

God spoke to Abraham, Go from your country and your kindred and your father's house to the land that ? will show you Gen 12:1

The Synod of Bishops on Youth is a timely invitation of Pope Francis for the universal church to listen and study the situation of the youth today. It is providential for the Philippines as we are journeying towards 2021 to celebrate the 500th Year of the Christian Faith. The youth will be the focus of the pastoral theme in 2019.



Catholic Bishops' Conference of the Philippines Episcopal Commission on Youth



Process using the diversity of put down the point- The young program, when we have to one with the training of the excellent of the point of the training out plants therein a collection actions processing in sectors the determined processing in sectors the determined processing and sectors of the determined processing actions of the determine

Each year leading to 2021 for the 500th anniversary of the Evangelization of the Philippines, a specific sector in the church is given focus and a pastoral theme serves as a guide. All of the CBCP commissions and offices are encouraged to include in their planning the theme of each year. Dioceses and organizations are also encouraged to do the some.

Road to 2021

Catholic Bishops' Conference of the Philippines Episcopal Commission on Youth







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Recognizing the diversity of our client – the youth - the young people, whom we labor to serve in the Youth Ministry, we acknowledge the need to synergize our plans toward a collective action in promoting a ministry that addresses the vast potentials available for us to harvest with Jesus - who calls us to work in His vineyard.



From this emanates a joyful anticipation of the fruits we all long to see – a vivid picture of the **Philippine Catholic Youth Ministry** and the image of the Filipino Catholic Youth – called by Christ, formed in Christ and sent as missionary disciples of Jesus Christ.

2017 - The Parish as a Communion of Communities [BEC]

Youth Forum

National Youth Coordinating Council (NYCC) Meeting

National Youth Day (NYD) in the Archdiocese of Zamboanga

Asian Youth Day (AYD) and Asian Youth Ministers Meeting (AYMM) [Indonesia] Youth Ministry Awareness Week (YMAW)



2018 - Clergy and Religious

National Conference of

Youth Ministers (NCYM) National Youth Coordinating Council (NYCC) Meeting

National Youth Day (NYD) [local celebration]

Youth Forum

> Youth Ministry Awareness Week (YMAW)

Synod of Bishops on Youth



2019 - Youth

Youth Forum

National Youth Coordinating Council (NYCC) Meeting

Youth Ministry Awareness Week (YMAW)

National Youth Day (NYD)

[local celebration]

World Youth Day Panama





2021 - Missio Ad Gentes

Youth Forum

National Youth Day (NYD)

Youth Ministry Awareness Week (YMAW)

God spoke to Abraham,

"Go from your country

GATHERING STATISTICS

house to the

land that ? will show you

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Gen 12:1

God spoke to Abraham. e Catholic rom your country **Church Profile** and your kindred and your lathe (See attached file Year 2016-2017) house to the land that will show you Gen 12:1

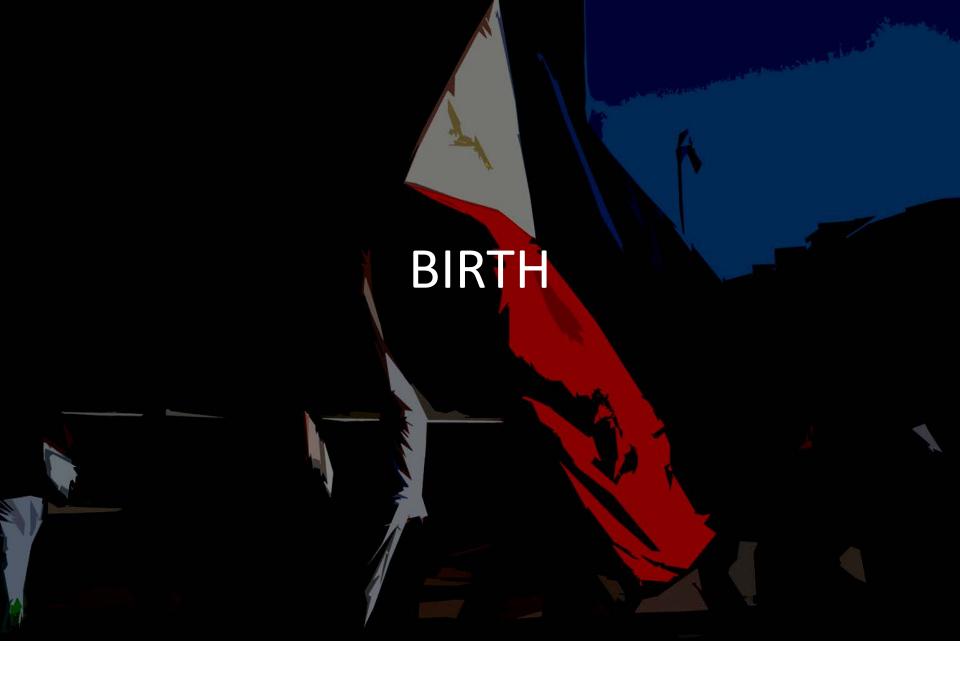


REGISTERED MARRIAGES

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Age Group	Тс	otal	Roman Ca	atholic Church	Civi	l Rites
Age Group	Bride	Groom	Bride	Groom	Bride	Groom
2015	414,325	414,325	150,15 <mark>0</mark>	150,150	176,799	176,799
			1 P	Ŕ		
Under 15	19	1	0	0	1	0
15 - 19	37,281	8,059	13,264	2,636	16,221	3,691
20 - 24	140,738	98,665	53,093	37,602	60,719	42,039
25 - 29	132,370	145,9 <mark>5</mark> 2	51,176	56,725	53,749	60,072
30 - 34	59,792	86,264	21,382	32,916	24,921	35,587
35 - 39	22,835	36,389	6,681	11,906	10,463	16,199
40 - 44	9,423	15,690	2,289	4,179	4,507	7,430
45 - 49	5,385	8,496	1,085	1,875	2,776	4,111
50 - 54	3,026	-5,382	540	952	1,621	2,700
55 - 59	1,694	3,711	288	583	900	1,855
60 - 64	973	2,717	163	318	532	1,494
65 - 69	445	1,532	92	230	229	817
70 - 74	170	769	49	109	78	418
75 and Over	136	679	36	114	64	373
Not Stated	38	19	12	5	18	13

Age GroupMuslim RitesTribal RitesBrideGroomBrideGroot	- Non-Spaces	Other Relig Bride	ious Rites Groom
	- Non-Spaces	Bride	Groom
	2 2 2 2 2		
2015 5,043 5,043 3,322	3,322	79,011	79,011
Under 15 14 1 4	0	0	0
15 - 19 550 185 788	150	6,458	1,397
20 - 24 1 186 969 1 188	1,050	24,552	17,005
25 - 29 1,100 305 1,100 30 - 34 1,330 1,345 585	896	25,530	26,914
35 - 39 946 976 304	524	12,239	16,261
40 - 44532581185	257	4,974	7,446
45 - 49 280 389 86	162	2,261	3,530
50 - 54 115 247 73	101	1,336	2,162
55 - 59 56 152 37	56	772	1,522
60 - 64 17 99 35	53	454	1,121
65 - 69 7 64 21	33	250	808
70 - 74 1 19 6	17	117	449
1 8 9	14	33	220
75 and Over 5 7 1	9	30	176
Not Stated 3 1 0	0	5	0

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				Number			Percent
Usaul Residence of Mother		Both Sexes	Male	Female	Both Sexes	Male	Female
PHILIPPINES		1,749,878	911,309	838,569	100.0	100.0	100.0
National Capit	al Region	269,825	140,255	129,570	15.4	15.4	15.5
Cordillera Adn	ninistrative Region	33,609	17,408	16,201	1.9	1.9	1.9
Region I	- Ilocos Region	101,394	53,349	48,045	5.8	5.9	5.7
Region II	- Cagayan Valley	63,803	33,067	30,736	3.6	3.6	3.7
Region III	- Central Luzon	203,358	105,907	97,451	11.6	11.6	11.6
Region IV-A	- CALABARZON	257,852	134,417	123,435	14.7	14.7	14.7
Region IV-B	- MIMAR OPA	45,896	23,901	21,995	2.6	2.6	2.6
Region V	- Bicol	114,058	59,125	54,933	6.5	6.5	6.6
Region VI	- Western Visayas	122,066	63,659	58,407	7.0	7.0	7.0
Region VII	- Central Visayas	155,000	80,776	74,224	8.9	8.9	8.9
Region VIII	- Eastern Visayas	62,411	32,684	29,727	3.6	3.6	3.5
Region IX	- Zamboanga Peninsula	52,089	27,178	24,911	3.0	3.0	3.0
Region X	- Northern Mindanao	79,886	41,664	38,222	4.6	4.6	4.6
Region XI	- Davao	77,829	40,422	37,407	4.4	4.4	4.5
Region XII	- SOCCSKSARGEN	58,736	30,537	28,199	3.4	3.4	3.4
Region XIII	- Caraga	35,249	18,274	16,975	2.0	2.0	2.0
Autonomous F	Region in Muslim Mindanao	16,249	8,406	7,843	0.9	0.9	0.9
Foreign		568	280	288	0.0	0.0	0.0

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TABLE 1 Number of Live Births and Crude Birth Rate by Sex and Sex Ratio by Usual Residence of Mother: 2007

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OCCUPATION

Major Occupation	Hosuehold Popualtion 15 Years Old and Over
Total Officials of Government and Special-Interest Organizations Corporate Executives	61,380,409
Managers Managing Proprietors and Supervisors	2,746,594
Professionals	1,766,647
Technicians and Associate Professionals	862,335
Clerks	1,709,737
Services Workers and Shop and Market Sales Workers	2,705,814
Farmers Forestry Workers and Fishermen	6,737,452
Trade and Related Workers	2,788,272
Plant and Machine Operators and Assemblers	3,357,888
Laborers and Unskilled Workers	7,974,257
Armed Forces	7,784
Other Occupation Not elsewhere Classified	57,508
Non-gainful Occupation	23,064,230
Student	6,955,224
Not Reported	646,669

Major Occupation	Age Group
	15 - ¹
Total	1,993,956
Officials of Government and Special-Interest Organizations Corporate Executives	700
Managers Managing Proprietors and Supervisors	799
Professionals	-
Technicians and Associate Professionals	227
Clerks	655
Services Workers and Shop and Market Sales Workers	5,827
Farmers Forestry Workers and Fishermen	15,808
Trade and Related Workers	2,724
Plant and Machine Operators and Assemblers	1,313
Laborers and Unskilled Workers	69,312
Armed Forces	-
Other Occupation Not elsewhere Classified	56
Non-gainful Occupation	313,462
Student	1,573,026
Not Reported	10,747
PHILIPPINES	,

Major Occupation	Age Group
	16 - 29
Total	23,442,194
Officials of Government and Special-Interest Organizations Corporate Executives	440.000
Managers Managing Proprietors and Supervisors	410,082
Professionals	529,239
Technicians and Associate Professionals	271,189
Clerks	729,694
Services Workers and Shop and Market Sales Workers	1,241,014
Farmers Forestry Workers and Fishermen	1,276,023
Trade and Related Workers	663,485
Plant and Machine Operators and Assemblers	925,507
Laborers and Unskilled Workers	3,097,076
Armed Forces	1,788
Other Occupation Not elsewhere Classified	16,717
Non-gainful Occupation	8,697,348
Student	5,340,576
Not Reported	242,457
PHILIPPINES	1

Major Occupation	Age Group
	30 and over
Total	35,944,259
Officials of Government and Special-Interest Organizations Corporate Executives	
Managers Managing Proprietors and Supervisors	2,335,713
Professionals	1,237,407
Technicians and Associate Professionals	590,918
Clerks	979,388
Services Workers and Shop and Market Sales Workers	1,458,973
Farmers Forestry Workers and Fishermen	5,445,620
Trade and Related Workers	2,122,063
Plant and Machine Operators and Assemblers	2,431,068
Laborers and Unskilled Workers	4,807,869
Armed Forces	5,996
Other Occupation Not elsewhere Classified	40,735
Non-gainful Occupation	14,053,421
Student	41,623
Not Reported	393,464
PHILIPPINES	

RELIGION

Table 2. Household Population by Religious Affiliation: Philippines, 2010

Religious Affiliation	Number	Percentage
Total	92,097,978	100.00
Roman Catholic including Catholic		
Charismatic	74,211,896	80.58
Non-Roman Catholic	17,809,512	19.34
None	73,248	0.08
Not reported	3,322	0.00
Source: Philippine Statistics Authority, 2010 Population and Housing	Census of	

POPULATION

		Sex			
Single-Year Age		Total	Male	Female	
Total		92,335,113	46,634 ,2 57	45,700,856	
0		1,968,131	1,018,386	949,745	
1		2,055,105	1,062,371	992,734	
2		2,102, <mark>721</mark>	1,089,796	1,012,925	
3		2,040,8 <mark>43</mark>	1,055,426	985,417	
4		2,066,9 <mark>84</mark>	1,067,232	999,752	
5		2,093,687	1,083,723	1,009,964	
6		2,065,629	1,064,980	1,000,649	
7		2,048,425	1,058,891	989,534	
8		1,972,587	1,017,447	955,140	
9		2,141,215	1,107,246	1,033,969	
10		2,170,924	1,124,432	1,046,492	

Sex						
Single-Year Age	Total	Male	Female			
Total	92,335,113	46,634 ,2 57	45,700,856			
11	1,954,224	1,006,299	947,925			
12	2,070,357	1,067,736	1,002,621			
13	1,978,261	1,012,867	965,394			
14	2,005,844	1,025,672	980,172			
15	1,993,676	1,020,892	972,784			
16	1,936,242	985,004	951,238			
17	1,950,741	993,759	· b 956,982			
18	1,936,354	974,685	961,669			
19	1,888,341	957,166	931,175			
20	1,859,905	938,797	921,108			

	tal Population by Single	e-fear Age and Sex. P	imppines, 2010	-21.	
Si	ngle-Year Age	Sex			
J		Total	Male	Female	
Total 21		92,335,113 1,698,002	46,634 ,2 57 865,822	45,700,856 832,180	
22		1,687,548	854,372	833,176	
23		1,614,879	815,854	799,025	
24		1,548, <mark>322</mark>	782,154	766,168	
25		1,561,751	788,910	772,841	
26		1,459,696	734,926	724,770	
27		1,478,532	748,896	729,636	
28		1,446,650	727,449	719,201	
29		1,477,094	746,130	730,964	
30		1,580,405	809,093	771,312	

Single Vear Age		Sex				
Single-Year Age		Total	Male	Female		
Total 31		92,335,113 1,338,756	46,634 ,2 57 680,391	45,700,856 658,365		
32		1,336,250	677,901	658,349		
33		1,256,472	635,804	620,668		
34		1,261,0 <mark>46</mark>	640,393	620,653		
35		1,290,252	659,059	631,193		
36		1,148,181	580,621	567,560		
37		1,208,384	616,805	591,57 9		
38		1,169,918	593,116	576,802		
39	1	1,197,218	607,722	589,496		
40	4	1,328,013	681,649	646,364		

Table 1. Total Populat	ion by Single Te			
Single-Year Age		Total	Sex Male	Female
Total		92,335,113	46,634, 2 57	45,700,856
41		1,102,700	562,421	540,279
42		1,073,858	545,360	528,498
43	X	989 <mark>,178</mark>	496,004	493,174
44		977, <mark>839</mark>	493,227	484,612
45		1,081,570	551,638	529,932
46		941,152	476,854	464,298
47		929,070	470,879	458,191
48		849,938	427,151	422,787
49		878,919	441,287	437,632
50		948,614	481,292	467,322

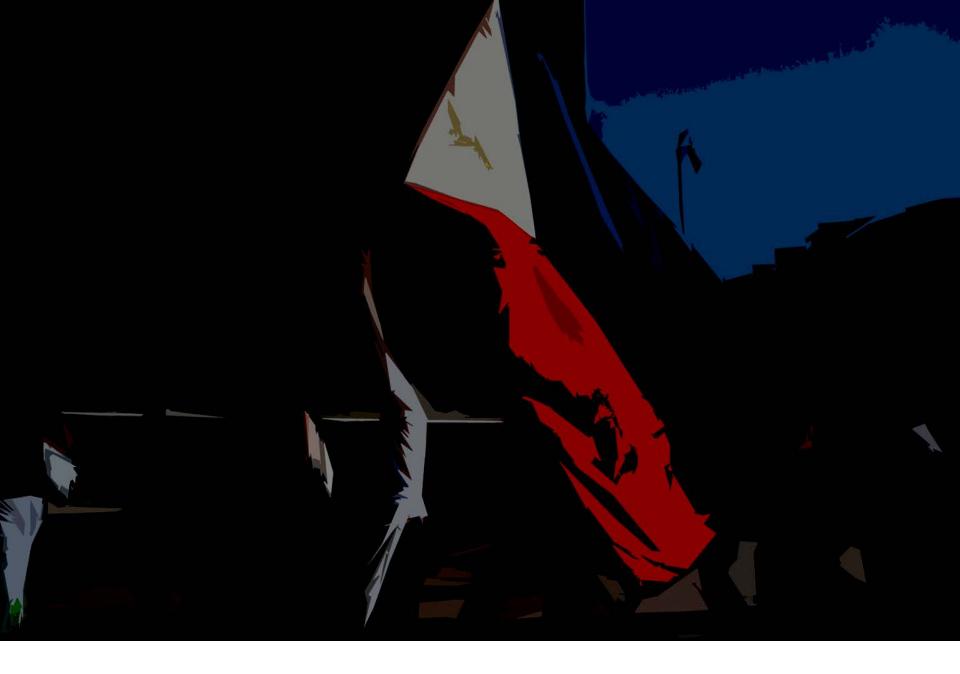
	liation by Single	- fear Age and Sex. Pi	imppines, 2010	and see
Single-Yea		Sex		
Siligie-lea	al Age	Total	Male	Female
			and a set of the second s	
Total		92,335,113	46,634 ,2 57	45,700,856
51		779,365	391,926	387,439
52		747,310	377,134	370,176
53		707,191	350,102	357,089
54		712,370	353,498	358,872
55		710,038	353,175	356,863
56		632,333	313,743	318,590
57		593,207	293,770	299,437
58	<u>.</u>	515,554	252,465	263,089
59		536,016	262,708	273,308
60		587,858	286,379	301,479

Table 1. Total Popul	ation by Single-re	ar Age and Sex. Phil	ippines, 2010	
Single-Year		Sex		
Siligie-leai	Age	Total	Male	Female
Total		92,335,113	46,634 ,2 57	45,700,856
61		447,895	214,216	233,679
62		432,533	206,224	226,309
63		405,403	191,580	213,823
64		354,710	165,717	188,993
65		354,616	163,351	191,265
66	\ <u> </u>	282,229	127,852	154,377
67		309,373	141,350	168,023
68		280,018	126,546	153,472
69	1	271,321	121,128	150,193
70		289,257	127,940	161,317
	/			

Table 1. Total Population by Single			AL	
Single-Year Age	Sex			
	Total	Male	Female	
—				
Total	92,335,113	46,634,257	45,700,856	
71	217,837	94,380	123,457	
72	229,046	99,168	129,878	
73	209 <mark>,691</mark>	89,057	120,634	
74	196, <mark>731</mark>	81,607	115,124	
75	182,3 <mark>96</mark>	75,386	107,010	
76	151,683	61,158	90,525	
77	142,572	58,425	84,147	
78	116,533	46,980	69,553	
79	113,931	44,130	69,801	
80 and Over Source: Philippine Statistics Autho <i>Housina</i>	665,693 ority, 2010 Census of	237,175 Population and	428,518	

Table 1. Total Population by Single-Year Age and Sex: Philippines, 2010

P H I L I P P I N E S



God spoke to Abraham,

"go from your country

EVALUATING THE SITUATION

house to the

land that 'l will show you

and your

Gen 12:1

God spokyoung People, the Church and Society

WHAT ARE THE MAIN CHALLENGES AND MOST SIGNIFICANT OPPORTUNITIES FOR YOUNG PEOPLE IN YOUR COUNTRY TODAY?

Gen 12:1

will show you

Main challenges

- Lack of guidance and support (broken families, poverty, peer pressure)
- Negative effects of mass and social media (over exposure to social media/gadgets to the point that they find time w/ God optional, abuse of the freedom of expression, youth are easily persuaded)
- Drug addiction
- Issues rooted in sexuality (pornography, pre-marital sex, teenage)
- pregnancy, HIV-AIDS, homosexuality)
- Decreasing value for faith & religion
- Indifference, materialism, and individualism
- Socio-political issues (extrajudicial killings/tokhang operation, lowering the age of criminal liability)

Challenge to know more about Jesus and to appreciate his saving action, to follow his life example, to remain faithful & one's faith in the midst of relativism, to counteract the negative influence of social media
Challenge to reinforce moral values shaken by the fast pacing development of technology

Significant Opportunities: God spoke to Abraham,



Programs for young people (TESDA education, networking)
Responsible use of social media (as a tool in spreading awareness of specific causes, as tool for New Evangelization)
Nurturing family relationships
Active presence in the Church (opportunities to use talents, BEC involvement, spiritual formation)
To be pro-active in advocating life and human rights, to highlight the needs of the young for sense of love, acceptance and belongingness

Gen 12:1



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Pastoral Vocational Programmes for Young People

HOW ARE FAMILIES AND COMMUNITIES INVOLVED IN THE VOCATIONAL DISCERNMENT OF THE YOUNG PEOPLE?

• Families especially the parents are the first catechists of a young person. Families get involved in the vocational discernment of young people by allowing their children to be involved in Church activities and advocacies, attending Sunday Masses as a family, setting good examples on the part of the parents, witnessing to the Gospel, and practicing virtues. In turn, these serve as the baby steps to vocation formation.

od spoke to Abraham. Involvement of families in terms of the vocational discernment of the young is not so evident. There is very little effort from the families. Parents do not encourage their children to undergo vocational discernment Most families tend to instill to the young the need to uplift the quality of life of the family

• Families- with the advent of technology and influence of social media, the influence of families are affected, oftentimes set aside youth choose to go w/ what is "trending" or socially accepted; Fear to go against the tide Communities- the existence of ONLINE COMMUNITIES are more influential than those who are physically present; authentic communication is needed w/in and among communities

 From communities, there are efforts coming from both the religious congregations & the diocesan for promotion on vocations. Ex.
 Vocation jamborees, seminarian youth exchange/encounters in the seminaries, vocation camps and jamborees, promotions through pamphlets and bookmarks

 Little has been done to promote singleblessedness



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Gen 12:1

h Young People **Pastoral Care Workers** WHAT INITIATIVES AND **OPPORTUNITIES FOR FORMATION** ARE IN PLACE FOR THOSE WHO PROVIDE PASTORAL VOCATIONAL **GUIDANCE?**

•Vocation promotions are taken care of our Commission on Vocation, left to the vocation promoter in the diocese

Can't identify even one. None that I know of.
 I am clueless about this.

 Initiatives and opportunities for formations, from national down to parochial level.
 Retreats and crash course in guidance & counseling is good for them too.

 Initiatives & opportunities are stored in the national down to the parochial level when it comes to formation of those who provide pastoral care. (e.g. leadership trainings, recollections, retreats, etc.)

 Vocation camp/vocation promotion day are scheduled to encourage them to promote their charisms

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•Initiatives and opportunities for formation for those who provide pastoral vocational guidance are very much available. In our community there are several spiritual formation being conducted every once in a while.



P H I L I P P I N E S

CBCP-ECY

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Gen 12:1

Specific Question according to Geographic Areas HOW IS THE LANGUAGE USED IN A YOUNG PEOPLE'S WORLD **INCORPORATED IN THE PASTORAL** CARE OF THE YOUNG, ESPECIALLY IN THE MEDIA, SPORTS AND MUSIC?

 Their language serves as a medium for us to send message of the Gospel through social media, through different programs that we do in youth ministry. There is a need to follow the trend of the young to be able to communicate w/ them in their modern world in various fields of their interests. In terms of using sports, media, & music there are some opportunities or effects done... radio program, worship concert, Praise Fests, Youth Days w/c incorporates pastoral care through songs., sports as means of gathering the young to receive formation or catechesis

•Language used in a young people's world is not too enriching. Media and music today have transitioned and the young have been acculturated with its explicit content. The young today do not look so much at the content anymore. They are just after the tune or what entertains them.

•Use media to evangelize the youth, maximizing the use of social media with proper guidance, social media literacy, engaging them with the Word of God especially in Facebook/Instagram.

•It is not well incorporated because it is the language the young people understand in a certain period of time. The language of the young people is dynamic. The common language of the young depends on how they will fit in the generation of today. Most of them go w/ the flow and others may not be aware of their actions/language. We must be conscious of shorter attention span of youth today. The use of hashtags on discussion forums online and talks on relationships are very appealing. Fear to engage in COMMITMENT is evident.

God spoke to Abraham,



•Creative approaches through media and music is visible and relevant. Through songs, the youth can dance and express their emotions in a very prayerful way. Through slogans & posters w/c the youth can easily identify like using the hashtags, the same activities but with names changed to attract the youth. There are youth who are able to embrace such languages easily. But sports has not been as significant.

Gen 12:1



Asia and Oceania



Specific Questions According to Geographic Areas

PHILIPPINE S

BRUNEI DARRUSALAM nction between Catholic and other Christians **Between Christian and non-Christian:** Youth seem to be seldom attracted by non-Christian Non-Christians don't have rganized youth bodies, unlike Catho Moslems are "copying" us: holiday camps, live-in seminars, marriage instructions, youth meetings Non-Catholic Christians use of simple way presenting the Gospel, even the use of popular culture, multimedia, freebies, etc. Sometimes, the strict

TIMOR LESTE: Coming of foreigners with their sects People are attracted, primarily because of basic needs: food, etc. Also the immaturity of the faith of the people Before, we didn't really think of these difficulties and challenges because we are the majority, but now... The participation of Catholic youth during the Indonesian time was very high As head of the diocesan youth ministry, I am also confused how to bring them back

PHILIPPINES: The use of personal interaction/ encounter, the focus on the spirituality The structures are not enough

MALAYSIA: There are external factors, such as politics, being overpowered by the majority, use of fear and coercion There seems to be a desire to be uncommitted to a religion, become a freethinker, which then becomes easy ground for Protestant invitation

SINGAPORE: Protestantism is our biggest religious threat Many youth see Catholicism as merely going to church on Sunday, and it is seen as meaningless; Protestantism There is a phenomenon towards indifference; the government downplays the religious differences and teaches all religions are the same. Relgiious societies are shut down.

THAILAND: In the important festivals that are accepted by many people such as:

VesakPuja Day is the event that all around the world accept, many of youth are active and interested in this event after the Vesak was appointed to be the International Day by United Nation;

Songkran Festival, in this event, many of youth are going back home to be with their families, including those who are migrant. This event is also the family's day (April 14) in generally, all young people will ask their wish from what they believe and then they will go to their house and do the same thing to their parents. Nowadays, they don't have to go to the temple for asking wishes, they can actually do this at the malls or government offices. They will go with their family or some young people would like to go with their partner for they believe that they will have a forever life together both in this life and next life too.

a. Why and how do religious gatherings by those who are non-Catholic exercise an attraction on young people?

THAILAND: Following the footsteps of our lovely father, King Rama IX. His teachings are for all the religious. He was teaching and an example for all the people such as: To have a sufficiently life. From his teachings and actions make all previous people and young people have an inspiration to live as a sufficiently life such as Sufficiently Economy, to have a motto in life, to love and develop in our own home.

Making an activity that get interest from them such as, Bike for mom, Bike for dad. This is the activities for our King and Queen, they are the heart of Thai people that is why all Thai people are giving fully participation for these activities.

PHILIPPINE S

b. In what way can the values of a local culture be combined with Christian teaching, while also giving importance to popular piety?

PHILIPPINES

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piety?

BRUNEI DARRUSALEM: Sometimes we downplay the value of popular piety, but this has a way of connecting personally to the people. Effective: how local customs a used by missionaries to insert the Church into the lives of the people

b. In what way can the values of a local culture be combined with Christian teaching, while also giving importance to popular

piety?

The example of **Fr. Van 11th** SJ**-** the use of Javanese culture in the faith

Festivals, fiestas, e.g. Chinese New Year, Deepavali, Harvest festival Building the house, and other ordinary daily events

Popular piety is not enough The tendency to reduce sacramentals and others as amulets, etc. Need to purify bring to a deeper level popular expressions of faith

b. In what way can the values of a local culture be combined with Christian teaching, while also giving importance to popular piety?

SINGAPORE: Supersitition is still existing among the older generation, possibly due to family traditions There is a growing interest in expressions of popular piety, evidenced by high attendance in an overnight gathering with Eucharistic adoration, rosary, etc.

b. In what way can the values of a local culture be combined with Christian teaching, while also giving importance to popular piety?

SINGAPORE:

The Incarnation: valuing and using the senses in the appreciation of the faith

Danger of/ Struggle as regards looking at prayer and popular piety as functional

What is already there, enhance it by bringing Christ's presence there

b. In what way can the values of a local culture be combined with Christian teaching, while also giving importance to popular piety?

THAILAND: Love and Service

Many people are saying that Thai people are having a great merciful, kind and giving a warm welcome for all the guests. This is a Thai culture long time ago.

Thai people love peace, silence, meditation that is why Thai people can go deeper in spirituality that makes love inside.

Giving an importance to respect the old persons.

Thai people believe that to ask and depend on the sacred unseen can protect them.

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c. How is the language used in a young people's world incorporated in the pastoral care of young people, especially in the media, sports and music? BRUNEI DARRUSALAM: Need to be familiar with the language of young people

We gather our young people during Sundays, making use of activities and games as links to the faith.

PHILIPPINES: Use of websites, FB page Sports fests and games in diocesan and parish youth events Youth as members of parish choirs; need to foster music as a venue for youths' self-actualization and self-expression, as well as service With the Philippine Bible Society, an effort to make a popular translation of the gospels

c. How is the language used in a young people's world incorporated in the pastoral care of young people, especially in the media, sports and music? **TIMOR LESTE:** Translating the Bible into the language of the people, e.g. in Timor Leste, into Tetum.

In the case of Timor Leste: in Dili Diocese, it is the Year of the Bible. There is Bible formation in the parishes: gatherings, meetings, etc. Diocesan website, TV show

There are challenges with the advent of technology: use of pornography, pre-marital sex

INDONESIA: Use of Facebook and Instagram for catechism: low budget, but wide reach Also to post visuals with quotes from the Bible and from saints Instant generation We have youth gatherings and meetings Both digital world and real world: the culture of encounter

MALAYSIA: In East Malaysia, we use social media: fast, popular. In the rural parishes, we build relationships, using interaction. Different approaches for different groups. We acknowledge that we learn also from young people.

In West Malaysia, we are a church divided by language: Tamil, Mandarin, Bahasa and English. This seems to be a challenge for us. Language is a sensitive topic in our area.

But in terms of ministry among young people, we are looking for ways around it. Every publication is multilingual.

c. How is the language used in a young people's world incorporated in the pastoral care of young people, especially in the media, sports and music?
SINGAPORE: Language is not really an issue (English). What we would add is engaging our youth in social media: encouraging them to make their own posts. Shared in our own page.

Not so much what they are expressing, but what they are listening to. We are sharing the truths about God and who they are to God, so they hear not only the lies and rubbish in their world.

SINGAPORE: Making space for young people to contact us, and referring them to our leaders where they are. Using interactive ways to engage young people: mimes, dances, etc.

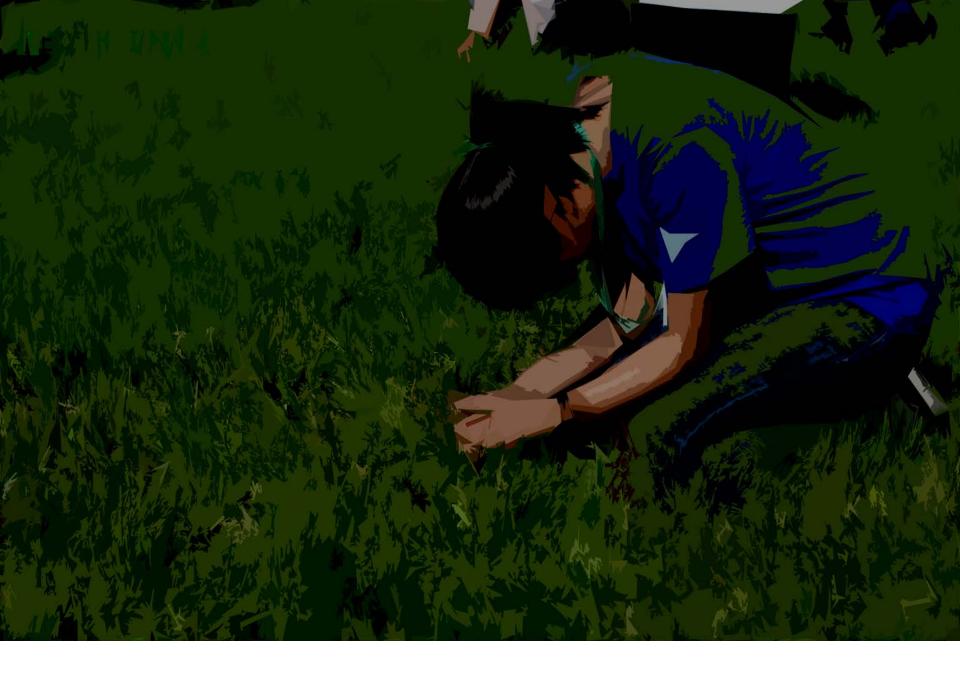
THAILAND: We can bring the inspiration stories which in various media that the young people are interested; they can be used in seminar and also in the formative/pastoral program. Those various media such as advertisements, Series, movies and etc.,

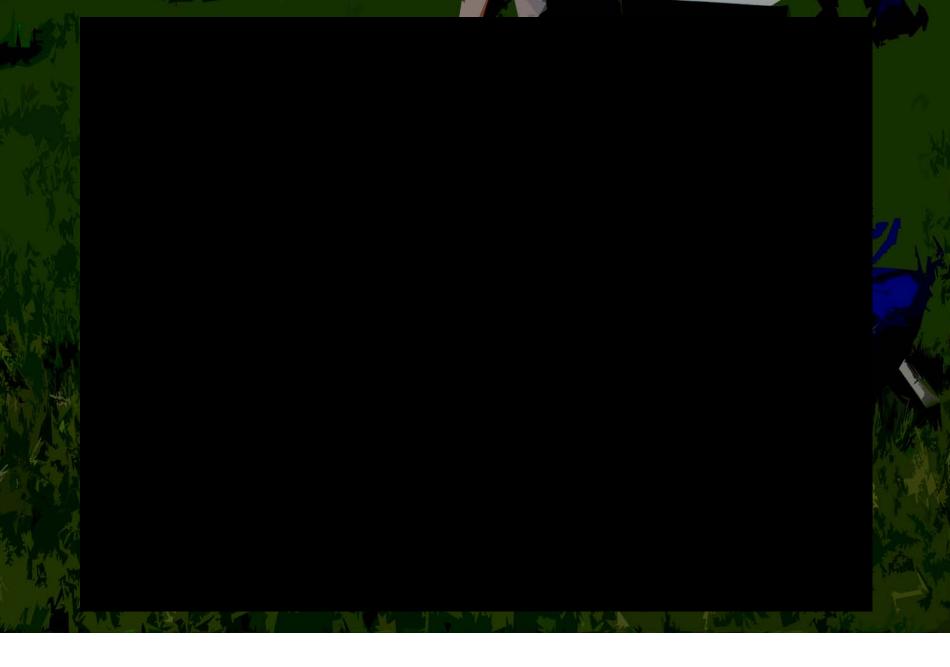
Making a new word that can get their interest which more attractive words. The idea/concept has to "short, clear and fun"

THAILAND: Let the youth look at some good testimonies/examples that can be the idols for them. These idols can be spotters, soccer coaches, singers, star actors/actresses, DJ – Radio MC, etc., who can fulfill and give some answer of their lives;

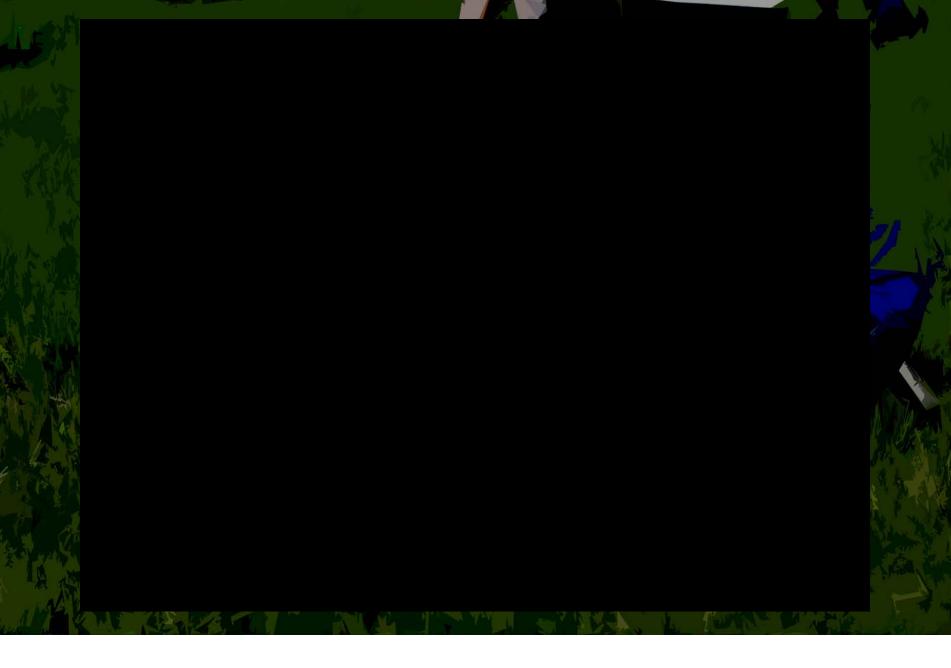
The songs that get their interests, meant about their life or giving them a hope and can be reflected their life and with God. The generation of songs can be the Pop Songs, Rock, Pop-Rock, Alternative and Rap songs as well as the liturgy songs.

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Salamat po!