to create participatory community
- I gained the skill of team work
- I need to be an empathetic listener in order to build others
- I learned how to make awareness programs
- It was a good experience of community living and fostering communities
- I was helped in how to form communities
- I learned how to be creative in doing ministry
- I learned how to be an effective missionary in my own place
- I realized how important it is to have a shared vision for community formation
- In community building process the leader

- must accept others as they are
- I need to become a good listener in order to do meaningful ministry.
- I learned about the importance of patience in building communities
- I got many new insights about how to organize SCCs in my diocese

PERSONAL GROWTH

- I saw the importance of self-validation in my life
- I lost stage fear and gained confidence
- I realized that I have to be an other-centred person
- I gained understanding on the importance of having core values of life
- I got strong perception of church as “we” and get out of “I” box thinking as a priest.
- I learned how to be a person with positive energy around me
- The course has freed me from my ego, attachment to my own ideas and things, freed me from prejudices and hurts of the past. I feel like a more mature person now.
- My self-understanding has now been purified, closer to God's image of me and I am more fully ready to offer myself in his loving service.
- There is a huge shift in my ministry style - from commanding/ordering others to a servant leader and team player.
- I am now more free to love people and more humble.
- I have become more positive in outlook and ministry.

LOVE FOR THE WORD

- I gained understanding on the importance of living the Word of God for me and for the people
- Daily veneration of the bible morning and evening gave us deep reverence for the Word. I learned to respect and revere the Word in my life
- I became aware of the need to be a

Christ-centred person

- I realized that I have to let the Word change myself in order to evangelize others
- Now I know that evangelization is our core mission
- The different methods of Gospel Sharing was an eye-opener. It gives a much wider understanding of what Gospel sharing is about.
- Now the Word of God becomes the centre of my life and ministry.
- Earlier I used to read Bible without much reflection and it never touched me; now through Gospel Sharing I experience that each Word has meaning and has power to touch my life.
- My faith and love for Eucharist and the Word has increased and impacted on my life.
- I never understood the 7 steps gospel sharing and considered it a useless thing. Now Gospel Sharing changed my attitude to the Word of God.

NEW INSIGHTS ON SCCs



- Now I know that SCC is not the centre of of action, but the New Way of Being Church is:
- SCCs is the place of evangelization
- SCCs is the foundation of the Church
- SCCs is not 7 step gospel sharing, but a way to the New Way of Being Church
- I thought that I knew what SCC is and even didn't understand what more is there to learn at all and did not want to

come; now I realize that I did not know anything about SCCs

- SCCs is a means to renew the Church
- The Eucharist is to be lived in the SCCs
- SCCs is the place where the Word is lived and put into action
- SCCs strengthen the Church
- SCCs make Sacramental celebrations more meaningful
- SCCs help the transformation of the community of believers into the Body of Christ
- SCCs is the place to work for social justice
- SCCs is the place believers witness to their faith
- SCCs help in building relationship among the people and deepen their faith
- SCCs help in building relationship with God and man.

BECOMING AN INTEGRATED PERSON



- ❖ My working style has been systematized; now I am more orderly and rooted in Christ.
- ❖ My outlook to life, ministry and priesthood has been changed fully.
- ❖ I got a new vision for my pastoral ministry; I got motivated to move out of my office and be with the people.
- ❖ The way I will visit people now will be different; there will be more love and compassion in me.
- ❖ This course has renewed my entire

person, especially my spirituality and pastoral ministry

- ❖ The new understanding of SCCs impacted on my whole person
- ❖ My vision and mission understanding has changed drastically so as to free me to serve people with love.
- ❖ My ministry now will be more broad-based, attending to the whole creation and the whole humanity, not mere churchy type.
- ❖ Now I see that seminary formation is compartmentalized and focus on individuals; it is missing focus on communitarian growth and effective ministry developmental skills.

THEY WITNESS

A little bit of love can go a long, long way
Fr. Joachim Fernandes, Mangalore diocesan SCC Coordinator, Seminary professor

Someone said, 'Put your hand into God's, trust Him to lead you, and you will never be disappointed.' This is my experience about Pastoral Theological Seminar on SCCs



at PAC Nagpur. After taking up the office of the Director of SCCs of Mangalore diocese, with trepidation I was going about. I jumped at once at the opportunity provided by the NST and planned to attend it along with four deacons of my diocese. With the completion of the course, I feel not only satisfied but ignited to work harder with precision and confidence. We are enlightened to know that SCC is much more than mere Gospel Sharing (7 steps). We started with the FABC vision of the New Way of Being Church which is a prophetic call to implement the Vatican II vision of a participatory Church in its fullness through forming SCCs. The Bandung Statement is really a surprise and a trend setter. 'In the 21st century the Church in Asia will be a Communion of Communities

where clergy, laity and religious accept each other as brothers and sisters and witness collectively to the gospel in their neighbourhoods and respond prophetically to the challenges faced by society.' We had a taste of such community at PAC where we priests, Nuns, layman and women lived together for 30 days. I realized that the vision of the SCCs is much wider and greater which demands total commitment and creative ministry as well.

The whole course is designed beautifully to have a comprehensive knowledge and experience of SCCs. Topic after topic led us deeper into the shared mission of the Church. The exposure programme at Mankapur parish was an eye-opener in many ways. The overnight stay in the houses of parishioners and consequently training programmes we conducted made us to understand the inclination and the thirst for Word of God they have. We realized the urgency to become and to help others God-realized persons.

The topics of Pastoral Planning and Creative Ministries will help us in our pastoral ministry in our parishes. The deacons were saying that the course is an apt introduction to their whole priestly life and ministry. For me personally, it helped to introspect and relaunch myself into the ministry with new zeal and vigour. The love and care given by the PAC will go a long way. As they say 'A little bit of love can go a long, long way.

Sr. Cecilia Lyngdoh MSMHC, Shillong Provincial consultor



I was not at all interested in the course before coming to Nagpur. After arrival I felt very much out of place among strangers. But that story changed in no time. Now the 30 days we lived together here is a memorable time for me and for

all of us. From being a disinterested person in SCCs, I am now an ardent promoter SCCs. I realized how important SCCs are for

the Church. The course has given a new enthusiasm and energy for building SCCs when I go back. I have a clear sense of the New Way of Being Church now. We are altogether to evangelize our neighbourhood. Gospel Sharing has helped me to deepen my love and reverence for the Word of God.

SUGGESTIONS FOR IMPROVEMENT

The title of the course should be on "The



New Way of Being church" because that is the central focus, not SCCs.

Bp. Singaroyan could have been given one more day

This course is very good for SCC Diocesan Coordinators and parish priests and they should be encouraged to attend it.

There should be ongoing formation for those who attended this one month's course.

For the symposium on SCCs we could invite those who attended this course in previous years and one or two of them could share their views from their experience.

B. REGIONAL NEWS

1. ORISSA SCC CONVENTION

The Orissa SCC Convention from October 5-7 at Rourkela was a well prepared event which transformed SCCs in the region. 1950

SCC animators from the 6 dioceses of the region lived in families of SCCs of Rourkela for 3 days. The theme of the Convention was SCCs evangelize families. The event was



inaugurated by Bp. Ignatius Mascarenhas of Simla-Chandigarh, the NST Chairman and the speakers were Bp. Simon Kaipuram of Balasore on 'The Families which Pray Together Stays Together', Sr. Christin Joseph on 'How SCCs can Help Family Spirituality', Fr. Ajay Soba Sundar spoke on 'Responsible Parenting', Fr. Thomas Vijay spoke on 'How SCCs Nurture Families'. On the 2nd day all the events were in parishes where the participants stayed and interacted with the SCCs. On October 7th there was a Bible procession through the city of Rourkela, with over ten thousand people joining it. The concluding Eucharist was presided by Bp. Anand Jojo of Hazaribagh who in his homily emphasized on SCCs as a tool for strengthening and renewing the Church.

The preparation committee was headed by Bp. Niranjan Sualsing of Sambalpur and the chief host of the event was Bp. Kishor Kumar Kujur of Rourkela and the chief Coordinator of the event was Fr. Cassian Pradhan, the Regional SCC Coordinator.

2. NATIONAL HINDI CONVENTION

On November 9th The Committees for the National Hindi Convention held the preparatory meeting and reviewed progress. Efforts are going on to finalize the names of families willing to accommodate animators coming from outside. A 2 days diocesan team workshop to animate SCCs of the parishes involved in the convention in Calcutta city was held on November 8th and 9th. Archbishop Thomas D'souza of Calcutta presided over this meeting.

3. PLAN FOR WESTERN SCC REGIONAL CONVENTION

Fr. Thomas Vijay met the Regional SCC chairman, Bp. John Rodrigues and Fr. Richard Dabre, the SCC Coordinator of Vasai diocese and made a tentative plan to

hold a convention for the Western region. The dates were fixed for November 8-10, 2019 at Vasai. Approximately 2000 people will gather for this event.

C. SCC YOUTH CAMP



11 Youth from the dioceses of Jemmu, Meerut, Jaipur and Sambalpur joined the SCC youth leaders camp at PAC from December 28, 2018 - January 1st 2019. The youth were fully motivated and ready to work for SCC promotion. They share their experience of the camp like this :

- ❖ I came to know about the centrality of the Word of God for our daily living and for SCCs.
- ❖ We were introduced into DIIPA text which was very helpful to understand what SCCs are.
- ❖ The process of group interaction helped us to cultivate good relationship with all. At the end of the camp we became really good friends of one another.
- ❖ The sharing among us about our own faith and of SCC experiences were very inspiring.
- ❖ I came to know about what SCCs are and how important they are for the life of the Church. I never used to attend SCC meeting in my parish. Now I will go back and join SCC meetings and also try to animate others to do the same.
- ❖ I learned how to pray. I was so scared of

saying anything in public in the Church. Now I gained courage to read and pray in public.

- ❖ This is the 4th time I am attending the youth camp; each time I get new energy to continue and my faith is growing.
- ❖ I came here with no interest for anything. My parish priest asked me to go for the camp; till the last minute, I was not sure if I wanted to go even though the priest had booked my ticket already. But as the classes started I got a lot of interest to learn more about church and SCCs. Now I want to learn more.
- ❖ I had a lot of confusion in me about faith in the church, priests and prayers. I had given up all prayers. Now all my confusion is cleared and I want to become a good Catholic and live my faith.

YOUTH TESTIMONY FROM ZAMEER FRANCIS, JAIPUR



Before I came to know about 7 steps Gospel sharing, I was like everyone else, content with doing just the minimum like, going for Sunday Mass and saying a few prayers. I never felt the need to read the Bible. In our house Bible was enthroned, but no one read it. Bible was used to keep money and important documents like electricity bill. I was not involved in any church activity.

After I learned 7 steps I became aware of the importance the Word of God for my life. I bought a full Bible for myself and ever since I read it daily for myself and I have learned many things for my life. I learned to go deep into Bible reading and there is a thirst in me now to know more about all what is written there for me. I carry the Bible with me wherever I go. The 7 steps gospel sharing

helped me to encounter Jesus personally and know him more. My faith is very deep and strong now. I face many problems in life; but unlike the past, I am no more worried about them since I feel very strongly that Jesus is within me and when he is there nothing can go wrong. Earlier in the parish or diocese no one noticed me and I did not connect with anyone in the parish. But now I am known in the parish and diocese and many priests and sisters call me for different tasks.

My social life has improved now. I never met any of my neighbours, even the protestant man in whose house my family was staying on rent. But now I connect with many in the neighbourhood. I do many services for anyone I see in need and do it joyfully. My health also improved.

Earlier I was frightened to go anywhere without my parents and parents would not allow me to go alone. Now I travel all by myself to many cities on my work and have no fear. The presence of Jesus in me is self-assuring. I am a new person now. My parents love and respect me more now.

I learned to listen well to others and listen with respect. Earlier I would not do that.

Earlier church going was a routine with no personal interest. Now Mass is very important for me and I participate in Mass very devoutly. I went to confession rarely before; but now I go to confession every two weeks and find a lot of meaning in it.

God gave me a new job which I like and my boss likes me very much. I got the job because the SCC involvement gave me more confidence in myself and I did the interview well. At home now we discuss Bible and we find new inspiration to live the Word. Through this workshop I found new and deeper meaning of the 7 steps gospel Sharing and now I am convinced about its importance for my life and for the evangelization work of the Church.

D. SCC STORIES

In the Archdiocese of Cuttack - Bhubaneswar, Odisha, in Kandhamal district, a girl from Rutungia Parish, named Miss. Manju, after having attended the Odisha Regional SCC convention in October



2018, got inspired to start and animate a SCC unit in her village. The SCC meetings gave the people a real sense of Church and mission. They started to meet regularly. Before the Kandhamal violence people of that village with different religious background, lived together, cooperated and supported each other without any discrimination. But after the Kandhamal violence in 2008, the situation of that village changed drastically; people were divided into two religious groups and developed strong enmity and hatred towards each other. None of these two groups was ready to forgive and life in the village became more difficult. Very recently a neighbouring Hindu passed away and all his family members fell sick. They were not in a position to harvest their paddy which is their sole livelihood for the whole year. Other families in their neighbourhood were only worrying about their own crops.

In the SCC meeting, during the 6th step of the gospel sharing someone suggested to take as a task to help this non-Christian family to harvest their paddy. They SCC members took it up and they gathered it in a safe place for that family. This noble action of selfless love, had a great impact on both the groups of people in the village and surprisingly a spirit of reconciliation and brotherhood developed among them.

Devcharan Pradhan

AsIPA General Assembly VIII

***"SMALL CHRISTIAN COMMUNITIES EVANGELIZING FAMILIES FOR
COMMUNION & MISSION -
a family and a home for everyone"***

***Co-organized by FABC OLF AsIPA Desk & Diocese of Pangkal Pinang
18th (Thurs) – 24th (Wed) October 2018
Pacific Palace Hotel, Batam, Diocese of Pangkal Pinang, Indonesia***



FINAL STATEMENT

Introduction

1. We, the 83 participants – 35 lay, 11 religious, 32 priests and 5 bishops - from 12 countries (Bangladesh, Germany, India, Indonesia, Korea, Malaysia, Myanmar, Philippines, Singapore, Sri Lanka, Thailand and Vietnam), gathered on the island of Batam, to participate in the Eighth Asian Integral Pastoral Approach (AsIPA) General Assembly from October 18th to 24th, 2018. We aimed to discover how Small Christian Communities / Basic Ecclesial Communities (SCCs/BECs), nourished by the Word of God, can be instruments to live the Gospel of love in families; To find ways and means for

families to be involved in the mission of the Church in the neighbourhood through SCCs/BECs; To discover how SCCs/BECs as a family of families, can promote the wellbeing of the family and to explore how children, youth, men, women and the elderly find their fuller growth in SCCs/BECs. The theme of our assembly was “SCCs/BECs evangelizing families for communion and mission”.

2. The assembly has been successful thanks to the following:
- ✓ the willingness of the late Bishop Hilarius Moea Nurak SVD, to host the assembly in Batam and subsequently, the commitment of his successor Bishop Adrian Sunarko, OFM;
 - ✓ the local host working committee who have spared no effort to ensure a

- fruitful, enriching and comfortable assembly. Every SCC/BEC in Pangkal Pinang Diocese who contributed in cash and kind, as well as local Catholic individuals and parishes;
- ✓ our partners who have journeyed with us from the outset – Missio Aachen who supported us and sent their representative to be with us these days. Support also came from the Congregation for the Evangelization of Peoples and Aid to the Church in Need;
 - ✓ The Bishops who readily agreed to be our resource persons.
 - ✓ the FABC Office of Laity & Family (OLF), acting Executive Secretary and the AsIPA Resource Team (ART) for long and detailed preparation of the programme and process of the Assembly.
 - ✓ The contributions of the participants of the Eighth AsIPA General Assembly.

In union with the Church

3. We are well aware that during these days the Synod on Youth is taking place in Rome. We share the deep concern of the Holy Father and bishops for the young and their need for good mentors, accompaniment and a listening ear. AsIPA General Assemblies have always taken up the themes and concerns of the Synods and the FABC Plenary Assemblies. The two Synods on the Family and the FABC Plenary Assembly on the family in Sri Lanka in 2016 were the inspiration for the theme of our assembly. The keynote and talks were inspired by the Post-Synodal Apostolic exhortations *Amoris Laetitia* (AL) and *Gaudate et Exultate* (GE) by Pope Francis.

SCCs evangelizing families for communion and mission

4. The keynote address which covered historical, biblical and pastoral aspects of our theme in an integrated and comprehensive manner included the following points:
 - a. The early church made the *oikos*(house),that is, the Graeco-Roman city family house, the pastoral basis of the whole of the Christian movement:
 - b. Early primitive Christianity was a brotherhood and sisterhood of equal partners.
 - c. When Christianity was first lived in Korea lay people learned the catechism through their family members. Faith was transmitted to their descendants through the family.
 - d. The challenge of Pope Francis to all of us, "Do we have the courage to welcome with tenderness the difficulties and problems of those who are near to us,... How much the world needs tenderness today! The patience of God, the closeness of God, the tenderness of God."¹
 - e. Going after the lost one is what the Church should do following the way of Jesus. The most important pastoral care for family is what we should do for the wounded, broken fragile families.
 - f. The Church's way, from the time of the Council of Jerusalem, has always been the way of Jesus, the way of mercy and reinstatement... true charity is always unmerited, unconditional and gratuitous"².
 - g. Central to pastoral care is accompaniment and guidance to strengthen families.

¹ Homily for the Midnight Mass on the Solemnity of Christmas, 24 December 2014.

The Family today challenges and joys

5. Country groups reflected on the keynote address and their own situations. They shared the many challenges and joys experienced by families today. Some of the challenges are:

- a. Socio-economic problems caused by migration, poverty and cultural upheavals are adversely affecting family life.
- b. Thousands of families left homeless by natural disasters and conflict all over Asia.
- c. Many families internally displaced, fleeing persecution and war, losing lives, livelihoods, homes and neighbours. Many of those affected are women and children.
- d. Addiction to alcohol and drugs as well as pornography, gambling, video games, the Internet and social networks.
- e. The negative impact of work on the well-being of the family as people work away from home or for long hours.
- f. Difficulty in relationships and communication. Whether it be tensions and conflicts in a marriage due to a lack of mutual trust and intimacy or the domination of one marriage partner over the other or the inter-generational conflict between parents and children, all hinder the building of family relationships.

Faithful love in marriage and Family

6. The joys and fruitfulness of family life were also shared:

- a. Families that pray together and live out selfless love.
- b. The witness of compassion and forgiveness that they give.
- c. Families that strive to live Christian values.
- d. Youth, generous and self-giving in

their families and in society.

7. The joy of love and communion in the family was evident from the testimony of a young couple with three daughters who belong to a Small Christian Community in Batam and have found Christ and friendship in their SCC. The young families support one another, and the influence of the SCC was what led the husband to baptism.

Living the Joy of Love in our SCCs

8. From the talk on ways to use and live out the Apostolic exhortation *The Joy of Love* in our SCCs/BECs we shared a few points:

- a. We agreed that it was necessary to relook the way we do pastoral care of families.
- b. Pastoral intervention in support of the family is urgent and can be carried out through SCCs/BECs.
- c. Train SCC/BEC animators, so they are enabled to follow up with young families in the first five years of their marriage.

The Call to Holiness

9. Through the talk on the Call to Holiness and the role of the family and SCCs/BECs were highlighted the following from the exhortation *Rejoice and be Glad* of Pope Francis.

- a. Community life keeps us from the “growing consumerist individualism that tends to isolate us in a quest for well-being apart from others” (GE 146)
- b. We need the family and the community to live our faith and to be Christ for others.
- c. Holiness can be found in the small gestures and details. **Holiness** is found in our next-door neighbors, those who reflect God's presence.”

2 A.L. n.296: Homily at Mass Celebrated with the New Cardinals (15 February 2015): AAS 107 (2015), 257.

(GE 7)

- d. The Beatitudes are a 'roadmap to holiness' (GE Chapter 3 & 4).
- e. "...discernment is an authentic process of leaving ourselves behind in order to approach the mystery of God, who helps us to carry out the mission to which he has called us, for the good of our brothers and sisters" (GE 175)

Engaging children, youth, couples and elderly in our SCCs

- 10. During the four workshops on Children, Youth, Spouses, Elderly and SCCs/BECs we explored the various ways we are engaging and caring for the whole family through SCCs/BECs.
 - a. For children, the importance of having rituals and activities appropriate for them to participate with their parents. Gospel Sharing can be taught as part of the catechism programme to involve the children more. Use the Church's rich liturgical traditions and rituals with colour, drama, symbols and prayer to catch their imagination & deepen faith.
 - b. For youth, it is important to include them in decision making regarding community activities if they are expected to participate. Respect their autonomy and needs; recognize their potential and contributions. Youth are also our neighbours and can be invited to take an active part in the SCCs/BECs. It is important that pastors and SCC leaders give special attention to youth and strive to establish & nourish closer relationships with them.
 - c. For spouses accompaniment and timely interventions are crucial

before and in the first five years of marriage. Simple ways to keep in touch on anniversaries, inviting them to remain in touch with their mentors. When SCCs/BECs are unable to assist adequately the couples can be referred to the parish family ministry for counseling or other types of assistance.

d. For elderly, to engage them according to their ability and activeness. To bear in mind that after retiring from work and even when immobile, the elderly continue to grow as disciples on mission. Ageism is the mindset of seeing the elderly as a problem and as people unable to contribute anything. It is important to change the language we use and treasure our elderly as a resource.

- 11. For the purpose of encouraging SCC/BEC leaders and national teams to design their own modules, we studied and experienced one module on Marriage and Family using a participatory methodology including the three step - See, Judge (understand) & Act.

An Experience of the Early Church from the Acts of the Apostles

- 12. The highlight of our program was a visit to the six parishes of Batam Island and to families and SCCs/BECs. The visit was a moving experience of hospitality and how the Word of God through Gospel Sharing can transform and support families: the intergenerational dialogue in the Gospel Sharing and discussions and their spirit of sharing and friendship.
- 13. We learnt that behind these communities was a clear diocesan

vision and pastoral plan which included systematic, regular training of leaders at the diocesan, vicariate, parish and SCC/BEC levels. The laity were animated and empowered. We congratulate the diocese of Pangkal Pinang and thank them for their generous welcome.

Sanctuary of Mary, Mother of Perpetual Help, pray for us.

14. The visit to Galang island, sanctuary of Mary, Mother of Perpetual Help was a stark reminder that even today thousands of families are fleeing wars & persecution. Galang was the place where 250,000 Vietnamese Refugees were settled in camps and a chapel was built by the refugees themselves. The sanctuary was built not only to immortalize that human tragedy but to remind us of our role to be peacemakers and the role of our SCCs/BECs to be a home and family for everyone, welcoming and caring for the stranger in our midst.

15. Recommendations

1. That pastors affirm those families who make many sacrifices to live faithful, loving lives and raise children, educating them and working hard for the family's well-being.
2. That pastoral leaders support and encourage all those working in family ministries and SCCs/BECs accompanying families and supporting those who are vulnerable and hurting.
3. National and diocesan teams have a clear pastoral plan for formation of SCCs/BECs to animate families for mission.
4. National, diocesan & parish teams relook their pastoral strategies related to SCCs/BECs to include the whole family, enabling each member to participate more fully.³
 - a. That youth be included in SCCs/BECs with special attention to their specific needs.
 - b. That children be nurtured in SCCs/BECs through catechesis and joining in meetings in their own way.
 - c. That spouses be encouraged to come together and work together in SCCs/BECs.
 - d. That the elderly be enabled to participate and contribute and value their wisdom.
5. Pastoral plans for the family take up the urgent task of training couples and individuals to accompany families especially in the early years of their marriage. Every SCC/BEC can provide a family or couple who can be trained to take this up as a ministry.
6. SCCs/BECs be enabled to care for inter-faith couples to support and integrate them and their children.
7. That formation in Seminaries and Religious Houses include the ecclesiology of SCCs/BECs, and opportunities for learning through immersion in SCCs/BECs.

³ Amoris Laetitia 202, "The main contribution to the pastoral care of families is offered by the parish which is the family of families where small communities, ecclesial movements and associations live in harmony.

GOING FORWARD as AsIPA marks 25 years (1993-2018)

16. The Fifth FABC Plenary Assembly (FABC5) held in Bandung, Indonesia, called for a pastoral process to make concrete and visible the New Way of Being Church. The FABC Office of Laity was mandated to organize the training provided by the late Bishop Oswald Hirmer and Bishop Fritz Lobinger of the Lumko Institute, South Africa in 1991. In 1993, a consultation with two offices of the FABC, bishops, executive secretaries and experts was called and the term Asian Integral Pastoral Approach (AsIPA) was formulated to describe the tool that was to spearhead the implementation of the New Way of Being Church. From Vatican II to Bandung was 25 years. After Bandung, in 1993, from the beginning of the AsIPA process to Batam is another 25 years.
17. AsIPA has been adopted by many countries and has been contextualized and the materials adapted and translated into the local languages. "The AsIPA texts and modules have been translated into more than 25 Asian languages." (AsIPA GA4 3.3) The latest languages to be added are Burmese and Vietnamese.
18. The AsIPA desk has been conducting Bishops' Institutes on SCCs and International training workshops as well as national programmes since 1994.
19. It is important to note that AsIPA is about moving towards the New Way of

Being Church and is not only about SCCs/BECs although they are a crucial aspect of this 'new way'. AsIPA is also building the new way of being a diocese and parish, of preparing for the sacraments, building catechumen communities, developing Pastoral Councils etc.⁴

AsIPA Desk to be discontinued

20. The FABC Central Secretariat announced 'new initiatives' regarding the FABC Office of Laity and Family, AsIPA(BEC) Desk. The AsIPA(BEC) Desk has been discontinued and there is a gap until the new initiatives can be put in place. There will be a disruption in the training and formation that has been provided by the AsIPA(BEC) Desk up to now. This very unexpected announcement led many to seek the reasons for such a decision being made without any prior consultation or information.
21. Many assembly participants seek assurance that there will be no disruption in the work of building A participatory Church, communion of communities in the New Way of Being Church. It is very important to many dioceses and countries in Asia that the coordination is done by a recognized desk and team under the auspices of the FABC without disruption. Any new initiatives have to respect the immediate and on-going pastoral needs of the people.

CONCLUSION

22. Many teachings of the Second Vatican

⁴ FABC5, paragraph 8

Council towards the New Way of Being Church are still waiting to be put into practice. If we want our young families, youth, women, men, elderly and children to continue to live the faith in their daily lives, to meet the Risen Lord in the Word of God through SCCs/BECs, to love the sacraments and feel they share in the mission of the Church, we have to be faithful stewards of the grace entrusted to us and continue to sustain and nourish our SCCs/BECs.

23. We thank all the pastoral teams and SCC/BEC members for the dedication and love they have shown in their efforts to build up the grassroot Church and enable families for communion and mission.
24. We place our hopes and prayers in the hands of our Mother Mary, who brings them to our Risen Lord. We remain confident in Christ Jesus who shares his mission of love and mercy through

the Church, through families and the Small Christian Communities.

8th AsIPA General Assembly

24th October 2018

HA... HA... HA...



LET US CELEBRATE .FROM JANUARY 2019 ,
NST FOR SCCs IS A COMMISSION UNDER CCBI



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All The SCC Animators
In Our Country
A Very Blessed And
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Year 2019*

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