

**Pastoral Plan of the Catholic Church in Thailand
for the years 2010 - 2015**

(Translated from the Original Thai version)

**“Discipleship, Pastoral Care of the Community
and Our Mission of Sharing the Good News”**

**Catholic Bishops’ Conference of Thailand
15th August A.D. 2010**

**Pastoral Plan
of the Catholic Church in Thailand
for the years 2010 - 2015**

*Discipleship, Pastoral Care of the Community
and Our Mission of Sharing the Good News*

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**Promulgation of the Pastoral Plan 2010
of the Catholic Church in Thailand
by
the Catholic Bishops' Conference of Thailand**

The Catholic Church in Thailand marked the celebration of the Jubilee Year A.D. 2000 by issuing a 'Pastoral Orientation' for the following decade. Now, in order to continue this pastoral orientation under the guidance of the Holy Spirit, the Catholic Bishops' Conference of Thailand has facilitated the drafting of '*Pastoral Plan A.D. 2010*'. This will be the master plan for our mission of pastoral care and proclamation of the Good News for the next five years.

The aim of this pastoral plan is not to begin again from zero but rather to reaffirm the vision and assist the continuation of what was begun with *Pastoral Orientation A.D. 2000* : '*A people of God, united in love; seeking, following and proclaiming Jesus Christ*'. It also follows the main principles laid down in the previous plan which emphasize the participation of all in the building of strong ecclesial communities which will help them to lead their lives in a holistic way.

After reflecting on the new challenges and urgent issues of present-day society, we have decided on the main theme of this pastoral plan: ***Discipleship, Pastoral Care of the Community and our Mission of Sharing the Good News***. The aim is to build and develop ecclesial communities which will be true communities of living faith; communities of disciple of Christ which lead a life in accordance with His commandment of love; communities which truly give witness,

proclaim and share the Good News with brothers and sisters in the same community.

This pastoral plan underlines the importance of building ecclesial communities comprising of small Christian communities. These are generally called ‘Basic Ecclesial Communities’ because they are the living sign of ecclesial community, a new society based on the culture of love. They are also good instruments for pastoral care and proclamation of the Good News (cf. RM 51).

The Federation of Asian Bishops Conferences refers to the main methodology and the significant instrument used in the building and developing ecclesial community as ‘a New Way of being Church.’ This approach has borne fruit in several Asian countries in the past two decades. This ‘New Way of being Church’ focuses on personal and communitarian life of all the disciple of Christ. Its starting point is to ‘*hear the Word of God and put it into practice*’ (Lk 8:21). Community members are invited to take part in different missions of the Church such as pastoral care, proclamation of the Good News, Catholic education and formation, inter-religious relationship and social-pastoral action. It is now more necessary than ever to join hands to make ‘the New Way of being Church’ more of a reality in all areas.

The Catholic Bishops’ Conference of Thailand hopes to get full cooperation and participation from all Thai Christians –Church personnel, pastors, co-workers, religious, parish pastoral councils, community leaders, as well as all lay Christians– in the mission indicated in this pastoral plan.

On the occasion of the Feast of the Assumption of Mary Our Lady, the Patroness of Catholic Church in Thailand, the Catholic Bishops' Conference of Thailand is pleased to promulgate this 'Pastoral Plan A.D. 2010' of the Catholic Church in Thailand to all Christians. This plan will take effect for five years from the day of this promulgation until the year 2015.

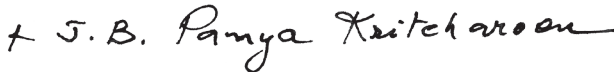
We pray to Mary Mother of the Church to walk beside us and lead all Thai Christians to respond to the call of Jesus Christ to 'Go and make disciples of all nations.' (Mt 28:19)

We pray for God's blessing upon you all.

Given at Bangkok, Thailand
August 15, 2010
At Assumption Cathedral
The Feast of Assumption of Mary Our Lady



Archbishop Louis Chamniern Santisukniran
Chairperson of CBCT



Bishop John Bosco Panya Kritcharoen
Secretary General of CBCT

Pastoral Plan of the Catholic Church in Thailand for the years 2010 - 2015

Vision

A people of God, united in love;
seeking, following and proclaiming Jesus Christ

Mission

The Church in Thailand commits herself to renew her way of living by being closely united to Christ through the word of God and the sacraments; by being united with one another, co-operating and sharing with one another; by seeking the Kingdom values in the context of society today and in fraternal dialogue with people of other faiths; by proclaiming Christ and giving witness to Him in a simple lifestyle; by loving and serving others, especially the poor.



Part 1

Introduction

Background

1. On 15th August, 2000, the Catholic Bishops' Conference of Thailand (CBCT) announced *The Pastoral Plan A.D. 2000-2010* for the Church in Thailand. This pastoral plan was presented in three parts as follows.

- Part 1 is about **The Pastoral Orientation of the year 2000** and comprises the following sections: introduction, vision, mission, principles and practical policies.
- Part 2 is about **The Action Plan of the year 2000** and comprises the following three sections: the area of personnel, the mission tasks, the management and utilization of resources.
- Part 3 is about **The Operational Measures of the year 2000**.

2. Since the publication of the plan, all sectors of the Church in Thailand have applied and integrated this pastoral plan of CBCT with their local pastoral plan in coordination with the Central Office for Pastoral Planning, and a Central Operation Board for Pastoral Planning (COPP). This Committee was composed of representatives from all dioceses, Catholic commissions and a number of experts, who kept monitoring, supporting and promoting application of this pastoral orientation and plan.

3. At present, the Catholic Church in Thailand opens her heart to integrate the teaching of His Holiness Pope Benedict XVI in his encyclical *Deus Caritas Est*, which is the first teaching document of his

pontificate. This encyclical reaffirms the truth of the *Love of God* in a way that is relevant and appropriate to present day society. It calls for a renewed reflection on the meaning and true presence of God. Our social, economic and political world of today needs to acknowledge this presence of God in order to find an authentic answer to life. It is, therefore, necessary for the Church to announce the *Hope of Salvation* coming from God, *Spe Salvi*, in the spirit of reaffirming His Love in the midst of the realities of the world, *Caritas in Veritate*. Ours is a crucial time and it is ever more appropriate for the Church to face the current secular mainstream of the world with faith, hope and love, especially *Love in Truth*. Our truth is Christ; He can offer the answers to the situation of the world today.

Economic, political and social context in the world today

4. The world today is one of constant change with diverse forms of interaction. This constant change, linked to the process of globalization, poses a high risk of conflict. Globalization brings about a complex network that inevitably affects every sector of society: pandemics, global warming, economic and political crises, transnational terrorism, etc. In this milieu, millions of poor people are affected. They are at the bottom of the social ladder. Their dignity as humans is degraded for the sake of material growth. The rich, on the other end, who are often lacking in morality and ethics, are growing in number and are destroying the common good of world society. This evidently widens the gap between countries

Economic, political and social context in Thai society today

5. In the economic field, during the past several decades, Thailand has adopted a neo-liberal economic system as the main approach to national development. This neo-capitalist system has materialism and

consumerism as its driving forces, enabling a minority with better opportunities to possess means of production and hold the larger share of wealth in their hands. It largely manipulates and exploits the limited natural resources for added value, accelerating urban growth while leaving behind the rural sector. This economic system leads to conflicts and widening of gaps between various population groups.

The opening of free trade is disadvantageous to farmers and causes farm prices to fall as a result of an influx of cheaper agricultural produce from abroad. There is competition for the acquisition of land, which is the basic means of agricultural production. Numerous farmers become landless. Most of them are caught in the vicious circle of heavy debts. In the country there are also significant efforts to promote an economy that gives priority to self-sufficiency rather than that type of commercial production that exhausts natural resources.

Many irresponsible industries are critically affecting the environment and destroying the ecosystem and the livelihood of the population. Global warming and climate change and their consequence have an impact on the people and ecosystems in multiple ways. Tourism is also a key factor in the plunder of natural resources and the ecosystem. All these have caused frequent natural disasters, and tend to cause more and more destruction.

6. While Thai politics are becoming more dynamic and complex, democracy in the country grows weaker. Political parties, business groups and civil society play an influential role in the state. Governments prefer to opt for populist policies as a basic strategy, which leads to prolonged conflicts and divisive ideas and ideologies in society. There is a struggle to seize political power by any means even through large scale and widespread corruption so that the benefits of power can be reaped. Governments are not stable and do not have enough power to implement key policies and respond to the problems of the poor. On the other hand, it is good to see that a large number of the people are following and monitoring political movement with their

criticisms and comments, even though they have a variety of irreconcilable ideas. More people take part in political activities at various levels.

7. Although technological progress and advanced communications bring convenience and speed, they also bring dramatic changes to the value systems, cultures, traditions and livelihood of the people in society. In particular, young people are abandoning fundamental values and are being lured into materialism and a morality of relativism.¹

Realities of the Church in Thailand

8. Throughout her history, the Church in Thailand has been giving witness to and carrying out her mission in the midst of a social context characterized by the above-mentioned realities. This growing tendency towards relativism and egoism² leads people to think they no longer have a need for God.

Furthermore, the methods used in the past to know and understand the ‘Good News’ according to the teachings of Jesus Christ and of the Church have not been intensive or comprehensive enough. They did not help people develop a faith deeply rooted in the heart and in daily life; a faith capable of giving witness.

9. Thai Catholics are a minority in Thailand and comprise groups of people who need different and diverse pastoral care, for instance children and youth. These groups also include Christians who have abandoned their faith because of various factors such as marriage with people of other faith, lack of access to pastors, or the lack of opportunities to participate in well-grounded faith communities. Research conducted to evaluate the implementation of the pastoral plan for the years 2000-2010 indicated that most Christians need more knowledge and understanding of the word of God, the sacraments and

liturgy. They are not quite aware of their mission to give witness to their faith.

10. Research was also done on the implementation of the three key principles of the Pastoral Orientation for the years 2000-2010, viz., building strong communities, working with a holistic approach and promoting active and genuine participation. It showed that Christians at all levels were aware of the significance of these principles and accepted them. However, they still lack the capacity to implement these three principles in a concrete and fruitful way.

Challenges for the Catholic Church in Thailand

11. In the reality described above, the Church is aware of the problems and sufferings of the people on their pilgrimage in this present world. They live in this reality, which tends to lead them into a culture of death.³ The Church must, therefore, review her role as an instrument of salvation. She has to bear witness to the culture of love, life and salvation, and is firmly committed to guiding the people of God to his Kingdom, which is the Kingdom of love and peace, through Jesus Christ who is '*the Way, the Truth and the Life.*'⁴

Framework for the Formulation of Pastoral Plan for the years 2010 - 2015

12. To guide the faithful in this present situation, the Catholic Church in Thailand set up working groups with a view to preparing a new pastoral plan of CBCT. They had the task of preparing the groundwork for this new pastoral plan through evaluation, research and study of the social realities. These groups did their work by stages. They organized two meetings by sectors. The first was held for the Archdiocese of Bangkok and the Dioceses of Chiang Mai, Ratchaburi,

Chantaburi, Nakhonsawan and Suratthani from October 6-9, 2009. The second was held for the Archdiocese of Thare-Nongsaeng and the Dioceses of Ubonratchathani, Nakhonratchasima and Udonrthani from November 10-13, 2009. Finally, a national general assembly was jointly held from April 19-23, 2010 at Baan Phu Waan Pastoral Training Center to formulate a pastoral plan for the years 2010-2015 on the theme “**Discipleship, Pastoral Care of the Community and Our Mission of Sharing the Good News.**”⁵ This general assembly was attended by archbishops, bishops, priests, women and men religious and lay representatives –a total number of 166 people.

13. The meetings in both sectors and the general assembly employed the process of *Appreciative Inquiry*.⁶ This is an approach that allows genuine participation of all in the *discovery* of positive elements in the experience of each individual and organization. All participants looked ahead and helped formulate a common *dream*. They sought ways to translate it into reality. They also *designed* provocative propositions that would lead them ahead to a desired *destiny*. The questions used in this process were formulated from the vision of the pastoral plan of the year 2000: ‘**A people of God, united in love; seeking, following and proclaiming Jesus Christ**’. The meeting at the two sectors produced similar results, evidently following the orientation and practical policies of the Pastoral Plan of the year 2000.

14. Therefore, this Pastoral Plan of the year 2010 is a follow-up and continuation of the Pastoral Orientation of the year 2000. This means that this pastoral plan is not totally new, but should be seen as a further development in the building of ecclesial communities –based on the continual implementation of the mission indicated in the pastoral plan of the year 2000. The general assembly also reached a consensus that the ecclesial community be accepted as the main goal. In other words, the ecclesial community must be a faith community of disciples living

the commandment of love given by Jesus Christ, by truly giving lived witness, proclaiming and sharing the Good News.

Guided therefore by the grace, the power and the light of the Holy Spirit, the Catholic Bishops' Conference of Thailand joyfully promulgates **the Pastoral Plan of the Catholic Church in Thailand for the years 2010-2015** to be the orientation for living and carrying out the mission in unison as follows.



Part 2

Discipleship and Pastoral Care of the Community

Chapter 1

Formation for Discipleship and Faith through the word of God, the Sacraments and Prayer

15. “By this all men will know that you are my disciples, if you have love for one another” (Jn 13:35). Discipleship or Christian life is a living of faith, hope and love in unity with Christ as the center. Disciples should be aware that the practice of religion is not merely attendance at liturgy, but it is a call of God to unity with Him. Christians must live the vocation that God gives to each of them⁷ by living a life of active, deep faith and with the word of God as the breath of life, nourished by the sacraments and prayer. In this way, the participation in the Eucharistic Celebration, especially on Sundays, is an ongoing celebration in daily life. Jesus said “*I am the vine, you are the branches; he who abides in me, and I in him, he bears much fruit; for apart from Me you can do nothing.*” (Jn 15:5)

16. The Church nourishes Christian life with the word of God and the sacraments.⁸ Since the word of God and the sacraments play such a crucial role in the life of Christians, it is necessary for them to get close to the word and the sacraments to gain genuine experience with God. “*Man shall not live on bread alone, but on every word that proceeds out of the mouth of God.*” (Mt 4:4) At the same time, they must try to get a greater knowledge of the Bible and the teachings of the Church in order

to get to the core of Catholic faith⁹ and the awareness that the Father specially loves them and makes them His children.

17. Renewal of Christian life at the present time is an urgent need because ours is an age of materialism, consumerism, hedonism, individualism, etc. Challenges are many. It is necessary for members of the Church –bishops, priests, women and men religious and lay people of all ages– to renew their faith and Christian life. At personal and community level, they need to experience Jesus as the center of their lives, based on the spirit of love, service and solidarity. This calls for concrete renewal of catechetics, liturgy, prayer life and ongoing formation, using essentially the approach of Basic Ecclesial Community or “A New Way of being Church”.¹⁰

18. **The Catholic Church in Thailand has adopted the following guidelines as her main pastoral concern on the formation for discipleship and faith through the word of God, the sacraments and prayer:**

- 1) **‘The day of the Lord’ should be an important day that is most effective in nourishing discipleship and development of faith through the word of God, the sacraments and prayer. Insofar as possible it should be an occasion of experience of God as a driving force of the Christian life in giving witness in all dimensions of social life.**
 - a. It is the duty of priest to give priority to Sunday Mass as sacred liturgy. The proclamation of the Word together with the homily and the celebration of the Holy Eucharist should be done in a truly meaningful way that nourishes Christian life.
 - b. Christians should be encouraged to take active part in the Eucharistic Celebration so that they might have an experience of God. This can enrich their faith with profound knowledge and understanding of the meaning and value of

the Eucharist as the source and summit¹¹ of Christian life, family and ecclesial community.

- c. Priests and lay people should work together to make Sunday a true celebration of the Lord's Day, and extend it to their daily lives. A fraternal atmosphere in the ecclesial community could be promoted through various activities, such as study and sharing on the Word, the activities of various charismatic organizations,¹² and other activities that build up fellowship in the community.

2) The word of God and Life of Prayer¹³ as the core of faith formation and development.

- a. Make the word of God and prayer the essential parts of daily life and the foundation for spirituality formation of the Church ministers, Christians, families, Catholic organizations and various charismatic organizations of the Church.
- b. Renew systematically the whole process of ongoing faith formation in Christian life through catechesis, with a concrete action plan and a handbook on Christian living.



Chapter 2

Formation and Development of Ecclesial Communities

19. *“They were continually devoting themselves to the apostles’ teaching and to fellowship, to the breaking of bread and to prayer... And all those who had believed were together, and had all things in common...and having favor with all the people. (Acts 2: 42-46).*

The pattern of discipleship in the time of the apostles gives a clear picture of the life of the Church. A community of disciples is alive when it is nourished by the word of God, the sacraments and prayer. It bears witness to the presence of Christ in the community by sharing the experience of faith with one another through listening to, reflecting upon and applying the word of God in their personal and collective lives. The community of believers is of one heart and one mind as brothers and sisters,¹⁴ and lives in love. It is generous sharing, self-sacrifice, forgiving and humble. Members are aware that they are all brothers and sisters.¹⁵ This identity reveals God’s love, beginning within each family of disciples that lives in faith, hope and love, as a grace of baptism. This should be evident in the love, joy, peace and justice with which they give witness to the gospel values. Only when it lives this kind of life can an ecclesial community be ‘Good News’ for people of other faiths in the wider society.

20. God did not bring salvation to each individual independently, but calls all to be His people and come to know him sincerely¹⁶ through Baptism. Each one is a member of the mystical body united in the family of God. Each one has the mission to give witness to his or her faith, living with love and communion, starting with family and neighbours. They share life with one another participating in a common mission with the pastor in each parish. They form an ecclesial community which will be the solid foundation and a starting point for the materialization of the mission of forming disciples and building new Christian communities in the wider society. The Basic Christian

Community is a living sign of community in that particular parish. It is a new society rooted in the culture of love, an effective instrument for pastoral care and evangelization.¹⁷ Therefore, pastoral care and formation is necessary for the ecclesial community. This is done through formation in the life of prayer and biblical formation. It must promote group activities and support the vocation of lay people, religious and priests alike. Everyone has a role to play in building up that unity which will make the Kingdom of God more visible in the society.

21. The Catholic Church in Thailand has adopted the following guidelines as her main concern for pastoral care and the development of the ecclesial communities:

1) “A New Way of being Church” or the Basic Ecclesial Communities is the main key element and the most important orientation of this pastoral plan. Therefore, a working group (BECWG) with a systematic process should be set up for the management, supervision, monitoring and development of the Basic Ecclesial Communities.

- a. The BECWG will work to promote a common understanding of what these communities are, and form leaders among Church members at all levels. It will help raise awareness of the value of Basic Ecclesial Communities as a new way of living in love and fraternal communion as members of a community. This would make the proclamation of the Good News more effective in all its dimensions, namely in pastoral care and renewal of Christian life, missionary work, ecumenism, inter-religious relationships and socially oriented pastoral activities.¹⁸
- b. The BECWG will offer awareness-raising and skill training to members of the Church, especially pastors, religious, catechists and community leaders so that they can understand better this “New Way of being Church”. This will equip

- them better for their ministry in the ongoing formation of ecclesial communities.
- c. Help the Church members to get a thorough understanding of their mission as proclaimers of the Good News, and as formators and developers of ecclesial communities. The Rite of Christian Initiation of Adults¹⁹ should be an essential instrument for welcoming new Christians into their ecclesial community.
 - 2) **Pastoral Councils should be set up at parish level. Under the leadership of the parish priest, this parish pastoral council should promote various parish organizations and Catholic action groups to take an active part in building the Basic Ecclesial Communities, in nourishing and strengthening its growth in all parish organizations.**



Chapter 3

Formation and development of pastors and co-workers

22. Christ, the Good Shepherd²⁰ is the model for pastors in the Church. Pastors are bishops, priests and deacons. Co-workers of pastors are religious, catechists, Christian leaders of all kind. Both pastors and co-workers need to follow the model of Jesus, the Good Shepherd, who cares for, protects, searches out and commits His Life to His sheep. *'I am the good shepherd; the good shepherd lays down his life for the sheep..... I know my own, and my own know me.'* (Jn 10:11-14) Therefore, all pastors should strive to make the Church truly a light for society. They must dare to go against social currents and secular values by living the Gospel values of love and service. They must be ready to give witness following the example given by Christ *'For even the Son of Man did not come to be served, but to serve, and to give His life as ransom for many.'* (Mk 10:45)

23. Pastors and co-workers need formation and training to make faith a life-giving experience. They should know Christ's teachings thoroughly and live in communion with Him and the Church. Like Mary, who listened humbly to the word of God and obeyed it, they too will be able, day after day, to truly give witness to Christ.²¹ They also need to have a deep personal experience of God that enables them to commit their lives to God and His Kingdom, an experience like that of the first four disciples who had experienced Jesus as God when they saw the miracle of the fish²², or the two disciples on the road to Emmaus.²³

24. **The Catholic Church in Thailand has adopted the following guidelines as her main pastoral concern for the formation and development of pastors and co-workers:**

1) The formation given to pastors must help them to have a deep experience of God in their lives. It presents Jesus as their true

role model in their calling to be true prophets, good shepherds and holy persons.

a. Formation programs should support parents and ecclesial communities, so that they can get a solid formation in the faith and become more aware that they are the first teachers of the faith and the ones responsible for the pastoral care of vocations²⁴ for their children.

b. Formation houses at all levels should initiate reforms and give special emphasis to the forming of formators and trainees so that they may come to a deep common experience with God through the word of God, the sacraments and prayer. The process of formation and the atmosphere at formation houses should support the genuine growth of pastors.

c. All dioceses should fully collaborate with one another in preparing formators and teachers for the intermediate seminary and Lux Mundi Major Seminary. Various religious congregations should do their best to collaborate and support with this effort.

d. Ongoing formation programs that help develop and build the capacity of pastors to be strong leaders of the community of discipleship should be supported.

2) Christians should be given formation that will help them become co-workers in the pastoral care of the ecclesial communities and educational institutions. Importance should be given to faith formation and they should be helped to have a clear understanding about roles and duties.

a. Mobilise all sectors of all local churches to take part in the formation of quality co-workers for pastoral care in parishes and schools, in the different aspects of the mission of the Church, especially in forming and developing the ecclesial communities.

b. All dioceses have the responsibility to recruit and send candidates for formation as co-workers. It should be emphasized that the ministry of pastoral care calls for a coherence between words and actions. It is also the duty of all dioceses to support the work and provide for the sustainable development of its co-workers

3) Concrete short and long term plans and curricula for the formation and development of pastors and co-workers should be drawn up. An organ responsible for this should be set up in order to assure continuity.



Chapter 4

Pastoral care of the family, children, youth, women, the aged, and other special Christian groups

25. ‘God created human beings in His own image, in the image of God He created them; male and female He created them.’ (Gen 1:27 NEB) ‘Thus, they have value and dignity as children of God and are united in His Body.’²⁵ Personnel development should start with the development of life, which is the great gift that God granted.²⁶ Therefore, the Church in all sectors must protect, promote and develop the quality of life, the dignity and rights of the family, children, youth, women, the aged and other special Christian groups. She should promote opportunities and capacity-building to help them be proud of their dignity as human beings and children of God, and be aware of their role and duties so that they might have life, and have life fully.²⁷

26. The family is the domestic Church. It is the place where parents have the duty of forming and transmitting faith through the practice of religion, the word of God and prayer. Furthermore, parents have the role of supporting their sons and daughters in their search to discover and respond to their specific vocation. The lives of members of Christian family should give witness to true discipleship, which is ‘*the proclamation of God’s Good News*’ in daily life. The family should be a reflection of the love and communion of the Holy Trinity and strive to imitate the concrete example of the Holy Family: Jesus, Mary and Joseph. The Church prays that the domestic Church will live those values and the atmosphere of the Holy Family.²⁸

27. The Church has the mission to nourish the lives of children and youth with gospel values and to provide training that will help them develop as good and mature Christians, living a virtuous life, bearing witness to these gospel values. They should be helped to discover and respond to their vocation, since all Christians are invited to commit

themselves to a holy life and Christian perfection in accordance with their individual vocation in life.²⁹

28. Mary is the best model for all women. She is an example of good discipleship³⁰ who was in the midst of the disciples of Jesus. She is also an example for all women as the servant of God.³¹ In the Gospel we see that Jesus has a concern for the authentic dignity of all women. Therefore, the Church as the Body of Christ should show the same concern for the quality of life of women and foster their capacity and dignity as willed by God, and enable them to play a role and take part in the mission of the Church at all levels.

29. In the world today, the number of the aged people is rising. The Church has to be aware of the need to pay special attention to and provide pastoral care for them. She should help them by defending their dignity and value; because they are the sign of wisdom and fear of God.³² They are witnesses, ones who passed on the faith in the Church and society; teachers who give lessons in life.³³ The Church should recognize these great values and provide opportunities for the aged and for those who are retired from their professions. They have a wisdom that is valuable to society. They too can play a role and take part in the proclamation of the Good News in accordance with their capacity. *“Each one of you has received a special grace, so, like good stewards responsible for all these varied graces of God, put it at the service of others. (1 Pt 4:10)*

30. The Church is aware of the role she can play in guiding all people towards the common good and promotion of personal rights.³⁴ In the present social situation, the different contexts of those in need of special pastoral care present new demands and challenges for the Church. Therefore, the Church must give more importance to the pastoral care of members in various special groups, such as Christians who are distant from parish community, married couples with different

faiths, migrants, people with disabilities, detainees, ethnic groups, the exploited, the abused, etc.

31. The Catholic Church in Thailand has adopted the following guidelines as her main concern for the pastoral care of family, children, youth, women, the aged and other special Christian groups:

1) Promote the development of greater faith, love and hope in national, diocesan and pastoral teams. Equip these teams with greater knowledge, understanding and skill in their pastoral work and give support for various special Christian groups.

a. Form concrete national, diocesan and parish pastoral teams to meet such needs.

b. A support network should be formed to monitor, give assistance to pastoral teams and promote their growth in spirituality and stable livelihood.

2) Diocesan and parish pastoral plans should cover pastoral care of the family, children, youth, women, the aged and various special Christian groups in diocese, deanery or parish.

a. Give emphasis to pastoral care of the family, children, youth and women, especially formation for family life and ongoing family pastoral care.

b. Pastoral plans should respond to the new social situations that affect Christian life. They should be alert to social, economic, political and environmental situations that require specialized and up-to-date pastoral care.



Part 3

Our Mission of Sharing the Good News

Chapter 5

Proclamation and Sharing of the Good News

32. Christ is the Good News of salvation. *“For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life” (Jn 3:16)*. This is the best ‘Good News’ that humanity has received. Furthermore, Christ is himself the ‘Good News’. He has entrusted to all his disciples who believe in Him as his Church to proclaim this Good News, *‘Go therefore and make disciples of all the nations’ (Mt 28:19)*. This proclamation of the Good News is, therefore, the main mission of the Church: to be missionary in proclaiming and disseminating the Good News to every corner of the world in all ages.

33. The main mission of Jesus Christ is the proclamation of the Kingdom of God, bringing new people of God to see the light and recognize the way to salvation that He has brought to all human beings. *“He who has believed and has been baptized shall be saved” (Mk 16:16)*. The most important missionary work is the proclamation of the Good News of the love of God for all human beings. He wants human beings to be saved and be reborn in Christ and freed from all the evil power including all sicknesses, injustice and suffering. He thus leads individuals towards true growth and development, and human society towards justice and peace.

34. The target group of this proclamation of the Good News is broadly classified into three groups³⁵, namely 1) Christians who firmly

practice their faith, 2) Christians who fail to practice their faith, and 3) people who have not professed the faith.

35. Pastoral care of *'the sheep'* aims at helping all Christians to renew their life in Christ with the power of the Holy Spirit, helping them to be courageous disciples, going out to proclaim the Good News and lead their lives in love and service to the people of God, especially those who are in need, the aged, migrants, etc. It is meant to lead them to salvation and happiness and makes them ready to render service to all brothers and sisters in society and help them to gain faith and hope.³⁶ Pastoral care includes the training of Christians so that they can share the mission of proclaiming the Good News and live their lives as witness to the salvation in Christ. It should help them to be missionaries according to each one's status.

36. It is necessary to prepare Christians at all levels for the mission of proclaiming and sharing the Good News. They must be helped to develop that kind of faith that is capable of giving witness in our secularized world. This witness is urgent at the present time. They need ongoing formation in faith, spirituality and knowledge of the Good News as found in the Scripture. The formation of small ecclesial communities in parishes where Christians share their experience of living the word of God through regular reading is a method that could be more widely used by all Christians to proclaim the Good News. The Church need to promote communities of disciples among lay people, priests and religious. This can promote unity and closer relationships as each one proclaims the Good News in accordance with his/her way of life.

37. The method of proclamation and sharing of the Good News is to give witness by living a life in accordance with the Gospel spirit, proclaiming the Good News in all opportunities. The proclaimers must also be nourished with the word of God and the sacraments. Other

methods include the formation of Basic Ecclesial Communities in the parish,³⁷ the initiating of discipleship communities in new areas, inter-religious relationship and inculturation, spiritual life renewal, education and formation in schools as *the locus and base* for the proclamation of the Good News, the various charitable activities, and the use of contemporary social communication in all forms.

38. The Catholic Church in Thailand has adopted the following guidelines as her main concern for the proclamation and sharing of the Good News:

1) Members of the Catholic Church in Thailand need to be courageous in giving witness to the Good News, to the steadfast love and mercy of God, through their daily lives at all times, opportunities and places.

a. Christian life should be renewed by ongoing formation in the faith and a more profound knowledge. People need to be helped to discover the meaning of being a Christian through a real experience of God. In this way their lives will be a clear witness of being children of God and true disciple of Jesus Christ.

b. Serious attention must be given to the follow-up of Christians who ignore their faith and/or abandon the practice of religion. They should be assured of a joyful welcome if they return to the family of the Church.

2) Missionary work belongs to the nature of the Church and is the mission entrusted by Christ for salvation of all human beings.

a. Starting from childhood, there should be a serious and continuous effort to raise awareness in all members of the Church of the missionary spirit. It is especially necessary for those who are preparing to be pastors and co-workers in the Church, to follow the example of St. Paul, the Thai Blessed and all missionaries.

b. The missionary vocation should be promoted with a systematic process and formation.

c. The Church should be mobilized for a unified missionary effort. Emphasis should be placed on the formation of new faith communities. Sincere respect should be given to local religious, cultural and traditional values.

c.1 Missionary teams should be set up at diocesan and parish level in accordance with the directives of the Catholic Bishops' Conference of Thailand.

c.2 Plans for missionary work should be formulated with short and long term training courses. The emphasis should be on *Theology of Communion*³⁸, which is an essential basic teaching for living witness and proclamation of the Good News.

d. Support and importance should be given to the activities of Thai Missionaries and Catholic organizations working for the proclamation of the Good News and other missionary works.



Chapter 6

Catholic education and formation

39. “When Joseph and Mary had done everything the Law of the Lord required, they went back to Galilee, to their own town of Nazareth. And as the child grew to maturity, he was filled with wisdom; and the grace of God was upon him.” (Lk 2:39-40) The Catholic educational institution is *the locus of formation and the base*³⁹ for proclamation of the Good News. It is a component of the mission of redemption of the Church. With regard to education and formation of faith, it must be remembered that “this development of psychological and ethical consciousness of human beings taking place concomitantly is what Christ calls for as the pre-condition to receive the gift of truth and grace. In this way, Catholic school will discover definition of its meaning, which goes along well with cultural reality of the present time.”⁴⁰ It is, therefore, a duty of the Church to help Catholic educational institutions to express their identity clearly; an identity that has Christ as the foundation. The aim is to make this educational institution the locus for the proclamation of the Good News to everyone. There should be a Catholic atmosphere along with catechesis, faith formation, integration of cultures with the faith and the faith with life. This would result in the development of virtues and an ethical formation in accordance with Gospel values; better internal institutional management and curricula for both formal and informal education.

40. When all Christians have become a new people through water and the Holy Spirit, they become children of God in the true sense; they have got the right to Christian formation. They need training to lead their lives as a new creation in righteousness, holiness and truth⁴¹. In other words, they have become fully mature, reaching to the very height of Christ’s full stature.⁴² Catholic education aims to develop human beings in all dimensions –physical and spiritual, intellectual, emotional and social. Based on the teaching of Christ, it should promote the

dignity and value of all human beings, giving witness to love, service and charity. It proclaims Christ to its personnel, students, parents and community. Catholic educational institutions must also emphasize helping the poor and marginalized, and the right of special-needs children to receive equal education. Christ, who loves and is close to children, revealed to us the attitude of Christian education in His word: '*Let the little children come to me, and do not stop them; for it is to such as these that the kingdom of God belongs.*' (Lk 18:16)

41. Technology and communication is a gift of God for the good of humankind and provides important instruments for the proclamation of the Good News.⁴³ Therefore, Catholic educational institutions should use modern science and technology as appropriate instruments for management and teaching. They should provide for media education so that the students know how to choose and use media and technology appropriately.

42. **The Catholic Church in Thailand has adopted the following guidelines as her main pastoral concern for Catholic education:**

1) Catholic educational institutions require serious and ongoing reform as *the locus of formation and the base for the proclamation of the Good News* in the context of Thai society. There should be a unified and clearly defined statement of the identity of the formation offered in Catholic institutions. Everyone participating in Catholic education and formation should try to absorb and live the Gospel values.

a. Administrators, teachers and educational personnel should be given formation about the values and the real meaning of being a Catholic educational institution; and on the importance of integrating culture with faith and faith with life.

b. Gospel values, morality, virtues, ethical standards, volunteerism and prayer life should be fostered as a normal teaching atmosphere and in all activities. Students should be taught to learn to love and

serve; be able to live with others; to build a good society and be concerned for the common good rather than personal interests.

c. It is the duty of parents and school administrators to provide catechesis for all Catholic children in Catholic schools, to form and strengthen the faith and nourish them with the spirit of Christ.

d. A campus ministry desk should be set up to help in the pastoral care of the educational institution, family, parish and community. This would also include instruction on the promotion of inter-religious relationship and charitable activities.

e. Campus ministers should be appointed to Catholic institutions with an appropriate ratio to the number of students.

f. Teaching on virtues, ethics, etc., based on the Gospel values should be provided for Catholic institutions.

g. Training on media education, human rights, peace studies, sexuality education and ecology should be given in Catholic institutions.

2) Catholic institutions have the mission of providing education for children and youth who are waiting for opportunities⁴⁴ in various forms.



Chapter 7

Ecumenism, Inter-religious Relationship and Inculturation

43. The Church is the sign and instrument of the proclamation of the Kingdom of God. All disciples of Christ are the salt and the light of the earth.⁴⁵ Thus, she has an essential mission in the proclamation and sharing of the Good News with those who have not got the faith and those who do not yet belong to the same flock.⁴⁶ In the diverse contexts of Thai society this is done through a dialogue that respects differences among the people; it needs an openness to listen to experience. It involves sharing and learning from one another, mutually enriching and strengthening our spirituality.

44. Every Christian, who is living in the midst of people of other faiths or denominations, must be the sign and instrument of salvation by his or her way of living, acting and *dialogue*⁴⁷, especially the dialogue of life⁴⁸ in accordance with the opportunities afforded by one's social and cultural conditions. This is how each one can give living witness to unity, love, truth, justice and peace as a way leading to the Kingdom of God.

45. In '*Ecumenism*', we recognize that all Christians share the common faith and baptism in the same God our Father who united us as brothers and sisters in Jesus Christ. The faith in Christ and His words should be the center of our attempts to come closer to one another. Therefore, the Church has the mission to proclaim, give witness to and achieve the goal of unity through dialogue and cooperation in the mission of proclamation of the Good News in Thai society. The Church is determined to renew the unity of the Church of Christ among the various Christian denominations.⁴⁹ Without hesitation she expresses her interest in and care for other Christian denominations. She prays for them, talks to them about the Church and takes initiatives⁵⁰ to reach

out to them because “the scandal of a divided Christianity is a great obstacle for evangelization in Asia.”⁵¹

46. A dialogue between Catholics and people of other faiths, which is called *Inter-religious relationship*⁵², is a sharing of the Good News with the spirit of love and service motivated by interest and concern. It involves sharing and living together peacefully with people of all faiths and cultures, with due respect for human dignity, to bring about the Kingdom of God. Therefore, the Church aims to build ecclesial community based on the spirit of love and service so that the Church members will be able to live in unity with brothers and sisters of other faiths, ethnicity and culture, respecting human values and dignity, living happily together. In inter-religious relationship we foster creative interaction with people of all faiths in a community. Emphasis should be given to respect for the religious values of each faith, promotion of knowledge and building of positive attitudes towards people of other faiths. This would then lead to solidarity and collaboration in building of a more ethical society. Opportunity should be sought in dioceses and parishes for visits, meetings and building of relationship with leaders of different religions.

47. The Church in Thailand is determined to promote Christian communities which, while respecting the cultures of local communities and the nation, are deeply imbued with the Gospel values.⁵³ Each community should respect and admire various traditions and customs that are the treasures God has entrusted to them⁵⁴ and which have now become a way of life. In this regard, the Church in Thailand commits herself to renew and affirm the values of the Thai family, respecting cultural ways of life found in each local ecclesial community. We encourage the ecclesial community to become a place for the formation of religious and cultural values. We will give due respect the local heritage and lifestyle of Thai people, as well as their valuable local

wisdom; we are aware that cultural dialogue is the way to build a civilization of love and peace.⁵⁵

48. God calls all lay Christians to help their fellow human beings to be holy through the practice of Gospel values.⁵⁶ The Church will not be able to achieve her goal of proclaiming the Good News if all Christians do not listen with their hearts and learn to share in the sufferings and hope of all who await salvation.

49. The Catholic Church in Thailand has adopted the following guidelines as her main pastoral concern on ecumenism, inter-religious relationship and inculturation:

1) Catholics must be men and women of faith, love and hope, and have a deep spirituality and knowledge of the Bible. They must learn and appreciate local cultures. This will enable them to enter into dialogue with Christians of other denominations and people of other faiths. They must collaborate, share, pursue together and exalt religious and cultural values that help foster genuine unity and peace in Thai society.

a. A clear national plan that also involves children and youth in ecumenism, inter-religious relationship and inculturation should be prepared. Each diocese would then be able to apply it locally in their activities.

b. A diocesan team to actively take charge of this mission should be set up.

c. In order to gain expertise and develop experts in this field training should be given and research conducted. A handbook or directives for the work of ecumenism, inter-religious relationship and inculturation should be prepared; ongoing and serious monitoring and evaluation should also be provided.



Chapter 8

The Mission of Love and Service to the World

50. God has created human beings in His image and entrusted them with the care of all created things.⁵⁷ It follows that all human beings who are made in the likeness of God, have equal dignity and have a shared responsibility toward the earth and the creation as willed by God. Christians are aware of the gift of love that is fulfilled in Jesus, Son of God. They have the mission to carry on the redemptive work of Christ so that His Kingdom may come in the world, that is, they should bring about or promote the Kingdom values of love, justice, peace and joy.

51. ‘*God is Love*’ (1Jn 4:8) and this is the eternal truth, which is revealed to human being through Jesus. Love is the heart and root of the life and mission of the Church in all aspects. This is at its most evident in charitable activities and social teachings of the Church.

52. The Church has the mission of charitable love and of being a social conscience.⁵⁸ The Church, therefore, takes it as her essential task to motivate, promote and teach, exhort and raise awareness about the value and equal dignity of human beings. She helps people to see Jesus Christ dwelling in all human beings, especially those who are waiting for opportunities in society –migrants, indigenous and tribal people, women and children.⁵⁹ Everyone should be ready to love and be of service to their brothers and sisters in all situations. The main mission of the Church at present is her commitment to foster, in all forms, the culture of true love and sharing, justice and peace in society. In particular, the Church tries to support her members in all sectors and professions in the practice of good governance. This is an important base for their living and putting into practice their vocations in both the public and private sectors.

53. The Catholic Church in Thailand has adopted the following guidelines as her main pastoral concern on the mission of love and service to the world:

1) Christians must be aware of the gift of love that is fulfilled in Christ. They continue this mission of love and service by respecting and restoring dignity to their fellow human beings and society; by caring for the earth and all creation. Recognizing the suffering in society they are enthusiastic announcers of Good News, especially to those who are waiting for opportunities and those who suffer injustice.

a. The Catholic Church in Thailand should courageously uphold the value of the social teachings of the Church and give witness to this in her own life, so as to be an authentic conscience and model for good governance. She should take an active part in economical, political, social life; and also in the care and protection of nature and the environment.

b. Christians should be given formation on the social teachings of the Church. They should be encouraged to apply these teachings and values in their daily living; values such as dignity and values of human life and of creation.

c. Coordinate among dioceses and/or organizations for the mobilization, acquisition and sharing of resources and means for social work of the Church.

2) Plans on social action should be developed at diocesan and parish level, and teams formed with responsibility for the implementation of this plan. Some pilot projects should be arranged in parishes.

3) Promote Catholic action, such as Credit Unions, St. Vincent de Paul Society and various forms of activities for social assistance.



Part 4

Key Instruments and Methodology for increasing our capacity for Pastoral Care and Proclamation of the Good News

Chapter 9

Technology and Communication

54. Technologies and communications are the gift of God for progress, and they help human beings create unity,⁶⁰ and foster interpersonal relationship at all levels. Therefore, they are a powerful and efficient means for communication. They can easily stimulate change in faith, values, cultures, society and behaviors, especially in children and youth. Knowledge and application of technologies and communications in pastoral care and proclamation of the Good News are very important for the Church. She should give support to their promotion and development for the maximum good of all. The sharing of knowledge, resources and experience in the spirit of unity among those who work in the fields of technologies and communications, or within an organization, is a necessary measure that would help increase the efficiency of potential outputs.

55. The Catholic Church in Thailand has adopted the following guidelines as her main pastoral concern on technologies and communications as essential instruments of pastoral care and proclamation of the Good News:

1) It is necessary for the Church to prudently use modern media and technologies to truly achieve the goal of the proclamation of the Good News in the present era. The Church must be alert to the potential and impact of media.

a. Pastors of the Church need training to gain knowledge and understanding of media. They must be aware of the importance of communications and modern technologies, and be able to make a proper choice.

b. Encourage members of the Church to be alert and to realize the importance of media education, which could be used to form a social conscience and to raise awareness. This education is necessary so that people will not fall victims to secularism in all forms, and be able to discern right from wrong.

c. Form capable personnel at national and diocesan levels who can produce creative, good quality materials for faith education. The needs of different target group must be kept in mind.

d. Learn how to choose new media⁶¹ for the proclamation of the Good News.

e. Encourage members of the Church at all levels to make use of Catholic media and publications to foster participation in the life and activities of the Church.

2) Catholic media has the duty to produce programs, give cooperation and build networks with various media to promote and support values and positive cultural elements of society.



Chapter 10

Partnership and Networking

56. *“For even as the body is one and has many parts, and all the parts of the body, though they are many, are one body, so also it is with Christ.” (1Cor 12:12)* Pastoral care is the work that Christ, who is the Good Shepherd, has entrusted as a mission of salvation to the Church, which is His Mystical Body. The Church carries out her pastoral mission with a commitment to reach all target populations. With the current structure of the Catholic Bishops’ Conference of Thailand (CBCT), the Church carries out her various missions through different departments. After implementing the plan on pastoral orientation for a decade, in 2010, the CBCT realizes the need to give witness to unity in diversity of the Mystical Body.⁶² She sets out to align her new paradigm on the living and implementation of her mission. The emphasis is on a unified cooperation towards the realization of her set vision. This requires a unity in conceptual understanding of the contents and goals within the organizations of CBCT, and at the regional and diocesan levels.

57. The Catholic Church in Thailand has adopted the following guidelines as her main pastoral concern on partnership and networking as an essential methodology of pastoral care and proclamation of the Good News:

1) Christians at all levels have to understand the true meaning of the one Church of the Mystical Body of Christ. It is necessary to foster a process of communication and participation through the three main principles⁶³ of empowering ecclesial community, working with a holistic approach, and promoting genuine active participation.

a. All sectors of the Church starting with CBCT offices and dioceses should prepare a plan, or action plans, on the pastoral care and proclamation of the Good News. This should harmonize with the

Pastoral Plan 2010-2015 published by CBCT. This should be a handbook for the living and implementation of the mission on the ‘*Discipleship, Pastoral Care of the Community and our Mission of Sharing the Good News*’.

b. The offices of CBCT should be a model of the holistic approach, fostering participation, good governance, unity and efficiency so that the spirit of love and service would be the organizational culture of the Church.

c. Simple, ongoing contacts should be promoted and networks developed for the coordination and sharing of resources among members of the Church who have different missions.

d. Diocesan pastoral councils should be set up in all dioceses. They should have an active role in building ecclesial communities.



Conclusion

The Catholic Bishops' Conference of Thailand declares that this Pastoral Plan for the years 2010-2015 outlines the main mission of the Church at all levels, serving as guidelines for the formulation of more localized pastoral plans, action plans, programs, projects and activities to support the *'Discipleship, Pastoral Care of the Community and our Mission of Sharing the Good News'*.

However, to ensure serious and efficient implementation, CBCT has set up a committee for regular monitoring and evaluation.

We all know full well that success in carrying out various missions depends on our trust in Jesus who is our Master. We pray that his inspiration be given to his disciples. We ask him to lead and support us to efficiently carry out the mission of proclaiming the Good News under the guidance of His Holy Spirit.

We also pray to Mary of the Assumption, the Mother of the Church and Patroness of the Catholic Church in Thailand, who was taken up to Heaven, to implore Christ for His Catholic Church in Thailand, which is His Mystical Body in this world. May this Church mature in discipleship, nourished by the word of God and the sacraments. May she be deeply rooted in faith, hope and love, so that she can proclaim the Good News, live her life and carry out her mission of love and service and thus be the true salt and light of society.⁶⁴

Given on August 15, 2010

At Assumption Cathedral, Bangkok, Thailand

The Feast of the Assumption of the Blessed Virgin Mary

+ Louis Ch Santisukniran

Archbishop Louis Chamniern Santisukniran

Chairperson of CBCT

+ J. B. Panya Kritcharoen

Bishop John Bosco Panya Kritcharoen

Secretary General of CBCT

References

¹ **Relativism** is the idea that the good, the evil, righteousness and wrongness are relative and cannot be judged by any measures or criteria. They can be judged differently by different people or societies.

² **Subjectivism, egoism** in Ethics is the concept that personal interest must take priority.

³ **Culture of Death**, in opposition to Culture of Life.

⁴ Jn 14:6

⁵ **Discipleship, Pastoral Care of the Community and our Mission of Sharing the Good News.**

This pastoral plan of the year 2010 is a continuation of the plan on pastoral orientation of the year 2000 with an aim to review the role of God's people in Thailand in pastoral care and proclamation of the Good News for their neighbours in the present Thai society. The emphasis of this current pastoral plan is 'Discipleship, Pastoral Care of the Community and our Mission of Sharing the Good News'.

- Ecclesial community must receive pastoral care on discipleship as a community unified in Christ through the greatest commandment of love. It should be reaffirmed that Christians at all levels of Church life, each according to one's capacity, role and function must participate in the pastoral care of the community. All disciples of Christ need to be nourished by the word of God, the sacraments and prayer. They need to lead their life with an awareness of communion with Christ because He is the center of small communities that form the ecclesial community.
- This community needs to realize its role and duty entrusted to them for the proclamation of the Good News. All Christians can carry out this mission by starting from sharing their faith experience in their daily life as 'witnesses to the Good News' and living the Word regularly in their immediate small community. This mission also includes sharing the Good News with all brothers and sisters in society as per their contexts of life or occupations. All other missions are linked with this mission of the 'Proclamation of the Good News'.

⁶ **Appreciative Inquiry** or **AI** is a concept on analytical process comprising 4 main steps, or 4 D, namely Discovery, Dream, Design and Destiny, which could be applied in personal life and organizational development in all fields. It is a process of discovering the key life forces that drive the life/organization to move forward as best as it can. It is applied to forming positive and creative concepts and innovations without wasting time in identifying problems and spending time in search of solutions in which one would endlessly find problems. If we expand positive factors that are life forces or strengths, it will help our life/organization to develop creatively and happily. The concept of this process is popular all over the world because it is human nature that we prefer positive rather than negative dimensions.

⁷ CL 2, 15

⁸ Cf. DV 26

⁹ DV 10

¹⁰ **A New Way of being Church** is expressed by Federation of Asian Bishops Conferences (FABC) as "The Church in Asia will have to be a communion of communities, where laity, religious and clergy recognize and accept each other as sisters and brothers. ... It is a participatory Church." (FABC 5: 8.1.1-2). The Church has to be the people of God following the model of Christian community in the days of the apostles "the believers were of one heart and soul ... living as brothers and sisters..." (Act 4:32, 2:42). This is not new, but 'the way of Christian living' that focuses on renewal of Christian living as community at all levels of the Church, starting from the parish level. Christian communities in the context of local church express their fraternity through participation in 'the tasks and operation in all fields of local church. .. caring for the poor and committed to social change. These communities are rooted in Christ and live in

Him by hearing the word of God, praying together with the Holy Eucharist as the center, living their lives in communion of hearts and souls, and being the great hope for the existence of the Church” (EA 51). The assembly members formulating this pastoral plan of the year 2010 mutually agreed to give emphasis on ‘a New Way of being Church’ as the main and most important principle (no. 13) in forming and developing ecclesial community. (Cf. pastoral orientation A.D. 2000-2010: Thai version, nn. 53-58, 90-91,93-94)

¹¹ Synod of Bishops 2005: “The Eucharist: Source and Summit of Life and Mission of the Church”

¹² **Charismatic Organizations:** Charisma is the gift of the Holy Spirit granted specifically to each one, in diverse ways, for the common good of the Church. Those who have the same or similar charisma normally get together to use this gift to give a specific contribution to the Church. For example, those who have the charisma of compassion to the sick or those who are distant from the Church would join Legion of Mary; those who are interested in promoting vocations would join Serra Group. Groups or organizations of this kind are movements because they have specific mission in continually building the Mystical Body while also developing their spirituality at the same time. We normally call these groups ‘Charismatic Organizations’, which are one type of Catholic Actions that plays a part in helping certain Christians (lay people, for example) to take part in the mission of the Church as per their interest or charisma.

¹³ **Life of Prayer:** Prayer is important because God has created human beings in His image (Gen 1:27). Therefore, human being can communicate with God through prayer. Christian prayer is consciously building personal communion with God our Father in Jesus Christ, which is the fruit of the work of the Holy Spirit in our hearts (Rm 8:15). Regular prayer leads us to unity with God. Prayer cannot be separated from Christian life (CCC 2745). We pray as we live, and we live according to our prayer. The Church invites all Christians to pray regularly, both personally and in the liturgy. There are 3 models of prayer, namely vocal prayer, meditation and contemplative prayer.

¹⁴ Cf. Acts 4:32-35

¹⁵ Cf. Mt 23:8

¹⁶ Cf. LG 9

¹⁷ Cf. RM 51

¹⁸ **Social Pastoral activities:** In the Christian sense, socio-pastoral work refers to the care, nourishment or maintenance of the community or individuals so that they may have a fuller life in all its dimensions. Jesus says ‘I am the Good Shepherd’ (Jn 10: 11-14), and he wills that His apostles and disciples might carry on this mission. Therefore, the Church that continues his mission of care, nourishment and the maintenance of those who are living in diverse and complex social contexts must take socio-pastoral activities as an essential element of this mission. It must offer practical guidelines addressing the problems that human beings are facing in society (ZGS 1), so that all human beings might be able to live together as brothers and sisters and have fuller human life.

¹⁹ **RCIA :** Rite of Christian Initiation of Adults

²⁰ Cf. Jn 10:11

²¹ Cf. Lk 8:21

²² Cf. Lk 5:1-11

²³ Cf. Lk 24:13-35

²⁴ **“Pastoral Care of Vocations”** refers to the pastoral care of children and youth and the promotion of vocation to the priesthood in the stages before admission to formation in seminaries.

²⁵ CL 37

²⁶ EA 35

²⁷ Cf. Jn 10:10

²⁸ Cf. EA 46

²⁹ Cf. LG 42 and Cf. EA 47

³⁰ Cf. Jn 19:27

³¹ Cf. Lk 1: 38 and Mulieris dignitatem

³² Cf. Sir 25:4-6

³³ CL 48

³⁴ Cf. Dignitatis Humanae 63, 67

³⁵ RM 37

³⁶ Cf. Caritas in Veritate

³⁷ RM 51

³⁸ **Theology of communion** tries to understand the whole of theology under the perspective of communion / koinonia. Koinonia is a rich Biblical term which includes meanings such as “solidarity”, “participation” and “being at one with” another. At its most essential level communion is the Divine Trinity. The Trinity is a communion of mutual relationships and love. The Trinity is not only our model of communion but, because of the incarnation, is the very communion in which we live. God invites us into the life of the Trinity through baptism in which we die and rise with Christ (Rom 6:8) and become part of his body (Rom 12, Eph 4:15-16). This communion has “vertical” and “horizontal” dimensions. Through Christ, in the Holy Spirit we are in communion with the Trinity and because we are all baptized into the one Christ, we are all parts of one another (Rom 12:5). In communion we are drawn into God’s life, of Father, Son and Holy Spirit, and through God into a new life with one another.

³⁹ **The locus of formation and the base for proclamation of the Good News.** Catholic schools must be the foundation for providing personnel for pastoral care in the schools and parishes. They recruit, provide scholarships and sufficient support for these full-time personnel so that they are the base for the ecclesial community in the pastoral care and proclamation of the Good News, etc. They also take into consideration the number of personnel appropriate for the number of students in schools.

⁴⁰ CS 9

⁴¹ Cf. Eph 4:22-24

⁴² GE 2, Cf. Eph 4:13

⁴³ Cf. CP 2 and IM 3

⁴⁴ **The youth who are waiting for opportunities** are those who do not have enough, especially basic necessities, for their life or health as a result of the impact of their environment.

⁴⁵ Cf. Mt 5:13-14

⁴⁶ Cf. Jn 10:16

⁴⁷ Cf. AG 11

⁴⁸ Cf. RM 57

⁴⁹ AG 6

⁵⁰ UR 4

⁵¹ EA 30

⁵² Cf. RM 55

⁵³ AG 6, 11

⁵⁴ AG 11

⁵⁵ Papal message on the World Day of Peace 2001

⁵⁶ CL 15

⁵⁷ Cf. Gen 1:27-29

⁵⁸ The encyclical '**Caritas in Veritate**' deals with the teaching on personal rights and responsibility for common good; on virtues and ethics in business operation and political participation, income redistribution and migrant workers; on work, care of employees, marketing, profit-making, speculation and globalization, technological and communication development, responsibility towards society and environment.

⁵⁹ EA 34

⁶⁰ Cf. CP 2

⁶¹ **New Media** emerged from creation or use of computer technology, some of which is also user interactive. They are normally in digital form. 'New media' are, for example, video game, multi-media CD-ROM, website, software, emails, information board, interactive TV, podcast, hypertext fiction, mobile phones and personal digital assistant (PDA).

⁶² Cf. 1Cor 12:12

⁶³ **The Three principles of the Pastoral Orientation A.D. 2000**

First principle: Building community

The Church commits herself to the promotion of the dignity of human person who has been created in the image of God and redeemed by Him; by strengthening the family institution and the local community; by recognising the importance of the laity in respectful mutual support; by living according to universal and other cultural values, which lead to the building up of a loving society in the spirit of Jesus Christ, in order to bring about the Kingdom of God in this world. We can build community in our family, parish, village, school, workplace and other social circle where we are involved, as well as linking our community with others to create wider network to help bring about the virtue of love and mutual aid in society at all levels.

Second principle: Holistic Approach

In the building of community, the Church's way of life should be a harmonious and balanced blending between evangelization and pastoral ministry. She has to holistically integrate every aspect of life, both spiritual and material, bringing together religious, moral, social, cultural, environmental and political values as well as human rights. She will relate to all religions and all groups of people of both sexes and at every age, while giving special attention to the poor and insisting on the role of the laity. We will exercise all virtues harmoniously with words and deeds equally to all as brothers and sisters.

Third principle: Participatory Process

In the building of community holistically, the Church in Thailand is determined to promote and encourage true and active participation of all in her life by means of genuine solidarity among bishops, priests, the religious and the laity. She will co-operate with people of other Christian denominations, other religions and faiths, and indeed with all people of good will. She will strive to achieve this through a dialogue of life with all, based on a sincere mutual respect and a spirit of equality. The Church believes that all parties should truly participate in bringing about the Kingdom of God and promotion of human dignity.

(Cf. '**Common Agreement**', Monitoring meeting of the national assembly on pastoral orientation, August 15-16 2002, Baan Phu Waan Pastoral Training Center, Sampran.)

⁶⁴ Cf. Mt 5: 13-14



Abbreviations

AG	Apostolicam Actuositatem
CL	Christi Fideles Laici
CP	Communio et Progressio (Pastoral Instruction on the Means of Social Communication)
CS	The Catholic School
DH	Dignitatis Humanae
DV	Dei Verbum
EA	Ecclesia in Asia
GE	Gravissimum Educationis
IM	Inter Mirifica
LG	Lumen Gentium
MD	Mulieris Dignitatem
RM	Redemptoris Missio
UR	Unitatis Redintegratio

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