It is now about a month since about 2000 young people came together in Indonesia for the 7th Asian Youth Day. For about a week they lived and celebrated the theme “Joyful Asian Youth! Living the Gospel in Multicultural Asia”.

At the Days in the Diocese, the delegates heard and saw the life-witness and sharing of their Indonesian sisters and brothers in the context of a multi-religious and multi-cultural setting. They heard stories and have seen first-hand aspects of collaboration and cooperation especially among the youth. These were further enhanced by the various speakers who shared their insights and life-testimonies at the final days of the Asian Youth Day held in Jogjakarta.

The event provided them with a glimpse of the Catholic Church in Indonesia through the eyes of its young people. Their own stories shared at the various activities and small group/workshop sessions made them appreciate their own individual and communal journeys and efforts to live their faith in the midst of many socio-cultural and religious challenges in their own respective countries and contexts.

I am certain the fond and joyful memories of AYD7 remain in the hearts of those who came to Indonesia. But let these not remain in the heart, but may they be shared through further stories and faithful witness to the Gospel of Joy that each and every young person - like everyone else who has accepted the Good News - needs to proclaim in our respective churches and communities.

God bless our efforts with success and our heart may He fill with His peace!

Bishop Joel Baylon
7TH ASIAN YOUTH DAY STATEMENT

We, the participants of the 7th Asian Youth Day held in Jogjakarta, Indonesia from August 2-6, 2017, are the millennials. We face problems and challenges in living our Catholic faith and live in a globalized era that impacts our life. Rapid technological advances give rise to consumerism, addictions, and loss of our own identity because of the fading culture. We cannot avoid modernization. Some of us may lack confidence in living our own faith. Due to pressures arising from intolerance and feeling left behind, we lack intimacy with God and His creation. We feel like we do not have enough support from different sectors of society. Therefore, as the Catholic youth of Asia, we need the chance and space to be heard and noticed.

Despite the challenges we face, we have the capabilities to overcome them. These qualities play an important part for the continuity of the Catholic faith. As youth we are empowered by the Holy Spirit which gives us the energy and fire to spread the Gospel in this multicultural world. We are the front liners. We are armored by our talents, bravery, compassion and determination. These qualities are the assets that are needed by society to respond to the challenges that the world is facing.

During this Asian Youth Day, we discovered that we have passion burning within us, a desire to impact the world, and to make our own mark. We saw how it is to live in a society where we speak different languages and practice different faiths especially during the moments we shared with more than a hundred Muslim youths. These multicultural encounters helped us to see our faith in a new light. It fanned the flame of our passion. We hope that through the Holy Spirit we will be able to set the world ablaze. However, that same fire if not guided can become uncontrollable and harm others. Thus, it is important to receive help in perfecting our skills and putting it to good use.

We implore the help of our pastors and our animators to be good role models and bring us to realize that our passions can be useful. Pope Francis reminds us, “Dear young people, do not bury your talents, the gifts that God has given you. Do not be afraid to dream of great things.” Our love for life and knowledge can result in great things, but it must be rooted in our faith and in the Spirit of God for it to truly make positive impact in the world.

In the past week, we have felt the importance of community, especially as young people trying to live out the Catholic life. We are all young, joyful people. To live a joyful life, we cannot do it alone. With Christ in our hearts and a community to support and encourage us, especially during the times when we are challenged, we will be more confident and secure in our faith. Youth need fellowship. Jesus himself shares the source and summit of our faith over a community meal. A reliable community will strengthen and unite us in our faith, and hence, grow closer to God. When we go home, we can inspire our families and friends to join us in our journey and experience the Gospel. We want to know God with the help of our relationships and various activities like studying the bible, attending Mass and serving the community.

In this multicultural Asia, where we live amongst different religions, languages, ethnicities and customs, it is important for us to step out of our comfort zones and reach out to those who are different from us. Jesus taught us to love unconditionally. We want to bear witness to the same Spirit of Love that he showed us. This includes caring for our common home according to the challenge of Laudato Sii. We will take the steps to communicate with others by going out to meet them where they are, and seeking to understand more deeply about their cultures. We will act as the facilitators and animators of unity, creating a bridge to love and respect those of different cultures.

Additionally, since technology and social media has become such an integral part of our lives as young people, we will use these tools responsibly to spread positivity and goodness rather than negativity and hate, share the word of God, and inspire others. Through this we can keep the fire within us alive, and light up the hearts of those around us.

God is our joy and our hope. We know that through His grace, we can inspire others by living the joy of the Gospel in our diverse and ever-changing societies to create a world of love, harmony, and unity as missionaries of joy.

August 6, 2017, Dirgantara Air Force Academy, Jogjakarta, Indonesia

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<th>Drafters</th>
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<td>Brenda Lynn Julianose</td>
<td>Malaysia</td>
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<td>Frederico Rodrigues Pereira</td>
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<td>Nguyen Thi Thai Hang</td>
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AYD Delegates attend one of the workshops.

Banner at AYD.

AYD Reading of Final Statement after the Closing Mass.

Eucharist at AYD.

AYD Closing Mass Offertory Procession, rice offered...onesian way.

AYD 2017 Cambodian delegation.jpg

AYD Cross is passed by Indonesia to India the next host.

AYD Unity through Cultural exchange.

AYD Unity in Sharing a meal.

AYD Unity through Cultural exchange.
AsIPA (Asian Integral Pastoral Approach) Workshop
Pastoral Centre, Archdiocese of Saigon, Vietnam
July 31 to August 4, 2017

“The Word of God is the Seedbed of SCCs”

This AsIPA Workshop was co-organized by the FABC OLF AsIPA Desk and the Archdiocese of Saigon, Vietnam. Local co-organizers from the Archdiocese of Saigon were Fr. Louis Anh Tuan Nguyen (Director of archdiocesan Commission on Family Life and Secretary of CBCV)*, Mr. John Peter Vui Ta, Mr. Francis Dung Tran, Mr. Anthony Bang Uong and Ms. Agatha Nang Nguyen.

The Aims were:
1) acquiring an understanding on the vision of the Church as “Communion of Communities – a participatory Church”,
2) deepening our experience of Christ-centered communities through Gospel sharing, and
3) learning pastoral methods to move towards our vision of Church by becoming SCCs.

There were 112 participants from 5 dioceses who were composed of 20 priests, 18 religious (11 sisters and 6 brothers) and 75 laypersons.

Bishop Peter Nguyen Van Kham of My Tho diocese clearly remarked that “SCCs should be a response to parish ministry with the orientation of the Church as communion and participation.” He articulated three points in his keynote address:
1) the Vision of the Church in Asia:
   Communion of Communities in a New Way of Being Church – a Participatory Church and its Implementation through SCCs (Meaning and Features of SCCs).
2) The Word of God is the vital source for Christian life.
3) Mission (Taking Action):
   The Necessity and Importance of Building up SCCs in our situation.

During the program, the vision of the new way of being Church, the meaning of AsIPA, the importance of the Word of God, the Seven-Steps Gospel Sharing and introduction on SCCs were presented by the AsIPA Resource Team (Fr Arthur Pereira, Br. Michael Komkris and Ms. Bibiana Joohyun Ro).

Participants practiced the Seven-Step Gospel Sharing Method in small groups.

All the participants were interested in the program and shared their concrete situations and ideas. At the end of the program, participants by parish or diocese made tentative pastoral plans on SCCs in two dimensions:
1. Ongoing formation program for 2018:
   a) Organizing AsIPA workshop for priests of the Archdiocese of Saigon.
   b) Organizing a further AsIPA workshop for those who have joined AsIPA workshops.
2. Introducing Gospel Sharing Methods and building up SCCs:
   1) Motivating several (or 1-2) parishes to start SCCs based

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* Director of archdiocesan Commission on Family Life and Secretary of CBCV.
AsIPA Desk

on Gospel Sharing (so that it could be a model / example of SCCs)

The workshop closed with a Mass celebrated by Auxiliary Bishop of Saigon Archdiocese, Joseph Do Manh Hung.

Written by
Mr. Anthony Bang Uong
(Member of local organizing team for AsIPA, the Archdiocese of Saigon)

Edited by
Ms. Bibiana Joohyun Ro
(Executive Secretary of AsIPA Desk)

Congratulations
Fr. Louis Anh Tuan Nguyen, who has just been appointed auxiliary bishop of Saigon.

We keep him in our prayers.

THE PARISH
Communion of Communities

"Forming BECs as agents of communion, participation and mission"

7th Annual Diocesan BEC Facilitators Congress

St. John the Baptist Parish,
San Juan, So. Leyte, Philippines
April 7-8, 2017

Introduction
The Congress is the two day, annual gathering of parish facilitators in the whole Diocese. The theme for this year is: “The Parish as Communion of Communities: Forming BECs as Agents of Communion, Participation and Mission.”

We had a total number of 333 registered participants this year. For the accommodation, the participants were assigned to different “foster” families in the host parish. The host Parish BEC Facilitators together with the Diocesan BEC Team met regularly for the preparation of the BEC Congress. During the actual congress, the whole Vicariate BEC Facilitators were the ones who facilitated with the Diocesan Team as their partners.

The Programme
Talks on day one included, “The Parish as Communion of Communities” by Bishop Oscar Florencio, DD (Bishop In-Charge - BEC Visayas Region); “BECs as Agents of Communion, Participation and Mission: Pastoral Options” by Fr. Daniel Franklin Pilario, CM and BEC Socio-Cultural Presentations of Facilitators by Vicariate.

On Day two, after breakfast and Gospel Sharing with the host family, the day began and ended with the Alay-Kapwa Raffle Draw (see below for explanation). The days’ programme included Vicariate Reporting by Vicariate BEC Coordinator; Diocesan Reporting by Diocesan Team; and concluded with a Pontifical Mass by Bishop Precioso D. Cantillas, SDB, DD with Maasin Clergy.
Challenges
Main difficulties are logistical – weather, long travel distances and accommodation.

When did this activity start? How did it start?
2007 to 2008 - Training of Diocesan BEC Facilitators
2008 to 2009 - Conducted BEC Parish Facilitators’ Training (8 persons per Parish, 3 days live-in seminar/workshop/training)
2009 to present – Structures of Communion, Participation and Mission

What do you expect of the BEC Facilitators who have attended the Congress?
• To multiply BEC Facilitators: Formation Program
• To plan and implement programs for the poor: as outlined in the Pastoral Letter, November 2016, of our Bishop Precioso D. Cantillas, SDB,DD
• To continue and persevere as BEC Facilitators
• To be animators to those half-hearted BECs
• To be inspired
• To invite everyone (especially the “unchurched”) for active participation in the life of the Parish
• To complete the formation of BEC cells in the Barangays.

Report sent in by Fr Harlem Gozo, Diocese of Maasin

What inspires the organizers?
The Holy Bible, PCP II, AsIPA (Asian Integral Pastoral Approach), Support from the Bishop and the Clergy of Maasin, Team of Facilitators Diocesan, Vicariate and Parish level.

Notable positive effects of this Congress
• Inspired to conduct formation programs to train more BEC Facilitators
• Encouraged to develop programs for the poor
• Some BEC issues were discussed especially in relation to other LOMAS and the PPC
• Questions were given pastoral recommendations and suggestions
• The understanding of new forms of BEC is appreciated
• The understanding of BEC is deepened
CHARISM – REBIRTH IN THE LIGHT OF EVANGELII GAUDIUM

Historically, the mission of Catholic Action has been to form lay people to assume their specific responsibility in the world. Today, in effect, it is the formation of missionary disciples. I thank you for having decisively taken Evangelii Gaudium as your magna carta. Catholic Action’s charism is the charism of the Church herself, profoundly incarnate in the here and now of every diocesan Church, as she attentively contemplates and discerns the life of her people and seeks new ways to evangelize and carry out her mission, beginning with the different parish situations. Traditionally, Catholic Action has had four pillars or feet on which it moves: Prayer, Formation, Sacrifice and Apostolate. At different periods in its history, it has put one of these feet first and let the others follow. Thus, at a certain time, the stress was on prayer or formation in doctrine. Given the needs of the present time, the apostolate should be the distinctive feature and it should move first. Not to the detriment of the other realities, but on the contrary, to enable them to move forward too. The missionary apostolate calls for prayer, formation and sacrifice. This was clearly emphasized at Aparecida and in Evangelii Gaudium. In mission, there is always a movement towards integration.

FORMATION:

by offering a process of growth in faith, an ongoing mission-oriented catechetical programme adapted to every situation, based on the Word of God, with the aim of fostering a joyful friendship with Jesus and an experience of fraternal love.

PRAY:

with that holy “extroversion” that opens your hearts to other people’s needs, their sufferings and their joys – a prayer that makes you go forth and takes you far. In this way, you will avoid constant self-concern.

SACRIFICE:

not simply to feel more pure – a generous sacrifice is one that benefits others. Offer your time in trying to help others grow; offer what you have in your pockets and share it with those who have less; offer the gift of your personal vocation generously to embellish our common home and help it to grow.

A RENEWAL OF YOUR COMMITMENT TO EVANGELIZE – IN THE DIocese AND IN THE PARISH

For Catholic Action, mission is not one task among others: it is the task. The charism of Catholic Action is to advance the Church’s pastoral activity. Unless mission is its distinctive strength, Catholic Action will lose its true nature and its reason for existing.

It is essential to renew and modernize the commitment of Catholic Action to evangelization. The aim must be to reach everyone, everywhere, on all occasions, and in every existential periphery, in reality and not just in principle.

This means rethinking your formation programmes, your forms of apostolate and even your prayer life, so that these will be, essentially and not occasionally, missionary. Abandon the old principle that says, “We have always done it this way”. Some of those things were very good and praiseworthy, but they would be out of place were we to do them again today.

Catholic Action must take up the overall mission of the Church, with a sense of generous membership in the diocesan Church, starting with the parish.

The mission of the universal Church is renewed in each particular Church in its own particular way. So too, Catholic Action takes on true vigour by responding to, and making its own, the pastoral outreach of each diocesan Church, through concrete forms of participation that start from the parishes.

Catholic Action must provide the diocesan Church with a mature laity that readily supports pastoral projects everywhere as a way of realizing its vocation. You need to be incarnate in concrete ways.
Nor can you be like those groups that are so universal that they are not based anywhere, answer to no one, and are always on the lookout for what they suits them wherever they go.

Agents – everyone, without exception
All Catholic Action members are missionaries in action. Children evangelize children, young people other young people, adults other adults, and so on. No one shows the joy of the life of faith more effectively than a peer.

Avoid falling into the temptation of “perfectionism”, endlessly preparing for the mission with interminable analyses that, once finished, are already obsolete. Jesus, with his apostles, gives us the best example: he sent them out with what they had. Then he met with them and helped them to discern what they had experienced.

Let reality dictate times and places, and let the Holy Spirit guide you. He is the inner teacher who illumines our work once we are free of preconceptions and conditionings. We learn how to evangelize by evangelizing, just as we learn how to pray by praying, provided we have a good disposition.

All of you can go out on mission, even if not everyone can go into the streets or the countryside. It is important to give a special place to the elderly who have been members for a long time or have recently joined. They could well be the contemplative and intercessory section within the various sections of Catholic Action. They can build up a store of prayer and grace for the mission. This is true of the sick as well. God listens to their prayer with special affection. May all of them feel that they have a part to play, and realize that they can be active and useful.

Recipients – all people and every periphery
It is important that Catholic Action be present in political, business and professional life, not to present ourselves as perfect Christians, but in order to be of greater service.

It is essential that Catholic Action be present in prisons and hospitals, in the streets, in slums, in factories. Otherwise, it will be an elitist institution with nothing to say to anyone, including the Church herself.

I desire a Catholic Action present among people: in the parish, in the diocese, in towns and in neighbourhoods, in the family, in offices and workplaces, in the countryside, in all spheres of life. These are the new areopagi where decisions are made and culture is created.

Streamline your admission process. Do not be customs houses. You cannot be more restrictive than the Church herself or more papist than the Pope. Open your doors and do not impose tests of Christian perfection, for that way you will be encouraging a hypocritical pharisaism. What is needed is active mercy.

The commitment made by lay people who join Catholic Action is forward-looking. It is the decision to work for the building of the Kingdom. We do not need to “bureaucratize” this particular grace, because the Lord’s call comes when we least expect it. Nor can we “sacramentalize” an official status by making demands that pertain to another sphere of the life of faith and not to the commitment to evangelize. Everyone has a right to be an evangelizer.

May Catholic Action offer a welcoming space and a Christian experience to those, who for personal reasons, may feel that they are “second-class Christians”.

Method – in the midst of people
The method to be used depends on the recipients. As the Council tells us, and we often pray at Mass, we are to be conscious of and sharers in people’s struggles and hopes, in order to show them the way of salvation. Catholic Action cannot stand apart from people; it comes from the people and needs to remain with the people. You have to make Catholic Action more “popular”, that is, people-oriented. This is not a matter of image, but of authenticity and charism. Nor is it demagogy; it is to follow in the footsteps of the Master, who never found anything repugnant.

Following this path means being “immersed” in people, sharing their lives and coming to know their interests and their desires, their deepest longings and their hurts, but also what it is they need from us. This is fundamental, in order to avoid wasting time answering questions that nobody asks. We can sit at our desks and think of ways of evangelizing, but only after we have been with people and not the other way round.

A more “popular” and incarnate Catholic Action will create problems for you, since people who do not appear suited to join will want to do so: families where the parents are not married in Church, men and women with a difficult past or present yet continue to struggle, young people who are confused and hurt. It is a challenge for Catholic Action’s ecclesial maternity: to accept everyone and to accompany them on their life’s journey with the crosses they bear.

Everyone can be a part, starting with what they have and what they can do.

This is the concrete people that you are to form. With this concrete people, and for this concrete people, you are to pray. Focus your vision in order to see the signs of God evident in different situations, especially in expressions of popular devotion.
From these you can better understand people’s hearts and discover the surprising ways that God acts, in a way that surpasses our thoughts and ideas.

**The Plan – an outgoing Catholic Action – passion for Christ, passion for our people**

You have proposed a Catholic Action that goes forth. This is good because it keeps you properly balanced. Going forth means openness, generosity, meeting reality outside the four walls of organizations and parishes. This means giving up trying to exercise undue control and to programme results. That freedom is a fruit of the Holy Spirit, and it will help you to grow.

Catholic Action’s plan of evangelization should follow these steps: take initiative, get involved, accompany, bear fruit and celebrate. Move forward a step at a time, become a part of things and advance together. This is already something to celebrate. Pass on the joy of your faith, the joy you feel when evangelizing, in season and out of season.

Do not fall into the temptation of “structuralism”. Be enterprising. You are no longer faithful to the Church if at every step you wait to be told what to do.

Encourage your members to value chance, face-to-face missionary encounters, or those starting from the missionary activity of the community.

Do not clericalize the laity. Your members’ aspiration should not be to form part of the “Sanhedrin” that gathers around the parish priest, but to work passionately for the Kingdom. At the same time, do not neglect to encourage vocations with all seriousness. Be a school of holiness, which basically involves discovering your proper vocation, which is not to be an office manager or a priest-diplomat, but instead, and above all, an evangelizer.

You should be a place of encounter for other institutional charisms and movements present in the Church, without any fear of losing your identity. From your members should come evangelizers, catechists, missionaries and social workers who help make the Church grow.

It is frequently said that Catholic Action is the long arm of the hierarchy. Far from being a prerogative that leads you to look down on others, it is an immense responsibility. It demands fidelity and consistency to what the Church points us to at every period of her history, without remaining anchored to past forms as if they were the only ones possible. Fidelity to your mission entails the flexibility that marks those who have one ear attuned to the people and the other to God.

In the 1937 publication “La Acción Católica a luz de la teología Tomista”, we read the following words: “Might Catholic Action not be translated as Catholic Passion?” Catholic passion, the passion of the Church, is to experience the delightful and comforting joy of evangelising. This is what we need from Catholic Action. Thank you.

**If you would like to have some background information on Catholic Action, you can find some a description on the following link:**

https://www.britannica.com/topic/Catholic-Action

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**A Visit with the Director for the Family Commission, Taiwan**

In this issue of ‘Laity’ I am writing about the work of the Taiwan Catholic Family Commission which operates under the guidance of Bishop John Lee of Hsinchu Diocese. It was on the occasion of my visit to Taiwan from Oct 24-27 to prepare for the East Asian Seminar on the Family to take place in May 2017. The following article is taken from an extended conversation between myself and Hsin Pin, Director for the Family Department of the Chinese Bishops Regional Conference (Taiwan) and her husband, James.

**Background**

Like South Korea, Singapore and perhaps Hong Kong, Taiwanese society experienced wide spread poverty and unemployment in the post-war and post-colonial period. This was followed by a period of political unrest and intense industrialisation. As workers resisted exploitation there was the rise of trade unions and workers’ movements. The economic conviction was that foreign investment in industry using cheap labour was the way for the country to get out of poverty with foreign direct investment through multi-national corporations using developing countries for production and manufacturing to increase their profit margins. With cyclic boom and bust phenomena, these countries lurched from labour intensive production (like China and Bangladesh today) to more high-skilled manufacturing as their workers required higher pay and the cost of living was rising. Gradually, there developed a much bigger middle class, a higher standard of living and generally a more developed country in economic terms.

There seemed to be a pot of gold at the end of the rainbow and we are now reaping the benefits of such an economic model which was based on cheap labour and high consumption. What has not improved or has deteriorated is the over-emphasis on material goods for happiness, the need to work 50 hours or more a week to become ‘successful’ and an increasingly unequal distribution of economic benefits as wealth flows to the top 5% of the population. A sizable proportion of the population is left...
behind and remains poor despite their consistent hard work. Also, a large migrant population fills the low paid, low skilled jobs.

**Introduction**

Taiwan, like many other countries, places a high value on traditional customs & relations, culture and the family. Ms Hsin Pin, working at the Commission on the Family explained that there are many challenges facing the family in modern Taiwan.

The atmosphere in Taiwan is growing more liberal with the inclusion of a new bill related to gender equality, so-called, which makes it legal to have same-sex unions. The traditional idea of family is too much taken for granted in several ways. Firstly, in the way that work is organised. For those working outside the home, hours of work are very long and time with family is often sacrificed for a better salary or for a promotion etc. Secondly, the traditional family is not allowed to be considered the norm and even in schools and public libraries there is literature which normalises sexual relations between two men or two women. It is thought that the long hours of work, the focus on material gain and the neglect of the family has led to an increase in crime among youth who feel lost and have no sense of their worth.

In this context of moral ambivalence, supremacy of the economy and a church that is not yet bold enough to look outwards, the pastoral care for the family is a huge challenge.

**Structure for Networking and Sharing**

In 2015, The Family Commission proposed to the Bishops’ Conference that each diocesan family commission should develop family care groups in every parish church. These family care groups will be defined and given their roles based on the culture and experience of the diocesan teams. In the coming year, these family care groups will receive attention with further reflection on their role and function in order to support family life. These family care groups in every parish would also serve as a network to communicate with the diocesan and national bodies.

To further strengthen the networking, twice a year the national commission brings all diocesan family commission heads to exchange and share on their work and to encourage and inspire them in their own area of work as well as reaching out to assist in each other’s dioceses.

In the area of marriage preparation, each diocese is taking care of this in their own way. Most of the dioceses have a compulsory preparation which consists of a two day, weekend programme which could be the Engaged Encounter programme. The Commission is considering how to further accompany and support young couples with pre-marriage and marriage formation programmes. One hope is that the family care groups could evolve into a structure where married couples are trained to accompany young couples who have completed their marriage preparation for at least six months and beyond where needed. Many priests are fulfilling this role at present but they find it may not be possible to sustain. Pope Francis is very insistent on the need for Ministry to be Accompaniment and not only Programmes.

During our conversation, we said a few times, that we do not know the situation in depth as we do not have the data. What, for example, is the connection between the nature of work in Taiwan today and the breakdown of the family? What is the root cause of our youth being ‘lost’ and rudderless? We can guess and we can tell many stories but there is a need for research or even just a collation of research already done that could be very helpful for our pastoral plans and strategies. It could provide us with some basis on which to plot a five or ten year programme for family life.

One more area we reflected on together was how the church, at all levels, continues to work in silos. There seems to be little real collaboration between those working for Family, Youth, Women, BECs, Laity, Catechesis etc. We can see from the example of the Vatican that the individual Councils for Laity, Family etc are now one Congregation consisting of various departments for Laity, Family, Women, Youth and Life under one umbrella. We know that this is not just an exercise in restructuring or cost cutting but it is most of all to give effective support for those in these various ministries world-wide and to model a way to work together. We shared that it is very difficult and often impossible to work together as each desk or director is very convinced of their own programmes and perhaps a little possessive of their following. The reason to collaborate is to give better service to our people. Also, to give witness to Communion.

Finally, the discussion ended with the hope that our Family Ministry would help our Catholic families become agents of mission and our Church would serve society. The reality at present is that we are mainly busy taking care of ourselves. For the benefit of our Families we need to look outwards as Catholic families to serve the poor and the disadvantaged to become the seed-beds of a new civilization of love and leaven in our society to bring about the Reign of God. As Pope Francis says, to become ‘missionary disciples’.

**Article & Interview by**

Wendy Louis

25th October 2016